

Shi'ism During Imam Ali's Caliphate

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Muslims' disagreements over caliphacy as well as other fields were dealt with in previous parts in detail. Now in the light of carrying out more precise researches, it is not fair of anyone to deny the existence of the 'Alawites and Quraysh parties in Messenger's time let alone denying it from Saqifa on. al-Duri approves the two parties being present earlier than Saqifa.[152][950]

This political disagreement which, from the very beginning, had a religious root, fomented the religious differences. For example, it was of great importance that initially, some companions considered merely Qur'an as proof.

In other words, not deeming the decrees of prophet as proof and prohibiting people from writing and quoting traditions did influence theology.'Abd al-Rahman Ibn 'Awf's laying it down that caliphate will be turned over to anyone accepting to act according to the conduct of Shiykhs, and Imam's stating that he will act only in accordance with his own individual reasoning, indicate the aggravation of religious differences.

As long as 'Umar was in power, the majority of people, excluding Imam's supporters, believed in rulership.

But when 'Uthman, because of heretical religious deeds, was denied by a large number of companions, the problematic question was it that whose words should people regard as the religion and whom should they imitate.

Imam 'Ali replaced 'Uthman. In the very beginning he was not accepted by the people of Damascus. Little by little, though temporarily, Basra went a different way as well. In Medina proper, though few, some companions balked at obeying or swearing allegiance to Imam.

Apart from political issues, the important case was elucidating the religion especially in the case of differences or novel matters. Here two political and naturally religious parties began to emerge. The first group consisted of those having accepted Imam and deeming it necessary to obey him. The second group, motivated by 'Uthman's oppressedness, didn't accept Imam's leadership and opposed him.

In this regard, Apostates and Deviators had no difference. At this point two terms, religious and political, were coined "'Ali's Shi'a and 'Uthman's Shi'a" were gradually distinguished as respectively "Shi'a or al- Shi'a" and "Uthmani or al-'Uthmaniyya".

Generally "Shi'a" was in opposition to "Uthmani". But this title was not applicable to all individuals. There were some Shi'ite Muslims who were called so merely because they opposed 'Uthman or stood for Imam as the Shi'istically legitimate caliph.

There were also some who regarded Imam as basically appointed by the Messenger and believed in a kind of divine right for his leadership.

Of course this doesn't necessarily mean that they should have refrained to cooperate with the early caliphs. Conditions being so, Imam himself had kept silent for Muslim interests and had repeatedly notified this point. What should be told about 'Uthmanids is that upholding the idea of Imam's illegitimacy, the Umayyads managed to dominate this view over a great part of Muslim community.

But except for Basra, this opinion was not favored in Iraq. By contrast, in every appropriate occasion, the belief in 'Alawi's rightfulness emerged in the field of politics. Hijaz also did not fully surrender to the Umayyads, but tried to maintain another idea, content with Shiykhs. During the first to third century, religious and political changes triggered a great transition in that classification.

Now, the matter related to our discussion is to show that the group known to us as Shi'ite Muslims did believe in 'Ali's divine designation. After swearing allegiance to 'Ali, Khuzayma Ibn Thabit said, "We chose one whom God chose for us." [153][951]

In response to 'Umar who said, "Quraysh refrained from choosing 'Ali because they abominated both prophethood and caliphate being in my family."

Ibn 'Abbas replied, "They abominated what God had sent down." [154][952]

Opposing Mu'awiya, Darimiyya Hajuniyya said, *واليت عليا على حبه المساكين وإعطانه أهل السبيل وفقهه في الدين*, "He loved 'Ali because the Messenger confined the sainthood to him." [155][953]

According to Tabari, once 'Ali returned to Kufa from Siffin and Kharijites parted with him, The Shi'ite Muslims remained with him saying that they are charged with another allegiance, *نحن أولياء من واليت وأعداء من عاديت*, "We are amiable to your friends and opposed to your enemies." [156][954]

According to Iskafi, the majority of people, based on the Book and tradition, and Imam's Shi'ite Muslims, on being amiable to the friends and enemies with the enemies, swore

allegiance to 'Ali.[157][955]

The emphasis on such an allegiance as the second allegiance and its content implies that allegiance-swearers tended toward Shi'a. In the original tradition, the emphasis is put on the allegiance of "'Ali's Shi'a".

Abudhar, passed away at 'Uthman's time, called people toward the People of House and commemorated Prophet's family this way,

﴿ ايها الناس! إن آل محمد هم الأسرة من نوح والآل من إبراهيم والصفوة والسلالة من إسماعيل والعترة الطيبة الهادية من محمد، فأنزلوا آل محمد بمنزلة الرأس من الجسد بل بمنزلة العينين من الرأس فاتهم منكم كالسمااء المرفوعة وكالجبال المنصوبة والشمس الضاحية وكالشجرة الزيتوناة اضاء زيتها وبورك زندها ﴾

The family of Muhammad (S), is the family of Noah and Ibraham and the selected progeny of Isma'il and saint posterity. Regard them as the head attached to body and the eyes attached to head, the high sky, firm mountains, shining sun and olive tree." Added he, "Muhammad (S) is the heir of Adam, other prophets are not superior to him and 'Ali Ibn Abi Talib is the legatee of him and the heir of his knowledge."

Addressing people he said, "If you, the folk astounded after the Prophet had preferred whom God had preferred, deferred whom God had deferred and confined sainthood and heritage to the People of the House, you would have benefited from all blessings." [158][956]

Elsewhere Abudhar has been quoted, "Oh, people! In case of being involved in prospective seditions, resort to Imam 'Ali and the Book. [159][957] When he was to be exiled to Rabad'a and Imam and his children went to see him off, having a look at Imam, Abudhar said, seeing you and your children reminds me of what Prophet told about you and makes me cry. [160][958]

Expressing regret for people not benefiting from Imam while he lives, Salman said, "I swear by God, after him, no one will inform you of the secrets of your Prophet." [71] Quoting the Messenger of God, Miqdad said, "knowing the family of Muhammad (S) is the released from fire, loving his family is the pass from the Path and sainthood of his family is the security from chastisement. [161][959]

'Ammar also narrated a tradition from the Messenger, I advice the one believing in God and admitting me with the guardianship of 'Ali, son of Abi Talib, "Anyone loving 'Ali, loves me and anyone loving me, loves God." [162][960]

There are lots of these quotations from Abudhar, Salman, 'Ammar, Miqdad indicating their Shi'istic beliefs. Abu Hatim Razi puts the definition of "Shi'a" this way, "This is the title of those who loved 'Ali during the Messenger's time, for instance, Salman, Abudhar, Miqdad Ibn Aswad, 'Ammar Ibn Yasir and etc.

Commenting on these four, The Messenger stated, "The Heaven looks forward to four men, Salman, Abudhar, Miqdad and 'Ammar. [163][961]

Describing 'Ali, Umm Sanan, the daughter of Khaythama Ibn Kharasha, composed this,

﴿ قدكنت بعد محمد خلفاً لنا أوصى إليك بنا فكننت وفيها ﴾

"Thou art Muhammad's remainder to us, He made his will to thee about us and thou art the faithful." [164][962]

Inciting 'Ali's troops at Siffin, Umm al-Khayr said,

﴿ هلموا رحمكم الله إلى الإمام العدل والتقي الوفي والصدیق الوصي ﴾

"May God bless thee. Hasten toward the sincere, pious and just successor." [165][963]

The point that Imam 'Ali is regarded by these and many of his companions as "the Successor", shows that they imagined him far beyond a caliph who has gained the caliphacy through public allegiance.

The sources contain lots of poems indicating the use of this comment by Hujr Ibn 'Adi, Ibn Tayyihan, Ibn 'Ijlan and other Shi'ites companions of Imam. [166][964]

Inviting the people to swear allegiance to 'Ali, Malik Ashtar stated, هذا وصي الأوصياء ووارث علم الأنبياء "O people! He is "the successor of the successors" and "The heir of Prophets' knowledge." [167][965]

In Siffin, he composed this,

﴿ من رأى عزة الوصي عليّ إنه في دجى الحنادس نور ﴾

"Everyone knows 'Ali, the chief successor, he is the very man who illuminates dark night." [168][966]

Lamenting over 'Ali's martyrdom, Umm 'Irban said,

﴿ وكنا قبل مقتله بخير نرى مولى رسول الله فينا ﴾

"We had a good life before he was killed because we stayed with the Messenger (S)." [169][967]

A lot of poems composed by the Messenger's companions some of which were 'Ali's supporters, interpret Ghadir tradition as sainthood and leadership. For instance, the poems of Qays Ibn Sa'd Ibn 'Ubada, Hassan Ibn Thabit as well as Imam 'Ali himself. [170][968] Qays

Ibn Sa'd composed this about Ghadir:

وعليّ إمامنا وإمام لسوانا أتى به التنزيل
 يوم قال النبي من كنت مولاه فهذا مولاه خطب جليل
 أن ما قاله النبي على الأمة حتم ما فيه قال وقيل

”Ali is our Imam and everyone's, he is the one who has introduced Qur'an

It was on a great day when the Prophet (S) said, ”Ali is the lord of whomever I am his lord”

What the Prophet (S) said to Umma ends up all babbles” [171][969]

Hassan Ibn Thabit also composed this one about the same,

يناديهم يوم الغدير نبيهم بخم واسمع بالرسول مناديا

فقال له قم يا علي فإني جعلتك من بعدي اماما وهاديا

“Their Prophet called them to obey God at Ghadir Khum, a great herald whose call must be heard

'Ali was told, “O rise up! For I placed thee an Imam after myself.” [172][970]

The combination of these quotations indicates the recognition of 'Ali as an Imam introduced by the Messenger. They regarded Imam's rightfulness in his legation on the part of Messenger and asked the others to follow him as the legatee of the Messenger.

According to Ibn Tawfiq, verily our Imam and guardian, is the legatee of the Messenger.

Ibn 'Izzan used to say, “How possibly can we separate while the guardian is our Imam.” [173][971]

According to Hujr, the son of 'Adi, he is the guardian after the Messenger, and the prophet consented to his being the legatee.[174][972]

A newly converted man called Zadan Farrukh came upon Kharijites on his way. They asked him about 'Ali, he said, “The Commander of the Faithful is the legatee of the Messenger and the lord of mankind”. [175][973]

They killed him. In his well-known letter to Mu'awiya, Muhammad Ibn Abi Bakr mentioned Imam as وارث رسول الله ووصيه “The Heir of the Messenger and his successor.” [176][974]

There is also a poem quoted from 'Ubayda Ibn Samit which is composed during Saqifa. [177][975]

The measures taken by Imam for propagating the idea of “Divine leadership” are among the most important reasons of Shi'istic propagation and its distinction from his caliphate. He himself has composed a poem about the content of Ghadir Tradition, in which he has interpreted the mentioned tradition as indicating the necessity of sainthood over people.

فأوجب لي ولايته عليكم رسول الله يوم غدير خم

“The Messenger (S) deemed his sainthood for you obligatory on the of Ghadir Khum.” [178][976]

In a lengthy letter to Mu'awiya, Imam has explained this issue in detail. The letter contains significant points about Imam's contribution to the propagation of Shi'istic sainthood. Some major parts of the letter are quoted here for its great importance in terms of “Imamate Thought”.

“The Almighty God says, “Obey God and execute the commands of the Messenger as well as Holders of Authority”. This verse addresses us, The People of the House, not you. Then, Qur'an forbade affray and disunity and ordered surrender and unity. You are the folk acknowledging God and his prophet and admitting them. God informed you that” Muhammad (S) is the father of none of your men, he is the God's Messenger and the Seal of The Prophets “and also said, “Retreat if he is killed or dead ” and Mu'awiya, you and your companion retreated, apostatized and broke your pledge to God as well as your allegiance, and all these will not harm God.

Oh, Mu'awiya! don't you know that Imams are from among us not you. God informed you that Holders of Authority must be capable of deducing the knowledge and you must refer to God, his Messenger and Holders of Authority, the bearers of knowledge, in all that you disagree. So anyone keeping his pledge to God, shall find Him faithful to His promise.

We are the family of Ibrahim envied by all and you are those who envy us. There was a party of Banu Isra'il who told their prophet, “Send us a king; we will fight for God's sake.” [179][977] And when God sent Saul as a king for them, they envied him and said, “How can he hold control over us?” [180][978] and deemed themselves more deserving of kingdom.

These all are the past happenings and now we narrate them to you and their interpretation and esoteric exegesis are available to us, and anyone ascribing lies to us will fall into despair. You are typical of that... Let it be known to you that we, the People of House, are the envied family of Ibrahim. We were envied as our fathers were envied before.

The Almighty God said, “The family of Ibrahim, the family of Lot, the family of Jacob, the family of Moses, the family of Aaron and the family of David; we, too, are the family of our prophet, Muhammad (S). “Oh, Mu'awiya, don't you know that Allah says, “The closest people

to Ibrahim are those who follow him as well as this prophet and the believers, God is the believer's patron." [181][979]

We are kins by blood cited in this verse,"The prophet merits more than the believers to themselves and his wives are the mothers of believers and according to the holy Qur'an the genealogical relatives are merited over Muhajirun and Ansar (Helpers)." [182][980]

We are the People of House, God has chosen us "Nabuwwat", prophethood, is ordained to us the Book, wisdom and knowledge belong to us and Ka'ba and Isma'il's House and Ibrahim's abode belong to us. So we deserve sovereignty. Woe is to you Mu'awiya. We are more deserving of Ibrahim, we are his family and the family of 'Imran are more deserving of Him... and the family of Muhammad (S) are more deserving of him...We are the people of house from whom God has removed all impurity.[183][981]

Every prophet has an invitation exclusive to him, his progeny and family and every prophet leaves a testament for his family. Don't you know that Ibrahim gave his last testament to his son Jacob and when Jacob was due to die, he also left a will and Muhammad (S) made a will.This was the tradition of Ibrahim and other prophets and Muhammad (S) followed them by order of God.

The Book is sent down to us and the Messenger has been raised up from among us and the verses have been read to us. We depend on, witness, call to and uphold the Book. Oh, Mu'awiya! Do you seek another God but Allah or another book except Allah's Book? Or another Qibla but Ka'ba, the House of God, home of Isma'il and abode of our father, Ibrahim.

Do you want another religion but that of Ibrahim or another sovereign and commander but God? God has placed this sovereignty and commandership in us. You revealed your animosity toward us, well showed your spite and jealousy and proved that you break your pledge to God and distort his verses as this one revealed to Ibrahim, "God has selected your religion for you." [184][982]

Do you turn away from Ibrahim's religion while God has selected him in this world and he is from among the virtues in the Hereafter. Do you seek another decree but that of Allah? Or another Imam not from our family? The leadership belongs to Ibrahim, his progeny and the believers who follow them and do not turn away from his religion. It was also said, anyone who follows me is from me." [185][983]

Agitated at Imam's calling himself the relative of all prophets, Mu'awiya wrote in response, "Not content with your kinship with the Messenger, now you relate yourself to all the prophets. Beware that Muhammad (S) was one of the prophets raised up for all, he delivered God's messages and had nothing more. Now tell us what is the merit of your kinship and the superiority of your right and where in the Book did you find your name? Wherein is your sovereignty, leadership and superiority mentioned?

Yes, you as well as us, follow the previous Imams and caliphs."

Then he mentioned his being 'Uthman's heir. Repelling him, Imam accused him of animosity toward the prophets and interest in his unbelieving forefathers and added, "Beware that we are the People of Messenger's House. The infidel dislikes us and the believer bears us no grudge. You have denied Muhammad's leadership and regarded him as Messenger not Imam This denial makes you deny the leadership of all prophet's. But we testify that he was both Messenger and Imam and about your denying my kinship with the Messenger and my right, verily our due and right is mentioned in the Holy Book, and God mentions us as having an equal share with the Prophet where he says," A fifth of anything that you acquire as spoils belongs to God, the Messenger and the relatives." [186][984]

And elsewhere is said, "so give the relative his due." [187][985] Don't you see that our due is mentioned with that of God and Messenger and yours is mentioned with the strangers...you deny my leadership and sovereignty. Haven't you seen that in the Book, the almighty God says he has made the family of Ibrahim superior to the world.[188][986] He is God who has exalted us over all mortals. If you can, separate us from Ibrahim, Isma'il, Muhammad (S) and his family, in the Holy Book.[189][987]

The aforesaid letter is quoted by Abu Ishaq Thaqafi, a Shi'ites historian of the third century A.H.(283 A.D.) The belief in "divine leadership" of the Commander of the Faithful is completely obvious in the letter and different deductive aspects of it are outstanding.

The most important part is the relation and link between prophethood, succession, and leadership as a noble course of action in the history of prophets. Mu'awiya's denial of the Messenger's leadership is also remarkable in this letter. Anyhow,in his words, Imam has tried his very best in proving the superiority of "The People of House "over others and having a "divine right."

Proving such a right, Imam considers leadership as an integral part of it, to which the other caliphs are not entitled. There are also some other proofs indicating the Shi'ite thought in works handed down by Imam In a sermon about the People of the House, Imam says, "They

(the descendants of Muhammad) are the trustees of his secret.

Anyone taking refuge to them will be led towards God. They are the center of knowledge about him, the preachers of his religious commandments, the protectors of Qur'an and Sunna, and mountain-like citadels which guard the religion and make the Islam stable, firm and powerful.”[190][988]

Elsewhere he states:

فأين تذهبون وأنى توفكون والأعلام قائمة والآيات واضحة والمنار منصوبة فأين يتاه بكم بل كيف تعمهون وبينكم عترة نبيكم وهم أزمة
“الحق وأعلام الدين وألسنة الصدق فأنزلوهم بأحسن منازل القرآن وردوهم وروود الهيم العطاش

Where are you going and when are you due to return? The landmarks are fixed, beacons are lighted and direction indicators are set up. To what extent are you being misled and confused? The descendants of the holy Prophet (S) are amongst you. They are the reins of right, ensigns of faith and speakers in the language of truth. Place them in the best Qur'anic positions turn to them as thirsty camels gather round water springs.”[191][989]

“We are the tree of prophethood, the centers which receive the messages of God and descending place of blessing angels.

We are mines of knowledge and springs of wisdom. Our friend awaits blessings of God and our enemy awaits punishment and wrath.” [192][990]

Elsewhere it is said, “Muhammad's progeny revives the knowledge and kills the ignorance; you are informed of their knowledge because of their prudence, their appearance out of their inward, and their silence because of their philosophy of expression. They are neither at odds with the gospel truth nor render it wrong.

They are pillars of religion and the shelter that harbor the people; upon their return, the gospel truth re-settled and the credal error, from there, was driven away and cut off with tongue. They knew, learned and applied the religion as they had to, not just lending an ear to it. Religion narrators are legion but its protectors are few in number.”[193][991]

Elsewhere it has been stated, “Beware, when infant, my saint progeny is the most patient and when adult they are the most knowledgeable of all. Beware that we are from among the People of House whose knowledge and decree is rooted in God's knowledge and decree. In case, you follow us, you will be guided through our wisdom and if not, God will have you brought to ruin.”

Elsewhere it goes to say, “They embarked on seas of sedition, adopted heresies and abandoned traditions. The faithful were isolated and wicked liars got loud in declaring their views. We are particular people, companions, the treasures of prophethood and the pearls of prophetic mission.

Houses should be entered through their doors and whoever stepping into the house not through their doors should be called a thief. They are true applications of long Qur'anic verses and treasures of beneficent Allah; Once they speak, they tell naught but the truth and in case they remain quiet, they are not outpaced.”[194][992]

Elsewhere he states this way, “Where are those, who falsely and unjustly deemed themselves and not us as the most knowledgeable. God raised us in position and kept them inferior to us. He has conferred on us the eminence of which he deprived them.

He allowed us the entry to sphere of divine favor from which he dismissed them. With us guidance is to be sought and blindness (of misguidance) is to be changed into brightness. Verily Imams are from among the Quraysh, the tree of which is planted in the family of H?shim. The others do not deserve it nor would others be suitable as heads of affairs.” [195][993]

In these sentences as well as the previously mentioned letter, a kind of prophetic inheritance for transferring the right of leadership is put forth by Imam This is not the inheritance used for transferring the material rights but the one accompanied by executorship, knowledge, wisdom, purity and inerrancy.

This is the culture raised up by Qur'an among prophets and the right Ibrahim wants for his progeny. God says, “The despots never access to my mission.” Despite the key role that “selection” plays, God considers the prophets as each others descendants. Treating it as an ordinary heritage.

The Sunnites accuse the Shi'ite Muslims of having such an idea about leadership while Shi'a approves of the text which is within the framework of divine heritage existing in Qur'anic culture. In a letter indicating his dispute with Quraysh, Imam wrote about his being insistent on caliphacy, “Am I greedy to ask for my inheritance and the right granted to me by the Messenger and God?”[196][994] In this phrase, inheritance and divine right are cited together.

More important is Imam's reference to the Ghadir tradition at the threshold of entering Kufa- After suppressing those who broke their allegiance in the battle of Jamal. As several Sunnites sources specify, The people of Kufa as well as Messenger's companions were

brought together by Imam at the mosque of Kufa and all those who had witnessed and heard the Messenger uttering the Ghadir tradition were asked to stand up and give evidence of that.

A large number, only twelve of which had participated the battle of Badr, bore witness. Referring to this tradition publicly in fact implied his reference to "divine right" on "Sainthood".[197][995] The culture of "Proof" in Qur'an confirms the leading attitude of Imam This concept is applicable only to the Prophet (S) and those chosen by God and resembling them in rank.

Imam has stated, "God never allowed the creation to remain without a prophet deputed by Him or a Book sent down from Him or a binding argument."[198][996]

Elsewhere he said, "Verily the earth is never devoid of those who maintain God's binding argument either openly and reputedly or fearfully and secretly so that God's binding argument and proof should not be rebutted or his signs overlooked."[199][997]

In a letter to the one in charge of collecting alms, Imam included instructions for treating people and telling them, "O servants of God! The vicegerent of God and His caliph sent me to you for collecting God's share in your properties."[200][998]

The comments "The vicegerent of God and His caliph" Imam attributed to himself are totally Shi'ite concepts. Anyhow, having been formed during the caliphate of Imam, this theory constitutes the main identity of Shi'ites thought about Imamate.

During his caliphate, by referring to upcoming incidents entitled "Malahim wa Fitan" in various sermons, he turned out to be a figure not rivaling an ordinary caliph, he foretold the future but not as a political analyst.

The charisma of Imam's personality in the eyes of gnostic and Sufism, was deeply rooted in the conception leading the public to deem him deserving of "sainthood" in its full sense and also in remarks and conducts of him who officially claimed to be omniscient and asked all people to question him before they miss him.[201][999]

At the end of these proofs, it will be proper to mention another important narration. When 'Ayisha was ready to revolt against 'Ali, the Messenger's graceful wife, Umm Salama, tried to stop her going.

'Abd Allah Ibn Zubayr said objectingly, "You harbor old animosity towards the family of Zubayr."

Umm Salama answered, "Do you think people will turn to Talha and your father while 'Ali about whom God said, *علي ولي كل مؤمن ومؤمنة* "Ali is the guardian of all believing men and women" is present.

'Abd Allah said, "We haven't heard him saying such a thing."

Umm Salama replied, "You may have not, but your aunt, 'Ayisha, has."

I myself heard the Messenger saying, *علي خليفتي عليكم في حياتي ومماتي فمن عصاه فقد عصاني* "Alive or dead, I place 'Ali as my caliph to you, so whoever disobeys him, he has disobeyed me." 'Ayisha has also confirmed this.[202][1000]

Based on things mentioned, what should be said about the interpretation of comments written in Nahj al-Balagha on the allegiance of Muhajirun and Ansar is that at that time, the allegiance of these two was the principle behind selecting a caliph, and Imam enjoyed this principle. Facing the opposition of deviators and apostates Imam Ali had to refer to this principle.

With this deduction of Imam lots of people followed him and fought his enemies. There is a poem quoted from one of Imam's adherents who compared his pledge to that of early caliphs to prove his rightfulness and public commitments to him,

له في رقاب الناس عهد وذمة كعهد ابي حفص وعهد ابي بكر

فبايع ولا ترجع علي العقب كافرأ أعينك بالله العزيز من الكفر

"People owe him just as 'Umar and Abu Bakr do. So swear an allegiance and avoid infidelity, do you excuse yourself in atheism!" [203][1001]

But neither Imam considered this as a legitimate way of leadership nor did his close companions who deemed his leadership far beyond the allegiance of Muhajirun and Ansar, accept such a basis. In conclusion, the differences from Saqifa to the martyrdom of Imam have been influential in many of the Islamic thoughts, but related to our discussion are issues concerning ruler ship and caliphate.

Here, a brief conclusion is drawn from the effects these events had on forming of political views. Obviously, as mentioned earlier, in the course of murdering 'Uthman and 'Ali's caliphacy, Shi'ism changed both in quality and quantity.

Previous to this, only a few companions tended towards Shi'a but because of aforesaid reasons it spread in Iraq. This trend is called "'Alawites and Shi'ites". Its full version can be regarded in 'Uthman's rejection and the proof of 'Ali's caliphate. The full version of it

includes 'Ali's Imamate after the Messenger and his superiority over the other caliphs. There has been some controversy over the quality and quantity of some exaggerated trends emerging at that time.[204][1002]

The other trend was called "'Uthmanids". This trend was crystallized during to wars of Jamal and Siffin. The aforesaid course of action came to a dead end in Jamal but its impacts on Basra remained to be seen and the people of that city were reckoned as "'Uthmanids". [205][1003]

The second trend prevailed over Damascus and Iraq during the Umayyads. The Umayyads ruling was the manifestation of 'Uthmanids sect's prevalence. This sect deemed no legitimacy for 'Ali's caliphacy on the pretext of the third caliph being murdered either by 'Ali himself or at his instigation.

They also said not all of the people had approved of him. This has been a common belief among the ancestors of Sunnites who were called the 'Uthmanids. During that period "Shi'ite Muslims" and "'Uthmanids" were opposed to each other. The 'Uthmanids believed that 'Uthman was to replace Mu'awiya in caliphate. Their legitimacy was based on Mu'awiya 's claim to be a relative of 'Uthman and consequently his blood-wit.[206][1004]

Basra and Kufa, tending towards 'Uthmanids and Shi'a respectively, were rivals to each other. The distinction between Shi'ism and 'Uthmani's sect was the interesting point about the battle of Jamal.

The murderer of one of Imam's companions called Zayd Ibn Suhan said he had killed him while he believed in 'Ali.

Opposing 'Ammar he composed this:

﴿ لا تبرح العرصة يا بن اليثربي حتى اقاتلك على دين علي ﴾

"O Yathrib-born! Leave not the battlefield so that I might fight you by relying on 'Ali's religion." [207][1005]

"'Uthman's religion" was coined versus "'Ali's religion". A poet from Damascus, told about the Damascus army:

﴿ ثمانين الف "دين عثمان" دينهم كتاب فيها جبرئيل يقودها ﴾

"80 thousands are those whose religion is that of 'Uthman's, troops who are led by Gabriel." [208][1006]

A poet participating in Siffin, introduced himself this way,

﴿ انا ابن ارباب الملوك عسان والداين اليوم به دين عثمان ﴾

"I am son of king of kings and today I follow 'Uthman's religion." [209][1007]

In a poem Rufa'a Ibn shaddad told,

﴿ انا ابن شداد على "دين علي" لست لعثمان بن اروى بولي ﴾

"I am Ibn Shaddad, a follower of 'Ali's religion and never am I guardian of 'Uthman Ibn 'Arwa." [210][1008]

It has been said that 80 thousand of Damascus army believed in "'Uthman's religion". [211][1009] There was also a third trend, in addition to Shi'a and 'Uthmani, called "Qa'idin". Nashi' Akbar recognizes this group in two different names and trends. The first one was "Hulaysiyya" who believed that when a sedition is raised one must stay around his/her house.

They deemed both groups as misled and infernal. To them religion was seen as tarry to war and sedition as getting involved in it. 'Abd Allah Ibn 'Umar, Muhammad Ibn Maslama and Sa'd Ibn Abi Waqqas belonged to this group. They believed that only one of the two groups was right but the righteous group was unknown to them. Abu Musa Ash'ari, Abu Sa'id Khudri and Abu Mas'ud Ansari were from among this group.

As Nashi' Akbar clarifies, these were called "Mu'tazilites". Later, Wasil Ibn 'Ata' and 'Amr Ibn 'Ubayd also thought the same about Talha and Zubayr. [212][1010] Considering the situation of that time, these groups put the emphasis on the concept of "Sedition", to them, being "'Abd Allah, the murdered" was preferable to being "'Abd Allah, the murderer". [213][1011]

Notes:

[214][950] Muqadama fi Tarikh Sadr al-Islam, p. 48

[215][951] al-Mi'yar wa l-muwazina, p. 51

[216][952] al-«d'ah, p. 88; Ibn Abi l-Hadid, Sharh Nahj al-Balaghah, vol. XII, p. 53

[217][953] al-Wafidat min l-Nisa' Ala Mu'awiya, p. 41

[218][954] Tarikh at-Tabari, vol. V, p. 64; Ansab al-Ashraf, vol. II, p. 348

[219][955] al-Mi'yar wa l-muwazina, p. 194

[220][956] Nathr ad-Durr, vol. V, p. 77; Tarikh al-Ya'qubi, vol. II, p. 171

[221][957] Ansab al-Ashraf, vol. II, p. 118

[222][958] Tarikh al-Ya'qubi, vol. II, p. 173

[223][959] Sunan Ibn Maja, vol. II, p. 1270; ... 3862

- [224][960] al-Muwafiqiyat, p. 312; Dhakha'ir al-'Uqba, p. 95
- [225][961] Kitab al-zina, p. 259
- [226][962] al-Wafidat, p. 24
- [227][963] al-Wafidat, p. 29; Balaghat al-Nisa', p. 67; Tarikh Dimashq, Tarajim al-Nisa', p. 531
- [228][964] Waq'at Siffin, pp 18,23,24,46,381,385,416,436; Sharh Nahj al-Balaghah, vol. I, pp 143-150; Mukhtasar Tarikh Dimashq, vol. XI, p. 229; al-Fusul Mukhtara, pp 217-218; See, Nahj As-Sabagha, vol. III, p. p. 55-57; Ansab al-Ashraf, vol. II, p. 246; al-Futuh, vol. II, p. 484; vol. III, pp 246,270 246,270
- [229][965] Tarikh al-Ya'qubi, vol. II, p. 179
- [230][966] al-Futuh, vol. III, p. 226
- [231][967] Maqatal al-imam al-Amir al-Mu'minin (a), Ibn Abi I-Dunya, Turathuna Magazine, no 12; p. 126
- [232][968] See, al-Ghadir, vol. II, p. p. 25,34,78 from different sources, al-Muqni' fi l-Imama, p. p. 75-76 and in the footnote of different sources This has been quoted from Hassan, in Tarikh al-Ya'qubi (vol. II, p. 128) and al-Muqni' (p. 133) as well as other sources, حفظت رسول الله فينا وعهده إليك ومن أولى به منك، من ومن ألت اخاه في الإخاء ووصيه وأعلم فهرا بالكتاب وبالسنن Thou safeguarded the Prophet 's religion left to thee After all, who transcends thee in front of him Are you not his brother and successor and not the most learned one of Banu Fahr about the Book ans Sunna
- [233][969] al-Ghadir, vol. II, p. 68
- [234][970] al-Ghadir, vol. II, p. 34
- [235][971] Ibn Abi I-Hadid, Sharh Nahj al-Balaghah, vol. I, p. 143,149
- [236][972] Ibid, vol. I, p. 145
- [237][973] al-Gharat, p. 123
- [238][974] Waq'at Siffin, p. p. 118-119 for more uses of the word "Legation", see, Ma'alim al-Madrisatayn, vol. I, p. p. 295-328
- [239][975] al-Muqni' fi l-Imama, p. 125 for more poems about the same, see, Ibid, pp 126-127
- [240][976] al-Ghadir, vol. II, p. 25 of Sharh Nahj al-Balaghah, vol. II, p. 377; Tadhkirat al-Khawas, p. 62 and other sources
- [241][977] al-Baghara, 2:246
- [242][978] Ibid /247
- [243][979] Al Imran, 3:68
- [244][980] al-'Ahzab, 33:60
- [245][981] "TaThir" verse, see, al-'Ahzab/33
- [246][982] al-Baghara, 2:132
- [247][983] Ibrahim, 14:36
- [248][984] al-'Anfal, 8:41
- [249][985] Rum, 30:38
- [250][986] Referring to the Al Imran, 3:33
- [251][987] al-Gharat, p. p. 67-71; al-Gharat, Urmawi, vol. I, p. p. 195-204
- [252][988] Nahj al-Balaghah, Sermon 3; Rabi'al-Abrar, vol. III, p. 536
- [253][989] Nahj al-Balaghah, Sermon 87
- [254][990] Ibid, sermon 109
- [255][991] Ibid, sermon 239
- [256][992] Nahj al-Balaghah, sermon 154
- [257][993] ilbid, semon 144
- [258][994] al-Gharat, p. 111
- [259][995] Facing Talha in the battle of Jamal, Imam referred to this tradition; Tarikh Dimashq, vol. XI, p. 204
- [260][996] Nahj al-Balaghah, Sermon 1
- [261][997] Ibid, sayings, No 147
- [262][998] Ibid, letter 25
- [263][999] See Nahj As-Sa'ada fi Mustadrak Nahj al-Balaghah, vol. II, p. p. 314,627
- [264][1000] al-Futuh, vol. II, pp 282-283
- [265][1001] Waq'at Siffin, p. 46
- [266][1002] See Ibn Abi Dunya,, Maqatal al-imam Amir al-Mu'minin,, p. 92
- [267][1003] This has been stated about Basra, قطعة من الشام نزلت بيننا Tabaqat al-Kubra, vol. VI, p. 333
- [268][1004] al-Gharat, p. 70
- [269][1005] al-Jamal, p. 346
- [270][1006] al-Jamal, p. 346
- [271][1007] Tarikh at-Tabari, vol. V, p. 43
- [272][1008] Ansab al-Ashraf, vol. V, p. 233

[\[273\]\[1009\] Tarikh Dimashq, vol. VIII, p. 52](#)

[\[274\]\[1010\] Masa'il al-Imamah, p. p. 16-17; See, Murji'a, Tarikh wa Andishih, 19-26; al-zina, p. 273; Tarikh at-Tabari, vol. V, p. p. 57-58](#)

[\[275\]\[1011\] Masa'il al-Imamah,p. 16](#)