

# THE SECOND HIJRĪ CENTURY

## BOOK CHAPTER INVITATION

### SUBJECT TITLES

In the period between 101 and 200 AH;

- ✓ Subjects related to History of the Qur'ān and 'Ulūm al-Qur'ān
- ✓ Subjects related to Tafsīr, 'Usūl al-Tafsīr and History of Tafsīr
- ✓ Subjects related to Qirā'āt and History of Qirā'āt
- ✓ Subjects related to Ḥadīth, 'Usūl al-Ḥadīth and History of Ḥadīth
- ✓ Subjects related to Fiqh, 'Usūl al-Fiqh and History of Fiqh
- ✓ Subjects related to Kalām/'Aqāid and History of Kalām
- ✓ Subjects related to History of Sects
- ✓ Subjects related to History of Islam
- ✓ Subjects related to History of Religions
- ✓ Subjects related to Arabic Language, Rhetoric and History
- ✓ Subjects related to Sufism and History of Sufism
- ✓ Subjects related to Education and Training
- ✓ Subjects related to Islamic Thought

### IMPORTANT DATES

The Introduction Submission Deadline :December 31, 2020

Notification of Acceptance : January 15, 2021

Full Chapter Submission Deadline : July 30, 2021

- ✓ The book will be published electronically by Ensar Publications, which has the status of an international publisher. No fee will be charged to the participants.
- ✓ Studies should be written according to the rules specified in the link below. Studies that are not written according to the specified rules will be eliminated by the editorial board. Detailed information can be found on the following web pages.

### EDITORS

Prof. Dr. Hidayet AYDAR  
Assoc. Prof. Dr. Ziyad ALRAWASHDEH  
Dr. Sevim GELGEÇ  
Lect. Khadeejah ALRAWASHDEH (Doctorate)  
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Feyza ÇELİK (Master's Degree)

**" Islamic Sciences Throughout History-II" International E-Book Project**  
**(The Second Century of the Hijrah)**

The Project of " Islamic Sciences Throughout History ", organized under the leadership of Prof. Dr. Hidayet AYDAR, is in its second year.

Within the scope of the project, the preparation of an e-book titled "Islamic Sciences in the Second Century of Hijra" has been started this year. The papers requested from academicians can be written in Turkish, Arabic or English in the project. In its first year (24-25 October 2019), 155 papers from 15 different countries, from Indonesia to France, came to the project, which attracted great attention from academicians all over the world and was held in the form of a symposium. 57 of them were accepted, presented and published in a book.

**::: CONDITIONS :::**

1. The study should necessarily be related to the Second Century of the Hijra. In other words, it should be between 100 AH-199 AH. Any study before or after this period will not be accepted.
2. The following subjects and also similar subjects can be included in our book. Subjects other than these will not be accepted. The subjects are a person who lived in this century, a work written, an event that occurred in this period, a service provided, an institution established, the education provided and the current education system at that time, a concept belonged to that period, a subject, the general situation of any science - for example, tafsīr - in that period, tafsīr in the 2nd century AH, ḥadīth in the 2nd century AH, fiqh in the 2nd century AH, kalām in the 2nd century AH, ‘aqāid in the 2nd century AH, i‘tiqādī madhahib (sects) in the 2nd century AH, sīrah in the 2nd century AH, history in the 2nd century AH, religions in the 2nd century AH, fiqhī madhahib (sects) in the 2nd century AH, contributions of women in science in the 2nd century AH, translation activities in the 2nd century AH, philosophy in the 2nd century AH, logic in the 2nd century AH, sociology in the 2nd century AH, islamic arts in the 2nd century AH, Arabic language and rhetoric in the 2nd century AH, literature in the 2nd century AH, development of Islam in the 2nd century AH, Muslim neighboring countries and relations with them in the second century AH, qirā‘āt in the 2nd century AH, history of Quran in the 2nd century AH, madrasas (establishment of learning) in the 2nd century AH, sufism and ascetism in the 2nd century AH.. all these sciences and developments regarding these sciences are included.
3. It is very important that the studies to be sent are original. A study previously published elsewhere will not be accepted if it is submitted exactly or with some minor changes. It should be published here for the first time. A person who has a thesis about the period can submit the relevant parts of his/her thesis by revising, extending or editing out them with a new understanding. However, the thesis must not have been published. If it is published, the person can prepare and

submit the relevant topic newly and differently from the current version. The same applies to articles, papers, encyclopedia articles and similar studies. If the person has such a published work, s/he can submit it by revising it with a new understanding, different from the current one.

4. The studies should necessarily be according to the template we will mention below (Article 14). Studies that do not conform to the template in terms of formal features will not be accepted.

5. The studies can be written in Arabic and English besides Turkish.

6. The studies will be published electronically by Ensar Publications which has the status of an international publisher towards the end of 2021. There is no fee for printing, and no fee will be paid to anyone for their work.

7. **The person who wants to contribute should have prepared the Introduction, the content of which is specified below, in accordance with the principles stated below, and submit it to the specified address until 24:00 on December 31, 2020. Submissions after deadline will not be accepted.**

8. Our editorial board will first analyze the submitted works in terms of form; those found acceptable will then be analyzed in terms of content. As stated above, original, new, scientific and academic ones will be selected for publication. Support will be obtained from our professors, who are the experts in the field, while evaluating the content of the works.

9. The final version of the works is supposed to be send to the specified address until **24:00 on July 30, 2021**. Our editorial and the academic board will be able to ask for revision, add-removing, etc. from the author after analyzing. At the end of all these processes, the finalized works will be submitted to the publisher for printing.

10. Chapters will need to be between 5,000-15,000 words in length.

11. The person should necessarily name his/her file as follows: For example: Tafsir\_H\_Aydar; Hadith\_H\_Aydar; Kalām\_H\_Aydar. He should first write the field of the work he submitted, then write his name and surname.

12. Studies should be sent to [islamiilimler2@istanbul.edu.tr](mailto:islamiilimler2@istanbul.edu.tr) by e-mail.

13. Master's and doctoral degree students can also participate.

14. [Download the template.](#)

Please visit the website of the project:

[www.asirasirislamiiimler.net](http://www.asirasirislamiiimler.net)

## TEMPLATE (EXAMPLE: ISNAD CITATION STYLE)

### KALĀM IN THE SECOND CENTURY OF THE HIJRA

Salih Demir

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salihdemir@.....edu.tr orcid.org/0000-0001-7825-6573

Heading Format in Decimal System:

1. \_\_\_\_\_
- 1.1. \_\_\_\_\_
- 1.1.1. \_\_\_\_\_
2. \_\_\_\_\_
- 2.1. \_\_\_\_\_
- 2.1.1. \_\_\_\_\_

All letters in first titles should be written in capital letters and bold as examples are given below:

#### **INTRODUCTION**

##### **1. IMPORTANCE OF KALĀM**

##### **2. LEGITIMACY OF KALĀM**

#### **CONCLUSION**

#### **BIBLIOGRAPHY**

Only the first letters of the words in the second, third and fourth subtitles should be capitalized and written in bold. Italic text should not be used.

##### **1. IMPORTANCE OF KALĀM**

###### **1.1. Kalām in the Period of Companion**

###### **1.1.1. ‘Abd al-Allah b. ‘Abbas and Kalām**

#### **Introduction**

Firstly, topic/person/concept/event, etc. should be discussed as of its **historical background** in the introduction. In other words, the person should mention succinctly the things related to that subject i.e what was written, done, etc. from the beginning to the period s/he will write. Then which **topics** will be discussed in this study should be written generally. Are there other studies on the subject or any similar studies with his/her study? If they are present, the person should mention them, and different and **original aspect** of this study should be stated. If it is not any work or any similar work on this subject, it should be also stated. Then s/he should determine the **research method**, and indicate which methodologies and principles s/he used in this study and with what kind of research. Then, s/he should state **what kind of contribution** s/he intends to make to the field with this study, what kind of contribution s/he will make.

#### **Conclusion**

In the conclusion, the subject should not be summarized, the results obtained from the study should be emphasized, these can be given with items or in paragraphs without item. Also in this part of the study, the difficulties experienced in the study should be mentioned. If it has the missing parts, it should be also mentioned, and if possible, suggestions should be made to others about the studies to be written in this field.

**The dates of death of the people mentioned in the text** are stated as "(d. AH / CE)" where they are first mentioned: Abū Ishāq al-Şaffār (d. 534/1139).

**Apostrophe Usage:** “al-Şaffār’s (d. 534/1139) defence of kalām ...”.

**Writing and Citing of the verses:** “For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts.” (al-Anfāl 8/2).

**Citing the Torah and the Bible:** Genesis 11/25. Matthew 1/13.

**Writing of the Sources of Ḥadīth** (For more information also see Isnad Citation Style, 19-22):

al-Bukhārī “ ‘Ilm ” 12.

Abū Dāvūd “al-Adab” 3.

Ibn Māja “al-Aḥkām” 2.

al-Tirmidhī “al-Manāqib” 28.

al-Nasāī “al-Ashribah” 6.

al-Dārīmī “al-Diyāt” 2.

Aḥmad ibn Ḥanbal, Musnad 2: 300.

Ibn Khudhayma, al-Ṣaḥīḥ 1: 230.

al-Ṭayālīsī, Musnad 7.

**Footnotes:**

**Book:**

**Single Author:** Talip Özdeş, *Maturidi'nin Tefsir Anlayışı*, 2nd Edition (Istanbul: İnsan Publications, 2003), 25.

**Citation for a second time in the footnote:** Özdeş, *Maturidi'nin Tefsir Anlayışı*, 141-143.

Abū Ishāq Ibrāhīm al-Zāhid al-Şaffār, *Talkhīs al-adilla li qawā'id al-tawḥīd*, ed. Angelika Brodersen (Beirut: al-Ma'had al-Almānī li al-abḥāth al-sharqīyya, 1432/2011), 2: 143. 2.

**Citation for a second time in the footnote:** al-Şaffār, *Talkhīs al-adilla*, 2: 143.

**Two Authors:** Bekir Topaloğlu - İlyas Çelebi, *Kelâm Terimleri Sözlüğü* (Istanbul: ISAM Publications, 2010), 57.

**Citation for a second time in the footnote:** Topaloğlu - Çelebi, *Kelâm Terimleri Sözlüğü*, 67-69.

**More than Two Authors:** Bekir Topaloğlu et al., *İslam'da İnanç Esasları* (Istanbul: Marmara University Faculty of Theology Foundation Publications, 1998), 25.

**Citation for a second time in the footnote:** Topaloğlu et al., *İslam'da İnanç Esasları*, 36.

**Bibliography:**

**Single Author:** Özdeş, Talip. *Maturidi'nin Tefsir Anlayışı*. 2nd Edition. Istanbul: İnsan Publications 2003.

al-Şaffār, Abū Ishāq Ibrāhīm al-Zāhid. *Talkhīs al-adilla li qawā'id al-tawḥīd*. Ed. Angelika Brodersen. 2 Volume, Beirut: al-Ma'had al-Almānī li al-abḥāth al-sharqīyya, 1432/2011.

**Two Authors:** Topaloğlu, Bekir - Çelebi, İlyas. *Kelâm Terimleri Sözlüğü*. Istanbul: ISAM Publications, 2010.

**More Than Two Authors:** Topaloğlu, Bekir - Yavuz, Y. Şevki - Çelebi, İlyas. *İslam'da İnanç Esasları*. Istanbul: Marmara University Faculty of Theology Foundation Publications, 1998.

**Translated Work:**

Francis Dvornik, *Konsiller Tarihi, İznik'ten II. Vatikan'a*, trans. Mehmet Aydın (Ankara: The Turkish Language Association Publications, 1990), 11.

**Citation for a second time in the footnote:** Dvornik, *Konsiller Tarihi*, 23.

**Bibliography:**

Dvornik, Francis. *Konsiller Tarihi İznik'ten II. Vatikan'a*. Trans. Mehmet Aydın. Ankara: The Turkish Language Association Publications, 1990.

**Book Chapter:**

**Footnote:**

Hishām Ibrāhīm Maḥmūd, "Muqaddima", *Talkhīṣ al-adilla li qawā'id al-tawḥīd*, critical ed. Hishām Ibrāhīm Maḥmūd (Cairo: Dār al-Salām, 1431/2010), 1: 14.

**Citation for a second time in the footnote:** Maḥmūd, "Muqaddimah", 1: 34.

Ulrich Rudolph, "Mâtürîdîliğin Ortaya Çıkışı", *İmam Mâtürîdî ve Mâturidilik*, trans. Ali Dere, ed. Sönmez Kutlu (Ankara: Kitâbiyât Publicaitons, 2003), 297.

**Citation for a second time in the footnote:** Rudolph, "Mâtürîdîliğin Ortaya Çıkışı", 298-299.

**Bibliography:**

Maḥmūd, Hishām Ibrāhīm. "Muqaddima", *Talkhīṣ al-adilla li qawā'id al-tawḥīd*, Critical ed. Hishām Ibrāhīm Maḥmūd. 1:5-44. Cairo: Dār al-Salām, 1431/2010.

Rudolph, Ulrich. "Mâtürîdîliğin Ortaya Çıkışı". Trans. Ali Dere. *İmam Mâtürîdî ve Mâturidilik*. Ed. Sönmez Kutlu. 295-304. Ankara: Kitâbiyât Publications, 2003.

**Published Paper:**

Osman Uyanık, "Yusuf Has Hacib'in Gök Bilimine Katkıları", *International Symposium of Turkish Elders Who Have Shaped Humanity From Ahmet Yesevi to Today (Romania-Constanta, 03-07 September 2008)*, ed. İrfan Ünver Nasrattinoğlu (Ankara: Turkish Culture Research Institute, 2009), 5-43.

**Citation for a second time in the footnote:** Uyanık, "Yusuf Has Hacib'in Gök Bilimine Katkıları", 13.

**Bibliography:**

Uyanık, Osman. "Yusuf Has Hacib'in Gök Bilimine Katkıları". *International Symposium of Turkish Elders Who Have Shaped Humanity From Ahmet Yesevi to Today (Romania-Constanta, 03-07 September 2008)*. Ed. İrfan Ünver Nasrattinoğlu. 5-43. Ankara: Turkish Culture Research Institute, 2009.

**Dictionary:**

Muḥammad Fuād Abd al-Bāqī, "Ajl", *al-Mu'jam al-mufahras li al-alfāz al-Qur'ān al-Karīm* (Cairo-Beirut: s.n., 1364/1945), 2: 332.

**Citation for a second time in the footnote:** Abd al-Bāqī, "Ajl", 2:337.

Muḥammad 'Alī ibn 'Alī al-Ṭaḥāvanī, "al-Dalīl", *Kashshāf 'iṣṭālahāt al-funūn*, ed. 'Alī Daḥrūj 'Abd al-Khālīdī, 2 volumes (Beirut: Maktaba Lebanon, 1996), 1: 793-799.

**Citation for a second time in the footnote:** al-Ṭaḥāvanī, "al-Dalīl", 1: 797.

**Bibliography:**

Abd al-Bāqī, Muḥammad Fuād. "Ajl". *al-Mu'jam al-mufahras li al-alfāz al-Qur'ān al-Karīm*. 2: 332-337. Cairo-Beirut: s.n., 1364/1945.

al-Ṭaḥāvanī, Muḥammad 'Alī ibn 'Alī. "al-Dalīl". *Kashshāf 'iṣṭālahāt al-funūn*. Ed. 'Alī Daḥrūj 'Abd al-Khālīdī. 1: 793-799. 2 volumes. Beirut: Maktaba Lebanon, 1996.

**Manuscripts:**

Abū Shakūr Muḥammad ibn 'Abd al-Sayyid al-Sālimī al-Kashshī, *al-Tamdīd fī bayān al tawḥīd*, Süleymaniye Library, Shahid 'Alī Pasha, no. 1153, 77b.

**Citation for a second time in the footnote:** al-Kashshī, *al-Tamdīd*, 79a.

**Bibliography:**

al-Kashshī, Abū Shakūr Muḥammad ibn 'Abd al-Sayyid al-Sālimī. *al-Tamdīd fī bayān al tawḥīd*. Shahid 'Alī Pasha, 1153: 1a-217b. Süleymaniye Library.

**Articles:**

Adem Çiftci, "Attempt to Stop Crime in The Islamic Criminal Law", *Cumhuriyet Theology Journal* 19/1 (June 2015): 23.

**Citation for a second time in the footnote:** Çiftci, “Attempt to Stop Crime”, 23.

**Bibliography:**

Çiftci, Adem. “Attempt to Stop Crime in The Islamic Criminal Law”. *Cumhuriyet Theology Journal* 19/1 (June 2015): 23- 46.

**Translated Articles:**

Josef Van Ess, “Mu‘tezile: İslâm’ın Akılcı Yorumu-1”, trans. Veysel Kanar, *Harran University Theology Faculty Journal*. 20 (2008): 296.

**Citation for a second time in the footnote:** Ess, “Mu‘tezile: İslâm’ın Akılcı Yorumu-1”, 296.

**Bibliography:**

Ess, Josef Van. “Mu‘tezile: İslâm’ın Akılcı Yorumu-1”. trans. Veysel Kasar. *Harran University Theology Faculty Journal*. 20 (2008): 291-299.

**Encyclopedia Article:**

Ömer Faruk Akün, “Âlî Mustafa Efendi”, *Turkish Religious Foundation Encyclopaedia of Islam* (Ankara: TDV Publications, 1989), 2: 416.

**Citation for a second time in the footnote:** Akün, “Âlî Mustafa Efendi”, 2: 416.

**Bibliography:**

Akün, Ömer Faruk. “Âlî Mustafa Efendi”. *Turkish Religious Foundation Encyclopaedia of Islam*. 2: 416-417. Ankara: TDV Publications, 1989.

**Archived Document:**

The Prime Minister's Ottoman Archives (BOA), *İrade Mesâil-i Mühimme (İ. Mes. Müh)*, 2079.

**Citation for a second time in the footnote:** BOA, *İ. Mes. Müh.*, 2079.

**Bibliography:**

The Prime Minister's Ottoman Archives (BOA). *İrade Mesâil-i Mühimme(İ. Mes. Müh)*. 2079.

**Thesis:**

Recep Eren, *İmam Mâtürîdî Approach To The Mutashâbih Verses* (Master’s Degree Thesis, Cumhuriyet University, 2017), 45.

**Citation for a second time in the footnote:** Eren, *Mâtürîdî Approach To The Mutashâbih Verses*, 56.

**Bibliography:**

Eren, Recep. *İmam Mâtürîdî Approach To The Mutashâbih Verses*. Master’s Degree Thesis, Cumhuriyet University, 2017.

**Web Page:**

Presidency of Religious Affairs, "The High Board of Religious Affairs", access: 1 May 2017, <https://kurul.diyenet.gov.tr>.

**Citation for a second time in the footnote:** Presidency of Religious Affairs, “The High Board of Religious Affairs”.

Yale University, “About Yale: Yale Facts”, access: 1 May 2017, <https://www.yale.edu/about-yale/yale-fact>.

**Citation for a second time in the footnote:** Yale University, “About Yale: Yale Facts”.

**Bibliography:**

Presidency of Religious Affairs. "The High Board of Religious Affairs". Access: 1 May 2017. <https://kurul.diyenet.gov.tr>.

Yale University. “About Yale: Yale Facts”. Access: 1 Mayıs 2017. <https://www.yale.edu/about-yale/yale-facts>.