

# **ENGLISH ABSTRACTS**

## Epistemological Explanation of Reason and Ignorance in the Historical Course of Shiite Scholars

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### Abstract

By studying the works and thoughts of Shiite scholars throughout history, we can see that the category of reason and ignorance has been explained and interpreted significantly from an epistemological perspective. The meaning of the epistemological explanation of reason and ignorance in the historical course of Shiite scholars is that based on the hadith of reason and ignorance from Imam Sadiq (as) which is mentioned in Shiite hadith collections, in which the knowledge of reason and ignorance is introduced as a tool for guiding humans, and this meaning cannot be realized except through the cognitive path. Shiite scholars have explained and enlightened this category with mystical and ethical approaches. Of course, the concept of reason and ignorance and numerous examples of it are also seen in the verses of the Holy Qur'an for the purpose of understanding and guiding humans, and this issue has been the focus and emphasis of Shiite scholars throughout time until the contemporary century. In this research, which has been written with an analytical, descriptive and critical method, some criticism and objections are also made to these ideas, especially in the quality of the creation of reason and ignorance. However, considering the course of thought of Shiite scholars throughout history, from the Kulayni to the Majlisi era and until the time of Imam Khomeini, it is possible to reach a set of epistemological and ethical ideas that reveal the intellectual path of the Ahl al-Bayt (as) by explaining and interpreting the hadiths in the explanations of the Shiite hadith scholars. This path can play a desirable guiding role in epistemological issues, especially reason and ignorance. That is why this issue has given a new originality to the present research, with an analytical and critical method.

**Keywords:** Reason and Ignorance, Historical Course, Epistemology, Shiite Scholars, Ḥadīth of Imam Ṣādiq (as).

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## **Factors of the Historical Flow of the Tradition of Destruction in the Qur'an Using the Method of Thematic Analysis**

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### **Abstract**

The events of the previous tribes mentioned in the Holy Qur'an show the divine traditions that govern society. One of the most important of these traditions, to which many verses are devoted, is the tradition of perdition. The emergence of this disabled tradition is a factor that has a lot to do with human behavior, and knowing those factors can save society from destruction, a tendency to spirituality, and a move toward a desirable civilization. With the aim of discovering these causes, the present study collects verses related to it and then analyzes and organizes the data using thematic analysis method. The findings of this study indicate that informing the society by divine messengers to guide the people and save the guided people, disobeying the teachings of the divine messengers and fighting them, spreading oppression and sin in the society, the occurrence of destruction in due time without accurate information and the main causes of the flow of tradition are perdition and if it occurs in society, causes the flow of this tradition.

**Keywords:** Divine Traditions, Tradition of Destruction, the Qur'an, Thematic Analysis Method.

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## The Historical Development of Contemporary Turkish Qur'an Translations with a Focus on the Nuances and Synonyms of the Words *Ṣalāt* and *Dīn*

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### Abstract

The concepts of *wuaūh* and *naẓā'ir* refer to instances where a word is used with the same spelling and pronunciation in multiple places within the Quran but carries different meanings in each context. The identical form of the word in different contexts is termed *naẓā'ir*, while the varying meanings represent *wuaūh*. Consequently, *naẓā'ir* refers to the words themselves, and *wuaūh* denotes their meanings. This descriptive study examines contemporary Turkish translations of the Quran, focusing on the nuances and synonyms of the words *ṣalāt* and *dīn*. Our aim is to analyze how six Turkish translators have rendered these terms over time and to evaluate the accuracy and precision of their translations, as well as the evolution of Turkish translation practices in the modern era. Our findings indicate that most Turkish translators have exhibited a tendency to imitate one another throughout history, with limited evidence of innovation or independent interpretation.

**Keywords:** Qur'an, Nuances and Synonyms, Historical Development, Turkish.

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## Examining the Interpretive Foundations of Salafi Scholars of the 12th Century with an Emphasis on the Opinions of Mohammad Ali Shokani

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### Abstract

In the 12th century, with the emergence of some individuals, we witness the revival of the ideas of ibn Taymiyyah and the movement of extreme Salafism. Denial of what is permissible in the Qur'an, extreme externalism use of hadiths, and turning away from applying rational and philosophical rules in the Qur'an are among the characteristics of the Salafi-Takfiri interpretative methodology. A study of the thoughts of the prominent Yemeni Zaydi scholar Shokani, while confirming Salafi tendencies and his commitment to the appearances of narrational evidence, shows his desire to explain religious rationality according to principles that do not contradict tradition. In other words, it expresses his anti-takfiri and unificationist approach despite his influence on the thoughts of the founder of modern Salafism - ibn Taymiyyah. The results of the analysis of Shokani's thoughts in the field of interpretive principles, which was conducted in a descriptive-analytical manner and in response to the question of comparing his views with the ideas of Takfiri Salafism, indicate his turning away from extreme externalism and accepting reasonable esoteric interpretation, thus distancing himself from the ideas of ibn Taymiyyah and extreme Salafism.

**Keywords:** Wahhabism, Salafism, *Fath al-Qadīr*, Shokani, Esoteric Interpretation, Externalism.

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## Validation of the Hadith "Innateness of Monotheism" in the Manuscript of *Sulūk elá Allah Ta'ālá* Shubbar

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### Abstract

The innate nature of monotheism is one of the issues discussed in the Holy Qur'an and the *aḥadīth* of Ahl al-Bayt (as). The manuscript of Seyed Abdullah Shubbar's treatise *Sulūk elá Allah Ta'ālá* is one of the sources that deals with this issue. In this treatise, Shubbar has narrated a hadith from the Messenger of Allah (pbuh), the text of which is as follows: "Every child is born according to his natural disposition, so his parents make him Jewish, Christianize him, and sanctify him". Every child is born according to his natural disposition, so his parents make him Jewish, Christianize him, and sanctify him. In this article, we try to validate the content of this *ḥadīth* according to the evidence and follow-up of the parties in a descriptive-analytical method, and to answer the basic question of whether this *ḥadīth* has sufficient validity or not.

**Keywords:** Seyed Abdullah Shubbar, Manuscript of *Sulūk elá Allah Ta'ālá*, the Naturalness of Monotheism, Validation, Evidences and Follow-Ups.

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**Criticism of the Principles of Infallibility of Prophets and Imams  
from Ibn Taymiyyah's Viewpoint, Relying  
on the Book *Minhāj al-Sunnah***

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**Abstract**

Ibn Taymiyyah is the most influential figure in the history of Salafism, who has expressed opinions in various areas of belief, and his opinions have been noticed and obeyed by his followers. Among other things, he discussed the idea of infallibility as one of the pillars of the problem of prophethood and imamate and questioned this doctrine. He violates almost all the foundations and proofs of infallibility and finally, he does not accept any absolute infallibility for prophets and imams. On the other hand, he tries to find an alternative to the infallibility of the divine parents by proposing and proving the theory of "total infallibility of the nation". He questions three important bases: the definition and affairs of the Imamate, the rule of grace, and the superiority of the Imams (peace be upon them) in order to destroy the useful evidence of infallibility. But none of his problems are related to these three bases, and precise and convincing answers are given to each of them. His total infallibility theory also has no solid evidence and cannot be proven and questions the foundations and evidences of the infallibility of divine saints.

**Keywords:** Infallibility, Basics, Ibn Taymiyyah, *Minhāj al-Sunnah*, Allameh Helli.

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