



## History of the Tendency of the People of Basra to the Osman Empire

Ashraf Azimi Shooshtari

Graduate of the Second Level of Al-Zahra(S) Theological School, Tehran, Iran

Master of Shiite History, Qum University of Religions, Iran

Vice Chancellor for Research, Theological School, Iran

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### **Abstract**

The history of the tendency of the people of Basra to the Ottoman Empire and the situation of Basra and the people of Basra and their beliefs, from the time of the founding of the city of Basra to the Battle of Jamal, is one of the important historical issues that no one has addressed so far. The purpose of this issue is to provide a general understanding of the Ottoman thought and beliefs and the people of Basra. This study seeks to answer the question of how and when the people of Basra became Ottoman. The present article has been written in a descriptive historical method, using historical sources with the method of collecting library information. The Ottomans were originally a political sect that, after the assassination of the Ottomans under the pretext of bloodshed, waged a war of attrition around Basra led by Talha, Zubair and Aisha. According to historians, most of the people of Basra broke their allegiance to Imam Ali (as) and collaborated with him. The Ottoman ideology, which was hidden from most of the people of Basra before the Battle of Jamal, emerged after that. As a result, the majority of the people of Basra turned to the Ottoman Empire from the time of the Camel War, which is the finding of this article.

**Keywords:** *Orientation; People of Basra; Ottoman Empire; Imam Ali (AS); Camel War; Small Camel*

### **Introduction**

Basra is one of the cities that was built at the beginning of the Islamic period and the wars of the conquest of Islam, during the caliphate of Umar ibn al-Khattab between 14 and 18 AH. This city was considered one of the most important cities in the beginning of Islam due to its geographical location.

The Battle of Jaml, led by Aisha, Talha and Zubayr, took place around the city of Basra in the year 36 AH, after the killing of Uthman, at his request. According to the historians of this war, it was the first civil war of the Muslims that resulted in many casualties on both sides, and since most of the people of Basra took part in this war, it is said: "The Basrians were the first people to stand up to their Imam."

The Camel War had many consequences, the most important of which was the creation of the Ottoman sect. Called the era of sedition. The question of when the people of Basra turned to this sect is important because the emergence of this thought in the people of Basra coincided with the Battle of Jaml and caused a lot of bloodshed and advanced the history of the beginning of Islam in such a way that the truth gradually The Imamate remained hidden from the general public and led to the establishment of the Umayyad rule.

Undoubtedly, this trend has played a critical role in the intellectual and political developments of Islam. Most of the people of Basra were also pioneers in confronting Imam Ali (as) after this war. The same thoughts and beliefs later led to slander and curse on Imam Ali (as). The emergence of the Umayyads and the change in the history of the Muslim caliphate are other consequences of this thinking. This article has been written with a historical-descriptive method and by collecting information from the texts of the history of the beginning of Islam (library) and the aim of getting acquainted with the history of the beginning of Islam is to know the Ottoman sect, the history of Basra and how the people of Basra turn to the Ottoman sect.

Less has been explored in this regard and the material obtained from historical sources has not been examined from this angle. Everything that exists is either articles that deal only with the Ottoman sect and the Camel War, or historical books that deal with the events of the early history of Islam. Is mentioned. Therefore, the question raised is one of the important issues in the history of Islam. In this article, a brief history of Basra from the establishment of Tajang-e-Jaml is given and the history of the Ottoman sect is examined. In this section, the beliefs, political and military issues, intellectual and religious issues of this sect are discussed. The influence of Ottoman thought in Basra has been examined.

## ***2- History of Basra (from its establishment to the Battle of Jaml)***

Basra is a city in the southeastern tip of Iraq with rich towns. (dabestani, 1375: 186; Abu Abdullah Moghaddasi, 1361: 1/162)

Some have considered this word to be derived from Persian and Arabic for "enough way"; Because several roads branched off from Basra. (Oudi et al., 1374: 196; Ragheb Esfahani, 1374: 1/278)

The city is located in a straight line, twelve miles from the Shatt al-Arab, and is joined by two large streams that lead to it from the Tigris: one was the Ma'qil creek and the other was the large river that flows from Baghdad, and Ma'qalbanisar, who was one of the Companions during the time of Umar bin It was al-Khattab, he dug this creek, and the other creek was the route of ships that go from Basra to the southeast and enter the Persian Gulf in Abadan. (Lesting, 1985: 48-51).

The establishment of Basra is directly related to the Islamic conquest of Iran. In 12 AH, with the permission and approval of Abu Bakr, the Muslims invaded the territory of Iran. They attacked Kharibeh near Ublah, which was the old base of the Iranians and later became the basis of the city of Basra, and drove the Iranians out of those areas. This was the first Muslim attack on Basra. (Tarikh Yaghoubi, 1371: 2/19; Yaghoot Hamavi: 1 / 431-430; Mousavi Bojnourdi, deyerat al maaref, 12: 1374/196).

From then until the 14th lunar year, these areas were attacked several times. After the conquest of Hirah (one of the ancient cities of Mesopotamia, which was located near the south of present-day Najaf), Umar ibn al-Khattab sought to establish a military base near the Iranian border in the Ubla and Arzaland areas. (Ibn Faqih, 1416: 227) Therefore, by his order, he chose Ataba Ibn Ghazwan "Kharibeh" in 15 km of Arvand River in the place of the current village of Zubair, for this purpose and founded Basra. (Yaghoubi: 1371, 2/26; Tabari, 1375: 1768; Mousavi Bojnourdi, dayerat al maaref, 1374: 12/196).

There is disagreement about the date of establishment of Basra. Tabari and Masoudi write in their history, Basra was founded in the month of Rabi in the sixteenth year (Tabari, 1375: 5/1768; Masoudi, 1409: 1/677).

Elsewhere, Tabari quotes Abu Ja'far and Sha'bi: Atab ibn Baghzwan was commissioned by Umar to go to Basra, and landed there in the month of Rabi al-Awal or Rabi al-Akhr in the fourteenth year. (Tabari, 1375: 1769; Ibn Khaldun, 1363: 1/525) According to some historians, Basra in the fifteenth year and some have also quoted that it was built in the seventeenth year of the lunar year. (Abul Hassan Ali Ibn Hussein Masoudi, 1365: 341; Lestering 1364: 48) Therefore; According to historians, Basra was established between the fourteenth and eighteenth years.

The Muslim fighters first built reed houses in Basra, and when they went to war, they dismantled them and when they returned, they rebuilt them. (Tabari, 1375: 1768, 1375; Mousavi Bojnourdi, The Great Islamic Encyclopedia 1374: 196) In 17 lunar years, their houses caught fire and they built mud and clay houses for themselves at the behest of Omar. (Mousavi Bojnourdi, The Great Islamic Encyclopedia, 1374: 197).

Basra, which has been a military camp since the beginning, performed its natural duties and participated in conquests; However, the people of Basra helped me realize the importance of obtaining many trophies and sending them to the city. At this time, the course of events accelerated and in 36 AH, this city was the scene of the first civil war, namely the Battle of Jaml, which was at the beginning of the caliphate of Imam Ali (as). (Mirsharifi, 1369: 473/3) According to a narration, thousands of Ali's companions and the people of Basra were killed in this war. Before the start of the war, the people did not agree, and Imam Ali's victory over [the Companions] added to the dispersal of votes, but in general, unlike the Kufis, who were supporters of Imam Ali (as), Basra was predominantly Ottoman. (Mousavi Bojnourdi, The Great Encyclopedia of Islam, 1374: 197,13; Mirsharifi, 1369: 473).

### ***2-1- The Rulers of Basra (Since the Establishment of Tajng Jaml)***

As mentioned before, the date of establishment of Basra dates back to the time of the second caliph. After the conquest of Basra, Umar ibn al-Khattab made Atab ibn Ghazwan governor of Basra. He was the first governor of Basra to rule there for six months. He ruled, after Mughira, he made the life of "Abu Musa al-Ash'ari" the governor of Basra in 16 or 17 AH, Abu Musa built the mosque and Dar al-Amara, which were made of reeds, with mud and clay. (Tabari 1375: 1774; Mousavi Bojnourdi, The Great Encyclopedia of Islam, 1374: 12/197).

Some narrate that Umar ruled Abu Musa al-Ash'ari after Utbah and Mughirah after him. (Ibn Khaldun, 1363: 1/534; Mousavi Bojnourdi, The Great Encyclopedia of Islam, 1374: 12/1973) But in history it is stated that Abu Musa was the governor of Basra in 16 or 17 AH; Of course, it is said that on that date Abu Musa was the governor of Kufa, but due to the complaints of the people, he ousted Abu Musa from Kufa and sent him to Basra. (Tabari: 1375, 1995; Ibn Khaldun, 1363: 1/535) He was the governor of Basra for 6 years. At this time, Basra had become a base and center for gathering and organizing troops, and Muslim attacks on the western and central cities of Iran were more than this area. (Mousavi Bojnourdi, The Great Islamic Encyclopedia, 1374: 197; Ibn al-Faqih, 230: 1416; Ibn Sa'd, 4: 1373/97).

During the caliphate of Uthman, Abu Musa was ousted after 6 years and was replaced by Abdullah Ibn Amer, who was twenty-five years old (Ibn Khaldun, 1363: 1/563; Gardizi, 1363: 133) Osman was the governor of Basra. After killing 'Uthman, Ali ibn Abi Talib (AS) became the caliph by the people. After reaching the caliphate, Imam Ali (AS) sent his agents to the cities and sent 'Uthman ibn Hanif to Basra. Uthman entered Basra, some of them obeyed him and some of them objected and said,

"Let's see what the people of Medina are doing." (Ibn Khaldun, 1363: 1/592) After that, the battle of Jaml took place in Basra after the victory in the battle Imam Ali (AS) chose Ibn Abbas as the governor of Kufa. (Ibid: 659) and until the martyrdom of Imam Ali (AS) Ibn Abbas was the governor of Kufa. (Ibid: 641; Tabari: 1369-1368) Thus, the people of Basra were with their governors during the time of the three caliphs, but after the coming to power of the Imam, there was a rift between them and this split was the beginning of the next events.

Now, considering the importance of how Ottoman thought originated, it is necessary to give a brief history of the origins of the Ottomans and their beliefs.

### **3 - The Date of Origin of the Ottoman Sect**

Uthman ibn Affan, as the fourth caliph during the caliphate, with dismissals, appointments, government quarrels and illegal use of the treasury, crossing the red lines of religion and indecent acts that are in direct opposition to the tradition of the Prophet of Islam (PBUH) and even the tradition Sheikhin aroused the opposition of the people and some tribal leaders and elders and rebelled against Uthman, which eventually led to the assassination of Uthman.<sup>2</sup>

After the assassination of Uthman, the Muslims were divided into three groups, a group that agreed with the Imam and a group that opposed and a group that remained silent. (nashi Akbar, 1971: 16).

At this time, a large number of Muslims gathered in the mosque, so that the mosque was full of people. The purpose of this gathering was to appoint a caliph. Great personalities of Muhajir and Ansar, such as Ammar Yasir, Abu al-Haytham ibn al-Tayhan, etc., decided to pledge allegiance to Ali (as). Others also voted for Imam Ali (as). At this time, all the people said in unison: We are satisfied with his province. Then everyone got up and rushed to Ali (AS) 's house. (Ghanbari Hamedani, 1383: 182, quoting the commentary of Nahj al-Balaghah Ibn Abi Al-Hadid: 4/8).

Imam Ali (AS) first said in response to the people: "I am better to be your advisor than to be your ruler." The people did not accept the words of Imam Ali (AS) and said: We will not release you until we pledge allegiance to you. The Imam, who knew that they could not bear the justice and government arising from his religion, said to them: "Leave me and go to someone else." (The same sermon), but the people insisted and Imam Ali (AS) also said: "Allegiance must be done in the mosque. "Because allegiance to me should not be secret, and I will not accept it without the consent of the masses." (Tabari, 1375: 6/2336; Ghanbari Hamedani: 183).

Imam Ali (AS) went to the mosque and the first people who pledged allegiance to Ali (AS) were Talha and Zubair (there are different sayings about this allegiance) and after that all the people except a few "few" including Marwan Ibn Hakam, Saeed ibn As and Walid ibn Utbah all pledged allegiance to him. (Yaghoubi, 1371: 2/80).

What is important is the breaking of the covenant and the concealment of the truth by Talha and Zubayr after allegiance to Imam Ali (AS). Tabari writes about the events after the allegiance: Talha and Zubair asked Ali (AS) to delegate the emirate of Kufa and Basra to them. Ali (AS) replied: "If you are with me and make the caliphate system prosperous and organized, it is better than going to distant places and separating from me." (Tabari, 1375: 2330).

These people became pessimistic about the caliphate of Imam Ali (AS) and this was the first cause of pessimism for the new government of Imam Ali (AS). The second factor was the fair distribution of the treasury by Imam Ali (as) to different segments of the people, who did not take Talha and Zubayr as their share as a protest. (Asgari, 1390: 2/37).

These cases could be a good excuse to face the rule of Imam Ali (AS), so they left Medina for Mecca to meet Aisha under the pretext of ma'cca. On the other hand, the Umayyads, led by Mu'awiyah, saw the continuation of their rule in danger with the beginning of the rule of Amir al-Mu'minin Ali (AS) and, under the pretext of Uthman's death, wrote a letter to Talha Wazbir asking them to rise up against Uthman.

Mu'awiyah's provocative letter to Zubair and promises of financial and military support led Aisha, who was a vindictive opponent of Imam Ali (as), to face Imam Ali (as) in a battle. Together, these two currents created an incident whose effects still exist in Islamic sects. They started a war called the Battle of Jaml, in this war that took place in 36 AH, Talha and Zubair, who had previously been with Aisha, were among the greatest opponents of Uthman, and after his assassination with Amir al-Mu'minin (AS) They had pledged allegiance, broken their allegiance and became the leaders of a new thought called Ottoman thought. (See: Khairkhan Alavi, 1392: 111-110) The war of Jamal spread discord and division among Muslims. Some scholars believe that before Jamal, the spirit of friendliness and kindness prevailed among Muslims, and it was after that that enmity arose among the Arab family; So much so that there were differences and divisions among the members of a family, so that some of the children of a family were Shiites, Ali (AS) and others were followers of Aisha and Uthman.

"In the distinction between the Shiites and the Ottomans, it is said that those who helped Ali (AS) in the Battle of Jaml and then in Safin, were first called the Iraqi people and later the party of Ali (AS) or the Shiites Ali (AS) or Al-Alawiya and their opponents. "They were called Ottoman or Ottoman Shiites." (Sharif Ghorashi, 2001: 2/65).

In their poems, the Ottomans referred to themselves as "Ali Din Uthman". From the Battle of Jaml onwards, the supporters of the Ottomans were called "Ottomans". After the martyrdom of Imam Ali (AS) in 41 AH, the Ottomans began their propaganda work against him and cursed him, thus turning Islamic unity into deep religious-political hatred. Although the curse of Ali (AS) was forbidden by Umar ibn Abdul Aziz, the Ottomans went their own way and did not accept Hazrat Amir (AS) as the caliph of the Muslims. Although the Abbasid era was accompanied by a lot of persecution, but one of the important results was the gradual change in the view of most Muslims towards Imam Ali (as). Influenced by the Mu'tazilites of Baghdad, Ma'mun forbade the narration of Mu'awiyah's virtues and endeavored to expand the virtues of the Amir. As a result, Abdullah ibn Mubarak, the master of Ahmad ibn Hanbal, accepted the Amir as one of the righteous caliphs, and Ahmad ibn Hanbal, in a thirty-year effort to remove Imam Ali (as) from the righteous caliphs, did not allow it. (See: The article "The role of Ahmad ibn Hanbal in the conversion of Sunnis", written by Rasool Jafarian, Haft Aseman Magazine, No. 5.

As a result, although the Ottoman Empire started its work with full heat and was influential in many currents of the first centuries, but with the efforts of Ahmad ibn Hanbal, this fire became cold and finally became dull in the fourth century. (See; Mardani, 1394: 4).

### **3-1- Ottoman Beliefs**

What can be deduced from the course of history is that the Ottoman sect is more of a political sect than a sect of faith. The origin of this sect, or rather the "Ottoman Party", dates back to the time of Uthman's assassination and the events that followed; Therefore, the Ottoman sect does not have a specific religion in terms of beliefs; Rather, it is the political dimension that has led to the formation of such a sect.

As it turned out, according to the Ottoman belief, Uthman was oppressed and killed by groups that had gathered from Egypt, Kufa, Medina and other places in Medina. As a result of the Umayyad propaganda, they believed in the oppression of the slain caliph and accepted Mu'awiyah as emir because he considered himself a bloodthirsty Uthman. Thus, they opposed the rule of Ali (AS) and caused a lot of

war and bloodshed for various reasons. (Hedayat Panah, 1389: 32; Heidari Aghaei, *Bitā*: 1/129; Kron, 1386: 93) They believe that Ali (AS) cooperated with the insurgent group in this regard or secretly led them. (Hedayat Panah, 1389: 32).

This group should be considered the opposite of the Shiites. (The same) because they believe that the caliphate of Imam Ali (AS) due to the opposition and lack of allegiance of a group of Muslims in Syria and Basra, has no legitimacy and his time has no other name than the time of sedition. In terms of virtue and superiority, they preferred Uthman over Amir al-Mu'minin (AS) and refused to narrate his virtues. (Motaharban Taher Moghaddasi, 1374: 2/814; Hedayat Panah, the same, quoting the *tarikh al tefat*, 1/108).

The Ottoman Empire can be defined from two perspectives:

From the perspective of Sunnis; In this perspective, according to Ibn Hajar Asqalani, the Ottomans are those who exaggerate the love of Uthman and violate Ali (AS). According to the Imams: The Ottomans are those who opposed the caliphate of the Amir al-Mu'minin (AS) and used the Ottomans and the assassination of the Ottomans as an excuse to sabotage the government of that Imam and caused the wars of Jaml and Safin, but later the issue was the love of Uthman Amir Momenan (AS) led. Among the Sunnis, Ottomanism is synonymous with the same Nasabi in Shia. (Mohaqeq Hali, 78: 1413; Mardani, 293: 1394; Abu Abdullah Moghaddasi, 1361: 293).

Some also quote: "The Ottomans, who were a branch of the Umrah sect, were superficial, superficial, and hard-hearted and ignorant. They blindly and ignorantly supported Uthman and did not give in to reality at all. This stubborn and stubborn group was a staunch opponent and longtime enemy of Imam Ali (as). In order to legitimize Uthman, the Ottomans first defended Abu Bakr and Umar, and considered Abu Bakr, Umar, and Uthman superior to Ali (as), and they adhered strongly to this false belief and had no reason for their absurd claim. "It is important to note that the Ottoman and Umayyad sects were part of political groups created by the Benjamin regime, and that is why their names are not mentioned in the book of sects and religions." (Ibn Qutaybah Dinuri, 1380: 47; Mir Sharifi, 1369: 5/13).

It is said that "the Ottomans were not a sect with specific theological principles, specifics, theology, jurisprudence, etc., and it should be considered as a political excuse and trick in the hands of the Umayyads and other power seekers who positioned their position and resources with the arrival of Ali (AS) in the caliphate. "They saw a serious danger and threat"; (Heidari Aghaei et al., *Bitā*: 1/129) So much so that some believe that "based on historical evidence, even the Ottoman leaders, especially Mu'awiyah and the Umayyad and Marwan parties, did not believe in this idea and more than anyone else in the position. "They were accusations, but in any case it was a good excuse for the Ottoman religious leaders to gather many superficial Muslims around them and incite them against Amir al-Mu'minin Ali (as)." (Hedayat Panah, 1389: 32) It should be noted here that the assassination of Uthman and its reflection in the Islamic society, affected various political-military branches as well as beliefs. These effects are very broad, and here are two examples of these effects in two areas:

### ***3-2 - Political and Military Issues***

The first manifestation of Ottoman thought and its political-military confrontation with Alawite thought was in the Battle of Jaml led by Aisha, Talha and Zubair in 36 which failed. A year later, the Battle of Safin, on a larger scale, pitted the Ottoman and Alawite ideologies against each other. This time, the Ottoman leadership of the religions, along with Mu'awiyah and the Umayyad gang, accompanied the people of Syria, which resulted in, for various reasons, liberation from the inevitable defeat of the Ottoman army and the severe weakening of the Alawite army. (See; Hedayat Panah, 1389: 33).

"After the peace of Imam Hassan (AS) and the coming to power of Mu'awiyah, the Ottoman religion flourished and spread to other cities and regions besides Basra and the Levant; "The Ottoman way of thinking in Syria, Basra and Ray was one of its extremist forms, ie Nasabi." (Ibid: 34).

### ***3-3- Intellectual and Religious Issues***

Ottoman thought, like any other political and religious thought, was strong and weak. But its extreme type appeared in the installations and installations, which was accompanied by slander and cursing of the Amir al-Mu'minin and the Ahl al-Bayt. The Ottoman religions believed only in the Trinity - Abu Bakr, Umar and Uthman - and considered the caliphate of Amir al-Mu'minin (AS) as the only period of sedition. This idea continued until the first half of the third century AH Abu Bakr, Umar, Uthman and Ali (e) were mentioned. (Ibid: 34) "The theory of squaring considered Amir al-Mu'minin (as) the fourth and obligatory caliph. Has remained." (Mirsharifi, 1369: 5/13).

In general, it can be said that the Ottoman Empire can be divided into 4 stages:

First stage; Ottoman Loyalty: The author of the Ottoman article writes: "In the first days after Uthman was killed, probably all non-Ottoman insurgents. All Muslims had the right to choose between loyalty to Uthman and accepting the ideals of the rebels; Of course, some were neutral. "But loyalty to Uthman remained the dominant view in the Islamic world until about 700 AD." (Crohn, 2007: 100-93).

The second stage: "The Theory of the Three Caliphs" and the third stage: "Views in the framework of consensus on the four Caliphs: At this stage, the Ottoman hadith scholars changed their position and finally disappeared with the spread of the theory of the Four Caliphs." Stage 4: "Pro-Umayyad sect: Ottoman supporters of the Umayyad religion were mentioned in the fourth to tenth centuries." (Ibid: 108-107).

### ***4- The History of the Influence of Ottoman Thought in Basra***

As mentioned in the previous sections, the history of the birth of the Ottoman Empire dates back to the time of the death of the Ottomans; Historians narrate that "after Uthman was killed, the people were divided into two groups and narrated into three groups: one group supported Imam Ali (AS) and one group supported Uthman, and the third group was Qaed in, who accompanied Imam Ali (AS) refused in wars and believed that the battles of this period are sedition and sedition should be avoided. "Of course, the latter group was called Saketin during the allegiance to Imam Ali (as)." (Zahabi, 1413 AH: 2/501; Akhir Akbar, 1971 AD: 16; Khaikhah Alavi, 1392: 108-109).

The question that arises here is what was the tendency of the people of Basra before the Ottoman Empire and when did they become Ottomans. Before answering this question, it is better to refer to the events before the Camel War.

#### ***4-1-Pre-War Events***

When 'Uthman made a mistake in the matter of the caliphate and did actions contrary to the tradition of the Holy Prophet PBUH and even against the tradition of the previous caliphs, he turned the opposition of the people of the Islamic world to himself. The people of Medina wrote letters to other countries in protest of the caliph and asked for cooperation in the jihad against the caliph. (Tabari, 1375: 6/2224; Ibn Khaldun, 1363: 1/581) The people of Basra, like the Egyptians and Kufis, 100 of them, along with Hakim ibn Jabala ibn al-'Abdi, Zarah ibn Ibad and Bashir ibn Sharih al-Qi Hartus bin Zuhair al-

Saadi came to Medina and, like the Egyptian people, protested against Uthman's actions. (Blazeri, 1417 AH: 5/590; Tabari, 1375: 6/2267; Ibn Khaldun, 1363: 1/581) This was the beginning of the presence of the people of Basra in the political scene during the time of Uthman.

After the killing of Uthman and the allegiance of Muhajir and Ansar with Imam Ali (AS) in Medina Mosque, the Islamic world entered a new arena of events, the first of which was the opposition of Talha and Zubair and their departure from the allegiance of Imam Ali (AS) and led to the Battle of Jaml. "Imam Ali (AS) considered the main factor as the cause of civil wars among Muslims to be the penetration of doubt and skepticism among the people." (Jafarian, *The Intellectual and Political Life of the Shiite Imams* (2008: 7) "Today we have entered into a war with our Muslim brothers because deviation, distortion, doubt and interpretation have entered Islam" They have been mentioned in their sermons, but they considered the main reason to be suspicion and bias among the people.

Numerous events during the years after the death of the Holy Prophet PBUH caused people who have just tasted the sweet taste of Islam and the religion of truth and justice and have not yet been able to adapt their actions to this religion of Islam, to turn to the religion of ignorance.

For this reason, the story of Saqifa and the usurpation of the succession of the Holy Prophet PBUH was the most influential event in the behavior of the people, because after that event, Imam Ali (PBUH) was pushed from the scene of politics, religion and society to solitude and solitude. Islam was raised. Imam Ali (PBUH) cooperated with the caliphs. In any case, after the Prophet PBUH, little by little, there was a deviation in the religion and the religious thought of the people. (See: Jafarian, *History and Political Life of Amir Momenan Ali Ibn Abitaleb AS* (2), 2001: 61-53; Beheshti, 2014: 112-105).

On the other hand, the Umayyads, who had a long-standing hatred of Islam and the Prophet, opened the field for activity during the time of Uthman. Uthman had made the rulers of almost the entire Islamic world from the Umayyads and his family, so they also practiced corruption, bribery, embezzlement, sin and lies, and did not see anyone in front of them. Not only do they not know Imam Ali (as) (except of Medina and Kufa, of course), but they also doubt his merit for the caliphate; Therefore, after Uthman was killed, a platform was provided for opposition in some cities, including Basra, and when the leaders of sedition deceived the people with deceit, most of them accepted and opposed Imam Ali (as) and broke the treaty as much as he said. The people of Basra may be the first people to stand up to their Imam. (Jafarian, *The Intellectual and Political Life of the Shiite Imams* (as), 1387: 90).

Regarding the people of Basra and their weaknesses, it should be said that if nothing was remembered except the thirteenth sermon of Nahj al-Balaghah, it would have been enough to prove their misfortune and perversion. (Beheshti, 1393: 113) From the point of view of Amir Momenan (as), Basra did not have a brilliant history and background. (Ibid: 112) The unwavering support of the people of Basra for Talha, Zubair and Aisha and their stubborn opposition to the fledgling Alawite government is a stain on the skirt of Basra that has never been removed. (Ibid: 113) It is stated in the sermon that "the people of Basra have low morals and do not shy away from breaking the covenant. They are hypocrites, and their water is bitter. Living among them is the punishment of sin and abandonment and emigration, forgiveness and salvation from the punishment of God." (Nahj al-Balaghah: Sermon 13).

In what happened after the allegiance of the people to Amir al-Mu'minin (as) and how the people of Basra fell prey to the insurgents and the Umayyads, I need to have an overview of the post-allegiance process. There were those who pledged allegiance to Imam Ali (as) but later claimed that they had pledged allegiance by force and coercion. (Waqidi, 1373: 3 / 24-23).

Ibn Khaldun writes: "When Uthman was killed, the Emirate of Medina was entrusted to Ghafiqi Ibn Harb for 5 days. He asked for someone and no one answered. The Egyptians came to Ali (as), Ali (as)

did not accept, the Kufis went to Zubair and the Basiris went to Talha, both of them refused. " (Ibn Khaldun, 1363: 1/590) That is, the Basrians agreed with the caliphate of Talha from the very beginning, it is mentioned elsewhere that "they brought Talha and Zubair by force to pledge allegiance to the Imam (as)." (Ibid: 591) Of course, according to historical sources, this word is not credible. In both cases, Imam Ali (as) after the allegiance of the people and a speech in the mosque of Medina and mentioning some matters, immediately began to work and changed some agents and, as mentioned earlier, distributed the treasury equally among the people. . "Talha and Zubair, who could not bear the justice of Ali (as), did not take their share in protesting against the method of Ali (as) and went to Mecca under the pretext of 'Umrah, where they met Aisha and after deliberation and decision "They went to Basra." (Tabari, 1375: 6 / 2330-2329; Yaghoubi, 1371: 126; Asgari, 1390: 37; Jafarian, History and political life of Amir Momenan Ali Ibn Abitaleb (as), 1380: 55).

One of the reasons that Talha and Zubayr decided to go to Basra was that Ibn Amer, who was Uthman's agent in Basra, when Talha and Zubair went to Mecca, promised them financial aid with the great wealth he had taken from the treasury of Basra. The people of Basra are with you. Talha and Zubair also said to Aisha: "When the people of Basra see you, they will all cooperate with us. Aisha also accepted their offer and left Mecca for Basra with her companions." (Abu Hanifa Ahmad ibn Dawood Dinuri, 1346: 158) It is said that "the people of Basra were only because of Aisha who announced that they would defend the rebels." (Al-Jamal, Sheikh Mufid, 1413: 304; Jafarian, the same: 55).

Therefore, one of the reasons for choosing Basra for the rebels was the tendency of the people of Basra towards the opponents of Imam Ali (as), which was mentioned by Abdullah Ibn Amer. For further confirmation, we can refer to the pre-war conflicts of Jaml, known as Jaml Asghar.

#### ***4-2-Asghar Sentence***

After the arrival of the sedition leaders in the areas near Basra, according to historians, "Uthman Ibn Hanif, who was the governor of Basra on behalf of Imam Ali (as), obtained permission from Imam Ali (as) to deal with the seditionists, and Imam Ali (as) also In response to Uthman, they said: Talk to them first, if they do not agree, fight them. 'Uthman did the same, but they did not accept, and' Uthman ibn Hanif provided an army to prevent them from entering Basra. (Ibn Qutaybah Dinuri, 2001: 96) Because he knew that if they reached Basra, the people of Basra would be inclined to them; (Abu Hanifa Ahmad Ibn Dawood Dinuri, 1346: 158) Because the people of Basra were lovers of Uthman. (Motahar Ibn Tahir Moghaddasi, 1374: 2/876) The armies of the two sides lined up in an area called "Mardab" and each of them boasted and gave a speech; But the presence of Aisha among the contractors and her words caused a commotion and a rift among the companions of Uthman bin Hanif. Some confirmed him and some denied him, and a quarrel ensued. (Tabari, 1375: 6 / 2375-2378).

Finally, the contractors' army moved towards Basra. Hakim ibn Jabalah attacked them with his army and inevitably the army of Talha and Zubair deviated their way; But the next day, a fierce battle broke out between the forces of Uthman ibn Hanif and the army of the breakers of the treaty, and after some of the parties were killed and wounded, a peace treaty was drawn up by which Aisha's army could enter the city; But before the arrival of Ali (as), no one should have approached the treasury, the altar and the government apparatus. Since then, the contract-breaking forces have entered Basra and invited the people. When they arrived in Basra, Talha and Zubair tried to draw people to them through Aisha. "Ayesha also tried to attract people to the insurgents by pointing out that she is a believer and has a motherly right over Muslims." Ayesha's words had a great impact on attracting people. " (Jafarian, the same: 55, quoted by Nasr al-Dar, 4 / 16-15).

At that time, before the Battle of Jaml, the tribes of Basra were divided into three groups. A group such as the Rabieh tribe joined the Imam. "Another group, such as the Bani Dhaba to Aisha, and another

group, such as Ahnafbanqis, the heads of the Benitim, withdrew from the war." (On tribes and their positions, see: Blazeri, 1417: 2/237) Withdrawal of a large number of tribes, showed that the decision has become difficult for many. The presence of some tribes on both sides led to some tribal strife (Jafarian, *ibid*: 58).

The next day, during the congregational prayers, 'Uthman ibn Hanif was dismissed, and after the prayers, Talha ordered that 'Uthman and his companions be arrested and beaten, and that his hair and beard be cut off." When Hakim ibn Jabalah learned of the coup d'etat and the ouster of 'Uthman, he and three hundred members of the tribe of 'Abd al-Qays fought against the infidels, and after a valiant battle which some called "the first sentence" or "the smallest sentence", they were all martyred. (Ghanbari Hamedani, 1383: 202) In this scene, the people of Basra, despite having pledged allegiance to Uthman ibn Hanif, did not accompany him.

#### ***4-3-Akbar Sentence and Finally It***

After the seditionists were convinced of their strength and power, they ambushed the mosque and Dar al-Amara on a dark and rainy night, and after killing the security guards, they deployed their officers on the sensitive points of the city. Imam Ali (as) in the news He heard the fall of Basra and moved towards it. Ayesha, Zubair and Talha, upon hearing the news of Imam Ali's (as) departure, left Basra and encountered the Imam's forces in a place called "Obaidullah's Palace". Three days passed without a war, and only in between were letters and messages exchanged. Imam Ali (as) sought to guide the violators and complete the argument against the Muslims, so that they did not content themselves with sending letters and correspondence, and also opened the door to negotiation. (*Ibid*: 56-59).

Imam Ali (as) went all the way to complete the argument against them and there would be no war; But they insisted on their opposition and both armies of the dream stood together and war was fought. Imam (as) brought the worst attributes for the people of Basra in their sermons after the war; According to a narration, when Amir al-Mu'minin (as) was leaving Basra after the battle of Jaml, he said: . » His Holiness interpreted this painless pain in relation to giving wrong to God and hatred of the Ahl al-Bayt. (Beheshti, 1393: 114, taken from the Sefinat al behar, 1/84).

Imam Ali (as) spoke with the Basrians in the Grand Mosque after the Battle of Jaml, and delivered scathing sermons about Basra and the people of Basra. You are the first ones who broke allegiance and cut the staff of the ummah in half, turn away from sin and purify repentance. "(Al-Jamal, 1383/245; Ghanbari Hamedani, 1383: 218).

The Holy Prophet (pbuh) reminded them of the important point which is the breaking of the treaty, and more importantly, the opposition to their Imam, which unfortunately was in line with the prevailing atmosphere at that time; Therefore, those who were confused did not realize the magnitude of their mistake.

Although the Battle of Jaml led to the victory of the Alawite party, it had consequences, the first of which was the tendency of the people of Basra to think of the Ottomans, and due to the spread of the Ottoman religion among them, the city was considered part of the Levant in Iraq." Hedayat Panah, 1389: 33, quoted by Sanani, Al-Musnaf: 4/50).

There are various sayings about Basri beliefs and whether they remained Ottoman after the Battle of Jaml. It is said that some Kufis and Basrians left Iraq and settled in Saudi Arabia after the victory of Ali (as) in the Battle of Jaml due to being Ottoman. In addition, when Imam Hassan (as) succeeded his father, more people from Basra joined Mu'awiyah while previously hiding their Ottoman views. Many Ottoman Umayyads were present in Basra during the Second Civil War. (Krone, 2007, quoting Blazeri:

156) Ottoman thought was so preserved in Basra that it was common until the second century that the love of the Ottomans was the first sign of any visual. (Hedayat Panah, 1389: 33, quoted by Sanani).

Historians write: "The reason why Imam Hussein (AS) did not move to Basra is that the area was known for its friendship with Uthman." (Sharif Ghorashi, 2001: 2/66) Of course, Imam Hussein (AS) had a letter from the Kufis, so he moved to Kufa. But he also wrote letters to Shiite leaders in Basra. This shows that Basra has never been free of Shiites. (Soltani, 1391: 6).

Thus, from the quotations of historians, it can be concluded that Basra and the Basrians found Ottoman thought since the war, and before that, like all other countries, they were followers of the caliphs. Unfortunately, this war not only changed lives and the people of Basra, but also affected the political and cultural history of Islam and Sunni beliefs.

Beheshti, referring to the order of Imam Ali (as) in the 18th letter of Nahj al-Balaghah, who said: "Know that Basra is the land of the devil and the place of riot and rebellion", writes in his book: In the case of Jaml, demons were also involved from inside Basra Demons from abroad, although Amir al-Mu'minin Ali (as) turned his hand to them, but unfortunately the masses lost the opportunity to think and reason and participated in a war that in no way, Imam Ali (as) from the beginning and continuation He was not satisfied and its thick black smoke went to the eyes of all nations, but to all human beings. Because the result is nothing but the stagnation of the prophetic spirituality, the restraint of the glorious Alawite revolution, the confinement of the dynamic current of Islam in its former sphere, the opening of a way for the Ottoman models to continue the degenerate Sufyani and Marwani group, , ... he did not know that all these were manifestations of polytheism and were in contradiction with the pure monotheism of the Qur'an. In fact, we must sadly and painfully admit that the 25-year period of isolation of the steadfast and famous friend of the Holy Prophet (s) continued. Even during the five years of the caliphate, let alone the violent rule of the Umayyads and .... (Beheshti, 1393: 117).

Finally, it should be noted that it is true that historical evidence indicates that the people of Basra were Ottoman from 36 to the fourth century AH, but this does not include all the people of Basra. A promise from the beginning and before the Battle of Jaml, Shia Ali () and also They remained on this religion; But most of the Basiris were of the Ottoman faith, and after the fourth century this belief faded to the point that now Basra is one of the Shiite cities in Iraq and has a brilliant record in the history of Shiism.

## **Result**

Basra was one of the six important cities in the beginning of Islam, which was built during the caliphate of Umar ibn al-Khattab, between the years 14 to 18 AH. After Uthman was killed, people from different cities in Medina gathered and urged Imam Ali (as) to accept the caliphate. After the acceptance of the caliphate by Amir al-Mu'minin (as), a large number of emigrants and Ansar pledged allegiance to him. Then Imam Ali (as) sent his representatives to the cities. Uthman bin Hanif was elected as the governor of Basra by Imam Ali (as) and the people of Basra pledged allegiance to him after hearing his words. On the other hand, Talha and Zubair, who had pledged allegiance to Imam Ali (as), broke their allegiance and moved to Basra with Aisha under the pretext of Uthman's bloodlust.

The people of Basra, as soon as they saw Aisha with Talha and Zubair, broke their allegiance to the representative of Imam Ali (as) because of Aisha and joined the rebels and took part in a war known as the first Muslim civil war. This war, called "Jamal", had consequences in the history of Islam, the first of which is the emergence of the Ottoman sect and the tendency of the people of Basra to this sect. Thus, Basra became an Ottoman city during the war.

The followers of the Ottoman sect, which was formed after the assassination of Uthman and with the support of the Umayyads, were cortical, superficial, hard-hearted and ignorant. They blindly and ignorantly supported Uthman. This evil group was a staunch enemy and opponent of the Amir al-Mu'minin Ali (as) who did not recognize the caliphate of Imam Ali (as) and opposed Imam Ali (as) in wars. Although this group started its work with full heat and was influential in many currents of Islam, it did not last until the fourth century.

Of course, it is clear that what was said about the people of Basra does not include all the people, but most of them in the mentioned period. So some of them were Shiites. The letter of Imam Hussein (as) to the Shiite leaders of Basra in 1960 is proof of this claim.

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