The Emergence of Shi'a Sect as an Implication of the Development of Thought and Politics

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Abstract

The emergence of Shi'a sects is a result of the complex interplay between the development of thought and politics within the Shi'a school of Islam. This paper explores the factors that led to the formation of various Shi'a sects throughout history using a descriptive analysis method. The origin and development of Shi'a are discussed, including the diverse opinions regarding its emergence. Some scholars argue that Shi'a existed during the lifetime of Prophet Muhammad, while others believe it formed after his death, during the caliphate of Ali, or after the tragedy of Karbala. The definition of Shi'a is also examined, with four main categories identified: those who believe in Ali's superiority without acknowledging the imamah of other imams; those who prioritize Ali over other companions; those who support Ali and the concept of Imamah; and those who believe in Ali, the infallibility of imams from his lineage, and the necessity to support the imams and oppose their enemies. The development of Shi'a thought and the political landscape played crucial roles in shaping the identity and characteristics of different Shi'a sects. Understanding these factors is essential for gaining a deeper insight into the complex history and diversity within Shi'a Islam, as well as addressing misunderstandings and generalizations about Shi'a beliefs. This paper provides a comprehensive overview of the historical context and interconnected events that contributed to the crystallization of Shi'a as a distinct school of thought and the subsequent emergence of its various sects.

Keywords: *Development of thought, Factors of emergence, Politics, Shi'a, Sects.*

INTRODUCTION

Shi'ism in Islamic civilization has a long history. When it emerged and how it developed represents a series of ups and downs of Shi'a existence until today. The history of Shi'a existence leads to the fact that within the Shi'a body from time to time uttered to several sects. These sects shaped to new branches so that if traced there are more than 40 sects born from the womb of Shi'ism. That fact begs the question, why are there so many Shi'a sects?

The emergence of many Shi'a sects has in fact led to misunderstandings and generalizations about the doctrines of Shi'ism. In the last five years of research, the study of Shi'ism raises several keywords, such as dialogue, deep understanding, wisdom, and perspective. Looking at these four keywords, it can be said that there are problems and tensions between the Shi'a group in Indonesia and the efforts to understand and accept the Indonesian minority group.

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Research by Masduki, et al(2021) revealed that the Sunni-Shi'a polemic in Sampang gave rise to various propaganda everywhere, especially in the Yogyakarta area. Various forms of propaganda, campaigns, and da'wah helped stimulate the public about Shi'a and the negative view of the religious sect. In addition, the research of Maskuri, et al.(Maskuri et al., 2024) explained that the Sunni-Shi'a tension in Sampang Madura was caused by the clash of extended families who had different religious views. The research also revealed that the Sunni-Shi'a turmoil was also influenced by the polemical relationship between Saudi Arabia and Iraq. Based on different approaches, Dharma(2021) sees that the tension of the Shi'a polemic in Sampang that has not improved is caused by barriers in intercultural communication. According to him, the inhibiting factors for peace are the low communication culture, the syncretism view in society, and the negative perception between groups.

The existence of these causes of tension has led to various efforts to encourage dialogue in various contexts and in various places. Amal's research reveals that there have been attempts by local governments to be more inclusive in responding to religious sectarian movements. For example, allowing the organization of Milad Fatimah by the Shi'a group with the help of police and military personnel.(Amal, 2020). Other efforts are also made by giving space for the Shi'a community to socialize with the community, dialogue with MUI and anti-Syiah community, and open discussion and learning about Shi'a ideology (Saputra et al., 2020).

The research above shows that there is an effort to open society and dialogue to better understand and appreciate views outside the ideology they understand. Therefore, this research also tries to provide another view of the Shi'a ideology based on the explanation of the Shi'a leaders themselves. In addition, this research also tries to illustrate that there are various understandings of Shi'ism since the beginning of its emergence which cannot be generalized. This is because the ideology of each Shi'a sect will be related to the emergence of the sect itself. To explain the purpose, this research uses descriptive analysis by using literature review.

RESULTS AND DISCUSSION
The Origin and Development of Shi'ism
Shi'a Names and Identities

According to Heinz Halm(2004) In his book entitled *Shi'ism*, the word Shi'a means party or group. The name is attributed to those who sided with the prophet's cousin and son-in-law, Ali bin Abi Talib. Meanwhile, according to M. Quraish Shihab, the word Shi'a from the linguistic aspect means followers, supporters,

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defenders, lovers who show support for ideas, or certain individuals and groups. Then according to Muhammad Jawah Maghniyah quoted by M. Quraish Shihab in one of his books, he defines Shi'a as "a group that believes that the Prophet Muhammad PBUH has determined with a nash (definite statement) about the khalifah (successor) of him by appointing Imam Ali" (Shihab, 2007). The above opinions on the definition of Shi'ism lead to the conclusion that Shi'ism is a group of supporters of Ali bin Abi Talib. However, there are actually several related definitions that are quite diverse.

Ahmad Wa'ili in his book *Huwayyat at-Tasyayyu'* explains the definition of Shia by putting forward several opinions. The author here tries to make a typology of definitions based on what is presented by Ahmad Wa'ili. These opinions are categorized into 4 definitions of Shi'ism:(Wa'ili, 2012)

1. Shi'ism is a group that believes in the superiority of 'Ali and at the same time does not believe in the Imamate of the other Imams. This opinion is held by Shahid Tsani and Naubakhti.

2. They were the ones who favored 'Ali over the other Companions. This was stated by Shaykh Mufid and Kamil Mustafa Sha'bi.

3. This group was in favor of Ali and the Imamate. Shahrestani supports this definition.

4. According to this fourth definition, the Shi'a are those who believe in 'Ali, they believe that the Imamate does not come from his descendants and that they are ma'shum, and they believe that they should support the Imams and be hostile to the enemies of the Imams, both verbally and in action. This definition was expressed by Muhammad Farid Wajdi.

The Origins of the Emergence of Shi'ism

Historians and researchers generally classify the emergence of Shi'ism into two periods. Firstly, it emerged during the lifetime of Muhammad. Second, the period after the assassination of Hussein bin Ali. Nevertheless, the views on this matter are quite diverse expressed by other scholars. Below is a typology of the emergence of Shi'ism that the author obtained from various sources.

1. Shi'a has existed since the beginning or birth of Islam

As explained by Allamah Sayyid Muhammad Husayn Thabathaba'i in his book, *Shi'ah,* he explains the hadith of the prophet which clearly appoints Ali as his successor and heir. The Prophet Muhammad explained to them that whoever was the first to fulfil his invitation would be his successor and heir. Ali was the first to accept the apostle's invitation and the prophet accepted Ali's surrender. In addition, according to him, many sahih hadiths from both Sunni and Shi'a circles show that

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'Ali was a ma'shum person and had extensive knowledge of Islamic sciences and rulings (Thabathaba'i, 1989).

Thabathaba'i's opinion is similar to that of Ahmad Wa'ili. In his book, Ahmad Wa'ili explains that there is much evidence regarding the emergence of Shi'ism during the lifetime of the Prophet Muhammad. One of his explanations, he explains the Qur'anic verse QS. As-Syu'ara/26: 214.

$$\text{وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ}$$

And give warning to your nearest relatives

When this verse was revealed, the first to accept the apostle's invitation was Ali. Finally the apostle said to Ali: He (Ali) is my brother, my heir, and my caliph among you, so listen and obey him...." And this according to him is one of the proofs that Shi'a has been born since the apostle received this verse (Wa'ili, 2012).

2. The formation of Shi'ism after the Prophet's death

Ibn Khaldun, Ahmad Amin, and Ya'qubi have similar opinions regarding the beginning of Shi'ism. They consider that Shi'ism emerged because the ahl al-bayt and some other companions considered that after the death of the Prophet, the one who was entitled to the caliphate was Ali. This is what according to Hasan Ibrahim resulted in the Arabs being divided into two groups, the Jam'iyah and the Shi'a. In other literature, it is mentioned that after the death of the apostle and Abu Bakr ascended as caliph, Ahlul Bayt did not pay allegiance to Abu Bakr. It is also said that Ali did not pay allegiance to Abu Bakr until Fatimah died (Sahidin, 2015).

3. Formed during the caliphate of Ali

The death of the third caliph, Uthman bin Affan, had a major impact on the caliphate of Ali. Mu'awiyah bi Abi Shufyan as one of Uthman's relatives avenged his death and the Battle of Siffin ensued (Thabathaba'i, 1989) which ended with tahkim. Mu'awiyah's distress in the war that lasted for half a year prompted him to propose negotiations. Amr bin 'Ash was chosen as Mu'awiyah's representative and Abu Musa as Ali's representative. In the tahkim, both parties agreed to depose both. However, the agreement turned into disappointment on the part of Ali. The event gave birth to two groups, the Shi'a who remained supportive and loyal to Ali, and the Khawarij who broke away from Ali's group.

4. Shi'ism began after the tragedy of Karbala

Those who hold this view see that the Shi'a madhhab began to strengthen and find its political characteristics(Wa'ili, 2012). Strengthened by the beginning of the spread of Shi'ism in various regions such as Iraq, Yemen and Persia (Thabathaba'i, 1989).

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The above classification of the history of emergence provides an interesting picture. These opinions are interrelated slices and assemble a complete chronology of the history of the emergence of Shi'ism. The first point to the last point concludes that there are symptoms of the emergence until the crystallization of the term, madhhab and understanding called Shi'a. Similar to Kamil Mustafa's explanation quoted by Ahmad Wa'ili in his book.

"Shi'ism began with the emergence of Islam which is the substance of Shi'ism itself. Shi'ism emerged as a political movement after Mu'awiyah's rebellion against the leadership of Ali ibn Abi Talib (peace be upon him) over the Muslims. Furthermore, the political movement in the name of Shi'ism crystallised after the massacre of Husayn bin Ali, although this movement had existed before" (Wa'ili, 2012).

The Development of Shi'ism from Time to Time

When referring to several sources regarding the history of the development of Shia, it can be concluded that this development is closely tied to the ruling government at that time. The ups and downs of the government became a consideration for all the movements of this group. The Umayyad and Abbasid governments were two series of governments that played an important role in their development until they reached a period of territorial expansion that increasingly controlled various countries in the Arabian Peninsula. In explaining this development, the author builds a typology that describes the chronology of Shi'a development from time to time. There are 3 big pictures of this Shi'a development, among others.

1. Early Development Period

The aftermath of Husayn's assassination in 680AD had a major impact. The Shi'a began to mobilize, and the Tawwabun group led by Sulayman Ibn Surad emerged. They stayed underground for four years to prepare for a fight against the Umayyad government. After the death of Yazid bin Mu'wiyyah, the government was in chaos. This was used as an outlet for resistance.

At the same time, in Kuffah, Mukhtar At-Tsaqafi unleashed propaganda among the Shi'ah. The propaganda emphasized Muhammad Ibn Hanafiyah's position as the Mahdi who would destroy oppression and restore justice and would return again. In 686 CE/687 CE Mukhtar was killed. However, his understanding and that of Ibn Hanafiyah's supporters continued. These two key ideas went on to become the most important ideas in the development of Shi'i thought (Momen, 1985).

Before the end of the first century, the Shi'a leaders founded the city of Qum which was to be the settlement of the Shi'a (Thabathaba'i, 1989). In this century there are two priests of the 12th priest, namely Ali Zainal Abidin as the fourth priest who

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was born in 658M and died in 712M. Then the fifth priest who is born in 676M and dead in 740M, named Muhammad Al-Baqir.

In the third of the 2H/8M, the Muslim world was experiencing the chaos caused by the Umayyah. Then came the anti-Umayyah movement in Khurasan, Persia led by Abu Muslim Marwazi. He organized and waged constant resistance until he succeeded in overthrowing the Umayyah regime. At that time, the Shi'a was led by Ja'far As-Shiddiq as the sixth priest. And the move that Abu Muslim Marwazi did was not on his orders. Because after the pile of Umayyah rule fell into the hands of Bani Abbasiyah, Shi'a got a deal and Bait ahlul got attention from the Abbasiyah (Thabathaba'i, 1989). However, it didn't last long. The persecution against the Shi'a also occurred, even according to the historian of the Shi'a, As-Shiddiq died from poisoning by the caliph of al-Mansur.

In this century there are three priests leading; first, Ja'far As-Shiddiq, the sixth priest, born in 699 M and died in 705 M. Second, Musa Al-Kazim the other in 745M and passed away in 799M, he was the seventh priest, and third, Ali Ar-Ridha as the eighth priest (Momen, 1985).

2. Resurrection In earlier times, Shi'a often had difficulties in conducting his life. Hiding, escaping and so on have been done. Unlike this 3rd century, the Shi'a gained abundance in living their lives under the rule of Al-Makmun. Thus, the freedom to discuss and disseminate Shi'a's understanding was greatly exploited by them. But after that, the ruling caliph was transferred to the hands of Al-Mutawakkil who did not like the Shi'a. Even according to Allah Sayyid Husayn Thabathaba'i, the order for the demolition of the tomb of Husayn bin Ali was made by al-Muttawakkil.

The revival of the Shi'a intensified in the 4th and 10th centuries. The weakness of central government and administration brings a gap to the widespread Shia spread. More supported by the emergence of the Buyids who have succeeded in dominating the Persian provinces until the central government. The extent of this spread has made Shiite influence widening so that part and two major capitals, Uman and Sa'adah succeeded in taking over (Thabathaba'i, 1989).

The priests of the twelve priests in this century no longer lead, as ended in the 9th century led by the 11th priest, Hasan Askari (Momen, 1985).

3. Area Expansion Time

The period of expansion was limited by the writers from the 5th and 11th centuries to the 14th and 20th century. The domination of the territory had indeed been turbulent in the 10th century. However, in this century the understanding of the Shi'a began to spread more and more widely with the number of kings and rulers who supported the expansion. The people of Isma'il lived independently in

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the region of Persia. But unlike the Egyptians and the Syrians, who had no place in the land (Thabathaba'i, 1989).

Then on 10H-16M, the Shi'a succeeded in occupying Persia and the Shi'a became the official state of the kingdom. And by the 14H/20M century, the Shi'a was made the official religion in Iran, and in Yemen followed in Iraq, Shi'a became the majority.

The Shi'a Ideology and the Development of Thought

Most Islamic scholars divide the dimensions of teaching into three parts: akidah, akhlak and fiqh. In the teaching of the Shi'a, the Akidah includes the Tauhid, the Nubuwwat, and the Doomsday. The prophecy gives rise to the principle of Imamah, and from the concept of Tauhid comes the principles of God's righteousness, so that in the understanding of Shi'a, there are five basic principles held: tauhid, kenubuwwat, imamah, justice of the Lord (al-'adl) and the Day of Resurrection (al-ma'ad) (Tim ABI, 2012).

Tauhid

1. Dzat and the Divine Properties

Shi'a believes that Allah is the Absolute, the Infinite, cannot be seen with the naked eye and is One in His Essence, Attributes and Actions. Esa in His Essence means that Allah is the One Essence, there is nothing similar to Him, and nothing like Him. While Esa in nature is knowledge, power, immortality are properties that are united in His Essence (Tim ABI, 2012). It is different with Esa in her actions. In this case Thabathaba'i calls it the nature of action. According to him, the attributes of action are properties related to external factors. Such as Allah creating the heavens and the earth, providing sustenance to all creatures, and others. So, Allah's actions, such as creating the heavens, can be said to be the Creator. The attribute of Creator is an attribute of action that is not attributed to His Glorious, Holy Essence, because His Essence cannot move from one state to another. The Shi'ah believe that the will of Allah and His Kalam are attributes of action. (Thabathaba'i, 1989).

2. Interpretation of Mutasyabih Verses

There are mutasyabih verses, which in a particular meaning by Manna' Khalil Al-Qaththan is defined as verses that have many faces or multiple interpretations (Al-Qattan, n.d.). He cites verses such as those in Surah Al-Fath/48: 10, Al-Baqarah/2: 115, and Thaha/20: 5. However, here the author only includes two examples.

There are many different interpretations in understanding the three verses above, in this case Shi'a also takes a role in interpreting the verse. In interpreting QS. Al-Fath/48: 10 which reads:

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اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ ۗ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ ۚ فَمَنْ نَّكَثَ فَاِنَّمَا يَنْكُثُ عَلٰى نَفْسِهٖ ۚ وَمَنْ اَوْفٰى بِمَا عٰهَدَ عَلَيْهُ اللّٰهَ فَسَيُؤْتِيْهِ اَجْرًا عَظِيْمًا

Those who pledge allegiance to you are pledging allegiance to Allah, and the hand of Allah is upon them; so whoever breaks his pledge, the consequences of his breaking it will be upon himself, and whoever keeps his pledge to Allah, Allah will give him a great reward.

In interpreting this verse, the word ★✎ᕲᓬ←⑨♦③ which in its literal meaning means the hand of God, the Shi'a interpret it to mean power, and do not interpret it according to the original word. If the word "⑨♦③ " is interpreted with "hand" (the original meaning) then according to them it includes *tajsim* which means equating Allah with His creatures.

Likewise, when interpreting QS. Al-Baqarah/2: 115 which means:

وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ فَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ ۗ اِنَّ اللّٰهَ وَاسِعٌ عَلِيْمٌ

And to Allah belongs the east and the west, so wherever you face there is the face of Allah. Verily, Allah is wide (in mercy) and all-knowing.

They believe that Allah is not in a particular place, so the word "face" in this verse means that wherever we look, we are facing Allah (Sobhani, 2001).

Prophethood (*Nubuwwah*)

The Qur'an, as the last scripture and the completion of the previous books, has confirmed the prophethood of Prophet Muhammad (peace be upon him) as the last prophet who will show mankind to the straight path. There are several factors that the Qur'an tells us about prophethood, including as a guide to the basic teachings of monotheism to counter all deviations, teaching people the sciences of Islam and showing the right path, providing direction to create justice for mankind in the world, determining decisions and provisions for various issues, and answering challenges and resistance from His disobedient servants.

These factors lead us to understand that the prophet as the messenger of God who delivered His command was a person who had obedience, extraordinary piety, devotion, wisdom, and was free from mistakes so that he became the role model of his people. According to Shi'ism, making mistakes or committing sins is impossible for the prophet. This is because the prophet has three aspects of authority: (Sobhani, 2001)

1. Receive and convey the teachings
2. Avoid sin and disobedience
3. Avoidance of individual mistakes and social problems

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Regarding the prophet's avoidance of all forms of evil, they prove it with the Qur'anic verse QS. Al-Jinn/72: 26-28:

عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًاۙ اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ فَاِنَّهٗ يَسْلُكُ مِنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ رَصَدًاۙ لِيَعْلَمَ اَنْ قَدْ اَبْلَغُوْا رِسٰلٰتِ رَبِّهِمْ وَاَحَاطَ بِمَا لَدَيْهِمْ وَاَحْصٰى كُلَّ شَيْءٍ عَدَدًا ۟

He is the One Who knows the unseen, so He shows no one the unseen. Except to the Messenger whom He pleases, He has set guardians before him and behind him. That He may know that the Messengers have conveyed the messages of their Lord, and His knowledge encompasses all that is in them, and He counts all things one by one.

There are two guards mentioned in this verse, namely the guarding of angels to prophets to avoid various evils, and the guarding of Allah to prophets and angels. This serves to maintain the integrity of revelation so that it can continue to be realised and delivered to mankind. Because in the minds of most people, a person who is a messenger of God, if they make a mistake, it will implicate the rules of the religion, damage the reputation that should not exist in the messenger and destroy the purpose of spreading the teachings (Sobhani, 2001).

Like the Sunnis, the Shi'a also believe that the first prophet was Prophet Adam, and the prophetic chain was closed by Prophet Muhammad. However, according to Thabathaba'i(1989), There are not all prophets who are bearers of the Shari'ah. Only those who are *ul 'azmi* alone carry the mandate. Other prophets only followed the shari'a brought by *ul 'azmi*. This is proven by QS. As-Syura/42: 13 and Qs. Al-Ahzab/33: 7.

Imamah

1. Imam, his position and role

The Imamate is a fundamental principle of the Shi'a sect that distinguishes it from other sects. Imamah is defined as an Imam who is responsible for leading a society, a religious ideology, a school of thought or a particular political ideology. This definition is further clarified by a Shi'a mujtahid, Muhammad Husain Kashif Al-Ghitha that:

"What they (i.e. the Shi'a Imamiyah) mean by the Imamate is a divine office. God chooses it based on His foreknowledge of His servants, just as He chooses the prophet. He ordered the prophet to show it to the people and commanded them to follow it. They (i.e. the Imamiyah Shi'a) believe that Allah swt. commanded His Prophet (Muhammad pbuh) to unequivocally appoint Ali and make him the guiding pillar for the people after him" (Thabathaba'i, 1989).

The above explanation becomes clearer when it is linked to the definition of Imamate explained by Shaykh Muhammad Husain. He argues that the Imamiyah

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believes in the emptiness of the earth from the *hujjah* in the form of *washi* or *wali*. God must send His servant to lead, whether the leader is present or unseen, in the sense that it is believed that he will return. The Prophet had appointed Ali as his successor, and Ali sent Hasan, then Husayn sent after him and up to the Mahdi (Shihab, 2007). From the above explanation, it can be concluded that the Imamate is a leader who is responsible for his people, where the appointment of the leader has been determined in the text.

This definition of the Imamate then raises the next discussion, namely about the role of the Imamate and its position. The Imamate has several roles that must be carried out, namely not just playing a role in the political realm, but guiding humanity to the spiritual realm, being responsible for the life of the world and the hereafter of its people and maintaining the shari'a brought by the Prophet Muhammad PBUH. (Tim ABI, 2012). In fact, Ahmad Wa'ili explains in his book that the Imamate is an extension of the prophetic task, so what is related to the prophetic task also applies to the Imamate, except for revelation (Wa'ili, 2012).

Regarding the prophetic task being continued by the Imamate, it raises the question, what is the difference between the position of the prophet and the Imam? There are two opinions on this matter. According to Thabathaba'i, the functions of prophethood and priesthood can be combined in one individual and can also be separate, in the sense of only occupying the function of priesthood. If the functions of prophethood and priesthood combine in a person, then he occupies both the function of prophethood and priesthood. However, if there is no prophet in the midst of the people, then there is actually only an imam, and he does not occupy the prophetic function.

This contrasts with the opinion of Muhammad Ridha al-Mudzaffar. He believes that the position of the Imamate is the same as prophethood.

"We (al-Imamiyah) believe that the Imamate, like the prophethood, cannot come into existence except by a clear declaration from Allah Ta'ala through the mouth of His Messenger or the mouth of the Imam appointed by a clear declaration from the Imam in charge after him. The ruling (nature) at that time is the same as prophethood without distinction, therefore human society has no authority regarding who Allah has appointed as the Guide and Guide for all people, just as they (people) have no right to appoint, nominate, or elect him."(Shihab, 2007)

3. The infallibility of the Imamate

For the Shi'a, infallibility or avoidance of sin and all forms of deviation is inherent in the Imams. If the Imams were not infallible then deviation and misguidance would arise. Their understanding of the Imamate's purity from sin has

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implications for their belief in the Imams. For them, what the Imamate says, does and decrees must be obeyed and implemented (Tim ABI, 2012). According to Ayatollah Ja'far Sobhani the infallibility of the Imamate is necessary to purify and cleanse the ahl al-bayt from all impurities (Sobhani, 2001). They prove this with the Qur'anic verse QS. Al-Ahzab/33: 33

وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُوْلٰى وَاَقِمْنَ الصَّلٰوةَ وَاٰتِيْنَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ وَرَسُوْلَهٗ ۗ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا

And remain in your houses, and do not adorn yourselves and behave like the former Jahiliyyah, and establish the prayer, pay the alms, and obey Allah and His Messenger. Verily, Allah intends to remove sin from you, O ahl al-bayt, and to cleanse you as cleanly as possible.

4. The Twelve Imams

Questions often arise when confronted with this discussion of the twelve Imams. Why are only twelve Imams appointed to the Imamate? According to the Ahlul Bayt Indonesia (ABI) Team, the concept of twelve Imams is clear in the hadith of the prophet;

جابر بن سمرة قال دخلت مع أبي على النبي (صلى الله عليه وآله) فسمعته يقول (إن هذا الامر لا ينقضي حتى يمضي فيهم إثنا عشر خليفة) علي قال :فقلت لابي ما قال قال كلهم من قريش

"He also narrated in his Musnad from Jabir ibn Samurah who said, "I heard the Messenger of Allah (saw) say on Hajj Wadâ', this religion will always defeat those who oppose it, and those who oppose it will not harm it until twelve leaders pass from my Ummah, all from Quraysh.""

The twelve Imams referred to in this hadith include:

1. Ali ibn Abu Talib, 2. Hasan ibn Ali Al-Mujtaba, 3. Husan ibn Ali, 4. Ali ibn Husain, 5. Muhammad Al-Baqir, 6. Ja'far ibn Muhammad Ash-Shadiq, 7. Musa ibn Ja'far, 8. Ali ibn Musa Ar-Ridha, Mohammad Ibn Ali Al-Taqi Al-Jawad, Ali ibn Mohammad An-Naqi Al-Hadi, Hasan ibn Ali Al-Askari, and finally, Muhammad ibn Hasan Al-Mahdi.

5. Al-Mahdi, the 12th Imam

Al-Mahdi is commonly referred to as Imam Al-'Ashr (Imam of the Age) or Sahib Az-Zaman (Lord of the Age). He disappeared after his father was killed. Since then he has only met and resolved Shi'ah issues with a few naib. Among them were Uthman ibn Sa'id Umari, Muhammad Ibn UstmanAbul Qasim Husain bi Ruhnaubakhti and Ali Muhammad. After the last of them dies, there will be ghaibatul kubra (great occultation) and it will appear until Allah permits. The occultation that the Mahdi will experience will be twofold: firstly, it will be from

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260/872 CE - 329 CE/939 CE. Secondly, it occurred from 329H/939M until Allah willed him to return (Thabathaba'i, 1989).

God's Justice

In this life, the law of causality applies, i.e. there is cause and effect. If the cause is carried out then the effect will certainly appear, but if the opposite, then the effect does not occur. This cause only provides the possibility and not the necessity of the effect. Qadha for them is a divine necessity and decree that cannot be violated and denied. Qadar, on the other hand, means that everything that happens in this world will not exceed the predetermined measures (Thabathaba'i, 1989). He believes that man is given freedom in his deeds, so that he can know the cause and the effect of what he does (Tim ABI, 2012).

Doomsday

The Shi'ites believe that the soul of man remains in the world until the day of resurrection with the body following the soul. The book of the world's deeds, the scales of the deeds and the bridges of Sirath al-Mustaqim (Tim ABI, 2012).

The Implication of the Development of Thought and Politics

In the book of Moojan Momen, since the beginning of Ali's caliphate, the Shi'a cult has actually existed. The sect began with a sect called Sabaiyyah. In its journey, the Shi'a sect continued to grow until there were 21 sect and 27 branches of various Shi'a sects – in this case the author does not discuss each such sect. However, of the various existing sect only three are still developing rapidly to this day.

A Sect that has Grown to This Day

1. Shi'a Imamiyah

The Shi'a group of Imamiyah are those who argue that the leadership of Ali bin Abi Thalib after the Prophet saw is a leadership based on a clear and specific Nash mentioned. The Prophet (peace and blessings be upon him) said: "Whoever I am the leader of Allah, Allah is the leader, support him who supports him, and be an enemy of him who oppresses him (Asy-Syahrastani, n.d.). Because they believed that the Prophet had made clear indications to replace his leader, and he appointed Ali bin Abi Thalib, they strongly rejected the leadership of Abu Bakar, Umar, and Utsman.

There is a group of Shi'a Imamiyah Itsna 'Asyariyyah. These are the most expanding Shiites today, whose headquarters are in Iran. Itsna 'Asyariyyah is a group that acknowledges that Moses Al-Kazhim bin Ja'far Ash-Shadiq has died, this group is also called al-Qathiyyah. Then he was replaced by Muhammad at-Taqi al-Jawad, then he died and was buried in Baghdad. Then he replaced him with Ali bin Muhammad an-Naqi, who was killed in Qum, then replaced with al-Hasan al-

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'Askari az-Zaky, and when he died replaced he by al-Qaim al-Muntadhar, who became the twelve priest. Therefore, this group is called Itsna 'Asyariyyah (Asy-Syahrastani, n.d.).

According to their belief, the matter of the priests is the subject of the religion, and the Prophet has warned with a clear narrative of the 12 priests, they believe that the prophet said: "The priests after me there are twelve, the first is the amirul of the believer 'Ali bin Abi Thalib 'Alaihi Salam, the last is Al-Qaim. Whoever follows them, he follows me, and whoever contends with them, has contended with me. He who denies one of them, denies me (Az-Zaghaby, 2013). They believe that the Qur'an has inner meanings that are not known except by the priests, then they think that the Quran is a creation (Abdillah, 1994).

2. Shi'a Zaidiyyah

This group is those who followed Zaid bin 'Ali bin al-Husain bin 'Ali bin Abi Thalib radhiyallahu 'anhum. Which they believe that priests can only be held by the children of Fatimah radhiyallah 'anha (adhul temple) and does not justify for others (Asy-Syahrastani, n.d.). In the matter of ushul (trees and principles) Muktazilah is a way of looking closer to them (Thabathaba'i, 1989). This is because Zaid had learned from the pioneer of Muktazilah, Washil bin Atho, even in the time of the resistance he joined with a group of muktazilah (Momen, 1985).

3. Shi'a Ismailiyah

They were the descendants of Ja'far Ash-Shadiq, one of their priests, and of Ishma'il the son of Jahfar, his eldest son (Asy-Syahrastani, n.d.). However, after determining that Ishma'il was his successor, Ishma'il died. This affects the functions of maternity and the Nash doctrine (Momen, 1985).

The most famous name for this group is Al-Bathiniyyah. It is based on the understanding of those who think that everything that dhahir has a bathin aspect, and every one that is sent down or revealed has a depth. As for Iraq, this group is also called Al-Bathiniyyah, Al-Quramithah, and Al-Muzdakiyyah, while in the Qur'an it is called At-Ta'limiyyah and al-Mulhadah (Asy-Syahrastani, n.d.).

Causes of the Emergence of Various Shi'a Sect

Referring to the various literature that the author has obtained, especially when digging into the history of the emergence of the Shi'a and continuing to some sect that emerged from the time of the first Priest to the eleventh Priest, the author analyzes that the cause of the appearance of various Shi'a sect due to two factors. These factors are factors of development of thought and political factors:

1. Thinking Development Factors
   a. Difference of opinion about Al-Mahdi's identity

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Different opinions about Mahdi are found in several sects, among them Janahiyyah, Baqiriyah, Ja'fariyah, Nuwussiyah, Bashiriyah. These sects believe that the pioneers of the sect are not dead, but they are hiding in certain places and will return.

b. Claims paternity on himself or his family.

The sect whose originator denounced himself as a priest was the Khattabiyyah. And the Zaidiyah, Sumaythiyya and Afthahiyyah claim that it is on the part of his family who deserves to be a priest. However, for Shi'a Zaidiyyah, although he believed that the idolatry was only worthy of the Ali family on the Fatimah side, he also justified the caliphate of Abu Bakar and Umar (Momen, 1985).

c. The appearance of the claim of the priest as the successor of the prophet relied on the Nash.

The Kaisaniyah sect emerged because it believed that the determination of priests was not of the Nash but based on individual qualifications. Then he brought forth many branches of the sect, because the question of the motherhood and the doctrine of Naas began to be doubted by his followers because of the death of his son, Ishma'il, while he had appointed Ism'ail as his replacement. Then the Imamimiyah sect, they strongly believe that the appointment of the priest is indeed derived from the Nash (Shihab, 2007).

2. Political Factors

a. The desire to broaden the understanding of Shi'a

This Bajaliyah sect adopted the doctrine of the Musawiyah sect, then brought and spread that understanding to Morocco and Spain (Momen, 1985).

b. There is a tendency to separate from his own group

There are many sects apart from their own, including the Mughriyya, Mansuriyya, Bizqiyya, Mu'amariya, Ummariyya, Ghurabiyya, and other branches of the Shi'a.

CONCLUSION

There are some definitions of Shia based on the explanation above, but overall of the differences of understanding this belief that Ali is the successor of the Prophet after his death. A very fundamental and different Shi'a ideology from any other pencil concept is about priests. They believe that the 12 priests are their priests who have been appointed by the Apostle on the basis of Nash and have a prophetic duty. So, the priests not only lead political issues, but also cover the spiritual realm.

According to his development, Shi'a experienced a setback in appreciating his understanding. In the days of the Umayyah, the Shi'a were a people who were not at peace. Until the time of the Abbasiyah, which was then led by Al-Makmun, this people got a fresh wind because they were freed to spread understanding and

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expansion. In the 16th century, Shia became the official religion in Iran. There are 21 sects and 27 branches that are born of the body of the Shi'a. This is due to two factors, the development of thought and political factors. Thought development factors include: (1) differences of opinion about the identity of the Mahdi, (2) claims of paternity over himself or his family, (3) the emergence of the claim of the priest as the successor of the prophet relying on the Nash. Then political factors include; (1) the desire to expand the understanding of the Shi'a, (2) the tendency to separate from his own group.

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