FROM THE EDITOR

Greetings,

Welcome back to the new issue of *Ilahiyat Studies*. First and foremost, we would like to express our condolences to all those whose relatives died in the February 6 earthquake. After Covid-19, the unusual earthquake incident caused people great sorrow, forcing all of us to reconsider the balance between precaution and destiny. Secondly, Isnad Citation Style will be used in the footnotes and bibliography in our journal from 2023. Thirdly, we would like to remind you that the first issue of 2023 will be mainly on Transhumanism and Artificial Intelligence. We welcome manuscripts from authors interested in them.

This issue of *Ilahiyat Studies* features four articles. The first article, "The Barghawāṭian Mahdī and Prophet: An Evaluation of Ṣāliḥ ibn Ṭarīf's Claims", by Muhammet Cihat Oruç presents a detailed account of a mahdīst claim in Islamic history. The author argues that the scholarly community has recently become interested in Mahdism, Messianism, and Apocalyptic studies. According to studies on Mahdism in Islamic history, people claimed to be the Mahdī both in the early periods of Islam and in our modern times. Ṣāliḥ ibn Ṭarīf, who reigned as the second king of the Barghawāṭah kingdom in North Africa in the mid-eighth century, was one of these people. The author argues that Ṣāliḥ ibn Ṭarīf's Jewish ancestry, similar beliefs in different geographies at the same time, and his political position all play a role in the popularity of his claim. Based on the claims and teachings of Ṣāliḥ ibn Ṭarīf, in the Barghawāṭah sect, the prophethood of their leader was affirmed as the last prophet while accepting the prophethood of the Abrahamic figures who preceded him. It is recorded that Ṣāliḥ ibn Ṭarīf conveyed a new Qurʾān, a Berber Qurʾān, and attempted to change Islamic rituals, including prayer, fasting, dietary rules, and ʿīd days. Also, he tried to enforce his innovative religious principles

To cite this article: Ensarioğlu, Seda. "From the Editor." *Ilahiyat Studies* 13, no. 2 (2022): 175-177.

strictly. In line with these considerations, the author concludes that Ṣāliḥ ibn Ṭarīf must be recognized as the spiritual founder and creator of the Barghawātah religion.

In the article, "The Religious Life of Afghan Migrants Before and After Migration: Protecting Their Religious Identity or Social Cohesion" Özge Zeybekoğlu Akbaş, Hasan Hüseyin Aygül, Gamze Gürbüz, and Sevda Kurtuluş present an analysis of migration as a process in which identities, cultures, beliefs, and values move from one place to another. To illustrate their case, the Evrenseki, Çolaklı, Yavrudoğan, Gündoğdu, and Taşağıl neighborhoods of Antalya were chosen as the area for research. The article considers data on four themes: the pre-migration religious life of Afghans, the post-migration religious life of Afghans, the religious socialization practices of Afghan migrants, and religious life in Türkiye as seen through the eyes of Afghan migrants. The authors examine Afghan migrants' appearance of "settlement" rather than their identities as "guests.", and conclude that Afghan migrants have strong religious identities, but the social integration and development of cohesion behavior are the more dominant aspects of the migration process.

The article, "Revisiting Shams al-Dīn Ibn ʿAbd al-Hādī's Position in the Literature of *Aḥādīth al-Aḥkām*: al-Muḥarrar" by Salih Kesgin and Esra Nur Sezgül, focuses on a fourteenth-century muḥaddith and faqīh, Ibn ʿAbd al-Hādī and his work, *al-Muḥarrar*. The article attempts to examine the structure and method of the work. Some have evaluated *al-Muḥarrar* as the abridged version/*ikhtiṣār* of Ibn Daqīq al-ʿĪd's *al-Ilmām*. However, the authors discuss the probability that *al-Muḥarrar* is an independent work. To prove this case, they invite us to the comparison of the contents of the works. The authors further evaluate the chain of transmitters (*isnād*) of ḥadīth narrations in the work and Ibn ʿAbd al-Hādī's contribution to the ḥadīth literature.

The final article, "Basic Principles of al-Ghazālī's Method of Exegesis" by Takyettin Karakaya, tries to analyze al-Ghazālī's *ishārī* interpretations of the Qurʾān. The author argues that although al-Ghazālī did not have any specific book dedicated to *ishārī* exegesis, his *ishārī* interpretations of verses in his different writings provide a significant amount of data for an understanding of his *ishārī* exegesis. In so doing, the author treats al-Ghazālī's understanding of the Qurʾān and elucidates the key concepts of *ẓāhir* (explicit), *bāṭin* (implicit), and *ishārah*. To illustrate the issue, he refers to al-Ghazālī's interpretations of some verses in *Mishkāt al-anwār*,

Iḥyāʾ ʿulūm al-dīn, Fayṣal al-tafriqah bayna l-Islām wa-l-zandaqah, and *Jawāhir al-Qurʾān*.

As always, as the editorial team, we thank our readers, authors, and anonymous referees for their invaluable contributions. Finally, we want to express our gratitude and appreciation to Bursa Ilahiyat Foundation for its continued support.

We look forward to being with you in the next issue of *Ilahiyat Studies*.

Seda Ensarioğlu

Bursa Uludağ University, Bursa-Türkiye
sedaensari@uludag.edu.tr
https://orcid.org/0000-0002-2928-9595