

## Mahdism in Shiite sects

Hadi Torfi \*, Abolfazel Rohi

<sup>1</sup> Amir al-momenin University, Faculty of Islamic philosophy and theology, Ahvaz, Iran.

**\*Corresponding Author**

**Abstract:** *One of the common belief among all ethnicities is belief of the Savior at the end of the world which has different name according to different cultures. Mahdism belief has been the major cause of the split in Imamiya movement, the establishment of numerous sects such as Ismaili, Zaidi, Kaysanites, etc. It also caused divergence in the imamate in its own era. The aims of this thesis are analysis the Mahdism theory from different perspective to achieve the truth or reject these claims by truth-seeker and to pursue the authority and validity of consensus among various Shiite and Sunni sects. The method of this study is library and archive research. The results showed that all Shia sects believed in Imamate. They have common belief about Mahdism but their characteristic, attribution and terms are different.*

**Keywords:** *Mahdism, Shia, Imamiya, Ismaili, Zaidi.*

### INTRODUCTION

Islamic prominence or Mahdism has played an influential role in the creation of political religious current in Islamic history. There are 5 or 6 movements based on the idea of Mahdism, have achieved some success on political and social science. We can enumerate them. These streams were able to overthrow the ruling tyrants and hypocrites and bring mass of people to achieve their political purposes. They succeed by relying on intransigence and conviction of Mahdism. The growth and emergence of such stream showed that there are strong Mahdism root in the mindset whether they are true or false. There are some sects such as Fatimid, Mohawduns, Sudanese, Mahdism, Babayan, Bahaism, Ahmadi, ect  
 Understanding Shiite belief and their perspectives can shed light on their actual attribute and intentions. Mahdism is the proof of Prophets for the divine guidance and the center of salvation for humanity.

### Statement of the problem

The essential of Islamic sacred religion is the emergence and issue of Mahdism belief. Person who do not accept Mahdism theory he would not be Muslim. Thus all Shiite and Sunni religion have been emphasized on Mahdism and savior's issues. They believe that at the end of the world a man who belong to the Prophet family will come. His name is Mahdi. He will create unitary government and bring justice to the entire earth. Islam Holy Prophet is his father and his mother is Fatimah (peace be up on him). Mahdism and the emergence belief is a deep faith that has religious root. It is also one of the most sensitive Islamic ideological ups and down theory. Generally, all Muslims believe that the narration of Mahdism, emergence of Mahdi that introduced by Qurash, Hashemi, Fatimid, Alawi many years ago.

Shiite with special importance that all infallible Imam have given to this matter, accepted this theory as public faith. At same time all Shiite sects hoped that all will follow Islamic path. Thus all Shiite sects deal with Mahdism issue and Mahdi belief.

Shiite group such as Ismaili, Zaidi, Kaysanites, Waqfiyy have been in competition for long time. Expressing their belief by their elder not only showed the truth but also help them to achieve and choose the right path. there is a question here:

What are the Shiite ideas about Mahdism?

Statement of the problem

### Goals

One of the most important aspects that need to be discussed and has high value and validity over other aspects is Mahdism belief. Mahdism is the basis of every human being's life and what is realized in the field of action is related to the Faith structure. If human beings have a correct and rational beliefs, they will behave correctly and they will use all their chances to build their human characteristic and intellectual form. The more formative faith will create the more identifiable movement and they will choose the right path in all of their life. Today's because of the proliferation of propaganda activities of various Salafi and Wahhabism group in public and scientific communities, in many cases to prove a claim they just simply consensus and the claimant knows that many people are unable to pursue a consensus. It seems that many researchers able to prove or disapprove external facts about the allegation who will draw a clear path for those who seeking truth. Mahdism is one of this subjects.

Intellectually point of view, Shiite Imamyieh believed that imam hired all the authorities and duties of Prophet (peace be up on him) except in the matter of receiving and community revelation therefore Imam have duties such as guarding, commutator and exegete, they teach revelation, application of divine commandments, training of talented people and the administration of Islamic rule.

Other groups do not have such belief. we can not say Mahdism is necessary and technical sense among Sunnis religion, another hand Sunnis religion and their theological sources did not deny this doctrine but they mentioned it in many of their works .

In addition to many important narrative sources , such as Abin Dawood religion , Nayshapori ruling master , Nasnat abin Hanabl and Ibn maja. We can find a significant number of Sunni scholars have accepted and quoted the teaching of Mahdism ( Farhad history and Islamic belief , page 41 ) .in the following Mahdism theme is not a theory or idea that has been create over time to comforting the oppressed. Rather it is a Shiite identity that can be understood in terms of verses and traditions.

### Research background

This study has used many books to express the different Shiite views of Mahdism.

Some of them include:

1. Dafteri, farhad, belief and history of Islamic, Tehran, Farzan Rooz publishing and research, vol.1 This book attempted to analysis the theories and belief of Islamic sects in the characteristic discussion.
2. Safaei, Ahmad, Hisham, defender of privacy, Tehran, Mashhar publication 2007, third edition. This book expressing Hesham belief and argued the provident and defense of Guardianship and his belief that have been stablished to consolidate and develop the faith and the cult that were established at that time.

### The literally concept of Mahdism:

The Mahdism concept is either a falsified in the literally sense or it is an attribute adjective of Mahdi name. It means Mahdism which is Arabic word that derived from Mahdi. it is used in two ways. one suffix ism that add to the word Mahdi: and create Mahdism which means to be like Imam Mahdi (peace be up on him (Tunei, Mojtaba, mououd nameh p. 711). Mahdism is an Arabic word that originated from the word Mahdi. Mahdism means everything related to I mam Mahdi. ism in the word Mahdism is suffix adjective, which means Mahdi method (Alaviri, the typology of Mahdism teaching in the framework civilization capacity p. 61).

Another application of this concept is used to be as Mahdi method so adjectives such as goodness, faultless and lineage are adjectives that their descriptive have been omitted or forgotten (Saber Jafar, Mohammad, article of Madism, Islamic journals no. 349, 2011 p.12) .

### Terminology concept of Mahdism

If Mukhtars proposal of Imamate and Mahdism of Hanife is true, it seems to have been a tool to gain the Shiite support however it is unpleasant proposal. Kaysanites sect has been extinct as it has not significant religious value. Among the majority of Shiite there is group of believer who believe in imam Ali, Imam Hassan and Imam Hussein and other 9 infallible Imams. This belief is called Imamate.

Today's when a word Shia is mentioned, imamate theory sticks in mind but the definition of Shiite (a group who believe in imam Ali through the books) also include sects such as Zaydiyah and Ismayliyah thus in other cases the term Shia means generally a group of twelve Imam that are called Imamiyah. Mahdism has two kinds of structures and application. The first use (means to be like imam Mahdi) what is usually considered is a relative trait that include method, religion, behavior and their thought and belief toward Mahdi. (Saber Jafari, Mohammad, mahdism article, p.12).

Another thing is that a minimum ratio is sufficient for the assignment when we say Mahdism is a way attributed to imam Mahdi's thought and belief. This attribution may be for the reason that a person behaves and thought as Imam Mahdi so this is a Mahdism theory. Thus Mahdism means believing in the existence of Mahdi and sometimes more than that called dignity which means behavior derived and inspired from Imam

### **The Shiite lexical definition**

The word master for Shia word has coined meaning such as sect, party, group, followers, friends, disseminators and promoters, coworker, companions. (Majduddin, Firouz Abadi, al-qamus al-mihit, vol.3 p. 61\_62)

In general, the word professing to be a Shiite literally help and follow a particular community. So the term Shia and professing to be Shiite have meaning such as adherence, helper, fellowship, friendship and community. Of course Sheikh Mufid refers to the faith verses of prophet (PBUH) with Shia of Imam Ali so with regard to the word Shiite and the enemy. The adverb of a pure follower refers to prophet Muhammad (PBUH) (early edition of Mufid, Muhammad bin Namman p. 1). But Ibn al Mansour in the Lisan al Arab noted that Shiite is who consensus on things and every group who consensus on things are Shiite. When one commended a group thus they are called Shia. Thus he refers to Shia meanings in two ways one is the agreement of two or many people over material.

Ibn Fars has said (Shiite has two root meanings one implies on assistance and other refers to propagation. When we said a person go out and his friend follow him refers to the first meaning (Ibn Fars, Abul Hussein Mugayes Alghah vol.3 p. 235). In addition Firouz Abadi said Shiite is a Arabic word that means followers and companions (Firouz Abadi, Majduddin, qamus abadi p.232). The researchers believed that the word Shiite has one meaning. It's a community of followers that follow the own leader and all of them have a unique idea they support one another's, these are literally concept of Shiite. A person loves Imam Ali and his offspring due to he believed they are family of the prophet (pbuh). According to Quran Allah has advised us to be kind with them. Except Nasbi group other Muslims are Shiite

1. One who precedes Imam Ali on Osman and other caliphs, as they suppose that imam Ali is their fourth caliphs. His precedents, his virtue and his authority narrated in many religious verses.
2. One who follows Imam Ali (PBUH) and his children as they are the successor's Prophet and He recommended them to be the leader of the world after his death. Prophet mentioned their name and their characteristic (Sobhani, Tabrizi, Jafar .narrative Shiit Belief).
3. Shahrestani by emphasizing on the word a clear eloquent told that Shiite are those who only follow Imam Ali and his caliphate through clear eloquent. and their Imamate proved by this religious eloquent. (shahrestani, Mohammad, Abn Abdol karim . vol.1, p.13). الملل و النحل

It is noted that the mentioned features only narrated the superiority and precedence of imam Ali. Abu Hassan Ashari, Ismaili, Abu Hattam and consequently Ahmad Amin did not believe in Shiism theory but merely mentioned the Imam superiority over the others. In other definition of Shiism theory more than supremacy of Imam Ali the definition of affirming Imam by the prophet are also mentioned. For instance, Sheikh Tunisi a prominent Shiite scholar attribute the Shiite characters and its privileged aspect of the imamate belief that based on divine will and prophet will. By emphasizing on this feature he noted Sulymaniayah branch of Zaidi sect despite accepting the

superiority of Imam Ali over the other companions did not believe in Imam Ali Imamate ,however there are other definitions expressed his offspring imamate .Shahrestani further add , Shiite is group of people who specially follow Imam Ali and believe in his Imamate . His caliphate is based on explicit and unambiguous advice. They believe Imamate is belonging to his offspring if it is expelled through the oppression of other or they refused it as it was just for dissimulation.

### **Shiite and common words**

generally Shiite include different sects and different Shia groups such as Ismaili, Kaysanites, Zaidi. There is other different definition such as

1. Rafazi which means rejecting or leaving. Shiite opponents usually use this word to deflected (Amin Aghani, Mohsen, al\_shi al\_ Muslim, p. 43). Since the Shiite group reject the first two caliphate they called Rafezi (Ashari, Mulism , their enemy journal p. 16).
2. Jafari, Imam Jafar Sadegh (PBUH) try to give special legal and theological identity to Shiite who believed in the leadership of infallible Imam. Thus Shiite benefited from its noble doctrines of Jafari sect (Mashkour , mohammad javad , shia history and Islamic sect until the fourth century , p. 56 ).
3. Imami: at the time of each imam, a Shiite believe in infallibility of offspring of imam Ali and Fatimah and continue this path until 12 imams this approach is called imami. This approach in this historical path which is named asna ashar (duodenal) today
4. Alawi: perhaps this term refers to Shia technological tendency to believe in the supremacy of Imam Ali but it used to express relative dependency of people from imam Ali.
5. Fatimid: it is used more commonly to describe the distinction between Imam Hasson, Imam Hussein and Hanifeh children and Kaysanites who were kind to him . Because the mother of Hanifeh was not Fatemeh but his father was Imam Ali.
6. Talebi: it has also a relative meaning. But it used for Shiite sect more than the previous ones. Talebi means the descendant of Abu Talb except Imam Ali (Qurashi \_ Ali bin Hussein p. 258).

### **Shiite sect**

The different religious books provided numerous sub sect for Shiite religion. Most of them are fake. These important sect are Kaysanites, Zaidi, Ismaili and Imamiya. Imamiya refers to somebody followed by people (ibn fars , Abdul Hussien Ahmad , vol .1, p.28 ).

The literally meaning of Shiite and Imam are perfectly complementary to Shia meaning. Shiite is means as followers. Imam is person who other people follow him. The basic role of this two Quranic concept are Imam and nation, each of them has literal root that will appear in Shiite culture. Imamieh refers to people who believed in 12 imams that the last one is called Mahdi. He is absent. ( Shahrestani , Mohammad bin Abdol karim alml and al kahl vol.1, p. 169 ). The Shiite word has 3 successive stages each one gradually increased in its intellectual aspect and becoming close to philosophical science. In the first period Shiite word rely on the religious book and speech of Shiite Imam. wisdom is used to investigate the doctrine of revelation to defend its legitimacy against competing theories.

Second period coincides with the beginning of absenteeism and emergence era of noble theologian, the intellectual theme of Shiite word increased. Mature theme such as Shikh Mufid and Sayid Morteza and Shikh Tusi develop their Shiite theme . The advent of khowaja Nasir al-din Tusi , the shiite word merged with Mashhad philosophy . though philosophical rationalism practically overshadowed Shiite doctrine. we shouldn't assume that other tendencies would completely finished even in recent centuries. Shi'ism has witnessed moderate tendencies and rationalism. This confrontation continues until now. The contemporary era, scientific and experimental tendencies and western philosophy have influenced theological idea from time to time. The existence of divergence and multiplicity is more evident in modern Islamic theology, thus many other sect began to flourish alongside the Imamates sect. various people tended to this culture. On the other hand the expression of un professional theories often did not devoid deviation, confusion. Shia clergy more intertwined. Therefore in order to understand the idea of sects correctly it is necessary to review the belief and live hood of some important Shia sects .

### **Intellectual foundation**

Every school try to bring together its own belief to pursuit sectarian. Imamiya school are also do this. According to legitimacy and transparency of its principle. There are 12 successors after Prophet according to Shiite and some Sunni tradition that identified by name and ancestry at least for group of his companions. Imamate not only come in line with rationalism of Hanafite but also with extremist rationalism and schismatic sect.

Quran and wisdom are considered as Shiite source of knowledge. Imamate theologies has used 5 principles from the past. These doctrine principles are monotheism, justice, prophecy, imamate and resurrection. The choice of them was due to the importance of these principle in comparison with other doctrine teaching, however many other important doctrines are discussed as a subset to the above principles. According to Imamiya point of view, monotheism and adulthood have been more important than other religious principle. They have been introduced as the basic foundation of religion. The specific interpretation of Imamiya and schismatic sect has been separated from other theological sect.

### **Discovery and intuition**

The holy Quran make it interesting to state that all teaching the truth school originated from true monotheism and theology. Perfection of theology is from those who have forgotten every things and just believe in Allah with devotion and servitude. They have shed light on the pure lord and help human kind to see the fact with realistic eyes.

Quranic verses advised us to pray the lord until the death (Hajar 99)

If you definitely believe in Allah you will see the hell Who believe to see his Allah at time of his dead should have good deed and know no one will be like Allah (Kahaf 11).

### **Shiite mysticism**

The origin of the mysticism emergence in Islam is understood by generous statement of Imam Ali that he knows the mystical truth and stages of spiritual thus he provides these infinite supply of such knowledge to human community. Observance of such Shiite standard and adhere them with Shiite rule are the most important factors in protecting of the Shia mysticism from intellectual and moral distortions (Mohammad Houssein Tabatabai . shi in islam , p. 4-7)

### **Shia thought in the field of belief**

What has been briefly described is the basis of Shiite thought. But the method of this thought in the action and belief field is abroad. The title and headline mentioning are even so long. Therefore some of its topic and heading in field of theology and detailed discussion in the field of theology and jurisprudence are assigned to another field. Belief in existence of Allah is a common principle among all divine religion and its argued in various ways. The first order of monotheism is innate monotheism, followed by action and trait of monotheism that Allah is unique and unmatched and there is no rational or external combination in his existence. The essence of Allah is adorned with all perfection and unadulterated attribute of all imperfection. These attributes are not superfluous (Allah do not need any creature help) (Mohammad Taghi, Mesbah , yazdi doctrine , p. 136-137).

The world has no devotion except Allah. Angels do only with his wise permission. Monotheism (Taw hid) in his worship is a common principle among all heaven religion and all prophet were sent to remind and emphasize on this principle .

Belief of intercession and recourse according to Quran have contradict with monotheism (tawhid) and they are not idolatrous. Faith of good and evil of intellect made the intellect understanding of any oppression, denied by Allah (p.163-162).

### **Belief of born after death**

The fact that some people born again after their death and before their hereafter (Mirza Hussein ibn Abd al -reza , the sad secrete in proof of born after he died p. 38 ).

2. Zaidie: one of the famous sect of Shiite is Zaidie, they believed after Imam Ali and Imam Hassan Hussein, Zaid ibn Ali will be the Muslims Imam. Every one they invited to their group from Fatimid sect will be righteous, knowledgeable and courageous (Maida, Mujduddin ibn Mohammed al-Taha al Zolf p.150).

This sect separate totally from Shiite sect in the second and third century (Musavi Qazvini, Al-hikam in AL –halal and al –Haram, vol.2, p.470).

The characteristic of them is the tendency to be close to Sunni sect. Today about 2 percent of Yemen population have Zaidie religion (Mansour Ballaleh, Al-aqd Al-hakim 1956, p. 19).

There is great deal of disagreement in the source of sectarian cognition about the branches of emerging Zaydi sects and their population. What can be said generally they are two clans, our antecedent. They are not considering as relatives and they confess to imamate of Abu Bakr and Umar. The second clan refers to who do not accept this Zaydi religion. Now it is existing in Yemen and it similar to our predecessors Zaidie religion (Klein, Muhammad, Ibn yaqub, vol 2, p.400).

The major branches of this sect are Jaroudiyah, Betriyah and Sulaymaniyyah there are other branches of course as far as nobakhti noted that there are seventeen branches (Al-Rasa, Qassim Abn Ibrahim, Al-Amama, vol.2, p.215).

### **Zaidie Faith**

Zaidie sects attributes themselves to the son of Imam Sajad (pbuh), Zaid who rose to prominence and forbidding the vengeance of Imam Hussein against bin Umayyad's in the Hashem bin Mula era.

Shiite scholar praised Zaid personality and described him as knowledgeable, courageous and cruelty person but his life history showed that he interested in arm struggle rather than religious affair. Thus his work is related to interpretation and verses. Apart from major theological thought that formed during the course and upspring of early Zaidie group such as Jaroudiyyah, Salehiyya and Sulaymaniyya were mentioned to be among Zaidie sect.

### **Jurisprudence faith**

One of the earliest books of Zaidie in Jurisprudence is the Al-Hadis, Al feghh which are called a biggest collection. (Mashkour, Mohammad Javad, Islamic culture, p.3). expressing the clause of go ahead toward good work at the beginning of pray (Al-Zaydee, Imam Qasim ibn Mohamad p.141).

They emphasize on the doctrine that promote virtue and prevent vice on the basis of this belief they migrate from a land that have sinful people. The Zaydi Imam died to revive this principle. This sect considers the basis of religion belief which based on consensus of scholars of Islamic society. (Saberi, Hussein, history of Islamic diversity, vol.1, p.1-6).

### **Ideological faith**

Zaidie in evil rational decency and obscenity are schismatic religious. Shjahrestani noted that the reason of this tendency is the Zaid's disciple of Wassal bin Atta school that they are the ruler of schismatic sect. They disregarded the born after death. They do not permit dissimulation (Mashkour, Mohamad javad, The culture of Islamic sect p.21).

They believed that each person of Fatimid sect invited to imamate that is Imam Hussein or Hassan are wisdom, courageous and invited to Imamate. According to Zaidie, the departure of two Imam at the same time would be permissible in two parts of the world and both would be obligatory. In Zaidie point of view infallibility is not a condition of Imamate but Imamate believe in Mahdism, based on this same belief in Zaydi correspondence with Mansour Abasi, Zaid called himself Mahdi. Zaidie sect believed in the constitute the principle, based on this principle

### **Ismaili**

Ismaili is the common name of the sects that believe in the imamate of his son or his grandson after Imam Sadeq(pbu) sometimes it has different name in the different land such as Batenieh (saber, Hussein, history of Islamic culture ,vol.2,p.103).

Hashishiyah, Malachdah and Qaramatah are also recited. The famous Ismaili sect is Batenieh (shahrestani, Mohammd bin abdolkarim , الملل و النحل p. 149).

Ismaili is a one of famous Shiite sects that after Imam Sadeq death has been quarried with imamy about imamate. Thus they separate from Shiite sects (Abdolqahar Baqdadi, separation of the sects, inquiry by Mohammed al-din Abdul hamid , p. 62).

According to Shiite sources, Imam Sadeq has declared Ismail as the next imam in their life time but Ismail died. Death of Ismail before his imamate led to divisions and differences in the designation of the next Imam. Some believed that Ismail is still a live and one day will emerge. Some other also turned to transfer imamate from Ismail to his son. There are other who believed imamate would not be transmitted through brotherhood except among imam Hassan and Hussein. Some believed in the imamate of Imam Musa ibn Jafar. The dynastic Shia dynasty continues through the latter group (Jawini, Atalmak, Hahangoshi History, vol.3, p.148 ).

### **Ismail branches**

According to the division of the Atlas Shiite book, the Ismaili sects are divided as follows :( Ashari Qumi , Abdolhassan, journal and sects p. 80 )

#### **1. Special Ismaili**

They claimed that Imamate of Ismail is fixed by his father and imam just saying the truth so Ismail is not dead in fact

#### **2. Ismaili Mubarakyaya**

They believed that Imam Sadeq after Ismail appointed his grandson to the imamate. Because imamate is not transferred from brother to brother and its only applies for imam Hassan and Hussein. This cult named Mubarakya on occasion of its founder name, Mubarak. (Shahrestani , Muhamad ibn Abdul Karim, vol.1, p. 259.).

#### **3. Qarmatians of Bahrain**

With rapid expansion of the Ismaili invitation, an important distinction emerged in the Ismaili movement in 286AH. Hamdan Qarmat who still the leader of local invitation in Iraq and adjacent area and he had regularly corresponded with Salmiyah leaders, he claimed the imamate for himself and his ancestors who were a former leader. Hamdan broke off the contact with Salmiyah and the central leadership and argued his governor –elect to stop inviting them under their control. shortly after these events, Hamdan disappeared and his brother in law Abdan assassinated by the conspiracy of Zakruiyah bin Mahdayyah , an Iraq claimant who was originally loyal to Obaidullah and his reformist beliefs.

#### **Fatimid of Morocco and Egypt 3.**

Its formed by Obaidullah Mehdi first in Raqqada then in Kirouan and at last in

By stating caliphate of Ubaydullah AL Mahdi the period of imam in the first Ismaili history were ended. This government was extinct by Sahahuddin Ayoubi .

##### **1. Ismail dynasty to Fatimid government**

2. It was started by Ali ibn Abi Talib . He reached Hassan and Hussein through Imam Ali and from Imam Hussein to Zein al abidine and from Zein Abidin to Imam Baqer then Jafar Sadeq . It came to include Ismaili Abdullah . Musa kazem .

But through Ismail, the imamate reach to Ali and Maktoum , divided into six branches through Mktoum to Ahmad , Ismail , Abdullah , Ali Leith , Hussein and Jafar

##### **3. The Ismaili imam during the Fatimid**

After AlQqim Baru Allah Abu Abidallah , AlMahdi Ballah , followed by Qasim Alqaim Barillalh , then Abu Taher Ismail Al Mansour Balla, Abu Mansur nizar al nizarthen Abu Mansur ( ibn khaldun , Abdul Rahman bin Muhammd , history of ibn khaldun , vol.4, p.29 ).

### **Ismaili Faith**

Because of the accusation of infidelity given to Ismaili sects for their Shiite faith they have denied any allegiance to Allah in this regard they have also noted that they cannot attribute any adjective to the Allah (Abu al Qasim , Mortez aho bin Qasim معرفته مقالات الانام تبصره العوام في معرفته مقالات الانام p. 182 (.

Un like khvan al safa who believed in the existence of creatures through the grace , they believed they can create the creatures . Ismaili like other sects believe in issue of prophecy.

There were 7 resolute Prophet and for each Prophet there were one executor after him. The resolute Prophet are Adam, Noah, Ibrahim, Moses, Jesus and prophet Muhammad (peace be up on him). Each of them has one executor that are named as Sheath, Sam, Ismaili, Haroon, Shimon, Safa and Ali (peace be up on him). (Fadaei khorasani , mohammd bin zayn al-abidine , Ismail history, p.16). The Ismaili sect believed that in the seventh rank of every round of seven periods executors will promoted to the prophecy rank. the seventh executor of the sixth period is Muhammad bin Ismail that he was absent and when he emerges he will be the seventh prophecy. This period just has a lord and prophecy is united together. Thus he can reveal the truth of cosmos and expand the justice and the physical world will end. By narrating the religious verses Ismaili sect believed that human beings are in need of executor to open up his esoteric interpretation. Ismaili sect noted that imam has two meaning, repository and firmly fixed.

### **Mahdism from Ismaili point of view**

Mahdism theory led to promise of establishing a justice and fair government and replacing it with the oppressive and cruel Abbasi government. They invited people to the imam that were hidden. Mahdism is one of interested issues of Muslims in the first decades especially among Shiite sects. Islamic sects have different ideas about Imam Mahdi. Muhammad ibn Hanafiyyah was the kaynastic promised executor (Al-Andalassi al-Qatrab, Abu Muhamad Ali Ibn Ahmad ibn said ibn Hazm, al-faisal fi الفصل في المال و النحل vol.5, p.179).

In the second half of the second century, Ismaili sect was formed by believing in the imamate of Ismail the son of Imam Jafar Sadegh Ali. according to history of Mahdism, Ismaili is sect since its inception have made special belief about the Mahdism that introduced people as Mahdi and made some correction about them. In their view Mahdism have strong connection with the principle of imamate and it has discussed in detail in theological and philosophical and historical sources of Ismaili sect .

### **Kaysanetic**

Kaysanetic is one of the first major Shiite division that emerged after imam Hussein. This cult was created in response of testimony of Prophet tribe and their desire for revenge. They took severe revenge of the killer of Sayyid al Shohada under the leadership of Mukhtar Saqafi. This branch of Shia was split as quickly as it had emerged. Belief in the imamate of Hanifiyeh, some believe that a sect called kaysanetic was created and dealt with Umayyad, Zubayrin and Abbasid political system that each of them fostered the establishment or continuation of this sect during its own period (Madelong, Wilfred, cultures, translated by Abu Al qasim Sari p. 127).

#### **A: the faith of Kaysanetic sect**

Because of their limited access to the direct beliefs of this sect, our data is based on the reports that were achieved from their opponents whether Shiite sect or Sunni. According to Abu Zohrea, Kaysanetic ideas are inconsistent with their philosophical views. They believed in Beda, reincarnation that everything had inner appearance, the accumulation of wisdom and secret of universe in the human being and the knowledge of Ali to these secrets (Saber, Hussein, history of Islamic sects, vol.2, p.55-61).

One of this kaysanetic sect was Waqifiyya who have create beliefs based on that time events. There are some Kaynistic belief quoted in the



Sufism Islamic book such as Hanafiyyah Mahdism faith, promise of Bada, depository science, propitiation and reincarnation, prophecy and esotericism (cited above, pp. 45-51). Of course they have been skeptical about citing the three most recent belief, namely as reincarnation, prophecy and esotericism probability they might not be informed of such matters (Abu Zohreh, Muhammad, the history of Islamic religion in the history of Islamic sects, pp.41-44).

### **Belief faith**

In fact the Waqqiya sect with its political and material aims and issues ruled over the scope of its thoughts and claimed the Mahdism theory. On the other hand each of the imam in their time fought this deviant claim and exposed its falsehood (Kelline, Muhhamad Ibn Yaqub, Kafi, vol.1, p.341). We cannot analysis them we just emphasize on the cognitive flow of Waqfyah. One of the most important features and distinction of this group from the other Shiite current especially-duodenal Shiite is the issue of Mahdism of Imam Kazem after Wafeqaya death.

### **B: The cultural background**

On the cultural back ground of the emergence of Waqife group, they had good understanding of Abbasids suppressive behavior in Bani Ummayed in religious and cultural matters. They have really understood that to consolidate their power and attract people they need a free cultural and political space. Therefore, first they create a compromise politics that provide a chance for the religious sectarianism and entry of theological and philosophical thought in to the Islamic realm just as the culmination of sectarianism and used to the emergence of different ideas and culture in the realm of Islam.

We see the era of imam Sadq (peace be up on him) and after that the Prophet had many activities in the seventh imam period such as Marjaiyya, Khawarig and Mutazilites. from religious point of viwe all those group were opposed to the imamate of prophet. Most of those groups were supported by the caliphs in their position against the Imam. with the victory of Banni Abbas over Bani Ummayds they gave freedom to the people especially Alawion. in this relative freedom atmosphere new intellectual and political emerged within Islamic society before discussing the Shiite view regarding Mahdism and Mahdi issues.

### **Shekhi sect**

The founder of this sect was Sheikh Ahmad Ahsai who lived in the 12<sup>th</sup> century AH, the followers of him altogether were the people of Basra, Halle, Karbala, Qatif, Bahrain and some Iranian cities (Sharif Yahya, Muabarak al-Fagh al islami , p.4). the group field of activities was mainly Iran although Sheikh Ehsai was originally Arab but in the same time another one emerged that he was Wahabism founder who was mohammad bin abudl Wahhab whose view were oppsite Sheikhi sect .the basis oh Sheikh sect was

### **A: the belief of Sheikh sect**

Misinterpretation of the promised belief and belief of emergence and return to the promised messenger through various titles and ways have led to the emergence of numerous sects throughout the history specially in the last two centuries. the Shikhi sect were created on this basis. Shikh Ahmad Esai the founder of this sect claimed to experience revelation and dignity in the presence of the sacred virtues of innocent and his successor such as Sayyid Kazem Rashti had particular idea in some area especially the issue of the fourth niche (as especial vice Muhammad pbuh, created this sect of Sheikhiin the heart of Shiite sect. the most important things that contributed to the continuation of this cult was the matching of the character of Sheikh Ahmad Esai with the position of the fourth niche. The basic premise of Sheikh Ahmad which expresses his original approach is that all science and education is with the prophet and his family and the only way to discover knowledge is to appeal to innocent and refer to their work. One cannot independently understand any of the doctrine and practical sciences. In this regard he mentioned Mohiudin ibn Arabi belief in the unity of being

### **Shikhi sects**

### **Babi sect**

The Babi movement, which arose in Iran in the first quarter of the thirteen century this sect formed on basis of the claim of the prophet emergence. According to Ali Muhammad Bab this is the message that Islam has given to enthusiasts over the past thousand years, the promise of his rise and emergence and there is a bishopric in his collection of Islamic and Shiite narratives that predicated his emergence. Babi was one of them, a deviant sect formed during the Qajar era under leadership of Ali Mohammed Bab. One of the branches of Shaykhieh is babi sect which was created by Sayyid Ali Mohammad Shirazi who known as Bab, a student of sayyid Kazem Rashti. He initially claimed the succession of Sayyid Kazem Rashti and Raqqi but after a while he made allegation of Mahdism, prophet hood, even divinity, and through his claim as well as the chaos that his followers had caused in various parts of Iran.

### **Bahatism sect**

Bahatism is fake sect that created by the late thirteen centuries. Hassan Ali Norri has found it. What is important here is analysis of this sect formation, emergence and belief. The most important finding is this sect founder. that he began his work by claiming to be Allah but then he claimed he is the prophecy. His claim is full of contradiction, and in the field of judgment it is necessary to abolish many of judgment that existed and practiced in the past (Fatima, Ebadi nik, Bahatism belief p.8)

### **Different belief of shikhi sects**

After theology belief, Mahdism has the largest share in the sectarian and religious differences. This is one of the issues that always discussed throughout the history. This theory not only has not diminished but also play fundamental role in contemporary era. Studying this area support the idea that misinterpretation of the belief in saviors has led to emergence of many sects. because the issue of apocalypse has grown, the emergence and savior have come, cults based on this belief have come up with specific interpretation of promised belief. A person with certain characteristic has claimed to have a savior. These sects emerge as people gathered to follow the claimant. in the Christianly, promised faith play important role in the emergence of Mormon cult. Misinterpretation belief of savior emergence has played central role in the creation of some sects such as Sheikhs. the most important differences between Sheikh and other Muslims are:

#### **1. Resurrection:**

Like other Muslims, Shikh Ahmad dose not refers on physical and spiritual resurrection as other Muslims but he refers to spiritual which means as subtle body, Al-Kabir, vol.1, p.

After the dissolution and disintegration of the body what is remain is subtle body called Hurchalla. Hurchalla is supposedly a syriac word and it's the same

It is one of philosophical term of Shaykh Ahmad Esai. He believe that what is resurrected on the day of resurrection is exemplary body and echelon of here after (mohammad Javad Shakour, journal of islamic culture ,p.270)

#### **2. ascension**

Sheikh Esai has accepted the ascension of Mohammad prophet (pbuh) and believed that he also has physical body but he has an interpretation of ascension that doesn't in line with Muslims view. He believed that the Muhammad prophet in every heaven will the strongest person that nothing can affected him his body is softer than heaven. (muhamma khan , هدايه مستشرقين p. 182).

#### **3. Fourth niche**

Another Shisha belief is fourth niche. They believe that there are only five religious principles: monotheism, prophecy, imamate and fourth niche. According to Shikhya point of view it is not necessary to mention justice and resurrection in religion belief .(Yusuf Fayazi, Shikhism , Bahatism , p.1-7). Thus by removing these two principle they will be believed in fourth niche .the fourth principle of the religion that means the complete knowledge of Shiite .He is the first prophecy.

This principle was founded by Haj Muhammad Karim Khan who was the elder of shikhyaeh sect, his followers called him Khan he born in Kerman but Azarbaijan Sheikh did not accept this principle.

## Conclusion

Mahdism belief is the most social Islamic humanity culture. According to this culture they hoped to establish social justice resonates. All Shiite sects believed in imamate theory. They have common belief which is Mahdism. but they have different ideas as about its characteristic and attribution. by the time some of the Shiite sect denied the idea of borne after death and emergence theory such as Ismaili's sects. According to different Shiite ideas just duodenal followers believed in Imamate of Mahdi (peace be up on him

That he was the offspring of Fatimah and his father is Iman Hussein and he was based on this traditions and principle and waiting Mahdi emergence in this discussed location and conditions.

## References

1. Ameli, S. M. A. (2007). الشيعه في مسارهم التاريخي , Tehran: Masihar publication, third edition.
2. Ameli, J. M., sheikh Har, Wassal al-Shia, Tehran:Masher Publication,2007, third.
3. Ashari Qumi ,Saad ibn Abullah, القالات و الفرق ,corrected by Mohammad Javad Meshkour,Tehran center of scintefic and cultural publications,1981
4. Ashari Qumi,Alibin Ismaili, Al-ismaili, مقالات السالاميين و اختلاف المسلمين ,Tehran,publication office ,1362
5. Daftary, F., Ismaili History and Belefe, Tehran :Farzan Rooz publishing and Reaarch,
6. Heravi, Najib Miles, Alamut letter, Tehran:Bookstore, Bi ta.
7. Ibrahim bin Hassan, H. & Taha, A. Commentary Sharaf, Obeidullah al-mahdi al-shia al-Ismailiyah and founder of al-Dawlah al-fattahmi in the city of magherb.
8. Jafarian, R., Shia Imam and political life, publisher: Ansarian, Qum, AH.
9. Javadi Amoli, A., Human expectations of Religion, research and regulation:Mostafa Pour, Mohhammad Reza, publisher: Isra, Qum,.2.
10. Lahiji, M. H. I. A. R., (2005). سر محزون در اثبات رجعت ,noor publication ,semi-Shaban Foundation, Ayatollah Angji Mosque, Tabriz.
11. Madelong ,W., (2002). Islamic sects, Tehran: Mythological publishing.
12. Majlest, M. B. (1362)., بهار النوار , Tehran, Dar al-Kutb al-Islamiyah.
13. Mesbah Yazdi, M. T., Publisher: international publishing company , First Edition , Idle, Sh.20.Mozafar, Mohammad Hussein, Shia History, Researcher: Publisher: practices of Matabah Basirati,Qum, Bita. In this cases ,we have the following : Dar Ekb al-Islamia, First Edition, Tehran, no.
14. Nobakhti, A. M. H. b. M., (2000). Farkh al-shia ,Qum: al-imam al -mahdi school of islam, third edition,
15. Sadogh, M. bin Ali bin Babouyeh, (1994). Ayeen Al-reza news, Tehran:Sadogh Publications.
16. Safaei, A., Hisham bin Hekmah Defender of privacy, Tehran:Master.
17. Shahrestani, M. (1992). bin Abdul Karim, International and al Nahhal, vol.1, first edition, Displaced: Tawhid Publication.
18. Tabataba, M. H., Shia in Islam, Designed by: Khosro Shahi,publisher:Bustan-e-Ketab Institute (Qum Seminary Islamic Publishing center), Qum.
19. Tunki, M., the promised letter, Qum: the lasting herbage publication office, Beta.
20. Tusi, N. al-din M., Rouzah al-Taslim,Tehran: Jami Publishing,VOL.
21. Zain Ameli, M. H., Shiite in history, Translated by:Atai, Mohammd Reza: Astan Quds publication, Mashhad, 1ed.Arabic books