

THE HISTORY OF THE EMERGENCE OF SHIISM AND ITS MAIN DOGMATIC VIEWS

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Annotation: *The article discusses the emergence, formation, and distinctive features of Shiism as one of the directions in Islam. Shiism, which emerged fourteen centuries ago as a major branch of Islam, manifested itself only as a political movement without differences and ideological views, a process of splitting into several movements and sects over the centuries due to the different views of its supporters, and most of the movements and sects that emerged described the process deviations of religious views from Islamic beliefs and the formation of a unique religious movement under the influence of other religious beliefs.*

Keywords: *Shia, rafizia, sunni, imamate, divine, taqiya, revelation, muslims, madhhab, muarrih, aqeedah, hadith*

INTRODUCTION

Currently, Muslims are divided into two groups - Sunnis and Shiites - who have the same approach to the main doctrinal issues but have different views on some Sharia and religio-political issues. Today, more than 90 percent of the Muslim population in the world are Sunnis, and the rest are Shiites. In turn, these directions are divided into sects that have arisen based on different approaches to religious issues.

As a result of the political and ideological debates and ideological differences that started from the first periods of the history of Islam, different currents and directions began to appear. One of the most important of them is the Shia current, in the last quarter of the first century of the Hijri, the first Shia views appeared, and in particular, ideas such as Imamate, Mahdiyyah, Rajat¹²⁶ began to take shape gradually. These views were especially widespread among non-Arab Mawalis¹²⁷. These ideas were associated with the lineage of Ali ibn Abu Talib in the second century A.H. and manifested as Shiism in the combination of some views belonging to the old Sassanid culture. In the later period of these historical processes, the term "Shia" expressed the meaning of "groups arguing that after the death of Rasulullah (pbuh), the head of state should be transferred to Ali and his descendants."

MATERIAL AND METHODS

¹²⁶ Raj'at is the belief that the Shi'a Imams will return to rule in the end times in return for their forfeited rights during their lifetime.

¹²⁷ The term Mawali is used to refer to the population who come to Mecca for various reasons during the Hajj seasons and take the protection of a clan of the Quraysh tribe.

After the Shiite Muhammad (pbuh), Ali ibn Abu Talib became the imam by will by the text (Qur'an and hadith), and in this case, the imam belongs to Ali ibn Abu Talib and his descendants. It is believed that a person who is supposed to be a Muslim can be removed from the hands of "Ahli Bayt" only when he is forced to renounce Imamate through taqiyyah¹²⁸. According to their belief, the choice and appointment of an imam cannot be left to the discretion of the people, they interpret that leaving such an important issue as the choice of an imam to the discretion of the prophets is tantamount to neglecting the divine [6:144-146].

Shias "supported Ali ibn Talib, believed that Ali ibn Talib was the highest of people after the Prophet, Ali ibn Talib was appointed Imam and Caliph by the Prophet (pbuh), the appointment of Imams after Ali ibn Talib and his descendants openly or those who accept the testament through a secret text, imams are protected from major and minor sins (innocent) and are awarded special knowledge" - recognize themselves as a community formed based on ideas.

RESULTS

Shi'ism was not a premeditated, planned movement or sect, but formed gradually as a result of political bias in opposition to the opposition. In the early days, Shiism was only a political choice and had no sectarian character. The rule led by Ali and his son Hasan is not the current form of Shiism, but a direction formed under the influence of subsequent historical processes, in particular, the incident of Karbala.

Different opinions have been expressed about the emergence of Shiism, and Irfan Abduhamid explains it in his book "Dirosat fi-l-firak wa-l-aqeed al-Islamiya" divided into seven stages [5:12-15].

1. The Shiite Prophet (pbuh) during his lifetime;
2. In the period after the death of the Prophet (pbuh);
3. After the death of Usman ibn Affan;
4. After the battle of Siffin and Jamal;
5. After the killing of Ali (r.a.);
6. After the tragedy of Karbala;
7. The formation of the Shia faith in the first century of the Hijri.

The view that Shias existed during the lifetime of the Prophet (s.a.w.) and formed as a separate sect after the death of the Prophet (s.a.w.) is the opinion accepted by most Shias. If we pay attention, we can see that at that time the term "Shia" was initially used in the sense of "follower", and "practitioner" and not in the sense of sect or direction. During the reign of Ali ibn Abu Talib and even his sons Hasan ibn Ali and Husayn ibn Ali, Shiism did not exist as a separate sect.

Orientalist scientist I.P. Petrushevsky believes that Shi'ism as a religious movement began with the killing of Husayn (r.a.) in the battle in 680 and were formed until the

¹²⁸ Taqiyya - hiding one's faith and sect in dangerous places.

Abbasids came to the top of the government, and during this period divisions also began within this movement [4:242].

Shias believe that Ali ibn Abu Talib (r.a.) is the highest of people after Muhammad (s.a.w.) and that his Imamate and status were ordained by Allah and Muhammad (s.a.w.). Among the Shia scholars, Sheikh Mufid (d. 413/1022) says the following about the concept of "Shia": "Tashayyu" means to defend Shia, to be Shia, which means to be attached to a leader with true religious ties by accepting him as having divine status [8:2-3].

DISCUSSION

If we look at the analysis of different approaches to when the direction appeared, while Shi'ism was originally used in the sense of attention to the people of the Bayt, as a result of the incident of Karbala, this view formed the basis of a new direction in Islam. In this respect, Shi'ism initially debated on political issues and later formed its views on doctrinal and jurisprudential issues as well.

Today, there are controversial aspects between Shiites and Sunnis mainly in "imamate", "relation to companions" and "interpretation of some verses in the Holy Qur'an". The most important feature that separates Shias from Ahl al-Sunnah, and the main creed that influenced their separation is the issue of "Imamat", and Shias include "Imamat" as part of their faith. According to them, the imam is the caliph, and the first of these imams is Ali ibn Abu Talib (d. 40/661), and the issue of the imam is considered a continuation of prophethood. Ahl al-Sunnah did not accept the claims of the Shias because they did not provide clear evidence from the Qur'an and the Sunnah about the issue of Imamate.

The Shia Prophet (pbuh) said about Ali ibn Abu Talib at Ghadir Khumm, between Makkah and Madinah: "I am the mawla of whom Ali is also his mawla. O Allah, be the guardian of the one who is his guardian! If you are an enemy to him, be an enemy to him" and interpret this hadith as a sign of Imamate. Shias celebrate this day as Eid until now on the 18th day of Zul Hijjah. They consider this holiday more important than the holidays of sacrifice and Ramadan, and they believe that it was on this day that the Prophet (pbuh) bequeathed the caliphate to Ali ibn Abu Talib.

Even if this incident is mentioned in the books of Sunnis, this hadith is not mentioned in the context of the issue of Imamate. At the same time, the historians of early history such as Ibn Hisham, Tabari, and Ibn Sa'd did not provide complete information about this event. Through the hadith mentioned above, the Shiites explain that Ali ibn Abu Talib has a will from Muhammad (pbuh). However, the scholars of the Ahl al-Sunnah wal community considered the hadith they quoted to be weak. According to Shia belief, Ali ibn Abu Talib is the main claimant to the caliphate, and most Shias consider the caliphate of Abu Bakr Siddiq, Umar ibn Khattab, and Uthman ibn Affan invalid. Extremist Shia sects discredit the three caliphs before Ali ibn Abu Talib.

ACKNOWLEDGEMENT

By the 8th century, Shi'ism lost its unity and split into several sects. One of the medieval scholars, Abul Qahir al-Baghdadi (d. 429/1038) divided the Shiites under the name of "Rofiziya" into four main groups, i.e. "Zaydiya", "Imamiya", "Kaysonia" and "Ghulot" directions [2:21-23]. Shahrastani (d. 548/1153) divided Shiism into five groups: "Kaysonia", "Zaydiya", "Imamiya", "Ghulot" and "Ismailiyya". [6:150-165].

Currently, in the Uzbek-language literature published in recent years, Shia movements are mainly divided into the "Gholi Shias" ("exaggerators") and "Moderate Shias" groups. If we look at the origin of the word "Gholi", this word is a plural noun from the root "guluw", which in the dictionary means "those who exceed the limit" or "those who exceed the norm". Scholars who have written works on the history of Sunnism and Shiism, usually interpret the term "Ghali" as a category that has gone too far in the issue of Imamate. One of the Shia scholars, Sheikh Mufid "Ghali" considers himself a Muslim and cites Ali ibn Abu Talib and his descendants as a category of divinity or prophethood¹²⁹. Shahrastani calls the category of Shiites who have gone too far in the matter of Imamate and who equate Imams with Allah, "Ghali"[6:173].

Since the 7th century, the Ghali Shiites have been called Ghali, meaning "exaggerators", for their elevation of Ali to prophethood or divinity. According to their creed, Ali was the prophet, but Gabriel (pbuh) mistakenly brought the revelation to Muhammad (pbuh) and not to him [3:79].

Another group of them elevates Ali to the status of deity. According to them, they claim that the god entered Ali's body and merged with his body. They believe that the divine spirit passed on to Ali ibn Abu Talib after Muhammad (pbuh), and this claim was first made by conspirators such as Abdullah ibn Saba¹³⁰. This idea, which existed in the first religious imaginations and was later widespread in Egypt during the reign of the Pharaoh, comes under the name of the "Hulul"¹³¹ creed in the sources.

According to the belief of Shias, the issue of Imamate is considered a condition of faith, and the person who accepts Imamate and believes in it is recognized as a true Shia-Muslim. At the same time, they emphasize that imams, like prophets, are free from mistakes and sins, and imamate is a continuation of prophethood. Shia imams are the heirs of the prophets and are seen as the inalienable, divine representatives responsible for upholding the Sharia after the prophets. There is a view that the imam has knowledge of all past and future events through inspiration, and only the imam is allowed to interpret the Qur'an [1:34-38].

¹²⁹ <https://islamansiklopedisi.org.tr/galiyye>

¹³⁰ Another historical figure of the Shiites is Abdullah ibn Saba. He was a Yemenite Jew who practiced as an ostensibly Muslim. He made the sanctification of Ahli Bayt a creed. He suggested that the first caliph should be Hazrat Ali, and that the previous three caliphs had done injustice to Hazrat Ali.

¹³¹ Hulul is the merging of God with creation. According to the creed of Ahl al-Sunnah wal-Jamaa, the creed of Khulul is a false creed.

The term "الإمامة" - "Imamat" comes from the Arabic verb "أَمَّ", which means "to stand in front", or "to lead something". After the emergence of the religion of Islam, the word imam began to be used to refer to "one who stands in front of prayer", " or "religious leader". According to Muhammad Shahrastani, this term was used in Islam from the time of the struggle for the government of the Kharijites as a new political force [7:10].

According to some Shia imams, there is an opinion that the verses about Ali ibn Abu Talib and his descendants becoming imams were removed from the Qur'an. Tahreef Kitab Rab al-Arbab in his book, gives the opinion that "some verses were abbreviated and removed from the Qur'an by the Companions". Some moderate Shiites reject such nonsense. Moderate Shiites are mainly divided into three sects, the main difference of which is the number of imams. They are the Jafariyya, Ismailiyyah and Zaydiyyah sects.

CONCLUSION

According to the scientists who conduct scientific research on sects and currents in Islam today, it is emphasized that the first appearance of Shiism was not based on dogmatic issues, but only on political issues. The Shia sect emerged in the 7th century, and later on, after Muhammad (pbuh), Ali ibn Abu Talib is the most rightful person to power, through various interpretations of hadiths and even verses of the Qur'an. Shiism, which arose in the first century of Islam, was divided into several directions and groups as a result of different political and religious views. As a result of the development of the religious views of the currents and sects that have emerged, a situation of deviation from the pure belief of Islam is observed. According to experts, in the process of such division, Shiism may have been influenced by other cultures. From this point of view, studying the original source of the political and religious thinking that appeared in Islamic society, as well as taking into account the period and conditions of its emergence, analyzing and drawing conclusions are important factors in today's modern research.

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