

مؤتمرات غلام الكلام المعاصر

ISLAMIC ANALYTIC THEOLOGY CONFERENCES

نحو فهم الملامك من التراث الماتريدية  
التراث والمواجهاة الحالتة والمستقبلية

## UNDERSTANDING MATURIDI KALAM LEGACY, PRESENT & FUTURE CHALLENGES

٢٨-٢٩ تشرين الأول ٢٠١٧

عمان - المملكة الأردنية الهاشمية

28TH-29TH OCTOBER 2017 • AMMAN, HASHEMITE KINGDOM OF JORDAN



كلام البحوث و الإعلام  
KALAM RESEARCH & MEDIA



JOHN TEMPLETON  
FOUNDATION



# PROGRAMME

## DAY ONE | Saturday 28th October 2017

8.00–9.00 AM Registration and Coffee

9.00 AM OPENING SESSION

Conference Introduction

**SOHAIL NAKHOODA**

*Executive Director, Kalam Research & Media*

*Keynote Address I*

The Maturidi Approach to Divine Creativity

**DR AREF ALI NAYED**

*Former Ambassador of Libya to the UAE,  
Chairman of Kalam Research & Media*

Discussion

10.30 AM *Coffee Break*

10.45 AM FIRST SESSION

*Keynote Address II*

Maturidi Kalam and Modern Challenges to Theology

**DR SAEED FOUDEH**

*Chief Theology and Philosophy Advisor,  
King Hussein bin Talal Mosque, Amman, Jordan*

*Keynote Address III*

The Impact of Maturidi Kalam on Bioethics

**SHEIKH MOHAMMED AMIN KHOLWADIA**

*Chairman, Darul Qasim, Chicago, USA*

Discussion

1.00 PM *Lunch & Break*

2.30 PM

SECOND SESSION

The Maturidite View on Human Will and Contemporary  
Cognitive Psychology

**DR NAZIF MUHTAROGLU**

*Bahcesehir University, Istanbul, Turkey*

Discussion

The Concept of *Hikma* in Maturidi's Pastoral Theology

**DR TUBANUR YESILHARK OZKAN**

*Independent Scholar, UK*

Discussion

4.00 PM

*Coffee Break*

4.30 PM

THIRD SESSION

The Role of Atomism in Maturidi Kalam

**DR MEHMET BULGEN**

*Marmara University, Istanbul, Turkey*

Discussion

Moral Knowledge in Post-Classical Maturidism

**HADEL JARADA**

*Harvard University, USA*

Discussion

6.00 PM

*End of Day One*

## DAY TWO | Sunday 29th October 2017

9.00 AM           FOURTH SESSION

Maturidi Kalam Among Ash‘ari Scholars: A Synthesis of Maturidi  
Influence on Dayah Community’s Theology in Aceh Indonesia

**SAIFUDDIN DHUHRI**

*Monash University, Melbourne, Australia*

Discussion

Into the *Eschaton*: Possible Animal Theodicies in  
Maturidite Thought

**DR SAFARUK CHOWDHURY**

*King Fahad Academy, London, UK*

Discussion

10.45 AM           *Coffee Break*

11.00 AM           FIFTH SESSION

The Reception of a Maturidi Text in the Late Ottoman  
Empire: Sirri Pasha’s Translation of *Sharh Al-‘Aqid*

**DR AYSE BETUL TEKIN**

*Yalova University, Turkey*

The Rehabilitation of Philosophy in the Post-Classical Maturidi  
Tradition: Kemalpasade’s Treatise on the *Mujib bil-Dhat*

**ABDURRAHMAN MIHIRIG**

*Harvard University, USA*

Maturidi Theology and Contemporary Theological  
Issues: An Exploration of the Question of Evil

**DR ALI AL-OMARI**

*Fatih Sultan Mehmet Vakfi University, Istanbul, Turkey*

Discussion

12.45 PM           *Lunch & Break*

3.00 PM

FINAL SESSION

*Panel Discussion*

Towards a Renewal of Kalam: The Relevance of the Ghazalian Approach Today

**DR MUSTAFA ABU SWAY**

*Integral Chair for the Study of Imam Al-Ghazali's Work,  
Al-Masjid Al-Aqsa & Al-Quds University, Jerusalem*

*With*

**DR AREF ALI NAYED**

*Former Ambassador of Libya to the UAE,  
Chairman of Kalam Research & Media*

**DR SAEED FOUDEH**

*Chief Theology and Philosophy Advisor,  
King Hussein bin Talal Mosque, Amman, Jordan*

**SHEIKH MOHAMMED AMIN KHOLWADIA**

*Chairman, Darul Qasim, Chicago, USA*

**DR BASIL ALTAIE**

*Yarmouk University, Irbid, Jordan*

5.30 PM

*Concluding Remarks*

# BIOGRAPHIES

## **DR AREF ALI NAYED**

Dr Aref Ali Nayed is the former Ambassador of Libya to the United Arab Emirates and is the Chairman of Kalam Research & Media (KRM) and Chairman of the Libya Institute for Advanced Studies (LIAS). He has taught and lectured Islamic Theology, Logic, and Spirituality at the restored Uthman Pasha Madrasa in Tripoli, Libya. He is Senior Advisor to the Cambridge Inter-Faith Programme; Fellow of the Royal Aal Al-Bayt Institute in Jordan; and a member of the Board of Advisors of the John Templeton Foundation. He was Professor at the Pontifical Institute for Arabic and Islamic Studies (Rome), and the International Institute for Islamic Thought and Civilization (Malaysia). He received his BSc in Engineering, MA in the Philosophy of Science, and a PhD in Hermeneutics from the University of Guelph (Canada). He also studied at the University of Toronto and the Pontifical Gregorian University in Rome. His published works include *Vatican Engagements: A Muslim Theologian's Journey in Muslim-Catholic Dialogue* (KRM, 2016); *Operational Hermeneutics: Interpretation as the Engagement of Operational Artifacts* (KRM, 2011); co-authored with Jeff Mitscherling and Tanya Ditommaso, *The Author's Intention* (Lexington Books, 2004); *ISIS in Libya: Winning the Propaganda War* (KRM, 2015); *Beyond Fascism* (KRM, 2013); *Growing Ecologies of Peace, Compassion and Blessing: A Muslim Response to 'A Muscat Manifesto'* (KRM, 2010); and *Duties of Proximity: Towards a Theology of Neighborliness* (KRM, 2010). His recent book is a collection of essays, *Radical Engagements: Essays on Religion, Extremism, Politics, and Libya* (KRM, 2017).

## **DR SAEED FOUDEH**

Dr Saeed Foudeh is the Chief Theology and Philosophy Advisor to the Imam Al Razi Chair at the King Hussein bin Talal Mosque in Amman, Jordan. He is a leading Kalam scholar who has authored and edited over sixty books and articles on almost every topic of Islamic systematic theology. Some of his notable publications include, *Averroes' Philosophical Position on Kalam and His Influence on Modern Philosophical Debates* (2009); *In Defense of Logic: A Critique of Its Opponents in the Islamic Tradition*; *Imam Ghazali on the Science of Kalam*; *The Transcendence of God: A Critique of Ibn Taymiyya*; and *An Exhaustive Commentary on the Creed of Tahawi* (2015). He holds a Bachelor's degree in Electrical Engineering from the Jordan University of Science and Technology, as well as a BA and MA from the University of Jordan, and PhD in Islamic theology from the World Islamic Sciences and Education University (WISE), Jordan. His PhD dissertation was entitled "A Comparative Study on the Arguments for the Existence of God between Kalam and Philosophy," where he engages in an unprecedented study of the various approaches of Islamic philosophy and Western philosophy on the existence of God, beginning from Ash'ari to the modern period.



### **SHEIKH MOHAMMED AMIN KHOLWADIA**

Sheikh Mohammed Amin Kholwadia is Founder and Chairman of Darul Qasim, in Chicago, USA. Sheikh Amin received training in Islamic sciences such as the exegesis of the Qur'an, the science of Hadith transmission, Islamic law and theology. His studies culminated at the world renowned Islamic seminary in Deoband, India. He received further instruction in Islamic Law at the Sharia Court of Patna in Bihar, India. Since his arrival in Chicago in 1984, he has served as a Muslim scholar in various capacities and as an advisor for Muslim schools, Muslim organizations, and the Council of Religious Leaders of Greater Chicago. Sheikh Amin has co-authored *Islamic Finance: What it is and what it could be*. He has also written a book on Qur'anic exegesis entitled *A Spark From the Dynamo of Prophethood* (Islamic Academy, 1990). In the works is a book on Ghazalian eschatology. Along with his teachings at Darul Qasim, Sheikh Amin serves in an advisory capacity to academic think tanks and universities such as the University of Michigan and the University of Chicago. His advice and instruction have been sought in disciplines ranging from Islamic legal theory to Islamic financial theory, and most notably Islamic bioethics.

### **DR NAZIF MUHTAROGLU**

Dr Nazif Muhtaroglu teaches philosophy at Bahcesehir University in Istanbul. He received his PhD in philosophy from the University of Kentucky and held a post-doc position at Harvard-NELC. Dr. Muhtaroglu is the founder of the International Society for the Study of Occasionalism ([www.occasionalism.org](http://www.occasionalism.org)). His PhD dissertation was on the Islamic and Cartesian roots of occasionalism. He is co-editor, with Anna-Teresa Tymieniecka, of *Classic Issues in Islamic Philosophy and Theology Today* (2010), and with Tymieniecka and Detlev Quintern, of *The Logos of Life and Cultural Interlacing* (2014). He recently edited a book for Kalam Research & Media (KRM), *Occasionalism Revisited: New Essays from the Islamic and Western Philosophical Traditions* (2017).

### **DR TUBANUR YESILHARK OZKAN**

Tubanur Yesilhark Ozkan holds a Doctor of Philosophy from Durham University, UK. Her most recent publication is *A Muslim Response to Evil: Said Nursi on the Theodicy* (Routledge). Tubanur has taught at King's College London and Winchester University. Currently, she is currently an independent researcher.

### **DR MEHMET BULGEN**

Dr Mehmet Bulgen is Assistant Professor at the Faculty of Theology Marmara University Istanbul. He received his PhD in Kalam from the Institute of Social Science at Marmara University in 2013. He was a Fellow at the Institute of Islamic Studies at McGill University, Canada in 2014. His current research projects include criticisms of Kalam atomism in classical thought and evaluations of Qur'anic cosmological verses according to contemporary cosmology.



### **HADEL JARADA**

Hadel Jarada is a PhD candidate in the Department of Near Eastern Languages and Civilizations working broadly on the history of post-classical Islamic thought. Her dissertation establishes an intellectual history of the debate on free will and divine predestination in post-thirteenth century Islamic theology and philosophy. Other research interests include the cultural and intellectual history of the Arabic-Islamic world in the Mamluk, early Ottoman and Safavid periods (1200–1800); Islamic law; Islamic philosophy and theology; Arabic language and literature. Before coming to Harvard, Hadel attended the University of California at Berkeley (BA 2010).

### **DR SAIFUDDIN DHUHRI**

Dr Saifuddin Duhri is currently completing his Ph.D. at Monash University, Melbourne, Australia. He is a lecturer at the Faculty of Usul al-Din, Dawa and Adab, the State Institute for Religious Studies (IAIN-Lhokseumawe) Aceh-Indonesia and also a State lecturer of Philosophy, Ilm al-Kalam and History of Islamic civilization in the institute from 2004 to the present time. He graduated from al-Azhar University, Cairo-Egypt, Faculty of Usul al-Din specialising in Islamic philosophy. He pursued his Masters at the University Qarawiyyin, Tetouan, Morocco. Saifuddin Duhri has been involved in many local, national and international seminars and conferences, including *Studia Islamica* conference in Jakarta and Philosophy of Education Society of Australia annual conference in Melbourne, Australia. His recent publication is “The Text of Conservatism: The Role of Abbas’ Ahl al-Sunnah wa al-Jama‘ah in Underpinning Acehese Current Religious Violence” (*Studia Islamika*, Vol. 23, No. 1, 2016).

### **DR SAFARUK CHOWDHURY**

Dr Safaruk Z. Chowdhury grew up in London and went on to study Philosophy at Kings College, London, with additional interest in comparative theology. After graduating in 2002, he went to Cairo to study Arabic as well as the traditional Islamic sciences at al-Azhar University focusing on Islamic Law. He returned to London where he completed his MA in Arabic and Islamic Studies with distinction at the School of Oriental and Africa Studies (SOAS). He completed his doctoral dissertation at the same university researching the mystical thought of the renowned Sufi of the 4th/10th century Abu Abd al-Rahman al-Sulami (Equinox, 2017). He taught philosophy, theology and Islamic studies at undergraduate and post graduate levels both at SOAS and Birkbeck College, University of London. He is also an educational curriculum consultant, teacher and examiner in history and religious studies. His research interests include Sufism, Islamic law, Qur’anic studies, Islamic intellectual history, logic, metaphysics and ethics.

### **DR AYSE BETUL TEKIN**

Ayse Betul Tekin is a Research Assistant in the Department of Islamic Sciences at Yalova University, Turkey. She completed her MA in Middle Eastern Studies at Columbia University in New York. Tekin earned a PhD and an MA degree in Islamic philosophy from Marmara University in Istanbul. Her dissertation is entitled “Essence

and Existence in *Tajrid al-Itiqad* of Nasir al-Din Tusi and Its Commentaries.” Her master thesis was on “The concept of motion in Ibn Sina’s Natural Philosophy.” Tekin’s research interest encompass Philosophical Kalam, Post-Classical Islamic thought, especially the Ottoman period, and the Latin reception of Islamic philosophical thought.

#### **ABDURRAHMAN MIHIRIG**

Abdurrahman Mihirig is a Research Fellow for the Islamic Analytic Theology project at Kalam Research and Media. His research interests include kalam, philosophy, logic, and the history and development of Islamic thought. He has a BA and a BAsC in History and Electrical Engineering respectively from the University of British Columbia in Vancouver, Canada. He has studied the traditional Islamic sciences at the Uthman Pasha Madrasa in Tripoli, in addition to private studies in Istanbul and Amman. Parallel to his research at KRM, he earned his MA at the Alliance of Civilizations Institute at Ibn Haldun University, on the kalam works of the late Ottoman scholar Ismail Gelenbevi. Mihirig is continuing his graduate studies at the Department of Near Eastern Languages and Civilizations at Harvard University.

#### **DR ALI MAHMOUD AL-OMARI**

Dr Ali Mahmoud Al-Omari is currently Assistant Professor at the Fatih Sultan Mehmet Vakif University in Istanbul, Turkey, and former Assistant Professor at the Yarmuk University, in Irbid, Jordan. He also teaches at the Fatih Sultan Mehmet Vakif Institute in a programme designed to revive the Kalam curriculum among university students. He received his Phd in Islamic Studies from the National University of Malaysia in 2012 and his MA from Jordan. Al-Omari’s academic expertise lies in Arabic, Islamic jurisprudence and the classical and post-classical currents within the Kalam tradition. His current research focuses on the role and position of philosophy and Kalam within the works of contemporary philosophers and debates.

#### **DR MUSTAFA ABU SWAY**

Dr Mustafa Abu Sway is the first holder, from 2013, of the Integral Chair for the Study of Imam Al-Ghazali’s Work at Al-Masjid Al-Aqsa and at Al-Quds University in Jerusalem. He is also Professor of Philosophy and Islamic Studies at Al-Quds University in Jerusalem, Palestine since 1996. Dr Abu Sway earned his BA from Bethlehem University (1984), and MA (1985) and PhD (1993) from and Boston College, USA (Dissertation: “The Development of Al-Ghazali’s Genetic Epistemology”). He taught at the International Islamic University in Malaysia (1993–96), and was a visiting Fulbright Scholar-in-Residence at the Wilkes Honors College at Florida Atlantic University (2003–4), as well as a visiting professor of Islamic Studies at Bard College, NY (Fall 2008 and 2010/2011). His books include *Islamic Epistemology: The Case of Al-Ghazali* (Dewan Bahasa dan Pustaka, Kuala Lumpur, 1995, in English and Malay editions), *Fatawa Al-Ghazali* (ISTAC, 1996), and *A Treasury of Ghazali* (Kube, London, 2017). Dr Abu Sway is a member of the Hashemite Fund for the Restoration of Al-Aqsa Mosque and the Dome of the Rock, and a member of the Islamic Waqf Council in Jerusalem.

### **DR MOHAMMED BASIL ALTAIE**

Dr Mohammed Basil Altaie is Professor of Quantum Cosmology at Yarmouk University, Irbid, Jordan. He has obtained his PhD from Manchester University (UK) in 1978. Since then he worked on research problems in Quantum Cosmology and published about two dozens of papers in peer reviewed journals like *Physical Review* and the Institute of Physics journals. Over the last 30 years he has taught many courses on physics at the undergraduate and postgraduate levels, these include: Quantum Field Theory, Quantum Mechanics, Classical Mechanics, Statistical Mechanics, Astronomy and Astrophysics, Classical Electrodynamics, Quantum Electrodynamics, Scientific Thinking, Mathematical Physics. History and Philosophy of Science. He has published nine books in Arabic, mostly in science and some in science and religion. Professor Altaie is a member of the British Science and Religion Forum and has contributed several papers to conferences held by the Forum. Some of his papers on topics in the philosophy of science have been translated into Turkish and published in Turkish journals. His recent book published Kalam Research and Media (KRM), *God, Nature and Cause: Essays on Islam and Science* (2016) has become a topseller in the field of Islamic thought and science. His forthcoming book, to be published by KRM, is *Daqiq al-Kalam: The Islamic Philosophy of Nature* which will be published in Arabic and English.

### **SOHAIL NAKHOODA**

Sohail Younus Nakhooda is Executive Director and Head of Research and Publishing at Kalam Research & Media (KRM), Jordan. At KRM he is a Co-Leader of the Islamic Analytic Theology project in association with the John Templeton Foundation. He was the Founder and Editor-in-Chief of the award-winning *Islamica Magazine*. He was also on the editorial board of the journal *Encounters* and served as Assistant Editor for the *American Journal of Islamic Social Sciences*, and the *Muslim World Book Review*. He received a BSc in Government from the London School of Economics and Political Science, postgraduate studies in Catholic Theology from the St. Thomas Aquinas Pontifical University (Angelicum) in Rome, and an MA in Protestant Theology from the University of Nottingham, UK. He was former advisor to HRH Prince Ghazi Bin Muhammad of Jordan; Chief Archivist for the 'A Common Word' inter-faith initiative; and a Junior Fellow of the Royal Aal Al-Bayt Institute. He has over 20 years of book and graphic design expertise, and was a finalist in the prestigious British Book Design and Production Awards (2002) and he designed and typesetted the official volume of the *Amman Message* and the *A Common Word* for the Hashemite Kingdom of Jordan. His research interests span Theology, Muslim-Christian Relations, Hermeneutics, Media and Typography and Book Design. His photography work has been widely praised, and he will soon be launching his new website, [www.barakaprints.com](http://www.barakaprints.com), to raise money for local and international charities working with children, women and refugees in need.

# ABSTRACTS

## **The Impact of Maturidi Kalam on Bioethics**

SHEIKH MOHAMMED AMIN KHOLWADIA

There is a great deal of speculation at the intersection of religion and science. Religion's focus is on getting people to go beyond what is discernible and see God. The focus of Science remains on understanding and evaluating all phenomena in life. The question for the Muslim scientist is what can I bring, if anything, to the Science table that is distinctly Muslim? This presentation proposes that Islamic theology, and especially Maturidi Kalam, offers at least a segway into critical questions in various fields of science, focusing particularly on Bioethics.

## **The Maturidite View on Human Will and Contemporary Cognitive Psychology**

DR NAZIF MUHTAROGLU

The Maturidite tradition within the Islamic Kalam developed an original approach to the investigation of human will. The tension that stems from affirming both occasionalism and the responsibility of human beings led Sadr Shari'a, a prominent Maturidite scholar from the 14th century, to consider human choice that bears responsibility to be neither really existent nor non-existent. This apparently paradoxical position situates human choice into a different ontological category that is between real existence and non-existence, which Sadr Shari'a calls a "relational state" (*amr 'itibari*). Creation does not apply to this category. Nothing within this category is causally efficacious. Thus human choice is not determined causally. Neither can it cause the action. Nonetheless, human choice is genuine and bears responsibility. This approach to human will was adopted and developed by later Maturidite scholars and became the mainstream Maturidite position over time.

In its detailed exposition of the human will, this mainstream Maturidite position differentiates various mental states from each other, and what is important for us is the difference between inclination and intention. Whereas the former is regarded as really existent and created, the latter is considered to be a relational state and not created. It is the intention that is identical with the human choice that bears responsibility. This is a very limited kind of freedom but something that is in harmony with the findings of contemporary cognitive psychology.

The neurologist Benjamin Libet performed an experiment in the 1980's, which has been known as the "Libet Experiment." In this experiment, Libet claimed to have measured the time of an unconscious decision before a subject becomes aware of that decision. Many scholars have interpreted this experiment as a confirmation that human will is not free but predetermined.

I argue that the determinist interpretation of the Libet experiment stems from a misunderstanding of the nature of human will. What is determined in this case is inclination not the intention. In order to see the true implications of the Libet experiment, a vague conception of human will needs to be fixed along the lines of the Maturidite position. I propose to show that the Maturidite understanding of human will can clarify the misinterpretation of the Libet Experiment by its distinction between inclination and intention. The Libet Experiment indeed confirms rather than rejecting the Maturidite view of human freedom, which has been denigrated so far by many as being limited. It is the only freedom we have however much limited.

### **The Concept of Hikma in Maturidi's Pastoral Theology**

DR TUBANUR YESILHARK OZKAN

This paper claims that "pastoral theology", as a recognised theological discipline within Christian tradition, can also be found within Muslim tradition. Hence, the paper at hand is an attempt to examine Maturidi's understanding of *hikma* from the point of view of pastoral theology. To facilitate the discussion our examination will be organised according to Irvin Yalom's notion of the four ultimate concerns in Psychotherapy, namely a) death, b) freedom, c) existential isolation and d) meaninglessness.

### **The Role of Atomism in Maturidi Kalam**

DR MEHMET BULGEN

The term atomism, although associated with modern meanings, has a quite long historical background. This concept, which emerged for the first time in Ancient Greek and Indian sub-continent around the fifth century BC, was also discussed in the classical Islamic thought. But the story of this concept in Islamic thought is quite remarkable. In the Islamic world, atomism was not a marginal theory defended by a small number of individuals or groups, as was the case in the other cultures; rather it was adopted by the official teaching and became the dominant conception of the universe from the third/ninth to the sixth/twelfth centuries.

Atomism was approved by the majority and discussed intensely for longer than four centuries in Islamic world, during which it gained a consistent structure and had become a comprehensive model of the universe. This theory, previously associated with materialism, became an instrument of monotheism with the efforts of the *mutakallimun* (scholars of the kalam discipline). However, this was not a unilateral interaction in which theology completely governed physical theories. It is true that atomism initially underwent some modifications in accordance with the theological principles of the *mutakallimūn*, but it was also significantly influential in shaping their theological views in the succeeding processes. In this paper, I will focus on how atomism influenced on the theological approaches of the Maturidiyya, such as "continuous re-creation", "denial of natural causality", "miracles of prophets", "acts of servants".



## **Moral Knowledge in Post Classical Maturidism**

HADEL JARADA

The Maturidi tradition of Kalam is usually painted in colors that appear to be synonymous with the Ash‘ari tradition, the latter commonly considered to be the predominant theological tradition in Islam. While a number of issues are usually recognized to divide the two traditions, there remains a longstanding judgment concerning their essential congruity. My paper will consider one issue that divides these two traditions, namely that of moral knowledge and its connection to judgments on free will and divine predestination (*al-qada’ wa-l-qadar*). In my paper, I will focus on the well known Maturidi theologian Sadr al-Shari‘a al-Mahbubi (d. 1347), and his work *al-tawdih fi hall ghawamid al-tanqih*. In this work, he sets out to reconfigure the predominant understanding of human capacity for action. This was an important issue in the postclassical period and was closely connected to the debate on moral knowledge. If the agent is unable to freely act, how then is he subject to the various legal constraints that the Islamic legal system places on him? My paper will begin by contextualizing the problem of free will in earlier debates between Ash‘ari and Mu‘tazili theologians. I will then explain why the problem of moral knowledge (*al-husn wa-l-qubh*) is intimately related to the question of human free action. I then delve into Sadr al-Shari‘a’s original take on the subject, and end with some words on what the later Maturidi tradition does with his arguments.

## **Maturidi Kalam Among Ash‘ari Scholars: A synthesis of Maturidi Influence on Dayah Community’s Theology, Aceh, Indonesia**

SAIFUDDIN DHUHRI

As the earliest Muslims and first known who introduced Islam in Southeast Asia, Dayah community [i.e., Acehnesse Islamic boarding school of Pesantren] has continually played great role in retaining and spreading Ash‘ari School of Theology in the region. Ash‘ari theology is a major area of interest within the field of Islamic studies in Southeast Asia. The issues of Maturidi Kalam have, however, received little attention, in particular its impact on local theology from many scholars. Furthering the legacy of Nasafi’s theological construction of Malay people in their religious affairs, this paper is an attempt to unearth Maturidi’s significance among Southeast Asian Muslims by observing Dayah’s theological tradition. By using content analysing of Dayah’s *Kitab Kuning*; formal and extra curricula, and interviewing several key informants on the issues of Islamic theology, I craft this paper by arguing that Maturidi Kalam has considerable impacts on local theology, e.g., upholding rationality on God’s attributes, and relying on *‘ilm mantiq* method in justifying of human freedom. This paper aims to advance the study of Southeast Asian Muslim theology and its relation to the concept of Islamisation of indigenous culture; like the concepts of cosmopolitanism and syncretism, and the finding of Maturidi’s Kalam in Southeast Asia.

## **Into the *Eschaton*: Possible Animal Theodicies in Maturidite Thought**

DR SAFARUK CHOWDHURY

A number of studies in the Anglo-American literature in Islamic studies have been published on the vindication of divine justice and providence in view of the existence of evil. Ormsby, Heemskerck and Jackson for example have written seminal works on how Ash'arite, Mu'tazilite and Maturidite thinkers have presented arguments for why Allah permits evil, pain and suffering in the world and how these realities are compatible with the Qur'anic depiction of a personal and loving Creator. However, studies have yet to be conducted on how such theodicies fair when it comes to non-human animals. In this article, I will examine these theodicies and then assess whether they have explanatory power for why non-human animals experience pain and suffering. I will first frame the problem of evil, pain and suffering with regards to non-human animals as a sub-species of the general theistic "problem of evil" argument. I will survey Maturidite accounts on the nature and reality of evil and suffering with comparisons on competing theological accounts from the Mu'tazilites and Ash'arites. I will then present classical views on the ontology and status of animals from the Qur'an and hadith corpus with focus on the application of Maturidite metaphysical tenets to evaluate whether or not these are satisfactory. Although I conclude that the Maturidite positions are theologically and philosophically tenable, nevertheless they may not be satisfactory for a contemporary audience that have embraced a shift in a more ethically "thicker" attitude towards animals as proto-moral and conscious beings.

## **The Reception of a Maturidi Text in the Late Ottoman Empire:**

### **Sirri Pasha's Translation of *Sharh Al-Aqaid***

DR AYSE BETUL TEKIN

There is a claim that Ottoman theology deceased after the reign of Sultan Suleiman the Magnificent, and that the following period did not offer any original text. However, this claim neglects a thorough study of genres that were used in the production of theological knowledge. These genres included commentaries, glosses, and translations. Taking translation as a site of intellectual inquiry and vitality, this paper challenges the above mentioned claim. The paper will show that late Ottoman translations were usually free translations and included conflicting and varying opinions. As a case study, I will look at the translation of a Maturidi text into Turkish. It is well-known that Ottoman scholars followed the Hanafi-Maturidi school in general. The most important source text of Maturidism was *Al-'Aqida al-Nasafiyya* of 'Umar an-Nasafi (d.537/1142). Throughout the centuries many commentaries and glosses were written on it. Nasafi's text was among the madrasa curricula and it was taught in advanced levels with its famous commentary, *Sharh al-Aqaid* of Taftazani. I will discuss the Ottoman Turkish translation of *Sharh al-Aqaid* by Sirri Pasha the Cretan (1844–1895) who was a successful statesman and poet. His first scholarly work was this translation which included discussions from other glosse on this text including that of Hayali, Seyalkuti, Ramazan Efendi, Isam as well as other classical books. Sirri also benefited from contemporary writings such as Cevdet Pasha's translation of Ibn Khaldun's *Muqaddima*. It appears



that during the 19th century there was an increasing interest towards these kinds of books outside the madrasa system as the number of educated people rose thanks to newly established schools and colleges. I will consider such circumstantial evidence for translating this significant work of Islamic theology, and focus on the subject of knowledge where the translator lists different definitions of knowledge (*'ilm*), to enable us to see how Sirri compared previous authors' views and discussed their opinions in an intertextual and dialogical vein. Moreover, analyzing this translation will provide us an understanding of Ottoman reception of Maturidi thought in the modern period.

### **The Rehabilitation of Philosophy in the Post-Classical Maturidi Tradition Kemalpasazade's Treatise on the *Mujib bil-Dhat***

ABDURRAHMAN MIHIRIG

Modern studies of Islamic intellectual history are quickly abandoning the thesis of decline. Intellectual circles in the early modern period of the Ottoman empire provide us with strong evidence for the increasing importance of philosophy. The Kalam tradition had become so powerful that it began to incorporate disparate strands of Islamic thought, like monism and emanation theory, into mainstream philosophical discussions. In one such treatise, Ibn Kemal Pasha (d.1541), the Sheikh al-Islam of the Ottoman Empire, he attempts to reinterpret Ibn Sina's understanding of the *Mujib bil-Dhat* or a Necessitating Cause, as being equivalent to the Maturidi position of *Muqtadha al-Hikma*, or creation as entailment of "wisdom". I will analyze Ibn Kemal's arguments in comparison with his contemporaries in the late Maturidi tradition, and attempt to locate his thought within the historical development of Maturidi Kalam.

### **Maturidi Theology in the Light of Contemporary Issues: The Problem of Evil in the Works of Al-Maturidi**

DR ALI AL-OMARI

When the purpose of analytic theology (*'ilm al-kalam*) concerned the solidification of the foundational beliefs in the psyche of the believers, one realises that this purpose cannot be fulfilled, except by facing common doubts and engaging with them. As such the *mutakallimun* put forth immense effort and works in the affirmation of the established theological positions, whilst offering an exposition of the foundational beliefs in the light of the common questions that arise within the psyche of believers or atheists. One of the most fundamental problematics that arose in the history of theology is the problem of evil. Notorious since its conception in early greek philosophy and its formal exposition in the works of Epicurus with its challenging postulation "Is God willing to prevent evil, but not able?" Classical Kalam scholars witnessed the doubts of this Epicurian riddle being instilled in the minds of people and put out a communal effort to illustrate its fallacies. Though Al-Maturidi's approach to the problem is even within the tradition of philosophy and Kalam rather unique. Al-Maturidi explains that God in his wisdom creates evil as a tool to lead human beings to knowledge of God. In its own peculiar way, evil shows the contingency of the creation and thus its need for the Creator. In this paper I will expand on Maturidi's arguments concerning the problem of evil to engage with contemporary variations of this moral issue.



# NOTES





كلام للبحوث و الإعلام  
KALAM RESEARCH & MEDIA

[www.kalamresearch.com](http://www.kalamresearch.com)