



Who are the Ibadites?

Prepared by:

Nasser bin Matar Al-Masqari



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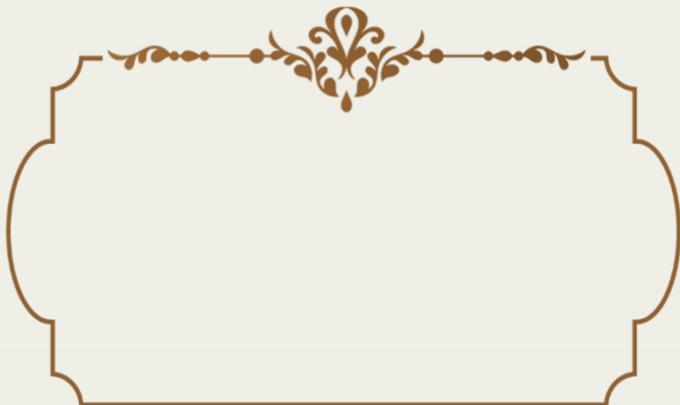


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Dedication





Introduction

In the name of Allah, the most gracious, the most merciful.

Praise be to Allah, lord of the worlds, and prayers and peace be upon our master Muhammad, his family and all of his companions.

These are a few pages in which I briefly explained the adherence of the Ibadites to the teachings of Islam in politics, belief and dealing, with evidence from the Qur'an, Sunnah and reality to make the reader aware.

I ask Allah that this work will benefit the students of knowledge and may He grant us His support.

Nasser Al Maskari





Ibadite Sect Origins

The Ibadite sect arose in the first century A.H. It is the oldest Islamic sect at all. Their imam is Imam Jabir bin Zaid, born in 22 A.H, and he died in 96 A.H according to the most likely sayings, whereas the imam of the oldest of the Sunni sects, Imam Abu Hanifa, was born in 80 A.H.

Imam Jaber was contemporaneous with many of the companions of the Prophet and took knowledge from them. He lived at the same time of seventy people of Badr, but he took his most knowledge from Abdullah bin Abbas and the mother of the believers Aisha, may Allah be pleased with them. This is an advantage to the Ibadite sect, as it took knowledge from its pure source; the companions of the Messenger of Allah, may Allah bless him and grant him peace. Imam Jaber was known for his vast knowledge to the extent that Ibn Abbas said about him: "Ask Jabir bin Zaid, for if the people of the East and the West asked him, his knowledge will suffice them."



Who are the Ibadites?



The image of the Ibadite sect was crystallized at the hands of Abu Ubaidah Muslim bin Abi Karima. The leadership of the Ibadites ended to him as he taught men of thought and religion from various Islamic countries known as the bearers of knowledge in Oman, Morocco and Yemen. Their efforts resulted in the establishment of the caliphate on the rightly-guided approach in those countries.

There are those who claim that Imam Jabir disavowed the Ibadites, but the reality belies that as the students of Imam Jaber bin Zaid are the leaders of the Ibadites and their imams later, as well as the views of Imam Jabir bin Zaid in various fields are approved by them.

They call themselves People of Truth and Righteousness. As for the Ibadite name, Umayyah Caliphs named them after Abdullah bin Ibadh At-Tamimi, because he was a defender of them and a clarifier of their thoughts. And perhaps the Umayyah Caliphs did not want their lineage to Imam Jaber, because naming the ibadite sect after an imam of knowledge the size of Jabir bin Zaid pushes them to





fall under its banner, and this is what the Umayyah Caliphs did not want.

Books of Islamic Sects

Most of the writers of the sects did not tell the truth in their writings, nor did they investigate it, for this reason they did not write anything real, at least about the Ibadites. In their view, the Ibadites are a stray sect that should be thrown into a remote place, and for that they did not bother to search for Ibadite sources to know who they are and how much they adhere to Islamic principles.

Rather, they were satisfied with gathering inaccurate gossips from here and there such as: “Some people said” ... And “some said that” .. “And it was narrated to us about them that we did not verify” and “it was said about them that they were” as what Abu Al-Hasan Al-Ashaa’ri did for example.

And the result is that they came up with sects that they drove like a herd and labeled them with beliefs



Who are the Ibadites?



of polytheism, then they put them under the name of the Ibadites. The Ibadites do not know anything about these sects, and there is no mention of them, nor of their beliefs or their imams in the books of the Ibadites, whether those that were written before the articles' books (Books of Islamic sects) or those that were written after them. The Ibadites repudiated the alleged sects if they existed at all and just as they did repudiate those who linked the Ibadites with the alleged sects.

Because of the unity of belief of these people about the Ibadites, the later took what the former wrote without following the truth from the books of the Ibadites, even though some of them conditioned themselves to take knowledge from Ibadite books, and were followed by those who were led by whims and blinded by fanaticism, except for some of the fair writers for whom we give thanks and appreciation.¹

¹ Whoever wants to know their slander and the response to them, should refer to the book *The Ibadites among the Islamic Sects* by Sheikh Ali Muammar, or my book *The Ibadites in the Field of Truth*



Who are the Ibadites?



However, the reality of the books of Islamic sects was realized by those seeking the truth. Among these is Dr. Abdul-Aziz Salih Al-Hilabi, who said: “We see, on the other hand, that it is never correct to rely on books of sects and articles in studying historical issues, since most of them - if not all - were written in the spirit of prejudice and intolerance, and they lack honesty and scrutiny of the authenticity of what is transmitted, in addition to a lot of exaggerations and contradictions.”²

² Abdullah bin Saba, a study of historical narrations about his role in sedition, p. 57





Sources of Legislation in the Ibadite Sect

The main source of legislation in the Ibadite sect is the Noble Qur'an, and the second is the purified Sunnah of the Prophet, all the books of the Sunnah, such as the Musnad of Imam Ar-Rabee', Bukhari, Muslim, An-Nasa'i and others, are approved by them, and they take what is true and proven. The third source is consensus, and the fourth source is analogy, on the foundations known in the books of fundamentals.

Belief in Ibadite Sect

Faith consists of three essentials: belief, acknowledgment and action.

Faith is not complete without these three, so whoever neglects acting is a sinner but has all the Islamic rights.

Whoever denies what is known from the religion by necessity is a polytheist.





Hypocrisy

The Ibadites consider that hypocrisy is of two types: hypocrisy in creed and it applies to everyone who manifests faith and hides polytheism, and they are the ones concerned with what Allah said in Surat An-Nisa, verse 145: (Indeed, the hypocrites will be in the lowest depths of the Fire) and practical hypocrisy, which is what is meant in the saying of the Prophet - Peace be Upon Him: “Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up:

1. Whenever he is entrusted; he betrays;
 2. Whenever he speaks, he tells a lie;
 3. Whenever he makes a covenant; he proves treacherous;
 4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner”.
- Narrated by Bukhari and Muslim.



Who are the Ibadites?



Reflect: With this clear evidence, we find those who object on Ibadites using this label on those whom the hadith meant.!

Blasphemy Against Allah's Blessings

The Ibadites call the one who commits a major sin a blasphemer, and it does not mean that he is a polytheist, he is still considered a Muslim who has all Islamic rights. This naming was not invented by the Ibadites but was mentioned in the Qur'an and Sunnah.

In the Qur'an, the Almighty says in An-Naml; Verse 40: "This is from the favor of my Lord to test me whether I will be grateful or ungrateful." And in Al-Insan; Verse 3 He says: "Indeed, We guided him to the way, be he grateful or be he ungrateful."

The one who commits a major sin is not a polytheist, and he is not grateful, so his disbelief (or blasphemy) is blasphemy against Allah's blessings.



Who are the Ibadites?



And in the Sunnah, the Prophet says: “Do not revert to disbelief after me by striking (cutting) the neck of one another”. Narrated by Bukhari and Muslim.

Reflect: With this clear evidence from the Qur’an and Sunnah, we find those who object on Ibadites using this naming and take it as an opportunity to tarnish the Ibadite sect, claiming that the Ibadites declare Muslims to be infidels and polytheists, ignoring these texts.





Who are the Ibadites?

They are the heir of the Prophet's covenant and the Rightly-Guided Caliphate, because they built their sect with the values of virtue, the principles of justice, equality and consultation on the basis of Islam that the Rightly-Guided Caliphs followed. The Almighty Allah blessed them with leaders who were established on and followed the path of the Rightly-Guided Caliphs, not on the path of the Umayyah Caliphs. They took the same path that the Prophet's Companions took, and it was approved by the consensus. They were very keen that their steps be on the same path; in word and deed, peace and war, judgment and dealings, this was seen by those who liberated themselves from passion and fanaticism. This is not just a claim, but the reality supports it, as you will know in the next chapter, the Characteristics of the Ibadites.





The Characteristics of Ibadites

They were close to the source of revelation (from Allah), as their imam Jabir bin Zaid, may Allah be pleased with him, took knowledge from the companions of the Messenger of Allah, may Allah bless him and grant him peace. He met with seventy Badri Companions and acquired all their knowledge except the knowledge of “The Sea”: Ibn Abbas.

He is trusted by everyone, and one of the senior Tabi’ in scholars (Scholars who did not see the Prophet but were taught by the Companions of the Prophet) and one of the leaders who are referred to in the interpretation of the Noble Qur’an.

It is the sect that established the Islamic caliphate, establishing the law of Allah in His land wherever this sect is found. The principle of Shura stipulated in the Qur’an in the Almighty’s saying in Ash-Shura, Verse 38: (And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves) and was applied



Who are the Ibadites?



by the Companions, may Allah be pleased with them, in electing caliphs through the consensus of the people in authority, and that the caliph should be from the righteous believers, only the Ibadites preserved it. This is very clear as tens of imams in Oman were elected this way along 12 centuries starting from the second century A.H. Imams were also elected in Yemen and Morocco the same way. Non-Ibadites testified that the Ibadites followed the rightly-guided caliphs' approach in terms of election, selection, justice and action.

Sheikh Hussein Obaid Ghanem Ghobash says: "The Ibadite movement found its doctrinal and intellectual identity at an early age, and through its preservation of the principle of consultation and the free election of imams, the principle of consensus and agreement, it can be considered and consider itself the true heir of the traditions of the system of the rightly-guided Caliphs (11-40) A.H. Especially the first period of it, the period of Abu Bakr and Omar Ibn Al-Khattab³. The Caliphate State is this ideal and exemplary period of

³ (Islamic Democratic Amman, p. 51) Quoted from Al-Istibdad p. 275



Who are the Ibadites?



the Islamic state after the death of the Messenger (Peace be Upon Him). This period represents the only Islamic reference for the Ibadites, from which the Ibadite movement derived its vision, legitimacy, principles and constitutional laws, and all of that in the way to establish the Islamic state and society through the establishment of the Imamate system."⁴

Sheikh Bin Ashour says about the Ibadite sect, “and with that it has continued to exist until today, and it is established as the purest manifestation of Islam, deriving its immortality from the strength of its origins and the flexibility of its branches.”

If you are in doubt about what I said, go back to the biography of the Ibadite imams in the East and the West, and you will find, Allah willing, piety and consultation, not dancing, drinking, domination and wasting money for praises, as is the case with those whom some call caliphs.

⁴ Hussein Obaid Ghobash Oman and Islamic Democracy on p. 11





Their Commitment to Honesty

They are the most distant people from lying in general and about the Messenger of Allah, peace and blessings be upon him, in particular. You will not find a single hadith that was fabricated by an Ibadite, just as their disagreement with the other sects did not cause them to lie about them in compliance with the Almighty's saying: "O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is acquainted with what you do." Al-Maidah, Verse 8.

Their opponents have testified of their sincerity. Ibn Taymiyyah said: "The Kharijites are among the greatest people in prayer, fasting and reciting the Qur'an, and they have armies and soldiers, and they are religious inwardly and outwardly devout to the religion of Islam."⁵.

⁵ Ibn Taymiyyah Minhaj As-Sunnah vol.3 p.38





He also said: “They are not those who deliberately lie. Rather, they are known for their truthfulness, until it is said that their hadith is among the most sound hadiths.”⁶ However, we do not agree with being called (Kharijites) as this is a confusion between us (Ibadites) and the (Kharijites).

He also said: We cannot accuse them of lying, because we tried them and found them seeking truth for them and against them.”⁷ Dr. Mustafa As-Siba’ei says, “I did not find a hadith that was fabricated by a Kharijite, and I searched a lot in the books of fabricated hadiths, and I did not find a Kharijite that was considered of liars and fabricators.”⁸

Ahmed Amin said: “They do not like lies and do not like sins, so they were, as Al-Mubarrad said: The Kharijites of all kinds repudiate the liar and those who commit an apparent sin.”⁹ (And as I said, we do not agree with them on this label).

⁶ Same reference, part 1, p. 68

⁷ Ad-Dhahabi Al-Muntaqa min Minhaj Al-Itidal pg. 480

⁸ As-Siba’ei Sunnah and Its Place in Legislation, p. 81

⁹ Duha Al-Islam, Volume 3, Pg. 342, The Egyptian Renaissance Library.





Distancing Themselves from the Blood of Muslims

The Ibadites are far from the blood of Muslims, and this is an approach we the Ibadites have followed since the inception of the sect. Our early Ibadites refused to be drawn into the call of the Kharijites to fight Muslims, and that is why they called them Al-Qa'adah. When Abu Hamza went to Tai'f, its men fled, thinking that the Ibadites had come to shed blood, as was the custom in the wars of the Umayyah Caliphs, and they left the women. The women did not find anything from Abu Hamzah's soldiers but righteousness and charity, and the caller of Abu Hamza called out for four days: People are safe, except for those who fight us.¹⁰

If they are compelled to fight, they do not start it until their opponent begins and after the means of peace have been exhausted.

¹⁰ Ansab Al-Ashraf, part 3, p. 237, as well as in the Comprehensive Library.



Who are the Ibadites?



History does not record that they attacked anyone; They did not attack any country even though they were powerful to do so. The Ya'aribah state, which ruled Oman between 1624-1744 A.D., was able to expel the Portuguese invaders from the country, the Gulf and East Africa.

Imam Ahmed bin Said was able to repel the Persian invasion that the country was subjected to, in the period between 1737-1744 A.D., and had great credit for repelling the Persian forces in Iraq. The Turkish High Gate requested him to repel the Persian attack, and he did as he sent his son Hilal in a large fleet, cutting the iron chains with which the Persians closed the waterways, and the Persian forces were defeated after a fierce battle and they turned away. This was clear evidence of their strength but they are bound by the teachings of Islam, which forbids aggression.

If they go out to fight, they will not go out to seek a kingship or take revenge, but rather in response to the call of truth and justice, as the Messenger (Peace and Blessings be Upon Him) and his rightly-guided caliphs did, and their history in that is clear.



Who are the Ibadites?



We find that the positions that the Ibadites have taken throughout history are positions of honor and glory that the Almighty wanted them to be the title of glories on the forehead of eternity.

When the safe sanctuary of Allah was attacked and the Kaa'ba was thrown by the Umayyahs with catapults, the Ibadites revolted against those mighty tyrants.

When the honor of the daughters of the Companions and the followers in the City of the Prophet, peace be upon him, was violated by the army of Yazid, the blood of the Ibadites erupted in order to purify it from the abomination of tyrants and villains.

When the sanctities of Muslims in Kairouan were insulted, the Ibadites were not satisfied until they lifted the grievance and injustice from the shoulders of the Muslims.

When the honor of the Muslim women in the island of Socotra was violated by the Christians, the Ibadite





armies and their battalions raced, defying the rough waves of the seas in order to defend the sanctities of Muslims and discipline the enemies of Allah.¹¹

Far from Taking the Money of Muslims

Whether it is in war or otherwise, they do not allow taking spoils from Muslims, as stated in their books.

When Abdullah bin Yahya, the first Ibadite imam in Yemen, entered Sana'a, he collected the treasuries and the money, that the Umayyah agents had unjustly collected from the Muslims, and divided them among the people of Sana'a, and neither he nor those with him took anything from them, even though they were in dire need of money.

Abu Al-Khattab Al-Ma'afari, who held the imamate in 140 A.H., established the balance of equity and justice

¹¹ Ibadites: History of Glory and The Glory of History



Who are the Ibadites?



among the people. When a woman from the people of Kairouan sought his help to rid the country of oppression of the Warfuja Al-Sufriya tribe, he went to rescue her, and he warned his army that no one of them should extend his hand on any of the properties of his opponents because their money is protected with the unification of Allah Almighty, although the Sufriya are legalizing the monotheists' money according to their false belief, but it is not correct that they be treated reciprocally¹² and this is a lesson for those who attach the Ibadites to the Kharijites.

¹² Ibadites in the Procession of History 1/130





Ibadites Relationship with Other Islamic Sects

Ibadites look at their opponents from the people of the Qiblah as their brothers in religion, so everyone who pronounces the two testimonies has the same rights that we have and he is obligated to the same obligations; whether in relation to “the state”; such as justice, repelling injustice on their behalf, protecting oneself, money, and family, participating them in assuming positions and business in the state according to their competencies and qualifications like others, so they become part of the state, or whether what is related to “individuals” such as marriage, inheritance, mosques, praying for the dead Muslims, washing and shrouding them, burial, sacrifices, and cemeteries. These are rights and facilities for all the people of the Qiblah with no regard to their sects. This is our approach, and if something goes against that, then it is an injustice and Ibadite principles are innocent of it.



Who are the Ibadites?



All of this was witnessed by their enemies. This is Ibn Al-Saghir, although he does not hide his enmity to the Ibadites, he admitted the truth and said: “When Abdul-Rahman ibn Rustom was appointed in charge of people’s affairs, he rolled up his sleeves, made his conduct better, and sat in his mosque for the support of the widow and the weak, and he did not fear the blame of the blamer in Allah ...”¹³

And he said: No one from strangers stays with them and does not settle with them, and builds among them, because he sees the prosperity of the country and the good conduct of the imam and his justice in his people, and when you see a house, it was said: This is for the Kufi so-and-so, and this is for the Egyptian so-and-so, and this is for the Qarawi so-and-so, and this is the mosque of the Qarawiyin, and this is the Kufic Mosque.¹⁴

This is about their conduct in Morocco, and about their conduct in Yemen, the professor Mahdi Talib Hashem said about Imam Talib Al-Haqq “and because

¹³ News of the Rustameen Imams by Ibn al-Saghir p.36

¹⁴ Dictionary of Countries, Yaqoot Al-Hamawi, Volume 2, Dar Al-Fikr, Beirut





of these reforms and flexible policy with his enemies, all historians agreed on his good conduct and policy, and we did not find among them anyone who denied his justice as the religious people of Yemen loved him for his adherence to Islamic law.”¹⁵

And their conduct in Oman in the establishment of truth and justice is not hidden.

Far from Causing Strife

Whether they are a minority or a majority, they are far from provoking strife by word or deed. They have established the tolerant thought that calls for unification, lack of fanaticism and disunity wherever they are found, and in all classes of society, and accept the excuse of the wrongdoer.

Their broad-mindedness and openness of heart

¹⁵ Dictionary of countries, Yaqoot Al-Hamawi, part 2, Dar Al-Fikr, Beirut.



Who are the Ibadites?



They follow the truth, taking the hadiths of the Prophet from all the books of the Sunnah, and they quote the sayings of the opponents, especially the imams of the Sunni sects and their senior scholars, and they give preference to any saying they see its evidence is stronger, regardless of who said it, and this is clear in their books.

Their social justice

Citizens of the other Islamic sects under the Ibadite state have all the rights and duties that every Muslim, whether Ibadite or otherwise, deserves, and if something contrary to that happened, it is unjust which Ibadite principles are innocent of it.

Distancing themselves from retaliation and revenge

Despite what the Umayyahs did of injustice, when Abdullah bin Yahya entered Sana'a - and he is the first Ibadite imam in Yemen - he imprisoned Ad-Dahhak bin Zammal, and Ibrahim bin Jabalah bin Makhramah, the workers of Bani Umayyah, collected the treasuries and money, then he sent to Ad-Dahhak and Ibrahim,





and said to them: I imprisoned you for fear for you from the common people, and there is no harm upon you now so stay, if you like, or leave, and they left.¹⁶

And when Imam Abu al-Khattab, seized Tripoli without shedding a drop of blood, gave the ruler of the country the choice between staying in his nation and his brothers in safety, or leaving to his sultan with ease.^{17 18}

Distancing themselves from the Analogy of Allah

They are far from the sayings of the analogists, which described the Lord with the attributes of His creation.

Distancing Themselves from the Refuting Allah's Attributes

They affirm all the attributes of Allah Almighty, and as for their interpretation of what may seem analogy, it is proving Allah's integrity based on the saying of the

¹⁶ The Ibadite Movement in the Arab Mashreq, p. 105-106.

¹⁷ Alaghani p. 236 according to the Comprehensive Library (C 23, p. 234.

¹⁸ Ibadites in the Procession of History, volume one, episode two, first section, pp. 57-58.



Who are the Ibadites?



Allah Almighty: (There is nothing like unto Him, and He is the Hearing, the Seeing.) Ash-Shu'ra, Verse 11, and His saying: (O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy.) Fa'tir, Verse 15.

And they were not alone in it, for this Al-Fakhr Ar-Razi says: All the sects of Islam acknowledge that there is a need for interpretation in some of the apparent text of the Qur'an and hadiths.

Distancing Themselves from Heresies

You do not find a single issue when the Ibadites are not based on evidence, or draw closer to Allah by something that is not permitted by sharee'ah. The Ibadites are limited to receiving from the Noble Qur'an and the purified Sunnah of the Prophet. Any saying that contradicts the Qur'an or the Sunnah has no value to them.

So how is it that they are accused of heresy?



Who are the Ibadites?



Imam Muhammad bin Abdullah Al-Khalili - may Allah have mercy on him - said in Fat'h Al-Jaleel p.193:

“A saying that contradicts the the hadith, throw it on the wall.”

The unity of their sayings in matters of belief, even in contentious issues, in denying seeing Allah, for example, they have one saying, as well as in not coming out of Hellfire and intercession and so on, while you do not find this agreement in the other sects. Although faith is not subject to opinions as the truth is one.

Ibadites Doctrinal Principles

The general principle of the Ibadite faith is the absolute exaltation of the Creator, the Exalted, the Majestic.

Thus, Ibadites believe that there is nothing like Almighty, based on what the Almighty said in Ash-Shu'ra: (There is nothing like unto Him, and He is the Hearing, the Seeing.) Verse 11.



Who are the Ibadites?



All the illusion of simile from the unspecific verses of the noble Qur'an, they refer them to the precise verses, following the saying of the Almighty in Al-Imran: (It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]) Verse 7.

Many of the Qur'anic phrases cannot be interpreted according to their explicit meaning because their interpretation on their apparent meaning leads to an weird contradiction such as in what Allah says in At-Tawbah: (They have forgotten Allah, so He has forgotten them [accordingly]) Verse 67 and His saying in Maryam: (And never is your Lord forgetful) Verse 64. Whoever interprets forgetting as its apparent meaning will prove forgetfulness to Allah in the first and deny it in the second, and His Saying in Fu'ssilat: (Falsehood cannot approach it from before it or from behind it) Verse 42; to interpret it as it appears





requires assuming hands and a back to the Noble Qur'an. Also in Almighty saying in Ta'ha: (brought up under My eye) Verse 39; cannot be interpreted as the apparent text says. Allah also says: (The hand of Allah is over their hands.) Al-Fat'h, Verse 10; interpreting the verse without metaphor requires affirming a real hand for Allah, and for Allah's hand to be above the hands of those who pledge allegiance. This is also applies to Almighty's saying: (Allah has set a seal upon their hearts) Al-Baqarah, Verse 7, and His Saying: (Those - He has decreed within their hearts faith) Al-Mujadilah, Verse 22. Did he take a pen and write it on their hearts? And His saying: (And hold firmly to the rope of Allah all together) Al-Imran Chapter, Verse 103; there is no real tangible cord.

Ibadites Affirm the Attributes of Allah

The Ibadites affirm all the actual and intrinsic attributes of Allah, such as Hearing, Seeing, Powerful, Creator and other attributes, but they say that His intrinsic attributes are not something that exceeds the



Who are the Ibadites?



Self. They are absolute, subjective perfections that are not lacking in an audio or visual apparatus as is the case with His creatures, for Allah's hearing does not depend on sound vibrations transmitted through the ether to an audio apparatus, but rather hears in and of itself. He is all-knowing of all sounds, and He is not distracted by a sound from a sound. He is also not in need of an optical apparatus to be a mediator between Him and the beings in order to be manifested to Him. His sight is all-encompassing, and He is powerful by Himself, not lacking two real hands to create with them.

The Ibadites denial of these physical body parts that are affirmed by the analogists is what made the analogists claim that the Ibadites deny the attributes of Allah, because the analogists affirm parts for Allah, and the Shafi'is, the Malikis, the Hanafis, and Ibn al-Jawzi from the Hanbalis responded to their claims.





Exalting Allah from Partiality in a Place

Ibadites exalt Allah from partiality in a place because He was before the creation of time and place, and He is as He is since. He does not transform or change. It is impossible for any of His creatures to have an effect on Himself, so neither place nor time has an effect on Him.

This is what Imam Abu Idris Al-Shafi'i said: "As in *It'haf As-Sadah Al-Muttaqin* 2/24) where he said: He, the Exalted, was and there was no place, so He created the place, and He is in His eternal attribute as He was before His creation, and this is what most of the scholars of the Islamic nation are agreed upon. The Imam of the Two Holy Mosques said in *Al-Irshad* (p. 58): "The creed of all the people of truth is that Allah, Glory be to Him, is above partiality and being in directions.



Who are the Ibadites?



Ahmad ibn Hajar Al-Asqalani Al-Shafi'i said in *Fat'h Al-Bari* (7/124): "The belief of the forefathers of the nation and the scholars of the Sunnah after them is that Allah is beyond movement, transformation and placement."

This also agreed upon by: Al-Ghazali in his book *Ihya Ulum Al-Din* (C.1/128), Al-Qurtubi in *Al-Jami Li Ahkam Al-Quran* vol.3 p.278), Abu Bakr Al-Baqalani Al-Maliki in *Al-Insaaf*, Al-Nawawi in *Sharh Sahih Muslim* (3/19), Ibn Hajar Al-Asqalani Al-Shafi'i in "*Fat'h Al-Bari*" 6136), Ibn Jama'ah Al-Shafi'i in *l'idah Al-Dalil* (p. 104-105), Ibn Al-Subki in "*It'haf Al-Kainat*, Ibn Ashour in *Al-Tahrir wa Al-Tanweer* and Ibn Al-Jawzi Al-Hanbali:" In *Daf'e Shubah Al Mushabiheen* (p. 85).

Ibn Hajar Al-Haythami in "*Al-Fatwa Al-Haditha*" (p. 144) denies that Imam Ahmad affirmed Allah's being in directions where he said: What spread among those who are attributed to the great hard-working Imam that he believed in Allah's being in directions, is lies, and slander against him.



Who are the Ibadites?



From this point of view, we explain the ascension to the throne as kingship and ownership, not physical sitting or stability. The throne is a place, and Allah does not lack a place. Allah is not in need of a place or anything else as He says: (and Allah is the Free of need) Muhammed, Verse 38.

Allah existed before the existence of the Throne, and it is impossible to say that He became stable on the Throne after He was not like that, because Allah does not change.

And the angels carry the Throne, so if Allah were stable on it, then the holder of the throne would be the carrier of Allah, exalted be Allah, He is above that.

And this is not the saying of the Ibadites themselves only, as it was presented a little while ago that all the Sunnis do not believe in Allah's placement in place except for the analogists.

So think: Is exalting Allah from the lack of space, and that Allah is absolutely in no need for a place which is what the majority of the Muslim nation scholars have





said is heresy?! Is the belief that Allah requires a place for his existence is the real Sunnah?!

Ibadites Exalt Allah from Descent and Movement

The Ibadites deny descent and self-movement from Allah, and they explain the hadith of descent by the descent of Allah's command because Allah Almighty is impossible for conditions to have an effect on Him, and for Him to change from one condition to another as this is one of the characteristics of the creature. Prophet Abraham, peace be upon him, nullified the divinity of the planets, the moon and the sun with their decline, and faced his people with this argument.

And this is not the saying of the Ibadites alone. Ibn Hajar Al-Asqalani attributed in his explanation of the hadith of descent the saying that Allah is not described as descending to the public. He said: "The one who affirmed the direction, and said it is the direction of elevation, used it as evidence, and the majority denied





that, because saying that leads to partiality and Allah is exalted from that¹⁹. He also said, “The ancestors of the nation and the scholars of the Sunnah after them believe that Allah is beyond movement, transformation and placement, and there is nothing like Him²⁰. And it was mentioned that the meaning of the “coming of Allah” is the coming of his command (but [the decree of] Allah came upon them from where they had not expected) Al-Hashr, Verse 2.

Allah mentioned His coming to them, but He did not come to them Himself; His command came to them. Ibn Jarir Al-Tabari said when explaining the verse: Allah’s command came to them.

¹⁹ Fat’h Albari 3/30.

²⁰ Fat’h Albari 7/124.





Allah is Exalted from Illusions

Allah, Blessed and Exalted be He, is not conditioned by illusions, nor limited by thoughts. Man has a great perceptive power, but he can only perceive what he his senses reach and realize. If someone is created blind and you try to bring or show him the colors, it is impossible for him to perceive them; because his senses did not reach or realize them, and the Ibadites do not imagine the image of Allah because of their belief that seeing Allah is impossible. Thus, you do not hear from them someone who says that I saw Him in a dream, or He is a beardless young man, or something like that like what the others say.





Exalting Allah from Being Visually Perceived

Allah Almighty praised Himself in Al-An'am that eyes cannot perceive Him. He says: (Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.) Verse 103. Thus, Allah cannot be seen in this life (Dunia) nor in the afterlife.

If you search in language dictionaries, you will find that "I have perceived it with my sight" means "I have seen it", and the perception of sight does not mean anything but vision.

Allah Almighty said to Moses, peace be upon him: (You will not see Me) Al-A'raf, Verse 143; Allah denied He could be seen. If you follow the verses of the Qur'an, you will find everything that is denied about Allah by any means of negation whatsoever; that negation does not change in this world or in the afterlife, so this cannot differ from what is in the Qur'an in general.



Who are the Ibadites?



As for the verse from Al-Qiama, it means waiting, so we referred it to the precise, the verse of Al-An'am. And the hadith that those who affirm seeing of Allah depend on (You will see your Lord) and claim that it is Mutawatir (Consecutive), they themselves disagree with it. You can refer to the hadith in Sahih Muslim which affirms that seeing Allah is possible for hypocrites, however, those who believe in seeing Allah say it is just possible for true believers only. I asked a question to one of them, who was claiming the hadith to be mutawatir, and I said to him: If it was mutawatir, then why would you disagree with it and say that the hypocrites will not see their Lord as it came in the hadith that you claim to be mutawatir? He did not reply.

Think: The dictionaries say that perceiving the sight is vision and not full perception of the divine being, so denying this perception is a denial of vision. This is what we said, where is the heresy?





Our Belief in The Words of Allah

We describe Allah as speaking, i.e. able to speak, meaning he is not mute. This is a subjective quality that Allah has characterized from eternity.

It is said “a speaker”, and it is meant that He speaks, given that He initiates speech whenever He wills, so He speaks to whomever he wills whenever he wills, as He spoke to Moses, peace be upon him, so this is a description of a verb.

As for the speech He speaks to whomever he wills, it is created because it is the effect of that attribute. For example, Allah’s ability to create is an intrinsic quality, and His creation of creations is an actual attribute, and the creation that He created is a creature.

The scholar Abu Zahra said: And the fact that he created the creation with this ability did not necessitate the ancientness of the creation, so the fact that the Qur’an is spoken by Allah, and is addressed to His Prophet, and He revealed it to him by His power,



Who are the Ibadites?



and in the manner of the words with which He described Himself, it does not require that the Qur'an to be ancient.²¹

And when we say: The Qur'an is created, we do not mean by it the attribute of speech, since there is no evidence to call it Qur'an, or the attribute of knowledge, as these two subjective attributes are undoubtedly ancient, but we are talking about the Qur'an recited in tongues, written in the Mus'haf, since the attributes of Allah are inseparable from Him. And this is the Qur'an, which we said is created; is what is in our hands, and the challenge occurred with this composition, and Allah referred to it by the sign of the present, and He says: (Indeed, this Qur'an guides to that which is most suitable) Al-Isra, Verse 9 so what is present between our hands is the Arabic composition and this is what Allah prevented the unpurified from touching. He said: (None touch it except the purified) Al-Waqi'ah, Verse 79²². Allah has

²¹ Abu Zahra, "Ibn Hanbal His Life and His Time," pg. 52, Dar Al-Fikr Al-Arabi, quoting Burhan Al-Haqq, vol. 3, p. 37

²² The Straight Path in Proving the Old Letter, Ibn Qudamah Al-Maqdisi, p. 25, quoting Burhan Al-Haqq, vol. 3, p. 61.





informed us that it is in the hearts of those who have been given knowledge. He said: (Rather, the Qur'an is distinct verses [preserved] within the breasts (hearts) of those who have been given knowledge) Al-Ankabut, Verse 49. He has informed that it is in the Preserved Slate. He said: (But this is an honored Qur'an, [Inscribed] in a Preserved Slate) Al-Buruj, Verses 21-22. If the Qur'an was Allah's attribute, it would not be separated and placed in a creation of Allah.

Ibn Taymiyyah himself says that there is no essence other than the one present with us, where he said, "The claim of the existence of an essence other than the one that exist outside is a corrupt claim."²³

We have fifteen proofs from the Qur'an that indicate its occurrence, including: It is not impossible for it to perish (And if We willed, We could surely do away with that which We revealed to you) Al-Isra, Verse 86, and the Eternal One is impossible to perish.

²³ Majmoo' Fatwas of Ibn Taymiyyah Volume 12 p. 319



Who are the Ibadites?



And some verses are abrogated (Whenever We abrogate a verse or cause it to be forgotten, We bring one better than it or one equal to it) Al-Baqarah, Verse 106, and the attribute of Allah does not change.

And it is perfected and presented in detail ([This is] a Book whose verses are perfected and then presented in detail) Hud, Verse 1.

And it is revealed (or descended) (believe in what has been revealed to you) Al-Baqarah, Verse 4, and what is descended is transferred from one place to another, which is impossible for the ancient.

And it is connected with time (Then We said to the angels, "Prostrate to Adam") Al-A'raf, Verse 11. How what its occurrence is connected with a time is an eternal?

And it is preserved (Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian) Al-Hij'r, Verse 9, and the attributes of Allah do not need to be preserved by preservers.



Who are the Ibadites?



And it is placed in a creation of Allah. The Almighty said: ([Inscribed] in a Preserved Slate) Al-Buruj, Verses 22. (Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge) Al-Ankabut, Verse 49. So if the Qur'an is an attribute of Allah who is not created, how can the created be mixed with it - and even dominate it?!

Imam Muhammad Abduh said: "The one who says that the recited Qur'an is ancient is worse in state and misguided in belief than every religion that the Qur'an named astray and called to oppose. Believing that Qur'an was created by Allah with no intervene of the humans does not disgrace its honor. Rather, that is the purpose of what the religion calls to believe in, for it is the Sunnah, and it is what the Prophet, may Allah bless him and grant him peace, was upon. Everything that contradicts it is heresy and misguidance."²⁴ (24)

The alteration occurred on the previous books of the Jews and Christians, and if those revelations were

²⁴ Risalat At-Tawheed, p. 66, Dar Ihya al-Ulum, Beirut.





attributes of Allah, they would not have been able to dominate them and make alterations to them.

Apparently, those who say that the Qur'an is ancient have three issues mixed: the fact that the Qur'an is an addition to Allah, so they did not differentiate between Allah's ability to speak and its effect, and that its being present in Allah's knowledge, and that the presence of Allah's names in it.

Ibn Hazm said: "Ahl Al-Sunnah said that the word of Allah Almighty is His knowledge and that it is not created, and this is the saying of Imam Ahmad bin Hanbal and others."²⁵

He also said: The Qur'an is the word of Allah and it is His knowledge. "²⁶ And in the Book of the Sunnah by Al-Khallal, it says (1864) Abu Al-Nadhar Ismail bin Abdullah bin Maymun Al-Ajli told me he said: I heard Abu Abdullah saying: Whoever says that the names of Allah Almighty are created, and that Allah's

²⁵ Al-Fasl fi Al-Milal wa Al-Ahwa'a, vol. 3, p. 4.

²⁶ Previous reference p. 6.





knowledge is created, then he is An infidel”²⁷. All of this does not indicate the ancientness of the revealed words of Allah.

As for adding speech to Allah, it is a matter of adding speech to the one who says it, and it does not mean that it is the same as the ability of Allah to speak, which is a self-perfection that negates muteness.

As for the existence of the Qur’an and other books in the knowledge of Allah does not mean that it is the same as His self-knowledge. Rather, it is known to Allah, for every atom in the universe is in the knowledge of Allah, but the ancientness of the knowledge does not determine the precedence of the known. As Allah Almighty knows about the revealed books from eternity, their quantity, letters and utterances, He also knows the time of their revelation and to whom they will be revealed.

As for the presence of His Names, the Most High, in the Qur’an does not indicate His ancientness, just as it

²⁷ Burhan Al-Haqq, Volume 3, by His Eminence Sheikh Ahmed Al-Khalili, p. 41.





contains His Names, the Most High, there are also the names of His creatures in it. Then, shall we say this is ancient and this is created? In fact they are words written by pens and pronounced with tongues.

Those Who Say the Qur'an is Ancient Destroy Their Sayings

Those who say that the Qur'an is old have destroyed their belief themselves. With their saying that the word of Allah is a sound, they admit that the sound ends, so it cannot remain, let alone its precedence. Rather, Ibn Taymiyyah attributed the corruption of this saying to the majority of the wise, so he said, "The sound's survival cannot be imagined, let alone its ancientness, and he said: So the majority of the wise said to them: This opinion is known to be corrupt by necessity, for the eternity of the voice cannot be imagined, and the claim of the existence of an essence other than what exists outside is a corrupt claim."²⁸ And they demolished the argument they relied upon

²⁸ Majmoo' Fatwas of Ibn Taymiyyah Volume 12 p. 319.



Who are the Ibadites?



in their saying that the word of Allah is ancient as Allah differentiates between creation and command in His saying, the Most High, in Al-A'raf: (Unquestionably, His is the creation and the command) Verse 54. Scholars said the Command is old, and it is the word "Kun" (Be) in His saying in An-Nahl: (Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is.) Verse 40. Ibn Al-Qayyim invalidated this evidence that they relied on by saying: The verses indicate the occurrence of the Command. Allah said: (Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is.) An-Nahl, Verse 40 and His saying: (His command is only when He intends a thing that He says to it, "Be," and it is.) Yasin, Verse 82. If the verb and "أن-أن" are denoting the future, and (نقول-نقول) is a verb denoting the present and the future, and (كن-كن) two letters precedes one another, so what this verse necessitates is what is in the clear minds and instincts. As well His saying: (And when We intend to destroy a city, We command its affluent) Al-Isra, Verse 16; whether the Command





here is an order of formation or an order of legislation, it exists after it was not.²⁹

Allah Does not Break His Promise (or Threat)

Allah, the Blessed and Exalted, is true to His promise and threat. He says in Qaf: (while I had already presented to you the warning, The word will not be changed with Me, and never will I be unjust to the servants.") Verses 28-29.

This is not the saying of the Ibadites alone. Al-Fakhr Al-Razi responds to those who said that Allah's going back on His threat is the generosity of Him when interpreting the Almighty's verse 93 in An-Nisa'a: (But whoever kills a believer intentionally - his recompense is Hell). Saying that means Allah is breaking His threat, and this is an extremely corrupt saying; because the threat is one of the sections of the telling and if it is

²⁹ Al-Sawa'iq Al-Mursala, pg. 429/430, Imam Press 13 Qarqoul Street, Al-Manshiyya, Egypt. See Fatwas of Ibn Taymiyyah, vol. 12, p. 239/240, 1st - Riyadh Press





permissible for Allah to break it, then it is permissible for Him to lie, and this is a great mistake, rather it is close to being infidelity. The wise are unanimously agreed that it is impossible for Allah Almighty to lie, and because if it is permissible for Allah to lie in a threat because breaking a threat is generosity, then why is it not permissible to lie in stories and news for the purpose of interest!? It is known that opening this door leads to distorting and challenging the Qur'an and all of the Shariah.

Repentance is The Basis of Forgiveness

A sin is not forgiven without repentance, Allah said in An-Nisa'a: (Indeed, Allah does not forgive association with Him, but He forgives what is less than that) Verse 48.

In Ta'ha, Allah points out those for whom He wills forgiveness, He said: (But indeed, I am the Perpetual Forgiver of whoever repents and believes and does



Who are the Ibadites?



righteousness and then continues in guidance.) Verse 82. The Qur'an explains itself and confirms this by saying: (and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know, whose - their reward is forgiveness from their Lord) Al-Imran, Verses 135-136. He stipulated for forgiveness not to persist in committing sins (meaning repentance), and He told that the sins that are forgiven without repentance are minor sins only.

Allah Almighty said in An-Nisa'a: (If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise]) Verse 31, and He said: (Those who avoid the major sins and immoralities, only [committing] slight ones) An-Najm, Verse 32.

Despite this, there are those who insist that they are under the will (Allah's will to forgive them), so they can be forgiven even if they insist on sins, even though Allah stipulated that they should not insist.

Think: Allah said: (But indeed, I am the Perpetual Forgiver) so how can we say that a person will be





forgiven if he does not repent? And He said: (and [who] do not persist) so how can we say: He will forgive them even if they persist? And He said: (If you avoid) so how can we say: He will atone for your sins, even if you do not avoid them?!

The Scale

We say that the scale on the Day of Resurrection is not tangible, but rather it is the true and fair separation between the actions of the creatures as per the saying of the Most High: (And the weighing [of deeds] that Day will be the truth) Al-A'raf, Verse 8, and His saying, Glory be to Him, in Al-Anbiya: (And We place the scales of justice for the Day of Resurrection) Verse 47. It is a distinction between good and bad deeds.





Intercession for The Righteous

Our belief is that intercession is for the righteous and repentant, not for those who persist in major sins. Some may object that repentance itself expiates sins, and there is no effect of intercession with it. The answer is that even if repentance is expiation by the grace and mercy of Allah, the repentance of the penitent conduces to the entitlement to the intercession of the Prophet, Peace and Blessing of Allah be Upon Him, as the angels ask forgiveness for those who repent, as the Almighty said: ("Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way) Ghafir, Verse 7.

The evidence for the unworthiness of intercession for the people of major sins are many, including Allah's saying: (And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided) Al-Baqarah, Verse 48. In this verse, Allah has denied the acceptance of intercession from anyone for anyone, and if the intercession of the



Who are the Ibadites?



Prophet, Peace Be Upon Him or someone else, was accepted, this meaning would be contradicted by this text. This is supported by the denial of the recompense of one soul for another, and what followed it from His sayings: (nor will they be aided). If the Prophet, Peace Be Upon Him, intercedes for one of those who commit major sins deserving Allah's punishment, then, a soul would be a recompense for a soul and a supporter of it. This verse, as you can see, proves that intercession will not be accepted on that day, and it is what its sister verse 123 (nor will any intercession benefit it) also proves because benefit is the fruit of acceptance; if intercession is accepted, it will benefit, just as if it is not accepted, it will not benefit anything.

The fact that the discourse in the verse is for the Jews does not mean that what was mentioned in it, of describing that day, does not include others, for they are warned one of a day that would be the same with them and with others. If Jews were the only ones meant here, then, the warning would not include the polytheists and atheists, which is what unanimously disagreed with.



Who are the Ibadites?



If the warning from the evil of that day in the verse was directed at the Jews, then the similar was directed to the believers in His saying, Glory be to Him, who said: (O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers - they are the wrongdoers) Al-Baqarah, Verse 254. The discourse here is for the believers, and this is sufficient evidence of the unworthiness of intercession for the one who commits major sins³⁰ (30).

If warning someone of a matter meant that he is the only one warned against that matter, then this verse would be evidence that the believers would also be the only ones who do not sell, do not have friendship and do not get intercession on that day.

Allah Almighty said: (and they cannot intercede except on behalf of one whom He approves) Al-Anabiya'a, Verse 28, and Allah Almighty does not accept the wrongdoers. And He said: (For the

³⁰ Refer to Jewels of Interpretation (Jawahir A'Tafseer), His Eminence Sheikh Ahmed Al-Khalili, part two.



Who are the Ibadites?



wrongdoers there will be no devoted friend and no intercessor [who is] obeyed) Ghafir, Verse 18, and Injustice (or wrongdoing) is not limited to polytheism. Allah says: (Indeed, those who devour the property of orphans unjustly) An-Nisa'a, Verse 10, and if injustice were confined to polytheism, the non-polytheists would not have entered Hell, because Allah says: (They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided) Al-An'am, Verse 82, and the Messenger of Allah, Peace Be Upon Him, said to his aunt Safiya, and his daughter Fatimah, may Allah be pleased with them both: (O Safiya, (the aunt of Allah's prophet) I cannot save you from Allah (if you disobey Him) O Fatima, the daughter of Muhammad! Ask what you wish from my property, but I cannot save you from Allah (if you disobey Him) narrated by Bukhari and Muslim.

Note: All the evidence for the immortality of the people of major sins confirm the lack of intercession for them.





So how does the Messenger of Allah, Peace Be Upon Him, intercede for someone whom Allah has told us that he will be immortal in Hellfire? How can he intercede for someone who himself has forbade from Paradise? Rather, how can he intercede for the one who said about him himself that he will not smell the scent of Paradise?!

The People of The Hellfire Will Remain Therein Eternally

There has been a lot of vilification and criticism of the Ibadites for advocating the immortality of the people of major sins in Hellfire on social networking sites, especially on Twitter, by misguided advocates of sedition, their imitators and gossipers.

One asks, "How do you say that a monotheist will be immortal in Hell, and there are clear hadiths that every monotheist will come out of Hell?" And another says: You equated him with the polytheist, and he





said: Where did his deeds go? And a third says: You do not believe in the Sunnah, and your statement is nothing but following your scholars.

We respond: This case is not resolved by accusations and the arbitration of reason without referring to the text; we must submit to the text (And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result) An-Nisa'a, Verse 59.

We furthermore say the following:

First, this belief was mentioned by the Qur'an and clarified that it is not based on evidence in Al-Baqarah, Verse 80 (And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?") He replied to those who say that whoever earns a bad deed and does not get rid of it by repentance is immortal in Hellfire: (Yes, whoever earns evil and his sin has encompassed him - those are the companions of the Fire; they will abide therein



Who are the Ibadites?



eternally.) Al-Baqarah, Verse 81. He replied to them that Paradise is not for those who do evil deeds, but for those who do good deeds (But they who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally.) Al-Baqarah, Verse 82.

We also benefit from the verses that:

1. This belief is of Jewish origin, as it appears from the text, and it was mentioned for the purpose of denouncing them and denouncing their misguidance.
2. The denunciation of this belief and that it is not based on a covenant from Allah.
3. It stated that whoever committed a sin that encompassed him - meaning he did not get rid of it by repentance - then he will be eternal in the Fire.

Secondly, the Qur'an states that Allah's mercy in the hereafter is for the righteous only ("My punishment - I afflict with it whom I will, but My mercy encompasses



Who are the Ibadites?



all things." So I will decree it [especially] for those who fear Me) Al-A'raf, Verse 156.

Someone told me that the pious is the one who avoids polytheism. I said this is not said by those who have the slightest knowledge of the teachings of Islam, so the one who accuses unwary chaste women with adultery is cursed, and the one who deals with usury is cursed, and the one who deals with alcohol is cursed, and others, so how is the cursed one is pious?!

And the Messenger, Peace Be Upon Him, forbade Paradise for many of the monotheists who committed major sins, so does that mean that he forbade Paradise for the pious?! Allah says: (That is Paradise, which We give as inheritance to those of Our servants who were fearing of Allah) Maryam, Verse 63, so will he give it as inheritance to those who commit immorality? Will he give it to those who commit immorality?

Third: Allah divided the people into two parts: those who are happy and those who are miserable (As for those who were [destined to be] wretched, they will





be in the Fire. For them therein is [violent] exhaling and inhaling) Hud, Verse 106; (And as for those who were [destined to be] prosperous, they will be in Paradise) Hud, Verse 108. So, did you find in the Qur'an a mention to those who were wretched and then were happy to apply your saying on them (that they will be expelled from Fire)?

Fourth, Allah told that wicked people do not miss the Fire, so He said: (Indeed, the righteous will be in pleasure, And indeed, the wicked will be in Hellfire, They will [enter to] burn therein on the Day of Recompense, And never therefrom will they be absent) Al-Infitar, Verses 13-16. Allah told that the wicked people do not disappear from the fire, so how can it be said that they get out of it? They said they are the wicked polytheists. We said: If the wicked are the polytheists, then the people of major sins are among the righteous, because there is no third section in the verse, is this correct?

Fifth: The criminals will be mortal in the Fire (Indeed, the criminals will be in the punishment of Hell, abiding eternally, It will not be allowed to subside for them,



Who are the Ibadites?



and they, therein, are in despair, And We did not wrong them, but it was they who were the wrongdoers, And they will call, "O Malik, let your Lord put an end to us!" He will say, "Indeed, you will remain.") Al-Zukh'ruf, Verses 47-77.

His Eminence Sheikh Ahmed bin Hamad Al-Khalili - may Allah preserve him - says: "Is there anyone who says that the fornicator who died while insisting on fornication, or one who drinks alcohol, or kills a person, whom Allah has forbidden, unjustly, or eats usury, or insists on committing major sins, is not one of the criminals?!! He means here that they do not deserve intercession.

Sixth: Allah has informed that the people of Paradise will not be burdened with gloom or humiliation (For them who have done good is the best [reward] and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally) Yunus, Verse 66. So, is it possible for them to enter Hellfire, even for a second, and not be afflicted by gloom or humiliation?



Who are the Ibadites?



Seventh: Allah told that those who earn bad deeds have no protector from Allah, and they will remain mortal in the Fire (But they who have earned [blame for] evil doings - the recompense of an evil deed is its equivalent, and humiliation will cover them. They will have from Allah no protector. It will be as if their faces are covered with pieces of the night - so dark [are they]. Those are the companions of the Fire; they will abide therein eternally) Yunus, Verse 27. Are not the people of major sins of those who earned bad deeds?

Eighth: Allah, Glory be to Him, informed us that Paradise is restricted to the righteous, and not to the criminals and the wicked (That is Paradise, which We give as inheritance to those of Our servants who were fearing of Allah) Maryam, Verse 63. Allah Almighty said also: (but the home of the Hereafter is best for those who fear Allah) Al-An'am, Verse 32 and He said: (And the Hereafter with your Lord is for the righteous And the Hereafter with your Lord is for the righteous) Al-Zukhruf, Verse 35. He also indicated that Paradise has been prepared for the righteous in his saying: (And hasten to forgiveness from your Lord and a garden as





wide as the heavens and earth, prepared for the righteous) Al-Im'ran, Verse 133.

The Principle of (No Monotheist Will Perpetuate in Hellfire)

As for the principle on which the Ibadite opponents built their belief that a monotheist will not perpetuate in Hellfire, it is a false principle that contradicts the Qur'an and the Sunnah.

There is a huge amount of evidence from the Qur'an and Sunnah that invalidates the principle on which they built their belief that a monotheist will not perpetuate in Hellfire; that proves the immortality (in Hell) of the perpetrators of major sins (not only those who involve in atheism). I mentioned in my book "Ibadites in The Field of Truth" forty-two proofs, and I am mentioning here some of them to make clear to the honorable reader the invalidity of this principle.

If a monotheist accused chaste women with adultery, will the Messenger of Allah, Peace Be Upon Him,



Who are the Ibadites?



intercede for him and take him out of Fire, and Allah informed about those who commit this sin that they are expelled from His mercy?! He said: (Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment) An-Nur, Verse 23.

If a monotheist intentionally killed a believer, would the Messenger, Peace Be Upon Him, intercede for the killer to get him out of Hellfire, when Allah informed his Messenger that Allah was angry with the killer, cursed him and prepared for him a great punishment?! He said: (But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment) An-Nisa'a, Verse 93. They said: The verse was revealed about an infidel who killed a believer. We said: It is proven in the principles of jurisprudence (Usul Al Fiqh) that the lesson is taken by the generality of the word, not by the specificity of the cause.



Who are the Ibadites?



The transgressor in inheritance is monotheistic, and Allah has decreed his eternity in Hellfire (And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment) An-Nisa'a, Verse 14. How can the Prophet, Peace Be Upon Him, intercede for him to get out of the fire, when Allah has decreed that he will be immortal therein?

The fornicator is monotheistic, and Allah told us that he will be immortal in Hellfire, so he said: (And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty, Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated, Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful) Al-Fur'qan, Verses 68-70.



Who are the Ibadites?



They said: The threat is placed on the one who combines all of these attributes, i.e. the one who associates with Allah another deity and kills the forbidden soul unjustly and commits fornication. We said: Then by this saying, no one will perpetuate in Hellfire because of polytheism until he includes the killing of a forbidden soul unjustly and fornication!

The one who inclines toward wrongdoers people is monotheist, and Allah has told that he has no helper, so will the Messenger, Peace Be Upon Him, help him with his intercession and take him out of Fire? Allah says: (And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped) Hud, Verse 113.

This one who killed himself with an iron tool or with poison, will the Messenger of Allah, Peace Be Upon Him, intercede for him to get him out of Hellfire while he himself said: (He who kills himself with a piece of iron will have his piece of iron in his hand and will be stabbed with it in his belly in the fire of Jahannam forever and ever and he who sips poison and kills



Who are the Ibadites?



himself will have his poison in his hand and sip it forever in the fire of Jahannam), narrated by Bukhari and Muslim and other by way of Abu Huraira.

The one who did not look after his flock is monotheist, so will he obtain the intercession of the Messenger, Peace Be Upon Him, to get out of Fire and enter Paradise when he is the one who said: (Any man whom Allah has given the authority to rule some people and he does not look after them in an honest manner, will never enter Paradise), narrated by Bukhari.

The one who took away the right of a Muslim with his oath, is a monotheist. Does he deserve Paradise by the intercession of the Messenger, Peace Be Upon Him, while he is the one who said: (Allah decrees the (Hell) Fire and forbids Jannah for the one who usurps the rights of a believer by taking a false oath) narrated by Malik, Muslim and Nasa'i.

The alcoholic, the disobedient to his parents and the cuckold are monotheists. Will they enjoy paradise thanks to the intercession of the Messenger, Peace be



Who are the Ibadites?



Upon Him, while he is the one who said: (There are three to whom Allah has forbidden Paradise; one who is addicted to wine, an undutiful son and a cuckold who agrees to his women-folk's adultery), narrated by Ahmed, Al-Bazzar, Al-Hakim and An-Nasa'i.

The one who attributes himself to a father other than his real father, and he knows about it, is a monotheist. Will he obtain the intercession of the Messenger, Peace Be Upon Him, to enjoy Paradise when the Messenger, Peace Be Upon Him, told us that: (He who (falsely) attributes his fatherhood to anyone besides his real father, knowing that he is not his father, will be forbidden to enter Jannah), narrated by Bukhari and Muslim. The prophet, Peace Be Upon Him, says: (Whoever attributes himself to someone other than his father, or (a freed slave) who attributes himself to someone other than his (real) master, upon him will be the curse of Allah, the angles and all the people, and no charge nor equitable exchange will be accepted from him in the Day of Resurrection), narrated by Bukhari and Muslim.



Who are the Ibadites?



Those who torture people unjustly, and the dressed women but appear to be naked, are monotheists. Will the Messenger of Allah, Peace Be Upon Him, intercede for them to be expelled from Fire and enjoy in Paradise, while he himself said, “They will not find the smell of Paradise?”. In Sahih Muslim: Abu Huraira reported Allaha’s Messenger (Peace Be Upon Him) having said that: Two are the types of the denizens of Hell whom I did not see: People having flogs like the tails of the ox with them and they would be beating people, and the women would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads would be like the humps of the bukht camel inclined to one side. They will not enter Paradise and they would not smell its odour whereas it odour be smelt from such and such distance.

The oppressive and tyrant sultan and the person exaggerating in religion are monotheists, so will the Messenger of Allah, peace and blessings be upon him, intercede for them, while he is the one who said: (There are two types of my nation for whom my intercession will not attain: a tyrannical, oppressive



Who are the Ibadites?



sultan, and an exaggerated one in religion who bears witness against them and absolves from them.) Sahih, Al-Tabbarani in Al-Kabir.³²

The one who killed a Mu'ahid soul (a person given protection by a treaty with Muslims) is a monotheist, so will the Messenger of All, Peace Be Upon Him, intercede for him so that he may enjoy paradise while he is the one who said as Abu Hurairah reported: (Indeed, whoever kills a Mu'ahid that has a covenant from Allah and a covenant from His Messenger, Peace Be Upon Him, then he has violated the covenant with Allah and His Messenger, so he shall not smell the fragrance of Paradise; even though its fragrance can be sensed from the distance of seventy autumns) narrated by Al- Tirmidhi and Ibn Majah, and authenticated by Al-Albani.

The woman who asks for divorce without a reason is a monotheist, and the Messenger of Allah told that the scent of Paradise is forbidden for her, so will he intercede for her? Thawban, may Allah be pleased with him, reported: The Messenger of Allah, may Allah bless him and grant him peace, said: (If any woman





asks her husband for divorce without some strong reason, the odour of Paradise will be forbidden for her) authenticated by Al-Albani in Sahih Abu Dawood.

From the foregoing, we find that the Messenger of Allah, Peace Be Upon Him, said about some of the people of major sins: that he is immortal in the fire, and he expressed the immortality of others by saying that they will not enter heaven, and he stressed the expression on the immortality of some of them in Fire and said: heaven is forbidden for them, and he stressed more than that, he said: they do not smell the scent of heaven. Some still insist that the Messenger of Allah, Peace Be Upon Him, will intercede for them and they will get out of Hell.

Glory be to Allah, how will the Messenger of Allah intercede for someone to enter Paradise when he himself has forbidden that person from entering Paradise?! Or he said about him that he does not smell the scent of heaven?!!

Despite all this, how can the heart of a Muslim feel assured facing these texts with a flimsy pretext, which



Who are the Ibadites?



is that a sinner will not remain in the Fire eternally unless he makes these major sins permissible, as if Allah does not punish major sins other than polytheism, and nullifies all the threats against other major sins. The Messenger of Allah, Peace Be Upon Him, did not imply that sinners remain in Hellfire eternally by making these sins permissible, but rather by committing them. He did not say that paradise is forbidden for the one who makes alcohol permissible, or for the one who makes disobeys one's parents and other major sins permissible!!

Sayyid Muhammad Rashid Ridha says: The sixth rule is that the reward is for faith and work together, because religion is faith and action, and it is arrogance for someone who belongs to a prophet to think that he will be saved from eternity in Fire just by belonging. And the witness is what Allah told about the Children of Israel about their arrogance in their religion, and it was responded to them so that we would not follow their approach, but we followed their it inch by inch and cubit by cubit confirming what was mentioned in the authentic hadith. We are different from them in that their followers are not all of the Ummah but only





part of it, the preservation of our book, the recording our prophet's Sunnah and the explanation of the argument of the people of knowledge and guidance is valid until the Day of Resurrection (1).

This is nothing but following the wishes of the Jews and the polytheists, as they think that they will be in the Hereafter as they are in this world, and this is as the verse has told: (Paradise is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper) An-Nisa'a, Verse 123.

Fate

Ibadites believe that man is free in his choices and he performs his deeds, for creation is for Allah and choice to perform is for the servant.





Our Prayers

We do in our prayers according to what was agreed upon, so scholars from all Islamic sects unanimously agreed on the validity of the Ibadite prayer without holding, raising, or saying “Amen” after Al-Fatihah. Al-Nawawi said in the explanation of Sahih Muslim: And they are unanimously agreed that nothing of raising is obligatory, and what is well-known among the Malikis is praying without folding hands.

We took our prayers directly from the Companions as our Imam Jaber bin Zaid coexisted with many of the Companions, including seventy Badris, and if he saw them raising or folding hands, he would not have contradicted them in the manner of the prayer, and this was conveyed to us. Furthermore, Omanis converted to Islam in the sixth year of Hijrah, and the Messenger, Peace Be Upon Him, sent them Amr ibn Al-Aas, and there is no doubt that they learned from him the pray as he saw it from the Messenger, Peace Be Upon Him.



Who are the Ibadites?



Ibadites give one tasleema (by which ending the prayer) according to what is narrated by the Mother of the Believers Aisha, Salamah bin Al-Akw'a and Sahl bin Sa'ad, may Allah be pleased with them, according to Al-Tirmidhi, Ibn Majah and Ahmad that the Prophet, peace and blessings of Allah be upon him, used to give one tasleema, and the Muhajirin (the immigrants) used to offer one tasleema. This is the well-known saying among the Ibadites, and the saying of the two tasleemas exists with them as well. Imam Al-Nawawi Al-Shafi'i said that the relied upon scholars are unanimously agreed that only one tasleema is required.

“Completed by the Grace of Allah”



Who are the
Ibadites?

