

## Ibadism Theology

### Origin, development and influence

Historians of Islam theology said that problems of faith and destiny were at the beginning of origin. However, this conclusion is not enough to explain emergence of this science, also is not enough to explain its developments, including the majority of different trends within Islam in matters of faith and its related issues.

Others said that "completing" these reasons requires being related to its political condition. Al-Shahrastani (- 548 AH) said: "In Islam; no sword was not drawn as in case of Imamate". Apparent foundation of "Muslim groups" as they called themselves under the slogan "No rule but to Allah" reflects linking of political system to religion. However, this "completion" is not enough if we noticed the name of "Muslim groups" which means being concerned with unity, interpretation and rational trend that appeared in doctrinal trends since an early period of time.

Thus, we see that a lot of ambiguous aspects surrounding origins of the group or the first groups of the Court, as stated in the early developments in their science of belief. There are three vitally important things; **First:** the great influence and knitting (not clash) between them and Al Mutazila (they are the first verbal groups in Islam) and certainly they have a prominent influence on matters of belief and interpretation over the subsequent centuries. **Second:** association between doctrine, jurisprudence or jurisprudence thinking for Ibadis, which lead to a wealthy production of jurisprudence through eras. Perhaps, among the vitality of jurisprudence

reasons (vital doctrinal aspect) is the success of Ibadis in establishing countries since Hijri second century in East and West. **Third:** Ibadis wide spread in East, West, Indian Ocean and Mediterranean Sea.

All these issues, particularly those related to doctrinal and intellectual trends; subject matter of conference research which was held in (Naples or etc.); are within a series of conferences for Ibadis in specialized sections of world famous universities. In this conference, senior scholars of Ibadis and Islamic theology, and diligent young from West, Arab World and Islam have participated. Among the research providers, there were interested specialists from Sultanate of Oman, Tunisia and Algeria.

When we started thinking about Ibadis conferences at the global level five or six years ago, we have not considered dimensions of interest in oriental, historical and strategic studies. We have discovered that the older generation of people interested is the third, and that there is a fourth generation that appears in the beginning of the twenty first century. This generation holds other questions and approaches, with participation of young researchers, and others with whom we held relations through seminars of jurisprudence, tolerance/understanding magazine, and cultural seasons and visits. Innovation was clearly demonstrated in conference of doctrine and Islamic theology. I heard two years ago some lectures, but when I re-read for presentation, I recognize the new and the old, erase vagueness, and discover amazing matters in Ibadis theology after the fifth and sixth centuries of migration. No doubt this is due to new methods and approaches, and the more texts that we knew about, as well as courage of

senior scholars, their vitality and continuity to pursue new and advanced things.

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