

Ibn Taymiyyah's Concept of Tawḥīd and Its Influence on Modern Radicalism

Ali Muchtar , Khalif Mu'ammam A. Harris

Universiti Teknologi Malaysia

muchtarzein@gmail.com, khalifmuammam@gmail.com

Accepted: June 8 th 2023	Reviewed: July 13 th 2023	Published: August 30 th 2023
--	---	--

Abstract: This research is an attempt to examine some of Ibn Taymiyyah's writings and their influence on the latest radical and extremist movement. Writings by Ibn Taymiyyah had a significant impact on the salafiyah movement, which carries the spirit of tajdīd and iṣlāḥ (renewal). Some of his views are often cited by the latest extremist and radical groups to justify their approach, which tends to be harsh towards fellow Muslims. This study specifically intends to examine Ibn Taymiyyah's concept of tawḥīd as it relate to his influence on the radical tendencies of some salafiyah groups. The study utilize textual method and conceptual analysis on the works of Ibn Taymiyyah and also the writings of the salafi scholars. The study reveals a definite influence of Ibn Taymiyyah's ideas on radical groups, particularly in their view of tawḥīd and their categorization of it into three categories. The classification of tawḥīd could be the basis for the tendency of takfiri group to rise amongst Muslims. But reading Ibn Taymiyyah's texts attentively, thoroughly, and without taking anything literally could prevent one from developing radical or extremist tendencies.

Keywords: Ibn Taymiyyah, Salafiyah, radicalism, extremism, tawḥīd

Introduction

Ibn Taymiyyah was born in Ḥarran, a city in Modern Turkey, in the year 661/1263-728/1328. In the history of Islamic thought, he is recognized as a prolific figure who produced numerous scholarly and controversial works. His writings and life have been a source of inspiration for the emergence of renewal movements. On one hand, he is positioned as a supporter of radical and extremist factions. As a result, one of his works, "Iqtidā' al-Shirāt al-Mustaqīm," and his fatwas have become reference books and mandatory readings for this group. On the other hand, he is viewed as an inspiration for modernist groups that consistently advocate for the renewal of thought. Moreover, he is regarded as a prominent figure who played a crucial role in the scriptural-textual method, akin to Ibn Ḥazm al-Andalusī (456/1064), who staunchly adhered to religious texts without any reinterpretation. Furthermore, he is considered a warrior who broke down the walls of stagnant thinking and advocated for reopening the door of ijtihad.

In the present time, the thoughts and opinions of Ibn Taymiyyah have greatly influenced the Salafī movement. The terms "salaf" and "salafi" have become heated discussions among the Islamic community. Each group seeks to be associated with these terms due to their connection to the salaf generation, the best generation in terms of faith

and practice after the passing of the Prophet Muhammad. The Salafi referred to in this study is a methodology that follows the footsteps of Ibn Taymiyyah and his disciples, such as Ibn Qayyim al-Jawziyyah (d. 751/1350), Al-Ḥāfiẓ al-Dhahabī (d. 1348), Ibn ‘Abd al-Hādī (d. 1344), and others. According to Muḥammad Abū Zahrah, he stated that the Salafi group emerged in the fourth century of the Islamic calendar, following the thought of Imām Aḥmad ibn Ḥanbal. Later, in the seventh century of the Islamic calendar, this movement was revived by Ibn Taymiyyah¹

Although this opinion is still disputed, because the followers of Imam Aḥmad ibn Ḥanbal are recognized as ahl al-ḥadīth, while for researchers and scholars today, they prefer to agree that the salafi movement or salafiyyah is a group that is influenced and follows the thoughts of Ibn Taymiyyah and his students.

One of the influential thoughts of Ibn Taymiyyah and his student, Ibn Qayyim al-Jawziyyah, that has spread widely among Muslims is the concept of tawḥīd and its classification into three: tawḥīd al-ulūhiyyah; tawḥīd al-rubūbiyyah; and tawḥīd al-asmā’ wa al-ṣifāt. Many of the reform movements in Islam that call themselves Salafiyya movements are the result of the influence of Ibn Taymiyyah and Ibn Qayyim al-Jawziyyah's thought that spread widely in many Muslim countries. In the seventeenth century, a movement emerged that became the forerunner of the reformation and rise of the kingdom of Saudi Arabia. Muḥammad ibn ‘Abd al-Wahhāb spearheaded this movement. This movement succeeded in forming a political movement that succeeded in establishing an 'Islamic' state whose early period was named al-Mamlakah al-‘Arabiyyah al-Su‘ūdiyyah and Muḥammad ibn Sa‘ūd became its first king, This religious purification movement known as Wahhābiyyah which later became the official school of thought of the state. As a result of this combination, Muḥammad ibn ‘Abd al-Wahhāb had a very strong base of political support to spread his teachings throughout the Arabian peninsula.

Among the criticisms and movements to purify religious teachings brought by the salafiyyah were their criticisms of teachings that were already considered established among Muslims such as the teachings of Sufism and the practices commonly practiced by Sufis. ‘Abd al-Raḥmān ‘Abd al-Khāliq, a contemporary of the Wahabi movement in Kuwait, concluded that Ibn Taymiyyah was completely unacceptable to Sufism and regarded him as the greatest figure credited with exposing Sufism in his many works². When drawing such a conclusion ‘Abd al-Khāliq did not give a clear reason, but he had previously expressed his perception that Sufism was an innovation, because the term Sufism itself was not known during the time of the Prophet, the Companions, and the Tābi‘īn. The term only appeared at the end of the second century Hijri. For this reason, the two great Imams, Imām Abū Hanīfah (d. 148/767) and Imām Mālik (d. 179 AH/795) did not acquire it. ‘Abd al-Khāliq's views represent a group known as the Wahabis, who generally view Ibn Taymiyyah as a salafi figure who was anti-sufism. This group is highly allergic to using the term "Sufism" to label

¹ Muhammad Abu Zahrah, *Al-Madzahib al-Islamiyyah*, t.tp., 331.

² ‘Abd al-Khaliq, ‘Abd al-Raḥmān. *al-Fikr al-Shūfi fī Dhaw’ al-Kitāb wa al-Sunnah*. Kuwait: Jam‘iyyah al-Turāts al-Islāmī, 1414/1994)

an aspect of Islamic scholarship and practice that focuses on the inner dimensions of human life. Instead, they prefer to use the term "fiqh al-qulūb" for the same object³. Nevertheless, if we look closely, we will find that the study of fiqh al-qulūb is not as broad as the study of Sufism. Fiqh al-qulūb is more limited to the study of akhlāqī Sufism, which is a small part of the study of Sufism.

Literature Review

Tawḥīd in Ibn Taymiyyah's view.

In Ibn Taymiyyah's view, tawḥīd is to deify God by purifying worship to Him alone. He emphasized that the tawḥīd that is obligatory for every servant is tawḥīd ulūhiyyah, which means "worshipping Allah and not associating Him with anything, so that He alone belongs to every obedience, no fear except of Allah, no prayer except to Allah, and Allah becomes the Dhāt that a servant loves more than anything else, so that they love because of Allah, their hatred is because of Allah, worshipping Allah and surrendering to Him alone.

This understanding of tawḥīd has two aspects: belief (i'tiqādī) and practice ('amalī). This first aspect is called tawḥīd al-ma'rifah wa al-itsbāt by Ibn Qayyim, while the second is called, tawḥīd al-'ibādah.

Elsewhere in Ibn Taymiyyah's view, the error that afflicts many Sufis is their view and assumption that tawḥīd rububiyyah is the highest tawḥīd that every Muslim wants to achieve. However, the true tawḥīd according to Ibn Taymiyyah is the tawḥīd of worship that is proven by deeds that do not contradict the Qur'an and al-Sunnah.

In Ibn Taymiyyah's view, the scholars of kalam and some of the Sufis have not yet reached the level of tawḥīd ulūhiyyah; they are still at the level of tawḥīd rubūbiyyah and have not yet reached the true tawḥīd brought by the Prophets and messengers of Allah Swt.

In Ibn Taymiyyah's view, the aforementioned scholars were still not among those who had tawḥīd ulūhiyyah. This is because they still ignore this tawḥīd and mix ideas from philosophy and kalam. Ibn Taymiyyah argued that their rules and theories caused a lot of disputes and doubts among Muslims. Sometimes their opinions are out of the truth because they follow their own desires.

Ibn Taymiyyah's influence in the field of belief was clear and prominent in the purification movement in the Arabian Peninsula, Muḥammad ibn 'Abd al-Wahhāb, as evidenced by the quotation of one of his treatises to the people of Ahl al-Qushaym, which was quoted verbatim from al-'Aqīdah al-Wasīṭiyyah with a slight change in the word substitute (ḍamīr).

The Emergence of Pseudo-Salafis and the Contemporary Salafi Movement

From the Salafīyah movement there are groups that tend to be extreme and without hesitation consider heretical some Muslims and expel the scholars of Ahl al-Sunnah who are mu'tabar from the Ahl al-Sunnah group, it is not denied also from this Salafīyah movement a simple and moderate group, they are still tolerant and appreciate the differences in views that often arise among Muslims, this group does not expel Muslims and their scholars from the sawad al-a'dzam group, namely the group of saved people. However, the influence of

³ Tajwiri, Muhammad ibn Ibrahim. *Fiqh al-Qulūb fī Dhaw' al-Qur'ān wa al-Sunnah* (Ammān: Bayt al-Afkār al-Dawliyyah, 2006).

this extreme group is also great, threatening the unity and harmony of Muslims. Here are some excerpts from their words and writings:

Farḥan ibn Masyhūr al-Ruwaylī wrote an article in one of the newspapers closely related to al-Qaeda's 'ṣawt al-jihād', this article was written as a sharh to the book Nawāqid al-Īmān, in this article, For Farḥan al-Ruwaylī, what they do is a form and practice of rubūbiyyah shirk, and he even accuses the leaders and teachers of many Muslim leaders of being the head of the disbelievers.

Likewise, in one of his writings, Shaykh Muḥammad ibn 'Abd Wahhāb tends to characterize the polytheists as those who practice rububiyah tawḥīd on par with the majority of Muslims who do not practice tawḥīd with the three tawḥīd.

Among the Salafiyyah, there are those who are moderate (mu'tadil), they tolerate differences of opinion and do not mislead the majority of Muslims, they respect the authority and authority of the scholars of Kalam - including the Asha'irah and Maturidiyyah - and they do not disbelieve the misguided with the possibility that there is still faith in their hearts. Among these moderate scholars are Sheikh Muḥammad 'Ali al-Ṣābūnī, Sharīf Ḥatim al-Awnī and others.

Hatim ibn Arif al-Awni. He was a scholar of the Hanbali school who came from a Sharif family in Ta'if, Saudi Arabia. He completed his studies in sharia science earning BA, MA, and PhD degrees. He is also a student of Shaykh al-Albani. He is known as a scholar who emphasizes the importance of paying attention to social, historical, and political contexts in understanding Islamic teachings, and rejects extreme or narrow views in understanding religion.

In 1983, Sheikh Muḥammad 'Ali al-Ṣābūnī, a modest Salafi scholar (mu'tadil) author of the tafsir book Ṣafwat al tafāsīr who was also a figure and Lecturer at Ummul Qura University in Mecca and King Abdul Aziz University for over 28 years, in an article he wrote in Kuwait's al-Mujtama' magazine, he called on Salafi scholars to respect the views of the Asha'irah and the Imams of Ahl al-Sunnah wal Jama'ah, who have contributed to various fields of Islamic scholarship.

From these words, he emphasized that the Asha'irah belong to Ahl al-Sunnah wa al-Jama'ah, they are not excluded from Islam and he did not exclude the Asha'irah from Islam, Although they have views on interpreting some of the Attributes of Allah that differ from those of the previous generation, he did not exclude them from Ahl al-Sunnah and it is not permissible to put them in line with the heretical groups such as the Shi'ah al-Rafidah, Mu'tazilah and Khawarij who have deviated from Ahl al-Sunnah wa al-Jama'ah. Criticism of the ta'wil method.

Criticism of the Ta'wil Method

Among the approaches put forward in the creed of ahl al-salaf is the concept of tafwīd. Tafwīd is an approach that accepts and believes in something that is confirmed by the Qur'an and al-Sunnah, especially regarding mutashabihat verses and texts and leaves the true meaning to Allah, without questioning how, nor rejecting it because it does not make sense, or interpreting it according to human reason.

There are those who claim that the Asha'irah do not belong to Ahl al-Sunnah wa al-Jamā'ah. This has caused a polemic in the Islamic world. It has also spread among Muslims in countries where the majority adhere to the Asha'irah and Maturidiyyah schools of belief.

They equate the Asha'irah group with groups that are indeed heretical and have been criticized and refuted by scholars such as the Mu'tazilah, Jahmiyyah, Shi'ah, Qadariyyah and others. For example, prominent Arab scholars such as 'Abd al-'Azīz ibn al-Bāz and Ṣaliḥ al-Fawzān clearly accused the Asha'irah of heresy. This accusation occurred because they had a different methodology in understanding the texts of the Qur'an and interpreting the texts of the mutashābihāt verses. They claim that the Asha'irah's view contradicts the Qur'an and Hadith, as well as the guidance of the Companions, the Taabi'in and the Salaf scholars.

Yazid ibn Abdul Qadir Jawas, a respected figure among the contemporary Salafiyyah in Indonesia. In one of his books, he categorically denies that the Asha'irah are among the Ahl al-Sunnah wa al-Jamā'ah. He also refutes the opinion of those who say that the term Ahl al-Sunnah wa al-Jamā'ah was first used by the Asha'irah group, In essence, for him Asha'irah cannot be attributed to Ahl al-Sunnah wa al-Jamā'ah because of irreconcilable differences in principles including:

1. The Asha'irah interpret the attributes of Allah, whereas Ahl al-Sunnah define the attributes of Allah as they have been determined by Allah and His Messenger, such as the attributes of istiwā', face, yad, Qur'an Kalamullah, and others.
2. The Asha'irah favored and allowed the study of kalam, while the scholars of Ahl al-Sunnah wa al-Jamā'ah denounced kalam, as Imam al-Shafi'i explained when denouncing kalam.
3. The Asha'irah rejected the saheeh reports about the attributes of Allah, preferring reason and the methodology of qias (analogy).

The Salafiyya group uses the tafwid approach in understanding mutashabihat texts and rejects the method of ta'wil, this method for them is new and invented. In responding to the differences in the use of the ta'wil approach for some groups and the existence of other groups that mislead this ta'wil approach, it is necessary to look at the practice of many moderate and mu'tadil scholars; they understand very well the attitude that should be taken, they take the middle way between ta'wil and ithbat.

Ahl al-Ḥaq and Ahl al-Ilmu in addressing the difference between approach and ta'wil are divided into three groups, there are these from among the Companions, Tabi'in and Tabi' al-Tabi'in.

1. The first method is that they apply the tafwid approach to all verses of the Qur'an which, on their face, indicate tashbih or likening. Among those who followed this method were Imam Malik, Imam al-Awza'i, Imam Sufyan al-Thawri and others.
2. The second method, those who rely on the ta'wil approach only, this approach is in response to the emergence of heretical sects such as Jahmiyyah, Khawarij, Rafidah, Mu'tazilah.
3. The third method is those who use the tafwid approach in some passages and also use the ta'wil approach in others. Among the scholars who used this method were Abu Sulayman al-Khattabi (388 AD).

This pseudo-Salafi group claims that Muslims do not need to follow the ulama' but follow what is stated in the Qur'an and al-Sunnah. Outwardly the above statement seems correct, but in essence it contains many errors and mistakes. because of course interpretation is needed to understand and implement the Qur'an and al-Sunnah. To understand and decipher the content of the Qur'an and al-Sunnah is a challenging thing for anyone to do, it requires serious effort and conviction. The correct interpretation that is accepted by the

majority of Muslims is the one that is followed and practiced, because the guarantee of salvation and being protected from misguidance lies in following the congregation.

We are not denouncing or vilifying the pseudo-Salafis, whether they are scholars or followers, we are not returning tuba for tuba, diatribe for diatribe, we are not disbelieving or misleading them, we are only pointing out the major mistakes they are making in understanding Islam and dividing Muslims so as to cause Muslims to be mistaken, weak and backward. This explanation is important so that these major mistakes can be stopped from continuing to haunt Muslims, not continuing to invite destruction.

Imām ‘Abd al-Qāhir al-Baghdādi (d. 429H/1037M), in his book, *al-Farq Bayn al-Firāq*, explains that Ahl al-Sunnah wa al-Jamā‘ah, consists of eight groups: (i). Mutakallimun, or Tawḥīdists, (ii). fiqh scholars of the al-Ray’ school and the al-Hadith school, (iii). Hadith scholars, (iv). language scholars, (v). Qiraat and Tafsir scholars, (vi). Masters of Sufism, (vii) Mujahideen, and (viii). Laymen who follow the teachings of Ahl al-Sunnah wa al-Jamā‘ah.

Therefore for the author what is meant by Salafiyyah should refer to the spirit of a Muslim to take the early generation as a follow and guide, of course after the Qur’an and al-Sunnah, and it is something good and gives positive meaning unlike its use today. If this true meaning is accepted, then Salafiyyah is not something that exclusively refers to the school pioneered by Ibn Taymiyyah and characterizes certain groups so that it can label other groups as not following al-salaf al-salih, and holding to impure beliefs. At the beginning of the formation of the madhab there was an approach called the madrasa ahl al-hadith which emphasized the use of hadith and less emphasized the use of reason, or qiyas in contrast to the second group called the madrasa ahl al-ra’yi. The first group tends to be textualistic and the second group tends to be analytic and discursive. It is precisely Imam al-Shafi’i’s role in integrating these two approaches that are often seen as contradictory, as recorded in his book *al-Risalah* which is the first *usul fiqh* book that explains the method of law making. What is important to note here is that there is a tendency among scholars to differ in their approach to understanding the text and they have been able to accept such differences with open arms. The two approaches do not lead to major conflicts rather both are considered valid and the existing legal differences are a blessing to Muslims.

Therefore, Muḥammad Sa‘īd Ramadhān al-Būṭī emphasized that Salafiyyah is not actually a school of thought but a blessed era. In fact, he emphasized that it is bid’ah to make Salafiyyah a particular school that distinguishes it from other schools within Ahl al-Sunnah wa al-Jama’ah.

Methods

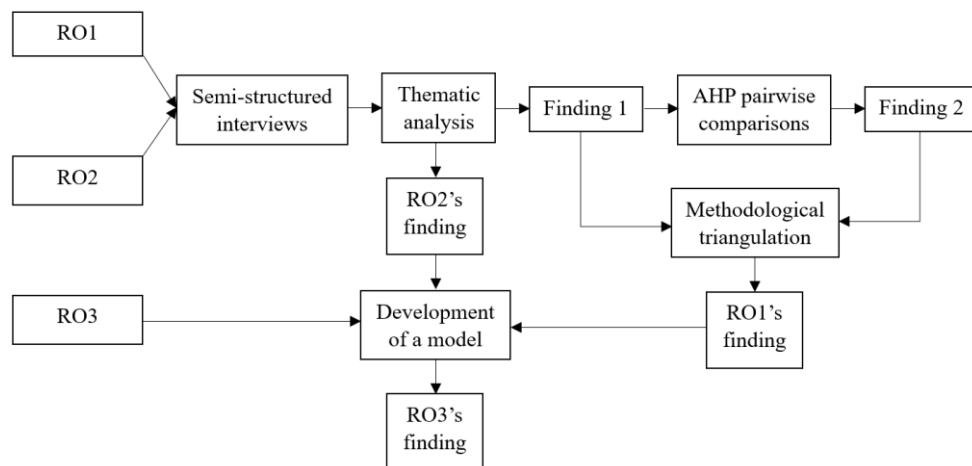


Fig. 2 - The Procedural Framework of the Research

This study was conducted between January, 2022 and May, 2023 in Chiang Rai Province of Thailand. It utilized a sequential and concurrent mixed-method approach⁴ to effectively examine the problems encountered by ten ESP practitioners involved in the research, as shown in figure 2. In a sequential mixed-method study, the quantitative data analysis results were used to complement and reinforce the findings of the qualitative data analysis, providing a comprehensive understanding of the identified problems (RO1). Simultaneously, a concurrent study was conducted to collect data on the corresponding solutions the practitioners implemented (RO2). Furthermore, methodological triangulation, qualitative study, and literature review findings were utilized to inform the development of a potential practices model for practitioners and stakeholders involved in ESP courses.

This study involved ten Thai ESP practitioners who had an experience of one year of designing and teaching at least one ESP course relevant to a business field, and had professional background in either a teaching field or other professional fields, such as business, tourism, and hospitality. They were selected using non-probability sampling approaches, specifically convenience sampling as an initial step and snowball sampling as a subsequent method⁵. They were affiliated in four institutions: seven practitioners in the institution that belonged to Group 1 which focused on global and frontier research, as defined by MHESI⁶, two practitioners in the institutions that belonged to Group 2 emphasizing technology development and innovation, and the other affiliated in the institution that was classified into Group 3 focusing on area-based and community engagement.

Research instruments included 1) a semi-structured interview validated by using item objective congruence (IOC) index: There were two parts: Part 1 the ESP practitioners'

⁴ Alison Mackey and Susan M. Gass, *Second Language Research: Methodology and Design*, (New York: Routledge, 2016).

⁵ Deakin University, "Qualitative Study Design", (Deakin University, March 27, 2023), last modified March 27, 2023, accessed June 1, 2023, <https://deakin.libguides.com/qualitative-study-designs/sampling#:~:text=While%20there%20are%20no%20hard,Creswell%20%26%20Creswell%2C%202018>.

⁶ Ministry of Higher Education, Science, Research and Innovation (MHESI). "The Announcement of the MHESI: The Appointment of the Clusters of Higher Education Institutions in a Fiscal Year of 2022", (MHESI, November 29, 2021), last modified January 23, 2023, accessed June 15, 2023, https://drive.google.com/drive/folders/17wU42Gr7Fx05pb1V6DBHcyQPXhuy5hFh?fbclid=IwAR0SMD6iNdLASSlPRkVmVlzGk3porY_t0R9LYeWGIw-zp-cTtNiCtygaW9A.

background information and Part 2 interview questions for problems and solutions comprising nineteen questions based on the cyclical process of needs analysis (figure 1). The question samples are “Have you encountered any problems related to needs survey and analysis that can affect course design and teaching and learning of your course such as the problems related to analyses of target situation, learning situation, present situation, and means?” and “What is the significance and extent of this/these problem(s) to course design and teaching and learning in your course?”, and 2) an AHP pairwise comparison questionnaire constructed by utilizing the finding of semi-structured interview analysis: The questionnaire comprised fifteen pairs of six questions (see table 1) to be weighed by the participants using the fundamental scale for AHP pairwise comparisons as shown in table 2.

Table 1 Example of AHP Pairwise Comparisons

Problem 1.1 the institutions' misconception about ESP practitioners									Problem 1.2 the appointed ESP practitioners' lacks of specialization in relevant fields of study and background knowledge								
9	8	7	6	5	4	3	2	1	2	3	4	5	6	7	8	9	
✓																	

Table 2 The Fundamental Scale for AHP Pairwise Comparisons⁷

Intensity of importance on an absolute scale	Definition	Explanation
1	Equal importance	Two activities contribute equally to the objective
3	Moderate importance of one over another	Experience and judgement moderately favor one activity over another
5	Essential or strong importance	Experience and judgement strongly favor one activity over another
7	Very strong importance	An activity is strongly favored and its dominance demonstrated in practice
9	Extreme importance	The evidence favoring one activity over another is of the highest possible order of affirmation
2, 4, 6, 8	Intermediate values between the two adjacent judgements	When compromise is needed

The data were collected by that the practitioners completed Part 1 of the interview via the online Google Form application. Then, the interviews were conducted using the online

⁷ Roseanna W. Saaty, “The Analytic Hierarchy Process - What It is and How It is Used”, *Mathematic Modelling* 9, no. 9 (1987): 161-176.

Google Meet and Zoom applications. All interviews were recorded for data analyses (approximately one hour long each). The online Google Form application also completed the AHP pairwise comparison questionnaire.

The data analysis from the interviews adopted a type of content analysis namely thematic analysis⁸ to examine the problems and solutions. The analysis comprised six steps: familiarization, coding, generating themes, reviewing themes, defining and naming themes, and writing up. While, the analysis of the data from the AHP pairwise comparison questionnaire used a series of calculations to prioritize six selected problems⁹. To assess the consistency of the decision-making process, the recommended threshold for the consistency ratio (C.I.) value was less than 0.10. This value serves as a guide to determine the level of consistency in the decision-making process.

Result And Discussion

Results

1. The Results of the Semi-structured Interviews

According to Part 1 the ESP practitioners' background information, although not many practitioners held a Ph.D., the majority of them had obtained a Master's degree in English Language Teaching (ELT) and related fields. Their areas of interest were aligned with their areas of expertise. In terms of work experience, 30% of the practitioners had prior experience in related fields before becoming university lecturers and teaching ESP courses. They all had been working as English lecturers for over five years. However, only half of them had been specifically responsible for ESP courses for more than five years, and only few had actively participated in English curriculum design and evaluation. These practitioners had taught a variety of ESP courses, such as English for Hotel Industry, English for Airline Industry, and Basic and Professional Business Writing courses. These courses aimed to equip undergraduate students with a wide range of disciplinary knowledge and skills. The practitioners taught students in English-related programs, consisting of the English Program, Business English Program, English for Communication, English for Business Communication, and English for International Communication.

Fifty-four problems encountered by the practitioners, along with their aligned solutions and suggestions, were categorized into six categories¹⁰: needs analysis, course design, teaching-learning, assessment, evaluation, and others. However, only top six problems identified by at least half or more of the participants along with their solutions and suggestions are presented in table 3. Moreover, the practitioners provided three additional suggestions: training provisions, inclusion of ESP courses, and promotion of an inclusive mindset. Sixty percent of the practitioners emphasized the need for more training provisions and consultations from their institutions. They advocated for up-to-date training sessions on

⁸ Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology", *Qualitative Research in Psychology* 3, no. 2 (2006): 77-101.

⁹ Champak Babu Silwal and Dinesh Pathak, "Review on Practices and State of the Art Methods on Delineation of Ground Water Potential Using GIS and Remote Sensing", *Bulletin of Department of Geology, Tribhuvan University, Kathmandu, Nepal* 20-21, (2018):7-20.

¹⁰ Tony Dudley-Evans and Maggie Jo St. John, *Development of English for Specific Purposes*, (Cambridge: Cambridge University Press, 1998).

campus and in the workplaces, adequate budgets allocated for ESP-related training, conferences, and professional development programs specifically focused on ESP, and opportunities for practitioners to become interns in relevant workplaces.

Half of the practitioners expected institutions to include and reintroduce ESP courses into the English curriculum. They also emphasized the importance of involving ESP practitioners in the curriculum review. They aimed to enhance the uniqueness of the curriculum, respond to market and students' needs, and ensure that the curriculum remains aligned with the latest industry trends. This involvement would help meet the specific needs of ESP learners and maintain relevance to real-world contexts.

Table 3 Top Six Problems Identified by at Least Half or More of the Participants, along with Corresponding Solutions and Suggestions

Problem (%), solution and suggestion	Category
<p>Problem 1 (90%): The size, table arrangements, and facilities of classrooms that are unsuitable for ESP activities</p> <p>Solutions:</p> <ol style="list-style-type: none"> 1. The practitioner requested a change of classrooms for either the entire semester or specific practical activities. 2. The practitioner integrated certain activities with other courses that shared similar objectives. <p>Suggestion: The institution should provide more IT facilities.</p>	Teaching-learning
<p>Problem 2 (80%): The lack of specific course objective-oriented, accessible and cost-effective commercial textbooks that could comprehensively cover all the required topics</p> <p>Solutions:</p> <ol style="list-style-type: none"> 1. The practitioner customized the lessons on a weekly basis, seeking regular consultations from the course designers, co-teachers and specific disciplinary teachers who possessed a stronger business-related background. 2. The practitioner customized the lessons using various relevant resources to gather up-to-date content. 3. The practitioner created effective activities to fulfill the content and skills such as simulations. 4. The practitioner utilized the findings from workplace visits, products from the projects of senior year students, relevant social academic services to class activity adjustments. 5. The practitioner invited guest speakers to class to give lectures and share experiences. 	Course design
<p>Problem 3 (60%): The institutions' misconception about ESP practitioners: such as a discourse of "all English teachers should be able to teach ESP courses"</p> <p>Solution: None.</p>	Needs analysis

Suggestions:

1. The institution should consider recruiting new teachers who have expertise in the relevant fields, whether on a temporary, permanent, or invited basis, to enhance the quality of instruction.
2. The institution should offer training opportunities to the appointed practitioners to enhance their knowledge and skills.
3. The course offerings should align with the areas of expertise of existing faculty members.
4. There should be an emphasis on assigning responsibility for ESP courses either to specific disciplinary faculties or establishing collaborative courses jointly led by the English team and disciplinary teams, adopting a Content-based Instruction approach.

Problem 4 (60%): The appointed ESP practitioners' lacks of specialization in relevant fields of study and background knowledge resulting in a lack of confidence and hesitation in selection of materials, activities and assessment tools

Needs analysis

Solutions:

1. The practitioner actively sought training opportunities for self-improvement. A group of practitioners allocated its budgets to arrange training sessions by experts.
2. The practitioner gathered needs from the representatives of the workplace during workplace visits.
3. The practitioner exchanged ideas and practices with other colleagues during course team meetings, the institutional meetings, and verification process.
4. The practitioner invited guest speakers to class to give lectures and share experiences.

Suggestions:

1. Some assigned practitioners should be encouraged to attend relevant training sessions and subsequently share their knowledge with others.
2. The institution should conduct a survey to identify teachers who are interested in teaching ESP courses and allocate budgets to support their training. It is worth noting that the Dean strongly supported this initiative.

Problem 5 (50%): Some committee members involved in the verification process lacked a comprehensive understanding of the nature of ESP courses, teaching and learning approaches, and assessment methods.

Evaluation

Solutions:

1. The institution appointed the committee who had a background in ESP.
2. The practitioner provided clear explanations of the assessments and the associated rubrics.

Problem 6 (50%): The lack of a Community of Practice (CoP) within the institution preventing the sharing of teaching materials, assessments, opinions, progress, problems and solutions, and good practices among practitioners, resulting in some certain incidence, for example, when practitioners resigned from the university, their materials were not passed on to others, leading to a loss of valuable resources

Others

Solution: None.

Suggestion: The institution should take proactive measures to establish a strong CoP where experienced practitioners can guide and support their colleagues. This would facilitate sharing teaching materials, assessments, and valuable insights, fostering a collaborative and supportive environment for professional growth and development.

2. The Results of the AHP Pairwise Comparison

Using a sequential mixed-method approach to prioritize the problems, the researcher identified six key problems from five categories: needs analysis, course design, teaching-learning, evaluation, and others. The identified problems were used to construct the AHP pairwise comparison questionnaire distributed to the practitioners. The collected responses were then subjected to statistical analysis, leading to the findings in table 4.

According to the findings presented in table 4, Problem 4, which refers to the appointed ESP practitioners' lacks of specialization in relevant fields of study and background knowledge resulting in a lack of confidence and hesitation in selection of materials, activities and assessment tools, was ranked as the first priority. Additionally, Problem 1, highlighting the size, table arrangements, and facilities of classrooms that were unsuitable for ESP activities, was ranked as the second priority. Furthermore, Problem 2, addressing the lack of specific course objective-oriented, accessible and cost-effective commercial textbooks that could comprehensively cover all the required topics, was ranked as the third priority.

Table 4 The Ranks of Six Selected Key Problems

Problem	Average %	Rank
Problem 1 The size, table arrangements, and facilities of classrooms that were unsuitable for ESP activities	29.15	2
Problem 2 The lack of specific course objective-oriented, accessible and cost-effective commercial textbooks	19.09	3
Problem 3 The institutions' misconception about ESP practitioners	7.62	4
Problem 4 The appointed ESP practitioners' lacks of specialization in relevant fields of study and background knowledge	34.62	1

Problem 5 Some committee members in the verification process's lack of a comprehensive understanding of the nature of ESP courses	5.86	5
Problem 6 The lack of a Community of Practice (CoP) within the institution	3.66	6

*Consistency Ratio (CR) = 0.32

The average consistency ratio (CR) of all responses, which evaluated the reliability of the judgments by comparing them with random consistency expectations, was calculated to be 0.32. This value exceeded the acceptable level of 0.10¹¹, indicating that the judgments provided by the practitioners may exhibit inconsistency. A higher CR value (close to 1.0) indicates a greater level of inconsistency in the pairwise comparisons, suggesting that the practitioners' judgments may lack coherence or contain contradictions.

3. The Potential Practice Model

Using a sequential mixed-method approach to gather effective solutions, suggestions, and practices from the practitioners, the researcher constructed a model, as shown in figure 3, that displays recommended practices for institutions and ESP practitioners.

Institutions with English curricula are recommended to follow certain practices to enhance the effectiveness of their programs. Firstly, the appointment of an English curriculum committee is crucial, comprising members with expertise in ESP and experience in teaching ESP courses. This diverse committee should conduct a comprehensive needs analysis, gathering input from various stakeholders, including organizations, employers, students, faculty members, and alumni. This analysis will inform the development and improvement of the English curriculum.

To ensure a balanced distribution of program learning outcomes (PLOs) and consistent development of students' competence and qualities, the revised curriculum should prioritize the identified needs and incorporate an appropriate number of ESP courses. Institutions are advised to recruit ESP practitioners with expertise in relevant fields and provide training, workplace visits, communities of practice, and internships to nurture their potential. Faculty members should be surveyed to gauge their interest and experience in teaching ESP, and those meeting the criteria can receive training, visits, communities of practice, and internships to enhance their ESP teaching skills. Adequate facilities, including IT-equipped classrooms, well-equipped libraries, and academic support centers, should be provided. Sufficient budgets are crucial for guest speakers, workplace visits, and teaching-learning material development, allowing for experiential learning and expert contributions. Flexibility in budget allocation and the appointment of a course verification committee with ESP backgrounds and experience are also recommended. Implementing these practices enhances collaborative efforts, needs-driven curriculum design, faculty development, and resource provision, thereby improving the quality and effectiveness of English curricula in institutions.

¹¹ Ahmad Senjaya, Arief Daryanto and Setiadi Djohar, "Deviation Handling Model in Highly Regulated Industry (Study Case: PTXYZ)", *International Journal of Science and Research* 6, no. 8 (2015): 717-726.

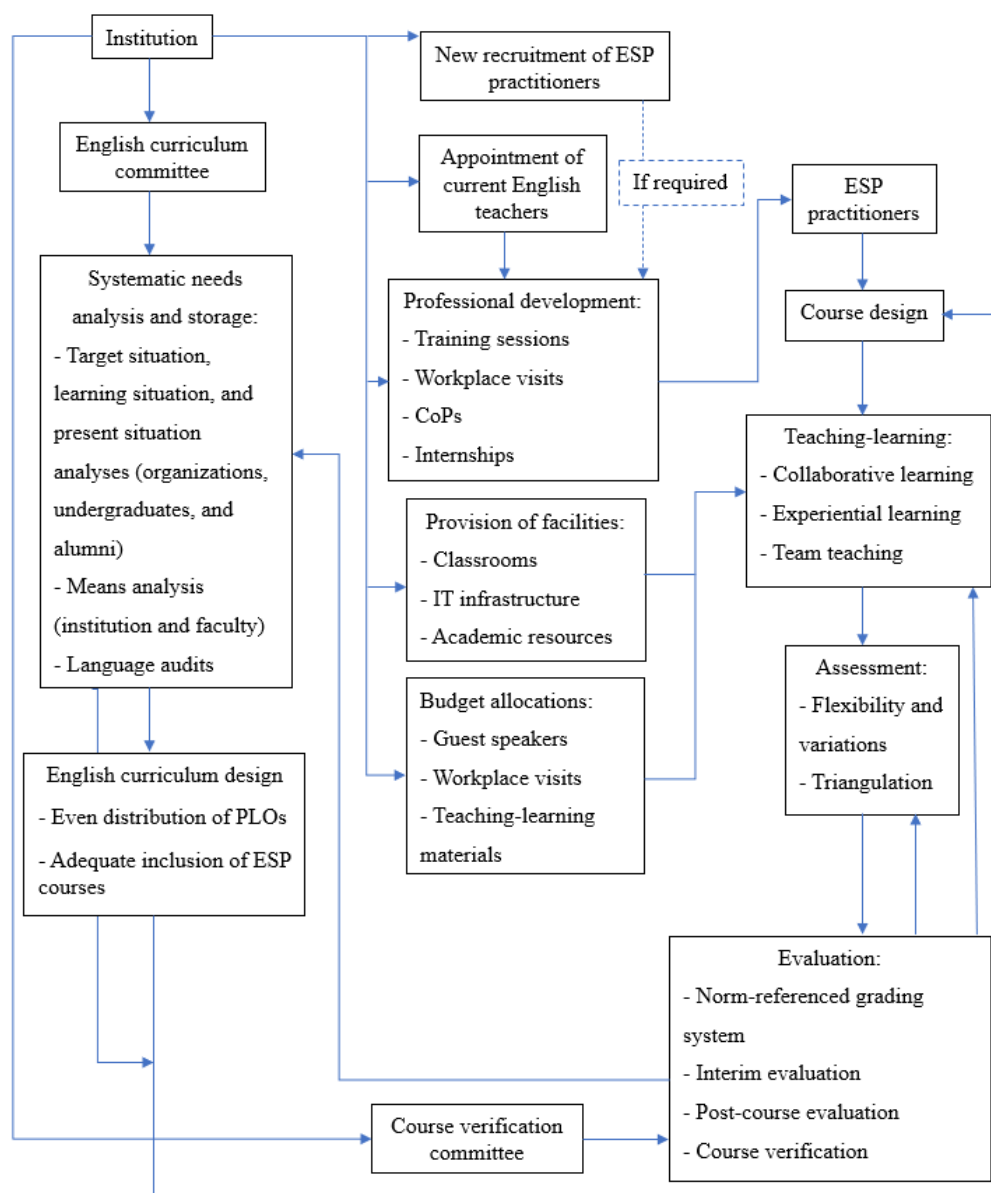


Fig. 3 Recommended Practices of Institutions and ESP Practitioners

ESP practitioners teaching or appointed to teach ESP courses have several responsibilities to fulfill. Firstly, in course design, they should utilize the needs analysis results conducted by the institutions and themselves, incorporating objectively measurable course objectives aligned with teaching-learning activities and valid assessment methods. Additionally, practitioners should utilize the allocated budget to develop teaching-learning materials that meet identified needs and requirements, drawing on their professional development experiences and seeking expert consultations. Secondly, in teaching-learning, practitioners are advised to employ experiential and collaborative learning approaches, incorporating simulations, feedback, discussions with guest speakers, projects, and workplace visits to develop students' competence and align with real-world demands. Thirdly, in assessment, practitioners should employ various methods to accommodate individual differences and based on students' experiences, using reliable criterion-based rubrics and

triangulation techniques to mitigate subjectivity. Finally, in evaluation, norm-referenced grading systems are recommended for fair comparisons among students¹², fostering teamwork and collaborative learning while storing evaluation results for further curriculum and course improvements. Interim and post-course evaluations by students and course verification by a qualified committee also provide valuable feedback. By fulfilling these responsibilities, ESP practitioners contribute to effective ESP instruction and continuous curriculum improvement.

Discussion

The lack of specialization and background knowledge among ESP practitioners, inadequate classroom size and facilities, and the absence of suitable commercial materials are the top three problems in ESP education. To address the first issue, ESP practitioners employ various strategies such as seeking training opportunities, organizing training sessions with institutional support, exchanging ideas with colleagues, and inviting guest speakers. However, the budgets provided by institutions for training often need to be revised. ESP programs in China heavily rely on the preparation and qualifications of practitioners, but there needs to be more qualified practitioners and more inclusion of ESP in pre-service training¹³. Lack of training can hinder effective teaching, and many English teachers are required to teach ESP courses without subject-oriented training, leading to a sense of inadequacy. To overcome this, teachers need linguistic knowledge and skills, foundational understanding of the subject matter, socio-cultural awareness, and pedagogical competencies¹⁴. In addition to formal training, many ESP practitioners engage in self-study, attend classes or seminars, read books, and participate in discussions to enhance their abilities.

According to Mehmet Asmali¹⁵, incorporating technology in ESP classrooms has been enthusiastically embraced by practitioners, offering interactive and communicative activities tailored to students' professional fields, as well as tools for feedback and self-evaluation. However, practitioners express concerns about the suitability of classroom size, table arrangements, and facilities for conducting ESP activities such as simulations, group discussions, and term project presentations. Creating physical and authentic learning environments that resemble workplace contexts is essential to address these concerns and enhance student motivation¹⁶. Simulation cases and English presentations provide opportunities for students to engage in their area of expertise and improve their language proficiency.

The third-ranked problem in ESP education is the lack of specific, accessible, and cost-effective commercial textbooks aligned with course objectives. According to Maria Anca

¹² Macie Hall, "To Curve or Not to Curve Revisited", (Johns Hopkins University, September 16, 2016), accessed June 15, 2023, <https://ii.library.jhu.edu/tag/norm-referenced-grading/>.

¹³ Jing Luo and Mark Garner, "Challenges and Opportunities for English Teachers in Teaching ESP in China", *Journal of Language Teaching and Research* 8, no. 1 (2017): 81-86.

¹⁴ Zanyar Nathir Ghafar, "English for Specific Purposes in English Language Teaching: Design, Development, and Environment-related Challenges: An Overview", *Canadian Journal of Language and Literature Studies* 2, no. 6 (2022): 32-42.

¹⁵ Mehmet Asmali, "Integrating Technology into ESP Classes: Use of Student Response System in English for Specific Purposes Instruction", *Teaching English with Technology* 18, no. 3 (2018): 86-104.

¹⁶ Ana María Martín Castillejos and Verónica Vivanco Cervero, "Non-native and Native Teachers in ESP: The Use of Simulation Cases in the Class", *Barcelona English language and literature studies* 12, (2004).

Maican¹⁷, commercial textbooks are often unsuitable for direct classroom use due to their extensive teaching hours, while ESP courses typically require fewer hours. ESP practitioners customize lessons using various relevant resources such as library books, official websites, lessons purchased from licensed publishers, workplace visits, social academic services, and student projects. However, limited institutional support requires practitioners to allocate their own budgets for these materials and activities¹⁸. Despite the challenges, customizing teaching materials proves to be rewarding for practitioners and students.

The study also highlights unique findings related to ESP courses for students in English and English-related programs. Students' lack of disciplinary background knowledge limits their understanding of their needs, motivation for specific career paths, retention of knowledge required for assignments, and preference for disciplinary professionals to teach the courses¹⁹. ESP courses within the current English curriculum of some institutions hinder the acquisition of essential background knowledge. Institutions often need to prioritize addressing the identified problems and provide adequate support for practitioners in managing their classes. Some institutions need to be made aware that all English teachers should be able to teach ESP courses, overlooking the diverse nature of ESP teaching and the broader range of roles and responsibilities involved. ESP practitioners employ workplace visits, sharing experiences, inviting guest speakers, and incorporating experiential learning to enhance the learning experience and address their concerns.

Conclusion

Ibn Taymiyyah's writings and books have been a controversial topic in the history of Islamic thought, especially in the context of extremism and radicalism. Although Ibn Taymiyyah himself did not promote or support extremist actions as understood and experienced today, some parts of his views tend to support these ideas that extremist groups use for the purpose of justifying practices and actions that are contrary to the true teachings of Islam.

Radicalism today is influenced by Ibn Taymiyyah's writings, is Ibn Taymiyyah fully responsible for the emergence of radicalism? Of course not, because some of his writings do not contain elements of radicalism and are more inclined to tolerance and respect, this means that in some of Ibn Taymiyyah's works there are harsh writings and on the other hand there are soft ones, for people who want to read all of Ibn Taymiyyah's works will be open-minded and insightful, so as not to become an extreme and narrow way of thinking.

Ibn Taymiyyah also experienced some of his wrong opinions which were also criticized and reprimanded by other scholars, although his *ijtihad* was wrong but he had good

¹⁷ Maria Anca Maican, "Teaching English to Tourism Students", *Bulletin of the Transilvania University of Braşov, Series V: Economic Sciences* 7, no. 56 (2014): 275-282.

¹⁸ Elisabet Arnó-Macià and Guzman Mancho-Barés, "The Role of Content and Language in Content and Language Integrated Learning (CLIL) at University: Challenges and Implications for ESP", *English for Specific Purposes* 37, (2015), 63–73.

¹⁹ Batoul Ghanbari and Abbas Eslami Rasekh, "ESP Practitioner Professionalization through Apprenticeship of Practice: The Case of Two Iranian ESP Practitioners", *English Language Teaching* 5, no. 2 (2012): 112-122.

intentions, therefore his wrong opinion should not be followed and justified. His opinions that contradict the majority of scholars should be scrutinized and not blindly followed, as Ibn Taymiyyah, who was against blind following, did.

This charge is not entirely true. Both approaches, ta'wil and tafwīḍ, have been used since the time of the Companions, as evidenced by the reports of the Companion 'Abd Allāh ibn Abbās who interpreted several passages in the Qur'an, and Imām Ahmad ibn Ḥambal, a reference figure for this group, also accepted and used the ta'wil method in understanding mutashabihāt passages.

References

- 'Abd al-'Azīz ibn 'Abd Allāh al-Bāz dan Ṣāliḥ ibn Fawzān al-Fawzān, *Tanbīhāt fī al-Rad 'alā min Ta'awwala al-Ṣifat* (Riyadh: al-Risālah al-'Āmmah li Idārat al-Buhūth al-'Ilmiyyah wa al-Iftā' wa al-Da'wah al-Irshād, 1983), 6:78.
- 'Abd al-Khāliq, 'Abd al-Rahman. *al-Fikr al-Shūfī fī Dhaw' al-Kitāb wa al-Sunnah*. Kuwait: Jam'iyyah al-Turāts al-Islāmī, 1414/1994.
- Al-Zarkashi, al-Bahr al-Muhit fī Usul al-Fiqh, 3: 441 dan al-Shawkani, *Irshad al-Fuhul*, 2: 176, 177, dikutip dari al-Qaradawi, *Fuṣūl fī al-'Aqīdah Bayn al-Salaf wa al-Khalaf*, (Kaherah: Maktabah Wahbah, 2006), 126-127. Juga dalam Khalif Muammar A. Harris, *Pseudo-Salafi, Ekstrimisme dan Keruntuhan Autoriti*, Seminar Pemikiran Islam Peringkat Kebangsaan II (PEMIKIR II), 8.
- Farḥan ibn Masyhūr al-Ruwaylī, *Masā'il fī al-I'tiqād, sharh nawāqīḍ al-Islām*, ditulis dalam majalah *ṣawt al-jihād*, sebuah majalah yang berkaitan rapat dengan gerakan al-Qaeda, مسائل في الاعتقاد | مجلد 4 | صفحة 2 | شرح نواقض الإسلام | الناقض الأول الشرك في العقيدة | عبادة الله (ketabonline.com) diakses, 30 September 2022.
- Ibn Taymiyyah, *minhāj al-Sunnah*.
- Ibn Taymiyyah. *Dar'u Ta'arud*.
- Muḥammad Ibn Sālīh al-Uthaymīn, *Sharh Kashf al-Shubahāt*. Riyadh: Dār al-Tharyā, 1996.
- Muḥammad Abu Zuhrah, *Al-Madzahib al-Islamiyah*, t.tp., 331.
- Muḥammad Aḥmad Kan'an. *Jāmi' al-La'ālī, Sharh bad' al-Amalī* (Beirut: Dār al-Bashā'ir. tt) 98.
- Muḥammad 'Alī al-Ṣābūnī, *'Aqīdat Ahl al-Sunnah fī al-Mīzan*, *Majallat al-Mujtama'*, 1983. Lihat juga, <https://mugtama.com/archive-pdf.html?task=document.viewdoc&id=632>.
- Muḥammad ibn 'Abd al-Wahhāb, *Risālah Ilā Ahl al-Qushaym dalam Mu'allafāt al-Shaykh al-Imām Muḥammad ibn 'Abd al-Wahhāb, taḥqīq, 'Abd al-'Azīz al-Rūmī dan Sayyid Hijāb*. Riyad: al-Jāmi'ah al-Imām Muḥammad Ibn Su'ūd.
- Tajwiri, Muḥammad ibn Ibrahim. *Fiqh al-Qulūb fī Dhaw' al-Qur'ān wa al-Sunnah*. Ammān: Bayt al-Afkār al-Dawliyyah, 2006.
- Yazid bin Abdul Qadir Jawas, *kitab Syarah Aqidah Ahlus Sunnah Wal Jama'ah* (Jakarta: Pustaka Imam Asy-Syafi'i, 2006 M).