CHAPTER I
INTRODUCTION

A. Background

Islam is a perfect and comprehensive religion because it has the basic framework of human life. As ad-dīn, Islam has two dimensions, namely a set of belief (aqidah) and as something practiced (syarī'ah). Aqidah is a belief in God and the basis of life for Muslims completely. Hasan al-Banna interprets aqidah as something must be justified either in heart or soul, and thus brings peace in heart. Meanwhile, faith is a strong reality. It is not involved by doubt and indecision. In other words, aqidah is defined as the truth of belief and someone who believes it certainly has no doubt at all about it. Aqidah is an inherent aspect of Muslim faith.

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2 Aqidah come from Arabic language al-aqdu means binding, the lasing, the strong binding aqidah also means al-yaqûn (belief) and al-jazmu (determining). Sayid Sabiq, *Aqidah Islam (ilmu Tauhid)*, Terj. M. Abdai Rathomy, CV. Diponegoro, Bandung, 1978, p. 15
3 Shari’ah literally means straight road or sects. Syara’a has meaning pursuing, clarify and explain. Terminologically Syara’a means rule that determined by God and explained by Prophet about human life aspect to reach good life in the world and beyond. Abdul Karim Zaidan, *Pengantar Studi Syari’ah*, Rabbani Press, Jakarta, 2008, p. 44
5 There are two aspects in the faith. First is inherent aspect or aqidah. This thing is relating with belief in the human heart not his act. Second is extern aspect that called by syar’iah. Syar’iah is including ‘ibâdah (arrange the relation between human and God), and mu‘amalah (arrange human
Furthermore, aqīdah is understood as a doctrine of teaching that binds person, so that each behavior will be in accordance with the doctrine. Islamic aqīdah is the doctrine which binds every Muslim in order to their acts and minds are in accordance with its doctrine as it is noted in al-Qur’ān and as-Sunnah.

According to the history of Islam, the formation of social belief that becomes religious doctrine was used be covered by political situation in the community. By any ways it was interpreted, politics is certainly something concerns to the power or dominance. Generally, politics related to the ways or governmental management in State. V.O.Key, Jr. assumes that politics is mainly composed of relationship between super ordination and subordination. Goerge Catvin defines politics as a human activity related to human’s action in controlling (relation or human activity). Both of them are different, but can’t be separated.


6 Generally doctrine is a belief about the religious teaching that was determined and must be believed and accepted by all of these religion followers. Meity Taqdir dkk, Kamus Bahasa Indonesia, Badan Pengembangan dan Pembinaan Bahasa Kementrian Pendidikan dan Kebudayaan, Jakarta, 2011, p. 24

7 Islamic Aqīdah formulated in the six pillars that known by rukun iman. Sayyid Sabiq, op cit., p. 16

8 Ibid., p. 17

9 In Arabic language, politics is siyasah, means arrange or organize society. Etymologically, siyasah is arranging others people interest. The word politics came from English language, politics. Its meaning indicated characteristic or action. Politics is acting or judging wisely, well judged, prudent. This word come from Greek language politicos means relating to citizen. In Indonesian language, politics has three meaning; first is all problems or action like wisdom, rule, strategy or so on. Second is tactics, deceit, or wiliness and the last it is used as the name of discipline of science, is political science. Hasan Baharun, dkk, op cit., p. 294

10 M. Amien Rais, Cakrawala Islam Antara Cita dan Fakta, Mizan, Bandung, 1995, p. 27
Chapter III: explaining social, political, economic and cultural situation in Iran in the Pahlevy’s era that made basic cause of revolutionary movement in Iran in 1979.

Chapter IV: contains analysis about the role of doctrine of Imām Mahdī in the revolutionary of Iran in 1979 and in the State Constitution formed after revolution.

Chapter V: is epilogue. This chapter contains of conclusion, suggestion and closing.

society (act of human social control). Harold Lasswell defines that politics is something related to whoever gets what, when and how. The word “what” is dominance or political authority, “who, when and how” are the reasons which determine the form of political management in a society.\(^1\)

From those definitions seem that there is no relation between aqīdah and political problem. However, according to the Muslim historical, it is not like this. The emergence of several sects in Islam – in which each sect has different doctrine\(^2\)- is being evidence that some of them are resulted by the political issues occurred in the early development of Islamic era, such as Mu’azzilah, Shi’ah, Khawārij and etc. As noted by Fazlur Rahman that the distinctions of each sects are not in doctrinal terms. The doctrinal extremism and theologies in several sects was caused by “solidarity of community” in which since the beginning related to political issues\(^3\).

As long as Muhammad lived he performed the function of Prophet, religious leader, chief judge, commander of the army and civil head of the State _all in one. However, after his death, who would be his successor was being problem around Muslims and not

\(^1\) _Ibid_. , p. 30
\(^2\) At first Islam was a life holding of unity society then historically develop to various sects’ accordance with human interest and time. It is logic consequence that can’t be avoided, because Islam is the religion indicates to human with the different spiritual and psychological situation. It’s caused human restrictiveness to understanding and realizing the revelation in reality life. Drs.Siti Maryam, _Damai dalam Budaya Integrasi Tradisi Shi’ah dan Sunni dalam Komunitas Jama’ah di Indonesia_, Badan Litbang Kementrian Agama RI Jakarta, 2012, p.2
easily resolved. The Prophet himself only left a daughter, namely Fatimah, who became only one Prophet’s inheritor. However, the issue of leadership in Arab nation was not inherited, but selected based on seniority within the tribe. The Prophet was also unclear to point about his successor, so that the issue of succession was the first problem encountered after the prophet’s death. In fact, this problem still becomes an urgent issue of Islamic society to the present which is well known with imāmah/khilāfah problems.

Sunni and Shi’ah are two major sects in Islam which still arguing about Imāmate or khilāfah problem. According to Fazlur Rahman, Shi’ah is the only important schism (separate sect) in the Islam. Some events caused a separation of Shi’ah as well as its political issues, was coming from the problem of ‘Ali and Mu’awiyah. After ‘Ali was

14 As always happens when a serious issue is thrown to the popular decision,a number of conflicting parties arise subsequent to the death of Muhammad. These were on the side the emigrant (Muhajirin), who based their claim on having belonged to the tribe of the Prophet and have been the first to accept his mission. The second is a group of Medina supporters or Anṣār who asserted that had they not given Muhammad and nascent Islam asylum both would have perished. Later these groups coalesced to form the Ḥijāb. Third group is Legitimists, who argued that God and His messenger will not let Muslims to the chances and whims of an electorate. Therefore, must have made clear provision for it’s leadership by designating some particular person to succeed Muhammad. And they regard ‘Ali as people who had been appointed as his successor. The last group that quite important is the group of Quraysh aristocrat, the Umayyad, who held the reins authority, power and wealth in the pre-Islamic time (but who were the last to profess Islam). And who later asserted their right to successor. It was Abu sofyan, their head who had opposition to the prophet until fall of Mecca.


15 As-Shahrashtani explain that problem of khilafah (Imāmah) is the most crucial problem in Islam. ibid., p. 174

d. Analysis Data

In this research, researcher uses historical analytical method. Meaning of history is redescribing event or experience happened in the past. In this problem, history has meaning as narrative form explaining the fact about what, who, when, where and how the events are. While, history as method is not only purposed to redescribing phenomenon, but also explaining past event by stressing deeply to its reasons, social conditions, socio-cultural situation and so on. The researcher also uses politicolological approach. By this approach, this research emphasizes on the leadership structure, kind of leadership, social heararkis, conflict in leadership and many others.

G. Systematic of writing

In order this thesis is easy to be understood the sequence and the pattern of thought, researcher will preset it into five chapters, they are:

Chapter I: contains of background, research questions, significance and aims of research, elaboration of research methodology and writing systematic.

Chapter II: contains explanation about Imām Mahdī in the theology of Shi’ah. It is begun by revealing history of Shi’ah and Al-Mahdī. How socio political situation of Shi’ah so that they believe in the coming of Al-Mahdī, and also explanation about understanding of Imām Mahdī in Shi’ah.

Sartono Kartodirdjo, Pendekatan Ilmu Sosial dalam Metodologi Sejarah, Jakarta, PT.Gramedia Pustaka Utama, 1992, p.4
Primary data includes (1) *Islamic Messianism, The Idea of Imam Mahdi in Twelver Shi’ism*. This book was written by Abdul Aziz Abdulhussein Sachedina, he is the Shi’ah scholar in U.S.. This book contain of Imam Mahdi in the thought of Shi’ah. The writer also uses (2) *History of the Arabs* by Philip K. Hitti, in this book discusses about history of Islamic civilization that covers the history of the Arabs before coming of Islam until Islam born many civilizations. Besides, (3) *Awal Sejarah Perkembangan Islam Shi’ah, dari Saqifah sampai Imāmah* and (4) *Expectation of the Millennium: Shi’ism in History*, this book contains of essays from insider Shi’ah. Both of these books are contain of Historical growth of Shi’ah. These books are used to analyze the problem through historical perspective. While researcher using the book (5) *Revolusi Iran* to search information about Revolution of Shi’ah in Iran.

b. Secondary Data

Secondary data refers to data that supports explanation of primary source. They are taken from many literatures of book, journals, papers and website which distinctly discuss about Mahdi, Shi’ah and revolutionary movement in Iran, and others script related to theme.

c. Collecting Data

In this research data will be collected from literature in books, journals, papers and website that support of this research.

killed, his followers demanded that Caliphate must be restored to Ali’s descant. This is the main view of Shi’ah that is truly political. During its development, the teaching of imāmah becomes one of main doctrine of Shi’ah, namely Imāmate doctrine. Imāmah is the basic teachings of Shi’ah, but because of their distinctions in understanding about Imāmate concept, Shi’ah separated into several sects. Through this similar issue, appeared some important doctrines in Shi’ah, such as their belief in Imām Mahdī. Nurcholish Madjid argues that their belief in the return of imām Mahdī or Mahdīsm is a form of messianic movement in Islam.

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16 Fazlur Rahman, *op cit.*, p. 249  
19 Terminologically, Shi’ah is ‘Ali’s follower or his supporters whose regard him as the first priest after Prophet passed away, and his determined through naṣ. Shi’ah divided to al-Kaysaniyah, al- Zaidiyah, al-Isma’īliyah, al-Imāmiyah dan al-Ghilat. Besides that, there is small sect in the Shi’ah, As-Shahrasytani, al-Milal Wa an-Nihal, Terj. Asywadie Syukur, PT. Bina Ilmu, Surabaya, 2003, p. 124.  
21 The meaning of millenarian was associated with the belief of most Christian people about the coming of Christ for the second time. He will establish messianic kingdom on earth and reign for a thousand years before the Day of Judgment arrives (based on the book of Revelation: XX :4-6). The
Literally, Imām Mahdī means the leader who receives divine guidance. The word al-Mahdī is firstly used as a title of honor, especially for members of Ahl al- Bait of ‘Ali and Fatimah’s line. Belief in Imām al-Mahdī can be identified with Shi‘ah because almost all of Shi‘ah’s sects have certain concept about it. Generally, each sect within Shi‘ah believes that the last priest never died or ghāib, but he will be back as imām Mahdī.

oldest form of millenarian movement is Jewish messianic expectations. Jewish millenarian movements culminated during Maccabean revolution, where Israel predicted the coming of a leader who will lead them to grab the Greek empire and conquer the world (the book of Daniel chapter VIII). Many similar fantasies written at the time, when Jewish war with the Romans in 63 AD - 72 AD. There is evidence that the fanatic groups whose led war in 66 - 72 M and 131 M, using these stories and influence their armies with fantasies that a messiah would come immediately. That war result the pass of political nationalism, the destruction of temple (holy places of Israel) and the expulsion of Jews from their nation. Since then, the hope of messianic was change, the messiah was no longer to leading the battle and conquers the world, but only to unite the Jewish people who had been evicted from their land and re-establish their own nation. Christian millenarian movements, actually comes from the Jewish tradition. Just like the Jews, Christ reigns for a thousand years, the lands will yield abundant vegetation without the need to be processed, and the unbelievers will subservience to them. The difference between both of them is if the Jews await the coming of the Messiah, the Christians are waiting for the resurrection.

Nurcholis Majdid quoted opinion of Mahdīsm from Shi‘ah’s modern scholar who assumes that the idea of Mahdī has a result to enable Shi‘ah Imāmiyah in giving full rein to their hagiograpical imagination. In many cases, some of traditions concerning to the birth of Imāmite Mahdī and his appearance reflected to Shi‘ah’s piety, its hopes, disappointments, and aspirations for a propseous future. For the believers in Imāmate of the twelfth Imām, neither his ghaiba nor the delay in his reappearance as the only true Mahdī that is seemed unusual.

F. Methodology of Research
To get a scientifically research on accumulating data, explaining and concluding objects, this thesis covers following methods:

1. Kind of Research
This research includes in a library research in which the objects are some literatures taken from sources relating to theme.

2. Source of Data
To get valid and representative data, the researcher will classify data into two types:

a. Primary Data
It is data that directly collected by researcher from primary source. This research uses many literatures related to Imām Mahdī, history of Shi‘ah and Iranian revolutionary movement.

21 Nurcholish Madjid quoted opinion of Mahdīsm from Shi‘ah’s modern scholar who assumes that the idea of Mahdī has a result to enable Shi‘ah Imāmiyah in giving full rein to their hagiograpical imagination. In many cases, some of traditions concerning to the birth of Imāmite Mahdī and his appearance reflected to Shi‘ah’s piety, its hopes, disappointments, and aspirations for a propseous future. For the believers in Imāmate of the twelfth Imām, neither his ghaiba nor the delay in his reappearance as the only true Mahdī that is seemed unusual.

63 Dr. Nurcholish Madjid, op cit, p.110
and socialist revolution in Russia. In this revolution, the desire in achieving a better state of social, political and economic is being ideology for the masses to carry out a revolutionary movement.\textsuperscript{59}

Iranian Islamic revolution is one of quite popular movement in XX century.\textsuperscript{60} A journalist from Poland commented on Islamic revolution in Iran. He said that it is different from other revolution, because revolution does not include in a class revolution.\textsuperscript{61}In contrast with French revolution and socialist revolution in Russia that fight for social classes, in Iranian revolution, the strength of supporters becomes determinor factor, in addition the power of religion is dominant factor in this revolution. Both of these powers born as reaction of pressure in social, economic, political and cultural by an authoritarian ruler. The distinctiveness in Iranian revolution is not only influenced by these situation, but also driven by spiritual ideology.\textsuperscript{62} One of religious doctrine affecting in Iranian revolution is their belief about al-Mahdī.

As an ideology, doctrine of Imām Mahdī requires a total commitment to the movement. Inherently, ideology also has a radical and revolution characteristics. Their belief to Imām Mahdī raised society that the victory and assistance will come to shatter tyranny. So naturally, Iranian people had no fear to subvert the ruler authorities at that time although Shah Reza had so strong military and supported by Western powers.

This belief in Imām Mahdī originally comes from Shī‘ah Kaysaniyah\textsuperscript{24}. The founder of this group is Kisaan, a former aide who becomes follower of Muhammad bin Hanafiyah.\textsuperscript{25} After Muhammad bin Hanafiyah died, his followers believe that he is not dead but only ghāib (disappear) and later he will return to establish justice as Imām Mahdī. Until now, his followers still believe in his disappearance (Imām al – Ghāib) and awaited him as Imām al-Mahdi (Imām al-Muntadhar).\textsuperscript{26}

Furthermore, the emergence of Shī‘ah Kaysaniyah’s belief toward the return of al-Mahdī is similar with the emergence of Jewish messianic movements in the slavery time. The Islamic messianic also arise because Shī‘ah Kaysaniyah experienced oppression and tyranny. The tyranny and oppression in Kaysaniyah came from Umayyad regime in Damascus that was being unreasonable oppression because they treated only the descendants of ‘Ali and his followers.\textsuperscript{27} At that time, Muhammad ibn Hanafiyah tried against to Umayyad tyranny, but he failed, and then his struggle was forwarded by the Kaysaniyah exemplified by others ‘Ali’s followers.\textsuperscript{28} Shī‘ah Kaysaniyah was the first group in Shī‘ah which considered Muhammad bin Hanafiyah as

\textsuperscript{24}This group argues that religion is obedience to the Priest. According to them, a certain priest was not dead, and will return again to earth to bring justice, after which he will die. As-Shahrastani,\textit{op cit.}, p.125
\textsuperscript{25}He is ‘Ali’s son from the woman of Bani Hanifah. Then it is quite interesting to note that his name is not called “ibn ‘Ali” but “ibn Hanafiyah” which refers to his mother. Hence, he is not a descendant of the Prophet Muhammad, as descendants of the Prophet's only from his daughter, Fatimah. Nurcholis Madjid,\textit{op cit.}, p. 105
\textsuperscript{26}\textit{Ibid.}, p. 106
\textsuperscript{27}\textit{Ibid.}, p. 107
\textsuperscript{28}\textit{Ibid.}, p. 106

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\textsuperscript{59}Kalim Siddiqui, \textit{op cit.}, p. 146
\textsuperscript{60}Nasir Tamara, \textit{Revolusi Iran}, Sinar Harapan, Jakarta, 1980, p. 6
\textsuperscript{61}Kalim Siddiqui, \textit{op cit.}, p. 146
\textsuperscript{62}SARBINI, \textit{op cit.}, p. 26
al-Mahdī. In the next era, the leaders of Shi‘ah used this doctrine to evoke spirit and struggle of their followers who were oppressed by the ruler\textsuperscript{29}.

In the Yazid bin Umayah’s era\textsuperscript{30} (second Caliph of Umayyad dynasty), occurred a very important event to Shi‘ah, that was brutally homicide of Husayn bin ‘Ali which was famous with “Karbala”. This incident became a turning point for the development of subsequent Shi‘ah\textsuperscript{31}.

Oppression of Umayyad regime to Shi‘ah had performed since Muawiyah’s era. He commended Mughirah and Ziyad as the governor of Kufah\textsuperscript{32}, a city of central governmental of ‘Ali and his followers) to denounce ‘Ali in every sermon. Ziyad who was appointed after Mughirah, with 4000 troops, spies and police, chased and killed everyone who dared to show their support to ‘Ali or against to Umayyad ruler\textsuperscript{32}. Umayyad Regime also ordered al-Hajjāj to kill people of Kufah who rebelled to Umayyad Caliph\textsuperscript{33}.

Although being a repressed minority, the non-compromise group of Shi‘ah still rebelled to another dominant group. They were often unsuccessful in doing rebellion openly. Some of priests became

\begin{itemize}
  \item \textsuperscript{29} Sahilun A. Nasir, \textit{op cit.}, p.96
  \item \textsuperscript{30} Yazid bin Mu‘awiyyah was the first Caliph who likes getting drunk. He is a true example of comont way of life among youth from Bany Umayyad in the pre-Islamic. Yazid had no authority in the community. His anti-Islamic behavior and his actions were always irreligious, very well known in the Muslim world. S.H.M. Jafri, \textit{Awal Perkembangan Islam Shi‘ah dari Saqifah sampai Imāmah}, Terj. Meth Kieraha, Pustaka Hidayah, Jakarta 1989, p. 9
  \item \textsuperscript{31} \textit{Ibid.}, p. 239
  \item \textsuperscript{32} Philip K. Hitti, \textit{op cit.}, p. 196
  \item \textsuperscript{33} \textit{Ibid.}, p. 213
\end{itemize}

has been significantly more than just a doctrine even becomes ideology.

Ideology is a term indicates to science of ideas. In further developments, the word ideology is used in the sense of group which does not want to know about reality, and reality here dealing with political practice. The meaning of ideology is influenced by Marxism which is related to production factors and social classes. Thus, ideology is not an empirical insight or removed from reality. Ideology is a mental engineering. Ideology happened due to the dominance that makes it needs to defend of power. So that, ideology is functional. Ideology does not talk about the truth, but spoken of benefit, interest, willingness and intention\textsuperscript{36}. Hence, ideology requires a total commitment and so are their movements. Its movement, fight for absolute fulfillment which is creating to a new world as reflection of re-creation of the Islamic world with a prosperous society.

Insurrection againsts the established government and rules is known as the revolutionary movement\textsuperscript{37}. Commonly, revolution changes quickly. In the development of social science, Karl Marx gives argument that a society condition will reach development stage as a result of production power in which they work. The form of its developments resulted oppression by capital owners to labor. Continuous suppression will result in a conflict, and conflict leads to a stage called revolution\textsuperscript{38}. Revolution that based on political pressure, economic, and social classes like this happened in French revolution

\begin{itemize}
  \item \textsuperscript{36} Drs. Alex Sobur, M.si, \textit{op cit.}, p. 202
  \item \textsuperscript{37} Sarbini, \textit{op cit.}, p. 23
  \item \textsuperscript{38} \textit{Ibid.}, p. 25
\end{itemize}
Muhammad bin Hanafiyah as Imām Mahdī. Isma’iliyah considers their seventh priest as Imām Mahdī\(^{51}\), and the dominant sect in this group, Shī’ah Istnā Ash’ariyah assumes that Imām Mahdī is the twelfth priest namely Muhammad al-Qāīm or titled by Muhammad al-Mahdī al-Muntadzar\(^{52}\).

Although they have different concepts about Imām Mahdī, Shī’ah has the same belief about the mission was carrying, it is bringing justice and leading them to achieve of Islam. Besides the belief about the Imāmate, belief about Imām Mahdī is also main teaching in Shī’ah. Ja'far as-Ṣadiq, one of their priest said that “anyone who believes Imāmate but did not believe Imām Mahdī is unbeliever (kafir)\(^{53}\). In this case, Imām Mahdī becomes one of doctrines in the Shī’ah.

Doctrine is another word for belief or teaching. Doctrine is generally defined as a religious belief has been established and should be trusted as such, not to be questioned and should be accepted as the truth\(^{54}\). From the appearance process, the belief in al-Mahdī in Shī’ah associated with a particular political movement. This case is related to anti-Umayyad propaganda. The whole fight of Shī’ah in razing the authoritarian and oppressive rulers shore up by a deep belief in their waiting on Al-Mahdī\(^{55}\). So, in the Shī’ah’s struggle, belief in al-Mahdī victims of their opponent, four of them dead after being poisoned and some others dead in the rebellion or execution\(^{34}\).

The twelfth priest from Shī’ah Istnā Ash’ariyah disappeared since he was childhood in a cave near the grand mosque of Samarra’, without descendants. Therefore, it is believed as the hidden Imām (mustaṭir) or awaited Imām (muntadzār). In line with Shī’ah Kaysaniyah belief, Muhammad al-Qāīm also does not die but he will appear as al-Mahdī who will uphold Islam and bring justice to them. Until now, belief in Imām Mahdī is main doctrine of Shī’ah\(^{35}\).

Talking about Shī’ah, actually there is glorify thing within this group. Since they have been rejected by the Arabs, this group builds their own civilization in Persia. Persia (Iran) is a country that uses Shī’ah Istnā Asy’ariyah as the official religion to the State. Iran as the Shī’ah’s country has rapidly progress, especially in the field of philosophy and science. It should be emphasized that they never erase their distinctive belief\(^{36}\).

One of interesting event in global politics recently is the presence of Iran as a new force. Iran begins accumulated by the world since the commencement of the Revolution in 1979. Iranian revolution is a form of protest and indignation Iranian people to Shah Reza Pahlavi’s leadership at the time. Reza Shah's authoritarian governmental was

\(^{51}\) Mushlih Fathoni, *op cit.*, p.5
\(^{52}\) Sahilun A. Nasir, *op cit.*, p. 95
\(^{53}\) S.H.M.Jafri, *op cit.*, p. 239
\(^{54}\) Meity Taqdir dkk, *op cit.*, p 24
\(^{55}\) Nurcholis Madjid, *op cit.*, p. 106

\(^{34}\) *Ibid.*, p. 439
\(^{36}\) Zainal Abidin, *op cit.*, p.65
under the shadow of West whether education, military, industry and so on have made Iran come so weak. Economic and political crisis in Iran are sparked by the attitude of Shah who creates class society with educated western in which this class enjoys the wealth of Iran's oil sale. This finally resulted to dissatisfaction among public, poverty and unemployment, also being gaps between rich and poor get wider.

From social and cultural aspect, main agenda of Pahlavi’s Dynasty was modernization. This agenda made Iran having Westernization. Economic development was only enjoyed by elite class, so that materialisms influenced traditional Iranian culture. Westernization was followed by capitalism within Iran. Influx of western culture directly and quickly resulted in western acculturation to Iran. Behavior and people’s thinking changed, such as pornography, alcoholic, spots of entertainment were felt in the city and affected to young people. Conservative religious leaders had strong reaction from the impact of modernization. Western ways and new freedom values were contrary with Islamic values. Modernization that was proclaimed by Shah without notice aspiration leads to disappointment of the scholar.

the next priest. During its development, Shi’ah split into several sects in which the largest are Imāmiyah, Isma’iliyah and Zaydiyyah. There are also Shi’ah Sabaiyah, al-Ghuzabiyah, Kaysaniyah and al-Ghulat categorized in small groups. Because this research focuses on Iranian Revolution, therefore Shi’ah in this thesis is referred to Shi’ah Imāniyah or well known with Shi’ah Istnā Ash’ariyah, namely a group of Shi’ah which believe in ‘Ali ibn Abi Thalib and eleven of his subsequent descent (all of them come from Husain’s descent) as their priest. Shi’ah Istnā Ash’ariyah is the official madzhab of Iran, and almost 18 million populations follow this sect.

The concepts that need to be explained as a frame of reference in this research is Imām Mahdī, doctrine and revolution. Imām Mahdī is a form of messianic movement in Islam. Literally, Imām Mahdī means the leader who gets guidance from God. The word Al-Mahdī is firstly used to give an honorary title to the descendants of Prophet (ahl al-Bait) from ‘Ali and Fatimah’s line. Unless with Shi’ah Zaydiyyah, almost all of sects in Shi’ah believe in the coming of Imām Mahdī although they have different concept. Generally, Shi’ah agreed that Imām Mahdī should come from Prophet’s descendants, but they have different opinion whether it should be a descendant of Hasan or Husain. It seems that every sect in Shi’ah raises different figure from their own respective groups. Kaisaniyah as the pioneer of Imām Mahdī teaching regards that Imām

37 Sarbini, Islam Ditepian Revolusi, Pilar Media, Yogyakarta, 2005, p. 126
38 Ibid., p. 127
39 Ibid., p. 131
40 Ibid., p. 132
41 Ibid., p. 133
42 Ibid., p. 134
47 Zainal Abidin, op cit., p. 16
48 Philip K.Hitti, op cit., p. 311
49 Nurcholis Madjid, op cit., p. 106
50 Sahilun A.Nasir, op cit., p. 95
While, research about the doctrine of Al-Mahdi as a revolutionary of ideology that affects the movement of an Islamic society has not been found, therefore, the writer is interesting to discuss it.

E. Theoretical Framework

Topics of this research can be included in the category of social history. According to definition, there are at least three definitions of social history. First, social history is the history of social movements emerged and developed in the history. Even, it is narrowed into the history of social movements that tends to be marginal and different from mainstream of society or a social and political system established. Second, social history is the history of human activity that rather difficult to classify because it is so wide, such as habits, customs and daily life. Social history in this sense is not necessarily oriented to lower classes of society and politics. Third, social history is a combination of political history. This combination occurs based on assumption that economic growth would explain a lot about structure and changes in society, especially on classes and social groups. From the three of definitions, the researcher refers to the first definition that is history of social movements, with social movement reflected in the revolutionary movement of Shi‘ah in Iran in 1979.

Literally, Shi‘ah means a group or followers. This word is used for the followers of ‘Ali ibn Abi Thalib as the first priest (Imām) after Prophet Muhammad passed away, and consider ‘Ali’s descendants as

These factors caused the total opposition of Iranian society to break Shah Reza’s leadership through Iranian Revolution. It was not the only revolution happened. Previous history has noted French revolution and Marxist revolution in Russia. The thing that makes different about Iranian revolution with both is the religion force which becomes the dominant factor of the revolution.

Kalim Shiddique argued that the internal composition of Iranian revolutionary movement is very deeply rooted in the tradition of Islam Shi‘ah. Besides, it appears social, economic, politics and culture pressure, the supporters of revolutionary movement is also driven by moral-spiritual ideology. In Iranian Revolution, moral-spiritual ideology is the principal teachings of Shi‘ah Istnā’ Ash’ariyah, in which one of it is doctrine of Imām Mahdī.

Beliefs about the coming of Imām Mahdī have been strongly believed within Shi‘ah community, and manifested in their belief of help from God. Through the help, they believe in achieving victory becomes their spirit to fighting. Thus, belief in Imām Mahdī in Shi‘ah community is an ideology which is able to inspire the masses to act revolutionary and to perform the movement. Regardless the truth or untruth of Imām Mahdī’s appearance, the doctrine is created through frustration and traumatic of the past history. While, in the Iranian Revolution, it also becomes ideology of one of Islamic community to raze Pahlavi’s regime that is regarded as illegal leadership. The belief

\[\text{Azzumardi Azra, Historiografi Islam Kontemporer: Wacana, Akfititas dan aktor Sejarah, PT.Gramedia Pustaka Utama, Jakarta,2002,p. 4-6}\]

\[\text{Ibid., p. 133}\]


\[\text{Sarbini, op cit., p. 26}\]
also becomes one of basic state constitution formed after Iranian revolution.

B. Research Question
From the background above, the research question are:
1. What is the role of Imām Mahdī doctrine of Shī’ah in the Iranian revolution in 1979?
2. What is the role of Imām Mahdī doctrine of Shī’ah toward state constitution formed after Iranian revolution in 1979?

C. Aim and Significance
Based on the research question, this research is aimed as follow:
1. To know the role of Imām Mahdī doctrine of Shī’ah in the Iranian revolution in 1979.
2. To know the role of Imām Mahdī doctrine of Shī’ah toward state constitution formed after Iranian revolution in 1979.

This research focuses on the function of religious doctrine in the struggle of Shī’ah religious movement through Iranian revolution in 1979. How they implement the doctrine then make prime mover ideology to raze injustice government and to build Islamic state at that time.

While, significance of this research are:
1. Hopefully, this research will add information about meaning and function of Imām Mahdī doctrine for Shī’ah struggle in which some people say that the doctrine does not have meaning and only an imagination.

movement that is elegantly done. The revolution is perceived in a negative connotation. But Islamism and revolutionary movement led by Ayatollah Khoemini in Iran in 1979 opened the world to see, to understand and to put it a positive context. According to Iranian revolution, Islam is a source of morale and as a mean to express dissatisfaction of Western interference. One of interesting phenomenon in Iranian revolution is the use of Islamic language for expressing public political discontent. This thesis gives a note about Islam, its politicization and situations lead it into utilization as a revolutionary of political doctrine.

At the time of Islamic revivalism in the 1950s – 1970s, the modern Islamic movement spearheaded by members of Muslim Brotherhood thinkers like Sayyid Qutb and Ayatollah Ruhullah Khomeini. They describe the tradition of Islamic political thought in advance and adjust the teachings of faith to form the basis of a revolutionary socio-political movement. The main point of movement at this time is responsive and reactive characteristic. Islamism does not show up in a vacuum of intellectual or ideologies. Although this is a pure response to the experience of Muslim world, but it is very influenced by political trends in the world at that time. Therefore, Islamism can be understood as a movement grounded in Islamic tradition, and is also very reactive and responsive to external stimulation. Islamism becomes a modern political movement born from historical experience at mid-twentieth century.

From these researches, the problem of Imām Mahdī is generally described as a doctrine or teachings of a particular sect or religion.
Shah's army. Finally, Imām Khomeini managed to realize the idea and destroyed Shah’s monarchy and established an Islamic state.

Fifth, a thesis entitled Konsep dan Implementasi Syari'at Islam di Iran, written by Elan Sumarna (student of Social and Political Science, State University of Surakarta). Focus discussion of this thesis is not on Iranian revolution, but the researcher describes Iranian revolution as a power that born Shi‘ah’s historical reflection in the past. One of Shi‘ah’s religious teachings that inspire out breaking of Revolution is Ashshūrā tradition. Ashshūrā is a moment to commemorate the struggle and the death of Imām Husayn ibn ‘Ali in Karbala. There are three main elements in this event related to Iranian Revolution, such as leadership, ideology and mass supporters. Leadership in this moment is similarity of Ayatollah Khomeini with Imām Husayn. About the ideology is equation of vision and mission brought by Khomeini to overthrow Shah Reza Pahlavi’s government. In this case is an analogous to the leadership of Yazid ibn Muawiyyah. He is the symbol of injustice and dictatorship as well as a leader whose far deviate from the values of Islam Shi‘ah. While, the mass supporters also equated with supporters of Imām Husain who supported with all power of body and soul and based on divine blessing.

Sixth, a thesis written by Muhammad (student of Syari’ah Faculty, STAIN Palangkaraya) entitled Dinamika Masyarakat Muslim pada Revolusi Islam Iran (Sebuah Pendekatan Historis). This thesis explains the dynamics of Muslim societies during Islamic Revolution in Iran. Iranian revolution is one form of revolution in history as a

2. Result of this research is expected to be useful for Islamic thought in developing Islamic studies treasure, primarily for Ushuluddin Faculty in Aqidah Akhlaq department, to be referred and compared to further research in the same topic.

D. Prior of Research

The researcher realizes that almost all of research discussing about Shi‘ah explain about the doctrine of Al-Mahdī. There have been many studies also discussing about the concept of Messianic either in Islam or other religion. Such as:

First, the thesis entitled Studi Komparasi Faham Mahdī Shi‘ah Dan Ahmadiyah arranged by Ahmad Fauzi (student of Ushuluddin Faculty, IAIN Walisongo Semarang). This thesis describes Al-Mahdī in the perspective of Shi‘ah and Ahmadiyah, explain the differences between both including in theological aspect, the ways to realize idea of Al-Mahdī as well as teaching aspect. As it is known that the idea of Al-Mahdī appears from disappointment and Shi‘ah’s suffering. They were under political pressure’s situation after they lost opportunity to regain political authority. Thus, they always wish an authoritative leader, respected by the opponents or friends and being a single leader in the Islamic world, He is the leader Al-Mahdī. In this issue, Shi‘ah agreed that Al-Mahdī must be born from ‘Ali ibn Abi Thalib’s generation. But they have different opinion, whether it is from Hasan and Husayn (of the Prophet line) or not. Each group seems have raised the figure as Al-Mahdī, as Shi‘ah Kaisaniyah and Isnā Ash‘ariyyah which claimed Al-Mahdī from Husayn’s generation. The idea of
Imām Mahdī from Shi‘ah Isma‘iliyah looks more realistic than Shi‘ah Isnā ‘Ash’ariyyah, because according to them Imām al-Mahdī have never appeared, even he will never show up forever.

Al-Mahdī according to Ahmadiyyah which is motivated by the desire to hold a renewal thought in understanding Islamic teachings, not to grab political powers. However, the emergence of Al-Mahdī in this group combined the return of ‘Isā al-Masih and Krishna which manifested in Mirza Gulam Ahmad. The incarnate understanding of Mahdī according to Ahmadiyyah, indicating the influence of Hindu, so this sect raises many new innovative teachings, and has no relation with idea of Al-Mahdī belongs to Shi‘ah. As result, they reject the concept of Al-Mahdī which does not come from India, so that, Shi‘ah rejected Al-Mahdī that is outside of ‘Ali ibn Abi Thalib’s descendants.

Second, thesis entitled Hadist-Hadist tentang Munculnya Al-Mahdī arranged by Wahidatul Fitriyah (student of Ushuluddin Faculty, IAIN Sunan Kalijaga). According to thesis, this research discusses Al-Mahdī in hadist perspective and being correlated with signs of doomsday. The researcher collected information of Imām Mahdī from many hadist books. This thesis explained that hadits talking about Al-Mahdī always concerns to the world that has been destroyed and his arrival is a sign of doomsday. The hadits discusses the coming of Mahdī is also correlated to Dajjāl and leadership of Ahl al-Bait.

Third, a thesis discusses about messianic movement in Java entitled Pengaruh Mitos Ratu Adil dalam Perang Jawa by Dwi Eriska Agustin (student of Adab Faculty, IAIN Sunan Kalijaga, 2009). This thesis discussed the belief of Javanese people in years 1825-1830 about the coming of Ratu Adil and Diponegoro War or Perang Jawa. The society at that time was suffered and pressured by colonial Dutch administration, so the myth of Ratu Adil became so strong and being a motivation of Java War. The belief toward Ratu Adil is often related to forecasts of Jayabaya, the founder of Daha Kingdom. Through their oppressed condition by very high tax burden, social marginalized, and the strong belief of charismatic leaders makes them against to colonial Dutch. At that time, they believes in Prince Diponegoro who becomes a figure of Ratu Adil predicted by Jayabaya, and his led in war is to retake the Java island from invaders and to return Javanese glory time.

Fourth, a thesis entitled Peranan Imām Khomeini dalam Revolusi Islam Iran 1977-1979, written by Chairul Saleh (student of Art Faculty, University of Indonesia). This thesis explains the struggles handled by Imām Khomeini in gazing Mohammed Reza Pahlavi’s government in 1977-1979. Teaching, idea, and the struggle of Imām Khomeini has many important roles in upholding the aspirations of Iranian people. Shah’s government with all kinds of changes does not dampen people’s dissatisfaction with the social differences condition between the rich and the poor. Iranian people regarded Shah as a puppet of America because every kind of his wisdom did not give benefit to Iranian people. Imām Khomeini as a symbol of resistance to the Shah’s Governmental had been constantly giving advice and supporting Iranian people even though he was in exile. Popular resistance is supported only by the spirit and sense of common destiny which has formed a large mass power that cannot be arrested by