

## CHAPTER I INTRODUCTION

### A. Background

Islam is a perfect and comprehensive religion because it has the basic frame work of human life<sup>1</sup>. As ad-dīn, Islam has two dimensions, namely a set of belief (aqīdah)<sup>2</sup> and as something practiced (syarī'ah)<sup>3</sup>.

Aqīdah is a belief in God and the basis of life for Muslim completely. Hasan al-Banna interprets aqīdah as something must be justify either in heart or soul, and thus brings a peaceful in heart. Meanwhile, faith is a strong reality. It is not involved by doubt and indecision<sup>4</sup>. In other words, aqīdah is defined as the truth of belief and someone who believes it certainly has no doubt at all about it. Aqīdah is an inherent aspect of Muslim faith<sup>5</sup>.

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<sup>1</sup> Hasan Baharun, dkk, *Metodologi Studi Islam*, Ar-Ruzz Media, Yogyakarta, 2011, p. 291

<sup>2</sup> Aqīdah come from Arabic language *al-aqdu* means binding, the lasing, the strong binding aqidah also means al-yaqīn (belief) and al-jazmu (determining). Sayid Sabiq, *Aqidah Islam (ilmu Tauhid)*, Terj. M. Abdai Rathomy, CV. Diponegoro, Bandung, 1978, p. 15

<sup>3</sup> Sharī'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 of 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

<sup>4</sup> Hasan al-Banna, *Aqidah Islam*, Terj. Drs. M. Hasan Baidai, PT. Al-Ma'arif, Yogyakarta, 1978, p. 9

<sup>5</sup> There are two aspects in the faith. First is inherent aspect or aqīdah. This thing is relating with belief in the human heart not his act. Second is extern aspect that called by syarī'ah. Syarī'ah is including 'ibādah (arrange the relation between human and God), and mu'amalah (arrange human

Furthermore, aqīdah is understood as a doctrine<sup>6</sup> or teaching that binds person, so that each behavior will be in accordance with the doctrine. Islamic aqīdah<sup>7</sup> 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'an and as-Sunnah<sup>8</sup>.

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<sup>9</sup> is certainly something concerns to the power or dominance. Generally, politics related to the ways or governmental management in State<sup>10</sup>. 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

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relation or human activity). Both of them are different, but can't be separated. Drs. Masjfuk Zuhdi, *Studi Islam*, CV.Rajaw'Ali, Jakarta, 1988, p. 6-8.

<sup>6</sup> 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

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

<sup>8</sup> *Ibid.*, p. 17

<sup>9</sup> 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; fisrt 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

<sup>10</sup> 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<sup>11</sup>.

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<sup>12</sup>- is being evidence that some of them are resulted by the political issues occurred in the early development of Islamic era, such as Mu'tazilah, Shī'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<sup>13</sup>.

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

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<sup>11</sup> *Ibid.*, p. 30

<sup>12</sup> 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 Integritas Tradisi Shī'ah dan Sunni dalam Komunitas jama'ah di Indonesia*, Badan Litbang Kementrian Agama RI, Jakarta, 2012, p.2

<sup>13</sup> Fazlur Rahman, *Islam*, Terj. Ahsin Mohammad, Pustaka, Bandung, 1997, p. 243

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<sup>14</sup>. In fact, this problem still becomes an urgent issue of Islamic society to the present which is well known with imāmah/khilāfah problems<sup>15</sup>.

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

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<sup>14</sup> 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 Ṣahābah. 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 its 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. Philip K. Hitti, *History Of The Arab from the Earliest Times to the Present*, The Macmillan Press LTD, London, 1974, p.139-140

<sup>15</sup> As-Shahrastani explain that problem of *khilāfah (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 rediscussing 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 rediscussing phenomenon, but also explaining past event by stressing deeply to its reasons, social conditions, socio-cultural situation and so on<sup>64</sup>. The researcher also uses political approach. By this approach, this research emphasizes on the leadership structure, kind of leadership, social hierarchy, 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 present 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 Shī'ah. It is begun by revealing history of Shī'ah and Al-Mahdī. How socio political situation of Shī'ah so that they believe in the coming of Al-Mahdī, and also explanation about understanding of Imām Mahdī in Shī'ah.

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<sup>64</sup> 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 scholars in U.S..This book contain of Imam Mahdi in the thought of Shī'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 Shī'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 contains of Historical growth of Shī'ah. These books are used to analyze the problem through historical perspective. While reseacher using the book (5) *Revolusi Iran* to search information about Revolution of Shī'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 Mahdī, Shī'ah and revolutionary movement in Iran, and others script related to theme.

#### **c. Collecting Data**

In this reseach 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 Shī'ah that is truly political. During its development, the teaching of imāmah becomes one of main doctrine of Shī'ah, namely Imāmte doctrine<sup>16</sup>.

Imāmah is the basic teachings of Shī'ah<sup>17</sup>, but because of their distinctions in understanding about Imāmte concept, Shī'ah separated into several sects<sup>18</sup>. Through this similar issue, appeared some important doctrines in Shī'ah, such as their belief in Imām Mahdī<sup>19</sup>. Nurcholish Madjid argues that their belief in the return of imām Mahdī or Mahdīisme is a form of messianic<sup>20</sup> movement in Islam.

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<sup>16</sup> Fazlur Rahman, *op cit.*, p. 249

<sup>17</sup> Zainal Abidin, *Imāmah dan Implikasinya dalam Kehidupan Sosial*, Badan Litbang Kementrian Agama, Jakarta, 2012, p.1

<sup>18</sup> Literally Shī'ah is follow /accompany, from word Sya'a, Syiya'an. Atabik 'Ali dan Ahmad Zuhdi Mudlofar, *Kamus Kontemporer Arab Indonesia*, Multi Karya Grafik, Yogyakarta, 1999, p. 10

Ibnu Manzur interpret Shī'ah with the follow someone as his helper. S.H. Muhammad Jafri, through historical perspective interprets Shī'ah as the followers, parties, groups or supporters. Siti Maryam, *op cit*, p. 54

Terminologically, Shī'ah is 'Ali's follower or his supporters whose regard him as the first priest after Prophet passed away, and his determined through naṣ. Shī'ah divided to al-Kaysaniyah, al-Zaidiyah, al-Isma'īliyah, al-Imāmiyah dan al-Ghulat. Besides that, there is small sect in the Shī'ah. As-Shahrasytani, *al-Milal Wa an-Nihal*, Terj. Asywadie Syukur, PT.Bina Ilmu, Surabaya, 2003, p. 124

<sup>19</sup> Imām Mahdī come from two words, Imām and al-Mahdī. Imām means leader, guide or chairman. While al-Mahdī means people get guidance. In summary, the mean of Imām Mahdī is the leader who gets rightly guidance. Mahdīisme (view / belief about the coming of Mahdī) is term millenarian movements in Islam. Nurcholis Madjid, *Islam Agama Peradaban*, Paramadina, Jakarta, 2000, p.104

<sup>20</sup> 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 Shī’ah<sup>21</sup> because almost all of Shī’ah’s sects have certain concept about it. Generally, each sect within Shī’ah believes that the last priest never died or ghāib<sup>22</sup>, but he will be back<sup>23</sup> as imām Mahdī.

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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. Sylvia L. Thrupp, *Gebrakan Kaum Mahdī*, Terj. Anas Mahyuddin, Pustaka, Bandung, 1984, p. 39

<sup>21</sup> *Ibid.*,p. 106

<sup>22</sup> Ghāib in Arabic language is lost. In Shī’ah, ghāibah is the belief about lost of Imām from this world for a little time. Muslih Fathoni, *Faham Mahdī Shī’ah dan Ahmadiyah dalam Perspektif* , PT.Grafindo Persada, Jakarta 1994, p. 2

<sup>23</sup> The returning of their Imām after ghāib is called by al-raj’ah, the mission of their Imām is for bring justice, destroy tyranny and reestablish their dominance. Sahilun A. Nasir, *Pemikiran Kalam (Theologi Islam), Sejarah, Ajaran dan Perkembangannya*, Rajawali Pers, Jakarta, 2012, p. 97

Nurcholis Majdid quoted opinion of Mahdīisme from Shī’ah’s modern scholar who assumes that the idea of Mahdī has a result to enable Shī’ah Imāmiyah in giving full rein to their hagiographical imagination. In many cases, some of traditions concerning to the birth of Imāmite Mahdī and his appearance reflected to Shī’ah’s piety, its hopes, disappointments, and aspirations for a prosporeous future. For the believers in Imāmate of the twelefth Imām, neither his ghaiba nor the delay in his reappearance as the only true Mahdī that is seemed unusual<sup>63</sup>.

## 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 Shī’ah and Iranian revolutionary movement.

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<sup>63</sup> 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<sup>59</sup>.

Iranian Islamic revolution is one of quite popular movement in XX century<sup>60</sup>. 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<sup>61</sup>. 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<sup>62</sup>. 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.

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<sup>59</sup> Kalim Siddiqui, *op cit.*, p. 146

<sup>60</sup> Nasir Tamara, *Revolusi Iran*, Sinar Harapan, Jakarta, 1980, p. 6

<sup>61</sup> Kalim Siddiqui, *op cit.*, p. 146

<sup>62</sup> Sarbini, *op cit.*, p. 26

This belief in Imām Mahdī originally comes from Shī'ah Kaysaniyah<sup>24</sup>. The founder of this group is Kisan, a former aide who becomes follower of Muhammad bin Hanafiyah<sup>25</sup>. 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)<sup>26</sup>.

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<sup>27</sup>. 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<sup>28</sup>. Shī'ah Kaysaniyah was the first group in Shī'ah which considered Muhammad bin Hanafiyah as

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<sup>24</sup>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, *op cit.*, p.125

<sup>25</sup>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, *op cit.*, p. 105

<sup>26</sup> *Ibid.*, p. 106

<sup>27</sup> *Ibid.*, p. 107

<sup>28</sup> *Ibid.*, p. 106

al-Mahdī. In the next era, the leaders of Shī'ah used this doctrine to evoke spirit and struggle of their followers who were oppressed by the ruler<sup>29</sup>.

In the Yazid bin Umayyah's era<sup>30</sup> (second Caliph of Umayyad dynasty), occurred a very important event to Shī'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 Shī'ah<sup>31</sup>.

Oppression of Umayyad regime to Shī'ah had performed since Muawiyah's era. He commended Mughirah and Ziyad as the governor of Kufah (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<sup>32</sup>. Umayyad Regime also ordered al- Hajjāj to kill people of Kufah who rebelled to Umayyad Caliph<sup>33</sup>.

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

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<sup>29</sup> Sahilun A.Nasir, *op cit.*, p.96

<sup>30</sup> Yazid bin Mu'awiyah was the first Caliph who likes getting drunk. He is a true example of common 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, *Awal Perkembangan Islam Shī'ah dari Saqifah sampai Imāmah*, Terj. Meth Kieraha, Pustaka Hidayah, Jakarta 1989, p. 9

<sup>31</sup> *Ibid.*, p. 239

<sup>32</sup> Philip K.Hitti, *op cit.*, p. 196

<sup>33</sup> *Ibid.*, p. 213

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<sup>56</sup>. 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<sup>57</sup>. 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<sup>58</sup>. Revolution that based on political pressure, economic, and social classes like this happened in French revolution

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<sup>56</sup> Drs. Alex Sobur, M.si, *op cit*, p. 202

<sup>57</sup> Sarbini, *op cit.*, p. 23

<sup>58</sup> *Ibid.*, p. 25



Muhammad bin Hanafiyah as Imām Mahdī. Ismaʿīliyah considers their seventh priest as Imām Mahdī<sup>51</sup>, and the dominant sect in this group, Shīʿah Isthā Ashʿariyah assumes that Imām Mahdī is the twelfth priest namely Muhammad al-Qāim or titled by Muhammad al-Mahdī al-Muntadzar<sup>52</sup>.

Although they have different concepts about Imām Mahdī, Shīʿah 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 Shīʿah. Jaʿfar as-Ṣādiq, one of their priest said that “*anyone who believes Imāmate but did not believe Imām Mahdī is unbeliever (kafir)*”<sup>53</sup>. In this case, Imām Mahdī becomes one of doctrines in the Shīʿah.

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<sup>54</sup>. From the appearance process, the belief in al-Mahdī in Shīʿah associated with a particular political movement. This case is related to anti-Umayyad propaganda. The whole fight of Shīʿah in razing the authoritarian and oppressive rulers shored up by a deep belief in their waiting on Al-Mahdī<sup>55</sup>. So, in the Shīʿah’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<sup>34</sup>.

The twelfth priest from Shīʿah Isthā Ashʿariyah 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 Shīʿah Kaysaniyah belief, Muhammad al-Qāim 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 Shīʿah<sup>35</sup>.

Talking about Shīʿah, 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 Shīʿah Isthā Ashʿariyah as the official religion to the State. Iran as the Shīʿah’s country has rapidly progress, especially in the field of philosophy and science. It should be emphasized that they never erase their distinctive belief<sup>36</sup>.

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

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<sup>51</sup> Mushlih Fathoni, *op cit.*, p.5

<sup>52</sup> Sahilun A. Nasir, *op cit.*, p. 95

<sup>53</sup> S.H.M.Jafri, *op cit.*, p. 239

<sup>54</sup> Meity Taqdir dkk, *op cit.*, p.24

<sup>55</sup> Nurcholis Madjid, *op cit.*, p. 106

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<sup>34</sup> *Ibid.*, p. 439

<sup>35</sup> *Ibid.*, p.440

<sup>36</sup> Zainal Abidin, *op cit.*, p.65

under the shadow of West whether education, military, industry and so on have made Iran come so weak<sup>37</sup>.

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<sup>38</sup>.

From social and cultural aspect, main agenda of Pahlavi's Dynasty was modernization. This agenda made Iran having Westernization<sup>39</sup>. 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<sup>40</sup>. Conservative religious leaders had strong reaction from the impact of modernization<sup>41</sup>. 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<sup>42</sup>.

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<sup>37</sup> Sarbini, *Islam Ditepian Revolusi*, Pilar Media, Yogyakarta, 2005, p. 126

<sup>38</sup> *Ibid.*, p. 127

<sup>39</sup> *Ibid.*, p. 131

<sup>40</sup> *Ibid.*, p. 132

<sup>41</sup> *Ibid.*, p. 133

<sup>42</sup> *Ibid.*, p. 134

the next priest. During its development, Shī'ah splitted into several sects in which the largest are Imāmiyah, Isma'īliyah and Zaydiyyah. There are also Shī'ah Sabaiyah, al-Ghuzabiyah, Kaysaniyah and al-Ghulat categorized in small groups<sup>47</sup>. Because this research focuses on Iranian Revolution, therefore Shī'ah in this thesis is referred to Shī'ah Imāmiyah or well known with Shī'ah Isthā Ash'ariyah, namely a group of Shī'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. Shī'ah Isthā Ash'ariyah is the official madzhab of Iran, and almost 18 million populations follow this sect<sup>48</sup>.

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<sup>49</sup>.

Unless with Shī'ah Zaydiyyah, almost all of sects in Shī'ah believe in the coming of Imām Mahdī although they have different concept<sup>50</sup>. Generally, Shī'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 Shī'ah raises different figure from their own respective groups. Kaisaniyah as the pioneer of Imām Mahdī teaching regards that Imām

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<sup>47</sup> Zainal Abidin, *op cit.*, p. 16

<sup>48</sup> Philip K.Hitti, *op cit.*, p. 311

<sup>49</sup> Nurcholis Madjid, *op cit.*, p. 106

<sup>50</sup> 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<sup>46</sup>. 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 Shī'ah in Iran in 1979.

Literally, Shī'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

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<sup>46</sup> Azzumardi Azra, *Historiografi Islam Kontemporer: Wacana, Aktifitas dan aktor Sejarah*, PT.Gramedia Pustaka Utama, Jakarta,2002,p. 4-6

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<sup>43</sup>.

Kalim Shiddique argued that the internal composition of Iranian revolutionary movement is very deeply rooted in the tradition of Islam Shī'ah<sup>44</sup>. Besides, it appears social, economic, politics and culture pressure, the supporters of revolutionary movement is also driven by moral-spiritual ideology<sup>45</sup>. In Iranian Revolution, moral-spiritual ideology is the principal teachings of Shī'ah Isthā Ash'ariyah, in which one of it is doctrine of Imām Mahdī.

Beliefs about the coming of Imām Mahdī have been strongly believed within Shī'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 Shī'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

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<sup>43</sup> *Ibid.*, p. 133

<sup>44</sup> Kalim Siddiqui, *Seruan- Seruan Islam*, Terj. A. Affandi. Humaidi, Pustaka Pelajar, Yogyakarta, 2002, p. 153

<sup>45</sup> 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 Shī'ah's historical reflection in the past. One of Shī'ah's religious teachings that inspire out breaking of Revolution is Asshūrā tradition. Asshūrā 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 Muawiyah. He is the symbol of injustice and dictatorship as well as a leader whose far deviate from the values of Islam Shī'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 Shī'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 Shī'ah Dan Ahmadiyah* arranged by Ahmad Fauzi (student of Ushuluddin Faculty, IAIN Walisongo Semarang). This thesis describes Al-Mahdī in the perspective of Shī'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 Shī'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, Shī'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 Shī'ah Kaisaniyah and Isnā Ash'ariyyah which claimed Al-Mahdī from Husayn's generation. The idea of

Imām Mahdī from Shī'ah Isma'iliyah looks more realistic than Shī'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 Ahmadiyah 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 Ahmadiyah, indicating the influence of Hindu, so this sect raises many new innovative teachings, and has no relation with idea of Al-Mahdī belongs to Shī'ah. As result, they reject the concept of Al-Mahdī which does not come from India, so that, Shī'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