



# INTRODUCTION TO ISLAM

وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ  
عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And whatever the Messenger gives you, take it, and whatever he forbids you, leave it. And fear Allah: truly Allah is severe in punishment. - Qur'an 59:7



# PURPOSE

TO INFORM DEPLOYING UNITS, SCENARIO DEVELOPERS, AND TRAINERS REGARDING THE BASIC BELIEFS OF ISLAM AND TO FAMILIARIZE PERSONNEL WITH THE VARIOUS BRANCHES / SECTS OF ISLAM AND THE FORMS OF ISLAMIC EXTREMISM.

THIS PRESENTATION WAS DEVELOPED FROM UNCLASSIFIED SOURCES AND IS INTENDED FOR USE AS A TRAINING ASSISTANCE PRODUCT FOR DEPARTMENT OF THE ARMY ORGANIZATIONS.

THE AUTHOR OF THIS PRESENTATION IS **NOT** AN EXPERT IN ISLAMIC STUDIES OR THEOLOGY.

THIS BRIEFING **SHOULD NOT BE CONSIDERED A FINISHED INTELLIGENCE PRODUCT, NOR USED IN SUCH A MANNER.**



# TERMINOLOGY

- Islam is derived from the Arabic root "*al-silm*" which means "submission" or "surrender." In the religious sense, Islam means submission to the will of God and obedience to His law. *Islam is a way of life; Muslims are people who claim to follow that way of life.*
- The Qur'an ("Qor-Ann") is a Message from Allah (God) to humanity. It was transmitted to mankind in a chain starting from God Himself to the angel Gabriel to the Prophet Muhammad. This message was given to the Prophet in pieces over a period spanning approximately 23 years (610 CE to 632 CE). Muhammad was 40 years old when the Qur'an began to be revealed to him, and he was 63 when the revelation was completed. It contains 114 Surahs (chapters) and over 6,000 verses.
- The sunnah denotes the way the Prophet Muhammad lived his life.
- The hadith is very similar to the sunnah, but not identical. The hadith is a *narration* about the life of the Prophet as opposed to his life itself, which is the sunnah. The term hadith is sometimes applied to the narrations regarding the companions of the prophet and the successors to the companions as well.
- Qadaa and Qadar are the timeless knowledge of Allah and His power to plan and execute His plans.



# TERMINOLOGY

- Sura literally means "something enclosed or surrounded by a fence or wall." The term is commonly used to mean one of the 114 "chapters" of the Qur'an, which are organized roughly in order of decreasing length. Each sura, is named for a word or name mentioned in an ayah (section) of that sura.
- Shura translates from Arabic as "consultation". It is the method by which pre-Islamic Arabian tribes selected leaders and made major decisions. Shura is mentioned twice in the Qur'an as a praiseworthy activity.
- Sunni is a short form of *Sunnah* which refers to the words and actions (or example) of the Prophet Muhammad. The Sunnis accepted the caliphate of Abu Bakr due to him being chosen by Shurah. Sunnis often refer to themselves as Ahl as-Sunnah wa'l-Jama'h meaning people of the example (*of Muhammad*) and the community.
- Shia is the short form of *si 'at Ali*, meaning "the followers of Ali" or "the faction of Ali". Both Shia and Sunni sources trace the term to the years following the death of Muhammad.
- A Fatwa is a ruling on Islamic law issued by an Islamic scholar.
- A Resalah is a book which contains the fatwas of a particular Marja on different topics, according to his knowledge of the most authentic Islamic sources and their application to current life.



# TERMINOLOGY

- Shariah refers to the laws and way of life prescribed by Allah for his servants. Shariah deals with the ideology and faith, behavior and manners, and practical daily matters. Shariah includes the Qur'an and the sunnah of the Prophet.
  - There are five rulings of *shariah* for all daily actions: prescribed, recommended, permissible, disliked and unlawful.
- Haraam is a widely-used term to define all that is forbidden by God.
- Fiqh means knowledge, understanding and comprehension. It refers to the legal rulings of the Muslim scholars, based on their knowledge of shariah; and as such is the third source of rulings (after the Qur'an and the sunnah). Rulings based on the unanimity of Muslim scholars and direct analogy are binding.
- Madrassa is the Arabic word for any type of school, secular or religious. In common English usage the word "madrassa" has been taken to refer to an Islamic religious school. Madrassas may enroll female students; however, they study separately from the males.
- Hawza is a seminary of traditional Shia studies.
- Ijtihad is the process of making a legal decision by independent interpretation of the legal sources, the Qur'an and the Sunnah.

# TERMINOLOGY

- An imam is an Islamic leader, often the leader of a mosque. It is also an honorific title. The term is also used for a recognized religious leader or teacher in Islam, often for the founding scholars of the four Sunni madhhabs, or schools of religious jurisprudence (*fiqh*). In the Shia context, Imam has a meaning more central to belief. The Shia believe an Imam is someone who is able to lead mankind in all aspects of life. In addition, Shia believe an Imam is a perfect example in everything. According to the Shia, an Imam is a leader who *must* be followed since he is appointed by Allah. Muhammad stated there would be 12 Imams after him.
- Mullah is a Persian title given to some Islamic clergy, coming from the Arabic word *mawla*, meaning both 'vicar' and 'guardian.' Depending on the circumstances it can be either a term of respect or a derogatory term. In Iran, Afghanistan, Turkey, central Asia and the Indian subcontinent, it is commonly used by Islamic clerics or mosque leaders.
- Marja "Source to Imitate/Follow" or "Religious Reference" is the label provided to Shia religious leaders with the authority to make legal decisions within the confines of Islamic law for followers. After the Qur'an, the Prophets, and the Imams, Marjas are the highest authority on religious laws in Usuli Shia Islam. Currently, Marjas are addressed with the title *Grand Ayatollah*, however when referring to one, the use of Ayatollah is acceptable.
- Djinn are creatures with free will, made by God from 'smokeless fire', much in the same way humans were made of earth. In the Qur'an, Djinn are frequently mentioned and Sura 72 of the Qur'an titled Al-Jinn is entirely about them. It is mentioned in the Qur'an that Muhammad was sent as a prophet to both "humanity and the Djinn".



# THE CALIPHATE

- A caliphate is considered as the ideal Islamic form of government representing the political unity and leadership of the Muslim world. As Caliph, the political leader of the community has a position based on the concept of a successor (the Quranic and initial meaning of "caliphate") to the Prophet Muhammad's political authority.
- According to Sunnis, the Caliph is ideally a member of the Quraysh tribe (the tribe of Muhammad) elected by Muslims.
- According to Shia, the Caliph is an Imam descended in a line from the Ahl ul-Bayt (*People of the House, or family* - referring to the family line of Muhammad).
- The Shia believe an Imam or a Caliph is nominated by God - they can not be democratically elected as the Sunni believe.
- From the time of Muhammad until 1924, successive caliphates were held by various dynasties, including the Umayyads (660-750), Abbasids (750-1258), and finally the Ottomans (1290-1924).
- The caliphate is the only form of governance which has full approval in traditional Islamic theology, and is the core political concept of Sunni Islam.



# BASIC ISLAMIC CONCEPTS





# BASIC ISLAMIC CONCEPTS

- Allah is the One and Only God
- Messengers and Prophets of God
  - The Qur'an mentions the names of 25 messengers and prophets and states there are others. These include Noah, Abraham, Ishmael, Isaac, Moses, Jesus and Muhammad. Their message is the same - submit to God's will and obey His law. Muhammad was the final prophet of Allah.
- Revelations and the Qur'an
  - The Qur'an is the final book of guidance from Allah, sent down to Muhammad through the angel Jibrael (Gabriel). Every word of it is the word of Allah.
- Angels
  - Angels are purely spiritual beings created by Allah. They do not require food, drink, or sleep. They have no physical desires nor material needs. Angels spend their time in the service of Allah. Each is charged with a certain duty. Angels cannot be seen by the human eyes unless they allow themselves to be seen.
- Religion and Government
  - Islam does not separate religion from any aspect of life. Any law which contradicts the Qur'an or Sunnah is unlawful.

# BASIC ISLAMIC CONCEPTS

- The purpose of life
  - A Muslim believes the purpose of life is to worship Allah. To worship Allah is to live life according to His commands, to know Him, to love Him, to obey His commands, to enforce His laws in every aspect of life, to serve His cause by doing right and shunning evil and to be just to Him, to oneself and to fellow human beings.
- The Day of Judgment
  - This world will come to an end, and the dead will rise to stand trial. People with good records (kept by the angels) will be generously rewarded and warmly welcomed to Heaven. People with bad records will be fairly punished and cast into Hell.
- Human Beings
  - Human beings enjoy an especially high ranking status in the hierarchy of all known creatures. Humans alone are gifted with rational faculties and spiritual aspirations as well as powers of action.
- Sin
  - Every person is born FREE FROM SIN. When a person reaches the age of maturity and if he is sane, he becomes accountable for all his deeds and intentions. Man is free from sin until he commits sin. There is no inherited or original sin. Adam committed the first sin, but he prayed to Allah for pardon and Allah forgave him.



# BASIC ISLAMIC CONCEPTS

- Salvation
  - In order to obtain salvation, a person must combine faith and action, belief and practice. Faith without doing good deeds is as insufficient as doing good deeds without faith.
  - Allah does not hold any person responsible until He has shown him the Right Way. If people do not know and have no way of knowing about Islam, they will be absolved. Every Muslim must preach Islam in words and action.
- Faith
  - Faith is not complete when it is followed blindly or accepted unquestioningly. Man must build his faith on well-grounded convictions beyond any reasonable doubt and uncertainty. Islam ensures freedom to believe and forbids compulsion in religion.
- Purity of the Qur'an
  - The Qur'an is the word of Allah revealed to the prophet Muhammad through the Angel Gabriel. The Qur'an was revealed from Allah on various occasions to answer questions, solve problems, settle disputes and to be man's best guide to the truth. The Qur'an was revealed in Arabic and it is still in its *original and complete* Arabic version today.

# BASIC ISLAMIC CONCEPTS

- Rejection of the “Trinity”
  - The Qur’an teaches Allah is a singular being who is neither male nor female
  - [19:88-93] They say: "(Allah) the Most Merciful has begotten a son!" Indeed you have put forth a thing most monstrous! At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin, that they should invoke a son for (Allah) the Most Merciful. For it is not consonant with the majesty of (Allah) the Most Merciful that He should beget a son: Not one of the beings in the heavens and the earth but must come to (Allah) the Most Merciful as a servant.
- Jesus was a messenger of Allah, not a divine being or the “son of God”
  - [2:136] Say (O Muslims): We believe in Allah and that which is revealed to us and that which was revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and to Him we have surrendered.
- Rejection of Riba (usury / interest )
  - Any predetermined payment over the actual amount of principal is prohibited.
  - The lender must share in the profits or losses arising out of the enterprise for which the money was lent.
  - Making money from money is not acceptable.
  - Gharar (Uncertainty, Risk or Speculation) is prohibited.

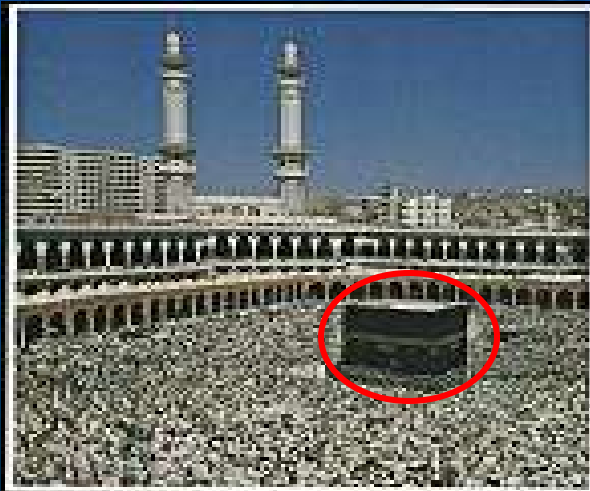
# BASIC ISLAMIC CONCEPTS

- Family
  - Marriage is to be vigorously pursued by the Muslims - the state of being single is not to be maintained.
  - Women are not obligated to work, whereas men are obligated. The man must provide for the family.
  - Qur'an 4:34 – "Men are in charge of women, because Allah hath made the one of them to excel the other..."
  - While men are allowed to marry up to four wives, they are also commanded to meet the preconditions of being able to financially support them. They must also deal with each wife justly and fairly with respect to marital and economic obligations.
- Covering of women
  - [33:59] O Prophet, tell your wives and daughters and the believing women to draw their outer garments around them (when they go out or are among men). That is better in order that they may be known (to be Muslims) and not be annoyed... [24:30-31] Say to the believing man that they should lower their gaze and guard their modesty; that will make for greater purity for them; and Allah is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; and that they should not display their beauty and ornaments except what must ordinarily appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands...



# THE FIVE PILLARS

- The Five Pillars of Islam
  - Shahada - Statement of Faith
    - There is no God but Allah and Muhammad is his prophet. This statement of faith must be declared publicly. It should be a genuine belief.
  - Salah - Prayer
    - Offering of prayers is obligatory upon every Muslim male and female who is sane, mature, and, in the case of women, free from menstruation and confinement due to child birth.
    - Requirements of prayer: performing of ablution (*Wudu*), purity of the whole body, clothing, and the ground used for prayer, dressing properly and facing the *Qiblah* (the direction of the *Kaaba* at Mecca).



The Kaaba at al-Masjid al-Haram mosque in Mecca, Saudi Arabia



# THE FIVE PILLARS

- The Five Pillars of Islam
  - Salah - Prayer (continued)
    - Obligatory prayers: Five daily prayers, the Friday noon congregation prayer and the funeral prayer. Times of obligatory daily prayers:
      1. Early morning: After dawn and before sunrise.
      2. Noon: After the sun begins to decline from its zenith until it is about midway on its course to set.
      3. Mid-afternoon: After the expiration of the noon prayer time until sunset.
      4. Sunset: Immediately after sunset until the red glow in the western horizon disappears.
      5. Evening: After the expiration of the sunset prayer until dawn.
  - Zakah - Obligatory Charity
    - The literal meaning of Zakah is *purity* and it refers to the annual amount in kind or coin which a Muslim with means must distribute among the rightful beneficiaries. Zakah is paid on the net balance after paying personal expenses, taxes, etc. Every Muslim male or female who at the end of the year is in possession of the equivalent of 85 grams of gold (approx. \$2,277 as of Jan '08) or more in cash or articles of trade, must give Zakah at the minimum rate of 2.5%. Taxes paid to government do not substitute for this religious duty.



# THE FIVE PILLARS

- The Five Pillars of Islam
  - Sawm - Fasting
    - Fasting is abstaining completely from eating, drinking, intimate sexual contacts, and smoking, from the break of dawn till sunset.
    - Obligatory fasting is done once a year for the period of the month of Ramadan; the ninth month of the Islamic year. Recommended fasting includes every Monday and Thursday of every week, three days in the middle of each Islamic month, six days after Ramadan following the Feast Day, and a few days of the two months prior to Ramadan.
  - Haji – Pilgrimage to Mecca
    - The pilgrimage to Mecca, at least once in a lifetime, is obligatory upon every Muslim male and female who is mentally, physically and financially able.





# THE ISLAMIC CALENDAR



# ISLAMIC CALENDAR

- The Islamic calendar, also called the Hijri calendar, is the calendar used in many predominantly Muslim countries, and used by Muslims everywhere to determine the proper day on which to celebrate Islamic holy days.
- It is a lunar calendar, having 12 lunar months in a year of about 354 days.
- Because the lunar year is about 11 days shorter than the solar year, Islamic holy days, although celebrated on fixed dates in their own calendar, usually shift 11 days earlier each successive solar year, such as a year of the Gregorian calendar.
- Islamic years are also called *Hijra years* because the first year was the year during which the Hijra occurred - Prophet Muhammad's emigration from Mecca to Medina. Each numbered year is designated either H or AH, the latter being the initials of the Latin *anno Hegirae* (in the year of the Hijra).



# ISLAMIC CALENDAR

- The months of the Islamic calendar:
  1. Muharram محرم (long form: Muḥarram ul Ḥaram)
  2. Safar صفر (long form: Ṣafar ul Muzaffar)
  3. Rabi' al-awwal (Rabī' I) ربيع الأول
  4. Rabi' al-thani (or Rabī' al Thānī, or Rabī' al-Akhir) (Rabī' II) ربيع الآخر أو ربيع الثاني
  5. Jumada al-awwal (Jumādā I) جمادى الأولى
  6. Jumada al-thani (or Jumādā al-akhir) (Jumādā II) جمادى الآخر أو جمادى الثاني
  7. Rajab رجب (long form: Rajab al Murajab)
  8. Sha'aban شعبان (long form: Sha'abān ul Moazam)
  9. Ramadan رمضان (or Ramzān, long form: Ramaḍān ul Mubarak)
  10. Shawwal شَوَّال (long form: Shawwal ul Mukarram)
  11. Dhu al-Qi'dah ذو القعدة
  12. Dhu al-Hijjah ذُو الْحِجَّةِ



# ISLAMIC CALENDAR

- The days of the Islamic calendar week:

1. yaum al-ahad يوم الأحد (First day - Sunday) (Urdu, Itwaar اتوار) (Persian: Yek-Shanbeh یکشنبه)
2. yaum al-ithnayn يوم الإثنين (Second day - Monday) (Urdu, Pîr پیر) (Persian: Do-Shanbeh, دوشنبه)
3. yaum ath-thulaathaa' يوم الثلاثاء (Third day - Tuesday) (Urdu, Mangl منگل) (Persian: Seh-Shanbeh, سه شنبه)
4. yaum al-arbia`aa' يوم الأربعاء (Fourth day - Wednesday) (Urdu, Budh بدھ) (Persian: Chahar-Shanbeh, چهارشنبه)
5. yaum al-khamis يوم الخميس (Fifth day - Thursday) (Urdu, Jumahraat جمعرات) (Persian: Panj-Shanbeh, پنجشنبه)
6. yaum al-jumu`a يوم الجمعة (Gathering day - Friday) (Urdu, Jumah جمعہ) (Persian: Jom'eh, جمعه or Adineh آدینه)
7. yaum as-sabt يوم السبت (Sabbath day - Saturday) (Urdu, Hafta ہفتہ) (Persian: Shanbeh, شنبه)



# ISLAMIC CALENDAR

- Important dates in the Islamic year:

- 1 Muharram ([Islamic New Year](#))
- 10 Muharram ([Day of Ashurah](#), Anniversary of the martyrdom of Imam [Husayn ibn Ali](#) and his followers.)
- 12 Rabiul Awal (Milad un Nabi for Sunni Muslims)
- 17 Rabiul Awal (Milad un Nabi for Shia Muslims)
- 13 Rajab (Birthday of Imam [Ali ibn Abi Talib](#))
- 27 Rajab ([Isra and Miraj](#))
- 1 Ramadan (first day of fasting)
- 21 Ramadan (Imam [Ali ibn Abi Talib](#)'s death date. He was Muhammad's cousin and son in law and the father of Imam [Husayn ibn Ali](#))
- 27 Ramadan (Nuzul Al-Qur'an) (17 Ramadan in Malaysia)
- Last third of Ramadan which includes [Laylat al-Qadr](#)
- 1 Shawwal ([Eid ul-Fitr](#))
- 8-10 Dhu al-Hijjah (the [Haji](#) to Mecca)
- 10 Dhu al-Hijjah ([Eid ul-Adha](#)).



# BRANCHES AND SECTS OF ISLAM



# SUFISM

- Islam consists of various groups. The two main divisions are the Sunnis and the Shia.
- Shia and Sunni Islam consist of a number of schools of legal jurisprudence called Madhhabs.
- The majority of Sunni Muslim scholars today follow one of the four major madhhabs – Hanafi, Shafi'i, Maliki, & Hanbali.
- Sufis do not define Sufism as a madhhab; what distinguishes a person as a Sufi is practicing Sufism, usually through association with a Sufi order. Traditional practitioners of Sufism don't see it as an exclusive group but as a form of training necessary to cultivate spirituality and Ihsan (perfection or excellence in worship).
- Sufis can be Shias or Sunnis following any of the schools of jurisprudence.
- The vast majority of Muslims do not practice Sufism. To the average Muslim, Sufis are a "mystical" order and not traditional. Sufi practices include visiting the graves and mausoleums of dead "saints" and holding mystical ceremonies. These practices are seen by many Muslims as un-Islamic or even polytheistic.



# SUFISM

- Sufism claims to be the reality of religion within Islam, encompassing a diverse range of beliefs and practices dedicated to Divine love and the cultivation of the elements of the Divine within the individual human being.
- The Tariqas, or Sufi orders, may be associated with Sunni or Shia Islam.
- The origin of the word Sufi is the subject of debate. One opinion states the root word of Sufi is the Arabic word *safa*, meaning purity, placing the emphasis of Sufism on purity of heart and soul. Others suggest the origin is from "Ashab al-Suffa" ("Companions of the Porch") or "Ahl al-Suffa" ("People of the Porch"), who were a group of Muslims during the time of the Prophet Muhammad who spent much of their time on the veranda of the Prophet's mosque. A less accepted theory is linked with *sophia*, the Greek term for wisdom.
- The goal of Sufis is to release all notions of duality, including a conception of an individual self, and to realize the divine unity.
- Sufism as a whole is primarily concerned with direct personal experience, and as such may be compared to various forms of mysticism such as Hesychasm, Zen Buddhism, Gnosticism and Christian mysticism.





# SUFISM - DERVISH

- The Dervish are branch of Sufi Muslim, known for their extreme poverty and austerity, similar to mendicant friars.
- The term comes from the Persian word *Darwish* which usually refers to a mendicant ascetic.
- As Sufi practitioners, dervishes were known as a source of wisdom, medicine, poetry, enlightenment, and witticisms.
- There are also various dervish groups (Sufi orders), almost all of which trace their origins from various Muslim saints and teachers, especially Ali and Abu Bakr. Various orders and suborders have appeared and disappeared over the centuries.
- The whirling dance proverbially associated with dervishes, is the practice of the *Mevlevi* Order in Turkey, and is one of the physical methods used to try to reach religious ecstasy (*majdhub*, *fana*). This practice, though not intended as entertainment, has become a tourist attraction in Turkey.
- Other groups include the Bektashis, connected to the janissaries, and Senussi, who are rather orthodox in their beliefs.



# SUFISM - DEOBANDI

- Deobandi is a Sufi revivalist movement which started in India and has more recently spread to other countries, such as Afghanistan, South Africa and the United Kingdom.
- The name derives from Deoband, India, where the Darul Uloom Deoband school is located.
- The Deobandi movement developed as a reaction to the British colonialism in India, which Deobandi believed to be corrupting Islam.
- Deobandis follow the Islamic jurisprudence of Abu Hanifah. They follow Abu Mansur Maturidi's thought in Aqidah and Kalam.
- Deobandi is characterized by a strict adherence to the Sunnah and an emphasis on Sharia. Deobandi has been described as ultra-conservative and intolerant. They are accused of forcing out more tolerant Sufis and exploitation of Young Muslims. They oppose the more moderate Barelwi majority in South Asia.
- Deobandi associate themselves with the Sufi Tariqahs of the Naqshbandi, Chishti, Qadiriyyah and Suhrawardiyyah.



# KHARIJITES



# KHARIJITES

- Kharijites is a generic term for various Muslims who first supported the caliphate of the fourth Caliph Ali, but later rejected him. They emerged in the late 7th century AD, concentrated in what is today southern Iraq, and are distinct from both the Sunni and Shia.
- The Shia believed the imamate was the sole right of the house of Ali, but the Kharijites believed any pious Muslim could be a leader of the Muslim community.
- The Sunnis believed the imam's impiety did not, by itself, justify sedition, while the Kharijites insisted on the right to revolt against any ruler who deviated from the examples of the prophet Muhammad and the first two Caliphs.
- From this essentially political position, the Kharijites developed a variety of theological and legal doctrines which further set them apart from both Sunni and Shia.
- Kharijites were also known historically as *Shurat*, meaning "those who have sold their souls to God", which, unlike the term Kharijite (Those who Go Out), was one many Kharijites used to describe themselves.



# KHARIJITES

- Kharijite theology was a form of radical extremism, preaching uncompromising observance of the teachings of the Qur'an in defiance of corrupt authorities.
- The Kharijites preached absolute equality of the faithful, in opposition to the aristocracy of the Quraysh (Muhammad's tribe) which had grown more pronounced under the Umayyad Caliphate.
- Kharijites spread their views by violent conflict, which they considered to be a righteous jihad (struggle) and the sixth pillar of Islam. They believed anyone who committed a grave sin is no longer a Muslim and is subject to excommunication, warfare and death unless the person repented.
- They believed the leader of the Muslim community could be any good Muslim, even a slave, provided he had the community's support (the dominant opinion among Muslims at the time was that the ruler should be a member of Muhammad's tribe, the Quraysh).
- Having a strong emphasis on the need to depose unjust rulers and believing the current leaders of the Muslim community were guilty of grave sins, they withdrew themselves from the rest of the Muslim community, started camping together and waged war against their enemies. They believed they were the people of God fighting against evil.

# KHARIJITE SECTS

- Azraqi were the most extreme Kharijite sect, founded in Persia in 685 by Nafi' ibn ul-Azraq. They pronounced *takfir* on all other Muslims, considering them to be *Kuffar* (unbelievers) who could be killed with impunity – including women and children.
- The Sufri sect, founded by Ziyad ibnu l-Asfar in an environment hostile to Kharijites, was less brutal. Sufri condemned political murder, adhered the practice of taqiyya (concealing one's beliefs in time of danger), and rejected the massacre of unbelievers' children.
- The Najdat were the followers of Najdah ibn 'Amir, of Bani Hanifa, who established a Kharijite state in al-Yamamah (east-central Arabia). Like the Sufiris, Najdah split from the Azraqi movement over the issues of the killing of the enemy's women and children and over the status of those who refuse to join in battle, as the Azraqis believed whoever stayed behind was an unbeliever.
- The Ibadis developed further than the other Kharijites. Founded by Abdullah ibn-Ibad, they maintained attitudes of political intransigence and moral rigor. They were, however, more flexible in their dealings with other Muslims - for example, they would not attack without first extending an invitation to join them.
- Haruriyya, founded by Habib ibn-Yazid al-Haruri believed it was permissible to entrust the imamate to a woman if she was able to carry out the required duties. The founder's wife, Ghazala al-Haruriyya, commanded troops.

# MODERN KHARIJITES

- The only surviving Kharijite group, the Ibaḍi, reject the "Kharijite" name and refer to themselves as *ahl al-'adl wal istiqama* (people of justice and straightforwardness).
- They form a significant part of the population of Oman (where they first settled in 686), and there are smaller concentrations in the Mزاب of Algeria, Jerba in Tunisia, Jebel Nafusa in Libya, and Zanzibar.
- In modern times, Muslim scholars and governments have called terrorist groups which emphasize the practice of takfir and justify the killing of innocent people as "the new Kharijites".
- Examples of groups described as such include the Groupe Islamique Armée of Algeria and the Takfir wal-Hijra group of Egypt.

# SUNNI ISLAM





# SUNNI THEOLOGY



# ASH'ARI

- Ash'ari follow the teachings of Abu al-Hasan al-Ash'ari (874AD – 936AD).
- The Ash'ari school was instrumental in drastically changing the direction of Islamic theology, radically separating its development from that of Christian theology.
- In contrast to the Mutazilite school, Ash'ari believed the unique nature and characteristics of God were beyond human comprehension and while man had free will, he had no power to create anything. He did not assume human reason could discern morality.
- Al-Ash'ari was noted for his teachings on atomism, influenced by Greek and Hindu concepts of *atoms of time and matter*, and for al-Ash'ari the basis for propagating the view that Allah created every moment in time and every particle of matter. He believed in free will, elaborating the thought of Dirar ibn Amr' and Abu Hanifa into a "dual agent" or "acquisition" account of free will.
- While al-Ash'ari was opposed to the views of the Mutazilite school for its over-emphasis on ijtihad (reason), he was also opposed to the views of certain orthodox schools such as the Zahiri (literalist), Mujassimite (anthropomorphist – attributing human qualities to non-human things) and Muhaddithin (traditionalist) schools for their over-emphasis on taqlid (imitation).
- The Asharites put an end to philosophy as such in the Muslim world, but permitted these methods to continue to be applied to science and technology.



# MATURIDI

- Maturidi follow Abu Mansur Al Maturidi's theology, which is a close variant of the Ash'aris.
- This theology is popular where the Hanafi school of law is followed, such as Turkey, Afghanistan, Central Asia, Pakistan and India.
- Points which the Maturidis differ from the Ash'aris are the nature of belief, the place of human reason, and divine amnesty for certain non-Muslims in the afterlife.
  - The Maturidis state belief (iman) does not increase nor decrease but remains static; it is piety (taqwa) which increases and decreases. The Ash'aris say belief increases and decreases.
  - The Maturidis say the unaided human mind is able to realize some of the more major sins such as alcohol or murder are evil without the help of revelation. The Ash'aris say the unaided human mind is unable to know if something is good or evil, lawful or unlawful, without divine revelation.
  - The Ash'ari view of Imam al-Ghazali says a non-Muslim who was not exposed to the message of Islam (or who was exposed to it in a distorted fashion) is not responsible for this in the afterlife. The Maturidi view states the existence of God is so obvious, one who has intellect and time to think (not the mentally retarded, insane, etc.) must realize there is a God. Divine amnesty is only available to those non-Muslims who believed in God and were not exposed to the message of Islam.



# MURJI'AH

- Murji'ah emerged as a theological school opposed to the Kharijites on questions related to early controversies regarding sin and definitions of what is a true Muslim.
- Murjites advocated the idea of "delayed judgment". Only God can judge who is a true Muslim and who is not, and no one else can judge another as an infidel. Therefore, all Muslims should consider all other Muslims as true and faithful believers, and look to Allah to judge everyone during the last judgment. This theology promoted tolerance of Umayyads and converts to Islam who appeared half-hearted in their obedience. The Murjite opinion would eventually dominate that of the Kharijites.
- The Murjites parted with the Sunnis when they declared no Muslim would enter the hellfire, no matter what his sins. This contradicts the traditional Sunni belief, which states some Muslims will enter the hellfire temporarily. The Murjites are called "Ahlul Bid'ah" or "People of Innovation" by traditional Ashari or Maturidi Sunni Muslims.



# MU'TAZILI

- Mu'tazili theology originated in the 8th century in Basra, Iraq, when Wasil ibn Ata left the teaching lessons of al-Hasan al-Basri after a theological dispute regarding the issue of the intermediate position). The name Mu'tazili is thought to originate from the Arabic root *l'tazala* meaning "to leave" or "to withdraw". Mu'tazilis call themselves *Ahl al-Tawhid wa al-'Adl* - "People of Divine Unity and Justice".

- Using Islam as a starting point and ultimate reference, Mu'tazilis rely on logic and different aspects of early Islamic philosophy, Greek philosophy, and Hellenistic philosophy.

- Mu'tazili tenets center on Five Principles:

1. Al-Tawhid (Divine Unity) - The absolute unity and oneness of God.
2. Al-'Adl (Divine Justice) - Evil is a result of the free will of human beings; life is a test for beings possessing the capacity for choice.
3. Al-Wa'd wa al-Wa'id (Promise and Threat) - God promises reward to those who obey Him and He threatens punishment to those who disobey Him.
4. Al-Manzilah bayna al-Manzilatayn (the intermediate position) - Muslims who commit grave sins and die without repentance are not considered believers, nor are they considered non-believers; They are in an intermediate position between the two.
5. Al-amr bil ma'ruf wa al-nahy 'an al munkar (advocating good and forbidding evil)



# MU'TAZILI

- Mu'tazili rely on a synthesis between reason and revelation. Their rationalism operates in the service of scripture and Islamic theological framework. They, as the majority of Muslim jurist-theologians, validate allegorical readings of scripture whenever necessary.
- Mu'tazilis believe the first obligation of humans (specifically adults in full possession of their mental faculties) is to use their intellectual power to ascertain the existence of God, and to become knowledgeable of His attributes. It is speculative reasoning (*al-nazar*) which leads to knowledge of God.
- Mu'tazilis consider *al-nazar* an obligation even if one does not encounter a fellow human being claiming to be a messenger from the Creator, and even if one does not have access to any alleged God-inspired or God-revealed scripture. Other Muslim theologies believe the obligation of *al-nazar* occurs upon encountering prophets or scripture.
- Mu'tazilis reject reports of speculative authenticity which have a theological, rather than legal, content, when these seem to contravene the definitives of the Qur'an and rational proof. The doctrines Mu'tazilis disagree with most are anthropomorphism and unqualified predestination. Reports supporting these and resisting all hermeneutical (the study of the interpretation of religious texts) attempts at harmonizing and reconciliation are rejected by Mu'tazilis.



# SUNNI JURISPRUDENCE



# SUNNI RELIGIOUS LAW

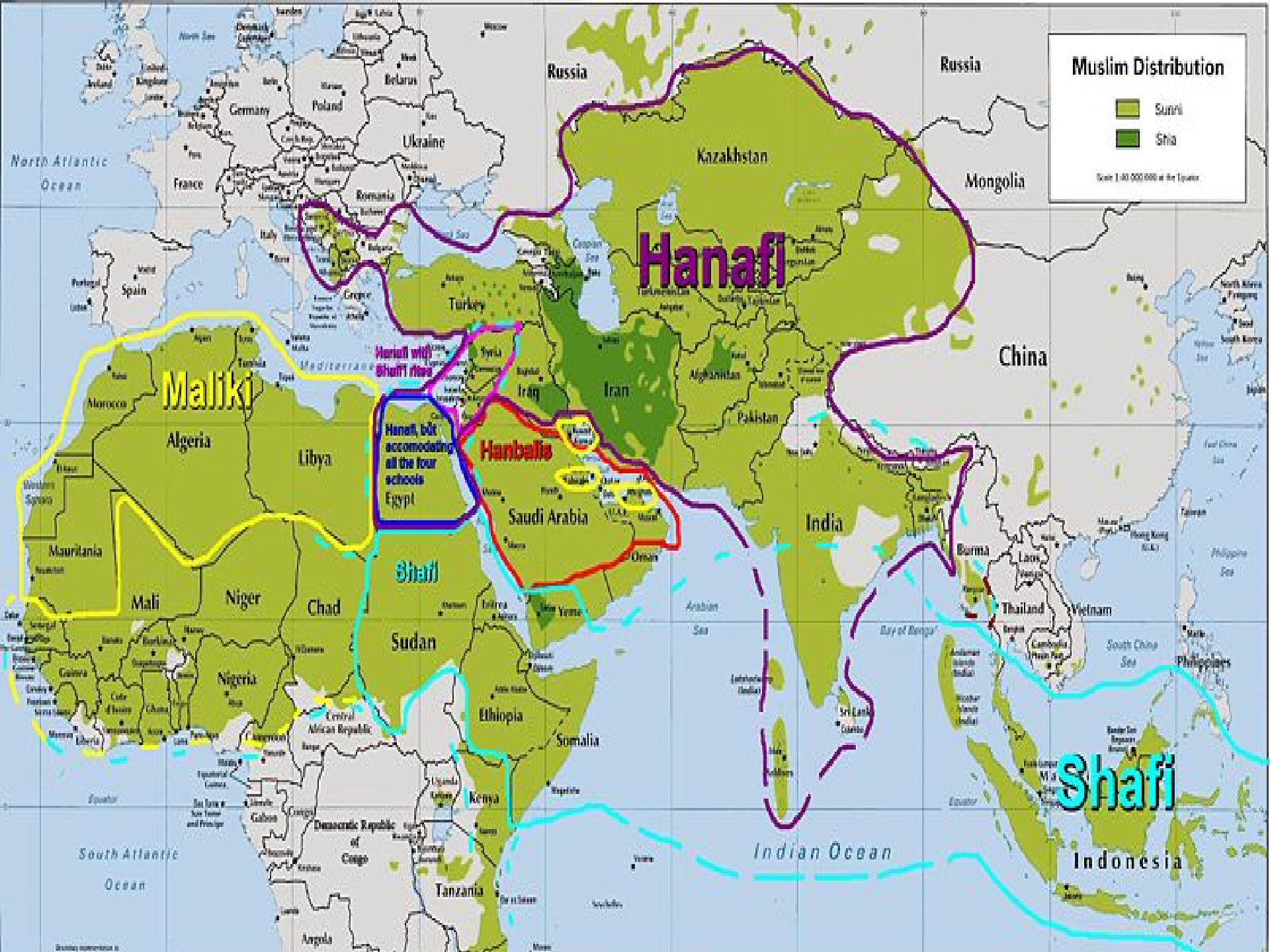
- There are four schools (Madhhabs) of religious law (Fiqh) within Sunni Islam.
- All four schools use the Qur'an as primary source, followed by the Sunnah (way of the prophet) of Muhammad transmitted as hadith (sayings), Ijma (consensus of the scholars) and Qiyas (analogy).
  - The Hanafi school is the oldest, but it is generally regarded as the most liberal and as the school which puts the most emphasis on human reason. It is named after its founder, Abu Hanifa an-Nu'man ibn Thābit (699 - 767).
  - The Shafi'i school is named after its founder, Imam ash-Shafi'i. The Shafi'i school also refers to the opinions of Muhammad's companions for Islamic interpretations.
  - The Maliki school is the third-largest of the four schools, followed by approximately 15% of Muslims, mostly in North Africa and West Africa. The Maliki school uses the practice of the people of Medina as an additional source for Islamic interpretations.
  - 
  - The Hanbali school became the leading authority on the orthodox or fundamentalist doctrine of Islam and is predominant among Muslims in the Arabian Peninsula. It is named after its founder, Ahmad bin Muhammad bin Hanbal.





# SUNNI RELIGIOUS LAW

- The four Sunni schools of thought are identical in approximately 75% of their legal conclusions. Variances in the remaining questions are traceable to methodological differences in understanding or authentication of the primary textual evidence. Differing viewpoints sometimes exist even within a single school of thought.
- Imam Shafi'i, Imam Malik and Imam Ahmad Ibn Hanbal almost entirely exclude the exercise of private judgment in the exposition of legal principles and rely on precedent, adhering to the Scripture and Traditions.
- These schools also do not accept the validity of a recourse to analogical deduction of an interpretation of the law whereby its spirit is adopted to the special circumstances of any special case.
- Shafi'i, Maliki, and Hanbali followers are called "Ahlul-Hadith" (traditionalists).
- The followers of Abu Hanifa are called "Ahlul Ra'i" (people of private judgment).



### Muslim Distribution

- Sunni
- Shia

Scale 1:40 000 000 at the Equator

**Hanafi**

**Maliki**

**Hanafi, but accommodating all the four schools**  
Egypt

**Hanbalis**

**Shafi**

**Shafi**

Indonesia

Kazakhstan

Russia

Mongolia

China

India

Burma

Thailand

Vietnam

South China Sea

Philippines

Russia

North Atlantic Ocean

Indian Ocean

South Atlantic Ocean

France

Germany

Poland

Ukraine

Romania

Bulgaria

Turkey

Iran

Iran

Pakistan

India

China

India

India

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Algeria

Libya

Saudi Arabia

Saudi Arabia

Saudi Arabia

Saudi Arabia

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Mali

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Chad

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# HANAFI MADHHAB

- The HANAFI school is the oldest of the four schools of thought (*madhhabs*) within Sunni Islam and has the most followers.
- The Hanafi madhhab is named after its founder, Abu Hanifa an-Nu'man ibn Thabit (699 - 767).
- It is generally regarded as the most liberal and as the school which puts the most emphasis on human reason.
- Today, the Hanafi school is predominant among the Sunnis of Central Asia, Afghanistan, Bangladesh, Pakistan, most of the Indian subcontinent, China, Southeast Asia, Iraq, Turkey, Albania, the Balkans and the Caucasus. A minority of Iraqi Kurds, concentrated in parts of the Kifri and Klar areas of Kirkuk, follow the Hanafi school.



# HANAFI DOCTRINE

- Abu Hanifah stated wine (the fermented juice of dates or grapes) was absolutely prohibited. It was, however, permissible to drink small non-intoxicating amounts of other alcoholic beverages (made from honey or grains). Later Hanafi scholars tend to rule all alcoholic beverages are prohibited regardless of source.
- It is prohibited to eat some forms of non-fish seafood based on the hadith of the prophet Muhammad: "Two types of dead meat and two types of blood have been made lawful for your consumption [without being slaughtered]: fish and locust, liver and spleen".
- Except during Hajj every prayer (salah) needs to be made in its regular time. It is not acceptable to combine prayers, even when traveling.
- A sixth daily Witr (night-time) prayer is required.
- Bleeding breaks one's wudu (ritual pre-prayer washing).
- Abu Hanifah believed "Faith neither increases nor decreases, it is piety (taqwa) which increases and decreases" and "Actions are not a part of faith".



# SHAFI'I MADHHAB

- SHAFI'I is one of the four schools (madhhabs) of religious law (fiqh) within Sunni Islam and is followed by approximately 28% of Muslims.
- The Shafi'i school is predominant in east Africa, Indonesia and southeast Asia. Most Kurds in Iraq follow the Shafi'i school.
- Tradition, the consensus of the Muslim community and reasoning by analogy are characteristics of this school.
- Shafi'i argued the only authoritative sunnah were those that were both of Muhammad and passed down from Muhammad himself. He also argued that sunnah contradicting the Quran were unacceptable and sunnah should only be used to explain the Quran. He also believed that if a practice is widely accepted throughout the Muslim community, it cannot be in contradiction of sunnah.



# SHAFI'I DOCTRINE

- The Shafi'i school utilizes four sources of jurisprudence:
  - The Quran
  - The Sunnah
  - Ijma' (consensus)
  - Qiyas (analogical reasoning from a known injunction to a new injunction)
- The Shafi'i school also refers to the opinions of Muhammad's companions (primarily *Al-Khulafa ar-Rashidun*).



# MALIKI MADHHAB

- MALIKI is one of the four schools (madhhabs) of religious law (fiqh) within Sunni Islam. It is the third-largest of the four schools, followed by approximately 15% of Muslims, mostly in North Africa and West Africa.
- The Maliki school utilizes five sources of jurisprudence:
  - The Quran
  - The Sunnah transmitted as hadith
  - Ijma' (consensus)
  - Qiyas (analogical reasoning from a known injunction to a new injunction)
  - The practices of the people of Medina
- In the Maliki school, the practice of the people of Medina is considered "living sunnah," in as much as Muhammad migrated there, lived there and died there, and most of his companions lived there during his life and after his death. There is a much more limited reliance upon hadith in the Maliki madhhab than is found in other schools.



# MALIKI PRAYER

- There are slight differences in the preferred methods of prayer (salah) in the Maliki school.
  - Leaving the hands to dangle at one's sides during prayer; however, the common Sunni practice of joining the hands beneath the chest, right hand over left, does not invalidate the prayer, since leaving the hands down is just a *recommended* act (several famous Maliki scholars, including Qadi Iyad, were of the opinion the hands should be folded across the chest like other Sunnis do).
  - Looking straight ahead at eye-level (i.e. literally "facing" the Kaaba) during the standing and sitting parts of the prayer, rather than looking down towards the place of prostration
  - Not reciting any supplications before the Fatihah in obligatory prayers. The Bismillah, (reciting "in the name of Allah, the most Gracious, the most Merciful") before the Fatihah, is frowned upon in obligatory prayers.
  - Turning the right-handed fist on its side (so the smallest finger is touching the thigh) and moving the right index finger back and forth horizontally during the sitting parts of the prayers
  - Saying the ending tasleem only once ("Peace be upon you" while turning the head to the right); anything more is frowned upon (except for followers behind an imam, who are recommended to face the front again and say "and on you be peace" to the imam and, if anyone is to their left, turn their head to the left and say "and on you be peace" to the person on their left).





# HANBALI MADHHAB

- HANBALI is one of the four schools (madhhabs) of religious law (fiqh) within Sunni Islam. It is also a school of *aqeedah* (creed) in Sunni Islam, also referred to as the Athari (textualist) school.
- The school was started by the students of Imam Ahmad bin Hanbal.
- Imam Ahmad became the leading authority on the Orthodox doctrine of Islam.
- Hanbali jurisprudence is predominant among Muslims in the Arabian Peninsula.
- Under the Hanbali interpretation of Sharia, judges may discount the testimony of people who are not practicing Muslims or who do not follow the Hanbali school (the “correct” faith).



# HANBALI MADHHAB

- The force behind the spread of any particular madhab, or lack thereof, has mainly been the authorities bestowing the Islamic courts to one faction, at the expense of the others. In a land where courts were dominated by a particular madhab, a student qualifying in a different madhab had no future, and consequently, was forced to either migrate, or embrace the native madhab.
- Historically, the Hanbali madhab has always been known for having fewer followers in comparison to the remaining schools.
- The Hanbalis had remained an insignificant minority until al-Wahhab arose in Najd forming an influential revivalist movement, with the aim to purify the true understanding of Islamic monotheism (*Tawhid*). After a period of persecution and exile, he joined forces with Muhammad Ibn Sa'ud and successfully revived the enforcement of the Shariah laws.

# HANBALI DOCTRINE

- Ahmad bin Hanbal believed in the description Allah gave to himself in the Qur'an, affirming it at face value (*Dhahir*), while generally negating any resemblance between the creator and the creation.
- Hanbali vigorously rejected negative theology (*Ta'til*), as well as allegorical exegesis (*Ta'wil*), with respect to belief in Allah, which was heavily employed by the Jahmites, Mu'tazilites and the Kullabites (later to be known as the Ash'arites) to justify their philosophical approach to God.
- Allah Speaks with letters and sound, every word and letter of the Qur'an is the word of Allah.
- Allah literally Hears and Sees; He has two hands with which He created Adam; Allah has a face.
- Allah literally rose over the throne after creating the heavens and the earth in six days.
- Allah is high above and distinct from His creation.
- Allah is all knowing, all wise, and all powerful; Allah has His own will, He does what He likes out of His wisdom. Whatever Allah has written and decreed must come to pass. Nothing leaves His knowledge, or happens without His permission or will.

# HANBALI DOCTRINE

- Allah is pleased when He is obeyed and displeased when disobeyed.
- The Jahmiyah (followers of Jahm ibn Safwan), and the Rafidha (the Imami Shias) who curse the companions, are disbelievers (*Kuffar*).
- The sinners amongst the Muslims are under the threat of Allah's punishment; If Allah wishes, He may punish them or forgive them. A Muslim is not a disbeliever (*Kafir*) on account of his sins. Ahmad bin Hanbal was once asked about those who declare their belief in the 5 pillars of Islam, yet refuse to perform them - he said they are disbelievers (*Kuffar*).
- Hanbal believed in the miracles said to have occurred at the hands of the *Awliya'* (pious Muslims) – these were a favor from Allah.
- Ahmad bin Hanbal believed Abu Bakr is the best of the companions, followed by Umar, then the six companions chosen by the latter as Ashab al-Shura (members of Shura council): Uthman, Ali, al-Zubair, Talha, Abd-al-Rahman ibn Awf and Sa`ad ibn Abi Waqqas; followed by the fighters of Badr from the emigrants (Muhajirun) and then the helpers (*Ansar*).
- Ahmad prohibited discussions on the differences between the companions or dislike of any of them; for the honor of companionship with Muhammad is sufficient a virtue to rank them higher than the entire Muslim community until the end of time.



# WAHHABISM



# WAHHABISM

- **Muhammad ibn Abd al-Wahhab** (1703-1792) began preaching a revivalist brand of Islam among the Bedouins of the Najd (a province in the Arabian Desert, now part of Saudi Arabia) during the **18th century**.
- Al-Wahhab claimed the **decline of the Muslim world was caused by destructive foreign innovations** (*bida*) - including European modernism.
- He called for the **purging of these influences in an Islamic Revival**.
- Al-Wahhab's teachings emphasized *tawhid* (monotheism).
- **Jihad** (struggle) was given an **unusual prominence in al-Wahhab's teachings**.



# WAHHABISM

- Al-Wahhab was forced to flee to Dar'iyah where Muhammad Ibn Sa'ud (founder of modern-day Saudi Arabia) gave him protection.
- In 1765 Ibn Sa'ud died, but his successor, Abdu l-Aziz, also chose Abdu al-Wahhab as a religious guide. In 1766, the doctrines of Abdu l-Wahhab won recognition among the scholars of Mecca.
- Adopted by the ruling Saudi family in 1744, al-Wahhab's teachings spread over all of Nejd by the end of the 18th century.
- Wahhabism began its progression of dominance on the Arabian Peninsula with the creation of the kingdom of Saudi Arabia in 1932.
- Wahhabis call themselves *muwahhideen* (monotheists) or *ahl al-tawhid* (people of unity) - to call them Wahhabis is considered polytheistic.



# WAHHABISM

- Al-Wahhab denounced a number of beliefs and practices prevailing among Muslim society
  - The associations of persons or things with Allah (a violation of the doctrine of God's Oneness)
  - Condemned the intercession, *tawassul*, which was practiced by a large number of Muslims during their prayer to God
  - Excessive devotion to saints and the use of saints' graves as places of worship
  - The decoration of mosques
- Wahhab stated true Islam is that of the first generations (*al-Salaf al-Salih*) and all later innovations were superstitious accumulations which brought 'new gods' into Islam.





# WAHHABISM

- Al-Wahhab rejected all “innovations” (bida), defined by him as any doctrine or action not based on the Qur'an, Sunnah or on the authority of the Companions. For example:
  - celebrating the Prophet's birth
  - the use of rosary
  - adding minarets and ornaments to mosques
  - visiting the tombs of saints to gain God's favor
  - introducing the name of a prophet, a saint or an angel into prayer
  - seeking intercession from any being but God
  - interpretation of the Qur'an by *ta'wil* (searching for hidden meaning)
  - smoking of tobacco
  - shaving the beard
  - use of abusive language



# WAHHABISM

- Al-Wahhab wrote on various Islamic subjects such as theology, exegesis, jurisprudence and the life of the Prophet Muhammad.
- His works were collected and published in 12 volumes under the title of *Mu'allafat al-shaykh al-Imam Muhammad 'Abd al-Wahhab* by the Islamic University of Imam Muhammad Ibn Sa'ud.
- He stressed the unity of God and the doctrine of *tawhid* (God's uniqueness and omnipotence). He stressed the unity of God in deserving worship and absolute devotion.
- Al-Wahhab recognized only two major authorities: the Qur'an and the Sunnah of the Prophet Muhammad along with the precedents and the *ijma'* of the Companions.
- Al-Wahhab distinguished between *dar al-Islam* (house of peace) and *dar al-harb* (house of war) extending the scope of *dar al-harb* to some other Muslim countries which he regarded as having "unlawful" societies. Those who live in *dar al-harb* must perform *hijrah*, emigrating from every country in which *shirk* and *Kafir* are present.

# SALAFISM



# SALAFISM

Salafism is a generic term, depicting a school of thought that takes the pious ancestors (*salafiyya*) of early Islam as exemplary models.

Salafis idealize an uncorrupted bygone religious community that declined due to foreign innovations (*bida*).

They seek an Islamic revival through the purging of these influences and the emulation of the early generations.

Particular emphasis is given to monotheism (*tawhid*), condemning many traditional practices as polytheism (*shirk*), and encouraging struggle (*jihad*) of varying degrees.

Salafis believe widespread Muslim practices such as venerating the graves of Islamic prophets and saints are *shirk*. Photographs of any living being that possesses a soul are forbidden. Celebration of Muhammad's birthday (*Mawlid*) is also considered as *bida*. Salafis in general are opposed to both Sufi and Shia doctrines, which they regard as deviations.



# SALAFISM AND WAHHABISM

Salafism originated in the mid to late 19th Century, as an intellectual movement at al-Azhar (Arabic: the most flourished and shining) University in Cairo, led by Muhammad Abduh (1849-1905), Jamal al-Din al-Afghani (1839-1897) and Rashid Rida (1865-1935). The movement was built on a broad foundation. Al-Afghani was a political activist, whereas Abduh, an educator, sought gradual social reform, particularly through education. Debate over the place of these respective methods of political change continues to this day in Salafi groups such as the Muslim Brotherhood.

The early Salafis admired the technological and social advancement of Europe's Enlightenment, and tried to reconcile it with the belief that their own society was the heir to a divinely guided Golden Age of Islam following the Prophet Muhammad's Revelations.



# SALAFISM AND WAHHABISM

The name Salafi comes from as-salaf as-saliheen, the 'pious predecessors' of the early Muslim community, although some Salafis extend the Salaf to include selected later scholars. The Salafis believed the early Muslims had understood and practiced Islam correctly, but true understanding of Islam had gradually drifted, just as the people of previous Prophets (including Moses and Jesus) had strayed and gone into decline. The Salafis set out to rationally reinterpret early Islam with the expectation of rediscovering a more 'modern' religion.

In terms of their respective formation, Wahhabism and Salafism were quite distinct. Wahhabism was a pared-down Islam that rejected modern influences, while Salafism sought to reconcile Islam with modernism. What they had in common is both rejected traditional teachings on Islam in favor of direct 'fundamentalist' reinterpretation.

# SALAFISM AND WAHHABISM

Between the 1920s and 1960s, Saudi Arabia was emerging as a modern state. Increased oil production required technical infrastructure and a bureaucracy, resulting in a demand for educators that outstripped the administration's capacity. The Egyptian Muslim Brotherhood (Al-ikhwan al-muslimun) represented a source of qualified educators, bureaucrats and engineers, many of them anxious to leave Egypt.

During the late 1950s and the 1960s, the Middle East was gripped by a struggle between the traditional monarchies and the secular pan-Arab radicals, led by President Nasser's Egypt, with the pan-Islamist Salafis an important third force. *By embracing pan-Islamism, Faisal (King of Saudi Arabia from 1964 to 1975) countered the idea of pan-Arab loyalty centered on Egypt with a larger transnational loyalty centered on Saudi Arabia.* During the 1960s, members of the Egyptian Muslim Brotherhood and its offshoots, many of them teachers, were given sanctuary in Saudi Arabia, in a move that undermined Nasser while also relieving the Saudi education crisis.

*In the 1970s, the Saudi education system was dominated by Egyptian Muslim Brothers and other Salafis. Under King Khaled (1975-1982), some of the most important proponents of Qutbist terrorism, including Abdullah Azzam, Omar Abd al-Rahman and Muhammad Qutb, served as academics in Saudi Arabia. Qutb, an important proponent of his late brother Sayyid's theory, wrote several texts on tawhid for the Saudi school curriculum.*

# SALAFISM AND WAHHABISM

*Although Salafism and Wahhabism began as two distinct movements, Faisal's embrace of Salafi pan-Islamism resulted in cross-pollination between ibn Abd al-Wahhab's teachings on tawhid, shirk and bida and Salafi interpretations of hadith (the sayings of Muhammad). Some Salafis nominated ibn Abd al-Wahhab as one of the Salaf (retrospectively bringing Wahhabism into the fold of Salafism), and the Muwahideen began calling themselves Salafis.*

*Today, a profusion of self-proclaimed Salafi groups exist, each accusing the others of deviating from 'true' Salafism. Since the 1970s, the Saudis have wisely stopped funding those Salafis that excommunicate nominally Muslim governments (or at least the Saudi government), condemning al-Qaeda as 'the deviant sect'.*

*The pro-Saudis correctly trace al-Qaeda's ideological roots to Qutb and Hassan al-Banna.*

*Salafism was imported into Saudi Arabia in its Muslim Brotherhood and Qutbist forms. This does not mean the pro-Saudi Salafis are benign - Abu Mu'aadh as-Salafee's main criticism of Muslim Brotherhood founder Hassan al-Banna and Qutb is that they claim Islam teaches tolerance of Jews.*





# SALAFISM

- *Salafis are those who adhere to the way of the Salaf - the Prophet Muhammad and his companions.*
- *Salafism idealizes the formative period of Islam: The Prophet Muhammad, *al-Khulafa al-Rashidun* (Rightly-Guided Caliphs), and *al-Salaf al-Salih* (Righteous Forefathers).*
- *The formative period is *the Golden Age* because Muslims applied the Qur'an and traditions of the Prophet.*
- *Following the principles and examples of these pious ancestors is the closest humans can come to perfection.*



# SALAFISM

- The Egyptian Mufti, Muhammad Abduh, used the principle of the pious forefathers (*salafiyya*) to create his concept of Islam in the modern world.
- He asserted they represented a rational and practical understanding of the society.
- He claimed ijtiḥad (legal independent judgment based upon case law or past precedent) could still be performed.
- Despite being a moderate of his time, his teachings seem to have been taken up by the founders of radical Islamism, transforming them into a strict and rigid system without willingness to compromise and the tendency to resolve the unsolvable by violence.

# THREE STRANDS OF SALAFISM

- **Apolitical religious conservatives**
  - Focus on *dawa* (preaching), *tarbiyya* (proper socialization), and *tasfiyya* (purifying the faith by removing unorthodoxy)
  - Often serve the role of “establishment Islam”
- **Sahwa Salafis (political Salafis)**
  - Tend to be critical of extant Muslim regimes and establishment scholars
  - Emphasizes three failures of existing regimes: departure from orthodoxy, corruption, and close alliance with the West
- **Jihadi Salafis (violent Salafis)**
  - Accuse existing rulers of apostasy
  - Reject conventional political participation and insist on the necessity of violence
  - Divided between those who focus on the near enemy (existing rulers, Shia) and the far enemy (western powers)



# JIHADI SALAFISM



# JIHADI SALAFI VIEWS

Ideological Movement	Salafi View
Arab Nationalism	Reject it because it puts patriotism above Islam, the nation above God.
Secular Liberalism	Reject them because Islam is a comprehensive religion that regulates all aspects of life. Secularism separates Islam from public life.
Socialism and Capitalism	Reject socialism because of its materialistic philosophy; Islam has a better system for ensuring social equality. Reject modern capitalism because of usury, inequality, consumerism, and excessive individualism.
Islamic Modernism	Reject Islamic modernists because they are seen as apologists and innovators. They are secularist in Islamic disguise.
Muslim Brotherhood Fundamentalism	Salafis are fundamentalists, but they argue that many MB fundamentalists have been compromised by their party politics and cooptation by ruling regimes.

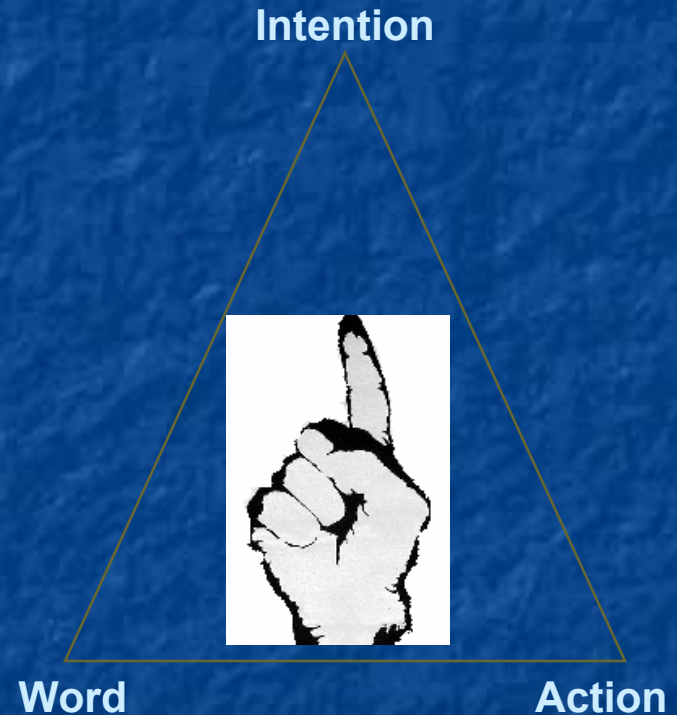


# SIX DEFINING FEATURES

## OF JIHADI SALAFISM

### 1. *Tawhid*: Monotheism - “oneness of God”

- The first pillar of faith in Islam is the declaration:  
*There is no God but Allah, and Muhammad is his Prophet.*
- However, to the Salafis *tawhid* is more than an utterance; it is a way of life that manifests itself in the *heart*, through the *tongue*, and in everyday *behavior*.
- *Tawhid* means rejecting multiple Gods. For the Salafis, this means **rejecting anything that could divert you away from worshiping God**, including pursuit of worldly desires: wealth, power, status, and even survival.





# SIX DEFINING FEATURES OF JIHADI SALAFISM

## 2. *Hakimayat Allah*: God's Sovereignty

- God is the only lawgiver. Only He can determine right from wrong, permissible and forbidden, good and evil.
- Revelation is superior to reason. *Humans cannot arrive at divine truth through reason*; only through revelation can truth be discovered.
- Positive law must not contravene divine law. *Any attempt to legislate laws that contravene God's laws is a form of polytheism (shirk) and constitutes a major transgression against religion (kufr kabir)*.



# SIX DEFINING FEATURES OF JIHADI SALAFISM

## 3. Strict Constructionist Jurisprudence

- Salafis believe in the *literalism* of God's revelation; its *comprehensiveness*; and its *universalism*.
- Innovations (*bida*), philosophical argumentations, or insistence on extra-textual rationality ultimately result in deviation. So called "changing times" are not sufficient to abrogate God's laws by adopting human-centered worldviews.
- *Methodologically, Salafis substantiate their religious rulings by citing Qur'anic verses and then Prophetic traditions as if these verses and traditions speak for themselves.*





# SIX DEFINING FEATURES OF JIHADI SALAFISM

## 4. Takfir: Declaring Muslims to be Infidels

- Salafis believe major transgressions against the faith (*kufur kabir*) necessitate *takfir*.
- Takfir is important for radicals because it “legitimizes” Muslim-on-Muslim violence.



# SIX DEFINING FEATURES OF JIHADI SALAFISM

## 5. *Wala wal Bara*: Loyalty and Enmity

- When Muslims encounter *kufr*, they must make clear their loyalty to Islam and declare their enmity toward unbelievers. Not only must Muslims hate the unbelievers in their heart, they must outwardly show them hostility.
- *Wala wal bara* means you may have to disavow your own family, tribe, friends, neighborhood, community, or country if they persist in their impiety.
- Those who do not adhere to the principle of *wala wal bara* are “of them” (have become unbelievers).



# SIX DEFINING FEATURES OF JIHADI SALAFISM

## 6. *Jihad and Istishhad*: War and Martyrdom

- Jihad not just defense
- Jihad is *fard `ayn* (a required task)
- Jihad against apostates takes priority over jihad against original infidels
- Fear of dying in the jihad is a form of impiety
- God promised the martyrs abundant rewards

# JIHADIST JUSTIFICATIONS

- Qur'an 2:190-192: And fight in the cause of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits. And kill them wherever you find them, and drive them out from where they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Mosque until they fight with you in it, but if they do fight you, then slay them; such is the reward of the unbelievers. But if they desist, then surely Allah is Forgiving, Merciful. And fight with them until there is no persecution, and religion should be only for Allah, but if they desist, then there should be no hostility except against the oppressors.
- From the study of the Sunnah called Sahih Bukhari [4:52:65] Narrated Abu Musa: A man came to the Prophet and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allah's Cause?" The Prophet said, "He who fights that Allah's Word should be superior, fights in Allah's Cause."
- Qur'an 9:5: Fight and slay the pagans wherever you find them. Seize them. Beleaguer them, and lie in wait for them.
- Qur'an 5:54: O' ye that believe, take not Jews and Christians as your friends and protectors.



# Salafi Global Jihad Culture

- Adopt names of historical figures or adopt the titles of “al-Muhajir.”
- Brigades with names of historical figures, symbols, or battles.
- Form their own units separate from local insurgents.
- Marry local women to establish ties with the host society.
- Adhere to a rigid view of Islam that is usually more austere than the common practices of the host society.
- Seek to spread (impose) rigid view of Islam on host society.
- Promote the idea of personal martyrdom as a differentiator.
- Engage in particularly cruel methods and tactics.
- Set up training camps to create a new generation of jihadists for the next fight.

# Targets of Jihadi Salafism

- Existing “Muslim” Regimes
- *Shia* (and other “heretics” such as Sufis and practitioners of folk religion and magic)
- Scholars of the “Sultan” and Official Islamic parties
- Democracy and other Western ideologies
- Western powers
- Jews





# Global Jihadi Salafist Vulnerabilities

- They do not seek to build a durable social base by offering social services like Hamas and Hezbollah
- They make too many enemies
- Their own leaders often criticize their actions
- They fight and even kill other radical Muslim groups
- They kill more Muslims than “occupiers”
- They claim to be adherents of classical Islam, but they violate major rules of that tradition
- Many of their leaders are self-made clerics that have not been trained in Islamic institutes
- They impose an austere form of Islam that is unacceptable to local populations



# QUTBISM

- Osama Bin Laden and al-Qaeda are not "Wahhabis", but rather, Qutbists.
- Sayyid Qutb (1906-1966) wrote one of the Muslim Brotherhood's most important and extreme tracts (*Milestones*), legitimizing the use of jihad in fighting against "colonial oppressors".
- Al-Qaeda's second in command, Ayman al-Zawahiri, and Osama Bin Laden were both strongly influenced by Qutb during their youth.
- The main tenet of Qutbist ideology is that the Muslim community (outside of a vanguard fighting to reestablish it) "has been extinct for a few centuries" having reverted to Godless ignorance (Jahiliyya), and must be re-conquered for Islam.



Sayyid  
Qutb





# QUTBISM

- Principles of Qutbism include:
  - Adherence to Sharia as sacred law accessible to humans, without which Islam cannot exist
  - Adherence to Sharia as a complete way of life that will bring not only justice, but complete freedom from servitude, peace, personal serenity, scientific discovery and other benefits
  - Avoidance of Western and non-Islamic "evil and corruption," including socialism and nationalism
  - Vigilance against Western and Jewish conspiracies against Islam
  - Two courses of action: 1) preaching to convert and 2) jihad to forcibly eliminate the "structures" of Jahiliyya (a state of ignorance or barbarism contrasted against the order and civilization of Islam)
  - The importance of offensive Jihad to eliminate Jahiliyya not only from the Islamic homeland but from the face of the earth
- The term "Qutbee", similar to the term Wahhabi, is used not by followers of Sayyid Qutb's beliefs but by their opponents.



# QUTB TEACHINGS

- Qutb believed it was permissible for a Muslim to go to a non-Muslim to learn sciences such as chemistry, physics, biology, astronomy, medicine, industry, agriculture, administration, technology, and military arts.
- Principles of economics and political affairs, and interpretation of historical processes, origin of the universe, the origin of the life of man, philosophy, comparative religion sociology (excluding statistics and observations) and Darwinist biology are all forbidden to Muslims, according to Qutb.
- Qutbism teaches Sharia-based societies will have an almost supernatural perfection, providing justice, prosperity, peace and harmony both individually and as a society.
- The use of offensive jihad to spread Sharia based Islam throughout the non-Muslim world will not be aggression but "a movement ... to introduce true freedom to mankind." It frees humanity from servitude to man because its divine nature requires no human authorities to judge or enforce its law.
- Qutbism emphasizes the evil designs of Westerners and Jews against Islam, and teaches Muslims should not trust or imitate them – "anyone who leads this [Islamic] community away from its religion and its Qur'an can only be Jewish agent".



# CRITICISM OF QUTBISM

- Principles of Qutbism which have been disputed by Salafists and Wahhabis include:
  - Qutb's assertion slavery is now illegal under Islam, as its lawfulness was temporary, existing only "until the world devised a new code of practice, other than enslavement." Traditionalist critics maintain "Islam has affirmed slavery and it will continue so long as Jihad in the path of Allah exists." (Shaikh Salih al-Fawzaan)
  - Proposals to redistribute income and property to the needy. Opponents claim they are "socialist" and innovations of Islam. (Ironically, though Qutb was in favor of "social justice", he strongly disapproved of socialism - even of "Islamic socialism" - seeing it as compromise with jahiliyya.)
  - Describing Moses as having an "excitable nature" - this being "mockery," and "mockery of the Prophets is apostasy in its own," according to Shaikh 'Abdul-Azeez Ibn Baz.
  - Dismissing fiqh or the schools of Islamic law (madhhabs) as separate from "Islamic principles and Islamic understanding".
  - Desiring to unite the four Sunni schools of Islamic law into one school - allegedly an innovation.
  - Favoring the overthrow of tyrants, as Islam teaches "when you cannot correct a wrong thing be patient! Allah ... will correct it."



# THE SUNNI / SHIA SPLIT



# THE SUNNI / SHIA SPLIT

- Upon Muhammad's death, a group of prominent Muslim leaders elected Abu Bakr, Muhammad's father in law, to be the leader of Islam.
- Ali, Muhammad's son-in-law and cousin, was not part of this committee nor were any other members of Muhammad's immediate family. Many Muslims believed Muhammad had designated Ali as a successor, for the traditions had Muhammad naming him as both his brother and his successor. Ali was raised with Muhammad and was the second person (after Muhammad's wife Khadija) to recognize Muhammad's role as a prophet; he was also the first of Muhammad's tribe to declare himself an apostle (*rasul*).
- The leaders from Mecca and Medina, with no members of Muhammad's house present, gave their allegiance to Abu Bakr as Caliph and attempted through force of arms to coerce Ali into acknowledging Abu Bakr as Caliph.
- During the Caliphates of Abu Bakr and his successor, Umar, Ali did not make any claims to the Caliphate and even participated in the government of 'Umar. After various factions attacked and assassinated the Caliph Uthman, Ali was persuaded to become the fourth Caliph in 656.
- The Umayyads rebelled and Ali fled to Kufa, Iraq. Ali was eventually assassinated.

# THE SUNNI / SHIA SPLIT

- From the assassination of Ali onwards, authority in the Islamic world was divided.
- The Umayyads continued to pass the Caliphate down through their family.
- Meanwhile, in Iraq a separate Islamic community existed that only recognized the successors to Ali as authorities, and they gave these successors the title Imam, or spiritual leader of Islam, both to differentiate their leaders from the more worldly and secular Umayyads and because Abu Muhammad Hasan ibn Ali, the second Imam, ceded the Caliphate to the Umayyads.
- Ten Imams succeeded Ali, passing the Imamate down to their sons in hereditary succession until the 11<sup>th</sup> Imam, Hasan al-Askari, died without a son.
- Shia Islam divided into several different sects, the most prominent of which was the Qat'iyya ("those who are certain"). The Qat'iyya believed Hasan al-Askari had a son, Muhammad al-Mahdi, and one of the Qat'iyya sects believed Muhammad al-Mahdi, the 12<sup>th</sup> Imam, had hidden himself and would remain in hiding. This sect was called Ithna-'Ashari (Twelver) or Imami (Imam) Shia, and was the form of Shia Islam which eventually became the dominate Shia branch.

# SHIA ISLAM



# SHIA ISLAM

- There are an estimated 130 to 190 million Shia Muslims (approximately 10-15% of the world's Muslims) with large representations in Iran, Iraq, Pakistan, India, Azerbaijan, Afghanistan, Lebanon, Syria, Yemen, Bahrain, Turkey, Qatar, Kuwait, United Arab Emirates and Saudi Arabia.
- Shia Islam has at times been divided into many branches, however only three of these currently have a significant number of followers: Twelvers, the Ismaili (Seveners), and the Zaidiyyah.
- The Twelver branch is further divided into Usuli, Akhbari, Alevi, Alawi, and Shaykhi sects.
- Some Druze also consider themselves Shias, although this is often disputed by the majority of Shias.
- The Sufi orders among the Shias are the Alevi, Bektashi, Kubrawiya, Oveyssi, Qizilbashi, and Fatimid orders and denominations (10-15% of Turkey's population is Alevi though some scholars believe the Alevi are not true Shia Muslims).
- The Twelvers have a large percentage in Azerbaijan, Iran (90%) and Iraq (65%).





# SHIA TWELVERS

- Approximately 80% of Shia are Twelvers, representing the largest school of thought in Shia Islam.
- The term *Twelver* has been derived from the belief in twelve divinely ordained leaders, or Imams. This doctrine is also known as *Ithna-'Ashariyya*. Twelvers are also referred to as *Ja'fari* or *Imami*.
- Twelvers share many tenets with relating sects, such as the belief in Imams, but their beliefs are contrary to those of the Ismaili and Zaidi Shiite sects, who each believe in a different number of Imams, and a different path of succession. They also differ in the role and overall definition of an Imam.
- Twelvers believe the descendants from Muhammad through his daughter Fatima Zahra and his son-in-law Ali were the best source of knowledge about the Qur'an and Islam, the most trusted carriers and protectors of Muhammad's Sunnah, and the most worthy of emulation.
- Twelvers recognize the succession of Ali (Muhammad's cousin, son-in-law, and the first man to accept Islam — second only to Muhammad's wife Khadija — the male head of the Ahl al-Bayt or "people of the [Prophet's] house") and the father of Muhammad's only bloodline as opposed to the caliphate recognized by Sunni Muslims. Twelvers believe Ali was appointed successor by Muhammad's direct order on many occasions, and he is therefore the rightful leader of the Muslim faith.



# SHIA TWELVERS

- To Twelvers, Muhammad ibn Hasan ibn Ali, or al-Mahdi (Guided One), is the twelfth Imam and the Mahdi, the ultimate savior of mankind and prophesied redeemer of Islam.
- According to hadith, al-Mahdi, alongside Jesus, will change the world into a perfect and just Islamic society before Yaum al-Qiyamah (literally "Day of the Resurrection" or "Day of the Standing").
- Other Shia schools adhere to different Imam successions and, along with Sunnis, do not consider Muhammad ibn Hasan ibn Ali the Mahdi. Twelvers believe Muhammad ibn Hasan ibn Ali was born in 868 and has been hidden by God (referred to as occultation) to later emerge to fulfill his mission.



# SHIA TWELVER SECTS

- Usulis are the overwhelming majority Twelver group; they favor fatwas (rulings on Islamic law issued by an Islamic scholar) over hadith (oral traditions relating to the words and deeds of the Prophet Muhammad) when trying to determine what the Sunnah (the way Prophet Muhammad lived his life) says about any specific topic.
- Akhbaris favor hadith over fatwas when trying to determine what the Sunnah says about any specific topic. The Akhbari Shia do not follow Marjas (Shia religious leaders with the authority to make legal decisions within the confines of Islamic law) who practice Ijtihad (the process of making a legal decision by independent interpretation of the legal sources, the Qur'an and the Sunnah). Rather, they follow those who are transmitters of Hadith of the infallibles.
- Alevis are a religious, sub-ethnic, and cultural community in Turkey numbering in the millions. Alevi worship takes place in assembly houses (cemevi), rather than mosques. The ceremony features music and dance which symbolize the putting off of one's self and uniting with God. In Alevism, men and women are regarded as equals, and pray side by side. Most Alevi are Turks, though some are Kurds.



# TWELVER SECTS - ALAWI

- The Alawi sect is found primarily in Syria, Lebanon, and Turkey. The Alawi name derives from Imam Ali, cousin and son-in-law of Muhammad. Historically, the Alawites have been called Nusayris, Nasiriyya, and Ansariyya. The term Nusayriyya became one of insult, and they themselves prefer to be called Alawiyya to show their reverence for Ali.
- The Alawites trace their origins to the 11<sup>th</sup> Shia Imam, Hasan al Askari, and his pupil Ibn Nusayr. Ibn Nusayr proclaimed himself the Bab (“Door” or representative) of the 11<sup>th</sup> Imam in 857.
- The Alawite sect is somewhat Gnostic, believing in esoteric reading of the Qur'an. The Alawites believe Imam Ali is the true successor of Muhammad. Alawites regard Imam Ali as the purpose of life and the divine knowledge of the prophet Muhammad.
- Each World Age, of which there are Seven in total, has an incarnation of God within it. Each world age thus has a person who is the base (*asa*) and one who is the utterer (*natiq*). The *asas* are Adam, Alexander, Khidir, Jacob, David, and possibly Paul and then Sulayman. The *natiqs* are Habel, Noah, Jacob, Moses, Solomon, Jesus, and Muhammad. The true prophet of the set will disappear and leave a deputy behind who will administer for him until he returns.



# TWELVER SECTS - ALAWI

- Imam Ali, Muhammad, and a third entity, Salman the Persian, are important to the Alawi faith. Respectively, they are called the Idea, the Name, and the Door (to God). In Sura 6 of the *Mujma'*, one of their texts, it is stated, "I make for the Door, I prostrate myself before Allah, I worship the essence."
- Alawites do not accept converts or openly publish their texts, which are passed down from scholar to scholar. The vast majority of Alawites (the "Ammah") know little about the contents of their sacred texts or theology, which are guarded by a small class of male initiates, the Khassah. For initiation, a person must be at least 15 and cannot be a non-Alawite. They believe in metempsychosis; the soul of the pious ascends to the starry heavens via a series of transformations. The less pious souls require more transformations.
- Alawites keep to themselves, and like Ali, they say they "worship God in private and not for show".



# TWELVER SECTS - SHAYKHI

- Shaykhism was founded by Shaykh Ahmad in early 19th century Qajar Iran. It began from a combination of Sufi and Shia doctrines of the end times and the day of resurrection. The Shaykhi retain a minority following in Iran and Iraq.
- Twelver Shia believe there were 12 Imams starting with Ali and ending with Muhammad al-Mahdi. The first 11 Imams died, the 12<sup>th</sup> (the Mahdi) is said to have disappeared to return "before the day of judgment" and "fill the Earth with justice and make the truth triumphant".
- Shaykh Ahmad taught that since Muslims required the guidance of the Mahdi, there must be an individual on Earth capable of communicating with him. This person would be described as the "perfect Shi'a". Due to his unique capability, the leader of the sect attained a quasi-divinity in the eyes of his followers.
- Shaykh Ahmad's teachings were distinguished by mystical interpretation of prophecy. The "Sun" and "Moon" and "Stars" of the Qur'an's eschatological surahs are seen as allusory, where common Muslim interpretation is that events involving celestial bodies will happen literally at the Day of Judgment.



# SHIA ISMAILI (SEVENERS)

- The Ismailis are the second largest branch of the Shia community. The *Ismaili* name refers to their belief in Ismail bin Jafar as the divinely appointed spiritual successor (*Imam*) to Jafar al-Sadiq. They are sometimes referred to as Seveners due to their belief that either Ismail bin Jafar or his son Muhammad ibn Ismail al-Maktum was the seventh (and in the belief of some also the final) Imam.
- The Twelvers, believe Musa al-Kazim, younger brother of Ismail, was the true seventh Imam.
- The Ismaili and the Twelvers both accept the same initial Imams from the descendants of Muhammad through his daughter Fatima Zahra.
- Ismailism rose at one point to become the largest branch of the Shia religion, but climaxed as a political power with the Fatimid Empire in the 10<sup>th</sup> through 12<sup>th</sup> centuries.
- The term “Sevener” is often used to refer to all Ismailis, though those of Fatimid heritage recognize more than seven Imams. The number seven plays a general role in the theology of the Ismaili, including beliefs there are seven heavens, seven continents, seven orifices in the skull, seven days in a week, seven prophets, and so forth.
- There are few strict Seveners remaining today who do not recognize the Fatimids.



# SHIA ISMAILI (SEVENERS)

- After the death (or occultation according to Sevener Ismailis) of Imam Muhammad ibn Ismail in the 8th century, the teachings of Ismailism transformed into the belief system as it is known today, with an explicit concentration on the deeper, esoteric meaning of Islam.
- With the development of Twelverism into the more literalistic oriented Akhbari and later Usuli schools of thought, Shiaism developed into two separate directions: the metaphorical Ismaili group focusing on the mystical nature of the *Imams* and the mystical path to Allah, and the more literalistic Twelver group focusing on Sharia (divine law) and the Sunnah of Muhammad and his successors.





# DRUZE

- The Druze are a religious community found primarily in Lebanon, Israel, and Syria whose traditional religion is said to have begun as an offshoot of the Ismaili sect of Islam, but is unique in its incorporation of Gnostic, neo-Platonic and other philosophies. Theologically, Druze consider themselves an Islamic Unist, reformatory sect. The Druze call themselves *Ahl al-Tawhid* ("People of Monotheism") or *al-Muwahhidun* ("Monotheists").
- Druze are not considered Muslims by most other Muslims because they are believed to address prayers to the Fatimid caliph Al-Hakim bi-Amr Allah, whom they regard as "a manifestation of God in His unity". Druze believe Al-Hakim did not die but went into occultation (was hidden by God) and will return as the Mahdi on Judgment Day.
- The origin of the name *Druze* is traced to Nashtakin ad-Darazi, one of the first preachers of the religion.
- The Druze are split into two groups. The largely secular majority, called *al-Juhhal*, "the Ignorant", are not granted access to the Druze holy literature. They comprise around 80% of the Druze population, and generally distance themselves from religious issues. The more religious caste, comprised of both men and women, is called *al-ʿUqqal*, "the Knowledgeable Initiates."
- The Druze do not allow conversion into the religion.



# SHIA ZAIDYYAH

- Zaydiyyah is named after the Imam Zayd ibn Ali. Followers of the Zaidi school are called Zaidis (or are occasionally called Fivers by Sunnis). However, there is also a group called the Zaidi Wasitis who are Twelvers.
- Zaidi recognize the first four Imams of the Twelvers but they claim Zayd ibn Ali as the Fifth Imam instead of his brother Muhammad al-Baqir. After Zayd ibn Ali, the Zaidi recognize other descendents of Hasan ibn Ali or Husayn ibn Ali (the grandsons of Muhammad) to be Imams.
- In matters of Islamic law (fiqh), the Zaidis follow Zaid ibn Ali's teachings, which are documented in his book *Al Majmu al fiqh*. The Zaidis are closest to the Sunni Hanafi and Shafi'i schools, with elements of the Shia Jafari (Twelvers).
- In matters of theology, the Zaidis are close to the Mu'tazili school.
- Zaidi beliefs are moderate compared to other Shia sects. The Zaidis do not believe in the infallibility of the Imams, nor that Imams receive divine guidance. Zaidis also do not believe the Imamate must pass from father to son, but believe it can be held by any Sayyid (descendent of Hasan ibn Ali or Husayn ibn Ali).



# DIFFERENCES BETWEEN SUNNI AND SHIA

# SUNNI / SHIA DIFFERENCES

- Successors of the Prophet
  - The Shia believe Muhammad divinely ordained his cousin and son-in-law Ali (the father of his two grandsons Hasan ibn Ali and Husayn ibn Ali) in accordance with the command of God to be the next caliph, making Ali and his direct descendants Muhammad's successors.
  - The Sunnis believe Abu Bakr was Muhammad's rightful successor and all caliphs should be chosen by consensus of the Ummah (Muslim community) and that this method of choosing or electing leaders (Shura) is endorsed by the Qur'an.
  - Sunnis follow the Rashidun (rightly-guided caliphs) - the first four caliphs who ruled after the death of Muhammad (Abu Bakr, Umar, Uthman Ibn Affan, and Ali). Shias discount the legitimacy of the first three caliphs and believe Ali is the second-most divinely inspired man (after Muhammad) and Ali and his descendants by Muhammad's daughter Fatimah, the Imamah (Shia Imams) are the sole legitimate Islamic leaders.
- Salah
  - When prostrating during prayer, (*Salah*), Shia place their forehead onto a piece of naturally occurring material (usually a clay rock, or sand from Kerbala, the place where Imam Hussain was martyred), instead of directly onto the prayer mat, as the Sunni do.
  - Shia perform prayers back to back, sometimes worshipping two times consecutively (1+2+2), thus praying at three separate times during the day instead of five.
  - Shia, and the followers of the Sunni Maliki sect, keep their arms down straight on their sides during prayer; All other Sunnis cross their arms (right over left).

# SUNNI / SHIA DIFFERENCES

- **Mutah**
  - Shia permit mutah - fixed-term temporary marriage - which is not acceptable within the Sunni community. Mutah is not to be confused with Misyar marriage, which has no date of expiration and is permitted by Sunnis. A Misyar marriage differs from a conventional Islamic marriage in that the man does not have financial responsibility over the woman by her own free will, and women are given less rights than in Mutah marriage.
- **Hijab**
  - Shia women wear the hijab differently than Sunni women. Shia believe the hijab must cover around the perimeter of the face and up to the chin. Some Shia women, such as those in Iran and Iraq, use the black chador to cover half of their face or chin when in public. Sunni women cover around the perimeter of the face, but only to below their chin, thus the chin shows.
- **Hadith**
  - The Shias accept some of the same hadiths used by Sunnis. Additionally they consider the sayings of Ahl al-Bayt (household of Muhammad) that is not attributed directly to the Prophet as Hadiths.
- **Iftar**
  - Sunnis break fast as soon as the sun goes down; Shia wait a few more minutes until it is completely dark.



# SUNNI / SHIA DIFFERENCES

- **Beards**
  - Shia trim their facial hair while Sunnis tend to allow it to grow without any cutting. Salafi in particular tend to grow long beards.
- **Fiqh (Islamic jurisprudence)**
  - Both Sunni and Shia share Qur'anic interpretation, the Sunnah, and *Ijma'* (consensus) as sources of Islamic law, although they differ significantly in the manner in which they use these sources. They also differ on the fourth source of Islamic law.
    - Sunni use *qiyas* (analogical reasoning) as the fourth source, whereas Shia Islam uses *'aql* (intellect).
- **Articles of Faith**
  - Sunni Muslims believe there are six articles of faith: belief in God, His angels, His books, His prophets, eschatology, and the standards of good and evil come from God.
  - The Shia believe there are five articles of faith: the Divine Oneness, Divine Justice, Muhammad was God's Prophet, the Imamate, and eschatology.

Disagreement	Sunni	Shia
Succession to Muhammad	Believe Muhammad chose Abu Bakr as successor and support consultation ( <i>shura</i> ) to choose caliphs to lead Islam	Support familial succession, Muhammad's cousin Ali and Imams are rightful leaders of Islam
Political Stability	Tradition of <i>shura</i> stresses consensus and builds support for leadership	<p>Minority status within Islam and tradition of martyrdom</p> <p>Support for radical action to bolster Shia political and religious power</p>
<i>Tawhid</i>	<p>Succession through Muhammad's appointment of Abu Bakr results in worship only of Allah and Muhammad (accuse Shia of Imam worship)</p> <p>Divine revelation ended with Muhammad; no belief in the coming of the Mahdi (i.e., 12<sup>th</sup> Imam)</p>	<p>Succession through family of Muhammad legitimizes the Imams' authority</p> <p>As a result the martyred Imams Ali, Hussayn, and Mahdi are venerated, and the anticipated return of the 12<sup>th</sup> Imam (Mahdi) has yet to materialize</p> <p>Coming of the Mahdi may bring about the Apocalypse</p>
Governing History	Majority status and Western alliances ensured control over governing institutions	<p>Minority status left Shia Muslims with little state power until Safavid dynasty established the Shi'ite theology as the state religion in Persia/Iran</p> <p>Shia political power enhanced by non-state organizations (e.g., Hezbollah, Iraqi militias)</p>

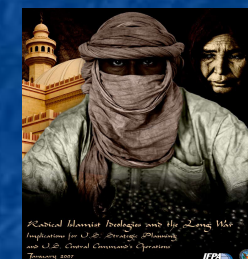
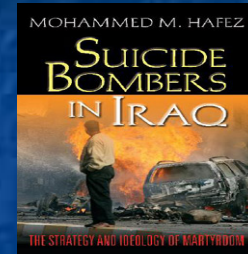
# RECOMMENDED READING

Mohammed Hafez, *Suicide Bombers in Iraq* (July 2007)

Combating Terrorism Center at West Point, "Militant Ideology Atlas," November 2006.

Radical Islamist Ideologies and the Long War - Implications for U.S. Strategic Planning and U.S. Central Command's Operations, January 2007

A [brief chronology](#) of Islam, courtesy of ISL Software, makers of the WinAlim Islamic database.







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We are streaming the Personnel Recovery Video-Chain Teaching Program video from BCKS. [Click here to view the Streaming version.](#)

NOTE: This does not stream in Windows Media Player version 11. If you can roll back to 10, it is fine. If you MUST download the 264MB file do it here: [ChainTeaching Download \(264MB\)](#)

The Chain Teaching Program is also available for ordering through Defense Visual Information (DAVIS/DIVITS)

#### About BCKS

- BCKS Contacts (updated 13 Mar 07)
- BCKS Mission & Objectives
- BCKS Video Introduction-High Bandwidth
- BCKS Video Introduction-Low Bandwidth
- Contact Web Team
- Download a BCKS Flyer
- Report Broken Link
- Video Blog

#### Links for our Customers

- English-Arabic Translated FMs
- CAC Drivers and Active Card Gold Download
- CAC on a MAC
- Combat Studies Institute
- StrykerNet Home Page
- TRADOC DCSINT-Threats Web Site

#### The Foundations of Army Knowledge Management

View these videos to learn about the Foundations of Army Knowledge Management

Done Internet



## OUR BCKS HOMEPAGE

<https://bcks.army.mil/secure/default.aspx> BCKS home, <https://dcsint-threats.leavenworth.army.mil/default.aspx> direct link



## TRADOC DCSINT THREATS

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- Handbooks
- Video Exploitation (VEX)
- OIF Attack Database
- Terrorism
- Operation Iraqi Freedom
- Operation Enduring Freedom
- OEAs
- COE
- TRADOC Schools & Centers
- Sites

**Purpose**

Welcome to the Threats, ADCSINT TRADOC home page. We are proud to offer relevant and quality training support products in the folder you will have to "log in" three times or press "cancel" three times for the document to open to download. This is an ongoing issue to be

- OIF
  - OIF OE Assessment
  - OIF Insurgent Products **UPDATED 24 Jan 07**
  - OIF Maps & Other Resources
- OEF
  - OEF OE Assessment
  - OEF Insurgent Products
  - OEF Maps and Other Resources
- Video Exploitation (VEX)
  - OIF VEX Collection **Updates in various folders Jan 2007**

1. Insurgent Group Target Folders (Group Profile, Statements, Videos)
2. Training Support Folders (Key Example Videos by Attack Type)

- OEF VEX Collection
- OIF Attack Database
- Terrorism
- Handbooks **UPDATED Handbook NR 6 27 NOV 2006**
- Contemporary Operating Environment (COE)
- North Korea OE Assessment
- TRADOC Schools & Centers
- Site Links