

FROM THE EDITORS

Greetings,

As with the previous issues of *Ilahiyat Studies*, this one, too, contains a set of scholarly articles and book reviews that focus on some of the key themes that have relevance to our contemporary situation in religious, philosophical, and cultural studies.

In his carefully crafted essay, “Neo-Humanism and Diminution of the Concept of the Human,” Kasım Küçükalp attempts to analyze the transformation of the concept of the “human” from a philosophical perspective, comparing and contrasting the thought-patterns of pre-modern and modern times. According to Dr. Küçükalp, the concept “human” underwent a radical change, which limited the content and meaning of the term, caused by the emergence of modern thought that is marked by secular humanism. The study concludes that the process in which the concept of the “human” has been constricted, resulted in the decentralization of the subject. This, in turn, heralded a new human condition with no ground for legitimacy save unconscious desires.

The article, “Abū Maṣṣūr al-Māturīdī’s Universalist Interpretation of Islam” by Tahir Uluç, analyzes Abū Maṣṣūr al-Māturīdī’s views on, among others, nationalism, placing special emphasis on the issue of superiority as a general problem. The author considers al-Māturīdī’s views on the age-old debate about the superiority among God’s creation in various topics. In this context, the relationship between the Qur’ān as word, and Arabic as a language and the relationship between meaning and wording of the Qur’ān are examined. Towards the end of the paper, the author attempts to relate the subject-matter to the current debate on the Qur’ānic hermeneutics.

Behram Hasanov and Agil Shirinov’s joint article, “Suffering for the sake of Cosmic Order: Twelver Shī‘ah Islam’s Coping with Trauma,” attempts to understand the meaning and function of suffering for the sake of cosmic order in the Twelver Shī‘ah Islam. The authors try to make intelligible a highly complicated subject by assuming a cultural

sociological perspective, which sees trauma as a cultural construction. The article argues that the suffering experienced in Karbalāʾ is considered to be a necessary turning point in human (hi)story, maintaining the cosmic order in the Shīʿite religiosity. If the arguments presented in the article are valid, then it is clear that the Shīʿite community, as the authors conclude, regards itself as “a subject of history,” and as a dynamic social tradition, which functions as a chain of memory.

The final article, “Referential Value of Ḥadīth Transmitter Criticism in the 2nd/8th Century: The Case of Shuʿbah ibn al-Ḥajjāj” by Halil İbrahim Turhan, tries to explicate how acquisitions of discrediting and commendation were evaluated within the scope of transmitter criticism immediately after the second/eighth century to figure out how principles and assessments of transmitter criticism were perceived in the following era. This, according to the author, is necessary to monitor the progress of discipline of transmitter criticism in the course of time. The article takes one of the most influential figures in the field as its test case, Shuʿbah ibn al-Ḥajjāj. At the end, it concludes that assessments on transmitters during and after third/ninth century are substantially in line with those of Shuʿbah.

Apart from the articles and book reviews, there two announcement to make. First, we are pleased to let our colleagues and readers know that Professor Abdulkader I. Tayob of University of Cape Town has joined our editorial team. We would like to extend our warmest welcome to Dr. Tayob and look forward to working with him. Second, we kindly ask our prospective contributors to prepare their manuscript for submission to *IS* according to our newly updated version of the style sheet, which can be accessed at the following address: <http://ilahiyatstudies.org/index.php/journal/manager/downloadLayoutTemplate>

As always, we wish you the very best and look forward to seeing you again.

Editors

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