

Al-Faruqi's Views on Selected Topics of *Ilm al-Kalam*

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ABSTRACT

The study of Ilm al-kalam is still relevant and meaningful in the modern period of time. It is not outdated rather it has gone through various developments throughout the history in order to cope up with the needs of the age. This paper studies a contemporary approach to ilm al-kalam by a contemporary theologian, Ismail Raji al-Faruqi. It examines al-Faruqi's distinct approach in comparison to a classical position of ilm al-kalam. In doing so, the study focuses on selected theological issues, namely, the relationship between reason and revelation, the principle of causality, and freewill of choice. After examining those theological issues, the study found that al-Faruqi revitalized the classical position of ilm al-kalam in some respects, thus, presented it in a new dimension. It is observed that al-Faruqi's approach to Ilm al-Kalam is very intelligible to the modern mind and to a modern age. Therefore, this study acknowledged his vital contributions in the development of ilm al-kalam.

Keywords: al-Faruqi, Ilm al-Kalam, freewill, Islamic theology, reason and revelation

Ilm al-Kalam has gone through many developments since it first emerged as a discipline during the first half of the 2nd century A.H or 8th A.C (Wensinck 1965). The important development of *ilm al-kalam* occurred during 11th century when al- Ghazali introduced Aristotelian logic into it. It continued to develop during the late of 19th century in which many Muslim thinkers believed that *ilm al-kalam* needed a substantial methodological change in order to cope with the rapid development of sciences and philosophy posed by the West. Hence, a great number of Muslim thinkers of the late 19th and 20th centuries have made attempts at revitalizing *ilm al-kalam* in their various works with different approaches. As a speculative discipline and a religious science, *ilm al-kalam* applied the methodology of reasoning to acquire the knowledge of faith. The use of rational evidence to understand matters in religious faith has influenced the contemporary theologians including Ismail Raji al-Faruqi. Al-Faruqi articulated his theological views by fortifying them with rational and scientific arguments. This study will focus on selected theological issues highlighted by al-Faruqi, namely, the relationship between reason and revelation, the principle of causality, and the freewill of choice. The emphasis will be placed

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on how al-Faruqi developed those issues in the pursuit of his modern approach, and to what extent his pattern of approach is divergent or convergent from the classical method of *ilm al-kalam*.

The Relationship between Reason and Revelation

This section highlights the views of al-Faruqi on the relationship between reason and revelation, and how he approached and developed the issue in distinct way from the classical discussion of *ilm al-kalam*.

The position of the reason and revelation has become one of the major discussions in *ilm al-kalam*, and the outlook of its school of thought on this issue varies from one to another. Al-Asha'ari in his *al-Ibanah* was seen as a traditionalist and a follower of the literalist views of Ahmad ibn Hanbal. He was undermined by Goldziher (1981) and Weinsinck (1965) for his negative attitude towards rationalism in *al-Ibanah*. However, his affirmation of the legitimacy of reasoning in religious faith can be seen clearly in his work, *al-Istihsan* and *al-Luma'*. In his work *al-Istihsan* he reflected himself as opposed to the traditionalist, for example, he described the traditionalist as being ignorant, unable to rationalize or inquire into religious matters, and inclined to blind imitation of authority. In this work also, al-Ash'ari defended *kalam* and *mutakallimun*, which means he gave strong recommendation on reason. To him, the basic principles, the objectives, and the method of *kalam* were generally present in the Quran and traditions. Al-Ash'ari emphasized that Quran and hadith never neglect the role of reason and allow speculative thinking (*nazar*) and rational inference (*istidlal al-Naql*) to be implemented. In order to understand the revelation and to support it, we must apply reason.

In reconciling the position of revelation and reason, al-Ash'ari gave priority to revelation. He acknowledged the competence of reason in defending the doctrines of faith, but he did not overlook the real sources of these doctrines. According to al-Ash'ari, in a situation where revelation and reason are in conflict, revelation must be given a priority. Al-Ash'ari held that revelation is a more fundamental source of ultimate truth and reality, and reason merely confirms what is given in revelation due to its insufficiency. Knowledge, such as the nature of God, which cannot be comprehended by reason, is available to us through revelation. Therefore, al-Ash'ari as a *sunni* scholar was expected to prioritize revelation over reason upon the conflict between the two. Al-Ash'ari was opposed to *Mu'tazilah* who claimed for priority of reason over revelation, and observed good and evil can be determined by reason and confirmed by revelation. For al-Ash'ari, the need for rationalizing faith does not necessarily mean to affirm reason as the basis of Islam.

In response to the issue of reason and revelation, al-Faruqi argued that reason and revelation cannot be separated and in conflict to each other. He assumed the dichotomy of reason and revelation as the most tragic development in the intellectual history of the *ummah*. For him, such dichotomy is totally intolerable and it is contrary to the whole spirit of Islam. The separation of reason and revelation is opposed to the Quranic appeal to human beings to use their intelligence, to reason, to weight rationally all matters, and to favor the more reasonable course (Al-Faruqi 1982a).

Al-Faruqi's emphasis on the role of reason can be related to his approach to *da'wah* in which he employed the method of rationality. For him, Islamic *da'wah* encourages people to think rationally and it opens for rational argumentation. The decision to accept the truth is based on man's reflective thinking. He will take into consideration all alternatives then compares and contrasts with one another objectively before making any judgement. The call for Islam is, therefore, a critical process of intellection. In this sense, al-Faruqi strongly emphasized that Islam was rational and critical. It invited men to use their intelligence, to apply their critical faculties to all claims, and to consider the alternatives. Such commands are practically found on many Quranic verses. Without reason, the truths of revelation cannot be appreciated. When acceptance of revelation is not based on reason, it is subjective, arbitrary, and whimsical.

For al-Faruqi, the Muslim's exaggerated emphasis on the intuitive at the cost of reason opened the gates to corruptions of the faith. By not distinguishing it rationally from the absurd, superstition will be accepted as truth and penetrate the faith. On the other hand, the overemphasis of reason at the cost of intuitive would lead it to materialism, utilitarianism, mechanism and meaningless (Al-Faruqi 1982a). This idea is parallel to al-Ash'ari school of thought which claims that if pure reason is to be made the sole foundation of truth of Islamic fundamental principles, it would be a pure rational theology in general rather than a doctrinal theology. It at this juncture, al-Faruqi reminded about the balance use of reason and revelation. Al-Faruqi strongly believed that reason and revelation cannot be diametrical opposites, and they cannot logically contradict each other. Revelation is by Allah and reason is created by Allah to act stimulant for man. Both share inherent qualities but they are not exactly the same.

The claim that reason and revelation are opposite each other and man has to choose between the two is un-Islamic. Al-Faruqi related this to the theory of knowledge in Islam which is described as the unity of truth. He explained that the truth (*al-Haq*) is the name of God, thus, it does not represent many. God reveals the truths through His revelation and through the natural laws that He created, and that can be observed by man. What God reveals in the revelation will not be contradict with the truths as objects of reason since He is the Creator of all truths. In this sense, al-Faruqi observed the logical sequence between the truth revealed in the revelation and the truth observed by the reason in the natural laws created by God. This logical sequence is based on three principles: i) Revelation cannot oppose reality. It is implausible that God may be ignorant, or that He may speak to cheat or misguide His creatures; ii) the contradiction between reason and revelation is not ultimate. If there happened to be discrepancy between reason and revelation in the process of investigation and discover laws of nature, the enquirer has to reconsider and to reinvestigate the data for the cause of discrepancy may well be in the findings of reason or in the understanding of revelation; and, iii) The inquiry into the nature or creation will always grow. No matter how much or how deeply we know about them, there will always be more of them to discover. Hence, man must always be open minded to new discoveries. In relation to this, al-Faruqi highlighted three rules of rationalism. The first rule is to reject anything which is contradicted with the truth. This rule protects the Muslims against deceptive knowledge. The second rule is to deny the ultimate contradictories. This rule protects the Muslims against any contradiction between reason and revelation. Rationalism, according to al-Faruqi, is not about prioritizing reason over revelation rather it is about the rejection of any ultimate contradiction between them. Man's understanding of revelation is based on his reason. For al-Faruqi, it is only the weak minded person who accepts the contradictory as valid; whereas those who observed the unity of reason and revelation are regarded by him as a rationalist intelligent Muslim. Meanwhile the third rule of rationalism, according to al-Faruqi, is to be open- minded to new evidences. This rule guards the Muslims against literalism, fanaticism, and stagnation (Al-Faruqi & Lois Lamy'a' 1986). In this sense, Islam demands that all claims pertaining to religion ought to be subject to critical analysis and rational consideration. Therefore, Muslims became the greatest advocates of rationalism.

Islam, according to al-Faruqi, is a rational religion based on the fundamental concept of *iman*. He explained that *iman* is not merely an ethical category. Indeed, it is firstly a cognitive category which has to do with knowledge, with the truthfulness of its propositions. Al-Faruqi quoted al-Ghazali's description of *iman* as a vision which puts all other data and facts in perspective which is proper to, and requisite for, a true understanding of them. It is the grounding for a rational interpretation of the universe, and the first principle of rationality. In this sense, al-Ghazali said that *iman* does not deny, contradict, or go against the evidence of reason but confirms (Al-Faruqi 1982b). Al-Faruqi added that *iman* does not mean submission or surrender to, or accepting without question, or believing without rational conviction. It is also not merely the act of believing, but a state in which religious knowledge produces an intuition of its certainty as a result of the consideration and weighing of all possible alternatives. In Islam,

no Muslim is ever required to accept anything as true because some other Muslim or groups of Muslims have found it so. Islam does not require him to believe until he himself is convinced rationally to do so. The Muslim's own mind is his last and only resort in religious matters. Islam, therefore, should be understood rationally and critically as it invites men to apply their critical faculties to all claims. Al-Faruqi accorded reason in the light of revelation as guidance, creativity, and understanding of the truth.

Islam appeals man to use reason and it invites him to make full use of his critical faculties. It has sought to keep him free from dogmatism, superstition, and from every form of irrationalism (Al-Faruqi 1980). It is important to note that al-Faruqi acknowledged the limitation of human mind, thus, the conclusions it makes on its own cannot be guaranteed to be correct. He observed that "reason will be well balanced only when it submits to the guidance of revelation as to the ultimate aim of existence" (Al-Faruqi 1980). In this sense, al-Faruqi explained that Allah is recognized as the Truth (*al-Haq*) which implies that all contention, all doubt can be referred to Him. Al-Faruqi was in opinion that that the revelations were designed to complement and assist man's quest of the truth. Revelation, therefore, can never run counter to true knowledge, to the findings of the cognitive faculties of man. Certainly error is possible and pervasive, but that is the fault of the individual cognizing, not of man as such or of human cognition as such. Indeed, Islam asserts, revelation is God's gift to man as a safety-check against cognitive aberration. God being one, the truth is one; and the unity of truth demands that revelation and reason be identified with one another.

The Principle of Causality

Another theological issue which becomes a major discussion in *ilm al-kalam* is the principle of causality. This section will examine a significant difference between al-Faruqi and the classical position, such as al-Asha'ri in their treatment on the principle of causality. Al-Asha'ri believed that causality is not necessary in the divine pattern; the order of creation is determined by God to be what they are. It rejected the principle of causality and broke the bond of interrelated causality into the will and power of God (Nasr 1965). It is the Divine will which creates all things at every moment and it is the direct cause of things. Secondary cause (such as animal and human action or law of nature) is depending on the prime cause (God Almighty). Unlike Greek philosophers who admitted the continuous chain of causality in the nature, al-Asha'ri argued that the nature has possible operating permitted by the will (*iradah*) and the power (*qudrah*) of God. For al-Asha'ri, adhering to the principle of causality would imply that God is dependent on the causality factor. In comparison to this classical position, al-Faruqi has tackled the issue in a more scientific way. He expressed his positive outlook on the principle of causality. He observed:

The causal and finalistic interconnections of the objects of creations are the substance of the subservience, which would be futile and meaningless without them. If man could not depend upon causes to bring about their effects or the means not to be good for the ends, he would quickly lose interest in creation and give up any attempt to transform it into the ought-patterns revealed by Allah (Al-Faruqi 1982a: 39).

Al-Faruqi described nature as a complete and integral system of causes and effects without flaw, without gap, perfectly patterned by its Creator. No object or event in nature is an accident. Everything happens does so because of predictable causes and with predictable consequences. The idea of nature, according to al-Faruqi should be viewed as an orderly realm from Islamic perspective. An event occurs as a result of its cause; in turn, its occurrence is a cause of another event. The same events point to the same causes, and the same causes point to

the same consequences, thus making the world a web of interrelated, interdependent causal relations (Quran 65:3; 36: 12).

Al-Faruqi explained that the whole world was created by God out of nothing. Within the world, things are created through natural causes. The relations of these causes to their effects are always the same, thus constituting patterns in nature. These patterns are the laws of nature. They govern all existents in nature. It is this aspect of creation that makes it a cosmos, an orderly realm. Everything happens in accordance with the laws of nature. Since the laws of nature are permanent, observable, and consistent, the observation, study, and discoveries of those laws as well as prediction of events in the nature are possible. To discover and establish the validity of those laws, of their application in the events of nature, is science. The possibility of science, therefore, requires causality, and without causality, science becomes impossible.

Obviously, nature, according to al-Faruqi, is a complete order, because all events follow the same laws and nothing stands outside of them. To be a creature is to be in nature, and to fall under its inexorable laws. To be other than creature or to stand outside of its laws is to be god and creator of nature. This order was implanted in nature by God, the Creator who created and fashioned it as it is. Nothing in it escapes His knowledge and everything in it stands under the laws pertinent to it. That is what gives it its orderliness.

Another perspective of causality highlighted by al-Faruqi is its purposiveness in nature. Each of the objects that constitute nature has been assigned a purpose which it must, and will, fulfill. The Quran mentions, "God created everything and assigned to it its *qadar*" (Quran 52: 2; 87: 3) or measure, destiny, role, and purpose. The principle of causality brings certain functions, thus, it is purposiveness in nature.

Although al-Faruqi strongly emphasized on the causality of nature, he at the same time, reminded that its causality is God-given and God-sustained. He explained that everything in the universe obeys and fulfills the laws of nature determined by Allah. Allah is not a retired God, but eternally living and active. Therefore, every being in the cosmos, and every event that takes place, are so by His command. Al-Faruqi wrote:

Everything that happens in the world does so by His command, and by His action. From the movement of the protons and electrons in an atom to that of galaxies, from the growth and development of amoeba to the psychic processes of man-every event happens by His knowledge, His design, His efficiency, and does so in fulfillment of His purpose. The world in which the Muslim lives is truly an enchanted world. Every object beheld is viewed as something created by God, designed by God, sustained at every moment of its existence by God. Every motion or change within or without the self is viewed and felt as something affected by God (Al-Faruqi 1980: 12).

The above statement clearly pointed out about the cosmic order of the world which consists of natural laws, and Allah is more than the source of these laws. He operates and controls them, and it is by His command that every being in the cosmos and every event could take place. Nevertheless, Allah has given every being the dynamic power to change, but this dynamic power is not necessarily bound to produce the result with which it is associated. This dynamic power comes from Allah and is sustained by Him, and it is by His command that a particular effect is caused by the causes usually associated with it. Allah may operate a cause to bring about its effect immediately, but He may and does operate a cause by means of other causes, so that what seems to us to be an inexorable chain of causes is just as much divine causing as a single cause. For our part, as humans, we trust Allah or His cosmic order, that given a cause, its effect will follow. Al-Faruqi highlighted the views of al-Ghazali and David Hume who had found out that there is no necessity to any causal connection. The observations of science may establish that an event called B will follow an event called A. But that does not mean or

imply that event B is caused by event A. The judgment that A is the cause of B is only a generalization of probable validity, not a perfect validity. It is due to our expectation to believe that a cause is usually followed by its effect. Such belief is based on our faith in the benevolence of Allah who will not cheat and misguide. He is a benevolent Creator who ordered things in the universe to make it knowable, comprehensible, and trustworthy so that humans may efficiently fulfill what ought to be.

Al-Faruqi in his discussion of *tawhid* emphasized God as the cause of everything. *Tawhid*, for him, is the elimination of any power operative in nature beside God. Through *tawhid*, therefore, nature was separated from god and spirits of primitive religion. It is the opposite of superstition or myth for *tawhid* gathers all the threads of causality and returns them to God rather than to occult forces. God operates the threads of nature through causes. Only causation by another cause that is always the same constitutes a pattern. This constancy of causation is precisely what makes its examination and discovery, or science, possible (Al-Faruqi 1986). In addition, al-Faruqi stressed that causality in nature may well be trusted to function. This trust is a necessary requisite of humanity's vicegerency. For if humans are to perform in nature, the system would have to be trustworthy, that is, capable of producing given and predictable results (Al-Faruqi 1995).

In short, al-Faruqi's idea is feasible as the principle of causality itself can be considered as a creation of Allah. Since every creation of Allah has a reason behind it, the creation of causality can be considered as a stimulant for man. Islam regards nature as God's creation and its design as His pattern or *sunnah*. He did not only create but designed it perfectly and orderly. God has declared that the wonderful design, the innumerable patterns which He has built into nature to be His signs or *ayat*. He invited man to study and investigate nature, to make the necessary deduction, and thus to recognize, worship and serve Him. Studying and observing the nature would initiate man to acknowledge its Creator, the one who designed everything in a perfect order, and might not be done by any other power.

Freewill of Choice

As highlighted in the previous section, al-Faruqi emphasized that the nature of the cosmos is teleological, that is purposive. It has not been created in vain or in spot; it must serve a purpose of its Creator (Quran 3: 191; 21: 16). Everything must fulfill a certain universal purpose assigned by God (Quran 32:7; 87: 2; 40: 64; 36: 12). The world or nature is described as a cosmos or an orderly creation, not a chaos. Al-Faruqi explained that the will of God in nature is being fulfilled necessarily through the necessity of natural laws determined by Him. Meanwhile, the spiritual and moral actions of man fall outside the realm of determined nature. The fulfillment of the wills of God in this aspect is depending on man's own freewill of choice.

In this sense, al-Faruqi highlighted two kinds of realizing the divine will. The first kind is realized necessarily. It is referred to the cosmos which realized the wills of God necessarily by following the laws of nature. The second kind is realized only in freewill of choice; either to fulfill or to violate the divine will. It is referred to the moral laws which are only applicable to man. It is only man who has this freewill of choice, and this has made man superior to any other creatures including the angels. Due to this freewill of choice, the value of man's obedience is worthier than the obedience of angels because it is done willingly instead of capable of doing otherwise. Indeed, man's obedience to God is only valuable when he chooses to realize it by freewill of choice (Al-Faruqi 1982a & 1982b), and obeying the demands of the moral laws by freewill of choice is to realize the higher value of life.

Whenever the divine will is realized with the necessity of natural law, the realization is not moral, but elemental or utilitarian since the nature has no choice but to obey the natural laws of God. On the other hand, whenever the divine will is realized with the freewill of choice by man, the realization is moral. It is considered as a moral action due to his availability of

choice to realize or to violate, and he chooses the former. The moral action, according to al-Faruqi, will be rewarded if realized and will be punished if damned. Therefore, al-Faruqi criticized the concept of salvation in Christianity. For him, man does not need a savior but he will be safe by his own good works. Indeed, al-Faruqi was in opinion that salvation is an inappropriate term, since, to need salvation, one must be in inescapable predicament. Nevertheless, humans are not in that predicament. They are not ethically powerless but capable of either good or evil. To save themselves by good deeds is their pride and glory. To do evil deed is to earn punishment and to deserve damnation.

Al-Faruqi reminded that Islam regards people are innocent in which every man is born with a good nature or *fitrah* and remain so until each make him or herself guilty by a guilty deed. By this *fitrah*, Islam does not believe in original sin like the Christians do. In Islamic perspective, Adam's disobedience is considered as his own personal misdeed, a misdeed for which he repented and which Allah forgave. Rather than demoralize people by declaring them all born with necessary, inescapable sin, Islam reassures them (Al-Faruqi 1995). Islam declares that Allah has created humans as His vicegerents on earth. In fulfilling the purpose of *khilafah*, Allah provided them with full divine guidance through revelation and detail teachings of the prophets. Allah also equipped them with all the faculties and prerequisites necessary for this purpose. They have been endowed with the senses, reason and understanding. Allah placed them on earth that is receptive to their efficacy, where they can get things done. Finally, He gave them mastery over the whole of creation, for He made everything subservient to human beings in which all creatures were created for their benefits. Obviously, people are blessed with all these perfections, and hence they are expected to fulfill the divine will in their lives. They have no excuse for violating the divine imperatives.

Al-Faruqi also highlighted that Allah has equipped man with a unique faculty, the *sensus numinis*, with which all humans may acknowledge God as God, and to recognize His commandments as the norms. To know as well as to obey the divine commandment is therefore second nature to man; to misinterpret or violate, is unnatural though possible. It is committed only where human ulterior motive or passion has corrupted the natural mechanism.

Being the vicegerent of Allah, man is expected to transform the worldly nature from what it is into what it ought to be. The *khilafah* of man, according to al-Faruqi, consists in the fulfillment of the moral laws which are similar to religious laws. He stressed that Islam does not separate religious from the worldly life. To be religious does not mean to live in ascetic way of life. In this sense, al-Faruqi criticized Christianity and Buddhism which promote self-mortification and ascetic living, and claim that worldly life is evil. Christianity believes creation is 'fallen', 'evil', and 'hopeless' and prescribes faith as salvation from them. Likewise, Buddhism believes the world or creation is evil, '*tanha*', full of pain and suffering and prescribes self and life-denial as salvation from the worldly life. In contrary to Christianity and Buddhism, Islam, according to al-Faruqi denies the condemning of worldly life. From an Islamic point of view, the worldly nature is brought by Allah for a good purpose. Man is expected to get involved in its development. Allah has appointed man as a vicegerent to achieve two objectives. First, he should utilize the nature according to the divine patterns, i.e making sure that it could benefit the material, intellectual, and spiritual needs of human beings. Second, man should apply the ethical values in the process of the worldly development, such as, accommodating with the requirements of God and ensuring justice to human beings (Al-Faruqi 1982a). The content of *khilafah*, therefore, is the development and establishment of the world of creation, and it involves twofold of Islamic imperatives; personal and societal duties, that is, duties to God and duties to man. At this juncture, man has been equipped with all necessary faculties that make him able to perform his duties, and at the same time he has freewill of choice and is capable of action.

It is important to note that man's free will of choice carries with it responsibility and this imparts meaning to life on earth. Al-Faruqi reminded that moral obligation is associated with

responsibility or judgment. Man is responsible and will be judged with as far as his deeds are concerned. Judgment must take place either in this world or the next world. To obey God, i.e to realize His commandments, is to incur *falah* or success. Not to do so, i.e to disobey Him, is to incur punishment, suffering, and unhappiness (Al-Faruqi 1982b). Since man's freewill carries with it responsibility, he is reminded to act in accordance with the divine will. Therefore, it is no doubt that the study of *ilm al kalam* is still relevant to be discussed at the present time. Al-Faruqi's contemporary efforts to study the theological issues explored by the classical theologians can be considered as a great attempt at denying that the study of *ilm al- kalam* is not fully intelligible to the modern mind, and not quite meaningful in the modern situation. The authors are in opinion that al-Faruqi has done a remarkable task at explaining theological issues in a manner that is acceptable to a modern mind. He has brought a new dimension to the discourse of *ilm al-kalam* by bringing in dogmatic formulation of traditional *kalam* into contact with the living religion. Although he revitalized it in some respects, his approach is always keeping with the original spirit of revelation. Al-Faruqi can be considered as a contemporary Muslim scholar who was able to expand the theological discussions into relation with epistemology and metaphysics. Therefore, he brought about the intellectual development of theology in a new fresh character. For example, al-Faruqi held the same view of al-Ash'ari school of thought in the necessity of rationalizing the faith. Both agreed that the function of reason is, to rationalize faith in the basic principles of Islam, and not to question the validity or truth of the principles established on the basis of revelation as embodied in the Quran and Sunnah. In this regard, both did not deny the role of reason as a source of religious knowledge. They had developed attempts at reconciling between reason and revelation. Nevertheless, al-Ash'ari insisted to give priority to revelation over reason when contradiction happens between the two. Meanwhile, al-Faruqi, in his theory of unity of truth, denied the possibility of contradiction between revelation and reason. In the issue of causality, al-Faruqi did not agree with Ash'ari on its denial on the principle of causality claiming that if causality is accepted then Allah is depending on causality factors. Al-Faruqi strongly affirmed the necessary of causality in the cosmic order, and he highlighted the principle of causality in relation to orderliness of nature and its purposiveness. However, al-Faruqi shared the similar views with al-Ash'ari which claims that everything happens is caused by God as the first cause. Last but not least, al-Faruqi was in line with al-Ash'ari on the issue of freewill of choice. Both agreed that man has freewill of action and is capable of action but their emphasis was different. While al-Ash'ari emphasized on the theory of acquisition, al-Faruqi concerned about man's responsibility and accountability.

In conclusion, al-Faruqi can be considered as a representative of moderate schools between the traditionalist who argued the sole reliance on the Quran and Sunnah, and the rationalist who strongly relied on reason alone. Obviously, he did not isolate *ilm al-kalam* from religious law and morality in dealing with abovementioned theological issues. It is observed that al-Faruqi has contributed a lot to the development of Islamic thought, and he employed the rationalist and scientific method as an instrument for the vindication of faith in his interpretation of Islam.

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