

**FROM THE EDITOR**

*Dear Readers, we are pleased to present to you the new issue of NİYAZ Journal, and we respectfully extend our greetings to you. In this issue, as in the previous one, an intensive and meticulous process has been undertaken through the efforts and contributions of the Editorial Board to ensure that our journal is prepared in accordance with academic standards and in pursuit of its goal of being included in reputable indexes. In this regard, numerous meetings and consultations have been carried out. Throughout the preparation process of the second issue of our journal, our reviewers have offered invaluable support through their devoted work. We would therefore like to express our sincere gratitude to our reviewers, authors, and all members of the journal team who contributed to every stage of this process.*

*After several months of meticulous and intensive preparation, the Spring 2026 issue of NİYAZ Journal is now ready for publication. In this issue, alongside original research articles, we also included book reviews.*

*The first research article in the second issue of our journal is titled “The Alevi and Bektashi Âşıklık Tradition”, authored by Caner Işık and Bircan Kayacan. The article is significant in that it opens to discussion issues concerning the Alevi and Bektashi âşıklık (minstrel-poet tradition) tradition that have not been sufficiently addressed in the existing literature, while placing at its center the historical and cultural dimensions that have remained underexamined in previous studies. The authors approach the “Alevi and Bektashi Âşıklık Tradition” not merely as a form of literary production, but also within a religious, social, and historical structure. Although the âşıklık tradition acquired an institutional identity in the sixteenth century, the article states that its origins are rooted in the heterodox belief structure that developed within Bâtini Tekke (esoteric Sufi lodge milieus) circles. In this context, the tradition is examined within a historical trajectory extending from the kam/şaman-baksı tradition (shamanic ritual-specialist and bardic tradition) to the figure of the ozan (bard-poet), and from there to the dervish-âşık (dervish-minstrel) and urban-centered âşıklık. It is thus treated as a multilayered structure encompassing diverse cultural and religious elements. The article positions the âşıklık tradition as a significant cultural field through which sacred knowledge is transmitted, moral norms are reproduced, and collective memory is carried from generation to generation by means of deyiş (sacred lyrical utterances or hymns) and nefes (devotional hymns). In this respect, the study makes an important contribution to Alevi-Bektashi scholarship by rendering visible the functions assumed by the âşıklık tradition in the construction of social legitimacy and in ensuring the continuity of cultural memory.*

*Another study contributing to our journal has been authored by Bülent Kara. The first part of this comprehensive and multidimensional study, titled “The Basic Manifestation of Alevi Impoverishment: A Social Inquiry”, appears in the present issue of our journal. The main aim of Kara’s study is to examine in which areas of social life, and in what forms, the processes of impoverishment within Alevism have emerged. With the process of modernization, the historical, sociocultural, and religious structure of Alevism has undergone a significant transformation. The social transformations and identity-related issues that this process has generated within Alevi society are examined in the study within the framework of the concept of impoverishment. The research has been conducted through a holistic and systematic approach, employing the survey model. We believe that this study will make significant contributions to the Alevi-Bektashi literature, and we hope that its second part will also be published in the forthcoming issues of our journal.*

*The study titled “The Semantic World of the Concepts of Rıza/lık and Razi/lık in Alevism and Bektashism”, authored by Ali Tanrıverdi, examines the concepts of rıza(lık) (consent, assent, and spiritual approval) and razi(lık) (being content, consenting, and being spiritually reconciled), which occupy a central position in the Alevi-Bektashi world of belief and thought in both their zahiri (exoteric/apparent) and bātini (esoteric/inner) dimensions. The study seeks to interpret the semantic universe carried by these concepts from an insider’s perspective.*

*The article by Esen Poyraz is titled “The Reflection of Bektashi Identity in Hungarian Performing Arts: Jenő Huszka’s Gül Baba Operetta”. The figure of Gül Baba and the narratives that developed around him constitute an important point of intersection in the historical and cultural interaction between Turkish and Hungarian cultures. In the article, the Gül Baba operetta, centered on the figure of Gül Baba, is analyzed within the context of the performing arts and examined in terms of its historical, cultural, and symbolic dimensions. The study also demonstrates how, through the reinterpretation of the work in different periods, the figure of Gül Baba was transformed into a representational sphere grounded in intercultural dialogue and tolerance.*

*The study titled “The Conceptual Universe in the Language of Cem”, authored by Kivılcım Polat, is another article featured in this issue of our journal. Based on a context-centered approach and field data, the study examines the conceptual and metaphorical structure of the language used in cem (communal ritual gatherings in Alevism), which constitutes the principal performative sphere of the Alevi-Bektashi belief system. It further demonstrates that this language assumes an integrative function that ensures the continuity of the collective structure.*

*The article “The Shadow of the Sword: The Image of Zülfikar in Hatâyi’s Poetry”, authored by Anıl Durdu, aims to reveal the semantic world of the image of Zülfikar in Hatâyi’s poetry and analyzes the symbolic and religious plane established by this image through various metaphors.*

*The final article in this issue, titled “The Semah Service in Cem Worship in the Process of Urbanization: A Field Study on Cemevis in Gaziantep”, is authored by Firdes Nehir Tunç. The study examines the transformation that semah (a ritual movement/dance performed within Alevi-Bektashi worship) has undergone in the Alevi-Bektashi belief system during the process of urbanization, based on the cases of two cemevis in Gaziantep. The findings of the research reveal that semah continues to exist in the urban context as a fundamental and unifying element of cem. At the same time, they demonstrate that, under the influence of urbanization and processes of social change, certain differentiations have emerged in its mode of performance, duration, and erkân (ritual order and spiritual etiquette) practices.*

*In the Publication Review section of our journal, Hasan Cuşa discusses Bekir Yıldız’s novel Kerbela, while Fatoş Yalçınkaya reviews Cem Erdem’s work titled Alevilik Eğitimi: Evrensel İlkeler ve Pedagojik Modeller (Alevi Education: Universal Principles and Pedagogical Models).*

*We firmly believe that each article and review published in this second issue of NİYAZ – Journal of Alevi-Bektashi Studies will serve as a valuable reference source for the preservation of social memory and the strengthening of cultural continuity on a scholarly foundation. We extend our gratitude to all our stakeholders who have accompanied us on this academic journey, and we hope that this issue will prove beneficial to the scholarly community and to all our readers.*

*Respectfully...*

*Prof. Dr. Murat Cem DEMİR  
Editor in Chief*