

A Study of the Linguistic Model of Islamic Theology

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Abstract: Despite the serious attention of Western philosophers to the language of religion that occurred after the linguistic turn, independent research has not been formed around the linguistic model of Islamic rational theology in Islamic scholarship. However, the linguistic model used by theologians is a determining factor in explaining, proving and extracting theological issues and problems. In fact, the imaginary and affirmative bases of the theologians about language, meaning, truth, certainty, etc. determine the type of their encounter with the text. The main issue of the present study is dedicated to this issue. In a general division, linguistic models are divided into traditional and modern categories. According to the historical evidence in Islamic theology, the linguistic model of Islamic theology is more in line with the traditional linguistic model. The traditional linguistic model, despite its comparative advantage in the history of theology over a period, is unable to explain many theological issues.

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Introduction: The present study seeks to explain the linguistic model on which traditional Islamic theology is based. That is, what has caused traditional theologians to follow a certain path in their arguments, to use certain terms, or even to act on them in order to arrange the content and create different chapters. In fact, the linguistic model used by theologians of Islamic theology is the conceptual and affirmative foundation on the basis of which they understand and interpret theological verses or formulate rational arguments.

Methodology: The Linguistic Model of Traditional Islamic Theology, one of the two main approaches in linguistics, which are the traditional linguistic model or the modern linguistic models, should be accepted as a method. The main question is which model is formed in the confrontation between these two rival models of traditional Islamic theology?

Findings: Our hypothesis is that the model of traditional Islamic theological linguistics is based on the model of traditional linguistics. We made this assumption based on the history of the formation of traditional Islamic theology and the type of view that existed in that period on the language, thought and the relationship between the two. The components of the traditional linguistic model are: 1) verbal atomism, 2) the placement of meaning in single words, the singularity of intrinsic and true meaning, 3) the instrumental role of language for thinking, 4) the advantage of clarity, and 5) the virtue of certainty.

Discussion and Conclusion: In proving the hypothesis, the category of historical reason and evidence in the texts of Islamic theology has been cited. Historical reason: The occurrence of the translation movement and the arrival of

Greek logical and philosophical works that had their own linguistic model.

Evidence in the text: 1) Bringing logic to the beginning of theological books 2) Using philosophical rules and regulations based on traditional linguistic model in explaining theological concepts and topics 3) Relying on clarity in understanding the verses, especially in the field of similar verses 5) Relying on verbal atomism and understanding the meaning of the text 6) The use of logical analogies in reasoning, especially the exceptional deconstruction analogy which shows that rationality in Islamic theology is equal to the Aristotelian method of logic.

In fact, in the period when these books were written, the dominant language model was the traditional language model, and new linguistic theories were introduced after the nineteenth century. Accordingly, the available evidence is in fact comparable

to pre-existing puzzle pieces that complement the image.

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