

misti. A name applied in SCHOLASTICISM (q. v.) to the successors of Hugo. Their chief aim was to systematize the writings of the great teachers of the Church, and present them as a consistent whole. They thus commence, although only in a formal way, the movement towards the presentation of the content of faith in its unity with reason.

Besides Hugo, Sully, Peter of Lombard, and Alanus are the chief representatives of the school. The name is derived from the fact that Hugo wrote a work entitled *Summa Sententiarum*. See Erdmann, *Hist. of Philos.*, ii. 331-47. (J.D.)

Summum Bonum [Lat.]. HIGHEST GOOD (q. v.); see also GOOD.

Summum Genus [Lat.]. A GENUS (q. v.) which is included under no higher genus.

The predicaments of Aristotle were regarded as *summa genera*. It is true that being was predicated of all, but not in the same sense. (C.S.P.)

Sunnites and Shītes [Arab. *Ahlu's-Sunnat*, 'people of the Sunnat' or 'traditional code' (see MOHAMMEDANISM), *Ahlu'sh-Shī'a*, 'people of the sect' or 'faction' (of 'Alī)]; Ger. *Sunniten und Shīiten*; Fr. *Sunnites et Shīytes (Chiītes)*; Ital. *Sumniti e Chiīti*. The names of the two great antagonistic sects of Islām.

As explained in the article MOHAMMEDANISM (q. v.) orthodox Islām is based on (1) the *Qur'ān*, or Word of God; (2) the *Hadīth*, or words of the Prophet; (3) the *Sunnat*, 'code' or practice of the Prophet and his 'immediate' followers; the two last being a collected and critically edited body of traditions, each vouched for by a chain of veracious and trustworthy authorities (*isnād*) reaching up to the time of the Prophet or 'Companions.' Already in the Prophet's lifetime the germs of dissent were latent, if not patent, amongst his followers, and on his death a serious dispute arose as to the choice and functions of his successor. Abū Bekr was finally elected caliph (Arab. *Khalīfa* = vice-gerent, vicar, lieutenant), and was in turn succeeded by 'Umar, 'Uthmān, and 'Alī, these four being the 'orthodox caliphs' (*al-Khulafā' ar-rāshidīn*) of the Sunnites. 'Alī alone, the Prophet's cousin and son-in-law, was, however, regarded by a certain party as entitled to exercise the functions of supreme spiritual head of Islām. Those who held this view, according to which the first three caliphs were usurpers, were known as the

Shī'a, or 'sect,' of 'Alī. The difference between the Sunnites and Shītes, therefore, appears at first sight to hinge merely on personal considerations; but if we look more closely into the matter, we shall see that this is not so, the former representing the democratic and the latter the monarchical view of government, as applied to the Church. According to the Sunnite view, the caliph was a mere defender of the faith, possessing no supernatural qualities or powers, and any adult and sane Muslim of upright life and sound doctrine was theoretically eligible for the office.—To those who, like the Persians, were accustomed not merely to a monarchical government, but to a belief in the divine right of kings in the fullest sense—nay, who were wont to regard their royal family (notably in the Sāsānian period, A.D. 226-650) as more or less divine beings, to whom alone appertained the right of ruling—this view could hardly commend itself, and it was natural that in their eyes the descendants of the Prophet alone should be entitled to the spiritual supremacy. Now the Prophet left no male issue, but his daughter Fātima married his cousin 'Alī, and to them were born al-Hasan and al-Husayn, the second and third of the Shīite imāms. The latter, according to a tradition which, whether true or not, is ancient (it is regarded as historical by al-Ya'qūbī, who wrote about A.D. 892), married the daughter of Yazdigird III, the last Sāsānian king. Their descendants, amongst whom are included all the remaining imāms, represent, therefore, not merely the Prophet's house, but also the old royal family of Persia, and this, as pointed out by Gobineau, is doubtless one of the chief reasons for the attachment of the Persians to the Shīite cause.

The Shīite imām, again, differs from the Sunnite caliph in that he possesses supernatural virtues and powers which entitle him, and him only, to pronounce authoritative decisions on spiritual matters. Moreover, his non-acceptance by the Muslim community in no wise impairs his right to the imāmate, which depends solely on his nomination by his predecessor, or, in the case of the first imām, 'Alī, by the Prophet. The imām, therefore, is, as it were, an infallible, divinely appointed pope, while the caliph is a mere defender of the faith.

Agreeing in these general principles, the Shīites differ as to the number and sequence of their imāms. The two most important