

The Use of Logical Syllogism (al-Qiyās al-Manṭiqī) in Establishing the Permissibility of Allah's Acts: An Analysis of Shaykh Abdul Qadir bin Wangah's Tashīl al-Ḍu'afā'

*Muhammad Izzat Farhan Bin Fazri, Engku Ibrahim Engku Wok Zin

Fakulti Pengajian Kontemporari Islam (FKI), Universiti Sultan Zainal Abidin (UNISZA), Kampus Gong Badak, 21300, Kuala Nerus Terengganu, Malaysia

*Corresponding Author

DOI: <https://doi.org/10.47772/IJRISS.2026.100800137>

Received: 11 August 2026; Accepted: 17 August 2026; Published: 27 August 2026

ABSTRACT

Reason is recognised as one of the sources of evidence in Ahl al-Sunnah wa al-Jamā'ah theological discourse, particularly in establishing the attributes of Allah SWT through arguments grounded in the principles of Islamic logic. One such form of argumentation is al-qiyās al-manṭiqī (logical syllogism), which derives conclusions from a structured arrangement of premises. Tashīl al-Ḍu'afā' wa Radd Ba'd Aqwāl al-Sufahā' by Shaykh Abdul Qadir bin Wangah is a theological work by a Patani scholar that applies this approach in establishing the attributes of Allah SWT. Nevertheless, the argumentative methodology employed in this work has yet to receive adequate scholarly attention. Accordingly, this study aims to analyse the application of al-qiyās al-manṭiqī in establishing the permissibility of Allah's acts as presented by Shaykh Abdul Qadir in this work. Employing a qualitative approach through content analysis, the study treats Tashīl al-Ḍu'afā' wa Radd Ba'd Aqwāl al-Sufahā' as its primary source, supplemented by relevant works on Islamic logic and theology. The data are analysed descriptively by reconstructing the author's argument according to the framework of al-qiyās al-manṭiqī and examining its structure in terms of al-ṣūrah (form) and al-māddah (content). The findings reveal that Shaykh Abdul Qadir establishes the permissibility of Allah's acts by negating both the necessity and impossibility of the creation of contingent beings (mumkināt). In terms of al-ṣūrah, the argument can be structured as al-qiyās al-iqtirānī al-murakkab (a compound conjunctive syllogism) involving three premises, with the arrangement of particular premises conforming to al-shakl al-awwal (the first figure). In terms of al-māddah, the argument is classified as al-qiyās al-burhānī (demonstrative syllogism), as it is constructed upon al-awwaliyyāt (self-evident propositions), which constitute a category of al-yaqīniyyāt (certainties). These findings demonstrate Shaykh Abdul Qadir's command of the principles of logical argumentation and their systematic application to theological reasoning, while also highlighting the continuity of the rational argumentative tradition of Ahl al-Sunnah wa al-Jamā'ah within the theological writings of Patani scholars.

Keywords: al-qiyās al-manṭiqī; permissibility of Allah's acts; Tashīl al-Ḍu'afā'; Shaykh Abdul Qadir bin Wangah; theological argumentation.

INTRODUCTION

Reason is among the greatest divine gifts bestowed upon humankind. Despite its limitations in comprehending the realities of unseen matters, reason remains recognised as an important source of knowledge within Islamic epistemology (Shahir Akram, 2017). According to Muhammad Rashidi (2013), given the capacity of reason as an instrument through which human beings evaluate matters and attain truth, scholars of Ahl al-Sunnah wa al-Jamā'ah recognise it as one of the sources of evidence in theological discourse. Accordingly, alongside naqlī evidence derived from revelation, 'aqlī evidence grounded in the principles of Islamic logic is also employed as an argumentative approach to establish the attributes of Allah SWT, including the permissibility of His acts. This approach is widely found in the theological works of Ahl al-Sunnah wa al-Jamā'ah.

Tashīl al-Ḍu‘afā’ wa Radd Ba‘ḍ Aqwāl al-Sufahā’ is one of the works of Shaykh Abdul Qadir bin Wangah that demonstrates the use of ‘aqlī evidence based on the concept of al-qiyās al-mantiqī (logical syllogism) in establishing the attributes of Allah SWT. Based on the researchers’ review of the existing literature, no study has yet been identified that specifically examines this work, whether in terms of its argumentative approach or other aspects. Although previous studies have examined the arguments concerning the attributes of Allah SWT in another of Shaykh Abdul Qadir’s works, namely Taqrīb al-Ikhwān fī Ta‘allum ‘Aqā’id al-Īmān, their discussions have been confined to the necessary attributes of Allah (ṣifāt wājibah) (Nur Syazwani, 2024; Ahmad Hafiz, 2021). Accordingly, this study aims to analyse the rational argumentative approach employed in Tashīl al-Ḍu‘afā’ wa Radd Ba‘ḍ Aqwāl al-Sufahā’, with particular emphasis on the application of al-qiyās al-mantiqī in establishing the permissibility of Allah’s acts.

Overview Of the Author: Shaykh Abdul Qadir bin Wangah

His full name was Abdul Qadir bin Wangah bin Abdul Latif bin Uthman. He was born in Kampung Sekam, Palas, Patani, in 1340 AH/1921 CE. His father was Wangah bin Abdul Latif, while his mother was known as Hajah Mek Teh. Both came from an ordinary rural background and lived a modest village life. Neither had a specific background in formal religious education nor held any particular position or status within the local community. Among his known siblings was Haji Daud, who served as an imam at the Kampung Sekam Mosque in Palas, Patani (Ahmad Fathy, 2013).

Shaykh Abdul Qadir’s education spanned approximately 19 years and took place across three principal locations: Patani, Kelantan, and Mecca. In Patani, he studied at three traditional Islamic educational institutions (pondok): Pondok Balur, Pondok Kubang Pasir, and Pondok Pusan. Among the scholars who taught him there were Haji Ahmad Derawi, better known as Tok Balur; Haji Ahmad Kubang Pasir; and Haji Ahmad al-Fūsānī. In Kelantan, he studied under Haji Abdullah Tahir at Pondok Bunut Payung while also attending traditional text-based classes at Masjid Muhammadi under several other scholars, including Haji Muhammad Nur Ibrahim Penambang and Haji Ali Salahuddin Pulau Pisang. In Mecca, he showed a greater preference for specialised instruction conducted in small groups rather than general study circles attended by large audiences. Among his known teachers in Mecca was Shaykh Wan Ismail bin Wan Abdul Qadir, popularly known as Pak Da ‘El Mekah (Pengasuh Majalah Bulanan Da‘wah dan Haḍārah Islām, 2010).

Shaykh Abdul Qadir’s contributions can be examined through three principal areas: scholarly writing, community education, and da‘wah. According to Muhd Syamil (2021), the 17 works authored by Shaykh Abdul Qadir established him as one of the more prolific scholars of his generation in the field of scholarly writing. His works encompass various disciplines, particularly uṣūl al-dīn (Islamic theology), fiqh (Islamic jurisprudence), and taṣawwuf (Islamic spirituality). In the field of education, he played an active role in disseminating religious knowledge to the general public through teaching sessions held at mosques, surau, and community halls near his residence, in addition to providing formal instruction at the pondok institution that he founded, al-Ma‘had al-Islāmī (Abdul Mukti, 2019). In the field of da‘wah, he was appointed by the Patani Islamic Religious Council as a member of Lajnah Ulama Patani, an organisation involved in da‘wah activities and the provision of religious guidance to the local community (Mohammad Aizuddin, 2020).

Overview Of Tashīl al-Ḍu‘afā’ wa Radd Ba‘ḍ Aqwāl al-Sufahā’

The title Tashīl al-Ḍu‘afā’ wa Radd Ba‘ḍ Aqwāl al-Sufahā’ comprises seven Arabic words that collectively reflect the content and purpose of the work. In terms of meaning, the title may be translated as “Facilitating Matters for the Weak and Refuting Some of the Views of the Ignorant” (Ahmad Faiz, 2026; Muhammad Idris al-Marbawi, 1998). In this context, the expression “the weak” does not refer to physical weakness, but rather to those who are still at a beginner level in their understanding of Islamic theology. This group includes children who have only recently begun their religious education, as well as adults who had previously paid limited attention to the study and understanding of religious knowledge (Abdul Qadir Wangah, n.d.).

This 35-page work was completed at the end of Rajab 1385 AH, although the author did not explicitly state the location in which it was written. Nevertheless, the researchers suggest that it was most likely composed in Patani. This assumption is consistent with the fact that Shaykh Abdul Qadir Wangah had returned to Patani in 1375 AH

after spending five years studying in Mecca, beginning in 1370 AH. Furthermore, based on the available records, no evidence has been identified indicating that he left Patani following his return in 1375 AH. The work was subsequently printed by Muslim Press, a printing company located in Amphoe Panare, Patani (Pengasuh Majalah Bulanan Da'wah dan Haḍārah Islām, 2010). Nevertheless, the edition used as the primary source for the present study was published by a printing company based in Palas, Patani.

The purpose of this work can be summarised in terms of two principal objectives. First, it seeks to elucidate the fundamental theological doctrines of Ahl al-Sunnah wa al-Jamā'ah, encompassing discussions of the attributes of Allah SWT and the prophets together with their respective proofs. Second, it responds to criticisms directed at several of the author's earlier works, including *Asās al-I'tiqād li Ḍu'afā' al-Bilād*, *Taqrīb al-Ikhwān fī Ta'allum 'Aqā'id al-Īmān*, and *Mabhath fī 'Ilm al-Kalām* (Ahmad Fathy, 2013). According to Abdul Qadir (n.d.), towards the end of 1384 AH, he personally encountered a treatise addressing the issue of *mustahīl qadīm* that contained criticisms directed against him. At that time, the treatise had not yet been published. This circumstance constituted one of the principal factors that prompted him to compose *Tashīl al-Ḍu'afā' wa Radd Ba'ḍ Aqwāl al-Sufahā'* as a means of responding to those criticisms.

The Concept of the Permissibility of Allah's Acts According to Ahl al-Sunnah wa al-Jamā'ah

The permissibility of Allah's acts refers to His freedom to bring a contingent being (*mumkin*) into existence or to leave it uncreated. The term *mumkin* refers to that which, according to rational judgement, may either exist or not exist (Ahmad al-Fatānī, n.d.). According to al-Dardīr (2016), the terms "bringing into existence" and "creating" convey the same meaning. Both refer to the relation (*ta'alluq*) of Allah's attribute of power (*qudrah*) to the existence of that which is created (*maqdūr*). Nevertheless, such divine acts may be designated by different terms depending on the particular object of creation. For example, Allah's creation of life is referred to as giving life, whereas His creation of death is referred to as causing death.

Al-Dardīr (2016) further explains that Abū al-Ḥasan al-Ash'arī regarded the permissibility of Allah's acts as an expression of the *ta'alluq tanjīzī ḥādīth* of the attribute of *qudrah*. It is categorised under the divine attributes of acts (*ṣifāt al-af'āl*), which fall within the category of originated matters (*ḥawādīth*). This, however, does not imply that Allah is characterised by originated attributes, since the act of creation falls within the category of conceptual considerations (*umūr i'tibāriyyah*). These are matters established through rational consideration and do not possess an independent, substantive existence, whether in the mind (*dhihn*) or in external reality (*naḥs al-amr*). Abū Maṣṣūr al-Māturīdī, however, adopted a different position by regarding the attributes of acts (*ṣifāt al-af'āl*) as eternal (*qadīm*). According to him, the acts of Allah refer to a single attribute subsisting in the Divine Essence, namely the attribute of *takwīn*.

Al-Ṣāwī (2011) explains that *al-mumkin* encompasses everything that falls within the scope of the relation (*ta'alluq*) of the divine attributes of power (*qudrah*) and will (*irādah*), regardless of whether such matters are considered good or evil. Accordingly, *al-mumkin* is neither something that Allah is obliged to bring into existence nor something that is impossible for Him to create; rather, its existence or non-existence is subject to His will and creative power. This principle stands in contrast to the Mu'tazilite doctrine of *al-ṣalāḥ wa al-aṣḥāḥ*, according to which Allah is obliged to do what is good and what is best. On the basis of this doctrine, the Mu'tazilites maintain that evil and morally objectionable things cannot be created by Allah. Wan Zailani (2004) further explains that, according to this position, evil and wrongdoing do not fall within Allah's divine decree.

The Concept of Al-Qiyās al-Manṭiqī

Rational argumentation grounded in the principles of Islamic logic constitutes an important approach to theological reasoning, alongside the use of *naqlī* evidence derived from the Qur'an, Hadith, and scholarly consensus (*ijmā'*). Conclusions derived through rational argumentation can establish certainty regarding the matters under consideration, including the affirmation of Islamic theological doctrines and the refutation of views that contradict the teachings of Ahl al-Sunnah wa al-Jamā'ah. Within this process of reasoning, *al-qiyās al-manṭiqī* (logical syllogism) serves as an important and effective instrument for establishing theological doctrines, particularly those concerning the attributes of Allah SWT and the prophets, which constitute major subjects of discussion within Islamic theology (Muhammad Rashidi, 2018).

According to al-Maghniṣī (2009), logic is an instrument governed by specific principles which, when properly observed, safeguard the intellect from error in the process of reasoning. Al-Fādānī (n.d.), however, provides a different definition, describing logic as a discipline concerned with knowledge in the forms of taṣawwur (conceptual apprehension) and taṣdīq (assent or judgement), insofar as they function as means through which previously unknown knowledge, whether taṣawwur or taṣdīq, may be attained. Based on this definition, the discipline of logic can be understood as comprising two principal areas of inquiry. The first concerns taṣawwur, which involves the process of definition, technically known as al-qawl al-shāriḥ (expository definition). The second concerns taṣdīq, which involves the process of argumentation known as al-qiyās (syllogism), the latter constituting the primary focus of the present study.

Linguistically, al-qiyās denotes measuring something against the measure of another. Technically, it refers to a statement composed of two or more propositions (qaḍiyyah) which, by virtue of their arrangement, necessarily entails another proposition as a conclusion (naṭijah). A syllogism consisting of only two propositions is termed al-qiyās al-basīṭ (simple syllogism), whereas one comprising more than two propositions is termed al-qiyās al-murakkab (compound syllogism) (al-Damanḥūrī, 2007). Al-qiyās may be classified according to two principal aspects, namely al-ṣūrah (form) and al-māddah (content). In terms of al-ṣūrah, it is divided into al-qiyās al-iqtirānī (conjunctive syllogism) and al-qiyās al-istithnā'ī (exceptional syllogism). In terms of al-māddah, it is classified into five types: al-qiyās al-burhānī (demonstrative syllogism), al-qiyās al-jadalī (dialectical syllogism), al-qiyās al-iqnā'ī (persuasive syllogism), al-qiyās al-shi'rī (poetic syllogism), and al-qiyās al-sufastā'ī (sophistical syllogism) (al-Fādānī, n.d.).

Establishing the Permissibility of Allah's Acts in Tashīl al-Ḍu'afā' wa Radd Ba'd Aqwāl al-Sufahā': The Application of Al-Qiyās al-Manṭiqī

In Tashīl al-Ḍu'afā' wa Radd Ba'd Aqwāl al-Sufahā', Shaykh Abdul Qadir (n.d.) employs rational argumentation to establish the permissibility of Allah bringing a contingent being (mumkin) into existence or leaving it uncreated. This proposition is established by negating both the necessity and impossibility of the creation of contingent beings. Such an argumentative approach demonstrates the application of al-qiyās al-manṭiqī (logical syllogism), as can be identified in the following statement:

“Our reasoning and explanation in establishing permissibility for Allah the Exalted is as follows: if it were not permissible, it would necessarily be either obligatory or impossible. If it were obligatory, this would entail qidam and would transform the mumkin into something obligatory. If it were impossible, this would entail the impossibility of the existence of these created beings. Both possibilities are untenable. Therefore, the aforementioned matter is conclusively established as permissible.”

Based on the researchers' analysis, Shaykh Abdul Qadir's argument can be reconstructed according to the framework of al-qiyās al-manṭiqī in order to clarify its logical structure as follows:

- Premise 1:** If the creation of a contingent being (mumkin) were not permissible for Allah SWT, then its creation would necessarily be either obligatory or impossible for Him.
- Premise 2:** If the creation of a contingent being were obligatory or impossible for Allah SWT, then the ontological status of the mumkin would necessarily change, becoming either necessary in existence or impossible in existence.
- Premise 3:** The transformation of the ontological status of a mumkin into something necessary in existence or impossible in existence is itself impossible.
- Conclusion:** It is impossible for the creation of a mumkin to be either obligatory or impossible for Allah SWT.

Based on the table above, from the perspective of al-ṣūrah (form), the structure of Shaykh Abdul Qadir's argumentation can be classified as al-qiyās al-iqtirānī al-murakkab, as it consists of more than two premises, specifically three premises. The first and second premises consist of al-qaḍiyyah al-sharṭiyyah al-muttaṣilah (connected conditional propositions), whereas the third consists of al-qaḍiyyah al-ḥamliyyah (categorical

proposition). The arrangement of the second and third premises corresponds to al-shakl al-awwal (the first figure), in which al-ḥadd al-awsaṭ (the middle term), namely “the transformation of the ontological status of a mumkin into something necessary in existence or impossible in existence,” functions as the predicate (maḥmūl) in the second premise and as the subject (mawḍūʿ) in the third premise.

From the perspective of al-māddah (content), the syllogism can be classified as al-qiyās al-burhānī (demonstrative syllogism). This is because the argument is constructed upon premises belonging to al-awwaliyyāt (self-evident propositions), which constitute one of the categories of al-yaqīniyyāt (certainties) and consequently yield a certain (yaqīnī) conclusion (al-Kāfī, 2015). The employment of al-qiyās al-burhānī in establishing the permissibility of Allah’s acts is particularly consistent with the principles of theological argumentation, which recognise only propositions possessing the status of certainty as valid foundations for establishing matters of creed (Muhammad Rashidi, 2018).

CONCLUSION

This study demonstrates that the use of rational evidence (dalīl ‘aqlī) grounded in the principles of al-qiyās al-mantiqī constitutes one of the argumentative approaches employed by Shaykh Abdul Qadir bin Wangah in establishing the permissibility of Allah’s acts in Tashīl al-Ḍu‘afā’ wa Radd Ba‘ḍ Aqwāl al-Sufahā’. His argument proceeds by negating two possibilities that are incompatible with the concept of permissibility, namely the necessity and impossibility of Allah bringing a contingent being (mumkin) into existence. According to his reasoning, if the creation of a mumkin were either obligatory or impossible for Allah, this would entail a transformation in its ontological status, rendering it either necessary in existence or impossible in existence. Since both possibilities contradict the essential nature of the mumkin, its creation or non-creation necessarily remains permissible for Allah.

Analysis within the framework of Islamic logic reveals that the argument can be reconstructed as al-qiyās al-iqtirānī al-murakkab (compound conjunctive syllogism), consisting of three premises. The arrangement of particular premises also corresponds to al-shakl al-awwal (the first figure), based on the position of al-ḥadd al-awsaṭ (the middle term) as the predicate (maḥmūl) in one premise and the subject (mawḍūʿ) in another. From the perspective of al-māddah (content), the argument can be classified as al-qiyās al-burhānī (demonstrative syllogism), as it is constructed upon premises belonging to the category of al-yaqīniyyāt (certainties), particularly al-awwaliyyāt (self-evident propositions), thereby yielding a conclusion characterised by certainty.

These findings demonstrate that Shaykh Abdul Qadir’s argumentation extends beyond a mere exposition of the permissibility of Allah’s acts and embodies a structured mode of reasoning that can be analysed according to the formal principles of Islamic logic. This approach further demonstrates the application and continuity of the rational argumentative tradition of Ahl al-Sunnah wa al-Jamā‘ah within the theological writings of Patani scholars. The present study also broadens scholarly understanding of Shaykh Abdul Qadir’s theological thought and argumentative methodology, which previous studies have predominantly examined through his other works. Future research should therefore investigate the application of al-qiyās al-mantiqī to other discussions concerning the attributes of Allah and the prophets, both in this work and in Shaykh Abdul Qadir’s other writings, in order to provide a more comprehensive understanding of his methodology of theological argumentation.

REFERENCES

1. Abdul Qadir Wangah. (n.d.). Tashīl al-Ḍu‘afā’ wa radd ba‘ḍ aqwāl al-sufahā’.
2. Ahmad Abdul Mun‘im al-Damanhūrī. (2007). Idāh al-mubham min ma‘ānī al-sullam. Dār al-Baṣā’ir.
3. Ahmad Faiz Hafizuddin bin Rosli. (2026). Talaqqi classes on Tashīl al-Ḍu‘afā’ wa radd ba‘ḍ aqwāl al-sufahā’ [Talaqqi class]. Pusat Pengembangan Turath Nusantara (PETUNAS).
4. Ahmad Fathy al-Fatani. (2013). Ulama besar dari Patani. Majlis Agama Islam dan Adat Istiadat Melayu Kelantan.
5. Ahmad Hafiz Ali Makdom, Mohd Hasrul Shuhari, Syed Hadzrullatfi Syed Omar, Mohammed Muneer’deen Olodo Al-Shafi’i, & Mohd Shaifulbahri Abdullah. (2021). The methodology of al-Qiyas al-Iqtirānī by ‘Abd al-Qādir Wangah in describing the attribute of Qidam’s Burhān in Taqrib al-Ikhwan.

- Islam Universalia: International Journal of Islamic Studies and Social Sciences, 2(3).
<https://doi.org/10.56613/islam-universalia.v2i3.178>
6. Ahmad Muhammad al-Dardīr. (2016). Sharḥ al-kharīdah al-bahiyyah fī ‘ilm al-tawḥīd. Dār al-Bayrūtī.
 7. Ahmad Muhammad al-Ṣāwī. (2011). Sharḥ al-Ṣāwī ‘alā jawharah al-tawḥīd. Dār Ibn Kathīr.
 8. Ahmad Zayn al-Faṭānī. (n.d.). Farīdah al-farā’id fī ‘ilm al-‘aqā’id. Al-Baymīn.
 9. Husamuddin Hasan al-Kātī. (2015). Sharḥ Kitāb Īsāghūjī fī ‘ilm al-mantiq. Dār al-Dhakhā’ir.
 10. Mahmud Hasan al-Maghniṣī. (2009). Mughnī al-ṭullāb sharḥ matn Īsāghūjī. Dār al-Bayrūtī.
 11. Mohammad Aizuddin Abdul Aziz, Wan Mohd Fazrul Azdi Wan Razali, & Syed Salim Syed Shamsuddin. (2020). Metodologi penulisan Risalah Manhaj Ahli Sunnah oleh Abdul Qadir bin Wangah (1340–1421H/1921–1991M). In Proceedings of the 3rd International Seminar on Islam and Science 2020 (SAIS 2020). USIM Press.
 12. Muhammad Idris Abdul Rauf al-Marbawī. (1998). Qāmūs Idrīs al-Marbawī. Dār al-Nu‘mān.
 13. Muhammad Rashidi Wahab, & Mohd Faizul Azmi. (2013). Kedudukan akal dalam pendalilan akidah. Jurnal Teknologi, 63(1), 31–39. <https://doi.org/10.11113/jt.v63.1563>
 14. Muhammad Rashidi Wahab, Mohd Fauzi Hamat, & Mohd Faizul Azmi. (2018). Konsep al-qiyās al-uṣūlī dan al-qiyās al-mantiqī dalam pendalilan akidah. Afkar: Jurnal Akidah dan Pemikiran Islam, 20(2), 53–92. <https://doi.org/10.22452/afkar.vol20no2.2>
 15. Muhammad Yasin al-Fādānī. (n.d.). Risālah fī ‘ilm al-mantiq. Dār al-Ruwāq al-Azhārī.
 16. Muhd Syamil Fathi Che Muhd Kamil, & Abdul Qahhar Ibrahim. (2021). Sumbangan penulisan karya dakwah Sheikh Abdul Qadir bin Haji Wangah (Ayah Dir Sekam) 1921–1991. QALAM International Journal of Islamic and Humanities Research, 1(2), 31–41.
 17. Nur Syazwani Ahmad Fadzli, Engku Ibrahim Engku Wok Zin, & Mohd Safri Ali. (2024). Penggunaan al-qiyās al-mantiqī terhadap perbahasan sifat ma‘ānī menurut Kitab Taqrīb al-Ikhwān fī Ta‘allum ‘Aqā’id al-Īmān. International Journal of Al-Quran and Knowledge, 4(2).
 18. Pengasuh Majalah Bulanan Da‘wah dan Haḍārah Islām. (2010). Haji Dir Sekam (1921–1991): Tokoh ulama Usuluddin dari Faṭānī. Majlis Agama Islam dan Adat Istiadat Melayu Kelantan.
 19. Shahir Akram Hassan. (2017). Kedudukan wahyu dan akal dalam penghujahan berdasarkan ilmu mantik. Sains Humanika, 9(4), 19–25. <https://doi.org/10.11113/sh.v9n4.1004>
 20. Wan Zailani Kamaruddin Wan Ali. (2004). Konsep perbuatan Allah (Af‘āl Allah) dalam pemikiran Islam: Pengaruh dan kesannya kepada pemikiran umat Islam di Malaysia. Jurnal Pengajian Melayu, 14, 48–63.
 21. Abdul Mukti Baharudin, & Makiah Tussaripah Jamil. (2019, October 22). Sumbangan Haji Abdul Kadir bin Wangah dalam mempertahankan akidah Ahli Sunnah Wal Jamaah: Kajian terhadap Kitab Risalah Manhaj Ahli Sunnah [Conference paper]. Persidangan Antarabangsa Tokoh Ulama Melayu Nusantara 2019 (PAnTUMN2019) Kali Ke-3, Shah Alam, Selangor, Malaysia.