

## FROM THE EDITOR

Dear readers,

Welcome back to the new issue of *Ilahiyat Studies*.

First and foremost, we sincerely hope that all forms of injustice—particularly the situation in Gaza, which has stirred the conscience of humanity—will come to an end as soon as possible through the establishment of lasting peace and genuine justice. We believe that developing conditions for ontic security represents not only a unifying force for protecting human dignity but also holds a noble meaning that transcends this world.

This issue of *IS* features five research articles and a book review. In the first article, “Rethinking Propositions Beyond Tautology: al-Suhrawardī on the Ontological Basis of Propositions”, Zehra Oruk Akman provides a detailed analysis of Shihāb al-Dīn al-Suhrawardī’s ontological critique of tautology in his Illuminationist philosophy. Al-Suhrawardī redefines the roles of the subject and predicate inside propositions, challenging logical frameworks of the Peripatetic tradition. Akman concludes that al-Suhrawardī develops a distinctive vision in which logic serves not merely as a formal tool but as a means of uncovering deeper ontological and epistemological truths.

In the second article, “Between Tacos and Ḥalāl: Exploring Ḥalāl Food Access and Consumption among Muslim Immigrants in Mexico City”, Nik Hasif presents a study that aims to determine how attitudes, subjective norms, and perceived behavioral control influence dietary choices, using the theory of planned behavior (TPB). The research indicates that the majority of participants maintain a predominantly positive and contextually adaptable perspective, driven by religious convictions but influenced by accessibility challenges, fiqh-based permissibility, and an aspiration to connect with local culinary traditions.

In the article “Simulation Theory in the Ontic and Epistemic Ground of Kalām”, Seyithan Can attempts to discuss the possibility that the universe is a simulation, the creator of the simulation, the divine qualities of the simulation, and its theological implications. The author argues that the simulation hypothesis neither undermines the authenticity of human experience nor poses a threat to theology. However, this can assist in the further development of theology in terms of God’s absolute goodness and power, thus rendering it more pertinent to the contemporary world.

Selman Zahid Özdemir’s article, “Islamic Family Law in Morocco: Historical Developments and Reforms”, investigates the historical trajectory and codification of Islamic family law in Morocco, tracing its evolution from indigenous and Islamic customs to a formalized legal framework influenced by colonial and postcolonial reforms. Özdemir analyzes the critiques of the formulation of Islamic family law in Morocco, initiated in 1957, offering illustrative cases, such as marriage guardianship, divorce, child custody, and restrictions on polygamy. Through this analysis, the author concludes that contemporary Islamic legal scholars are responsible for codifying the law while upholding the core principles of Islamic law by considering the dynamic relationships between law, society, and cultural norms.

In the last article of this issue, “Jewish Poets and Arabic Literary Culture in Pre-Islamic Arabia: Origins, Themes, and Questions of Authenticity”, Muhammed Emin Bayır focuses primarily on Jewish poets in “Jewish Poets and Arabic Literary Culture in Pre-Islamic Arabia: Origins, Themes, and Questions of Authenticity” pre-Islamic Arabia. The author concludes that despite uncertainties regarding certain poems, the existing evidence suggests that pre-Islamic Jews authored poetry in Arabic, and there is no substantial distinction in the content or style of their poetry compared to the broader corpus of pre-Islamic poetry.

We, the editorial team, express gratitude to our authors, reviewers, and readers for their continued support and look forward to being with you in the next issues of *Ilahiyat Studies*.

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