

FROM THE EDITOR

Dear readers,

Welcome back to the new issue of *Ilahiyat Studies*.

This issue of *IS* features five research articles and a book review. “Translating the Sacred: Islamic Law, Ottoman Readership, and Two Examples of a Transitional Genre”, by Oğuzhan Tan, analyzes the transformation of Qur’ānic exegetical literature, examining “quasi-translations”. Following a debate of the premodern conservative position on the written translation of the Qur’ān, Tan addresses the hybrid Qur’ān translations in terms of Islamic law and theology, Ottoman theopolitics, and modernity. The author articulates his theoretical account by considering two of the most well-known works in the transitional genre among Ottoman readers: *Tibyān* of ‘Ayntābī Meḥmed Efendī and *Mawākib* of Ismā‘il Farrūkh Efendī.

Muhammed Yamaç and Nihal İşbilen’s joint article “Religion Paradigm of Artificial Intelligence” aims to understand and explain the impact of artificial intelligence on social areas, the transformations it may induce in religious life, and the associated religious and sociological opportunities, risks, and threats it presents. Yamaç and İşbilen provide an analysis of the literature about AI religious paradigm, contending that AI, shaped by a Western religious framework, serves as the successor of apocalyptic and eschatological religious promises. The article concludes that there is a great need for research based on scientific data in the field of AI, especially within the scope of religious sciences.

In his article, “Legal Reasoning in Postclassical Period: Abū Sa‘īd al-Khādīmī’s (d. 1176/1762) Justification regarding to the Prohibition of Smoking”, Murat Karacan presents a detailed account of how new individual cases can be approached argumentatively from the perspective of Islamic law. To that end, Karacan methodologically

analyzes two treatises on the prohibition of smoking by the Ottoman scholar Abū Saʿīd al-Khādimī. The author draws attention to al-Khādimī's intersubjective and balanced manner of reasoning in jurisprudence.

"Discussions on Ibn Sīnā's Proof (*Ishārah*) That Existence Is Not Added to the Necessary: al-Rāzī, al-Ṭūsī, and Ṣadr al-Sharīʿah", by Güvenç Şensoy, compares the perspectives of some prominent Islamic thinkers regarding the differentiation between existence and essence. The central argument revolves around the proof of Ibn Sīnā's *al-Ishārāt wa-l-tanbīhāt*. Şensoy traces Ṣadr al-Sharīʿah's discourse on the on *wujūd*, concluding that Ṣadr al-Sharīʿah departed from traditional views by challenging the perspectives of Ibn Sīnā and al-Ṭūsī.

Finally, in their engaging article, "Preliminary Empirical Findings on the Adapted Faith Development Model for a Muslim Context", Üzeyir Ok and Carsten Gennerich attempt to validate the multi-dimensional model of religiosity styles adapted to Islamic culture. The article discusses the outcomes of quantitative studies performed on two sets of empirical data to attain this objective and concludes that these empirical studies corroborate the theory and hypothesis of a two-dimensional orthogonal model of religiosity styles. The authors also assert that this model is applicable for individual assessment in clinical settings and for conducting comprehensive research on faith development.

There are some changes in our editorial team. We thank Asst. Prof. Sümeyra Yakar, Asst. Prof. Ümmügül Betül Kanburođlu Ergün, R.A. Samed Yazar, and R.A. Pınar Zararsız for their meticulous work as members of the editorial team thus far. We extend our best wishes to them.

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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