

AL-ITQĀN

JOURNAL OF ISLAMIC SCIENCES AND COMPARATIVE STUDIES

Special Issue

No. 3

December 2021

EDITOR IN-CHIEF

Dr. Wan Mohd Azam Mohd Amin

MANAGING EDITOR

Dr. Masitoh Ahmad

EDITORIAL BOARD

Dr. Syed Arabi Aidid, IIUM.

Dr. Hassan Basri Mat Dahan, Universiti Sains Islam Malaysia,
Nilai, Negeri Sembilan

Dr. Kamaruzaman Yusuff, Universiti Malaysia Sarawak,
Kota Semarahan, Kucing.

Dr. Kamar Oniah, IIUM.

Dr. Mumtaz Ali, IIUM.

Dr. Noor Amali Mohd Daud, IIUM.

Dr. Adibah Abdul Rahim, IIUM.

Dr. Haslina Ibrahim, IIUM.

Dr. Siti Akmar, Universiti Institut Teknologi MARA, Shah Alam

Dr. Thameem Ushama, IIUM.

INTERNATIONAL ADVISORY BOARD

Dr. Muhammad Afifi al-Akiti, Oxford University, UK
Dr. Abdullah M. al-Syarqawi, Cairo University, Egypt.
Dr. Abdul Kabir Hussain Solihu, Kwara State University, Nigeria.
Dr. Anis Ahmad, Riphah International University, Islamabad.
Dr. ASM Shihabuddin, Uttara University, Dhakka, Bangladesh.
Dr. Fatimah Abdullah, Sabahattin Zaim University, Turkey.
Dr. Ibrahim M. Zein, Qatar Foundation, Qatar.
Dr. Khalid Yahya, Temple University, USA.

© 2017 IIUM Press, International Islamic University Malaysia. All rights reserved.
eISSN:26008432

Correspondence

Managing Editor, *Al-Itqān*
Research Management Centre, RMC
International Islamic University Malaysia
P.O Box 10, 50728 Kuala Lumpur, Malaysia
Tel: +603 6196 5558
Website: <http://journals.iium.edu.my/al-itqan/index.php/alitqan/index>
Email: al-itqan@iium.edu.my

Published by:
IIUM Press, International Islamic University Malaysia
P.O. Box 10, 50728 Kuala Lumpur, Malaysia
Phone (+603) 6196-5014, Fax: (+603) 6196-6298
Website: <http://iiumpress.iium.edu.my/bookshop>

Table of Contents

Children Friendly Masjid: An Analysis on <i>Jamā'ah's</i> Perception towards Children during <i>Ramaḍān</i>	<i>Aniza Abu Bakar</i> <i>Zur Atiqa Zulkifely</i> <i>Noor Hanita Abd. Majid</i> <i>Mohd. Burhan Ibrahim</i>	7-24
Legal and Human Rights Protection to Non-Permanent Teachers at the Private School in Accordance with the Indonesian Law on Teacher and Lecture Law 2005	<i>Yuli Rakhmawati Ramdhani</i> <i>Heru Susetyo</i>	25-36
Legal and Human Rights Protection of Transportation Services Based on Online Application on Law of Employment	<i>Raihan Hudiana</i> <i>Heru Susetyo</i>	37-47
Review of Law and Human Rights against the fulfillment the rights of Deaf People to Obtain Sign Language Interpreters in Religious Practices in Indonesia	<i>Alya Syafira</i> <i>Heru Susetyo</i>	49-62
Nurturing Critical Thinking Through Inquiry Learning Model Based on Hamzah Istifham Qur'anic Verses Pattern	<i>Norita Md Norwawi</i> <i>Muhammad Widus Sempo</i> <i>Yousuf Mahbubul Islam</i> <i>Noorhayati Hashim</i>	63-71
Roles of Masjid's Management on Children in Masjid	<i>Aniza Abu Bakar</i> <i>Zur Atiqa Zulkifely</i> <i>Nur Faradilla Roza Shazalee</i> <i>Nur Syafiqah Md. Lani</i>	73-83
The Essential in the Ahl al-Sunnah wa al-Jamā'ah	<i>Abdul Salam Muhamad Shukri</i>	85-115

Hindu Views about Islam and Muslims in Malaysia: A Case Study of Selangor	117-133
<i>Muhammad Iqkmal Ashraff Mt Zahir</i> <i>Thameem Ushama</i>	
Is Islamic Architecture Synonymous with Mosque Architecture?	135-163
<i>Spahic Omer</i>	
Conceptual Thinking from the Western and Islamic Perspectives	
<i>Norillah Abdullah</i> <i>Jamal Ahmed Badi</i> <i>Siti Nazilah Mat Ali</i>	165-191
Mind the Gap: <i>Khilafah fil-Arḍ</i> as an Islamic Sustainable Human Development Paradigm	193-126
<i>Norbani Ismail</i>	
Social Ethics in Buddhism and Islam	127-239
<i>Masitoh Ahmad</i>	

Author Guidelines

Manuscript article can be either in English, Malay or Arabic using software Microsoft office (Word, and Excel), Font 12 Times New Roman. Only tables, figures and appendix can be written using Font 10, Times New Roman.

If there is a usage of Quranic verses or Hadith from Prophet P.B.U.H., it only needs to be done by translation only.

The manuscript should be in 1.5 single spacing and justified, with the margin of 2.5cm.

Article needs to have a title and author's name and second author's name along with the full address (institution's or university's address, e-mail, handphone's number, office's number, fax together with the second author's details).

Every article must include an abstract in Malay and English. The length of the abstract is no more than 150 words including 5 keywords.

The length of each article must not exceed 6000 words.

The Arabic words in manuscript should be in a transliterated form.

Reference for each article must be written according to **Chicago Manual**.

Notification Letter :

Letter of Acceptance – editorial board will send an e-mail to the author to notify that the manuscript is received.

Letter of Acceptance/Rejection for Publication – editorial board will send a letter by an e-mail to the author to notify if the manuscript judged by the panels is approved or declined to be published.

Letter of Publication – editorial board will send a letter by e-mail to the author if the article has been judged, repaired, and corrected to be published in the college's journal.

Certificate of Appreciation– editorial board will send a certificate of appreciation by mail to the authors who have sent their articles.

Important Notes

The first six articles of this Special Issue were contributed by the Group of Researchers of professional bodies such as architects, planners, surveyors and others. Therefore, their writings differed from the normal social sciences literature. The rest of the articles were contributed by those who are specialized in Islamic Social Sciences area.

The Essential in the *Ahl al-Sunnah wa al-Jamā'ah*

Abdul Salam Muhamad Shukri*

Abstract

This article aims at understanding the essential in the *Ahl al-Sunnah wa al-Jamā'ah* in Islamic thought, first by considering a general overview of the term and then their main teachings on the Divine attributes. This article also explores their epistemological foundation and points out that *Ahl al-Sunnah wa al-Jamā'ah* are leading and representing Islam through their discourse in Islamic theological thought, which focus on the principle of moderation and balance, as well as reconciliation and reformation between different groups which had arisen earlier in Islam. This study employs qualitative methodology in which the data collected are analyzed using textual and content analysis approach. In addition, it supplements a bibliography of the *Ahl al-Sunnah wa al-Jamā'ah* Studies in Islamic *'Aqīdah* and *Kalam*. Finding reveals that the inclusive nature of *Ahl al-Sunnah* after being embracing many different groups under their edifice. The teachings of *Ahl al-Sunnah* represent the authentic teachings of Islam as a complete way of life as well as the early generation of Muslims.

Keywords: Islam, *Ahl al-Sunnah wa al-Jama'ah*, Islamic Thought, *'Aqīdah*, *Kalam*

Introduction

Islam is the world's second largest religion after Christianity. In details as of November 2020, the world population is around 7.823 billion people.¹ According to Pew Research Center, demographic analysis that Christians remained the largest religious group in the world in 2015, making up nearly a third (31.2%) or 2.3 billion out of 7.3 billion people. It followed by Islam (24.1%) or 1.8 billion, religious “nones” (16%) or 1.2 billion, Hindus (15.1%) or 1.1 billion and Buddhists (6.9%) or 500 million. Others include adherents of folk religions (5.7%) or 400 million, members of other religions (0.8%) or 100 million, and Jews (0.2%) or 10 million that make up smaller shares of the world’s people.² Earlier as in

* Assoc. Prof. Dr. at the Department of Uṣūl al-Dīn and Comparative Religion, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia. Email: abdsalam@iium.edu.my

¹ Worldometer, “Current World Population,” accessed on 7/11/2020, <http://www.worldometers.info/world-population/>

² See Conrad Hackett and David Mcclendon, “Christians remain world’s largest religious group, but they are declining in Europe,” accessed 7/11/2020,

the 2009 demographic study, Islam has 1.57 billion adherents, making up 23% of the world population. The vast majority (approximately 80-90%) of Muslims worldwide practice Sunni Islam, better known in Arabic as *Ahl al-Sunnah wa al-Jamā'ah*, while an estimated 10-20% is minority includes the Shi'is and Kharijis.¹ This fact urges us to be on familiar terms with the *Ahl al-Sunnah wa al-Jamā'ah* and their teachings since they represent the Muslim community at large.

However, it is unfortunate to know that both the first and the new edition of the *Encyclopedia of Islam*² have no specific entry on “*Ahl al-Sunnah wa al-Jamā'ah*.” Instead the readers are asked to refer to the entry on “*Sunna*”³ in these encyclopedias, in order to locate information on *Ahl al-Sunnah*. In addition, the new encyclopedias such as *The Oxford Encyclopedia of Islamic World*⁴ and *Oxford Dictionary of Islam*⁵ provide a brief entry on “Sunnī Islam.” In the former, an entry on “Sunnī Islam: Historical overview”⁶ is written by Michael Elias Marmura (1929-2009),⁷ a Jerusalem born scholar in the field of medieval Islamic philosophy. In the latter, a concise entry on “Sunnī Islam”⁸ surveys its origins and development until modern period. It is worth mentioning that in the same dictionary, Barelvis or Barelwis, which is founded in

<http://www.pewresearch.org/fact-tank/2017/04/05/christians-remain-worlds-largest-religious-group-but-they-are-declining-in-europe/>

¹ See http://en.wikipedia.org/wiki/Demographics_of_Islam; Pew Research Center, “Mapping the Global Muslim Population: A Report on the Size and Distribution of the World's Muslim Population,” accessed 7/11/2020, <http://pewforum.org/Mapping-the-Global-Muslim-Population.aspx>

² M. Th. Houtsma, T. W. Arnold, R. Basset and R. Hartmann (ed.), *Encyclopedia of Islam*, first ed., 4 vols. & Supplement (Leiden: Brill, 1913-38); P. J. Bearman (Author, Editor), th Bianquis (Editor), Clifford Edmund Bosworth (Editor), E. Van Donzel (Editor), W. P. Heinrichs (Editor), *Encyclopedia of Islam*, new ed., 12 vols. (Leiden: Brill, 1960-2005)

³ See A. J. Wensinck, art. “Sunna,” *Encyclopedia of Islam*, first ed., vol. 4, pp. 555-557; G. H. A. Juynboll, art. “Sunna” *Encyclopedia of Islam*, new edition, vol. 9, pp. 878-881.

⁴ See John L. Esposito (ed.), *The Oxford Encyclopedia of the Modern Islamic World*, revised version in 6 vols. (Oxford: Oxford University Press, 2009).

⁵ See John L. Esposito, (ed.), *The Oxford Dictionary of Islam* (Oxford: Oxford University Press, 2003).

⁶ Michael E. Marmura, art. “Sunni Islam,” in Esposito (ed.), *The Oxford Encyclopedia of the Modern Islamic World*, vol. 6, pp. 139-140.

⁷ On M. E. Marmura, see Mohammed Rustom, “In Memoriam Michael E. Marmura 1929–2009,” *Arabic Sciences and Philosophy*, vol. 20 (2010), 177-184, accessed on 20/11/2020, [https://www.unigoettingen.de/de/document/download/5de6085133f22b1a2dde169acbf28841.pdf/In%20Memoriam.%20Michael%20E.%20Marmura%20\(1929-2009\).pdf](https://www.unigoettingen.de/de/document/download/5de6085133f22b1a2dde169acbf28841.pdf/In%20Memoriam.%20Michael%20E.%20Marmura%20(1929-2009).pdf)

⁸ Esposito, *The Oxford Dictionary of Islam*, p. 10.

northern India in 1880s by Mawlana Ahmed Reza Khan Barelwi (1856-1921), is identified as *Ahl al-Sunnah wa al-Jamā'ah*.¹

However, modern studies on Islamic thought and its theology, such as works by Arent Jan Wensinck (1882-1939),² William Montgomery Watt (1909-2006),³ and Fazlur Rahman (1919-1988),⁴ to name a few, did provide an insight into the *Ahl al-Sunnah*, its origins and development. Hamid Enayat (1932-1982)⁵ highlighted the polemics between Shi'ism and Sunnism in the historical and modern contexts. A recent study of Muhammad 'Abd al-Hadi al-Misri⁶ is also a useful study on *Ahl al-Sunnah*. The views of Ibn Taymiyyah (1263-1328), a controversial Muslim scholar from Syria in his *Majmu' al-Fatāwā al-Kubrā* (A Great Compilation of Fatwa) becomes important criteria to know the distinct features of the *Ahl al-Sunnah*. Moreover, the most important reference to study the *Ahl al-Sunnah* is by examining the Muslim classical works on Muslim sects such as *Maqālat al-Islāmiyyin wa Ikhtilāf al-Muṣallīn* (The Discourses of the Proponents of Islam and the Differences among the Worshippers) of Abu al-Hasan 'Alī ibn Ismā'īl al-Ash'arī (c. 874-936), *al-Farq bayna al-Firāq* (The Difference in-between Sects) and *Uṣūl al-Dīn* (The Foundations of Religion) of 'Abd al-Qāhir al-Baghdādī (c. 980-1037) and *al-Milāl wa al-Nihāl* (The Book of Sects and Creeds) of Muḥammad Ibn 'Abd al-Karīm al-Shahrastānī (1086-1153). This will provide a balance treatment of subject matter as this article attempts to accomplish.

¹ On recent development of Barelvi, see Iqbal Singh Sevea, The Rise of Barelvi Political Activism in Pakistan, *ISAS Insight*, no. 520, 13 October 2018, accessed on 20/11/2020, <https://www.isas.nus.edu.sg/wp-content/uploads/2018/10/ISAS-Insights-No.-520-A-New-Strand-of-Islamic-Politics-in-Pakistan.pdf>

² A Dutch scholar, see A. J. Wensinck, *The Muslim Creed: Its Genesis and Historical Development*, first published 1932 (London: Routledge, 2008).

³ A Scottish scholar, Orientalist and priest, see W. Montgomery Watt, *The Formative Period of Islamic Thought*, first published 1973 (Oxford: Oneworld, 2002); Carole Hillenbrand, "Professor W. Montgomery Watt," accessed 20/11/2020, <https://www.independent.co.uk/news/obituaries/professor-w-montgomery-watt-423394.html>

⁴ A Pakistani modernist scholar and philosopher of Islam, see Fazlur Rahman, *Islam*, 2nd ed. (Chicago: University of Chicago Press, 1979).

⁵ An Iranian political scientist, see Hamid Enayat, *Modern Islamic Political Thought*, first published 1982 (Kuala Lumpur: Islamic Book Trust, 2006).

⁶ Muhammad 'Abd al-Hadi al-Misri, *Ahl al-Sunnah wa al-Jama'ah: Ma'alim al-intilaq al-kubra* (Cairo: Dar al-Ilam al-Dawli, 1992); trans. into Malay, *Mercu-Mercu Kemermelangan Ahl al-Sunnah Wal Jama'ah* (Kangar, Perlis: Majlis Agama Islam dan Adat Istiadat Melayu Perlis, 1998); trans into Indonesia by Zeid Husein al Hamid, *Ahli Sunnah waljama'ah: Sejarah Perkembangan Ahli Sunnah dan Berbagai Golongan Ahli Bid'ah* (Surabaya: Central Media, 1990).

This article aims at understanding the inclusive nature of the *Ahl al-Sunnah wa al-Jamā'ah*, known also as the Sunnis describing its conception from a general overview of the term, and unfolding the different groups, which have been included in the *Ahl al-Sunnah*. It explains the main teachings of *Ahl al-Sunnah*, which are revolved around the Divine attributes. It also explores their epistemological foundation. This article concludes that *Ahl al-Sunnah* are leading and representing Islam through their discourse in Islamic thought, which focused on the principle of moderation and balance, as well as reconciliation and reformation between different groups, which had arisen in Islam. To sum up this article explores the essential in the *Ahl al-Sunnah*, in which their teachings and approaches represent the early generation of Muslim community as well as Islam as a complete way of life.

The Term *Ahl al-Sunnah wa al-Jamā'ah*: A General Overview

The appellative *Ahl al-Sunnah wa al-Jamā'ah*, literally means “the people to the Sunnah and of the community.”¹ The word “Sunni” (pl. *Sunniyyūn*) is frequently being used for member of the *Ahl al-Sunnah*. In English the term “Sunni” and “Sunnite” is commonly used. The term “Sunni” means (1) “the great branch of Islam that accepts the first four caliphs as rightful successors of Muhammad.” (2) “A Sunnite.” The word “Sunnite” means “A Sunni Muslim.”²

Other early usages for the term include *Ahl al-Sunnah wa al-Jamā'ah wa al-Athār* by Aḥmad ibn Hanbal (780-855), a founder of the Hanbali school of Sunni jurisprudence and Abu al-Layth al-Samarqandī (944-983), a Hanafite jurist and Qurʾan commentator. Ibn Qutaybah (828-889), a polymath Islamic scholar uses *Ahl al-Sunnah* once in his *Taʾwil al-Muktalif al-Hadīth*. Abu al-Ḥasan al-ʿAshʿarī (d. 324/936) uses *Ahl al-Sunnah wa-Aṣḥāb al-Hadīth*, and alternate with *Ahl al-Jamā'ah* in his *Maqālat*.³ Furthermore, W. M. Watt also listed out other terms included *Ahl al-Sunnah wa al-Istiqāmah*, *Ahl al-Istiqāmah*, *Ahl al-*

¹ Wensinck, art. “Sunna,” *Encyclopedia of Islam*, first edition, vol. 4, 555-557; “Ahl al-Sunna” as “the adherents to the Sunna,” see also Juynboll, art. “Sunna,” *Encyclopedia of Islam*, new edition, vol. 9, p. 880.

² *Webster's II: New College Dictionary* (Boston, New York: Houghton Mifflin Harcourt, 1995), 1105; the literal meaning of the Arabic *sunnah* is “custom, use and wont, statute.” It has however become the “characteristic term for the theory and practice of the catholic Muhammadan community,” see Wensinck, art. “Sunna,” *Encyclopedia of Islam*, p. 555.

³ Juynboll, art. “Sunna,” *Encyclopedia of Islam*, new edition, vol. 9, p. 880.

Ḥaqq wa al-Sunnah.¹ These usages and the variety of terms indicate its development before the Muslim community arrived at the standard term.

‘Alī ibn Muḥammad ibn ‘Alī al-Jurjānī or al-Sayyid al-Sharīf al-Jurjānī (740-812/1339-1414) in his *Ta’rīfāt* (The Definitions) defines *Ahl al-Ḥaqq* as “people who attach themselves to what is the truth according their God by presenting arguments and evidence, and they are known as *Ahl al-Sunnah wa al-Jamā’ah*.” They are the opposite of *Ahl al-Ahwa’* which is defined as “the People of *Qiblah* whose beliefs are different from *Ahl al-Sunnah*. They include the *Jabariyyah*, *Qadariyyah*, *Rawāfiḍ*, *Khawārij*, *Mu’attilah*, and *Mushabbihah*. They consist of twelve sects, which develop into seventy-two groups.”² According to al-Shaykh Muḥammad A’lā ibn ‘Alī al-Tahānawī (d. 1158/1745), *Ahl al-Ahwa’* (the people of pernicious desires) are synonymous to the term *Ahl al-Bida’* (adherents to innovative dogmatic ideas) in Morocco, who are deviated from the way of *Ahl al-Sunnah wa al-Jamā’ah*. They inclined towards desires, which are against the *Sharī’ah*.³ Consequently they are under the category of the *firqah al-Ḍāllah* (the misguided sect).

As for one individual from *ahl al-Sunnah*, ‘Abdullah ibn al-Mubārak (d. 181/ 726-797) is said to call him as *Ṣāḥib al-Sunnah*. This appellative reflects the place of the *isnad* (a precise chain of transmitters, each of whom has received the report from his predecessor). Al-Ḥasan ibn ‘Alī al-Barbahārī (d. 329/941), an earlier Muslim theologian and a defender of the Sunnah say that, “the *isnad* is part of the religion for other-wise everybody would be free to say whatever he wanted.” The collective *Ahl al-Sunnah* and *Ṣāḥib al-Sunnah* has two plurals, namely *Ashab al-Sunnah* or *Ashab al-Sunan*, literally “People of Sunnah.”⁴

Ahl al-Sunnah emphasises on the Muslim community and its collective wisdom, guarded by the Quran and the Sunnah.⁵ The

¹ Watt, *The Formative Period of Islamic Thought*, pp. 268-69.

² Al-Jurjani, *Kitab al-Ta’rīfat*, ed. Ibrahim al-Abyari (n.p.: Dar al-Dayyan li l-Turath, n.d.), 57-58 s.v. “*ahl al-haqq*” & “*ahl al-ahwa*”; see El-Tigani Mohd El-Amin, “*Kitab al-Ta’rīfat of al-Jurjani: An Annotated English Translation and Evaluation Study*,” unpublished PhD thesis (Kuala Lumpur: ISTAC, 2005).

³ Al-Shaykh al-Aḥl al-Mawlawī Muhammad A’lā ibn ‘Alī al-Tahanawī, *Kitāb Khashshaf istilahat al-funūn*, 3 vols. (Beirut: Dar al-Sadir, [1995]), III: 1533; On al-Tahanawī, see Ismail Lala, “An Analysis of Muḥammad ibn ‘Alī al-Tahānawī’s Approach in *Kashshāf iṣṭilāḥāt al-funūn*-The entry of *huwīyya*,” *Journal of Arabic and Islamic Studies* 17 (2017): 14-34, accessed on 20/11/2020. https://www.lancaster.ac.uk/jais/volume/docs/vol17/v17_02_lala_014-034.pdf

⁴ Juynboll, art. “Sunna,” *Encyclopedia of Islam*, new edition, vol. 9, p. 880.

⁵ Marmura, art. “Sunni Islam,” vol. 6, pp. 139-140.

appellative *al-Jamā'ah* means the community, referring to the Muslim community as a whole. The prophet is reported to have said, “The hand of God is over the community.” There is a close link between the *jama'ah* and the concept of the *ijmā'* (consensus) in Islamic law. According to al-Jurjānī, the term *ijmā'* literally means “resolute and agreement,” but technically it means “the unanimous agreement of the *mujtahidīn* among the ummah of Muḥammad (pbuh), at any given time, on a religious point.”¹ Imām Muḥammad ibn Idrīs al-Shāfi'ī (767-820), a founder of Shāfi'ī School of Islamic jurisprudence, however extended its meaning to the *ijmā'* of the Muslim community. For him, “we have to obey their authority, and we know whenever there are *sunnahs* of the Prophet, the public cannot be ignorant of them, although it is possible that some are, and we know that the public can neither agree on anything contrary to the *sunnah* of the Prophet nor on an error.”² The principle of *luzum al-jamā'ah* (adhering to the Muslim community) indicates that every Muslim must follow and confirm as a valid what the Muslim community regards as lawful and unlawful (*al-Taḥlīl wa al-Taḥrīm*). Al-Shāfi'ī asserted “He who holds what the Muslim community holds shall be regarded as following the community and he who holds differently shall be regarded as opposing the community he was ordered to follow. So error comes from separation.” The reason is that the Muslim community has a thorough understanding of the real meaning of the Qur'an and the Sunnah, and of *qiyās* (analogy).³

The link between *Ahl al-Sunnah wa al-Jamā'ah* and a Prophetic *ḥadīth* of “*sa-taftariqu ummatī*” is very close indeed. Al-Baghdādī explained the rise of *Ahl al-Sunnah* from the basis of this *ḥadīth*. The *ḥadīth* mentioned that Islamic community would be split into 72 or 73 factions only one will be in Paradise and the others in Hell. It is identified that the *Jamā'ah* will eventually attain salvation. The appellative *al-Jamā'ah* is well-known alternative to *Ahl al-Sunnah wa al-Jamā'ah* which is considered the saved sect (*Firqah al-Nājiyah*). The Prophet (pbuh) is reported to have said: “The Jews split into 71 sects:

¹ Al-Jurjani, *Kitab al-Ta'rifat*, s.v. *ijma'* (24: 30).

² Al-Imām Muḥammad bin Idrīs al-Shāfi'ī, *Al-Risālah*, ed. Ahmad Muhammad Shakir (Beirut: Dār al-Kutub al-'Ilmiyyah, 1940), 472, para. 1312; trans. into English by Majid Khadduri, *Islamic Jurisprudence: Shafi'i's Risala* (Baltimore: The Johns Hopkins Press, 1961), p. 286.

³ Abdul Salam Muhamad Shukri, “The Relationship between ‘Ilm and Khabar in the Work of al-Shafi'i,” unpublished PhD thesis (St. Andrews: University of St. Andrews, 1999), pp. 86-87.

one will enter Paradise and 70 will enter Hell. The Christians split into 72 sects: 71 will enter Hell and one will enter Paradise. By Him in Whose hand is my soul, my *ummah* will split into 73 sects: one will enter Paradise and 72 will enter Hell.” Someone asked, “O Messenger of Allah (Peace be upon him), who will they be?” He replied, “The main body of the Muslims (*al-Jamā‘ah*).” (Tirmidhī).

Ahl al-Sunnah is closely related to *Ahl al-Hadīth* who was busily searching for *sunnahs*. They are also known as the *Hashwiyyah*, literally “those that stuff.” In al-Shāfi‘ī’s view, *Ahl al-Hadīth* performed a great service to the cause of Islam in their enthusiasm to collect every report about the Prophet’s (pbuh) *sunnah*. They emphasized the place of *ḥadīth* in the basis of law and minimized the use of reasoning.

The rise of *Ahl al-Sunnah* to represent the Muslims as whole is of later development. According to al-Ḥasan ibn ‘Alī al-Barbahārī, *Ahl al-Sunnah* lived in concealment during theological dispute in the times of Caliph al-Ma’mūn (786-833), revolving around the belief that the Qur’an was created (*khalq al-Qur’ān*) while being the Word of God. They began to constitute the majority of Islam after the end of *mihnah* (inquisition), in favour of Imām Aḥmad ibn Hanbal.¹

As mentioned earlier, one of the important opposites of *Ahl al-Sunnah* is

Ahl al-Bid‘ah or *Ahl al-Bidā‘* (adherents to innovative dogmatic ideas). It is said that Muḥammad Ibn Sirin (d. 110/729) divided the people of his day into two categories, i.e. the *Ahl al-Bid‘ah* or *Ahl al-bidā‘*, and *Ahl al-Sunnah*.² *Ahl al-Sunnah* distinguish themselves from other Islamic sects whose views they believe constitute innovations (*bid‘ah*), that is departure from the beliefs of the community at large.³

Ahl al-Sunnah also differs from the *Shī‘ah* in denying that the Prophet designated ‘Alī to succeed him as a leader of the Islamic community.⁴ They accept the first four rightful guided Caliphs as a rightful succession of Prophet Muḥammad. However, the difference between these two groups is of later development. Watt points out that “... it was the early tenth century which witnessed the essential part of the process of the polarization of Islam into Sunnite and Shi‘ite.”⁵ An Iranian scholar, Hamid Enayat has summarized the very nature of the Shi‘ah’s thought and action as representing “an attitude of mind which refuses to admit that

¹ Juynboll, art. “Sunna,” *Encyclopedia of Islam*, new edition, vol. 9, p. 880.

² Juynboll, art. “Sunna,” *Encyclopedia of Islam*, new edition, vol. 9, p. 880.

³ Marmura, art. “Sunni Islam” vol. 6, pp. 139-140.

⁴ Marmura, art. “Sunni Islam” vol. 6, pp. 139-140.

⁵ Watt, *The Formative Period of Islamic Thought*, pp. 270-71.

majority opinion is necessarily true or right, and – which is its converse – a rationalized defence of the moral excellence of an embattled minority.”¹

From the 4th or 10th century onwards, *Ahl al-Sunnah* has started to constitute everywhere the majority Muslims. With the multiplying of Muslims defined as orthodox, *Sunnah* and Islam, come eventually to be felt, by some at least, as virtually synonymous. In other words, *Sunnah* is seen as identical in essence to Islam, as said by Bishr ibn al-Ḥārith (c. 767-850), better known as Bishr al-Hāfī (Bishr the Barefoot), a Muslim mystic: “The Sunnah is Islam, and Islam is also the Sunnah” (*al-Sunnah hiya al-Islām wa al-Islām hiya al-Sunnah*). In other words, Sunnah and Islam are in essence identical.² The appellation *Ashāb al-Islām* (people of Islam) assorted number of people from heterodox denomination besides *Sunniyyūn*. This tolerant stance of *Ahl al-Sunnah* leads the definitive defeat for the *Ahl al-Bid'ah*. The *Ahl al-sunnah* had started to constitute everywhere the majority from 4th or 10 century.³

Different Categories of *Ahl al-Sunnah* According to ‘Abd al-Qāhir al-Baghdādī

As been shown earlier, *Ahl al-Sunnah* represents the Muslims and their scholars in general. This is indicated in the account of the different categories of *Ahl al-Sunnah* such as in the work of ‘Abd al-Qāhir al-Baghdādī. In his *Uṣūl al-Dīn*, al-Baghdādī has a section on chronological lists of the leaders of *fiqh* of *Ahl al-Sunnah*.⁴

However, detailed categories are listed in al-Baghdādī’s *al-Farq bayna al-Firāq* when he examined the characteristics of the Saved Sect (*al-Firqah al-Nājiyyah*), acknowledged salvation to them, and explained their goodness. For al-Baghdādī, the Saved Sect is *Ahl al-Sunnah* themselves as indicated in the Prophet tradition cited earlier. Al-Baghdādī mentions the following regarding the exposition of the different categories of the People of Sunnah and Jamā'ah.⁵

¹ Enayat, *Modern Islamic Political Thought*, p. 27.

² Juynboll, art. “Sunna,” *Encyclopedia of Islam*, new edition, vol. 9, p. 880.

³ Juynboll, art. “Sunna,” *Encyclopedia of Islam*, new edition, vol. 9, pp. 880-81.

⁴ Al-Baghdādī, *Kitāb Uṣūl al-Dīn* (Beirut: Dār al-Afaq al-Jadīdah, 1981), pp. 311-12.

⁵ Al-Baghdādī, *Al-Farq bayna al-Firāq*, ed. Muḥammad Mahy al-Dīn ‘Abd al-Hāmīd (Beirut: Al-Maktab al-‘Asriyyah, 1993), 313-18; Trans is by S. Z. Chowdhury, “al-Baghdadi: Survey of Different Muslim Groups: Regarding the Exposition of the Different Categories of the People of Sunnah and Jama'ah,” accessed on 18/7/2011, <http://daralnicosia.wordpress.com/2011/05/02/al-baghdadi-survey-of-different-muslim-groups/>, with only minor changes.

“And know – and may Allah grant you prosperity! – that the People of Sunnah and Jama‘ah comprise eight categories of people:

1. The first category from them are those who have comprehensive knowledge in the field of: Allah’s Unity (*Tawhīd*) and the Prophethood (*Nubuwwah*); the rulings of threats and promises (*al-Wa‘d wa al-Wa‘d*); reward and punishment (*al-Thawāb wa al-‘Iqāb*); conditions of juristic reasoning (*ijtihād*) as well as the Khilāfah (*Imāmah*) and political leadership (*al-Zi‘āmah*) and they proceeded in this manner adopting the characteristics of the scholastic theologians (*Ṣifāṭiyyah min al-Mutakallimīn*)¹ who were free from (*tabarra‘u*) likening Allah upon His creation (*tashbīh*) as well as nullifying His [SWT] attributes (*ta‘tīl*) and free from the innovations of the *Rāfidah*, *Khawārij*, *al-Jahmiyyah*, *al-Najjariyyah* as well as the rest of the people of pernicious desires and misguidance (*Ahl al-Ahwa’ al-Dāllah*).

2. The Second category from amongst [the people of Sunnah and Jamā‘ah] are: the exalted Imams of Islamic rulings (*a‘immah al-fiqh*) including the ‘People of Opinion’ (*al-ra’y*) and ‘Traditions’ (*al-Ḥadīth*); those who believed and affirmed, in the fundamentals of the religion, the school that adheres to the attributes of Allah and His Eternal attributes (*Ṣifāṭihī al-azaliyyah*) and are free from the doctrine of *al-Qadar* and *al-i‘tizāl*; affirmed the *visio beatifica* of Allah Most High (*ru‘ya Allah*) with the eyes (*bi al-Absār*) without making a likeness to created things nor nullification; those who affirmed the *Hashr* of the grave as well as the interrogation in the grave (*al-su‘āl fi al-qabr*), the *Hawd*, the *Ṣirāṭ*, the great intercession (*Shafā‘ah*) and the Divine pardon for sinners who did not associate anything with Allah (*dūna shirk*) and they asserted: The eternal bliss of Paradise (*bi-dawām na‘im al-jannah*) for its inhabitants and the eternal torment of the Fire for the non-believers. Then they also asserted: the *khilāfah* of Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī and how excellent they were in their praises for the Pious Predecessors of this *ummah* (*al-Salaf al-Ṣāliḥ*); and they deemed the Friday Prayer obligatory behind Imāms who are free from being partisan to the people of desires and misguidance; they deemed extracting an Islamic ruling

¹ I prefer to translate this part as “They followed in this type of knowledge similar to the ways of the *Ṣifāṭiyyah* (i.e., those who did not make any distinctions between the attributes of divine essence (*dhāt*), of divine names (*asmā’*) and of divine action (*fi‘l*) among Muslim theologians.”

from the Qur'an, Sunnah and Consensus of the Companions (*ijmā' al-Ṣaḥābah*) as obligatory; and considered wiping over the leather socks (*mash' alā al-Khuffayn*) as permissible as well as the incident of three pronouncements of divorce (*wuqu' al-ṭalāq al-thalāth*) but considered temporary marriage (*mut'ah*) as unlawful and finally, they deemed obedience to the Ṣultān [as obligatory] in all that is not disobedience [to Allah].\

Included in this group are the followers of Mālik, al-Shāfi'ī, al-Awzā'ī, al-Thawrī, Abu Ḥanīfah, Ibn Abī Laylah, the followers of Abu Thawr, the followers of Aḥmad b. Hanbal, the Zāhiriyyah and the rest of the jurists who affirmed all the rational aspects as well as the fundamentals of [Allah's] attributes and did not mix their *fiqh* with any reprehensibly innovated matter from the people of wanton desires and misguidance.

3. The third category: they are those who possessed knowledge by means of the reports (*akhbār*) and the transmitted examples (*al-sunan al-ma'thūrah*) from the Prophet upon him be blessings and peace; have differentiated between the rigorously authenticated aspects (*al-ṣaḥīḥ*) from the inauthentic (*al-saqīm*); and who knew the causes of 'impugment' (*al-jarh*) and 'validation' (*al-ta'dil*) and did not muddle their knowledge (*lam yukhlitu 'ilma-hum*) with any reprehensibly innovated matter from the people of wanton desires and misguidance.

4. The fourth category from amongst [the people of Sunnah and Jamā'ah] are: those who possessed deep knowledge regarding the major areas of Arabic Literature (*al-adāb*), Grammar and Syntax (*al-nahwu wa al-taṣrīf*) and those who followed the path of the Arabic Linguists and Rhetoricians such as Khalīl, Abu 'Amr b. al-'Alā', Sibawayh, al-Farra', al-Akhfash, al-Asma'ī, al-Muzanī, Abu 'Ubayd [al-Qāsim b. al-Sallām] and all the rest of the learned from the School of Kūfah and Baṣrah who did not muddle their knowledge with any reprehensibly innovated matter from the people of the Qadariyah sect or the Khawārij and whoever of them inclined in any way whatsoever towards misguided whims, they are not of the *Ahl al-Sunnah* and their statements are neither a proof (*ḥujjah*) in the Language nor the Grammar.

5. The fifth category: those who have knowledge of the various ways of Qur'anic recitation as well as from the aspect of exegesis of Qur'anic verses, its explanation (*ta'wīli-ha*) according to the norms and methods (*madhhab*) of the *Ahl al-Sunnah* and not the explanation of the people of wanton desires and misguidance.

6. The sixth category: the pious ascetics (*al-zuhhād*) and the Sufis (*al-Ṣūfiyyah*) who underwent deep reflection (*abṣaru*), abstained (*fā 'l-qṣaru*), were tried and tested (*akhtabaru*), learned lessons (*fā 'al-'tabaru*), were content with the Divine decree (*radu bi al-maḡdur*), satisfied with the less difficult (*qana'a bi al-maysūr*); those who knew that the ears, eyes and the heart (*al-fu'ād*) are all responsible regarding what is Good and what is Bad (*mas'ūlun 'an al-khayr wa al-sharr*), accountable for even an atom's weight (*mathāqil al-dharrah*); have prepared the best preparation for the Day of Judgment; their utterances followed the twin paths of interpretation and instruction in accordance with the People of Ḥadīth and not of those who purchase the hadith as mere amusement (*lahw*); who do not know of pride (*al-riyā'*), do not reject shame (*al-hayā'*); their religion is *al-Wāḥid*, negation of likening Allah to creation (*tashbih*), their doctrine is resigning the meanings of Allah's attributes purely to him (*tafwīḍ*), having complete reliance upon Him [SWT], submission to his commands (*taslīm li-'amrihī*), content with what they are provided with (*al-qina'ah bi-ma ruziqu*) and shunning that which is frowned upon: (Race with one another in hastening towards forgiveness from your Lord and Paradise the width whereof is as the width of the heaven and the earth prepared for those who believe in Allah and His Messengers. That is the Grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of Great Bounty).

7. The seventh category are: the *Murābiṭūn* at the frontier posts for the Muslims against the non-believers, struggling and fighting against the enemies of the Muslims, who protect the Muslim sanctuaries; who defend their women and their lands and render victorious (*yuzharūn*) the orthodox school, the *Ahl al-Sunnah wa al-Jamā'ah*. Moreover, they are those regarding whom Allah (SWT) revealed: (Those who struggle for Our cause; so of surety we will guide them to Our paths: And Allah is with those who do right). May Allah increase them in their ability from and with His excellence.

8. The eighth category comprise the common people over whom the general mark of the *Ahl al-Sunnah* prevails and not the [dark] smudge which is visible as the mark of the people of pernicious desires and misguidance.

Thus, we only intended by this [last] general category those who firmly believed in the agreement of the scholars of Sunnah and Jamā'ah regarding the areas of Divine Justice and Unity, Divine threats and Promises; and referred to them with regards to the requirements of the religion, and followed them in the laws (*furu'*) related to *ḥalāl* and *ḥarām* and did not believe one bit in the unwarranted innovations of the people of desires and misguidance and those are what the Sufis term “the occupying of paradise” (*hashwu al-jannah*).”

As indicated by al-Baghdādī above, *Ahl al-Sunnah* adopts the views of the *Şifātiyyah* among the *Mutakallimūn*.¹ In general, the *Şifātiyyah* are those who did not make any distinctions between the attributes of divine essence (*dhāt*), of divine names (*asmā'*) and of divine action (*fi'l*). They avoid likening Allah to His creation (*tashbīḥ*) and nullifying His [SWT] attributes (*ta'tīl*). Their stands were the opposite of other sects such as the *Rāfiḍah*, *Khawārij*, *Jahmiyyah*, and *Najjariyyah* who are considered among the heretical innovators. The *Şifātiyyah* also opposed any people who follow the desire and misguided teaching (*ahl al-ahwā' al-dāllah*). Al-Baghdādī has identified that *Ahl al-Sunnah* hold the views of the *Şifātiyyah* among the *Mutakallimūn*. In order to know further the views of the *Şifātiyyah* whose teaching adopted by *Ahl al-Sunnah*, we will examine al-Shahrastānī's *Milal wa al-Nihal* which is considered as a ‘balanced scholarly work’ on sects and religions written by Muslim scholars so far.²

Ahl al-Sunnah wa al-Jamā'ah on Belief in the Divine Attributes as Reflected in the Şifātiyyah among the Mutakallimūn

The *Mutakallimūn* or *Ahl al-kalām* emerged from disputes over matters of religious belief and their ultimate concern is with the religion of Islam and its fundamental beliefs. Their early intellectual efforts were aimed at

¹ Among the first Muslim *mutakallimūn* (theologians) are Ma'bad al-Juhanī (d. 80/699), Ghaylan al-Dimishqī (d. before 126/743), Waṣil b. 'Aṭā' (d. 131/748) and 'Amr b. 'Ubayd (d. 145/762), see Majid Fakhry, *A History of Islamic Philosophy*, 42; on 'Ilm al-Kalām, see L. Gardet, art. “'Ilm al-Kalām,” in *Encyclopedia of Islam*, new ed., vol. 3, 1141-50.

² W. Montgomery Watt, *Islamic Philosophy and Theology* (Edinburgh: Edinburgh University Press, 1987), p. 75.

defending Islam and its beliefs against the attack of heretics. They are divided into several sects (*firāq*), namely the Mu'tazilah, the Jabariyyah, the Ṣifātiyyah, the Khawārij, the Murji'ah and the Shā'ah. The Mu'tazilah are generally regarded as the founders of the discipline of *kalām*.¹

According to al-Shahrastānī, the Orthodox (the *salaf*) differed from the Mu'tazilah on the question of the attributes of God. The Orthodox are called the *Ṣifātiyyah*. They followed the literal meaning of the Quran and the Sunnah on the issue. With some differences in term of interpretation, some of them maintained the existence of the attribute of God in terms of entities subsisting in him, while the other likened his attributes to those of creatures.²

The Mu'tazilah who deny the attributes are called the *mu'attilah* (strippers). They deny altogether the eternal attributes (*al-ṣifāt al-qādīmah*) to God. For them God is eternal by his essence. They say that God is 'knowing,' by his essence, 'powerful,' by his essence and 'living' by his essence, not by 'knowledge' or 'power' or 'life,' considered as eternal attributes or entities (*ma'ānī*), subsisting in God. This is because if the attributes shared in the eternity of God, they would also share in his divinity (*ilāhiyyah*).

In addition, the Mu'tazilah also believe that the speech of God is temporal and created in a place (*muhdath makhlūq*). They also hold that will, hearing and seeing are not entities (*ma'ānī*) subsisting in the divine essence. They are unanimous that God cannot be seen in Paradise. They also deny any possibility of anthropomorphism. Any ambiguous verses (*ayat al-mutashābihah*) of the Quran must be interpreted in a metaphorical sense.

The Mu'tazilah also hold that man has power over his action either good or bad. Man is the creator of his action, not God. Man, therefore deserves reward and punishment in the next life for what he does in this world. Man is obliged by reason to know good and evil. Even before revelation (*wurūd al-sama'*), man is under obligation to acquire a fundamental knowledge (*uṣūl al-ma'rifah*) of God and to show him gratitude for benefit received (*shukr al-ni'mah*).¹

¹ Al-Shahrastānī, *Al-Milāl wa al-Nihāl*, 3 vols. (Beirut: Dār al-Surūr, 1948); Trans. A. K. Kazi and J. G. Flynn, *Muslim Sects and Divisions* (London: Kegan Paul International, 1984); Abdul Salam Muhammad Shukri, "The Relationship between 'Ilm and Khabar", 58; Abdul Salam Muhammad Shukri, "The Early Muslim Debates on Knowledge based on Reports (*khabar*)," *Hamdard Islamicus* XXVII: 1 (2004), pp. 43-54 (48).

² Al-Shahrastānī, *Al-Milāl wa al-Nihāl*, 40, trans. p. 26.

¹ Al-Shahrastānī, *Al-Milāl wa al-Nihāl*, pp. 58-59, trans. pp. 41-42.

The *Ṣifātiyyah* among the *salaf* were accustomed to argue not according to a *kalām* method but by authoritative statement (*qawl iqnā'ī*). In other words, they follow the literal text of the Quran and the Sunnah. Later on with the rise of Abū al-Ḥasan Ismā'īl al-Ash'arī (d. 935) and his support to the view of the *Ṣifātiyyah* using *kalām* method, this theological school was known as *Ahl al-Sunnah wa al-Jamā'ah*. The name *Ṣifātiyyah* was now given to the Ash'aris who are his followers.

Al-Ash'arī put to silence those who denied the attributes with the argument they could not answer. His argument goes as follows: “if a man reflects on his creation... he would be forced to acknowledge that he has a creator who is all powerful, knowing and willing.... God, therefore, has attributes which are known from his acts: these attributes cannot be denied. Just as his acts show that He knows, powerful and willing, so also do they show that He has knowledge, power and will. He went on to say that “... ‘the one knowing’, as used of God, has in reality no meaning other than that he has knowledge; ‘the one powerful’ no meaning other than he has power; ‘the one willing’ no meaning other than he has will.”¹

For al-Ash'arī, these attributes are eternal and subsist in the essence of God. God knows with knowledge, powerful with power, living with life, willing with will, speaking with speech, hearing with hearing and seeing with sight.

Al-Ash'arī holds the view that every existent can be seen: “God exists, therefore He can be seen.” Revelation also states that the believers will see him in the Hereafter, as God says, ‘On that day there shall be joyous faces looking at their Lord’ (Surah al-Qiyāmah (75): 22). Al-Ash'arī also holds that hands and face are attributes that are decreed (*ṣifāt jabriyyah*) by God; for, as he explains, revelation speaks of them, and therefore, they must be accepted as they are revealed.

Al-Ash'arī also holds that “whatever is of obligation is so because of revelation. Reason does not impose any obligation, nor does it declare anything good or bad. Knowledge of God is, indeed, acquired by reason but it is through revelation that it becomes of obligation to know him; as God says, “We shall not punish unless we first send a prophet.” (Surah al-Isrā' (17): 15). Similarly, that man should show gratitude to the Bountiful, and that God should reward the obedient and punish the disobedient, are obligations made known by revelation, not by reason.

¹ Al-Shahrastani, *Al-Milāl wa al-Nihāl*, p. 127, trans. p. 79.

To conclude this section, *Ahl al-Sunnah*'s teachings on the principles of Islam have been discussed extensively by al-Baghdādī in his *Farq bayna al-firāq*. He presents the fifteen principles, as the Ash'arīs understand them. They include the following:

- (1) Acknowledging the real natures of the things and knowledge in specific or general terms
- (2) Knowledge of the origin of the world in times with its division in terms of accident and bodies.
- (3) Knowledge of the creator of the world and His essential attributes.
- (4) Knowledge of His eternal attributes.
- (5) Knowledge of His names and qualities.
- (6) Knowledge of His justice and wisdom.
- (7) Knowledge of His messengers and prophets.
- (8) Knowledge of miracles of the prophets and wonders of the saints.
- (9) Knowledge of the agreement of the community on the principles of Islamic law.
- (10) Knowledge of the rulings of command and prohibition and obligation (*taklīf*).
- (11) Knowledge of man's annihilation and rulings of the hereafter.
- (12) Caliphate and imamate and conditions of leadership.
- (13) Rulings on faith and Islam in general.
- (14) Knowledge of rulings of saints and different classes of pious leaders.
- (15) Knowledge of rulings of enemies among unbelievers and people of pernicious desires.¹

We will discuss the first principle of Islam only, namely its epistemological foundation. This is considered as the theory of knowledge according to *Ahl al-Sunnah wa al-Jamā'ah*.

Epistemological Foundation of the *Ahl al-Sunnah wa al-Jamā'ah*

Epistemology is considered to be "the necessary foundation" of Islamic theology.¹ Imām Abū Maṣṣūr al-Māturīdī (853-944) was the first Sunni

¹ Ibn Ṭāhir al-Baghdādī, *Al-Farq bayn al-Firāq* (Beirut: Al-Maktabah al-'Asriyyah, 1990), 323; Trans. Abraham S. Halkin. *Moslem Schisms and Sects (al-Fark Bain al-Firak) Being the History of the Various Philosophical Systems Developed in Islam* (Tel-Aviv: Palestine Publishing Co. 1935), accessed on 18/7/2011, http://issuu.com/bilal81/docs/al-farq_bayn_al-firāq

¹ Franz Rosenthal, *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam* (Leiden: E. J. Brill, 1970), p. 211.

Mutakallimūn who made a serious attempt to define a systematic theory of Islamic theological knowledge in his *Kitāb al-Tawhīd*. He mentions three means of acquiring knowledge, namely, (1) use of the senses ('*īyan*), (2) report of others (*khābar*), and (3) speculative thinking (*nazar*).¹ It is however suggested that al-Ash'arī's work lacks a similar exposition of an epistemological foundation for his theological creed as in al-Maturidī.² However, by looking at the end of the first part of the *Maqālāt*, in which al-Ash'arī presents the view of *Aṣḥāb al-Ḥadīth* dan *Ahl al-Sunnah* on Islamic doctrines shows the opposite. He does indicate the epistemological foundation of his theology but in the garb of the Hanbalite-epistemological type.³

He writes in the first paragraph as follows: "The sum of what is held by those following the ḥadīths and the Sunna is the confession of God, His angels, His books, His messengers, *what has come (as revelation) from God, and what trustworthy (person) have related from the Messenger of God. They reject nothing of that.*"⁴

This above statement indicates that the theory of knowledge of al-Ash'arī is based on revelation and report of others, i.e. *khābar*. This is one of the means of acquiring knowledge beside the use of the senses and reason. The "official Ash'arite epistemology" is appeared in Abū Bakr Muḥammad ibn al-Ṭayyib al-Baqillānī (c. 940-1013) who elaborates this epistemology in his *Tamhīd fī al-radd 'alā al-mulhidah wa al-mu'atillah wa al-rāfiḍah wa al-khawārij wa al-mu'tazilah*.⁵ He starts with definition of knowledge as "the cognition of the object known as it is" (*ma 'rifah al-ma'lum 'alā ma huwa bih*). There are two kinds of knowledge, namely knowledge of God which is primeval, uncreated ('*ilm qadīm*) and the created knowledge of all living beings, human, angels, *jinn* and others ('*ilm muḥdath*). The latter is subdivided into necessary knowledge ('*ilm ḍarūrī*) and speculative, deductive

¹ Abu Mansur al-Maturidī, *Kitāb al-Tawhīd*, ed. Fath Allah Khulayf (Alexandria, n.d.), pp. 7-11.

² Wensinck, *The Muslim Creed*, p. 249; Rosenthal, *Knowledge Triumphant*, p. 215.

³ See al-Ash'arī, *Maqālāt*; see also Abu al-Ḥasan al-Ash'arī, *Al-Idārah 'an Uṣūl al-Diyānah* (Beirut: Dār al-Kitāb al-'Arabī, 1990), trans. into English by Walter Conrad Klein, *The Elucidation of Islam's Foundation* (Connecticut: 1940); *Al-Luma' fī al-Radd 'alā Ahl al-Zaygh wa al-Bida'* (The Sparks: A Refutation of Heretics and Innovators); Richard J. McCarthy, *The Theology of Al-Ashari* (Beirut: Imprimerie Catholique, 1953)

⁴ Al-Ash'arī, *Maqālāt*, I: 345, trans. Watt, p. 41, italic is mine.

⁵ Abu Bakr Muḥammad Ibn al-Ṭayyib al-Baqillānī, *Al-Tamhīd fī al-Radd 'alā al-Mulhidah wa al-Mu'aṭillah wa al-Rāfiḍah wa al-Khawārij wa al-Mu'tazilah* (n.p.: Dār al-Fikr al-'Arabī, n.d.), 36-37; Abdul Salam Muhammad Shukri, "The Relationship between '*Ilm* and *Khābar*", pp. 48-49.

knowledge (*‘ilm naẓar wa istidlāl*).¹ He also divides the causes or means of knowledge into three, namely five senses (*al-hawwāss al-khamsah*), report of others and reason (*istidlāl bi al-‘aql*).

Abd al-Qāhir al-Baghdādī’s corresponding views can be found in his work *Uṣūl al-Dīn* and *al-Farq bayna al-firāq*. A summary of al-Baghdādī’s epistemological foundation of Ahl al-Sunnah is made by A. J. Wensinck in his *Muslim Creed*. W. Montgomery Watt translates and gives his comments on the first chapter of *Kitāb Uṣūl al-dīn* in his article entitled “The Logical Basis of Early Kalam.”² Furthermore Imām Abū al-Ma‘ālī al-Juwaynī (1028-1085) in his *Kitāb al-Irshād* and Imām Abū Ḥamīd Muḥammad al-Ghazālī (1058-1111) in his *Iqtisād fī al-i‘tiqād* also present the similar introduction of the epistemological foundation of theology in their work.³

However, a concise formulation of the theory of knowledge of *Ahl al-Sunnah wa al-Jamā‘ah* can be seen in *al-‘Aqā‘id al-Nasafīyyah* by Imām Najm al-Dīn Abū Hafs ‘Umar ibn Muḥammad al-Nasafī (1067-1142) which later on commented by Sa‘d al-Dīn Mas‘ūd ibn ‘Umar ibn ‘Abd Allah al-Taftazanī (1322-1390) in *Sharḥ ‘Aqā‘id al-Nasafī*. It is worth quoting what is said by al-Nasafī says in the first two part of his *Creed*:

“1. The People of Truth say that the real natures of things are established (or fixed), and that knowledge of them is really (knowledge). (This is) contrary to the view of the Sophists.

2. The causes of knowledge [*asbāb al-‘ilm*] for created beings are three: the sound senses, true report and reason. The senses are five: hearing, sight, smell, taste and touch; by each sense, information is given about (the class of objects) for which it is appointed. True report is of two kinds. One of these is the widely-transmitted report [*al-khabar al-mutawātir*], that is, a report established by the tongues of (many) people, whose agreement on a falsehood is inconceivable. This is bound to give a

¹ Rosenthal, *Knowledge Triumphant*, p. 216.

² W. Montgomery Watt, “The Logical Basis of Early Kalam,” *Islamic Quarterly* 6 (1961), 3-10; *Islamic Quarterly* 7 (1963), pp. 31-39.

³ Imām al-Haramayn Abu al-Ma‘ālī ‘Abd al-Mālik al-Juwaynī, *Kitāb al-Irshād ilā Qawātī‘ al-Adillah fī Uṣūl al-I‘tiqād*, ed. As‘ad Tamīm (Beirut: Mu‘assasat al-Kutub al-Thaqāfah, 1985); trans. into English by Dr. Paul E. Walker & reviewed by Muhammad S. Eissa, Imam al-Haramayn al-Juwayni, *A Guide to Conclusive Proofs for the Principles of Belief* (Reading, UK: The Center for Muslim Contribution to Civilization, 2000); al-Imam al-Ghazali, *Kitab al-Iqtisad fī al-i‘tiqad* (Beirut: Dar al-Kutub al-‘Ilmiyyah, 1988), trans. into Malay by Alamul Huda Muhammad, Abu Hamid Muhammad al-Ghazali al-Thusi, *Iktikad Moderat (Akidah Mengikut Pandangan Imam al-Ghazali)* (Johor Bahru: Pertiagaan Jahabersa, 2007).

necessary knowledge [*al-‘ilm al-ḍarūrī*], such as the knowledge of former kings in past time and of distant lands. The second kind is the report of the messenger (who has been attested by evidentiary miracle (about what has come to him by revelation). This is bound to give deductive knowledge [*al-‘ilm al-istidlālī*]. The knowledge established by (such a report) resembles in certainty and fixity knowledge necessarily established (such as sense-knowledge and that from widely transmitted reports). Reason, again, is also a cause of knowledge. What is established by immediate intuition [*bi al-badīhah*] is necessary, such as the knowledge that every thing is greater than its part. What is established by inference [*bi al-istidlāl*] is acquired knowledge [*iktisābī*]. Inspiration [*al-ilhām*] is not one of the causes of the knowing of the soundness (or truth) of a thing in the view of the People of Truth.”¹

Importance of *Ahl al-Sunnah wa al-Jamā'ah*'s Discourse in Islamic Thought

Islamic thought introduces us with the doctrines and philosophies of Islam as understood by Muslim scholars throughout the history of Islam. It is considered a new area of study under the discipline of Islamic history.

According to Professor Abdullah Saeed from University of Melbourne, Islamic thought deals with a range of areas from “the foundation texts to law, theology, philosophy, politics, art and mysticism as well as key trends in Islamic thought in both the pre-modern and modern period.”² Islamic thought interprets the original vision of Islam as religion to that vision which involves some specific philosophical formulation in terms of specific metaphysical, epistemological and ethical meanings related to Islam. Thus we can say in general that Islamic thought involves in interpreting religion on the basis of various branches of philosophy and its methods. Islamic thought is an intellectual discipline in some way relevant to philosophy as worldview.

It is also observed that the rise and development of the *Ahl al-Sunnah wa al-Jamā'ah* as the school represents the majority in Islam is unique. The authority and authenticity of this school is beyond doubt acknowledged by the agreement of scholars and Muslim communities. Furthermore, they tied

¹ See ‘Abd al-Mālik bin ‘Abd al-Rahmān al-Sa‘adī, *Sharḥ al-‘Aqā'id al-Nasafiyyah li al-Imām Najm al-Dīn ‘Umar bin Muḥammad bin Aḥmad al-Nasafī* (Amman: Dār al-Nūr al-Mubīn li al-Nashr wa al-Tawzi’, 2012), 15-35; trans. into English by W. Montgomery Watt, *Islamic Creeds: A Selection* (Edinburgh: Edinburgh University Press, 1994), p. 80.

² Abdullah Saeed, *Islamic Thought: An Introduction* (Oxon (UK) and New York: Routledge, 2006), p. vii.

their teachings closely with prophetic heritage. As a whole in their struggle to establish a middle course they have surpassed the residues of sharp sectarian polarizations within the Muslim community, which brought many negative and destructive consequences to the Muslim unity.

The Ash‘arī school of thought of which carries the name of *Ahl al-Sunnah wa al-Jamā‘ah* plotted a discourse of moderation and balance, of reconciliation and reformation between the early orthodox (*salaf al-ṣāliḥ*) and the subsequent tendencies toward the extremes. Their discourse based dogma on the principle of rational enquiry.¹ A number of eminent scholars came to al-Ash‘arī’s support, among them Abū Bakr al-Baqillānī (d. 403/1013), Ibn Furāk (d. 405/1015), al-Baghdādī (d. 429/1037-38), al-Juwaynī (d. 437/1046), al-Bayhaqī (d. 458/1066), Abū al-Faraj al-Isfarāyīnī, (d. 470/1078), al-Ghazālī (d. 505/1111), Fakhr al-Din al-Rāzī (d. 606/1210), Sayf al-Dīn al-Amīdī (d. 631/1233), ‘Abd Allah ibn ‘Umar al-Bayḍāwī (d. 707/1308 or 715/1316), ‘Adūd al-Dīn al-Ījī, (d. 756/1355), al-Sayyid al-Sharif al-Jurjānī (d. 815/1413), Abū ‘Abdillah Muḥammad ibn Yusuf al-Sānūsī al-Ḥusaynī al-Sānūsī (d. 891/1486 or 895/1490), Ibrāhīm Burhān al-Din al-Laqqānī (d. 1041/1631), ‘Abd al-Salām Ibrāhīm al-Laqqānī (d. 1078/1668), Muḥammad ibn Aḥmad ibn ‘Arāfah al-Dasūqī (d. 1230/1815), Faddalī al-Fadalī or Fudālī (d. 1236/1821), Ibrāhīm bin Muḥammad al-Bajūrī or Bayjūrī (d.1276/1860), Muḥammad ‘Abduh (d. 1322/1905) and many others.²

Viewing from the general context of religious thought, the school of *Ahl al-Sunnah wa al-Jamā‘ah* is the manifestation of the general trends in religious thought. It is pointed out that these trends include firstly, the religious schools’ with their differences and numbers’ attempt in general to apply religious law, religiously and historically by using as a means traditionalism (*al-Salaf al-Awwāl*) and antiquity (*al-Qidāmiyyah al-Tārīkhiyyah*). They believe that all truth must be ancient (*qadīm*), and if it is ancient it must be transmitted from the sages through unbroken trustworthy chain of transmitters (*ruwat*), and secondly religious thought by its nature reflects a permanent tendency to proliferation of groups, schools, sects and even heresies.

From perspective of a general history of religious thought, which centered on revelation and prophethood, especially Judeo-Christian tradition, an account of historical Islam in general reflects several

¹ Muḥammad ‘Abduh, *The Theology of Unity* (Kuala Lumpur: Islamic Book Trust, 2004), pp. 36-37.

² See further below, “The Bibliography of the *Ahl al-Sunnah wa al-Jamā‘ah* Studies in Islamic ‘*Aqīdah* and *Kalām*”

tendencies, namely (1) literalistic dogmatic exclusiveness which inevitably engenders disbelief literalistic dogmaticism. This can be seen by examining a general historical relationship between Judaism and Christianity, which from this perspective, pouring out phenomenon from which Judaism as whole despised Jesus and described him with disbelief and hypocrisy. (2) Rationalism is liable to become tainted with skepticism leading to the weakening and at times even the destruction of religion. In the domain of religion the autonomy of reason involved the rejection of dogma, authority and tradition. (3) Mysticism is apt to become wrapped up in subjectivity, which makes for antinomianism and spiritual anarchy.¹

As mentioned earlier, *Ahl al-Sunnah wa al-Jamā'ah* surpasses the sharp polarization between the three opposing discourses in understanding and interpreting Islam as religion. These discourses can be categorized as follows: (i) *Salafī* literalist approach, (ii) Rationalist-Mu'tazilite conviction, and (iii) Mystical Sufism. The discourse of *Ahl al-Sunnah wa al-Jamā'ah* reconcile their disagreement to the point of agreement based on examining what is the positive and substance from each interpretation. In addition, their effort is to surpass what is sloppy and what is negative in each of them. The discourse of *Ahl al-Sunnah wa al-Jamā'ah* evaluates all together these views through the principles of moderation, balance, reconciliation and public good. These have a chance for the acceptance and diffusion in the Muslim community. At the end the *Ahl al-Sunnah wa al-Jamā'ah* becomes an established school, which is accepted "at all times, everywhere, and by all" (*quod semper, et ubique, et ob omnibus*).²

The aim of *Ahl al-Sunnah wa al-Jamā'ah* is then to bring to a halt the ugly trends of a permanent tendency to proliferation of different group by through the approach of moderation, balance, reconciliation and reformation between different groups. To cite one example on the issue of

¹ 'Irfan 'Abd al-Ḥamīd Fattah, "Uṣūl al-Dīn: The Content, Methods of Teaching, the Contemporary Attempts to Re-Structuring its Traditional Contents," (unpublished paper in Arabic presented on 12/10/2004 at the Department of Usul al-Din and Comparative Religion, IIUM); see also 'Irfan 'Abd al-Ḥamīd Fattah, *Dirāsāt fī al-Fikr al-'Arabī al-Islāmī: Abḥath fī 'Ilm al-Kalām wa al-Taṣawwuf wa al-Istishrāq wa al-Harakāt al-Haddāmah* (Beirut: Dār al-Jīl, 1991)

² Fattah, "Uṣūl al-Dīn: The Content..."; "The formula *Quod semper, quod ubique, quod ab omnibus* – what has been taught always, everywhere and by all – is as much as most of us know of Vincentius of Lérins, whose *Commonitorium*, published in ad 434, presents itself as a manual of the faith that is held by orthodox Christians throughout the world," see "Book reviews Thomas G. Guarino, *Vincent of Lérins and the Development of Christian Doctrine* (Grand Rapids, mi: Baker Academic, 2013)," *Ecclesiology* 12 (2016), p. 392.

human action, al-Ghazali in *al-Arbaʿīn* points out that, “As for the followers of the Sunna and the Community (*jamāʿah*), they took a middle course between them [i.e. al-Jabariyyah and al-Qadariyyah]. They did not remove choice entirely from themselves and did not remove the decree and predestination (*al-Qaḍāʾ wa al-Qadar*) entirely from God, but said: “the servants’ act are in one respect from God and in another respect from the servant; and that the servant has a choice in the bringing about of his acts (*wa li-al-ʿabd ikhtiyārūn fī ijad afʿali-h*).”¹ Thus it is not strange to describe Ashʿarites as the chief of the ancients and the contemporaries with the title of the school of moderation and reconciliation.

In order to indicate the continuity of the *Ahl al-Sunnah wa al-Jamāʿah* this article includes a bibliography of the *Ahl al-Sunnah wa al-Jamāʿah* studies in Islamic *ʿAqīdah* and *Kalām*. The two schools of Ashʿarī and Māturīdī will be listed under this bibliography.

Bibliography of the *Ahl al-Sunnah wa al-Jamāʿah* Studies in Islamic *ʿAqīdah* and *Kalām*²

The Ashʿarī School

The Beginning: Abu al-Ḥasan al-Ashʿarī (242-324/856-936), *Maqālat al-Islamiyyīn wa ikhtilāf al-muṣallīn* (The Views of the Islamic Sects and Difference among People of the Prayers), 2 vols. (Beirut: al-Maktabah al-ʿAsriyyah, 1990); *al-Lumaʿ fī al-radd ʿalā Ahl al-Zaygh wa al-Bidāʿ* (The Sparks: A Refutation of Heretics and Innovators) (Cairo: al-Maktabah al-Azhāriyyah li al-Turāth, n.d.); *al-Ibānah ʿan uṣūl al-diyānah* (The Exposition of the Foundations of Religion) (Beirut: Dār al-Nafāʾis, 1994); *The Theology of al-Ashʿarī: The Arabic Texts of al-Ashʿarī’s Kitāb al-Lumāʾ and Risālat Istihsān al-khawḍ fī ʿilm al-kalām* ... ed. Richard J. McCarthy (Beirut: Imprimerie Catholique, 1953)

Pre-Ghazālī Era: Abū Bakr Muḥammad ibn al-Ṭayyib al-Baqillānī (c. 940-1013), *Kitāb al-Tamhīd fī al-radd ʿalā al-Mulhidah al-Muʿattilah wa al-rāfiḍah wa al-khawārij wa al-muʿtazilah* (The Book of the Introduction) (Beirut: Maktabah al-Sharqiyyah, 1957); Abū Bakr Muḥammad ibn Furak (c. 941- c. 1015), *Mujarrad Maqālat al-Shaykh Abu al-Ḥasan al-Ashʿarī* (Beirut: Dār al-Mashriq, 1987), *Mushkil al-Ḥadīth wa bayānuh*, *Ṭabaqāt al-Mutakallimīn*; Abu al-Faraj al-Isfarāʾīnī

¹ Al-Ghazālī, *Al-Arbaʿīn*, 10; see M. E. Marmura, “Ghazali & Ashʿaris Revisited,” *Arabic Sciences & Philosophy* 12 (2002), 91-110 (103)

² This part is a new addition to the earlier article as mentioned in note 1.

(949-1027), *al-Tabṣīr fī al-Dīn wa tamyīz al-Firqah al-Nājiyyah* 'an al-Firāq al-Hālikīn; Abū Maṣṣūr 'Abd al-Qāhir ibn Ṭāhir al-Tamīmī al-Baghdādī (c. 980-1037), *Uṣūl al-Dīn* (The Principles of Religion) (Beirūt: Dār al-Fikr, 1997) & *al-Farq bayna al-Firāq* (Beirūt: al-Maktabah al-'Asriyyah, 1993), English trans. Kate Chambers Seelye, *Moslem schisms and sects (Al-Fark Bain al-Firak), being the history of the various philosophic systems developed in Islam, by Abū-Manṣūr 'Abd-al-Kāhir ibn Ṭāhir al-Baghdādī ... Part I*, (New York: Columbia University Press, 1920) & Abraham S. Halkin, *Moslem schisms and sects (al-Fark bain al-firak): being the history of the various philosophic systems developed in Islam*, Pt. 2 Pt. 2 (Thesis) (Tel-Aviv: Palestine Publishing Co., 1935); Abū Bakr Aḥmad ibn Ḥusayn Ibn 'Alī ibn Mūsā al-Bayḥāqī (c. 994-1066), *al-I'tiqād wa al-hidāyah ilā sabīl al-rashād; Kitāb al-'Asmā' wa al-ṣifāt* (Book of the Divine Names and Attributes); *al-I'tiqād 'alā Madhhab al-Salaf ahl al-Sunnah wa al-Jamā'ah; Dalā'il al-Nubuwwah* (The Signs of Prophethood); Abu al-Ma'ālī al-Juwaynī (1028-1085), *Kitāb al-Irshād ilā qawati' al-adillah fī uṣūl al-i'tiqād*; trans. Paul E. Walker & reviewed by Muhammad S. Eissa, *A Guide to Conclusive Proofs for the Principles of Belief* (Reading, UK: Garnet: Center for Muslim Contribution to Civilization, 2000); *al-Shamīl fī uṣūl al-dīn* (The Comprehensive (book) in the Principles of Religion); *al-Luma'* and *al-'Aqīdah al-Niẓāmiyyah*; al-Raghib al-Isfahānī (d. 1108/1109), *al-I'tiqādāt, al-Mufradāt fī gharib al-Qur'ān*.

Imām al-Ghazālī (1058-1111): *al-Munqidh min al-Ḍalāl*; "Kitāb Qawā'id al-'Aqā'id," in al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*; Trans. Nabih Amin Faris, *The Foundations of the Articles of Faith being a Translation with Notes of the Kitāb Qawā'id al-'Aqā'id of al-Ghazālī's "Iḥyā' 'Ulūm al-dīn* (Lahore, Sh. Muhammad Ashraf, 1974); *al-'Iqtisād fī al-I'tiqād; Kitāb al-Arba'in fī Uṣūl al-Dīn*.

Post Ghazali Era I: Muhammad ibn 'Abd al-Karīm ibn Aḥmad al-Shahrastānī (1086-1153), *al-Milāl wa al-Nihāl* (Muqaddimmah); Trans. A. K. Kazi and J. G. Flynn, *Muslim Sects and Divisions* (London: Kegan Paul International, 1984); *Kitāb Nihāyat al-Iqdām fī 'Ilm al-Kalam* (The End of Daring about the Science of Kalam) (Beirut: Dār al-Kutub al-'Ilmiyyah, 2004); Ibn 'Asākir (1105-1175), *Tabyīn Kadhib al-Muftarī fī mā Nusiba ilā al-Imām Abī al-Ḥasan al-Ash'arī*; Abū 'Amr 'Uthmān ibn 'Alī Salālijī (d. 1178), *al-'Aqīdah al-Burhāniyyah al-Ash'ariyyah wa al-fusūl al-Imāniyyah* [*'Aqīdah al-Salālijīyyah*]; Fakhr al-Dīn al-Rāzī (1150- 1210), *Kitāb Ma'ālīm fī Uṣūl al-Dīn* (Cairo: Markaz al-Kitāb li al-Nashr, 2000); *al-Arba'in fī Uṣūl al-Dīn; Muhassal afkar al-Mutaqaddimīn wa al-*

Muta`akhirīn min al-‘Ulamā’ wa al-Ḥukamā’ wa al-Mutakallimīn (The Summary of the Ideas of the Scholars, Philosophers and Theologians, Ancient and Modern) (Beirut: Dār al-Kitāb al-‘Arabī, 1984), and others including *al-Khamsūn*, *al-Ishārah*, *Ta’sis al-Taḥqīq*, *al-Arba‘ūn*, *al-Muhassal*, and *Nihāyat al-‘Uqūl*; and in philosophy his works include *al-Mabaḥith al-Mashriqiyah*, *Sharḥ ‘Uyūn al-Ḥikmah*, *Sharḥ al-Ishārat wa al-Tanbīhāt*, *al-Mulakhas*, and *al-Maṭalib al-‘Āliyah*; Abu ‘Amr ‘Uthmān ibn ‘Abd al-Raḥmān Ṣalāḥ al-Dīn al-Kurdī al-Shahrazūrī or Ibn al-Ṣalāḥ (c. 1181-1245), *Muqaddimah Ibn Ṣalāḥ fī ‘Ulūm al-Ḥadīth*; Sayf al-Dīn al-Amīdī (1156-1233), *Abkar al-Afkar fī Uṣūl al-Dīn*, 3 vols. (Beirut: Dār al-Kutub al-‘Ilmiyah, 2003); ‘Izz al-Dīn ibn ‘Abd al-Salām (1181-1262), *Al-Mulhat fī I’tiqād Ahl al-Haqq* or *al-Radd ‘alā al-Mubtadi‘ah wa al-Hashawīyyah*, *al-Farq bayn al-Imān wa al-Islām* or *Ma’nā al-Imān wa al-Islām*, *al-Anwa’ fī ‘Ilm al-Tawḥīd*, *Bayān ahwal al-nas yawm al-qiyamah*; Abu ‘Abdullah Muhammad ibn Ahmad ibn Abu Bakr al-Ansari al-Qurtubi (1214-1273), *al-Tadhkirah fī Ahwāl al-Mawta’ wa-‘Umūr al-Ākhirah*, *al-Asna fī Sharḥ al-Asmā’ al-Ḥusnā*; Abū Zakariyyā Yahyā ibn Sharaf al-Nawawī (1233-1278), *al-Minhaj bi Sharḥ Ṣaḥīḥ Muslim*, *al-Tarkhiṣ fī al-Qiyām li-dhawi al-Faḍl wa al-Maziah min ahl al-Islām*; Abu al-Barakāt al-Nasafī (d. 700/1301 or 709/1310), *Umdat fī Uṣūl al-Dīn* (The Pillar of the Creed); Nasir al-Dīn Abū al-Khayr ‘Abd Allah ibn ‘Umar al-Bayḍāwī (d. 707/1308 or 715/1316), *Tafsīr al-Bayḍāwī* or *Anwār al-Tanzīl wa Asrār al-Ta’wīl*; *Kitāb Miṣbāḥ al-Arwāḥ fī Uṣūl al-Dīn*; *Nature, Man and God in Medieval Islam: ‘Abd Allah Bayḍāwī’s text, Ṭawālī ‘al-Anwār min maṭālī ‘al-Anzār*, along with *Maḥmūd Isfahānī’s Commentary, Maṭālī ‘al-Anzār, Sharḥ Ṭawālī ‘al-Anwār*, edited and translated by Edwin E. Calverley and James W. Pollock (Leiden, Boston: Brill, 2002); Shams al-Dīn Maḥmūd ibn ‘Abd al-Raḥmān al-Isfahānī (d. 749/1348), *Maṭālī ‘al-Anzār: Sharḥ Ṭawālī ‘al-Anwār*; Najm al-Dīn al-Qazwinī al-Kātibī (1203-1277), *Hikmat al-‘Ayn*; Quṭb al-Dīn al-Rāzī al-Taḥṭānī (d. 710/1311 or d. 766/1365), *al-Risāla al-Ma’mulāh fī al-Tasawwur wa al-Taṣdīq*; ‘Adūd al-Dīn al-Ījī (d. 1300-1355), *al-‘Aqā’id al-‘Adūdiyyah*; *al-Mawāqif fī ‘Ilm al-Kalām* (Beirut: ‘Alam al-Kutub; al-Qāhirah: Maktabat al-Mutanabbi; Dimashq: Maktabat Sa’d al-Dīn, 1980); Taqī al-Dīn al-Subkī (683-756/1284-1355/1370), *al-Durrah al-Muḍīyyah fī al-Radd ‘alā Ibn Taymiyyah*, *al-I’tibār bi Baqā’ al-Janat wa al-Nār fī al-Radd ‘alā Ibn Taymiyyah wa ibn al-Qayyim al-Qā’ilīn bi Fana’ al-Nār*; Tāj al-Dīn al-Subkī (b. 727/1327 or 728-771/1328-1370), *Mu’jām*, *Ṭabaqāt al-Shāfi‘iyyat Kubrā*, *Wuṣṭā wa Ṣuḡhrā* (Large, Medium and Concise), 10 vols.; Sa’d al-Dīn al-Taftāzānī (1322-1390), *Sharḥ al-Maqāsid fī ‘Ilm al-Kalām*, ed. Dr. ‘Abd al-Raḥmān ‘Umayrah, 5 vols.

(Beirūt: 'Alam al-Kutub, 1998), *Kitāb Sharḥ Sa'd al-Dīn al-Taftazānī 'alā al-'Aqā'id al-Nasafīyyah li-Najm al-Dīn 'Umar al-Nasafī* (Cairo: Matba'at al-Azhāriyyah al-Miṣriyyah, 1913); trans. *A Commentary on the Creed of Islam: Sa'd al-Dīn al-Taftazānī on the Creed on Najm al-Dīn al-Nasafī, translated with introduction and notes* by Earl Edgar Elder (New York: Columbia University Press, 1950); al-Sayyid al-Sharīf al-Jurjānī or 'Alī ibn Muḥammad ibn 'Alī al-Jurjānī (740-815/1339-1413), *Sharḥ al-Mawāqif fī 'Ilm al-Kalām*, 8 vols. (Beirūt: Dār al-Kutub al-'Ilmiyah, 1998); Ibn Hajar al-'Asqalānī (1372-1449), *Fath al-Bārī fī Sharḥ Ṣaḥīḥ al-Bukhārī*; 'Alī al-Qushjī (d. 879/1403-1474), *Sharḥ al-Tajrīd* (a commentary to Naṣīr al-Dīn al-Ṭūsī's (d. 1274) work *Al-Tajrīd fī 'Ilm al-Kalām*); Jalāl al-Dīn Muḥammad al-Dawānī (d. 908/1426-1502), *Sharḥ al-'aqā'id al-'Adūdiyyah*; Imām Abū 'Abdullah al-Sanūsī bin Muḥammad Yūsuf al-Tilimsānī al-Sanūsī (895/1490), *al-Muqaddimāt* (Introduction and Commentary): more extensive and polemical, criticizing Christianity, Mu'tazilite and other points of view; *al-Mufīdah li al-Wildān wa al-Nisā' al-Mu'mināt* (for Children and Believing Daughters); *al-Ḥafīdah or Ṣughrā Sughrā al-Sughrā*; *Ṣughrā al-Ṣughrā*; *al-Ṣughrā*, or *'Aqīdah ahl al-Tawḥīd al-Ṣughrā*, or *al-Sanūsīyyah* or *Umm al-Barāhin* (this book has a great influence in the Muslim world including Malay world and Africa, see Dorrit van Dalen, *Doubt, Scholarship and Society in 17th-Century Central Sudanic Africa* (Leiden: Brill, 2016), Chapter 5: Sanūsī's *Ṣughrā*, (109-19) elementary (beginner) [the elementary]; *al-'Aqīdah al-Wuṣṭā* or *al-Wuṣṭā* (*al-Jumāl* or *al-Murshidah*) [the intermediary]; *al-'Aqīdah al-Kubrā* or *al-Kubrā* (*'Aqīdah Ahl al-Tawḥīd wa al-Tashdīd al-Mukhrijah min Ḍulumāt al-Jahl wa Raqbat al-Taqlid*) [the advanced].

Post Ghazālī Era II: Jalāl al-Dīn al-Ṣuyūṭī (1445-1505), *Al-Khaṣā'is al-Kubrā*; Muḥammad b. Pir 'Alī Birgevi or Birgili (d. 981/1573), *Al-Ṭarīqah al-Muḥammadiyyah* (The Mohammadan Path); Burhan al-Dīn Ibrāhīm al-Laḳānī (d. 1041/1631), *Jawharat al-Tawḥīd* (The Gem of Monotheism) (Qāhirah: Matba'at al-Istiḳāmah, n.d.); 'Abd al-Ḥakīm ibn Shams al-Dīn al-Siyalkutī (d. 1657), *Ta'līqāt 'alā al-hashīyah 'alā Sharḥ al-'Aqā'id al-Nasafīyyah*; 'Abd al-Salām Ibrāhīm al-Laḳānī (d. 1078/1668), *Sharḥ Jawharat al-Tawḥīd* [Son to Ibrāhīm al-Laḳānī who wrote a commentary on *al-Jawharat*]; Abu 'Alī al-Ḥasan al-Yūsī (1631-1691), *Mashrab al-'Amm wa al-Khaṣ min Kalimāt al-Ikhlāṣ (Silsilat al-'Amal al-Kāmilah li al-Imām al-Ḥasan al-Yūsī fī al-Fikr al-Islāmī)*; 'Abd al-Ghānī bin Ismā'īl al-Nablūsī (d. 1143/1730), *al-Anwār al-Ilāhiyyah fī Sharḥ al-Muqaddimah al-Sanusiyyah*, (Amman: Dar al-Nur, 2015); Muhammad bin Mansur al-Hudhudi (17th century), *Sharḥ al-Imām al-'Allāmah Muḥammad bin*

Manṣūr al-Hudhudi ‘alā Umm al-Barāhin; Ismail Gelenbevi or Kalanbawī Efendī (1143-1205/1730-1791), *Hashiyat Kalanbawī ‘alā Jalāl al-Dīn al-Dawwānī fī Sharḥ al-‘Aqā’id al-‘Aḍūdiyyah*; ‘Abdullah ibn Hijāzī al-Sharqāwī (1737-1812), *Hashiyah al-Sharqāwī ‘alā Sharḥ al-Hudhudī ‘alā Umm al-Barāhin* (Cairo: Sharikat Maktabat wa Matba‘at Muṣṭafā al-Bābī al-Halabī, 1955); Ibrāhīm al-Ḍasūqī (d. 1230/1815), *Hashiyat al-Ḍasūqī ‘alā Umm al-Barāhin* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2001); Muḥammad bin al-Shāfi‘ī al-Fadalī or al-Fudalī al-Shāfi‘ī (d. 1236/1821), *Kifāyat al-‘Awāmm fī mā Yajibū ‘Alayhim min ‘Ilm al-Kalām* (The Sufficiency of the Common People); Aḥmad bin Muḥammad al-Mālikī al-Sāwī (d. 1240/1825), *Kitāb Sharḥ al-Sāwī ‘alā Jawharat al-Tawḥīd*, (Beirut: Dār Ibn Kathīr, 2011); Ibrāhīm bin Muḥammad al-Bajurī (d. 1276/1860), *Risālat al-Bajurī fī al-Tawḥīd, Sharḥ Jawharat al-Tawḥīd, Tuhfat al-Murīd, Hashiyat al-Bajurī al-Musammah bi Taḥqīq al-Maqām ‘alā Kifāyat al-‘Awāmm fī ‘Ilm al-Kalām* (Cairo: Matba‘ah al-Maymāniyyah, 1898); Muhammad Abduh (1849-1905), *Risālat al-tawḥīd* (Treatise on the Oneness of God); Ibrāhīm ibn Aḥmad al-Marghanī (d. 1931), *Ṭālī ‘al-Bushrā ‘alā al-‘Aqidah al-Sanūsīyyah al-Ṣuḡhrā*; ‘Abd al-Ḥamīd ibn Muṣṭafā ibn Makkī ibn Bādīs (1889-1940), *al-‘Aqā’id al-Islāmiyyah min al-Āyat al-Qur’āniyyah wa al-Aḥādīth al-Nabawiyyah* (Aljazā’ir: Dār al-Kitāb al-Jazā’irī, 1970); Muḥammad Zāhid al-Kawthārī (1879-1952), *Tabdīd al-Ẓalam al-Mukhīm min Nūniyyat Ibn al-Qayyīm* (Refutation of Ibn al-Qayyīm), *al-Istibṣār fī al-Taḥadduth ‘an al-Jabr wa al-Ikhtiyār* (The Obtainment of Insight Concerning Determinism and Freedom of Choice), *Maqalāt al-Kawthārī* (A Collection of the articles of al-Kawthari); Ismā‘īl R. al-Farūqī (1921-1986), *Al-Tawḥīd: Its Implications for Thought and Life* (Virginia: The International Institute of Islamic Thought, 1992); Shaykh al-Sayyid Sabiq al-Tihāmī (1915-2000), *al-‘Aqā’id al-Islāmiyyah* (Beirut: Dār al-Fikr, 1992); ‘Abd al-Raḥmān Ḥasan Habannakah al-Maydānī (1927-2004), *Al-‘Aqidah al-Islāmiyyah wa Usūsu-hā* (Damascus: Dār al-Qalam, 2000); ‘Irfān ‘Abd al-Ḥamīd Fattaḥ (1933-2007), *Dirāsah fī al-Firāq wa al-‘Aqā’id al-Islāmiyyah* (‘Ammān: Dār al-Bashīr, 1984), *Dirāsāt fī al-Fikr al-‘Arabī al-Islāmī: Abḥath fī ‘ilm al-Kalām wa al-Taṣawwuf wa al-Īstishrāq wa al-Ḥarakāt al-Haddāmah* (Beirut: Dār al-Jīl, 1991); Al-Shaykh Ḥasan Ayyūb al-Azhārī (d. 1429/2008), *Tabṣīṭ al-‘Aqā’id al-Islāmiyyah* (al-Kuwayt: Dār al-Buḥuth al-‘Ilmiyyah, 1979); Muḥammad Sa‘īd Ramaḍān al-Bouṭī (1929-2013), *Kubrā al-Yaqīniyyāt al-Kawniyyah: Wujūd al-Khālīq wa Wazīfāt al-Makhlūq* (The Greatest Universal Sureties: The Creator's Existence and the Creature's Function); Shaykh Yūsuf al-Qaraḍāwī (born 1926-), *al-Imān wa al-Ḥayah* (Cairo: Maktabat Wahbah, 1990), *al-Imān bi*

al-Qadar (Beirut: Mu'assasah al-Risālah Nashirūn, 2001); Syed Muhammad Naquib al-Attas (born 1931-), *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1995); Sa'īd Fawdah (born 1967-), *Taḥdhib Sharḥ al-Sanūsīyyah: Umm al-Barāhin – al-'Aqīdah al-Ṣughrā*, 3rd ed. ('Ammān: Dār al-Nūr, 2016); Sa'īd Foudah, Shaykh, *A Refined Explanation of the Sanūsī Creed: The Foundational Proofs*, trans. into English by Suraqah Abdul Aziz (Rotterdam: Sunni Publications, 2013).

The School of Ḥanafī-Ṭaḥāwī al-Māturīdīyyah

The Initiator Era of Ḥanafī-Ṭaḥāwī: Imām Abū Ḥanīfah (c. 699-767), *al-Fiqh al-Akbar I*, *al-Fiqh al-Akbar II*, & *al-Wasāyā*; Studies include A. J. Wensinck, *The Muslim Creed: Its Genesis and Historical Development* (London: Routledge, 2008 [Cambridge: The University Press, 1932]); Abū Ja'far Aḥmad ibn Muḥammad al-Ṭaḥāwī (853-933), *al-'Aqīdah al-Ṭaḥāwīyyah* or *'Aqā'id al-Ṭaḥāwī*; Commentaries, Studies and translations include Ibn Abī al-'Izz al-Ḥanāfī, *Sharḥ al-'Aqīdah al-Ṭaḥāwīyyah* (Cairo: Dār Ibn al-Jawzī, 2014); Ibn Abū Izzī al-Ḥanāfī, *Syarah Aqidah Tahawiah*, 2 vols., trans. into Malay Hasnan bin Kasan (Kuala Lumpur: Jabatan Kemajuan Islam Malaysia); W. Montgomery Watt, *Islamic Creeds: A Selection* (Edinburgh: Edinburgh University Press, 1994).

The Exponent: al-Imām Abū Manṣūr al-Māturīdī (850-944), *Kitāb al-Tawḥīd*, ed. Faṭḥ Allah Khulayf (Alexandria: Dār al-Jamī'at al-Misriyyah, n.d.); trans. *Book of Monotheism: A Manual of Sunni Theology, Kitaab at-Tawheed God and the Universe*, Translation & Commentary By Sulaiman Ahmed (Maturidi Publication); Studies include Mustafa Ceric, *Roots of Synthetic Theology in Islam: A Study of the Theology of Abu Mansur al-Maturidi (d. 333/944)* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1995), and so on.

Post-Māturīdī Era: Abu al-Yusr al-Bazdawī (1030-1099), *Kitāb Uṣūl al-Dīn*; Abī al-Mu'īn al-Nasafī (c. 1027/1046 -1114), *Tabṣīrat al-Adillah fī Uṣūl al-Dīn*; *al-Tamḥīd fī Uṣūl al-Dīn*; Najm al-Dīn 'Umar al-Nasafī (1067-1142), *al-'Aqā'id al-Nasafīyyah*; Sadr al-Shārī'a al-Aṣghār or Sadr al-Shārī'a al-Thānī (d. 747/1346), *Ta'dīl al-'Ulūm*; Sa'd al-Dīn Mas'ūd ibn 'Umar ibn 'Abd Allah al-Taftazānī (1322-1390), *Sharḥ 'Aqā'id al-Nasafī*; al-Sharīf al-Jurjānī or 'Alī ibn Muḥammad al-Jurjānī (1339-1414), *al-Ta'rīfāt* (Definitions), *Sharḥ al-Mawāqif fī 'Ilm al-Kalām*; Badr al-Dīn al-'Aynī (1360-1453), *Umdat al-Qārī*; Aḥmad al-Farūqī Sirhindī (1564-1624); Khayr al-Dīn al-Ramlī (1585-1671), *al-Fatāwā al-Khayriyyah*; Shah Walī Allah al-

Dihlāwī (1704-1761), *Hujjat al-Allah al-Bālighah*; Imām Sayyid Murtaḍā al-Ḥusaynī al-Zabīdī (1732-1790), *Ithaf al-Sādah al-Muttaqīn*, *‘Iqd al-Juman fī bayān Shu‘ab al-‘Imān*; Muḥammad Qāsim Nanautavi (1832-1880), *Tasfiyah al-‘Aqā’id* (Urdu), *Ḥadīth al-‘Ima* (Persian); Ahmed Cevdet Pasha (1822-1895), *The Sunnī Path*, 23rd ed. Hakikat Kitabevi Publications No: 7 (Istanbul: Hakikat Kitabevi, 2016); Allāmah Muḥammad Anwār Shah Kashmirī (1875-1933), *Al-Darb al-Khātīm ‘alā Ḥudūth al-‘Alam* (Final Verdict on the Creation of the Universe) (Karachi: Majlis-i-‘Ilmi, 1962), *‘Aqīdat al-Islām fī Ḥayāt Isā* (Karachi, 1961); Muḥammad Ashraf ‘Alī Thanāwī (1863-1943), *Bihishti Zewar: Mudallal o Mukammal Bihishti Zewar ma‘ Bihishti Gauhar* (Karachi: Altaf and Sons, 2001); Muṣṭafā Sabri Efendi (1869-1954), *Mawqif al-‘Aql wa al-‘Ilm wa al-‘Alīm min Rabb al-‘Ālamīn wa-‘Ibādihī al-Mursalīn*; Muḥammad Abū Zahrā (1898-1974), *Tārīkh al-Madhāhib al-Islāmiyyah* (History of the Islamic Schools); Muḥammad Zakarīyyā al-Kandhlawi (1898-1982), *Sharī‘ah and Ṭarīqāt: Inseparable and Indivisible*. Translated by Asim Ahmad from *Sharī‘at wa Ṭarīqāt ka Talāẓum* (1977); Wahbah al-Zuhaylī (1932-2015), *Asl Muqāranat al-Adyān* (The Foundations of Comparative Religions); and Muḥammad Taqī ‘Usmānī (born 1943), *Maqālāt al-‘Uthmānī* (2014).

Conclusion

It is worth highlighting criticism of rationalist trends in *kalām* and of Ash‘arism by Ibn Taymiyyah (d. 728/1328) who was considered as the greatest Ḥanbalis after Ibn Ḥanbal himself.¹ This is because, as pointed

¹ Under Ibn Ḥanbal-Ibn Taymiyyah or “Al-Athāriyyah” (the traditionalist theology) includes Aḥmad ibn Ḥanbal (164-241/780-855), *Al-Radd ‘alā al-Jahmiyyah wa-al-Zanādiqah ma‘a Muqaddimah fī ‘Ilm al-Kalām wa al-Madhāhib al-Haddāmah*; Abū al-Wafā’ ‘Alī ibn ‘Āqil ibn Aḥmad al-Baghdādī known as Ibn ‘Āqil (1040-1119), *Kitāb al-funūn* (“Book of Sciences”); Ibn al-Jawzī (ca. 1116-1201), *Talbis Iblīs*; Ibn Taymiyyah (661-728/1263-1328), *Minhaj al-Sunnah al-Nabawiyyah, al-‘Aqīdah al-Waṣītiyyah, Al-Jawāb al-Ṣaḥīḥ li-man baddala dīn al-Masīḥ, Dār’ Ta‘arūḍ al-‘Aql wa al-Naql, al-‘Aqīdah al-Hamawīyyah, al-Asma’ wa al-Ṣifāt, Kitāb al-Imān, al-Sarīm al-Maslūl ‘alā Shatīm al-Rasūl* etc.; Ibn Qayyim al-Jawziyyah (691-751/1292-1350), *I‘lām al-Muwāqqi‘īn ‘an Rabb al-‘Ālamīn*; Ibn Abī al-‘Izz (d. 1390), *Sharḥ al-‘Aqīdah al-Taḥāwiyyah*; Muḥammad Ibn al-Wahhāb (1703-1792), *Kitāb al-Tawḥīd*; Usman dan-Fodio (1754-1817) in Africa; Modern Salafis includes apolitical and conservatives scholars like ‘Abd al-‘Azīz ibn ‘Abd Allah ibn Baaz (1910-1999), Muḥammad Naṣiruddīn al-Albānī (1914-1999), Muḥammad ibn ‘Uthaymeem (1925-2001), Rabee Ibn Haadee ‘Umayr al-Madkhalī (born 1931), Abdul-Azeez ibn Abdullah Al al-Shaikh (born 1943), Dr. Muḥammad Na‘im Yasin (born 1943), Dr. Abu Ameenah Bilal Philips (born 1946), Safar bin Abdul-Rahman al-Hawali al-Ghamdi (born 1950), Salman bin Fahd bin Abdullah al-Ouda (born 1955 or 1956) and others, see further Binyamin Abrahamov,

by George Makdisi, “Ibn Taymiyah’s influence has reached modern times. His teachings, first followed by Muḥammad ibn ‘Abd al-Wahhab (d. 1792), became the basis of the Wahhabī movement in the nineteenth century and the guiding principles of the Wahhabī state of Saudi Arabia. Again, in the nineteenth and twentieth centuries, through Muḥammad ‘Abduh and Muḥammad Rashīd Riḍā, they influenced the modernist Salafiyah movement.”¹

Ibn Taymiyyah’s theological position is based on the development of old Islamic idea of the absolute dissimilarity of God and man. Thus Ibn Taymiyyah is of the opinion that “it is impossible to attain knowledge of God by rational methods, whether those of philosophy or of *kalām*.”² For him, the Muslim community must accept without question the authority of the text, i.e. the Quran and the Sunnah as a means of acquiring religious and theological knowledge. Ibn Taymiyyah argues for the stand that the Muslim community must observe fully the sources of the Sharī‘ah, and that they should reject foreign elements that altered the course of theological thought in Islam. It has been pointed out that Ibn Taymiyyah attacked logic which “he deemed the sole agent leading to the philosophical doctrines of the eternity of the world, the nature and attributes of God, the hierarchy and mediatory role of the Intelligences, prophethood, the creation of the Quran, etc.” For Ibn Taymiyyah, all these teachings “stood in stark contrast to what he perceived to the Sunni *Weltanschauung* that was dictated by the letter of the Quran and the Sunna of the Prophet.”³

Ibn Taymiyyah’s critique of *kalām* is an important discussion of epistemology in Islam. It is likely that Ibn Taymiyyah is trying to restrain the current trend of treating the principle of theology philosophically defeating its religious spirit, that is to say an engagement in it is for the purpose of service (*‘ibādah*). Such a philosophical and rational trend earlier criticized by al-Ghazālī (450-505) himself in the

“Scripturalist and Traditionalist Theology,” in Sabine Schmidtke (ed.), *The Oxford Handbook of Islamic Theology* (Oxford: Oxford University Press, 2014); see also art. “Traditionalist theology (Islam),” accessed on 5/12/2020,

[https://en.wikipedia.org/wiki/Traditionalist_theology_\(Islam\)](https://en.wikipedia.org/wiki/Traditionalist_theology_(Islam))

¹ George Makdisi, “Ibn Taymiyah,” (2003), accessed on 23/8/2011,

<http://www.muslimphilosophy.com/it/itya.htm>

² W. Montgomery Watt, *Islamic Philosophy and Theology* (Edinburgh: Edinburgh University Press, 1987), p. 144.

³ See Wael B. Hallaq, *Ibn Taymiyya Against the Greek Logicians* (Oxford: Clarendon Press, 1993), xii; on a more recent studies see Mohamad Kamil Hj Ab Majid, *Pemikiran Kontroversi Imam Ibnu Taymiyyah* (Batu Caves: PTS Publishing House, 2020)

Munqidh min al-Ḍalāl. Ibn Khaldun (1332-1406) in his *Muqaddimah* (Introduction) also highlights this trend when he categorized the development of *kalām* into early and new *kalām*, which is philosophical in nature. He names al-Ghazālī as the first scholar to write *kalām* in accordance of with this new theological approach and followed by Fakhr al-Dīn al-Rāzi (1150-1210). The subjects of two disciplines of *kalām* and philosophy are mixed together in this approach. Ibn Khaldūn points out the usefulness of this approach and Muslim scholars should not be ignorant of speculative argumentation in defense of the Sunni faith.¹

Acknowledgement

This is an extended version of the earlier article published as “Short Notes on Ahl al-Sunnah wa Al-Jamā‘ah,” in Mohd. Yusof Hussain (ed.), *Handbook of Islamic Da‘wah* (Gombak: IIUM Press, 2015), pp. 163-85.

Reference

- ‘Abduh, Muhammad. *The Theology of Unity*, Kuala Lumpur: Islamic Book Trust, 2004.
- ‘Aql, Naṣir ibn ‘Abdul-Karīm, “A Summary of the fundamentals of the Creed of the Ahl al-Sunnah wa al-Jama‘ah,” Trans. Ali al-Timimi, accessed on 18/7/2011, <http://www.sunnahonline.com/ilm/aqeedah/0063.htm>
- Abdul Salam Muhamad Shukri. “The Early Muslim Debates on Knowledge based on Reports (khabar),” *Hamdard Islamicus*, XXVII: 1 (2004), 43-54.
- Abdul Salam Muhamad Shukri. “The Relationship between ‘Ilm and Khabar in the Work of al-Shafi‘i,” unpublished PhD thesis, St. Andrews: University of St. Andrews, 1999.
- Abdul Shukor Haji Husin. *Ahli Sunah Waljamaah: Pemahaman Semula* Bangi: Penerbit Universiti Kebangsaan Malaysia, 1998.
- Abrahamov, Binyamin. “Scripturalist and Traditionalist Theology,” in Sabine Schmidtke (ed.), *The Oxford Handbook of Islamic Theology* Oxford: Oxford University Press, 2014.
- Ali, Mohamed Mohamed Yunis. *Medieval Islamic Pragmatics: Sunni Legal Theorists' Models of Textual Communication*, Richmond, Surrey: Curzon Press, 2000.
- Al-Baqillānī, *Al-Tamhīd fī al-Radd ‘alā al-Mulḥidah wa al-Mu‘atilah wa al-Rāfiḍah wa al-Khawārij wa al-Mu‘tazilah*, n.p.: Dār al-Fikr al-‘Arabī, n.d.
- Al-Jurjānī. *Kitab al-Ta‘rifat*, ed. Ibrahim al-Abyar, n.p.: Dār al-Dayyan li al-Turāth, n.d.
- Al-Miṣrī, Muḥammad ‘Abd al-Hādī. *Ahl al-Sunnah wa al-Jamā‘ah: Ma‘alim al-Intilāq al-Kubrā*. Cairo: Dār al-‘Ilam al-Dawlī, 1992.
- Al-Miṣrī, Muḥammad ‘Abd al-Hādī. *Ahl Sunnah wa al-Jamā‘ah: Sejarah Perkembangan Ahl Sunnah dan Berbagai Golongan Ahl Bid‘ah*, trans. into Indonesia by Zeid Husein al Hamid, Surabaya: Central Media 1990.

¹ Ibn Khaldūn, *The Muqaddimah: An Introduction to History*, Trans. Franz Rosenthal (Princeton: Princeton University Press, 1980), pp. 52-55.

- Al-Shahrestānī, *Al-Milal wa al-Nihal*. 3 vols. Beirut: Dār al-Surūr, 1948.
- Al-Shahrestānī, *Muslim Sects and Divisions*, trans. A. K. Kazi and J. G. Flynn, London: Kegan Paul International, 1984.
- Ash'arī, Abū al-Ḥasan. *Maqālāt al-Islāmiyyin wa Ikhtilāf al-Muṣallīn*, Beirut: al-Maktabah al-'Asriyyah, 1990.
- Ash'arī, Abū al-Ḥasan. *Al-Ibānah 'an Uṣūl al-Diyānah*, Beirut: Dār al-Kitāb al-'Arabī, 1990.
- Baghdādī, 'Abd al-Qāhir ibn Ṭahir. *Al-Farq bayna al-Firāq*, Beirut: al-Maktabah al-'Asriyyah, 1990.
- Baghdādī, 'Abd al-Qāhir ibn Ṭahir. *Kitāb Uṣūl al-Dīn*, Beirut: Dār al-Afāq al-Jadīd, 1981.
- Baghdādī, Ibn Ṭahir. *Moslem Schisms and Sects (al-Fark Bain al-Firak) Being the History of the Various Philosophical Systems Developed in Islam*, trans. Abraham S. Halkin (Tel-Aviv: Palestine Publishing Co., 1935), accessed on 18/7/2011, http://issuu.com/bilal81/docs/al-farq_bayn_al-firaq
- Brown, Jonathan *The Canonization of al-Bukhari and Muslim: The Formation and Function of the Sunni Hadith Canon*, Leiden: Brill, 2007.
- Chowdhury, S. Z. "Al-Baghdādī: Survey of Different Muslim Groups: Regarding the Exposition of the Different Categories of the People of Sunnah and Jama'ah," Dār al-Nicosia, 2011. Accessed on 18/7/2011, <http://daralnicosia.wordpress.com/2011/05/02/al-baghdadi-survey-of-different-muslim-groups/>
- Dickinson, Eerik. *The Development of Early Sunnite Hadith Criticism: The Taqdim of Ibn Abi Hatim al-Razi (240/854-327/938)* Leiden: Brill, 2001.
- Enayat, Hamid. *Modern Islamic Political Thought*, Kuala Lumpur: Islamic Book Trust, 2006.
- Esposito, John L. (ed.), *The Oxford Dictionary of Islam*, Oxford: Oxford University Press, 2003.
- Fattah, 'Irfān 'Abd al-Hamīd. "Uṣūl al-Dīn: The Content, Methods of Teaching, the Contemporary Attempts to Re-Structuring its Traditional Contents," unpublished paper in Arabic presented on 12/10/2004, Gombak: Department of Uṣūl al-Dīn and Comparative Religion, IIUM, 2004.
- Fauzan Saleh. "The School of Ahl al-Sunnah wa'l-Jama'ah and the Attachment of Indonesian Muslims to its doctrines," accessed on 18/7/2011, <http://fasleh2010.blogspot.com/2010/08/school-of-ahl-al-sunnah.html>
- Frank, Richard M. *Texts and Studies on the Development and History of Kalam*, 2 vols. Aldershot [England]: Ashgate/Variorum, 2005.
- Gesink, Indira Falk. *Islamic Reform and Conservatism: Al-Azhar and the Evolution of Modern Sunni Islam*, London: Tauris Academic Studies, 2010.
- Gimaret, Daniel. *La doctrine d'al-Ash'ari*, Paris: Cerf, 1990.
- Haddad, Gibril Fouad. *Sunna Notes: Studies in Hadith & Doctrine*, 2 vols. n.p., [UK]: Aqsa Publications, 2005.
- Hallaq, Wael B. *Ibn Taymiyya Against the Greek Logicians*, Oxford: Clarendon Press, 1993.
- Hallaq, Wael Bahjat. *A History of Islamic Legal Theories: An Introduction to Sunni Usul al-Fiqh*, Cambridge, New York: Cambridge University Press, 1997.
- Halverson, Jeffry R. *Theology and Creed in Sunni Islam: The Muslim Brotherhood, Ash'arism, and Political Sunnism*, New York: Palgrave Macmillan, 2010.
- Ibn 'Abd al-Salām. *The Belief of the People of Truth (Islamic Doctrines and Beliefs)*, trans. Dr. G. F. Haddad, Fenton: As-Sunna Foundation of America, 1999.

- Ibn Khaldun. *The Muqaddimah: An Introduction to History*, trans. Franz Rosenthal, Princeton: Princeton University Press, 1980.
- Juynboll, G. H. A., Art. "Sunna." *Encyclopedia of Islam*, New Edition, vol. 9, 878-881.
- Makdisi, George. "Ibn Taymiyah," 2003. Accessed on 23/8/11, <http://www.muslimphilosophy.com/it/itya.htm>
- Marmura, M. E. "Ghazali & Ash'aris Revisited," *Arabic Sciences & Philosophy* 12 (2002): 91-110.
- Marmura, Michael E. "Sunni Islam." *The Oxford Encyclopedia of the Modern Islamic World*, vol. 6, 139-141.
- Melchert, Christopher. *The Formation of the Sunni Schools of Law, 9th-10th Centuries C.E.* Leiden: Brill, 1997.
- Mohamad Kamil Hj Ab Majid. *Pemikiran Kontroversi Imam Ibnu Taymiyyah*, Batu Caves: PTS Publishing House, 2020.
- Mustafid al-Rahman, Muhammad. *An Introduction to al-Maturidi's Ta'wilat ahl al-Sunnah*, Dhaka: Islamic Foundation Bangladesh, 1981.
- Pasha, Ahmed Cevdet. *The Sunni Path*, 23rd ed. Hakikat Kitabevi Publications No: 7, Istanbul: Hakikat Kitabevi, 2016. Accessed on 22/11/2020, <file:///Users/abdulsalam/Downloads/The%20Sunni%20Path.pdf>
- Pew Research Center. "Mapping the Global Muslim Population: A Report on the Size and Distribution of the World's Muslim Population," accessed on 18/7/11, <http://pewforum.org/Mapping-the-Global-Muslim-Population.aspx>
- Rahman, Fazlur. *Islam*, 2nd ed. Chicago, Ill.: University of Chicago Press, 1979.
- Rahman, Fazlur. *Mazhab-mazhab Awal dan Pembentukan Akidah Sunni* Kuala Lumpur: Institut Kajian Dasar (IKD), 2006.
- Al-Sa'adī, 'Abd al-Mālik bin 'Abd al-Rahmān. *Sharḥ al-'Aqā'id al-Nasafiyyah li al-Imām Najm al-Dīn 'Umar bin Muḥammad bin Aḥmad al-Nasafī*. Amman: Dār al-Nūr al-Mubīn li al-Nashr wa al-Tawzī', 2012.
- Stewart, Devin J. *Islamic Legal Orthodoxy: Twelver Shiite Responses to the Sunni Legal System*, Salt Lake City: University of Utah Press, 1998.
- Watt, W. Montgomery. "The Logical Basis of Early Kalam," *Islamic Quarterly* 6 (1961), 3-10; Watt, W. Montgomery, "The Logical Basis of Early Kalam," *Islamic Quarterly* 7, 1963, 31-39.
- Watt, W. Montgomery. *Islamic Creeds: A Selection*, Edinburgh: Edinburgh University Press, 1994.
- Watt, W. Montgomery. *Islamic Philosophy and Theology*, Edinburgh: Edinburgh University Press, 1987.
- Watt, W. Montgomery. *The Formative Period of Islamic Thought* Oxford: Oneworld, 2002.
- Wensinck, A. J. *The Muslim Creed: Its Genesis and Historical Development*. London: Routledge, 2008.
- Wensinck, A.J. "Sunna." *Encyclopedia of Islam*, first edition, vol. 4, 555-557.
- Yahya, Harun. "The Importance of the Ahl al-Sunnah," accessed on 18/7/2011, http://www.harunyahya.com/books/faith/al_sunnah/al_sunnah01.php
- Zahawi, Jamil Sidqi. *The Doctrine of Ahl al-Sunna versus the Salafi Movement*, Mountain View, CA: as-Sunna Foundation of America, 1996.
- Zaman, Muhammad Qasim. *Religion and Politics under the Early 'Abbasids: The Emergence of the Proto-Sunni Elite*, Leiden: Brill, 1997.

AL-ITQĀN

JOURNAL OF ISLAMIC SCIENCES AND COMPARATIVE STUDIES

Special Issue

No. 3

December 2021

EDITOR IN-CHIEF

Dr. Wan Mohd Azam Mohd Amin

MANAGING EDITOR

Dr. Masitoh Ahmad

EDITORIAL BOARD

Dr. Muhammad Afifi al-Akiti, Oxford

Dr. Muhammad Kamal Hassan, IIUM

Dr. Syed Arabi Aidid, IIUM.

Dr. Hassan Basri Mat Dahan, Universiti Sains Islam Malaysia,
Nilai, Negeri Sembilan.

Dr. Kamaruzaman Yusuff, Universiti Malaysia Sarawak,
Kota Semarahan, Kucing.

Dr. Kamar Oniah, IIUM.

Dr. Mumtaz Ali, IIUM.

Dr. Siti Akmar, Universiti Institut Teknologi MARA, Shah Alam

Dr. Thameem Ushama, IIUM.