

## Preface / Vorwort

Bülent Ucar\*

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Dear readers,

The October edition for this year once again offers a series of innovative contributions on a variety of thematic areas in theology. The article section begins with an extensive piece by Merdan Günes on a topic given little attention in European research on Islam up until now: the wisdoms and goals of religion or revelation, respectively. While this aspect of religious thinking was subsumed and examined in premodern Islamic theology under the concepts of *maşlahā* and *maqāṣid aš-šarī'a*, modern theologians are increasingly turning to the jurisprudential concept of *ḥikmat at-tašrī'*, which encompasses teleological and rational considerations on divine wisdom in the prescription of religious regulations for humans. Focusing on the scholars Abū Ishāq aš-Šāṭibī (d. 789/1388), Muḥammad aṭ-Ṭāhir b. 'Āšūr (d. 1973), Muḥammad Sa'īd Ramaḍān al-Būṭī (d. 2013), and İzmirli İsmail Hakkı (d. 1946), Günes examines the various approaches Muslim authors have taken to determine the wisdoms and goals of religion. From amongst the four scholars mentioned, Hakkı is one of the main founders and advocates of the concept of *ḥikmat at-tašrī'*. In the article, Günes also establishes a relationship to the modernisation efforts evident in the Islamic disciplines which became increasingly important at the end of the Ottoman Empire. In their article, Paul M. Kaplick and Tarek Badawia look at the interdisciplinary research field of what is meanwhile called Islamic Psychology, placing the current debate in a historical context and outlining the nomenclature and main concepts of the multidiscipline studies. The authors present four cooperation models between psychologists and Islamic theologians capable of identifying suitable professional qualifications and areas of responsibility between Muslim theologians and psychologists (interpersonal level) as well as fundamental considerations on integrating psychological and theological conceptions, theories and methods (content level). They also show the suitability of these models for foundational research oriented on practical application as well as for providing counselling and psychotherapeutic care to practicing Muslims seeking help. To conclude, they shed light on the challenges these models face and the chances they represent, from both internal and external perspectives. The third article revolves around the religious and confessional diversity amongst Muslims in the second century after Hiğra, which Abdelrahman Helli reconstructively examines on the basis of the *Kitāb at-tahrīš* by Ḍirār b. 'Amr al-Ġatafānī (d. ca. 200/815). Helli investigates the method employed by al-Ġatafānī to present and

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evaluate the disagreements of his time. In the article, Helli shows that *Kitāb at-taḥrīṣ* refers to a series of historical incidents which Muslims today are mostly unfamiliar with. Amongst the resultant misleading notions held by contemporary Muslims is that of the harmonious unity of the Muslim religious community at this historical juncture. Thus, Helli underlines how important it is to be aware of the differences prevailing at the time, which not only had scholarly and scientific causes but also stemmed from external factors, for example the opportunistic exploitation of the religion by the clergy.

In an ethically important essay Junus el-Naggar addresses the spread of modern slavery in the present age and identifies the possibilities Muslims have to counteract the problem on the basis of religious motives. El-Naggar traces and gathers the evidence from Islamic sources which underpin a Muslim responsibility to actively combat slavery. This miscellany essay is followed by a translation of a classical theological work by the scholar as-Sanūsī (d. 895/1489) on the evolution of the Muslim confession of faith. The translation by Moritz Wolff (d. 1904) from 1848 is amongst a series of older texts from the area of classical Oriental studies which HIKMA, in the firm belief that these texts are still important foundations for research into Islam, is planning to republish in the future. The October edition this year concludes with an interview Jasser Abou Archid conducted with the Syrian scholar Mutaz al-Khatib from the Research Center for Islamic Legislation and Ethics and College of Islamic Studies in Qatar. Given al-Khatib's specialisation in the field of Islamic source teachings and Islamic ethics, Abou Archid addresses a series of topics touching on issues concerning Hadith studies on the one hand and Islamic ethics on the other. The HIKMA editorial team hopes that our readers draw much joy and benefit from these articles.

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