

## FROM THE EDITOR

Dear readers,

Welcome back to the new issue of *Ilahiyat Studies*. Firstly, we would like to express our gratitude and extend a warm welcome to Asst. Prof. Zeynep Yücedođru, Asst. Prof. Kevser Demir Bektař, and Res. Asst. Merve Yavuz. They joined us as associate editors in this issue, and their contributions will strengthen our journal even further.

This issue of *IS* features six research articles and a book review. In the first article, “Surplus of Meaning or Suspending Philology?: Some Reflections on Philological Ramification in Classical Qur’ān Commentary”, Merve Palanci argues that understanding a phrase in the linguistic structure of the Qur’ān goes beyond just studying it conceptually using linguistic tools. To prove her case, Palanci specifically focuses on the philological implications of the commentary on the *dhālika l-kitāb* pattern in Q 2:2. By examining this particular instance, the author concludes that thorough comprehension of the Qur’ān can only be achieved by a philological analysis that considers historical information and intratextual references.

In the second article, “Raëlism: An Unconventional Religious Pathway into Transhumanism”, Büřra Yeřilyurt and Muhammet Yeřilyurt present a detailed analysis of the Raëlism, a new religious movement, on the discussion around transhumanism. The central argument revolves around the distinctive fusion of spirituality and technology in the movement. According to this comprehensive approach, technology can also support human spiritual development and help us better understand our place in the universe, in addition to improving our physical and mental capacities. The authors conclude that the convergence of Raëlism with transhumanism is a noteworthy intellectual phenomenon that

questions established frameworks of human progress and redefines the role of religion in our rapidly evolving society.

“The Role of Religious and Spiritual Factors in Coping With Psychosocial Problems in Refugee Adolescents”, by Nur Pamuk Kuru and Fatma Baynal, presents a study that aims to determine how refugee adolescents affected by war and migration coped with difficulties and what support they received. According to the research, receiving support from religious and spiritual experiences during challenging periods can enhance individuals’ psychological resilience and effectively safeguard their spiritual well-being.

In the article, “Testing the Mediating and Moderating Factors of the Link Between Religiosity and Vaccine Hesitancy: A Quantitative Study of Turkish Muslims”, Ali Ayten, Muhammet Numan Sağırılı, Derya Eren Cengiz, Ömer Faruk Cengiz, and Muhammed Turan Çalışkan provide an analysis of a study on the correlation between vaccine hesitancy and religiosity among Turkish Muslims, comparing their findings to the relevant literature. This study also investigates the moderating effect of age and the mediating role of trust in science and scientists in this correlation. The results suggest a strong positive relationship between religiosity and vaccine hesitancy.

Hakime Reyyan Yaşar’s article, “Confronting Modernity and the Transformation of the Muslim Family in Ömer Nasuhi Bilmen’s Writings in the 20th Century Ottoman State”, evaluates the responses of Bilmen, a highly influential Muslim intellectual and Islamic jurist in the late Ottoman Empire and the early years of Republican Turkey, to social changes and the effects of modernization. Given Bilmen’s writings on subjects such as marriage, divorce, polygamy, and population planning, the author argues that Bilmen’s criticism of the change extended beyond a Westernization bias. According to the author, Bilmen inquires about the origins of the transformation process and suggests that Islam is a dynamic religion that can be harmonized with change.

In the last article of this issue, “Caputo’s Postmodern Understanding of Religion”, Bilal Bekalp invites us to explore the concepts of “weak theology” and “religion without religion”. He critically analyzes the positioning of religion and theology within postmodern thought, focusing on Caputo’s perspective. The author concludes that Caputo provides a flexible theology, affirms faith without absolute or certain

knowledge, and values religious tradition while maintaining his distance from actual historical faith communities.

We, the editorial team, are grateful to our authors, referees, and readers for their continued support and look forward to being with you in the next issues of *Ilahiyat Studies*.

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