

	 <p>SUNNI ISLAM Allah (Arabic for God)</p>	<p>SHIA or SHIITE ISLAM Allah (Arabic for God)</p>	<p>IBADI ISLAM Allah (Arabic for God)</p>
Profession of Faith	There is no god except Allah, Muhammad is the messenger of God	There is no god except Allah, Muhammad is the messenger of God, <i>and Ali is his wali (caretaker).</i>	There is no god except Allah, Muhammad is the messenger of God
Sects	Ahlus Sunnah wa l Jamah - believe leadership should be based upon consensus of believers (Umah)	Shi'atu 'Ali = "followers of Ali" - believe leadership should be based on Prophet's bloodline	Abdullah ibn Ibaq al-Tamimi (Ibadism) is considered truer than both Sunni and Shi'a
Practices	1-Shahada (Declaration), 2-Salat – (Prayer five times per day), 3-Zakat (Alms of 2.5%), 4- Saum (Fasting), 5-Hajj - (Pilgrimage)	1-Shahada (Declaration), 2-Salat – (Prayer three times per day), 3-Zakat (Alms of 20%), 4- Saum (Fasting), 5-Hajj - (Pilgrimage), 6- Struggle, 7-Direct others toward good, 8-Direct others from evil, 9-Love those in God's path, 10-Disassociation with non-believers	1-Shahada (Declaration), 2-Salat – (Prayer five times per day), 3-Zakat (Alms of 2.5%), 4- Saum (Fasting), 5-Hajj - (Pilgrimage)...Ibadis, like the Shi'a and the Malikis, pray with their arms down at their sides.
Sacred Texts	Quran (words of Allah); Sira (Mohammed's life) and Hadith collections (words of Mohmd) (There are six Sunni Hadiths - especially those of Bukhari and Muslim)	Quran (words of Allah); Sira (Mohammed's life) and Hadith (words of Muhammad) - (There are four Shiite Hadiths)	Quran (words of Allah); Sira (Mohammed's life) and principal hadith collection accepted by Ibaqis is Musnad al-Rabi' ibn Habib, as rearranged by Abū Yaqūb Yūsuf ibn Ibrāhīm al-Warjilāni.
Holy sites	Mecca, Medina and Jerusalem- Saudi Arabian Holy Sites were destroyed by Wahhabis and the Saudi royal family	Mecca, Medina and Jerusalem. For Shias, the Imam Husayn Shrine, Al Abbas Mosque in Karbala, and Imam Ali Mosque in Najaf are also highly revered.	Mecca, Medina and Jerusalem... And Zanzibar became an important center of Islamic scholarship
Judgement Day	Muslims <u>will</u> see God on the Day of Judgment.	Muslims <u>will not</u> see God on the Day of Judgment... as per Quran 7:143	Muslims <u>will not</u> see God on the Day of Judgment... as per Quran 7:143
Eternity	Sunni belief that Muslims who enter Hell-fire will stay for a fixed amount of time, to purify them of their sins, then enter Paradise. Unbelievers will be in Hell-fire forever.	Whosoever enters Hell-fire, will remain therein forever.	Whosoever enters Hell-fire, will remain therein forever, even kind, pious and good non-Ibadi Muslims will inevitably go to hell in the afterlife!
Infallibility	Muslims believe that Muhammad and other prophets in Islam possessed ismah (infallibility or purity from all sins)	Most Muslims believe that Muhammad and other prophets in Islam possessed ismah (infallibility); Twelver and Ismaili Shia Muslims also attribute the quality to Imams as well as to Fatimah, daughter of Muhammad; Zaidi do not attribute ismah to Imams. 1. Ali ibn Abi Talib 2. Hassan ibn Ali 3. Husayn ibn Ali 4. Ali ibn Husayn 5. Muhammad ibn Ali (12ers)/ 5. Zayd ibn Ali (5ers) 6. Ja'far ibn Muhammad 7. Musa ibn Ja'far 8. Ali ibn Musa 9. Muhammad ibn Ali 10. Ali ibn Muhammad 11. Hasan ibn Ali 12. Muhammad ibn al-Hasan	1. Abu Bakr Siddique 2. Umar ibn al-Khattab Disapprove of Uthman ibn Affan Approve of Ali ibn Abi Talib **note 5. Abdullah ibn Wahb al-Rasibi
Caliphs and Imams	1. Abu Bakr Siddique 2. Umar ibn al-Khattab 3. Uthman ibn Affan 4. Ali ibn Abi Talib <i>many more</i>	1. Ali ibn Abi Talib 2. Hassan ibn Ali 3. Husayn ibn Ali 4. Ali ibn Husayn 5. Muhammad ibn Ali (12ers)/ 5. Zayd ibn Ali (5ers) 6. Ja'far ibn Muhammad 7. Musa ibn Ja'far 8. Ali ibn Musa 9. Muhammad ibn Ali 10. Ali ibn Muhammad 11. Hasan ibn Ali 12. Muhammad ibn al-Hasan	Disapprove of Uthman ibn Affan Approve of Ali ibn Abi Talib **note 5. Abdullah ibn Wahb al-Rasibi
Strife	RIFT BETWEEN SUNNI AND SHIITE : Ali was offered the caliphate by a large number of Muslims of Medina after Uthman's death, but later, upon their insistence, he accepted. Aisha challenged Ali's caliphate under the claim that Ali had been unsuccessful in finding Uthman's murderer. Ali's forces defeated Aisha's rebels, and her rebels were treated with generosity. Ali sent Aisha back to Medina under military escort led by her brother Muhammad ibn Abi Bakr, one of Ali's commanders. Aisha subsequently retired to Medina with no more interference with the affairs of state. Shia still view Aisha negatively due to this rebellion. Today, Shia say that an Imam must be appointed by God; hence, a divinely appointed Imam is sinless since Allah does not grant such position to the sinful. Sunni scholars say that Imam (or Caliph) may be either elected, or nominated by the preceding Caliph, or selected by a committee, hence he might be sinful as he is appointed by other than Allah.	Note: Ibadi approve of the first part of 'Ali's caliphate, and, like Shītas, disapprove of Aisha's rebellion against him and also disapprove of Mu'awiyah's revolt. Ibadi believe the fifth legitimate Caliph was Abdullah ibn Wahb al-Rasibi, but all Caliphs from then onwards are regarded as tyrants	Note: Ibadi approve of the first part of 'Ali's caliphate, and, like Shītas, disapprove of Aisha's rebellion against him and also disapprove of Mu'awiyah's revolt. Ibadi believe the fifth legitimate Caliph was Abdullah ibn Wahb al-Rasibi, but all Caliphs from then onwards are regarded as tyrants

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Articles of faith	<ul style="list-style-type: none"> • Reality of one God • Existence of angels of God • Authority of the books of God • Following the prophets of God • Preparation for and belief in the Day of Judgment • Supremacy of God's will, i.e. belief in predestination good or bad is from God alone 	<ul style="list-style-type: none"> • Monotheism, God is one and unique. • Justice, the concept of moral rightness based on ethics, fairness, and equity, along with the punishment of the breach of said ethics. • Prophethood, the institution by which God sends emissaries, or prophets, to guide mankind. • Leadership, a divine institution which succeeded the institution of Prophethood. Its appointees (imams) are divinely appointed. • Last Judgment, God's final assessment of humanity. 	<p>Three religious obligations:</p> <ol style="list-style-type: none"> 1. <u>Walāyah</u>: friendship and unity with the practicing true believers, and with the Ibadī Imams. 2. <u>Barā'ah</u>: dissociation (but not hostility) towards unbelievers and sinners, and those destined for Hell. 3. <u>Wuqūf</u>: reservation towards those whose status is unclear.
Occultation	<p>Sunnis believe the future Mahdi has not yet arrived on Earth</p>	<p>Twelver Shia Islam believe that a messianic figure, a disappeared Imam known as the Mahdi, will one day return alongside Jesus and fill the world with justice. Twelver Shia Muslims believe that the twelfth imam, Muhammad al-Mahdi is already on Earth, is in occultation and will return at the end of time. <i>Zaidi and Nizari Ismaili, do not believe in Occultation.</i></p>	
Schools of Jurisprudence: Interpreting Islamic law by deriving specific rulings - such as how to pray - is known as fiqh, commonly termed jurisprudence.	<p>Hanafi school of jurisprudence of Iraq, Syria, Lebanon, Bangladesh, Mauritius, Pakistan, India, Afghanistan, Central Asia, the Muslim areas of Southern Russia, the Caucasus, most of the Muslim areas of the Balkans and Turkey and parts of Egypt.</p> <p>The Shafi'i school of jurisprudence is dominant in Yemen, Lower Egypt, Djibouti, Eritrea, Somalia, Sudan, Syria, the Palestinian Territories, Jordan, the North Caucasus, Kurdistan (East Turkey, North West Iran, North Iraq, Northern Syria), Maldives, Malaysia, Brunei Darussalam and Indonesia.</p> <p>Hanbali school of jurisprudence is followed predominantly in the Arabian Peninsula as well as parts of Europe and the Americas.</p> <p>Maliki school of jurisprudence, was adopted by most North African and West African countries such as upper Egypt, Libya, Tunisia, Algeria, Morocco, Senegal, Mali, Nigeria, Mauritania and Sudan along with parts of the Persian Gulf.</p>	<p>Ja'fari school of jurisprudence - Ithna ashariyya, (commonly called "Twelvers") believe that Imams are the spiritual and political successors to Muhammad; [Shia Muslims constitute 55% of Lebanon, over 45% of Yemen, 20-40% of Kuwait, over 20% in Turkey, 10-20% of Pakistan, and 10-19% of Afghanistan's population.]</p> <p>Ismaili ("Sevens") believe Imams are the spiritual and political successors to Muhammad: Ismailis get their name from their acceptance of Isma'il ibn Ja'far as the divinely appointed spiritual successor to Ja'far al-Sadiq, differing from the Twelvers, who accept Musa al-Kadhim, younger brother of Isma'il, as the true Imam.</p> <p>Zaidi ("Fivers") doctrine of Imamah does not presuppose the infallibility of the Imam nor that the Imams receive divine guidance. Zaidis held that Zayd was the rightful successor of the 4th Imam since he led a rebellion against the Umayyads in protest of their tyranny and corruption.</p> <p>Alevis, Alawis and Druze are also considered sects of Shia Islam: the Druze believe al-Hakim to be the incarnation of God and the prophesied Mahdi who would one day return;</p>	<p>Ibadī Muslims are 75% of Oman's population. The principal hadith collection accepted by Ibādīs is Musnad al-Rabī' ibn Ḥabīb, as rearranged by Abū Ya'qūb Yūsuf ibn Ibrāhīm al-Warjilānī. Ibādīs accept as authentic far fewer hadith than do Sunnis, and some hadith accepted by Ibādīs are rejected by Sunnis.</p> <p>KEY QUOTES ON SUICIDE BOMBERS:</p> <ul style="list-style-type: none"> • Sheikh Muhammad Nasiruddin al-Albani said: "We say that suicide operations now, in the present times, all of them are without legislation and all of them are forbidden." • Sheikh Muhammad ibn al Uthaymeen said: "...as for what some people do regarding activities of suicide, tying explosives to themselves and then approaching Unbelievers and detonating them amongst them, then this is a case of suicide, and Allaah's refuge is sought. So whoever commits suicide then he will be consigned eternally to Hell-Fire, remaining there forever, as occurs in the hadeeth of the Prophet. So what we hold is that those people who perform these suicide (bombings) have wrongfully committed suicide, and that this necessitates entry into Hell-Fire, and Allah's refuge is sought and that this person is not a martyr (shaheed)." • Sheikh Abd al-Aziz ibn Abd Allah ibn Baaz said: "...such an act is never correct because it is a form of killing oneself and Allāh says: And do not kill yourselves." [Sūrah al-Nisā 4:29]
SUFI			

Sufism is the name for the inner or esoteric dimension of Islam. Sufi orders generally preach to deny oneself and to destroy the ego-self (nafs) and its worldly desires. The Amman Message in July 2006, specifically recognized the validity of Sufism as a part of Islam. Sufi mysticism is perceived as a peaceful and apolitical form of Islam. Please Note: **SUFI** is not **SALAFI**. **Salafism** has become associated with literalist, strict and puritanical approaches to Islam. Salafists are often opposed to Sufis. See: www.al-islam.org/