

Shia Is One Of The Sects In Islam

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Abstract

Shia is one of the numerous branches of Islam. Shia is a sect in Islam that is founded on the beliefs of Sayyidina Ali (the fourth caliph) and his successors. This sect has maintained a devoted following since the Khulafaurasyidin leadership's inception. They are of the opinion that Sayyidina Ali should have been the caliph who succeeded Prophet Muhammad SAW, as per his will. Shia has evolved into a variety of sects and has become a topic that necessitates special attention and comprehension in the study of Islam. The objective of this research is to offer a more comprehensive comprehension of the numerous Shia sects, including Twelver Shia, Ismaili Shia, Zaidi Shia, and Ghulat Shia. The research findings indicate that Twelver Shia has the highest number of adherents, and the doctrine of Imamate is the foundation of its teachings. Zaidi Shia is moderate and adheres to the teachings of Ahlus Sunnah wal Jamaah. The Ismaili Shia accentuates esoteric aspects through the recognition of seven imams, whereas the Ghulat Shia is known for its extreme views that are considered deviant from Islam. This research has led to the conclusion that Shia is not a singular sect, but rather a collection of diverse sects with a wide range of doctrines and beliefs, from moderate to extreme. A comprehensive study of Islam necessitates an understanding of this sect, as it offers a multitude of perspectives on the formation and development of religious thought

Keywords: Islam, Shia, Shia sect.

INTRODUCTION

Islam is a religion that encompasses a wide range of human existence and is characterized by its intellectual, spiritual, and diverse thought. Throughout its history, Islam has served as a source of inspiration for a variety of intellectual traditions that have emerged worldwide, resulting in a significant legacy in the disciplines of philosophy, theology, law, art, and even science. Shia Islam is one of the primary branches of Islam that remains a focal point in Islamic studies. Shia Islam is not merely a sect within Islam; it is a tradition that incorporates intellectual, spiritual, and political dimensions. This tradition has a lengthy history and has played a significant role in the development of Islamic civilization, particularly in regions such as the Middle East, Persia, and South Asia. Throughout its history, the Shia community has provided a distinctive viewpoint on critical elements of Islam, including the relationship between religion and politics, leadership, and justice.

Political disagreements that arose immediately following the Prophet Muhammad's SAW death, particularly in relation to the succession of leadership among Muslims, gave rise to the Shia religious movement. In Shia thought, the leadership of Muslims is not only a political responsibility but also a spiritual one that must be assumed by specific individuals who are deemed to have special legitimacy from Allah SWT. The primary Shia



doctrine, which is the concept of Imamate (leadership), was subsequently established on the basis of this reasoning. Nasr (2006).

The Shia tradition has evolved into one of the most significant pillars of global Islam, with a variety of sects establishing themselves in various regions of the globe on its journey. Shia communities are not exclusively located in the Middle East; they are also present in South Asia, Africa, and the Muslim diaspora in the Western world. (Momen, 1985). The social, political, and cultural dynamics in which each sect developed are reflected in its unique characteristics and doctrines.

Shia Islam has become an essential component of the broader Islamic landscape due to its extensive history and intellectual contributions. The treasury of Islamic knowledge is also enriched by a variety of philosophical, theological, and Quranic exegesis perspectives from the Shia tradition. (Lambton, 1970). On the other hand, the disparities in perspectives between the Sunni majority and the Shia community also generate a variety of dynamics, including ongoing dialogues and conflicts.

This article will thoroughly examine the historical context, doctrines, and factors that have influenced the growth and development of Shia as a significant tradition within Islam. The discussion will concentrate on the four primary factions within Shia Islam: Twelver Shia, Seveners, Zaidis, and Ghulat Shia. It is anticipated that readers will acquire a more comprehensive comprehension of Shia Islam, including its origins and its influence on the global Islamic landscape, by comprehending these sects.

It is crucial to comprehend Shia Islam not only for those who are studying Islam, but also in the context of a modern world that is becoming more interconnected. We can more fully appreciate the diversity within the Muslim community and aspire for more constructive dialogue between Islamic traditions by comprehending the variations of thought and tradition within Islam, including Shia.

The Origins of Shia

Occurred subsequent to the death of Prophet Muhammad SAW. When Prophet Muhammad passed away in 632 CE, Muslims were confronted with a significant challenge: determining who would replace him as a community leader. Abu Bakar was selected as the first khalifah in the event known as the "Tsaqifah Event." However, this process resulted in disagreement, particularly because it did not acknowledge the Ahlul Bait, which are the descendants of Muhammad, particularly Ali bin Abi Thalib, who are considered by the majority of Muslims to be the only individuals capable of leading the Islamic community.

The majority of Muslims believe that Ali, as the son and successor of the Prophet, is the sole individual who is capable of leading the Islamic community after the Prophet Muhammad SAW. This argument is based on the fact that Prophet Muhammad SAW has publicly declared Ali's leadership in various instances, including the Ghadir Khum incident. During the Ghadir Khum incident, which occurred in the year 632 M, Prophet Muhammad SAW referred to Ali as his successor in the eyes of the majority of the people. Nabi mengangkat tangan Ali dalam salah satu versi hadits yang diawali, berkata, "Barang siapa yang aku adalah maulanya (pemimpinnya), maka Ali adalah maulanya." This is perceived by many as a direct challenge to Ali's status as a holy prophet. However, despite the fact that the Ghadir Khum incident was considered significant by many groups, the



majority of Muslims at the time did not fully recognize it, as they were more concerned with the selection of a khalifah through consensus or musyawarah, as was the case with the selection of Abu Bakar.

The movement to elevate Ali as the leader of the Muslim community gained momentum during the reign of Utsman bin Affan. At this time, there is a lack of confidence in the Utsman government, particularly due to the nepotism policies that have been implemented, which have resulted in a greater number of family members and relatives being placed in critical positions, as well as other policies that have not been approved by the majority of the population. This failure resulted in the emergence of oppositional movements that undermined Utsman's authority. However, despite the protests of various groups, Utsman continued to maintain his innocence until he was finally killed by the rebel group in 656 M.

Ali bin Abi Thalib was appointed caliph after the death of Utsman. However, the government's actions were not consistent. There are several groups that have expressed their dissatisfaction and opposition to the establishment of the Utsman administration, which ultimately led to significant changes in the Islamic community. One of the most significant events in this narrative is the Battle of Jamal in 656 CE, which involved the battle between the army of Ali and the army led by A'isyah, Thalhah, and Zubair, three of the Prophet's closest companions. Ali's victory concluded this conflict; however, Islam's internal conflicts continued.

Subsequently, a more significant event occurred in the Siffin Period in 657 M, when Muhammad Ali and Muhammad Muawiyah bin Abi Sufyan, the governors of Syria, fought against the Muslims. The conflict concluded with the establishment of a new order through arbitration, but the division between the two most prominent factions, which ultimately led to the formation of two major groups in Islam: the group that supported Ali, who was previously known as Syiah, and the group that supported Muawiyah, who subsequently established the Umayyah.

The movement that endorsed Ali as the legitimate leader was expanding at this time. Not only did this movement, which was subsequently referred to as Shia, concentrate on the issue of leadership, but it also developed doctrines regarding the rights and obligations of spiritual leaders, known as "Imamah." This concept posits that the Muslim community's leaders should be descended from the descendants of Ali and Fatimah (the daughter of the Prophet Muhammad SAW), who are deemed to possess spiritual excellence and unique privileges to lead the Muslim community (Nasr, 2006).

Abdullah bin Saba' is frequently referenced in historical literature as one of the figures who argued for the legitimacy of Ali as the caliph and rejected the leadership of Abu Bakr, Umar, and Uthman, which is also inextricably linked to the early development of Shia Islam. Despite the fact that some historians question the existence of Abdullah bin Saba', narratives about him are frequently employed to elucidate the origins of the Shia movement. It is widely believed that Abdullah bin Saba' was a Jew who subsequently converted to Islam and propagated the belief that the Prophet Muhammad (SAW) had designated Ali as his successor. Nevertheless, there is also a perspective that the narrative



of Abdullah bin Saba' is a fabrication by those who are opposed to the Shia community in order to denigrate this movement (Momen, 1985).

The Shia movement developed into a tradition that encompassed intellectual, spiritual, and political aspects over time. It later spread to various regions, including Persia, which later became the center of Shia influence during the Safavid dynasty. Despite encountering substantial obstacles, particularly those associated with its divergent perspectives on Sunni groups, Shia has persevered and emerged as one of the most prominent sects in Islam.

Imamah's Doctrine

The fundamental teaching of Shia Islam is Imamah, which underscores the exclusive right of the Ahlul Bayt, the family of the Prophet Muhammad (SAW), to lead the Muslims. Imamah is a theological doctrine that establishes the imam as a spiritual and intellectual leader with divine authority, in addition to being a political issue. In Shia tradition, the Imam is regarded as the Prophet's successor, possessing the capacity to accurately and truthfully interpret the Quran and Sunnah. Zulkarnaen (2008).

Shia regard leadership as a hereditary privilege established by Allah, in contrast to Sunnis who elect their leaders through consultation or allegiance. This leadership is passed down to the descendants of Ali bin Abi Talib, who are acknowledged for their exceptional qualities, including the capacity to accurately interpret revelations and their infallibility (protection from sin). Shia and Ahlus Sunnah wal Jamaah are distinguished by this concept. In Sunni Islam, the caliph, the leader of the Muslim community, is the subject of autonomous choice. Nasr (2006).

The Twelver Shia, who regard twelve imams as the legitimate successors of Prophet Muhammad, are one of the Shia sects that are founded on the doctrine of Imamate. Additionally, the social and political life of the Shia community is also influenced by this doctrine, as the imam serves as a moral and ethical guide in addition to a religious leader.

Thus, Imamah is a leadership concept in Shia Islam that has political, spiritual, and theological dimensions, thereby distinguishing Shia tradition from Sunni and establishing the groundwork for a variety of sects within Shia Islam.

Factors Influencing the Development of Shia

Shia Islam's advancement is contingent upon numerous internal and external variables. Internal factors encompass the doctrines and beliefs of the Shia community, including the role of Ahlul Bayt and Imamate. External factors, on the other hand, encompass the political, social, and cultural dynamics that are currently taking place in the Islamic world. 1) Shia Figures' Dissemination Efforts. A significant role is played by Shia figures in the dissemination of their teachings. They employ a variety of methods, such as mysticism, theology, and philosophy, to attract followers. For example, the Twelver Shia (Twelve Imams) were able to significantly increase their influence in Persia (now Iran) with the assistance of the Safavid dynasty, which established Shia Islam as the state religion, 2) Interest in Shia Philosophy. There is a significant interest among many individuals in Shia thought due to its unique perspective on Islam. In comparison to Sunni thought, Shia thought is frequently regarded as more philosophical and esoteric. This



curiosity is also stimulated by the intellectual contributions of Shia scholars, including Al-Kulaini, Al-Tusi, and Al-Mufid. 3) Social and Political Influence, Shia are frequently depicted as symbols of resistance to injustice. For instance, the event of Karbala, in which Yazid's forces murdered Imam Husain, the grandson of Prophet Muhammad SAW, became a symbol of the resistance against tyranny. The emotive appeal of this narrative is particularly strong among Shia Muslims, particularly those who experience oppression.

Primary Sects of Shia Islam

In Shia Islam, the four primary factions are Shia Ithna Ashariyah, Shia Ismaili, Shia Zaidi, and Shia Ghulat, among the numerous sects. The doctrines and characteristics of each sect are distinct. 1) Twelver Shia. Shiism's main sect is Syiah Itsna Asyariah, or the Twelve Imams Shiites. They adhere to the belief that the succession of twelve imams, which commences with Ali bin Abi Talib and culminates with Imam Muhammad Al-Mahdi, is still alive and will manifest as the Mahdi at the end of time. The concept of divine justice (adl), Imamate, and the belief in the end times are all part of their doctrine. 2) Shia Ismaili

The Seven Imams Shiites, or Syiah Sab'iah, maintain that the leadership of Muslims concluded with Imam Ismail bin Ja'far, the seventh imam. They are recognized for their emphasis on the esoteric components of their teachings. 3) Zaidiyyah Shia, Zaidiyyah Shia is the most moderate sect and shares numerous similarities with Sunni Islam. They are of the opinion that any qualified descendant of Ali is capable of becoming an imam, provided that they are willing to resist injustice. 4) Shia Ghulat. Syiah Ghulat is a sect that is known for its extreme beliefs. They maintain beliefs that are deemed deviant by the majority of Muslims, such as the belief that Ali is a manifestation of God.

It is crucial to comprehend Shia Islam and its sects in order to acquire a more comprehensive understanding of Islam. Shia is not a single sect; rather, it is a spectrum of thought that embodies the historical, doctrinal, and socio-political complexities of Islam. The examination of Shia Islam offers profound insights into the development of religious beliefs in various historical and cultural contexts.

The objective of this investigation is to offer a thorough comprehension of the history of the emergence of Shia as one of the sects in Islam that has evolved since the passing of the Prophet Muhammad (SAW). The primary objective of this investigation is to examine the internal and external factors that influence the global dissemination of Shia teachings, including doctrines and principles, as well as social, political, and cultural dynamics.

In addition, the primary objective of this research is to ascertain the primary attributes of the four Shia sects within Islam: Twelver Shia, Ismaili Shia, Zaidi Shia, and Ghulat Shia. The objective of this investigation is to differentiate between Shia sects that are traditionally moderate and those that are more extreme, as well as to delve further into the doctrines and ideologies that define each sect. As a result, it is anticipated that this research will offer a comprehensive and in-depth comprehension of the role of Shia in the history and overall development of Islam.

METHODS



The library research method was employed to conduct this research, which emphasizes the use of written sources as the primary instrument for the discovery of information and knowledge. The method is particularly pertinent in Islamic studies, particularly when discussing Shia traditions, as numerous aspects of this study are documented in a variety of literature, including textbooks and scientific articles, both in their original language and in translation. The focus of this research is on the examination of existing literature that has been published or presented in legitimate written sources, rather than the acquisition of primary data through interviews or field observations. Primary and secondary sources comprise the primary data sources in this investigation. Primary sources are works that directly address the teachings and thoughts of the Shia tradition, typically authored by scholars or specialists who have conducted extensive research on the subject. Conversely, secondary sources encompass references or analyses of writings that address Shia in a broader context, and may include quotations or references to the primary works examined in this study.

Primary Sources in Library Research

Classical and contemporary works that provide a comprehensive examination of Shi'ism comprise the primary sources employed in this investigation. These books address a variety of topics, such as the historical context of Shi'ism, its definition, and the factions within it, including Twelver Shi'ism, Zaidi Shi'ism, Ismaili Shi'ism, and Ghulat Shi'ism. In order to acquire a profound comprehension of the fundamental teachings of Shia Islam and the manner in which these teachings have evolved in various social, political, and cultural contexts, it is essential to analyze these primary sources. For instance, the study of Twelver Shia Islam is facilitated by works such as those by Muhammad Baqir al-Sadr, which address Imamate and leadership in Shia Islam. These works offer a Shia perspective on leadership that is not only political but also spiritual and intellectual. In Shia Islam, Imamah is not solely concerned with worldly political affairs; it is also a theological obligation that must be fulfilled by specific individuals who are believed to have the capacity to comprehend revelation and maintain the sanctity of Islamic teachings, as per al-Sadr. This type of work is an invaluable primary source for library research on Shia Islam, as it provides a comprehensive explanation of the primary doctrines of this tradition from an internal perspective. (al-Sadr, 1989).

Secondary Sources in Library Research

This research also employs secondary sources, such as scholarly articles, journals, and books, to explore the subject of Shia Islam in a more comprehensive manner. Whether from a theological, historical, or sociological perspective, these secondary sources frequently offer a more comprehensive analysis, interpretation, and discussion of Shia perspectives. For instance, works that examine the historical backgrounds and contributions of Sunni and Shia to the evolution of global Islam. In his book *An Introduction to Shi'i Islam: The History and Doctrines of Twelver Shi'ism*, writers like Muhammad Momen offer a comprehensive examination of Shi'a history, encompassing the evolution of the doctrine of Imamate and the interactions between various Shi'a sects and other groups within Islam (Momen, 1985).



Secondary sources are also accessible through a variety of internet media platforms, which offer simple access to academic articles, opinion pieces, and pertinent information regarding Shia Islam. Online media from educational institutions, universities, or reputable scientific journals can provide valuable data and analysis to enhance the comprehension acquired from primary sources. A relevant secondary source is an article that discusses Shia Islam in the context of contemporary politics. This article includes the challenges encountered by Shia communities in various countries, such as Iraq, Iran, and Lebanon, as well as their interactions with predominantly Sunni countries. (Kepel, 2004).

Process of Data Acquisition and Analysis

The research team conducted data collection by perusing and reviewing pertinent Shia literature, including both physical books and digital resources. In this instance, the sources employed concentrate on texts that provide information regarding the historical context, definition of Shia, as well as the doctrines and sects within Shia. Furthermore, it is crucial to guarantee that the sources employed are academically accountable and valid. Consequently, the selective accumulation of literature sources is conducted by selecting works that are reputable in the field of Islamic studies and are recognized by the academic community.

Data analysis is conducted qualitatively after the data is acquired with the objective of interpreting, comprehending, and exploring the meanings of the various concepts within Shia teachings. This analysis process is designed to not only provide a concise summary of the textual content, but also to establish a connection between the information that has been gathered and the pertinent social, historical, and cultural contexts. In addition, this analysis examines the influence of Shia teachings on political and social developments within Muslim communities, as well as their effect on interfaith relations in the Islamic world.

The library method approach is a significant contributor to the comprehension of Shia teachings in this research by examining existing written sources. Researchers can acquire a more comprehensive understanding of the history, doctrines, and sects within Shia Islam by utilizing primary sources from Muslim scholars' texts, including the works of Muhammad Baqir al-Sadr and Momen, as well as secondary sources from scientific articles and internet media. This research endeavors to make a more profound contribution to the comprehension of Shia Islam within the broader context of Islam as a whole by conducting a qualitative analysis of the existing data.

RESULTS AND DISCUSSION

Historians have engaged in a heated debate regarding the historical context of the Shia's emergence in Islamic history. The emergence of Shia Islam is a topic of debate among historians, with some hypotheses suggesting that it occurred following the death of the Prophet Muhammad (peace be upon him). According to certain historians, Shia Islam arose immediately following the Prophet Muhammad's (peace be upon him) death in 632 CE. During that period, the Muhajirin and Ansar engaged in a heated debate over who was entitled to succeed the Prophet as the caliph of the Muslim community. Though Abu Bakr was ultimately selected as the first caliph, a small number of Muhajirin and certain Banu



Hashim groups believed that Ali ibn Abi Talib, the cousin and son-in-law of Prophet Muhammad, was a more deserving leader for the Muslim community. They contended that the Prophet's family (Ahlul Bait) should maintain leadership, as shown by the Prophet in numerous events, including the Ghadir Khum incident. Nevertheless, Abu Bakr was ultimately elected as the first caliph, despite the fact that the plurality of other groups opted to support him. The initial foundation of the distinctions that separate Shia and Sunni was established by this conflict. Despite the fact that Shiism did not initially arise as a distinct group, this political tension helped establish a more comprehensive understanding of leadership and succession in Islam. The Shia of Ali, who regarded Ali as the legitimate successor to the Prophet Muhammad, were those who initially supported him as the first caliph.

Shia began to emerge more clearly at the conclusion of the caliphate of Uthman ibn Affan or at the beginning of the caliphate of Ali ibn Abi Talib, according to another developing opinion. With the emergence of administrative issues and economic policies that dissatisfied a significant portion of the Muslim community, particularly the Muhajirin and Anshar, political tensions escalated further. These groups felt marginalized by Uthman's policies. This dissatisfaction culminated in Uthman's assassination in 656 AD, as a consequence of a rebellion against him. Ali bin Abi Talib was designated as the fourth caliph following Uthman's death. Some groups, particularly those associated with Uthman's family, were opposed to Ali's election as the new caliph, as they believed that Uthman's murder should be avenged. Ali's forces were pitted against those of Aisha, Talha, and Zubair, all of whom were companions of the Prophet Muhammad, in the Battle of the Camel (656 AD), the first conflict that transpired subsequent to that. Ali's forces emerged victorious in this conflict; however, political tensions persisted. This conflict demonstrated that theological and political differences concerning Islamic leadership were becoming increasingly apparent, and a number of groups began to form factions that were more distinct.

Nevertheless, the political division reached its zenith during the Battle of Siffin (657 AD), which pitted Ali's forces against those of Muawiyah bin Abu Sufyan, the administrator of Syria (Sham) and a cousin of Uthman. An arbitration agreement was reached at the conclusion of this conflict, in which both parties consented to have the dispute resolved by two judges. Nevertheless, arbitration was regarded as a betrayal of Islamic principles by a significant number of Ali's forces, who were in disagreement with this decision. They subsequently departed Ali's forces and established a group known as the Khawarij, who were of the opinion that Ali had strayed from the authentic path of Islam.

Conversely, those who maintained their allegiance to Ali following the Battle of Siffin were incorporated into the organization that was subsequently referred to as the Shia. This Shia group began to establish themselves as a group that not only endorsed Ali but also believed that the leadership of Muslims should be passed down through the family of the Prophet Muhammad, beginning with Ali and continuing through his descendants. This perspective became one of the primary distinguishing factors between Sunni and Shia, who maintain that the leadership of Muslims should be selected through community consultation or consensus.



Political tensions between the Shia and other factions intensified over time, particularly in the context of the Umayyad's political dominance. The Shia were perceived by the Umayyad rulers as a threat to their authority stability, as they assumed power following the death of Caliph Uthman. Subsequently, they implemented stringent measures against any form of opposition from the organizations that endorsed Ali and his descendants. The Battle of Karbala in 680 AD was one of the most tragic events that exacerbated this relationship. Husain bin Ali, the grandson of Prophet Muhammad and son of Ali, was killed along with his adherents in a battle against the forces of Yazid bin Muawiyah, the Umayyad caliph.

Husain's demise at Karbala became a symbol of resistance against injustice and persecution by a government that was considered illegitimate. The development of Shia identity was profoundly affected by the calamity of Karbala. In addition to serving as a symbol of the political struggle against the Umayyad dynasty, the execution of Husain at the hands of Yazid's forces also symbolized the moral and spiritual struggle to preserve truth and justice in Islam. This event subsequently served as the basis for numerous Shia doctrines on social justice and leadership, as well as a significant annual commemoration in the Shia calendar, the Ashura celebration.

The Shia encountered challenging circumstances during the Umayyad and Abbasid dynasties' rule following the Karbala tragedy. The Shia were frequently subjected to brutal oppression by these two dynasties, as they were perceived as a threat to the legitimacy of their authority. Consequently, the Shia were confronted with two primary alternatives: either to adjust to the current circumstances or to survive by concealing themselves. The Shia devised the concept of Al-Taqiyyah in response to this situation. This doctrine enables them to conceal their beliefs and identity in order to protect themselves from persecution.

The Shia were able to endure and even flourish in the centuries that followed, despite the fact that they were frequently oppressed. They established a variety of organized movements, conducted scientific research, and established social networks that allowed them to continue their teachings. The Fatimid Caliphate, which is one of the largest Shia dynasties in Islamic history, was established in North Africa in the 10th century CE, and it is one of the most significant examples of the Shia revival. The Fatimids' ability to independently develop their political and theological structures is evidenced by their success in establishing a stable Shia government, despite the fact that they were frequently under duress.

Shia evolved not only as a sect but also as a theological, political, and social movement that significantly influenced the dynamics of Islam throughout its historical voyage. The journey of Shia Islam has influenced the emergence of profound theological and political perspectives on the concepts of leadership and justice in Islam, from the Battle of Siffin to the Battle of Karbala and the establishment of various Shia states. The development of Shia Islam is not solely concerned with the conflict with Sunni Islam, as previously stated; it also reflects the ongoing struggle to preserve their beliefs and identity in the face of a variety of external threats and challenges.

Shia Itsna Asyariah (Twelver Shia)



Shia Itsna Asyariah, also referred to as Twelver Shia (Imami Shia), is a religious and political organization that prioritizes the notion of twelve imams as the legitimate leaders of Islam. This conviction is predicated on the notion that Ali bin Abi Talib was the recipient of the Prophet Muhammad's will. Ali is not only regarded as deserving of the position of caliph due to his moral superiority and abilities, but also because the Prophet Muhammad explicitly designated him as the successor to the religious and political leadership of the Muslim community through text (nash).

Shia Itsna Asyariah maintain that this leadership is hereditary, beginning with Ali bin Abi Talib and continuing through his descendants, including Hasan bin Ali and Husain bin Ali, and nine other imams until Imam Mahdi, who is expected to arise to restore justice to the world. (Silfiatus Solehah, 2018).

Shia Ithna Ashariyah's fundamental doctrine encompasses numerous pillars of belief that set them apart from other groups, including monotheism, justice, prophethood, the Day of Judgment, and imamate. energy conservation. One notable aspect is the conviction that leadership in the wake of the Prophet Muhammad (SAW) is not solely determined by election through the community's consensus, but rather by a trust bestowed by Allah upon the Prophet's family, particularly Ali and his descendants.

Shia Itsna Asyariah doctrines

Tauhid

Shia Ithna Ashariyah teaches that Allah is One in essence and in existence, which is a form of monotheism. This concept denotes the recognition that Allah is the creator of the universe, and that He is incomparable to anything in terms of His independence from space and time. In this teaching, humanity is able to comprehend the existence of Allah through the use of reason and faith. Humans are anticipated to fathom Allah's Oneness by recognizing Him through reason and heart (Aisyah Rahadiani, 2022).

Fairness

In Shia Ithna Ashariyah, justice is a principle that is highly regarded. They are of the opinion that genuine justice can only be achieved through an imam who has been appointed by Allah and who is a person of divine guidance and purity. The Twelver Shia also underscore the significance of reason as a means of distinguishing between good and evil and to maintain the principle of justice in society (Aisyah Rahadiani, 2022).

Nubuwwah (Prophetic)

Twelver Shia Islam incorporates the belief that Allah has sent 124,000 prophets throughout the history of humanity in the concept of prophethood. Prophet Muhammad (SAW) is regarded as the final prophet, and there will be no further prophets. Additionally, they assert that the Qur'an in its current form is the sole authentic text and has not been altered. (Aisyah Rahadiani, 2022, p. 96).

Ma'ad (The Day of Resurrection)

Ma'ad, or existence after death, is a critical principle of the Twelver Shia doctrine. They are of the opinion that the Day of Judgment will determine the fate of each individual, with God's just judgment of their deeds in the world. A correct comprehension of Ma'ad



can inspire the faithful to live in accordance with Allah's law and to become more intimate with Him. (Aisyah Rahadiani, 2022, p. 96).

Imamate (Divine Guidance)

Imamate is a fundamental doctrine in Twelver Shia Islam. They are of the opinion that the imam is the successor of Prophet Muhammad (SAW) who was appointed by Allah to lead the Muslim community. They contend that the community will stray and Islamic teachings will lose their direction in the absence of a legitimate imam. The Prophet's family, particularly the descendants of Ali, are considered the successors to the political and spiritual leadership of the Muslim community in this understanding. (Aisyah Rahadiani, 2022, p. 97).

Shia Sab'iah

Shia Sab'iah is a faction within Shia Islam that acknowledges only seven imams. Ali bin Abi Thalib, Hasan bin Ali, Husain bin Ali, Ali Zainal Abidin, Muhammad al-Baqir, Ja'far as-Sadiq, and Ismail bin Ja'far as-Sadiq comprise these imams. They are also referred to as Shia Isma'iliyah.

In terms of the number of recognized imams, Shia Sab'iah has a variety of distinct teachings from Shia Ithna Asyariah. They also hold the belief that the appointed imam possesses esoteric qualities (inner nature) that can provide guidance to humanity. Their teachings are significantly influenced by the teachings of inner philosophy and Sufism, which are in stark contrast to the literal perspectives of other Shia groups. (Silfiatus Solehah, 2018).

According to Qadi an-Nu'man (974 AD), the Shia Sab'iah doctrine is as follows: 1) Belief in Allah as the sole God, belief in Muhammad as the messenger of Allah, belief in heaven, hell, the day of resurrection, the day of judgment, the prophets, and messengers, and belief in the imams, as well as the recognition and acceptance of the imams of their era. 2) An imam must possess the esoteric capacity to guide humans, which is the essence of walayah. 3) The other doctrines of Shia Sab'iah are essentially identical to those of other Shia sects. The distinction is rooted in the concept of the imam's infallibility, the existence of an interior aspect in every birth, and the rejection of the concept of al-Mahdi al-Muntazar (the awaited Imam Mahdi) (Silfiatus Solehah, 2018)

Shia Zaidiyah

Zaidiyah Shia, a subdivision of Shia Islam that is attributed to Imam Zaid bin Ali bin Abi Talib, is characterized by more moderate teachings than other Shia branches. Zaidi Shiites are more inclined to adhere to the ideology of Ahlussunnah wal Jamaah, and they do not elevate imams to prophetic or divine degrees. The companions of the Prophet, particularly those who pledged allegiance to Ali bin Abi Talib, are also not disbelieved by Zaidiyah Shiites. They recognized Ali's leadership, but they did not elevate the imam position to a sacrosanct status that could not be contested. (p. 339, Ahmad Atabik, 2015).

Shia Zaidiyah doctrine: 1) The Shia Zaidiyah doctrine permits the allegiance to two imams in two distinct regions, provided that both possess valid legal qualifications to become imams and are freely selected by the ahl al-hall wa al-aqd. They are opposed to the presence of two imams in a single region, as this would result in the people pledging



allegiance to two imams, a practice that is prohibited by the authentic hadith. 2) According to the doctrine of faith, individuals who perpetrate significant sins will be condemned to hell indefinitely unless they repent with a genuine desire to repent. In this instance, they adhere to the Mu'tazilah perspective. This occurred as a result of Imam Zaid's instruction by Wasil bin Atha', a Mu'tazilah figure. Nevertheless, this relationship also resulted in some Shia followers becoming angry with Zaid, as Wasil was uncertain about Ali's stance in the Jamal conflict against Muawiyah's supporters from Syria. Wasil was uncertain as to whether Ali was in the appropriate position (Ahmad Atabik, 2015)

Shia Ghulat

Etymologically, the term "ghulat" is derived from the word "ghali," which denotes an excess or exceeding the boundary. Shia Ghulat is a group that assigns divine attributes or privileges to their imams in an excessive manner. They even conflate God with creatures.

The conceptions of the Jewish and Christian religions have an impact on the attachment of divine attributes to these imams. The Jewish concept equates God with creatures, whereas the Christian concept equates creatures with creatures. Consequently, the academics bestowed upon them the appellation "ghulat" in recognition of their teachings' surpassing the permissible tolerance threshold. In reality, they are regarded as having either abandoned Islam or, at the very least, deviated from its teachings. They are not genuine supporters of Ali; rather, they are a group that aims to sway Ali's adherents. Ali's mission as caliph is at odds with their actions. The Shia Ghulat are regarded as an extremist group due to their excessive attitude toward their imams. They disproportionately lend divine attributes to the imams, thereby equating God or God with creatures.

Shia Ghulat Doctrine

The doctrines or teachings that Shia Ghulat groups adopt are not derived from Islamic teachings, but rather from external sources that were incorporated into Islam, including Hinduism, Zoroastrianism, Judaism, Christianity, and ancient Arabic beliefs. Their teachings are centered on the concepts of tasybih (equating God with creatures), tanasukh (reincarnation), bada' (change of destiny), and raj'ah (resurrection). It is only natural for scholars to conclude that Shia Ghulat has departed from Islam, as they have abandoned the authentic teachings of Islam. (Ris'an Rusli, 2015, p. 209)

CONCLUSION

It is evident from the preceding explanation that Islamic historians hold varying perspectives on the history of the emergence of Shia. According to certain scholars, Shia Islam was established promptly following the Prophet Muhammad's (peace be upon him) death, specifically during the power struggle between the Muhajirin and Ansar groups at the Saqifah Bani Saidah assembly. Ali ibn Abi Talib was required to assume leadership by the Bani Hashim group and a limited number of Muhajirin at that time.

In the interim, there are also those who maintain that the Shia religion emerged at the conclusion of the caliphate of Uthman ibn Affan or the commencement of the caliphate of Ali ibn Abi Talib. The Shia religion is divided into four sects:



1. Shia Itsna 'Asyariyah, the sect with the highest number of followers, recognizes the existence of twelve imams who are entitled to head the Muslim community.
2. Shia Sab'iah, which recognizes the existence of seven imams.
3. Shia Zaidiyah, which is ascribed to Zaid bin Ali Zainal Abidin, the fifth imam in the Zaidiyah hierarchy. The issue of Ali bin Abi Thalib's caliphate is generally addressed in a moderate manner by Shia Zaidiyah, who regard the three previous caliphs as the most praiseworthy and finest imams.
4. Ghulat Shia, a group of Ali adherents who exhibit an excessive or extreme attitude. Certain Ghulat Shia organizations elevate Ali to a prophetic status that surpasses that of Prophet Muhammad, as well as to a divine position.

It is crucial to pay attention to and comprehend Shia. Shia encompasses a variety of sects and institutions. Extremist, moderate, and liberal factions are present within the Shia sects. Sayyidina Ali is even elevated to the status of divinity by certain extremist organizations, who consider him to be a prophet. Consequently, it is imperative to provide special attention to Shia in order to prevent the adoption of deviant sects by various Shia sects or groups.

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