

## Preface / Vorwort

Bülent Ucar\*

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Dear readers,

In this October issue of HIKMA, you can look forward to a number of interesting contributions from the field of Islamic theology and religious education, as well as from the neighbouring discipline of social sciences. In the Articles section, we present contributions by Murat Karacan, Mahmoud Haggag, Miriam Gräfenstein, and Manfred Riegger and his co-author Gönül Yerli. In his article, Karacan summarise not only the conceptual and structural aspects of his doctoral thesis, but also the results generated. He submitted his thesis and defended it before the doctoral committee of Osnabrück University's School of Educational and Cultural Studies this year. He focuses on the legal-normative function of legal principles (*qawā'id fiqhīyya*) from the perspective of pre-modern and modern authors. In this context, Karacan starts by emphasising the high level of interest in legal principles in contemporary legal discourse and that they are not infrequently used as independent references (*adilla*) for the justification of norms. However, in order to pursue the main question of the legal-normative significance attributed to legal principles within the classical Islamic legal doctrine, Karacan analyses relevant legal works by Ottoman scholar Muḥammad Abū Sa'īd al-Khādīmī (d. 1176/1762), who, in his view, is representative of the Ḥanafī school of thought. Karacan explores al-Khādīmī's intention in using the legal principles, the extent to which his approach coincides with or differs from other classical Ḥanafī scholars, and whether approaches can be found in his work that can be related to the approach of modern authors of viewing legal principles as normative references. Haggag illustrates how a Qur'anic interpretation can function in the context of the *maqāṣid* doctrine, and in doing so brings together two disciplines within classical Islamic theology: *tafsīr* and *fiqh*. To demonstrate the conceptual and methodological requirements of such a teleological Qur'anic hermeneutics as a new genre within *tafsīr*, Haggag describes the types of Qur'anic exegesis and elaborates on the different areas of the *maqāṣid* doctrine. Gräfenstein's article is largely located within faith-neutral Islamic studies, but also to a lesser extent within faith-based Islamic theology. Gräfenstein sheds light on the person of 'Ā'īsa, wife of the Prophet Muḥammad, referred to as *umm al-mu'minīn*, in the work "*Kitāb al-Ṭabaqāt al-kabīr*" by Ibn Sa'd (d. 230/845). In the process, she uses this work to show how 'Ā'īsa's authority is constructed in biographical works by Muslim authors. The basis for her explanations, given from various conceptual perspectives, is the model of authority

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\* Prof. Dr. Bülent Ucar, editor of *Hikma*, is Professor for Islamic Studies and Religious Education at Osnabrück University, where he is also the Director of the Institute of Islamic Theology (IIT).

developed by Polish philosopher Józef Maria Bochénski (d. 1985). The scientific added value brought by Gräfenstein's article is above all its contribution to the discussion on the earliest worship of 'Ā'īša within Islamic studies. In their article, the authors Riegger and Yerli address the issue of mosque visits, which they believe have the potential to encourage reflection on identity and to reduce prejudice. After providing a general overview of the current state of sociological, educational, and religious education research in this area, the article then reports on a visit to a mosque by students. This visit took place during a seminar on "Interreligious Education in Adolescence" offered at the University of Augsburg, which involved a day of encounter at Penzberg Islamic Forum. In this context, the empirical exploratory research forms the basis for the discussion of the results that emerged from the content analysis of the participants' reflection on identity.

The Miscellanea section includes a short article by Araththy Logeswaran. This article – like the one by Murat Karacan mentioned above – is also a summary of a doctoral thesis submitted and defended this year at the University of Osnabrück. Logeswaran describes the phenomenon of Protective Coping, for which she has developed a theoretical model using hermeneutic methods. To this end, nine Muslim women engaged in social work were interviewed about their experiences of discrimination; the interviews were conducted between January and November 2020. Among people who have experienced discrimination, the aforementioned phenomenon can be determined as soon as they try to cope with the discriminatory situation or to process the experience they had. In this context, "protective coping" has the intention of protecting the following three aspects: one's own person (physically and/or psychologically), other persons, or intangible things. However, it is a phenomenon that cannot be determined statically and unambiguously, given that it is influenced by many social factors that arise from individual situations. In addition, the phenomenon is experienced subjectively and cannot be assessed from the outside.

Following the aforementioned articles, we present Mahmud Haggag's translation of excerpts from the work "*Ādāb al-fatwā wa-l-muftī wa-l-mustaftī*" by the renowned scholar al-Nawawī (d. 676/1277). The translation is one of a series of classical Arabic texts that have been translated and published in HIKMA concerning the rules of conduct of masters and disciples in the transmission and acquisition of knowledge. Following a number of interesting conference reports and book reviews, this issue concludes with an interview with Ali al-Omari conducted by Taha Tarik Yavuz. Al-Omari is a well-known figure in the Islamic world. He currently teaches as an assistant professor at Fatih Sultan Mehmet University in Istanbul.