

Abstract

Thanks to God until he is pleased with me , peace upon the prophet , AL- Mustafa , and to his friends , and to everybody has believed his message.

Shietism is on of the intellectual and ideological topics that engaged a wide area in the Islamic history, and it has been a topic that that has opened the door for political social and ideological theorization .

The place identity of a certain region is closely related to the concept of this region and visa versa. The current objective observation to Basra for its being one of first cities built by Islam in (14 H.), for its great position at Shat – AL Arab , and its relation to the Arab Gulf for its being Iraqi marine outlet. The above reasons led Basrs to have various demography . What has been mentioned above has motivated the researcher to study the topic(Shietism in Basra). It is a strong wish to deal objectively with the description of Basra as being politically and ideologically Othman .Simultaneously there has been another view which violates the supporters and followers of AL- Eman Ali and AL-Bait (peace upon them).

Tendency and loyalty to Shietism was linguistic rather than being terminological , and that what undermined the Othmanism of its .

One of the historical evidences which supports that is the political side as being behind the Othmanism of Basra, relying on the view that great part of the people of Basra stood against AL-Jamel.

But , meanwhile any generalization on this concept is not plausible because a great number of people stood with and supported AL-Emam Ali during that battle . At the same time there was a number of people who kept away from that war . This view emphasizes the idea that Shietism of Basra people was neglected for political reasons .

what supported the Shietism of people was the arrival of some Sehaba who supported AL-Emam Ali after the announcement of Basra as a city . In addition , Ibin Saad announced a list of the Sehaba who came to Basra, and one of them was AL-Emam Ali Ibn Abi-Talib,others were Abu AL-Aswed AL-Dowli, and Othmun Ibin Haneef. However ,Shietism of Basra people preceded the coming of these Sehaba because it was existent at the tribes of Abdu AL-Qeis and that was in 30 (H.).

One of the other facts that indicates the Shiism of Basra People was the existence of thirteen mosques named in the name of AL-Emam Ali. The existence of those physical evidences came back to 30 H. when AL-Emam Ali came to Basra and settled in for a little time and did many works on different levels.

The existence of these evidences affirms the love and loyalty to the character to whom those evidences related. Likewise the love and loyalty has been drawn to the places which have been remarkable up to today. What affirms this fact is the growing up of Shiism in Basra.

The subject of the current research has been selected to reveal a historical fact, to study it, and to remove any complication of its. The current study has been fulfilled without any sense of basic and sectarianism that could be found in intellectual works which endeavors to corrupt the concept of Shiism; for this reason, the importance of the current study has been increased, and the strategy of descriptive analysis has been used.

The current study falls under four chapters. The first chapter studies Basra as a city . The second chapter studies Shiism in Basra . The third chapter studies the role of Basra Shites in the intellectual life . Consequently, the researcher has come to certain conclusions :

The military strategy was the base of dividing Basra into fifth tribal areas, and that, consequently, made the option of war as part of the collective behaviour .

The Islamic Shiite mind has contributed to activate the mental and intellectual stagnancy. Hence it has been able to adapt with the frequent variable of the political and social circumstances and that had had a legislative framework put by the Holy Quran and Sura .Furthermore, the behaviours and strategies of AL-Emam Ali embodied the supreme Islamic values when dealing with the other at the time of peace and war, and he didn't resort to war until all the peace options were in vain. Moreover, the history books neglected the role of the Shiites in Basra, and defined Shiism to AL-Kufa only , and this is due to certain political reasons :

To hint that the followers of AL-Emam Ali were few and they were living in one place, and to create suspicion in Muslims about his dues, and in this regard I have to say that what has been written on Shiites whether by Shiites' pens or not is considered to be corruption and embedding of the facts, and does not have any relation to reality.

Accordingly we have to rewrite the Islamic Shiet history objectively and away from any sense of biase , and sectarianism and away from jumping over the other Islamic schools so as to make the historical truth clear and bright.