



EDITOR'S NOTE

Dear readers,

One crucial value that establishes life and makes it livable is mentioned in the Qur'an as balance (*mizān*). God states that He established an order of balance after He created the Earth, and warns people not to interrupt this balance and not to fall into the whirlpool of imbalance (55:7-8). The term the Qur'an uses is *'iwaj* (18:1) to express fascination with imbalance, compromising on principles in the face of difficulties, and deterioration of values. *'iwaj* is a term for a cluster of enslaving feelings: grief, pain, grudge, disgust, fear, anxiety, confusion, uncertainty, despair, pity, anger, jealousy, humiliation, shame, depression, furiousness, revenge, cruelty, greed, and hatred. Despite all the knowledge and experience of humanity, today, we are experiencing this imbalance and deterioration of values in its most intense form. Thus, we are witnessing misery, poverty, wars, child abuse, and femicides; in short, the right/innocent being taken over by the strong while witnessing the descent of the man who was raised to the highest (17:1) to the lowest (96:5-6). How can Kalam intervene in all this, with all its extensive background and experience throughout history? How can theologians go beyond the results they have been exposed by history while becoming active agents of history who may influence the causes?

A recommendation comes from our master, Prof. Hüseyin Atay. Atay often talks about the Qur'anic theology. The intent is to examine and analyze each term of the Qur'an in a way that helps us understand our individual and social reality; to turn the Qur'an into a key to understanding the human being with whom everyone is familiar but no one comprehends; to reconstruct the original understanding and interpretations, which later turned the history of Muslims into a tragedy with the death of the Prophet, on the ground of rationality along with the Qur'an and the mind and conscience nourished by It.

I strongly believe that every issue of KADER serves as a brick in this reconstruction process. Unquestionably, KADER is not only an academic platform but also a translator of a worldview. At this point, the efforts of our authors are beyond all appreciation. We are grateful to them for broadening our horizons of thought. I finally would like to express my gratitude to my editorial friends, who meticulously and devotedly managed every stage of this issue.

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Editor