

Preface / Vorwort

Editor / Herausgeber*

Dear readers,

This new autumn edition of the *Hikma*, the 9th in total, contains two focal texts in addition to both two conference reports and publication reviews and closes with an interview conducted with the head teacher, teaching staff and parents' representatives of a unique primary school in Osnabrück, all of which are contributions covering current topics of debate in the field of Islamic Theology and Religious Education.

In the article, entitled *Prediction of Anti-Muslim Sentiment on Campus: A Cross-Cultural Analysis of Prejudice in Two University Populations*, the authors Wassilis Kassis, Charlotte Schallié, Sonja Strube and Judith von der Heyde report on the findings of their study which identifies the incidence of anti-Muslim attitude patterns in a tertiary educational setting. For this purpose, the authors carried out a hierarchical regression analysis testing the university-specific relations to socio-demographic factors and gender role stereotyping, prejudices against immigrants and violence acceptance against new immigrants. The authors detected a high prediction for anti-Muslim opinions in the German sample and a moderate prediction for the Canadian sample. Quite striking was the general prevalence of anti-Muslim bias among the students taking part in the survey. It was revealed that 20 percent of the participants held strong bias against Muslims; approximately 77 percent of all respondents answered within the grey area of response options. Just a very small number of participants objected strongly to the highly inflammatory statements listed in the questionnaire. For the future, the authors recommend conducting broader studies in order to be able to assess these results – especially country-specific patterns – in a more detailed way.

In the subsequent text, entitled „*al-Waraqāt fī uṣūl al-fiqh*“, Hakkı Arslan und Jens Bakker provide a translation and introduction to a short piece of work written by Imām al-Ḥaramayn Abū l-Ma‘ālī ‘Abd al-Malik b. Abī Muḥammad ‘Abd Allāh b. Yūsuf al-Ġuwaynī.

As a science of the methods of practical theology, the commentators deem it appropriate to label *uṣūl al-fiqh* “the science of principles of practical theology”. In the introduction, Arslan and Bakker briefly retrace the reception history of *al-Waraqāt*, which they classify as a standard work, and provide information to the textual basis of their translation. Further, it is established that the translation might be helpful in clarifying the true nature and goal of practical theology. Today, the text may even be of informative value, being able to illuminate the period of classical Islamic sciences, one of the most interesting and astounding accomplishments of human thought, and contribute to improve unfounded value judgements on the Islamic world. Finally, Arslan and Bakker discuss the structure of the text, as *al-Waraqāt* does not contain many formal structuring elements. The translation is accompanied by its Arabic source.

As in previous editions of the *Hikma*, our focus then turns to recent conferences and events relevant to our subject field. Ismail H. Yavuzcan commences this category,

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reporting from *Religious Education in the Context of Globalisation*, an international symposium at Eskişehir Osmangazi University (Turkey), which took place at the end of November 2013. Presentations discussed the impact of global changes on religious education and considered the demands faced by the contemporary discipline. To be able to meet the challenges posed by modernity, it is a prerequisite that religious education enters into an intensive interreligious dialogue.

This is followed by an account of Fatih Mert and Elhakam Sukhni from this year's annual Summer School. The event marked the 450th birth anniversary of the Indian scholar Aḥmad as-Sirhindī (1564-1624) and was hosted conjointly by five universities, namely the Institute of Islamic Theology (IIT) at Osnabrück University, the Faculties of Islamic Theology at Marmara University (Istanbul), Uludağ University (Bursa), Istanbul University and the Fatih Sultan Mehmet Waqf University (Istanbul). The opening conference attempted to position Imām Rabbānī's Sufi teachings from a contemporary perspective. Known as the "reviver of the second millennium", Imām Rabbānī sought to reclaim the significance of Qur'an and Sunna in regard to *taṣawwuf*. The different panels critically examined the different aspects of Sufism, such as the Sufi teachings and spreading of the Naqṣbandiyya order, the understanding of Imām Rabbānī's concept of *ṭarīqah* and the question of legitimation of certain Sufi practices, to name just a few. Relocated to the city of Bursa, topics discussed included Imām Rabbānī's role as an exegete and the characteristics and differences of his preferred method of mystical exegesis in contrast to other approaches. The conference was accompanied by a diverse cultural programme.

Leading into our third category of literature reviews, Peter Antes critically appraises the publication *Salafismus in Deutschland. Entstehung, Radikalisierung und Prävention (Salafism in Germany. Origins, Radicalisation and Prevention)*, edited by Rauf Ceylan and Benjamin Jokisch. The first section of the book traces the origins of Salafism, originally a reformist movement dating from the beginning of the 20th century, and documents contemporary Salafī streams, where the concepts of the ancestral scholars have often undergone considerable modification. The second section concentrates on the situation in Germany and particularly addresses the issue of radicalisation and prevention work. Michael Kiefer summarises the different positions so expertly in his 16 theses that these are printed in full length.

In the second review, Max Bernlochner shares his insights into the publication, „*Wer ist der Mensch?*“ *Anthropologie im interreligiösen Lernen und Lehren* (“*What is Mankind?*” *Anthropology in Interreligious Learning and Teaching*), edited by Katja Boehme. The volume opens with four distinct reflections on mankind from the perspective of the Abrahamic religions, followed by a comparative view on human nature. In the third part of the book, the editor of this publication presents her concept of the Cooperating Subject Group (*Kooperierende Fächergruppe*). Looking into the future, Boehme foresees an ever-growing demand for interreligious competence. In her experience, interreligious dialogue does not unsettle students' beliefs and should be recognised to be an integral part of the human process of maturation.

This *Hikma* concludes with an interview conducted by Bettina Kruse-Schröder, member of the editorial team of the *Hikma*, with the head teacher, members of religious education teaching staff and parents' association representatives, both whom represented

the three Abrahamic religions, of the primary-level *Drei-Religionen-Grundschule* (Three-Religion-School) in Osnabrück, where children receive religious education in one of these religions depending on their religious affiliation. The interviewees impressively relate the daily school life and the sensitive way in which school members treat religious issues. As such, it is an essential part of the school routine to introduce the forthcoming religious feasts in Monday morning circles and to celebrate and practice the corresponding faith rituals, such as lighting the Hanukiah or designing and sending Christmas or Ramadan cards. The religious education teachers work both in religious-specific groups and assembled groups. The parents' representatives of Muslim and Jewish denomination appreciate that their child is educated in their religion of choice in an environment where faith and its values are positively embraced. Quite in conformance with Boehme's concept, one parent observes that her child's identity is strengthened while also learning how to cope with differences.

To the end of this preface, I would like to offer my very special thanks to all those who were engaged in the process of compiling this *Hikma* and have once again managed to ensure its contents' high level of relevance and topicality that mirror modern social conditions by discussing interreligious issues and defining the role of religious education in a globalised environment or by clarifying positions in the face of radicalised movements that may contribute to anti-Muslim bias. My sincere thanks go to all authors, the editorial team and, perhaps most notably, to our readers, to whom our efforts are directed; I truly hope you will find this *Hikma* a worthwhile and insightful reading experience.

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