



The Perfect Performance of Tariqat Al-Mutakallimin According Fakhrudin Al-Razi Perspective

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Abstract

Fakhr al-Din al-Razi is a great scholar who controls various branches of science, especially Islamic sciences. In almost every branch of science studied, he wrote one or more works which some of them became the main references, such as the book *al-Mahsul fi 'Ilm al-Ushul* and *Tafsir al-Kabir Mafatih al-Ghaib*. Although he was a follower and defender of the Shafi'i school in the field of fiqh and the Ash'ari school in the field of kalam, but his mastery of knowledge was so broad and deep and his critical thinking about various sciences actually demonstrated his capabilities as a mujtahid. His main work in the field of ushul fiqh, namely *al-Mahsul*, is the best work that brings together four *master* books in the field of *ushul al-fiqh tariqat al-mutakallimin* from its predecessors. He succeeded in presenting *ushul al-fiqh* comprehensively more than his predecessor, including Imam Shafi'i himself. The analytical-critical description provides a depth of understanding of the various things discussed in the book. Although his work is seen as a result of the merger of the four previous books of *ushul al-fiqh*, but his analyzes and some opinions show the independence and originality of the writer's thinking.

Keywords: Mutakallimin, al-Razi

Introduction

The world of classical Islamic intellectuals has two great names al-Razi. The first is Abu Bakr Muhammad bin Zakariya al-Razi or known as *Rhazes* in the Western World, is one of the scientific experts and philosophers. He was born in Rayy, Iran, in 865 M / 251 H and died there in 925 M / 313 H. He has contributed in medicine, chemistry and philosophy (Syaukani, 2017). While the second is Abu 'Abd Allah Muhammad ibn 'Umar ibn al-Husayn ibn al-Hasan ibn 'Ali, known as the title Fakhr al-Din al-Razi or briefly al-Fakhr ar-Razi. This second Razi is an encyclopedic who explores, masters and writes works in the fields of interpretation, *kalam*, *fiqh*, *us'ul al-fiqh*, philosophy and logic. Among the great works in the field of *us'ul al-fiqh* is *al-Mahsul fi 'Ilm al-Usul*. (Ceyhan, 2008)

Literatur review

This article wants to raise the character's brilliance so that he masters various fields of Islamic science and produces works in almost all fields he studied (Yumnah, 2019), and how his scientific position is in the wilderness of Islamic intellectuals (Saliba (book author) & Shank

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(review author), 2015). More specifically, this paper wants to reveal and review its most important work in the field of ushul fiqh, namely *al-Mahshul fi 'Ilm al-Ushul* (Al Ghazali Abu Hamid, 1983). The work written on the Hijri seventh is also an important work in the discipline of ushul fiqh, because it has included the subjects of ushul fiqh quite comprehensively. Even when it was launched, the work could be considered as the best work in this field, especially in the mutakallimin school. (Zaini, 2020)

Research method

This research is qualitative by using literature study. Sources of data obtained from books, journals, and other scientific works. Data is collected from various sources, then carefully analyzed to draw conclusions.

Result and Discussion

Biography of Fakhruddin ar-Razi

Fakhruddin ar-Razi was born on 25th Ramadhan in Rayy, a small town in the Persian province. Regarding the year of his birth, historians differed in opinion: whether 544 H or 543 H. As-Subki in *Thabaqatnya* tended to 543, while adz-Dzahabi in *as-Siyar* chose the second opinion (544 H). Muhammad 'Abd al-Qadir' Atha, *mu'alliq* kitab *al-Mahshul* published Dar al-Kutub al-'Ilmiyyah in 1420/1999 judged this opinion more powerful. Likewise Thaha Jabir Fayyadl al-'Ulwani, *muhaqqiq* the book *al-Mahshul* published Lajnah al-Buhuts wa at-ta'lif wa at-tarjamah wa an-nasyr Riyadl in 1981. It argued with the words al-Fakhr ar-Razi in his interpretation of Yusuf's letter when he explained the tawakkal, "This experience has been a sin since the early age of this age where I am 57 years old." Meanwhile, al-Fakhr ar-Razi himself said that he completed the writing of the letter of interpretation in 601. So it can be concluded that he was born in 544 H. (N. Huda, 2018)

Fakhruddin ar-Razi was very lucky. He was born of and raised in intellectual family. His father, Imam Dliya'uddin 'Umar included one of the great scholars of Shaykh'iyyah, orator and intellectual figure in the city of Rayy, fiqh, ushul fiqh and literature. It has works in fiqh and kalam. The most important of which is *Ghayah al-Maram fi 'Ilm al-Kalam*, a book rated by as-Subki as one of the most widespread and most cautious books in Sunni treasures. (Ingram, 2020)

The small Al-Fakhr ar-Razi was in the guidance of his father. So for him, his father was the parent and his teacher in the real sense. He fulfilled the intellectual needs of al-Fakhr ar-Razi that he did not need to learn with others, until he was summoned by God in 559 AH. From his father al-Fakhr ar-Razi first learned ushul fiqh. (Mujahid, 2021)

In addition to the support of his family, al-Fakhr ar-Razi was also blessed with amazing memory, a critical mind and extraordinary intelligence and a willingness to learn high, which was rarely possessed by others in his time. Therefore, he was able in a short time to master many of the books of his predecessors, such as *Ash-Syamil fi 'Ilm al-Kalam* by Imam al-Haramain, *al-Mustashfa* by al-Ghazali and *al-Mu'tamad* by Abu al-Husain al-Bashri al-

Mu'tazili. Even the two master books of ushul fiqh have been memorized outside the head.(Haryani et al., 2019)

Fakhruddin ar-Razi lived throughout the second half of the 6th century AH and six years from his first half and six years from the 7th century H. These years are the most critical years of the Islamic world. The Christian-Western expansion that began in 494 H. continues for almost 200 years (Aldossari & Aldajani, 2021). The 'Abbasid dynasty at that time was in the second period where the caliph was only a symbol, while power was divided in the hands of the sultans in their respective territories. This political destruction of Muslims has a major influence on their socio-economic conditions at that time.

Even so, intellectual and cultural life remains vibrant and vibrant. The attention of intellectuals and the support of the authorities towards the development of science remains great. They set up schools and finance the implementation of education and publishing. Rayy, a city where Fakhruddin ar-Razi was born and grew up, also greatly influenced the development and intellectual character. Although small, the city became the center of the gathering of various thoughts and schools, so as if the city was so vast. Inside is a representation of almost every thought and flow from various fields of science. Everything lives in this small town in an amazing form(Achmad, 2022).

Education of Fakhruddin ar-Razi

Al-Fakhr ar-Razi argued that learning science, all knowledge, the law is obligatory shariah. Therefore, he loves and engages in various sciences without discrimination, except from the side that some are more important than others. According to him, any science would have a compulsory value, or become the obligatory (la orphan al-obligatory illa bihi), or needed to realize benefit, or need to be learned to know the danger and danger and, furthermore, invite people to stay away. Therefore, Fakhruddin ar-Razi studied various branches of science: interpretation, kalam, fiqh, usul fiqh, philosophy, Sufism, medicine and psychology, as reflected in the books he wrote and the figures who became his teachers.(Hidayat, 2017)

After learning from his father, al-Fakr ar-Razi continued his education with a number of teachers who were prominent scholars in those days. He visited and lived in several cities, namely Khawarizmi, Khurasan and, finally, Herat (Afghanistan), to study and teach. Among the teachers are:

1. Salman ibn Nasir ibn 'Imran ibn Muhammad ibn Isma'il ibn Ishaq ibn Zaid ibn Ziyad ibn Maymun ibn Mahran, Abu al-Qasim al-Ansari, one of the students of Imam al-Haraimain.
2. 'Abd al-Malik ibn' Abdullah ibn Yusuf ibn 'Abdullah ibn Yusuf ibn Muhammad, famous by the name Imam al-Haramain Dliya'uddin Abu al-Ma'ali al-Juwaini.
3. Ibrahim ibn Muhammad ibn Ibrahim ibn Mahran, al-Imam Ruknuddin Abu Ishaq al-Isfirayani, an expert in theology and Islamic law from Khurasan.
4. Abu al-Husain Muhammad ibn Muhammad ibn 'Abdurrahman ibn as-Sa'id al-Bahili.
5. 'Ali ibn Isma'il ibn Ishaq ibn Salim ibn Isma'il ibn Abdullah ibn Musa ibn Bilal ibn Abu Bard ibn Abu Musa, a theologian famous by the name asy-Shaykh Abu al-Hasan al-Ash'ari al-Bashri .

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6. Muhammad ibn 'Abdul Wahhab ibn Salam Abu Ali al-Jubba'i, a Mu'tazilah theologian.
7. al-Husain ibn Mas'ud ibn Muhammad Abu Muhammad al-Baghawi. From this figure, Fakhruddin ar-Razi studied philosophy, in addition to other teachers, especially Majduddin al-Jilli.
8. Al-Husain ibn Muammad ibn Ahmad al-Qadli, Abu 'Ali al-Maruzi.
9. 'Abdullah ibn Ahmad ibn 'Abdullah al-Maruzi, Abu Bakr al-Qaffal ash-Shaghir.
10. Muhammad ibn Ahmad ibn 'Abdullah
11. Ibrahim ibn Ahmad Abu Ishaq al-Maruzi
12. Ahmad ibn 'Umar ibn Sari' al-Qadli Abu al-'Abbas al-Baghdadi.
13. 'Usman ibn SA'id ibn Bashr Abu al-Qasim al-Anmati al-Baghdadi al-Ahwal.
14. Isma'il ibn Yahya ibn Isma'il ibn 'Amr ibn Ishaq, Abu Ibrahim al-Mazni al-Mishri
15. Muhammad ibn Idris ibn al-'Abbas ibn 'Usman ibn al-Shafi' ibn as-Sayb ibn 'Ubaid ibn Abu Yazid ibn Hasyim ibn 'Abdul Muttallib grandfather of the Messenger of Allah.

Peak Performance Achievement of Mutakallimin

According to al-Razi that *turuq al-fiqh* there are two kinds: 'aqliyyah and *sam'iyyah*. For al-Fakhr ar-Razi, which is different from Mu'tazilah, *thuruq 'aqliyyah* can not be used to know the law. Therefore it is not necessary to discuss. While *thuruq sam'iyyah* there are two kinds: *manshushah* and *mustanbatah*. *Thuruq manshushah* can be the words or deeds of innocent sources, namely Allah, Messenger and people if they are '. The source of the Messenger and the ummah can be either words or deeds. Because the act cannot be meaningful (*la yadullu*) unless supported by the word then the *dalalah qawliyyah* discussion comes first from *dalalah fi'liyyah*.(Al Sbateen, 2017)

But before discussing aspects of the *dalalah qawliyyah*, al-Fakhr ar-Razi feels it is necessary to first discuss language (*lughat*) questions. This is because the use of the *manshushah* arguments is only possible with the language media.

Furthermore, the study of the *dalalah qawliyyah* must see two aspects, the intrinsic aspect (*dzatuha*), the command and the prohibition (*al-amr wa an-nahy*), and the extrinsic aspect (*'awaridluha*) that can also be seen from two sides: *muta'allaqatuha*), namely *al-'umum wa al-khushush*, and the way of the designation of its meaning (*kayfiyah dalalatiha*), namely *al-mujmal wa al-mubayyan*. For al-Fakhr ar-Razi, intrinsic aspects need to be taken first in terms of extrinsic aspects, therefore the discussion of *al-amr wa an-nahy* is preceded by the discussion of *al-'umum wa al-khushush*.(Munawir, 2019)

Although it is equally an extrinsic aspect, the discussion of *al-mujmal wa al-mubayyan* is placed after *al-'umum wa al-khushush* because, according to al-Fakhr ar-Razi, *al-mujmal wa al-mubayyan* is the relation between the command and the prohibition with its object, while *al-'umum wa al-khushush* is the object of the object itself.

Having discussed the aspects related to the *dalalah qawliyyah*, then al-Fakhr ar-Razi discussed the proposition of deeds, namely *af'al ar-Rasul*.

In the next section, al-Fakhr Razi immediately discussed the question of *nasikh-mansukh*. The placement of this issue before *ijma* 'and *qiyas* may seem unsymmetrical. But for al-Fakhr ar-Razi, this placement is logical and consistent. A prophecy may serve to establish a new law or abolish an existing law. While *ijma* 'and *qiyas* according to him can not remove or delete. That's why the *ijma* 'discussion is placed after the discussion of *nasikh-mansukh*.(Dainori, 2019)

Because of *manshushah's* prophecies, whether in the form of words or deeds, to us through the news, then at the end of the discussion of the manshushahs arguments, al-Fakhr ar-Razi discusses the question of news or narration (*al-akhbar*). And get here, thoroughly discussing the arguments of *manshushah*.

Next, al-Fakhr ar-Razi discussed the proposition of *mustanbath*, namely *qiyas*. This is the only *mustanbath* proposition discussed here. This shows that only *qiyas* really recognized al-Fakhr ar-Razi as the proposition of *mustanbath*. Therefore, the *qiyas* discussion ended the discussions surrounding the *thuruq al-fiqh*.(A. Huda, 2014)

Furthermore, al-Fakhr ar-Razi discusses the second part of the object of *ushul fiqh*, namely the way (*kaiifiyyah*) is *istidlal* with the *thuruq al-fiqh*. There is only one discussion in this section, which is about *ta'adul* and *tarjih*.

In connection with the third part, namely the qualification of the person who has a wife, Muslims are divided into two: pious people who have to take *jihad* and lay people who simply ask and accept *fatwas*. Therefore al-Fakhr ar-Razi discusses:

- (1) the terms and conditions of *berijtihad*
- (2) *fatwa* providers and *fatwa* requesters.

Finally, al-Fakhr ar-Razi briefly discusses the disputed *thuruq al-fiqh*, namely the principle that something useful is basically permissible and something that is basically basic is prohibited, the principle of *istishab al-hal*, *mashlahah mursalah* (*munasibah*), *istihsan* , and *qaul shahabi*. Although acknowledging the three principles mentioned first, but he does not regard them as *thuruq mustanbathah*, but a principle which is merely an application of the *nash*. Meanwhile, the two last-mentioned principles he sees cannot be used as proof, because *istihsan* is a *takhshish al-'illah*, something that is unacceptable, and the obscurity of *qawl shahabi* requires a *taqlid* attitude that is blind, something which is also unjustifiable.

Sources of Law According to al-Fakhr ar-Razi

As seen from the systematic writing of *al-Mahshul*, al-Fakhr ar-Razi does not provide a separate chapter to discuss sequential sources of law (*mashadir al-ahkam*). In fact he did not use the term "*mashadir al-ahkam*" at all when discussing *af'al ar-Rasul* and *ijma* '. The term that he uses is *thuruq al-fiqh* and adherence to *shah*. There are three sources of law which he calls the terms *thuruq al-fiqh*, namely the Qur'an, Sunnah and *ijma* 'as *ath-thuruq al-manshusah*, and one which he calls the term *ath-thariq al-mustanbath*, namely *qiyas*. Meanwhile, other sources he called the term *adillah asy-syar* 'and were categorized as disputed arguments.(Sujono, 2022a)

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The ushul fiqh experts often distinguish the terms *mashdar* (j. *Mashadir*), *theorem* (j. *Adillah*) and *thariq* (j. *Thuruq*). *Mashdar* is often used more limitedly, which is only for the Qur'an and Sunnah. Meanwhile, the arguments and statements are used in general, covering all sources and methods of law, ranging from the Qur'an, Sunnah, *ijma'*, *qiyas*, *istihsan* etc. Although the terms *dalil* and *thariq* are often used equally, but the use of the two terms by al-Fakhr ar-Razi to mention two different categories seems to be deliberately done to confirm the differences between the two (Jumiati & Rohmah, 2022).

Al-Fakhr ar-Razi did not discuss the position of the Qur'an and Sunnah at all as a source or argument of Islamic law. Apparently, for Razi there was no problem about the destruction of both. The Qur'an is clearly an Islamic holy book so that for its people it is *taken for granted* and its authenticity is agreed upon. Similarly, the position of Muhammad as the messenger of Allah, the inherent consequence of religious authority on him. Accepting Islam as a religion means accepting the Qur'an as the rule of his life and Muhammad. as his example.

What he thinks contains problems is the problem of *tasyri'iyah* or normativity of actions (*af'al*) of the Prophet and his (*khobar*) Sunnah transmission. Fuqaha 'disagrees about the normativity of the actions of the Prophet: whether his actions basically show compulsory law, sunnah or change. Imam Malik considered him *mubah*, Imam Ibn Suraij, Abu Sa'id al-Ishtahri and Abu Ali bin Khairan judged it mandatory, while Imam Shafi'i was informed of the opinion of the Sunnah. According to Razi, the right thing is that the normativity of the actions of the Prophet requires guidance. Is it obligatory, sunnah or *mubah* depending on the instructions. Furthermore, because the Apostles' actions and words were not immediately seen and heard, the issue of preaching became decisive. Razi discussed the problem of *khobar mutawatir* and its criteria, *khobar* was not *mutawatir* but the truth could be known, and *khobar* that was known to be false (Mustafa, 2022).

Ar-Razi also believes in the *hujjah* of *ijma'*. Only, he refused its *qath'i*. According to him, the arguments that are the basis of *Kehujjahan ijma'* are only *zhanni*, there is no *qath'i*. Therefore, even though the arguments are sufficient to be the basis of the end of *ijma'*, but the existence of *ijma'* as a proof is only *zhanni*. Likewise, he considered the claim that a law had been agreed upon (*mujma' alaih*) was only alleged (*zhanni*), not definite (*qath'i*). This is because knowledge of the occurrence of *ijma'* can only be obtained in a way that is not up to convincing level.

Ar-Razi's determination seems very strong in holding on to *Qiyas*. He explained at length the group's arguments which rejected *qiyas*, and presented a critical analysis and refutation of these arguments, while arguing arguments that confirmed the validity of *qiyas*.

Razi also argued that *istishab al-hal* is a proof in establishing law. This, as he said, was different from the opinion of the majority of *ushuli* in both the Hanafiyyah and Mutakallimin circles. According to him, the argument of *istishab al-hal* is because knowledge about certainty *hal* is consequently taking into account the ongoing that *hal*. Something that is already known by law does not need to look for an argument to set it back, while to establish another law that

has not been known, a new argument is needed which is the basis. The opinion of al-Razi is in line with the fuqaha 'as-Syafi'iyah.

He is also in line with Ash-Shafi'i in his rejection of istihsan. According to him, differences of opinion regarding the istihsan's fate are not due to differences in understanding the term. Those who reject istihsan are not due to their misunderstanding of the meaning of the term as understood by those who acknowledge its mischief, but because of the substance of the principle. According to al-Razi, istihsan is a *takhshish al-'illah*, something that cannot be justified.

He also rejects the glory of *qawl shahabi*. This rejection according to him is based on the nash, ijma 'and qiyas. Nash ordered to take lessons (*fa'tabiru ya ulil albab*), which means forbidding taqlid, including taqlid to friends. Even the companions themselves had the idea of permitting the exclusion of the opinion of a friend, such as Abu Bakr and Umar.

However, he acknowledged the extinction of *mashlahah mursalah*. After presenting the classification and criteria of maslahah made by al-Ghazali and Malik, Razi argued that the classification of maslahah made by Imam Malik were all the objectives of the Shari'ah. According to him, the Qur'an and Sunnah show the existence of these mashlahahs, sometimes clearly, and sometimes in the form of legal provisions that are in line with one of the maslahahs. More than that, the kebujuhan mashlahah mursalah is also based on the nash (*fa'tabiru*), ijma 'and reason. Although mashlahah is zhanni, not until qath'I, but something that is zhanni is enough to be used as a grip, based on the words of the Prophet "*aqdli bi azh-zhahir*" (I made a legal decision based on evident evidences). (Sujono, 2022b)

Conclusion

Fakhruddin ar-Razi, no doubt, was a great scholar who controlled various branches of science, especially Islamic sciences. In almost every branch of science studied, he wrote one or more works which some of them became the main references, such as the book *al-Mahshul fi 'Ilm al-Ushul* and *Tafsir al-Kabir Mafatih al-Ghaib*. Although he was a follower and defender of the Shafi'i school in the field of fiqh and the Ash'ari school in the field of kalam, but his mastery of knowledge was so broad and deep and his critical thinking about various sciences actually demonstrated his capabilities as a *mujtahid*.

His main work in the field of ushul fiqh, namely *al-Mahshul*, is the best work that brings together four books in the field of ushul fiqh *thariqah mutakallimin* from its predecessors. He succeeded in presenting ushul fiqh comprehensively more than his predecessor, including Imam Shafi'i himself. The analytical-critical description provides a depth of understanding of the various things discussed in the book. Although his work is seen as a result of the merger of the four previous books of ushul fiqh, but his analyzes and some opinions show the independence and originality of the writer's thinking.

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