

APPENDICES

Appendix 1: Glossary

<i>Ahl al-Bayt</i>	Household of the Prophet.
<i>ʿAjam</i>	Non-Arab origin.
<i>Akhlāk</i>	Ethics.
<i>Amīr al-Muʾminīn</i>	Commander of the Faithful.
<i>ʿAqīdah</i>	Faith/creed/belief.
<i>ʿAql</i>	Reason.
<i>Al-ʿArabīyyah wa al-Adab</i>	Arabic language and literature.
<i>ʿAṣabiyyah</i>	Group spirit/ partisanship/ tribalism/ fanaticism.
<i>Ashʿarite/al-Ashʿariyyah</i>	[School of Islamic speculative theology] This school supports using reason and speculative theology (<i>kalām</i>) to defend the faith. This school was founded by Abū al-Ḥasan al-Ashʿarī.
<i>Ayāt al-Mutashabihāt</i>	Non-explicit verses in al-Qurʾān.
<i>Al-Balāghah</i>	The art of the eloquently written and spoken language.
<i>Circa</i>	At approximately/in approximately/or of approximately; used especially with dates.
<i>Fiqh</i>	Islamic jurisprudence.
<i>Firāq</i>	Division/sectarian/group.
<i>Al-Firqaḥ al-Nājiyyah</i>	The saved group/sect; saved in the worldly life from innovations, safe and secure from them, and saved in the Hereafter from the Fire.
<i>Fuqaha</i>	Islamic Jurists.

<i>Furūciyyah</i>	Non-fundamental.
<i>Al-Ghaybah</i>	[Mahdi/the Hidden Imam in Shiism] Occultation; a state of concealment by God.
<i>Al-Ghulāh</i>	[Sectarian in Shiism] Refer to the extremist in Shiism.
<i>Ghuluw</i>	Outrageous action or behavior.
<i>Ḥadīth</i>	Tradition. The word hadith literally means communication or narration. In the Islamic context, it has come to denote the record of what the Prophet SAW said, did, or tacitly approved. According to some scholars, the word hadith also covers reports about the sayings and deeds, etc. of the Companions of the Prophet himself. The whole body of traditions is termed hadith, and its science is <i>ʿIlm al-Ḥadīth</i> .
<i>Hadith Iftirāq al-Ummah</i>	A tradition on the split of the ummah or nation.
Ḥanbalī/Hanbalite	[School of Islamic law or jurisprudence] One of the four Sunni schools of religious law based on the teachings of Aḥmad ibn Ḥanbal (780-855). Famous for its role in the codification of early theological doctrine.
Ḥanafī/Hanafite	[School of Islamic law or jurisprudence] One of the four Sunni schools of religious law, incorporating the legal opinions of the ancient Iraqi schools in Kūfah. This school developed from the teachings of the theologian Abū Ḥanīfah (c. 700-767) as spread by his disciples Abū Yūsuf (d. 798) and Muḥammad al-Shaybānī (749/750-805) and became the dominant system of Islamic administration for the ʿAbbāsids and Ottomans.
<i>Ijtihād</i>	Independent opinion or judgment.

Ilāhiyyat

Divinity.

‘Ilm Kalām

Speculative theology.

Ismā‘īlism/al-Ismā‘iliyyah

[Sectarian in Shiism]

Sect of Shiism that was most active as a religiopolitical movement in the 9th-13th century through its constituent action – the Fāṭimids, the Qarāmiṭah, and the Nīzarīs. In the early 21st century, it was the second largest of the three *Shī‘ah* communities in Islam, after the Twelver *Shī‘ah* and before the Zaydi *Shī‘ah*.

This sect came into being after the death of Ja‘far ibn Muḥammad (765CE), the 6th in the line of the Prophet SAW via the latter’s grandson, Husayn (d. 680). Some believe that Imam Ja‘far’s eldest son, Ismā‘īl, who predeceased his father, was the final imam and that was in occultation – that is, he was alive, with a material body, but was not immediately recognizable and would one day reveal himself and thus return to the world.

Others believed that the imamate had passed to Ismā‘īl’s son, Muḥammad. In 899 in North Africa, ‘Abd Allāh or ‘Ubayd Allāh, a descendant of Muḥammad linked to the Prophet’s daughter, Fāṭimah, proclaimed the Ismā‘īlī imamate in Syria. He later moved to North Africa, from which base the later Fāṭimids conquered Egypt in 969 and founded Cairo.

Twelvers

Shī‘ah/Al-Ithnā

[Sectarian in Shiism]

‘Ashariyyah;

al-

One of the three largest groups in Shiism sectarian today.

Imāmiyyah/Ja‘farīs/Ja‘fariyyah

They believe that at the death of the Prophet SAW in 632 CE, the spiritual leadership (the imamate) of the Muslim community was ordained to pass down to ‘Alī, the Prophet’s cousin and son-in-law, and then to ‘Alī’s son, Ḥusayn and thence to other imams down to the 12th, Muḥammad ibn al-Ḥasan, who is understood to have been born circa 870 but

	to have gone into occultation (a state of concealment by God) soon after his father's death circa 874.
<i>Jaliy</i>	Explicit or express.
<i>Jihad</i>	Holy war.
<i>Khafiy</i>	Implicit or implied.
<i>Khalaf</i>	Contemporary.
<i>Kharijite/al-Khawārij</i>	[School of Islamic theology] This school formed in response to a religio-political controversy over the caliphate after the murder of the third caliph, °Uthmān, and the succession of °Alī as the fourth caliph.
<i>Khilāf</i>	Differences of opinion or disagreement.
<i>Kunyah</i>	Fatherly title.
<i>Laqab</i>	Title.
<i>Madhhab al-Ḥulūl/Ḥulūl al-Ilah/al-Ḥulūl wa al-Waḥdah</i>	The belief in the divine incarnation and the unity of existence or oneness. This notion defines creation's existence and proves the creator's existence. However, the polemic of this belief denotes the similar position of God and his creations.
<i>Magnum opus</i>	A great work, especially the most outstanding achievement of an artist or writer.
<i>Malikite school/Mālikī madhhab</i>	[School of Islamic law or jurisprudence] One of the four Sunni schools of law, formerly the old school of Medina. Founded in the 8 th century and based on the teachings of Mālik ibn Anas.
<i>Al-Ma'ṣūm</i>	Infallible or inerrant.
<i>Mawla</i>	Servant.
<i>Maturidite/Māturīdiyyah</i>	[School of Islamic speculative theology] An orthodox school of theology named after its founder Abū Manṣūr Muḥammad

	al-Māturīdī (d. 944).
<i>Mutakallimun</i>	Islamic Theologians.
<i>Muttafaq ʿalayh</i>	United in opinion.
<i>Mutazilites/al-Muʿtazilah/Ahl al-ʿAdl wa al-Tawḥīd</i>	[School of Islamic speculative theology] A political or religious neutralist. In the 10th century AD, the term had specifically referred to a school of Islamic speculative theology that flourished in Basra and Baghdad from the 8 th to 10th century, and whose origin can be traced back to Wāṣil ibn ʿAṭāʿ (699–749).
<i>Al-Nafs al-Zakiyyah</i>	The Pure Soul.
<i>Al-Naḥū</i>	Syntax.
<i>Naql</i>	Sources from tradition and al-Qurʿān.
<i>Naṣṣ</i>	Text from al-Qurʿān or hadith.
<i>Al-Nuqabāʾ</i>	The headship or chiefs of the ʿAlids.
Prolegomena/prolegomenon (sing.)	Prefatory remarks: a formal essay or critical discussion serving to introduce and interpret an extended work.
<i>Qadi</i>	The chief judge.
<i>Al-Rāfiḍah</i>	Rejectors; the extremist among Shiites who believe in the divine right of ʿAlī to succeed Muḥammad SAW and who condemn Abū Bakr and ʿUmar as unlawful rulers of the Muslim community.
<i>Salaf</i>	Classic or orthodox.
<i>Sanad</i>	Chain of the narrator.
Shafiite/Shāfiʿī	[School of Islamic law or jurisprudence] One of the four Sunni schools of religious law, derived from the teachings of Muḥammad ibn Idrīs al-Shāfiʿī (767-820).
<i>Sharīʿah</i>	Religious/Islamic/divine law as ordained by Allah SWT.

Shiism/ <i>al-Shī'ah/Shī'ah</i>	One of the largest denominations in Islam after the Sunni.
Shiite/ <i>Shī'ī</i>	The adherent of Shiism.
<i>Siyāsah</i>	Politic.
Sunni	One of the largest denominations of Islam, the majority of Muslims in the world.
<i>Al-Shakḥ</i>	Personally.
<i>Tābi'īn</i>	The generation of Muslims who followed the Companions and thus received their teaching secondhand.
<i>Tafsīr</i>	The exegesis.
<i>Al-Tanāsukh</i>	Reincarnation/metempsychosis.
<i>Tawjihāt</i>	Encouragement and guidelines.
The Hidden Imam	Refer to Muḥammad ibn al-Ḥasan, the 12 th imam in Shiism who has gone into occultation. He is considered still alive and will return when God determines it to be appropriate and safe. As the Rightly Guided One (Maḥdī), upon his return, he will inaugurate the process associated with the last days and the Day of Judgement in particular; as part of that process, Jesus also will return. Other titles associated with him: 1. <i>Al-Muntazar</i> (the Awaited One). 2. <i>Imām al-Zamān</i> or <i>Ṣāhib al-Zamān</i> (the Imam or Lord of the Age). 3. <i>Al-Qā'im</i> (the One Who Arises). 4. <i>Al-Ḥujjah</i> (the Proof; of the presence of God).
<i>Ūlī al-amr</i>	The people with authority, responsibility, and decision.
<i>Ulūhiyyah al-A'immah</i>	The divinity of the imams.
<i>Al-ʿUlūm al-ʿAqliyyah</i>	Intellectual sciences.
<i>Ummah</i>	Islamic community.

<i>Umrān</i>	Sociology.
<i>Uṣūl</i>	Fundamental.
<i>Uṣūl al-dīn</i>	The field of faith / Islamic theology.
<i>Al-Waṣf</i>	Descriptively.
<i>Wilāyah</i>	State; province/district/territory.
<i>Zaydism/al-Zaydiyyah</i>	<p>[Sectarian in Shiism]</p> <p>The sect of <i>Shi'ī</i> Muslims owes allegiance to Zayd ibn ʿAlī, grandson of Ḥusayn ibn ʿAlī. Zayd was a son of the fourth <i>Shi'ī</i> imam, ʿAlī ibn Husayn, and a brother of Muḥammad al-Bāqir. At a time when the designation and role of the <i>Shi'ī</i> imam were being defined, the followers of Zayd contended that the imam should be the descendant of the Prophet SAW, who was most knowledgeable in religious learning.</p> <p>The followers of Muḥammad al-Bāqir, however, tended to emphasize that religious knowledge was transmitted through lineage to a divinely designated imam, and these followers accepted Muḥammad as the fifth imam and later became the Twelver and <i>Ismā'īliyyah</i>. Though the Zaydīs have had numerous imams throughout their history, some outsiders have referred to them as Fivers because Zayd was the fifth imam of the sect.</p> <p>Doctrinally, the Zaydīs are closer to the majority Sunnis than the other Shiites. Unique among the other major branches of <i>Shi'ī</i> Islam, Zaydīs believe that the imam receives religious knowledge (and therefore leadership) through learning rather than through divine designation. Thus, jurisprudence through <i>ijtihād</i> (reasoning) and <i>qiyās</i> (analogy) is prioritized over obedience and mysticism.</p>

Appendix 2: The List of Subtopics and Chapters concerning the Shiism and Imamate in the *Muqaddimah*

INTRODUCTION				
<i>Al-Muqaddimah fī Faḍl ʿIlm al-Tārīkh wa Taḥqīq Madhāhibihi wa al-‘Ilmāʿ limā Yuʿarrīdu lil-Mu’arrikhīn min al-Maghālīṭ wa al-Awhām wa Dhakara Shay’ min Asbābihā</i>				
<i>The Excellence of Historiography. -An Appreciation of The Various Approaches to History. -A Glimpse at the Different Kinds of Errors to which Historians are Liable. Something about Why these Errors Occur</i>				
NO.	SUBTOPICS	PAGES (ARABIC VERSION)		PAGES (MALAY VERSION)
1.	-	Volume 1	309 - 318	xxxvi - xLvi
CHAPTER THREE				
<i>Al-Bāb al-Thālith min al-Kitāb fī al-Duwal wa al-Muluk wa al-Khilāfah wa al-Marātib al-Sultāniyyah wa mā Yuʿriḍu fī dhalik Kullihī min al-Ahwāl, wafīhī Qawāʿid wa Mutammimāt</i>				
<i>(On Dynasties, Royal Authority, the Caliphate, Government Ranks, and All that goes with these things. The Chapter Contains Basic and Supplementary Propositions)</i>				
NO.	SUBTOPICS	PAGES (ARABIC VERSION)		PAGES (MALAY VERSION)
1.	Twenty-five (25): <i>Faṣl fī Maʿnā al-Khilāfah wa al-Imāmah</i>	Volume 2	562 – 563 (1269)	196 – 198

CHAPTER THREE

*Al-Bāb al-Thālith min al-Kitāb fī al-Duwal wa al-Muluk wa al-Khilāfah wa al-Marātib al-Sultāniyyah wa mā Yu'riḍu fī dhalik
Kullihī min al-Aḥwāl, wafīhi Qawā'id wa Mutammimāt*

*(On Dynasties, Royal Authority, the Caliphate, Government Ranks, and All that goes with these things. The Chapter Contains Basic
and Supplementary Propositions)*

	<i>(The Meaning of Caliphate and Imamate)</i>		
2.	Twenty-six (26): <i>Faṣl fī Ikhtilāf al-'Ummah fī Hukm hadhā al-Manṣub wa Shurūṭihī (The Differences of Muslim Opinion Concerning the Laws and Conditions Governing the Caliphate)</i>	564 – 571 (1269)	199 – 208
3.	Twenty-seven (27): <i>Faṣl fī Madhāhib al-Shī'ah fī Hukm al-Imāmah (Shī'ah Tenets Concerning the Question of the Imamate)</i>	571 – 580 (1269 - 1270)	209 – 213
4.	Thirty (30): <i>Faṣl fī Wilāyat al-'Ahd (The Succession)</i>	595 (1270 - 1271)	228 - 233
5.	Thirty-two (32): <i>Faṣl fī al-Laḡab bi-Amīr al-Mu'minīn wa Annahu min Simāt al-</i>	613 – 619 (1272)	249 – 255

CHAPTER THREE

Al-Bāb al-Thālith min al-Kitāb fī al-Duwal wa al-Muluk wa al-Khilāfah wa al-Marātib al-Sultāniyyah wa mā Yu'riḍu fī dhalik Kullihī min al-Aḥwāl, wafīhi Qawā'id wa Mutammimāt

(On Dynasties, Royal Authority, the Caliphate, Government Ranks, and All that goes with these things. The Chapter Contains Basic and Supplementary Propositions)

	<i>Khilāfah wa huwa Muḥaddas Mundhu 'Ahd Khulafā'</i> (The title of "Commander of the Faithful," which is Characteristic of the Caliph, and It Has Been Updated Since the Time of the Caliphs)		
6.	Thirty-Four (34): <i>Faṣl fī Marātib al-Malik wa al-Sultān wa Alqābihā</i> (The Ranks of Royal and Governmental Authority and the Titles that go with those Ranks)	640 (1273 - 1274)	263 - 302
7.	Forty-five (45): <i>Faṣl fī Anqisām al-Dawlah al-Wāhidah bi-dawlatayn</i> (The Division of One Dynasty into Two)	706 – 708 (1279)	357 – 359
8.	Fifty (50): <i>Faṣl fī anna al-Dawlah al-Mustajidah innamā Tustawlā 'alā al-Dawlah al-Mustaqirrah bi al-Muṭāwalah lā bi al-Munājazah</i> (A New Dynasty gains Domination over the Ruling Dynasty through Perseverance, and not through Sudden Action)	720 (1280 - 1281)	371 - 374

CHAPTER THREE

*Al-Bāb al-Thālith min al-Kitāb fī al-Duwal wa al-Muluk wa al-Khilāfah wa al-Marātib al-Sultāniyyah wa mā Yu'riḍu fī dhalik
Kullihī min al-Aḥwāl, wa fīhi Qawā'id wa Mutammimāt*

*(On Dynasties, Royal Authority, the Caliphate, Government Ranks, and All that goes with these things. The Chapter Contains Basic
and Supplementary Propositions)*

<p>9. Fifty-three (53): <i>Faṣl fī Amr al-Fātimī wa mā Yadhhabu Ilayhi al-Nās min Sha'nihi wa Kashf al-Ghiṭā' 'an dhalik:</i> <i>(The Fatimid. The Opinions of the People about Him and the Truth about the Matter):</i></p> <p>i. <i>Al-Aḥādīth al-Wāridah fī dhalik</i> <i>(The Hadiths Contained in it)</i></p>	<p>735 – 752 (1282 - 1283)</p>	<p>377 – 380</p>
	<p>Fifty-three (53):</p> <p>ii. <i>Ārā'u al-Mutaṣawwifah fī hadhā al-Maudū'</i> <i>(The Opinions of the Sufis on this Subject)</i></p>	

CHAPTER FOUR

Al-Bāb al-Rābi' min al-Kitāb fī al-Buldān wa al-Amṣār wa Sā'ir al-'Umrān wa mā Yu'riḍu fī dhalik kullihī min al-Aḥwāl wa fīhī Sawābiq walwāḥiq

(Countries and Cities, and All Other Forms of Sedentary Civilization. The Conditions Occurring there. Primary and Secondary Considerations in this Connection)

NO.	SUBTOPICS	PAGES (ARABIC VERSION)	PAGES (MALAY VERSION)
1.	<p>Three (3):</p> <p><i>Faṣl fī anna al-Mudun al-'Azīmat wa al-Hayākil al-Murtafi'ah innamā Yushayyiduhā al-Malik al-Kathīr</i> (Only a Strong Royal Authority is able to Construct Large Cities and High Monuments)</p>	783	389 - 391
2.	<p>Fourteen (14):</p> <p><i>Faṣl fī anna al-Aqtāra fī Ikhtilāf Ahwālihā bi al-Rafihī wa al-Faqr mithla al-Amṣār</i> (Differences with regard to Prosperity and Poverty are the Same in Countries as in Cities)</p>	Volume 2 811	419 - 421

3.	Seventeen (17): <i>Faṣl fī anna al-Ḥadārata fī al-Amṣāri min Qibali al-Duwali wa annahā Turassikhu bi Ittiṣāli al-Dawlati wa Rusūkhihā</i> <i>(Sedentary Culture in Cities comes from the Dynasties. It is Firmly Rooted when the Dynasty is Continuous and Firmly Rooted)</i>		816	424 - 429
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<p>CHAPTER SIX</p> <p><i>Al-Bāb al-Sādis fī al-ʿUlūm wa Aṣnāfihā wa al-Taʿlīm wa Ṭuruwihī wa mā Yaʿrudu fī dhalik Kullihī min al-Aḥwāl wa fīhi Muqaddimat wa al-Wāḥiq</i></p> <p><i>(The Various Kinds of Sciences. The Methods of Instructions. The Conditions that Obtain in these Connections. The Chapter includes Prefatory Discussions and Appendices)</i></p>				
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NO.	SUBTOPICS	PAGES (ARABIC VERSION)		PAGES (MALAY VERSION)
1.	Thirteen (13): <i>ʿIlm al-Fiqh wa mā Yatbaʿuhu min al-Farāʿid</i> <i>(Jurisprudence and its Subdivision, Inheritance Laws)</i>	Volume 3	947 - 958	570 – 582
2.	Sixteen (16): <i>ʿIlm al-Kalām</i> <i>(The Science of Speculative Theology)</i>		966 – 977	595 – 613

CHAPTER SIX

Al-Bāb al-Sādis fī al-ʿUlūm wa Aṣnāfihā wa al-Taʿlīm wa Ṭuruwihī wamā Yaʿruḍu fī dhalik Kullihī min al-Aḥwāl wafthi Muqaddimat wa al-Wāḥiq

(The Various Kinds of Sciences. The Methods of Instructions. The Conditions that Obtain in these Connections. The Chapter includes Prefatory Discussions and Appendices)

3.	<p>Eighteen (18):</p> <p><i>ʿIlm al-Taṣawwūf:</i> (The Science of Sufism):</p> <p>i. <i>Tafṣīl wa Tahqīq fī Madhāhib al-Waḥdah wa al-Ḥulūl</i> (Detailing and Investigating the Doctrines of Oneness and Incarnation)</p>		993 - 997	631 – 652
	<p>Eighteen (18):</p> <p>ii. <i>Faṣl fīmā Yadhhabu Ilayhi al-Mutaʿakhirūn min al-Muṣawwifah fī Ṣadad al-Kashf wamā warāʿa al-Ḥassi wa al-Waḥdah wa al-Ḥulūl wa al-Qawl bi al-Quṭb</i> (A Chapter on What the Later Sufis Believed regarding Revelation, Beyond Sense, Unity and Incarnation, and Opinions on “Pole” (Quṭb))</p>		997 - 999	

THE LISTS OF CHAPTERS AND SUBTOPICS IN ARABIC

المقدمة:

في فضل علم التاريخ وتحقيق مذاهبه وإلماع لما يعرض للمؤرخين من المغالط والأوهام وذكر شيء من أسبابها²⁹⁰

الباب الثالث:

في الدول العربية والملك والخلافة والمراتب السلطانية وما يعرض في ذلك كله من الأحوال، وفيه قواعد ومتممات

1. ٢٥ - فصل في معنى الخلافة والإمامة²⁹¹.

2. ٢٦ - فصل في اختلاف الأمة في حكم هذا المنصب وشروطه²⁹².

3. ٢٧ - فصل في مذاهب الشيعة في حكم الإمامة²⁹³.

4. ٣٠ - فصل في ولاية العهد²⁹⁴.

5. ٣٢ - فصل في اللقب بأمر المؤمنين وأنه من سمات الخلافة وهو محدث منذ عهد الخلفاء²⁹⁵.

6. ٣٤ - فصل في مراتب الملك والسلطان وألقابها²⁹⁶.

7. ٤٥ - فصل في انقسام الدولة الواحدة بدولتين²⁹⁷.

²⁹⁰ Abd al-Rahman bin Muḥammad bin Khaldūn. 2019. *Muqaddimah Ibn Khaldūn*. Vol. 1. p. 309-318.

²⁹¹ Abd al-Rahman bin Muḥammad bin Khaldūn. Vol.2. p. 562-563.

²⁹² ibid. p. 564-571.

²⁹³ ibid. p. 571-580.

²⁹⁴ ibid. p. 595.

²⁹⁵ ibid. p. 613-619.

²⁹⁶ ibid. p. 640.

²⁹⁷ ibid. p. 706-708.

8. ٥٠ - فصل في أن الدولة المستجدة إنما تستولى على الدولة المستقرة بالمطاوله لا بالمناجزة²⁹⁸.

9. ٥٣ - فصل في أمر الفاطمي وما يذهب إليه الناس من شأنه وكشف الغطاء عن ذلك:

▪ الأحاديث الواردة في ذلك²⁹⁹.

▪ آراء المتصوفة في هذا الموضوع³⁰⁰.

الباب الرابع:

في البلدان والأمصار وسائر العمران وما يعرض في ذلك كله من الأحوال وفيه سوابق والواحق

1. ٣ - فصل في أن المدن العظيمة والهياكل المرتفعة إنما يشيدها الملك الكثير³⁰¹.

2. ١٤ - فصل في أن الأقطار في اختلاف أحوالها بالرفه والفقير مثل الأمصار³⁰².

3. ١٧ - فصل في أن الحضارة في الأمصار من قبل الدول وأنها ترسخ باتصال الدولة ورسوخها³⁰³.

الباب السادس:

في العلوم وأصنافها والتعليم وطرقه وما يعرض في ذلك كله من الأحوال وفيه مقدمة والواحق

²⁹⁸ ibid. p. 720.

²⁹⁹ ibid. p. 735-752.

³⁰⁰ ibid. p. 753-759.

³⁰¹ ibid. p. 783.

³⁰² ibid. p. 811.

³⁰³ ibid. p. 816.

1. ١٣ - علم الفقه وما يتبعه من الفرائض³⁰⁴.
2. ١٦ - علم الكلام³⁰⁵.
3. ١٨ - علم التصوف
- تفصيل وتحقيق في مذاهب الوحدة والحلول³⁰⁶.
 - فصل فيما ذهب إليه المتأخرون من المتصوفة في صدد الكشف وما وراء الحس والوحدة والحلول والقول بالقطب³⁰⁷.

³⁰⁴ ibid. Vol. 3. p. 947-958.

³⁰⁵ ibid. p. 966-977.

³⁰⁶ ibid. p. 993-997.

³⁰⁷ ibid. p. 997-999.

Appendix 3: The Sects in Shiism³⁰⁸

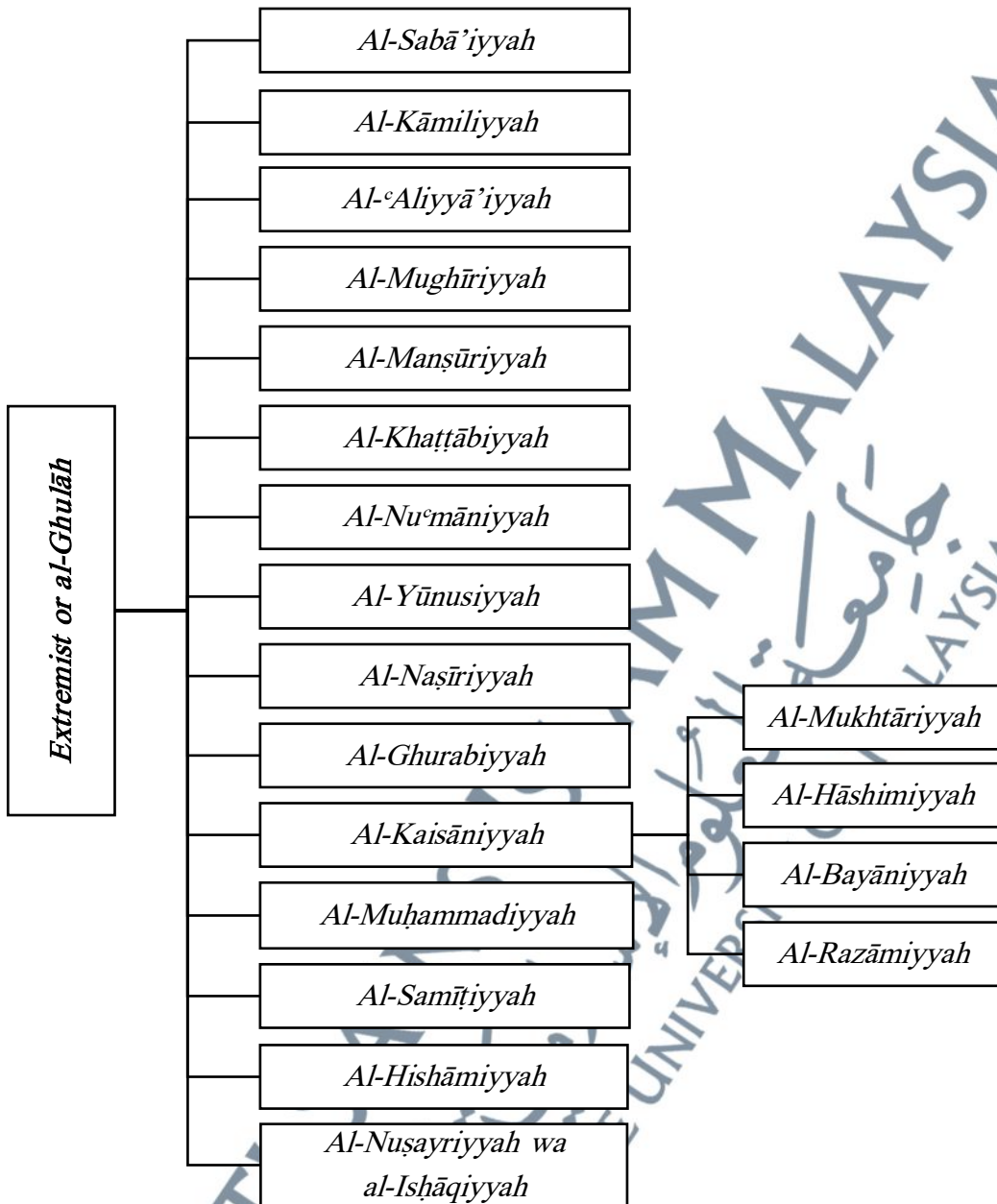
The main sects in Shiism may be divided into three sects. They are the Extremist or *al-Ghulāh*, Zaydism or *al-Zaydiyyah* and *al-Imāmiyyah*; Ismā‘īlism or *al-Ismā‘īliyyah* and Twelvers or *al-Ithnā ‘Ashariyyah*. The schism happened due to *Shi‘i* different opinion on imams and their descendants. Thus, Islamic scholars categorized them based on their beliefs and creed. However, later the division is restricted to only three main groups that remain relevant today. They are Zaydism or *al-Zaydiyyah*, Ismā‘īlism or *al-Ismā‘īliyyah*, and Twelvers or *al-Ithnā ‘Ashariyyah* (also known as *al-Imāmiyyah*).

The details are as follows:

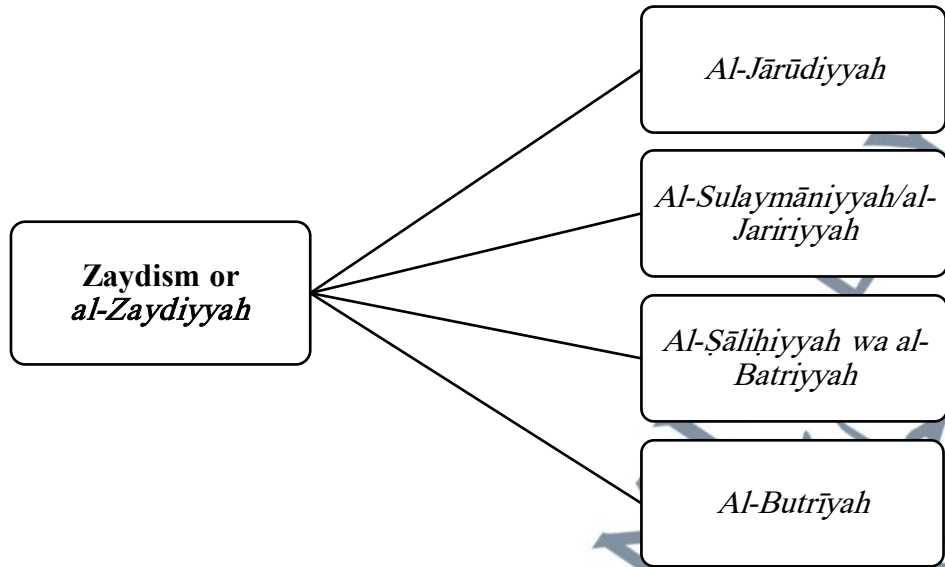
A. The sects in Shiism

1. Extremist or *al-Ghulāh*

³⁰⁸ Muḥammad Abū Zahrah. 1963. *Tārīkh Al-Madhāhib Al-Islāmiyyah Fī Al-Siyāsah Wa Tārīkh Al-Madhāhib Al-Fiqhiyyah*. Al-Qāhirah: Dār al-Fikr al-‘Arabiyy. p. 35-55; Muḥamad Abu Zahrah. 1996. *Aliran Politik Dan ‘Aqidah Dalam Islam*. (trans.) Abd. Rahman Dahlan & Ahmad Qarib. Batu Caves: Penerbit Edaran Kalam. p. 39-61; H.M. Rasjidi. 2005. *Apa Itu Syiah?* Kuala Lumpur: Al-Hidayah Publishers. p. 10-12; Wan Zahidi Bin Wan Teh et al. 2012. *Hakikat Syiah*. Putrajaya: Pejabat Mufti Wilayah Persekutuan, Jabatan Perdana Menteri. p. 29-34; n.a. 2015. *Membongkar Kesesatan Syiah Di Malaysia*. Shah Alam: Majlis Agama Islam Selangor (MAIS). p. 14-15; Kamaluddin Nordin Marjuni. 2009. *Al-Firaq Al-Shi‘iyyah Wa Uṣūluhā Al-Siyāsiyyah Wa Mauqif Ahl Al-Sunnah Minhā: Al-Zaydiyyah, Al-Imāmiyyah Al-Ithnā ‘Ashariyyah, Al-Ismā‘īliyyah l-Bāṭiniyyah*. Nilai: Unit Penerbitan, Universiti Sains Islam Malaysia. p. 7-44; Ṭabāṭabā‘ī, Sayyid Muḥammad Ḥusayn. 2010. *Shi‘ite Islam*. (trans.) Seyyed Hossein Nasr. Kuala Lumpur: Islamic Book Trust. p. 43-53; Al-Shahrastānī, Abī al-Fatah Muḥammad ‘Abd al-Karīm. 1968. *Al-Milal Wa Al-Niḥal*. Al-Qāhirah: Muassat al-Ḥalabi Wa Sharikāh. Vol. 1. p. 147-192; Azim Nanji & Farhad Daftary. 2007. “What Is Shi‘a Islam?”. *The Institute of Ismaili Studies*. <https://www.iis.ac.uk/academic-articles/what-shi-islam>. p. 6-22; Mohd Aizam Mas’od. 2013. *Soal Jawab Isu Syiah Di Malaysia*. Putrajaya: Jabatan Kemajuan Islam Malaysia. p. 18.

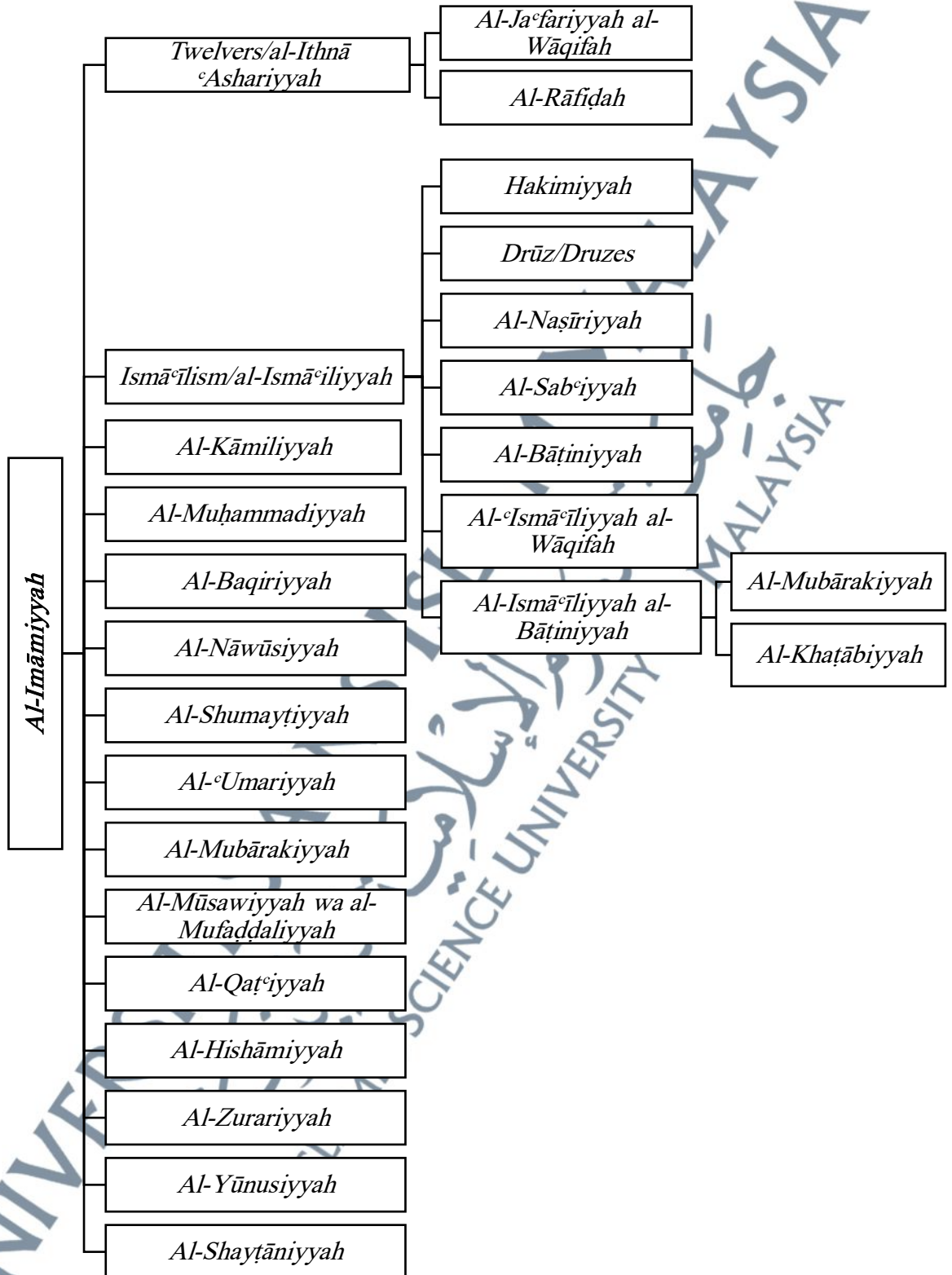


2. Zaydism or *al-Zaydiyyah*



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3. *Al-Imāmiyyah*



B. The other names (*alqāb*) of Ismāʿīlism or *al-Ismāʿīliyyah*

Ismāʿīlism or *al-Ismāʿīliyyah* sect has different names due to their adherent locality or country. But the term '*al-Bāṭiniyyah*' still refers to *al-Shīʿah al-Ismāʿīliyyah*.

1) Ismaʿīlism's names according to scholars:

1.1 Al-Ghazālī mentioned *al-Bāṭiniyyah* has ten (10) *alqāb* (names or titles):

1. *Al-Bāṭiniyyah* (الباطنية)
2. *Al-Qarāmiṭah* (القرامطة)
3. *Al-Qaramṭiyyah* (القرمطية)
4. *Al-Khurramiyyah* (الخرموية)
5. *Al-Khurramdīniyyah* (الخرمدينية)
6. *Al-Ismāʿīliyyah* (الإسماعيلية)
7. *Al-Sabʿiyyah* (السبعية)
8. *Al-Bābakiyyah* (البابكية)
9. *Al-Muḥammirah* (المحمرة)
10. *Al-Taʿlīmiyyah* (التعليمية)

1.2 Some of *al-Zaydiyyah* scholars added some more title or names referring to *Bāṭiniyyah*:

1. *Al-Mubārakiyyah* (المباركية)
2. *Al-Ibāḥiyyah* (الإباحية)
3. *Al-Mulāḥidah* (الملاحدة)
4. *Al-Khuramdanatiyyah* (الخرمدانتية)
5. *Al-Zanādiqah* (الزنادقة)
6. *Al-Muzdikiyyah* (المزدكية)
7. *Al-Sharwīniyyah* (الشروينية)
8. *Al-Maymūnaniyyah* (الميمونية)

1.3 Al-Qāhir al-Baghdādī:

1. *Al-Khurramdīniyyah* is also *al-Khurramiyyah*
2. *Al-Sharwīniyyah* is also *al-Bābakiyyah*

1.4 Al-Shahrastānī cited Ismaili title as:

1. Iraq : *al-Bāṭiniyyah*, *al-Qarāmiṭah* and *al-Muzdikiyyah*

2. Khurāsān : *al-Taʿlīmīyyah* and *al-Mulḥidah*

Then, it showed that they (Shiites) cherish the name (Ismāʿilis) to distinguish them from other Shiites.

1.5 Muḥammad ibn al-Husayn al-Akwaʿ said Ismaili, known in Yemen as:

1. *Al-Bāṭiniyyah*
2. *Al-Ismāʿīliyyah*
3. *Al-Qarāmitah*

2) Shiʿism’s names based on country:

Country	Name of Shiism
Iraq/ <i>al-ʿIrāq</i>	<i>Al-Qarāmiṭah</i> <i>Al-Muzdakiyyah</i>
Greater Khorasan/Khurāsān	<i>Al-Taʿlīmīyyah</i>
Egypt/ <i>al-Miṣr</i>	<i>Al-ʿAbīdiyyin</i>
Syria/ <i>al-Shām</i>	<i>Al-Naṣīriyyah</i> <i>Al-Drūz</i>
Palestine/ <i>al-Falasṭīn</i>	<i>Al-Bahāʿiyyah</i>
India/ <i>al-Hind</i>	<i>Al-Bāhrah</i> <i>Al-Ismāʿīliyyah</i>
Yemen/ <i>al-Yaman</i>	<i>Al-Yāmiyyah</i>
Kurdistan/ <i>Bilād al-Akrād</i>	<i>Al-ʿUluwwīyyah</i>
Turkey/ <i>Bilād al-Atrāk</i>	<i>Al-Bakadāthiyyah</i>
Foreign countries/ <i>Bilād al-ʿAjam</i>	<i>Al-Bāyyah</i>

The name continued to exist and was recognized until the beginning of the establishment of the Fatimid state at the hands of ʿAbdullah al-Mahdī in Morocco. At this time, the new name ‘Fatimid or *al-Faṭimiyyah*’ replaced the old name ‘Ismāʿilism or *al-Ismāʿīliyyah*’.

There are three names or titles that refer to *al-Ismāʿīliyyah al-Bāṭiniyyah* (which serves as the same group but with different names) namely *al-Ismāʿīliyyah*, *al-Qarāmiṭah* and *al-Fāṭimiyyah*.

Appendix 4: The Contents of the Discussion on Shiism in the *Muqaddimah*

Focus Chapters and Subtopics in this Study:

The focus chapter or the discussion on Shiism in this study is based on the **Introduction, chapter three, chapter four, and chapter six.** The details of the subtopic may be referred to in **Appendix 2: The Lists of Subtopics and Chapters concerning the Shiism and Imamate in the *Muqaddimah*.**

A. The List of Keyword Concerning Shiism and its Repetition

NO.	KEYWORDS	PAGES	REPETITIONS	TOTAL OF WORD
1.	The Word of <i>al-Shī'ah</i> (الشيعة)	309	1	30
		310	2	
		312	1	
		315	1	
		571	1	
		573	1	
		595	1	
		614	1	
		619	2	
		640	1	
		707	1	
		720	1	
		739	1	
		744	1	
		753	2	
		758	1	
		772	1	
		783	1	
811	1			
816	1			
948	1			

		952	1	
		994	1	
		998	3	
		999	1	
2.	The Word of <i>Shī'ah</i> (شيعة)	311	1	15
		312	4	
		313	1	
		318	2	
		580	1	
		599	1	
		614	1	
		744	1	
		948	1	
		953	1	
		957	1	
3.	The Word of <i>al-Tashayyu' / Tashī'ān</i> (تشييعًا / التشيع)	314	1	9
		318	1	
		748	2	
		749	2	
		753	2	
		998	1	

B. Sectarian in Shiism:

NO.	NAME OF SECTARIANS	NOTES	PAGES
1.	<i>Al-Ithnā 'Ashariyyah</i>	-	refer: <i>al-Imāmiyyah</i>
2.	<i>Al-Ismā'īliyyah</i>	-	578, 753, 997
3.	<i>Al-Imāmiyyah</i>	-	573, 575, 578, 579, 595, 753, 953, 975
4.	<i>Al-Bāṭiniyyah</i>	-	refer: <i>al-Ismā'īliyyah</i>
5.	<i>Al-Ja'farāfiyyah/al-Ja'fariyyah</i>	-	refer: <i>al-Imāmiyyah</i>

NO.	NAME OF SECTARIANS	NOTES	PAGES
6.	<i>Al-Rāfiḍah</i>	-	573, 662, 997, 998
7.	<i>Al-Zaydiyyah</i>	-	573, 577, 767
8.	<i>Al-Qarāmiṭah</i>	-	112, 663
9.	<i>Al-Kaysāniyyah</i>	-	573, 576
10.	<i>Al-Mulḥidah</i>	-	refer: <i>al-Ismā'īliyyah</i>
11.	<i>Al-Hāshimiyyah</i>	One of sectarian in <i>al-Shī'ah al-Kaysāniyyah</i>	576
12.	<i>Al-Waqifiyyah</i>	-	refer: <i>al-Imāmiyyah</i>

C. Doctrines and Beliefs:

NO.	ISSUES	NOTES	PAGES
1.	<i>Al-Abdāl</i>	<ul style="list-style-type: none"> Footnote – 1018, p. 740 Related to Sufism 	740, 746, 753, 998
2.	<i>Ulūhiyyah al-A'immah</i>	(<i>al-Shī'ah al-Ismā'īliyyah</i>)	997
3.	Karbalā'	-	600, 750, 760
4.	<i>Khātimat al-Wilāyah</i>	Related to Shiism	755
5.	<i>Al-Imām</i>	-	313, 318, 571, 612, 614, 619, 767, 953, 975
6.	<i>Al-Imāmah</i>	-	562, 564, 603, 975, 998
7.	<i>Ahl al-Bayt</i>	Related to Shiism	319, 599, 737, 744, 746, 748, 749, 750, 768
8.	<i>Al-Tanāsukh</i>	-	753
9.	<i>Raj'ah</i>	-	753
10.	<i>Madhhab al-Hulūl/al-Hulūl wa al-Wahdah/Hulūl al-Ilah</i>	-	753, 997
11.	<i>Rāyah al-Mahdī</i>	-	751
12.	Day of al-Saqīfah (<i>yawm</i>)	Related to Shiism	568
13.	<i>Al-Nafs al-Zakiyyah</i>	<ul style="list-style-type: none"> Refer to Muḥammad al-Mahdī Related to Shiism 	303, 577, 590

14.	<i>Al-Nuqabā'</i>	Related to Shiism	145, 318, 753, 998
15.	<i>Al-Quṭb</i>	Related to Sufism	144, 145, 753, 998

D. Figures and Scholars:

NO.	NAMES	NOTES	PAGES
1.	Ibrāhīm al-Imām	-	576, 614
2.	Ibrāhīm ibn al-Mahdī al-°Abbās	-	309, 522, 523, 594, 896
3.	Ismā°l ibn Ja°far al-Şādiq	-	309, 310, 578, 579
4.	Al-Basāsīrī	Ruler, min <i>al-da°ah lil Fātimīyyīn</i>	310
5.	Ja°far al-Şādiq	Sunni	574, 577, 578, 579, 764, 768, 772
6.	Ja°far al-Şādiq	<i>Al-Ismā°liyyah</i>	579
7.	Al-Ḥasan ibn Zayd	Ruler of Ṭabristān, <i>al-Zaydiyyah</i>	577
8.	Al-Ḥasan al-°Askarī	The 11 th Imām of <i>al-Ja°fariyyah</i>	579
9.	Al-Ḥasan ibn °Alī ibn Abī Ṭālib	-	577, 578, 587, 670, 738, 748, 752, 756
10.	Al-Ḥusayn ibn °Alī ibn Abī Ṭālib	-	522, 577, 578, 587, 594, 596, 599, 600, 601
11.	Zayd ibn °Alī Zayn al-°Ābidīn	-	573, 577, 953
12.	Al-Sabtīn/Al-Sabtayn (al-Ḥasan and al-Ḥusayn)	A title refers to the descendant of °Alī and Fāṭimah	573
13.	Al-°Abbās (من غمارة)	ادعى أنه المهدي المنتظر	523, 760
14.	Abū °Abdillāh al-Shīrī	-	720, 768
15.	°Ubaydillāh al-Mahdī	Founder of al-Dawlah al-Fātimīyyah	309, 311, 312, 579, 614, 720, 768
16.	Al-°Azīz	Al-Fāṭimī	663
17.	°Alī Zayn al-°Ābidīn	-	577, 578
18.	°Alī ibn Abī Ṭālib	-	313, 571, 572, 573, 574, 577, 578, 583, 584, 588, 591, 592, 593, 595, 596, 597, 598, 601,

NO.	NAMES	NOTES	PAGES
			637, 675, 682, 736, 738, 739, 746, 748, 751, 753, 757, 770, 793, 861, 992, 998
19.	°Alī al-Hādī	The 10 th Imām of <i>al-Jaʿfariyyah</i>	580
20.	Al-Fāṭimī	-	refer: al-Mahdī al-Muntaẓar
21.	Al-Fatā al-Tāmīmī	صاحب راية المهدي المنتظر	751
22.	Abū al-Qāsim ibn °Ubaydillāh al-Mahdī	-	309, 614, 657, 720
23.	Al-Qaramṭī	داعية في المغرب لم تنجح دعوته	310
24.	Muḥammad ibn Ismāʿīl	Al-Imām	311
25.	Muḥammad al-Taḳī, Abū al-Jawwād	The 9 th Imām of <i>al-Jaʿfariyyah</i>	578
26.	Muḥammad al-Ḥabīb, Ibn °Ubaydillāh al-Mahdī	Al-Ismāʿīliyyah	579, 768
27.	Muḥammad ibn al-Ḥasan al-°Askarī	The 11 th Imām of <i>al-Jaʿfariyyah</i>	578
28.	Muḥammad ibn Zayd	<ul style="list-style-type: none"> • <i>Al-Zaydiyyah</i> • Brother of al-Ḥasan ibn Zayd • Ruler of Ṭabristān 	578
29.	Muḥammad ibn al-Qāsim	<i>Al-Zaydiyyah</i>	577
30.	Al-Maktūm, Muḥammad ibn Ismāʿīl al-Imām	Grandfather of °Ubaydillāh al-Mahdī al-Fāṭimī	311, 579
31.	Al-Manṣūr, Ismāʿīl	[حفيظ] °Ubaydillāh al-Mahdī al-Fāṭimī	769
32.	Al-Mahdī	Caliph of al-°Abbāsī	301, 304, 305, 314, 614, 793, 952
33.	Al-Mahdī al-Muntaẓar	-	575, 579, 735, 736, 739, 740, 742, 745, 746, 748, 749, 750, 751, 752, 815, 885, 1183
34.	Musā al-Kāzim	-	578, 579
35.	Al-Nāṣir al-Aṭrūsh	داعية الزيدية في الديلم	577

NO.	NAMES	NOTES	PAGES
36.	Yahyā ibn Zayd ibn ʿAlī Zayn al-ʿĀbidīn	-	577, 768

E. Dynasty/The State of Shiism:

NO.	NAME OF DYNASTIES	PAGES	LOCATION
1.	Banū al-ʿAbbās and al-Dawlah al-ʿAbbāsiyyah	refer: Vol. 3, p. 1376	1. Qayrawan
2.	Al-ʿUbaydiyyūn	refer: al-Fāṭimiyyūn	2. Kufah, Baghdad
3.	Al-Fāṭimiyyūn	309, 311, 487, 518, 526, 527, 541, 548, 551, 560, 588, 608, 612, 614, 615, 616, 666, 671, 672, 675, 690, 707, 716, 720, 759, 768, 773, 953	3. Ifriqiyyah 4. Jerusalem 5. Cairo 6. Maghreb 7. Khurasan 8. Baitul Maqdis
4.	Al-ʿUluwwiyyūn	518, 707, 720	في الديلم وطبرستان

Appendix 5: Data of the Mahdi in the *Muqaddimah*

NO.	CAPTIONS	DESCRIPTIONS	PAGES / CHAPTERS
1.	Who is the Mahdi?	At the end of the time, a man from the family (of the Prophet) will without fail make his appearance, one who will strengthen the religion and make justice triumph. The Muslims will follow him, and he will gain domination over the Muslim realm.	S.53-C.3
2.	Traditions concerning the Mahdi	Refer to Table 1: List of transmitters associated with Shiism.	S.53-C.3
3.	Discussion on the Mahdi / the expected Fātimid	1. The arrival of the Mahdi at the end of the time. 2. The hidden imam of Shiism. 3. The title/denotation for Shiites imams (political leadership).	S.27-C.3 S.30-C.3 S.53-C.3 S.18-C.6

Note: The excerpts on the Mahdi are only related to the focus of the study.

TABLE 1: LIST OF TRANSMITTERS ASSOCIATED WITH SHIISM			
NO.	TRANSMITTERS (<i>ISNĀD</i>)	REMARK ON THE TRANSMITTER	
		SCHOLARS NAMES	COMMENTS
1.	1. Fiṭr ibn Khalīfah	Aḥmad ibn Hanbal, Yahyā ibn al-Qattān, Ibn Maʿīn, al-Nasāʿī, and others.	Considered reliable.
		Al-ʿAjaliyy	He is good in his traditions, but he has some pro- <i>Shīʿah</i> bias.
		Ibn Maʿīn	He is a reliable person and a <i>Shīʿah</i> .
		Aḥmad ibn Abdāllah ibn Yūnus	1. We used to go and see Fiṭr, but he was rejected, and we did not write down (traditions) on his authority. 2. I used to go and see him but always left him like a dog.
		Al-Dāraqūṭnī	He is not utilized as evidence.

		Abū Bakr ibn °Ayyāsh	I gave up transmitting traditions on his authority only because of his bad dogmatic opinions.
		Al-Jurjānī	He is wayward and not reliable.
2.	1. Hārūn al-Mughīrah	Abū Dāwud	1. He made no critical remark about this (tradition). 2. In another passage, he said: “Hārūn is a <i>Shīʿah</i> .”
		Al-Sulaymānī	He is disputed.
3.	1. °Amr ibn Abī Qays	Abū Dāwud	There is nothing wrong with him, but his traditions contain errors.
		Al-Dhahabī	He is trustworthy, but there are doubts concerning him.
4.	1. Abī Ishāq al-Sabīʿī		<ul style="list-style-type: none"> • Even though traditions on his authority are published in the two <i>Sahīhs</i>, it is well established that he became confused at the end of his life. • His transmission on the authority of °Alī is not continuous. • The same applies to Abū Dāwud’s transmissions on the authority of Hārūn ibn al-Mughīrah.
5.	1. Yazīd ibn Abī Ziyād	Shuʿbah	He was a person who traced back to Muḥammad traditions that are not known to have been transmitted with a chain of transmitters going back to him.
	The hadith transmitters know this tradition as “the tradition of the flags” (<i>Ḥadīth al-Rāyāt</i>).	Muḥammad ibn al-Fuḍayl	He is one of the great religious leaders of the <i>Shīʿah</i> .
		Aḥmad ibn Ḥanbal	1. He was no hadith expert. 2. He is not such (a good man).
		Yaḥyā ibn Maʿīn	He is weak.
		Al-°Ajaliyy	His traditions are permissible. In the end, he used to understand things.
		Abū Zurʿah	He is soft. His traditions may be written down but cannot be used as evidence.
		Abū Ḥātim	He is not strong.
		Al-Jurjānī	I heard them declare his traditions weak.
		Abū Dāwud	I do not know anyone who omitted his traditions, but I like others better than him.

		Ibn ʿAdī	He belongs to the <i>Shīʿah</i> of al-Kūfah. Despite his weakness, his traditions may be written down.
		Muslim and majority	1. Muslim transmitted traditions of his but only when the same traditions were also transmitted with other chains of transmitters. 2. In general, the majority considered him weak.
		1. Religious leaders 2. Aḥmad ibn Ḥanbal	<ul style="list-style-type: none"> Religious leaders have pronounced openly on the weakness of the tradition of the flags that were transmitted by him on the authority of Ibrāhīm, on the authority of Alqamah, on the authority of Abdāllah ibn Wakīʿ ibn al-Jarrāḥ said regarding it: “It is nothing.” Aḥmad ibn Ḥanbal said the same.
		Abū Qudāmah	“I heard Abā Usāmah say, regarding Yazīd’s tradition about the flags on the authority of Ibrāhīm: ‘Were he to swear me fifty oaths, I should not believe him. Is that Ibrāhīm’s way? Is that ʿAlqamah’s way? Is that ʿAbdāllah’s way?’”
		Al-ʿUqaylī	Al-ʿUqaylī mentioned this tradition in the <i>Duʿafd</i> (on weak transmitters).
		Al-Dhahabī	“It is not sound.”
6.	1. ʿAmmār al-Duhnī 2. Yūnus ibn Abī Ishāq 3. ʿAmrū ibn Muḥammad al-ʿAnqarī	Al-Ḥākim	“This is a sound tradition according to the conditions (for sound traditions) laid down by (al-Bukhārī and Muslim).”
		Al-Bukhārī	<p>However, it is (sound) only according to the conditions laid down by Muslim, for in (the chain of transmitters) there occur the names of ʿAmmār al-Duhnī and Yūnus ibn Abī Ishāq. Al-Bukhārī did not publish any traditions of these two men.</p> <p>It also includes ʿAmrū ibn Muḥammad al-ʿAnqarī. Al-Bukhārī also did not publish traditions of his as evidence, though he did publish them to support the reliability of</p>

			traditions.
		(1) Aḥmad ibn Ḥanbal, Ibn Maʿīn, Abū Ḥātim, al-Nasāʿī and others (2) ʿAlī ibn al-Madīnī	<ul style="list-style-type: none"> • There also is the pro-<i>Shīʿah</i> sentiment of ʿAmmār al-Duhnī. (1) Although Aḥmad ibn Ḥanbal, Ibn Maʿīn, Abū Ḥātim, al-Nasāʿī, and others considered him reliable, (2) ʿAlī ibn al-Madīnī said on the authority of Sufyan that Bīshr ibn Marwān had disqualified him. <p>“In what respect?” I (Sufyan) asked. He replied: “In respect to his pro-<i>Shīʿah</i> sentiment.”</p>
7.	1. Abā Qilābat al-Jarmī 2. Sufyān al-Thawrī 3. ʿAbd al-Razzāq ibn Hammām	Al-Dhahabī and others	<ul style="list-style-type: none"> • The people who are mentioned in the chain of transmitters are known to be reliable and their names can be found in <i>Sahih</i>. • However, one of them, Abā Qilābat al-Jarmī, is known for reporting traditions that he has not heard from his authorities. Sufyān al-Thawrī is another transmitter in the list, and he is also known for reporting traditions that he has not heard from his authorities. • Both Abā Qilābat and Sufyān al-Thawrī have reported traditions from certain people without verifying the information. Therefore, such traditions cannot be considered reliable.
		Ibn ʿAdī	<ul style="list-style-type: none"> • The chain of transmitters further includes ʿAbd al-Razzāq ibn Hammām, who is known for his pro-<i>Shīʿah</i> sentiments. At the end of his life, he became blind and confused. • Ibn ʿAdī said: “He reported traditions on the virtues (of Muḥammad and the early Muslims), concerning which no one agrees with him. Scholars considered him to have pro-<i>Shīʿah</i> sentiments.”

TABLE 2: SHIISM OPINIONS CONCERNING THE MAHDI			
NO.	CAPTIONS	DESCRIPTIONS	COMMENTS
S.53 – C.3			
6.	The Mahdi	<p>The group feeling of the Fatimids and the Talibids, indeed, that of all the Quraysh, has disappeared everywhere. There are other nations whose group feeling has gained the upper hand over that of the Quraysh.</p> <p>The ordinary people, the stupid mass, who make claims concerning the Mahdi and are not guided in this connection by any intelligence or helped by any knowledge, assume that the Mahdi may appear in various circumstances and places.</p> <p>They unthinkingly follow the well-known (traditions) about the appearance of a Fāṭimid. They do not understand the real meaning of the matter.</p>	
S.27 – C.3			
7.	The extremist Imāmiyyah, (especially) the Twelvers p. 575	They think that the twelfth of their imams, Muḥammad ibn al-Ḥasan al-ʿAskarī, to whom they give the epithet of al-Mahdi, entered the cellar of their house in al-Ḥallah and was “removed” when he was imprisoned (there) with his mother. He has remained there “removed.” He will come forth at the end of time and fill the earth with justice. The Twelver <i>Shīʿah</i> refers in this connection to the tradition found in the collection of al-Tirmidhī regarding the Mahdi. The Twelver <i>Shīʿah</i> are still expecting him to this day. Therefore, they call him “the Expected One.” Each night after the evening prayer, they bring a mount and stand at the entrance to the cellar where (the Mahdi is “removed”). They call his name and ask him to come forth openly. They do so until all the stars are out. Then, they disperse and postpone the matter to the following night. They have continued that custom to this time.	Mahdi = the Expected One
8.	The Zaydiyyah p. 577	The Zaydiyyah acknowledge the imamate of (Zayd’s) son Yaḥyā, as his (father’s) successor. Yaḥyā went to al-Khurāsān and was killed in al-Jūzajān	Took the surname al-Mahdi

		after he had appointed Muḥammad ibn ʿAbdāllah ibn Ḥasan ibn al-Ḥasan al-Sibṭi (Muḥammad’s grandson), as his heir. Muḥammad is called “the Pure Soul” (<i>al-Nafs al-Zakiyyah</i>). He came forth in the Ḥijāz and took the surname of al-Mahdi.	
9.	The Ismailis p. 579	<p>Ismāʿīl’s successor as imam was his son Muḥammad, the Concealed One (al-Maktūm). He is the first of the hidden imams. According to the Ismailis, an imam who has no power goes into hiding. His missionaries remain in the open to establish proof (of the hidden imam’s existence) among humanity.</p> <p>When the imam has actual power, he comes out into the open and makes his propaganda openly. As they say, after Muḥammad, the Concealed One, the hidden imams were: his son Jaʿfar al-Muṣaddaq, Jaʿfar’s son Muḥammad al-Ḥabīb, the last of the hidden imams, and Muḥammad’s son ʿAbdāllah al-Muḥtasib al-Mahdi. For him, open propaganda was made among the Kutāmah by Abū ʿAbdāllah al-Shīʿī. People followed his call, and he brought al-Mahdi out of his confinement in Sijilmāsah. Al-Mahdi became the ruler of al-Qayrawān and the Maghreb. His descendants and successors ruled over Egypt, as is well known from their history.</p>	Muḥammad al-Maktūm, the first hidden imam.
10.	Recent <i>Shīʿah</i> p. 579-580	<p>Among recent <i>Shīʿah</i>, al-Imāmiyyah is often restricted to the Twelvers.</p> <p>They acknowledged the imamate of Mūsā al-Kāzim ibn Jaʿfar after the dismissal of his elder brother, Ismāʿīl al-Imām, while their father, Jaʿfar, was still alive. Jaʿfar then appointed Mūsā (through <i>naṣṣ</i>) as imam. The imams after Mūsā were his son, ʿAlī al-Riḍā who was appointed by al-Maʿmūn as his successor (to the caliphate) but died before al-Maʿmūn, so nothing came of it. The imams after ʿAlī, then, were (ʿAlī’s) son Muḥammad al-Taqī, (Muḥammad’s) son ʿAlī al-Ḥādī, (ʿAlī’s) son Muḥammad al-Ḥasan al-ʿAskarī, and (al-Ḥasan’s) son Muḥammad, the Expected Mahdi (<i>al-Mahdī al-Munjaẓar</i>), whom we have mentioned before.</p>	The Expected Mahdi from Twelver

11.	Title of al-Mahdi during <i>Shīʿah</i> 's reign p. 614	<p>The <i>Shīʿah</i> used the title of Imam for ʿAlī, ascribing to him the ‘imamate,’ a related expression for the caliphate. (They called him Imam,) to display the novel theory that ʿAlī was more entitled to lead the prayer (<i>imāmah</i>) than Abū Bakr. They restricted the title (of Imam) to (ʿAlī) and those after him whom they considered his successors to the caliphate. All these men were called Imam as long as their propaganda for them was clandestine.</p> <p>But when they eventually seized power (openly), they changed the title of their successors to that of Commander of the Faithful (<i>Amīr al-Muʿminīn</i>). The Abbasid <i>Shīʿah</i> (<i>Shīʿah Banī al-ʿAbbās</i>) did this. They had always called their leaders Imam down to Ibrāhīm, for whom they came out into the open and unfurled the banner of war. When (Ibrāhīm) died, his brother al-Saffāh was called Commander of the Faithful. The same was the case with the extremist <i>Shīʿah</i> in Ifrīqiyyah. They always called their leaders descendants of Ismāʿīl, Imam, until ʿUbaydāllah al-Mahdi came to power. They continued to call him and his son and successor Abī al-Qāsim Imam. But their successors were called Commander of the Faithful when their power was secure. The same was true with the Idrisids (<i>al-Adārasah</i>) in the Maghreb. They called Idrīs and his son and successor, Idrīs al-Aṣghar, Imam. This is (<i>Shīʿah</i>) procedure.</p>	<ol style="list-style-type: none"> 1. Title of imam for ʿAlī, ascribing to him the imamte (similar to caliphate). 2. <i>Shīʿah</i>'s way of rebranding their ruler's title.
12.	Title of al-Mahdi during <i>Shīʿah</i> 's reign p. 617-619	<p>The Mahdi (of the Almohads) followed up on the (Almoravids). He made propaganda for the truth. He adopted the tenets of the Ashʿarites and criticized the Maghrebis for deviating from them by returning to the ancestral tradition of rejecting the allegorical interpretation of explicit state-ments of the religious law. This rejection leads to (anthropomorphism), as is known from the Ashʿarites school. He called his followers Almohads (those who affirm the unity of God), displaying (by choice of that name) his disapproval (of anthropomorphism).</p>	<ol style="list-style-type: none"> 1. Almohads and anthropomorphism issue 2. The Infallible Imam

		<p>He followed the opinion of the °Alids concerning ‘the Infallible Imam’ who must exist in every age and whose existence preserves the world’s order. (Al-Mahdi) At first called Imam, following the afore-mentioned <i>Shī‘ah</i> practice about the title of their caliphs.</p> <p>The word <i>al-Ma‘ṣūm</i> (infallible) was linked (with Imam) to indicate his tenet concerning the infallibility of the Imam. In the opinion of his followers, he was above the title of Commander of the Faithful.</p> <p>(To avoid this title) was by the tenets of the old <i>Shī‘ah</i>, and (he also avoided it) because to use it meant sharing it with the foolish young descendants of the caliphs who were alive in the East and the West then.</p> <p>°Abd al-Mu‘min, who was appointed successor to (the Mahdi), did adopt the title of Commander of the Faithful. His successors, the caliphs of the Banu °Abd al-Mu‘min, followed his example, and so did their successors, the Hafsid in Ifrīqiyyah. They appropriated it exclusively as their own since their shaykh, the Mahdi, had made (religious) propaganda (justifying the use of) that (title) and since the power belonged to him and to his friends (clients) who succeeded him and to nobody else because Qurashite group feeling had wholly ceased to exist. Thus, (the use of the title) came to be their custom.</p>	
S.16 – C.6 ON IMAMATE			
13.	Abū al-Ḥasan al-Ash‘arī opinion on imamate	<p>He perfected the dogmas concerning the rising of the dead, the circumstances of the Resurrection, Paradise, and Hell, and reward and punishment.</p> <p>He added a discussion of the imamate because the Imāmiyyah (<i>Shī‘ah</i>) at that time suggested the novel idea that the imamate was one of the articles of</p>	Sunni opinion

		<p>faith and that it was the duty of the Prophet as well as the Muslim nation to fix (the succession to) the (imamate) and free the person who would become the imam from any responsibility in this respect.</p> <p>(However, in fact,) the imamate is, at best, a matter of public interest and social organization. It is not an article of faith. (But, because of the <i>Shī'ah</i> attitude, the question of the imamate) was added to the problems of this discipline.</p>	
14.	Al-Qāḍī Abū Bakr al-Bāqilānī opinion on imamate	The followers of Abū al-Ḥasan al-Ash'arī became numerous. His approach was later followed by his pupils, such as Ibn Mujāhid and others. Al-Qāḍī Abū Bakr al-Bāqilānī learned from them. He attacked the problem of the imamate by how they approached it and improved it.	Sunni opinion

Appendix 6: Discussion on Caliphate and Imamate in the *Muqaddimah*

Political Leadership: Caliphate and Imamate		
Meaning	Caliphate/imamate	1. To cause the masses to act as required by religious insight into their interests in the other world as well as in this world
		2. The caliphate, in reality, substitutes for the Lawgiver (Muḥammad) in as much as it serves, like him, to protect the religion and to exercise political leadership of the world
		3. Part of the religious law because it serves the public interest
		4. The supervision of the interests of the Muslim nation in both their world and their religious affairs
Title	Caliph or imam	The guardian and trustee of the Muslims. He looks after their affairs as long as he lives. He should also look after their affairs after his death and, therefore, appoint someone to take charge of their experiences as he had done while alive, whom they can trust to look after them as they had trusted him then.
		The appointment of a successor is recognized as part of the religious law through the consensus of the Muslim nation.
The importance of caliph/imam		1. The position of the imam is a necessary one. The consensus of the men around Muḥammad and the men of the second generation shows that the imamate is necessary according to the religious law
		2. The need of human beings for social organization and the impossibility of their living and existing by themselves
Argumentation on the necessity of the imam	1. Philosopher	Considered prophecy as something intellectually necessary for humanity
		The removal of disagreement occurs only through the existence of the religious law in one case and the position of the imam in another case.
	2. <i>Muʿtazilah al-Aṣṣam</i> and certain <i>al-Khawārij</i>	The position of imam is optional. Neither according to the intellectual nor according to the religious law
		The imam is necessary only to observe the religious law. Why? They attempted to escape the royal authority and its overbearing, domineering, worldly ways.
	3. Consensus	The institution of the imamate is a community duty and is left to the discretion of all competent Muslims.

Political Leadership: Caliphate and Imamate					
		They must see to it that the imamate is set up, and everybody has to obey the imam by the verse of the al-Qur'ān, "Obey God and obey the Messenger and the people in authority among you."			
The conditions governing the institution of the imamate	1. Knowledge				
	2. Probity				
	3. Competence				
	4. Freedom				
	5. Qurashite descent	Agree	During the day of the Saqifah	Ansar intended to render the oath of allegiance to Saad ibn Ubadah.	
		Disagree and deny	Group feeling vanished	Muhammad's statement: The imams are from among the Quraysh.	
				The power of the Quraysh weakened.	
				The non-Arabs gained superiority, and the executive power fell into their hands.	
				Muhammad's statement: "Listen and obey, even should an Abyssinian slave, with a head as black as a raisin, be your governor."	
		Umar statement: "If Salim, the client of Abu Hudhayfah, were alive, I would appoint him," or "I would not have had any objection against him."			
Scholar's opinions	General	1. Retain Qurashite descent as a condition of the imamate.			
		2. The imamate rightly belongs to a Qurashite, even if he is too weak to handle the affairs of the Muslims.			
	Qadi Abu Bakr al-Bāqilānī	Deny that Qurashite descent is a condition of the imamate.			
		The Qurashite group's feelings had come to disappear and dissolve in his day, and non-Arab			

Political Leadership: Caliphate and Imamate			
			rulers controlled the caliphs.
		Ibn Khaldun	Discuss the wisdom of making the descent a condition of the imamate so that the correct facts underlying all those opinions will be recognized.

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