

CHAPTER II

IMĀM MAHDĪ IN THE THEOLOGY OF SHĪ'AH

A. The Background of Shī'ah's Emergence

Until the early period of Islam, the word Shī'ah is not used in other than in its original meaning (literally meaning). It means follower and protector of person¹. In the Qur'an, this word has been mentioned in several times, such as in Q.S. al-Qashas: 15, according to the verse, Shī'ah means a group². In Q.S. as-Shaffāt : 83, the word means follower or adherent³. So does in Q.S. al-Hijr: 10, Shī'ah means groups or an association of people which hold each other and agree with an opinion⁴.

A group of people united in a case also referred to a group of Shī'ah (i.e. in one opinion, understanding and purpose). Someone who defends and helps the opinions of other person and favors him then the person is also categorized in Shī'ah⁵. Historians have different opinions about the early emergence of Shī'ah as a sect in Islam. Among group of Shī'ah assume that Shī'ah has been exist since the

¹Ihsan Ilahi Zhahier, *Asy-Shī'ah wat Tasyayyu' Sejarah pertumbuhan dan Perkembangan Gerakan Shī'ah*, Al-Ma'arif, Bandung, 1985, p. 13

² In this verse, the word Shī'ah contained in the sentence هذا من شيعته . Here, Shī'ah means the Moses's group. M.Quraish Shihab, *Tafsir al-Mishbah, Pesan, Kesan dan Kerasian al-Qur'an*, Vol. 9, Lentera Hati, Jakarta, 2012, p. 564

³ In the sentence وان من شيعة لإبراهيم, the word Shī'ah is follower. This verse explained that Ibrāhīm is follower of Nuh.. *Ibid*, Vol 11, p. 269

⁴ *Ibid*, Vol. 6, p. 424

⁵ Ihsan Ilahi Zhahier, *op cit.*, p. 13

Prophet alive⁶. Ibnu Manzur interprets Shī'ah as following someone as his helper. S.H. Muhammad Jafri, through historical perspective interprets Shī'ah as the followers, parties, groups or supporters.

Terminologically, Shī'ah began with a reference made for the first time to the partisans of 'Ali, the first leader of the Household (*Ahl al-bait*) of the prophet, during the lifetime of Prophet himself⁷.

The emergence of Shī'ah cannot be separated from 'Ali bin Abi Thālib's position, his family and descent in the Prophet's era⁸. 'Ali includes in the first people who believes in Islam, has good personality, high religious and big role in the Prophet's struggle. From the side of clan, 'Ali is the youth of Hasyim's clan (similar clan with prophet)⁹. 'Ali is also nephew and son in law of Prophet Muhammad.

⁶ Abu Bakar Aceh, *Perbandingan Madzhab Shī'ah*, Ramandhani, Semarang, 1980, p. 13

⁷ Sayyed Husain Nasr (Ed), *Expectation of The Millennium: The Historical Growth of Shi'isme* by 'Alamah Tabataba'i, State University of New York Press, New York, 1989, p. 133

⁸ Zainal Abidin, *Imāmah dan Implikasinya dalam Kehidupan Sosial*, Badan Litbang Kementrian Agama, Jakarta, 2012, p. 33

⁹ The fact that 'Ali is from Hashim Clan, its special reason for Arabs people to support him. The dominant attitude of the Arab nation is loyalty to their tribe. Greatness and knowledge of the forefather is a greatness standard of one tribe with other tribes. The Arabs consider that not only the physical characteristic inherited genetically, they also believe that greatness was also inherited in certain descant. Thus, the greatness of forefather is not only the genealogy, but has relevance and significance for the honor claims to someone as the individual. At the times before Islam, Hashim Clan is the honor tribe among the other tribes. Hereditary, they were the people who are trusted to maintain the sanctity of the Ka'bah. The Arabs believe that the tribe who was destined to be attendant and controller of Ka'bah is a descendant of the Prophet Ibrāhim and Isma'il. The sacredness of the Hasyim Clan grew stronger when the last Prophet was one of the members of their tribe. So, it was not without reason that the dominant of Arabs support and consider 'Ali as the successor of the Prophet after his death. S.H.M.Jafri,

indeed had a natural tendency to oppose the authoritarian ruler, but also cannot be denied that the imām Mahdī with the legend of liberation and justice, had an important role for any their movement against the rulers. As the Shī'ah understanding of the figure of Imām Mahdī itself, i.e. as the chosen one (from the ahl al-Bait) who getting instructions from God directly and thus he brought the mission of liberation and justice as well as re-establish Islam. The mission of the victory that was brought by Imām Mahdī (reinforced by the religious postulates) seemed to be their special power in any rebellions. They regarded that their movement was something right according to the doctrine of the religion they believe in, and through the Imām Mahdī, surely they would gain the victory promised by God.

He is a husband of the only one of prophet's daughter and father of his grandchilds¹⁰. The descant and 'Ali's personal quality gives him more unique and fortune position than other family and ṣahābat.

Perhaps, this is the reason why Shī'ah claimed that its emergence had been exist since Prophet's era. During the days of his prophecy, when according to te text of Qur'an he was commanded to invite his closer relatives to come to his religion, told him clearly that whoever would be the first accept his invitation would became his successor and inheritor. Ali was the first to step forth and emvbrase Islam. The prophet accepted Ali's submission to the Faith and thus fulfilled his promise. From Shī'ah point of view, it appears as unlikely that the leader of a movement, during the first days of his activity, should introduce to strangers one of his associated as his successor and his deputy but not introduce him to his completely loyal and devout aides and friends. Nor does it appear likely that such a leader should accept someone as his deputy and successor and introduce him to others as such, but then throughout his life and religious call deprive his deputy of his duties as deputy, disregard the respect due to his position as successor, and refuse to make any distinction between him and others¹¹. The early heresiographer's writer, like Sa'd al-Asy'ari and an-Nawbaking to the hti explained that Shī'isme in the meaning of

Awal Perkembangan Islam Shī'ah dari Saqifah sampai Imāmah, Terj. Meth Kieraha, Pustaka Hidayah, Jakarta 1989, p. 30

¹⁰*Ibid.*, p. 47

¹¹ 'Alamah Tabataba'i, *op cit.*, p.133

respect and special appreciation to the personal services of 'Ali emerged since Prophet still alive¹².

The second opinion explains that early emergence of Shi'ism has around since the prophet still alive and began to develop when the prophet died. A problem about successor of prophet was the first Muslim's problem after Prophet passed away. This problem is focus of the dispute four major groups, they are Muhajjirin , Anṣār , Hashim clan and Umayyad. The first group reinforces its claim that they originated from the same tribe as the prophet, and the people of this group is the first who admitted prophet hood of Prophet Muhammad. The Anṣār group asserted that they have right in replacing prophet's position because without their help, prophet and his religion will destroy. The third group, finally called legitimist group assumed that a prophet's successor has clearly designated on a certain person from Hashim clan. In this case, that person was 'Ali ibn Abi Thalib, the Prophet's nephew and son in law. While the last group is a group of Umayyad Clan, the aristocrat group of Quraysh, also claiming their

¹²Special appreciation is based on the special treatment of the Prophet to 'Ali which can be seen from several events, including:

1. When the Prophet Muhammad designated 'Ali as ensign when the battle of Badr, Khaibar and other war. This appointment is then lifted his position higher than other Sahabah, *ibid.*, p. 134
2. Rasul was appointed 'Ali as his deputy in Medina on the Tabuk expedition.
3. Equally important event is when Rasul ordered Abu Bakr to lead the Hajj group current 9th H. after Abu Bakr went to Makkah, Prophet receive Q.S. AL-bara'ah to be announced to the public, especially to the unbelievers group. When society asked Prophet , whether the verse will be mandated to Abu Bakr in order delivered to the society in Mecca, Rasul actually call 'Ali and ordered him to deliver the letter bara'ah. S.H.M.Jafri.*op cit.*, p. 47-48

years⁸⁵. It was same with the movement of his son, Yahya. Both of them were unable to attract the attention and sympathy of Shī'ah activist groups because they do not use the messianic claims in their movements, that idea had already very familiar with the Shī'ah masses at that time.

Propaganda of ideas of the Mahdī who was also successful in the history of the Shī'ah was the role of this doctrine in the formation of the Fatimid Dynasty. Philip K. Hitti explains that the emergence of the Fatimid dynasty cannot be detached from the role of Abu Abdullah al-Husayn al-Shī'i. He started his propaganda as the pioneer of al-Mahdī to the Berber tribes in North Africa⁸⁶. He and his partner, Sa'id, later extending their influence into new areas in North Africa and destroy the Aghlabiyah dynasty and also built the Fatimid Dynasty. Sa'id claimed himself as the descent from Fatima through Ismail, therefore, this dynasty was also called the dynasty of Shī'ah Isma'iliyah. As the first King, Said titled himself as the al-Mahdī⁸⁷.

From some of the historical facts above, it can be concluded that although in fact the oppressed society -either Shī'ah or non-Shī'ah-

⁸⁵S.H.M. Jafri, *op cit.*, p. 358

⁸⁶ Philip K.Hitti, *op cit.*, p. 618

⁸⁷ Aside from the Shī'ah group, the religious political movements which also brings the idea of imām Mahdi is the political movement and religious renewal was led by Ibn Tumart from Muwahhidun dynasty in Maghrib (740-522 H/1077-1130 M). In Sudan, Muhammad Ahmad ibn Abdullah (1259 – 1303 H/1843-1885 ad) claimed himself to be al-Mahdi. He was known as a hero in the Sudan. His rebellion movement was quite known in community of Sudan as a heroic and patriotic movement. It was same in Somalia, a man claimed himself as al-Mahdi. He led the movement to revolt the colonialist of United Kingdom and Italy. Nurcholish Madjid, *op cit.*, p. 111

had not died, was in concealment at mount Radwa, and would return at the appropriate time to establish the true Islamic rule. The last decades of Umayyad rule were marked by several Shī'ah revolutions and uprising headed by Ali's followers or others supporters of Hashimid Clan and demanding a new and more adequately just social order. Even the Abbasid revolution was based on largely Kaysaniyah Shī'ah expectation. The rebellion of Mukhtar and then of Abdullah bin Muawiyya, a descendant of Abu Thalib, Ali's father, formed the nucleus of the 'Abbasid revolt⁸⁴.

Although both abandoned their messianic role after being established as caliph and adopting Sunnism, they nevertheless persisted in assuming messianic titles with religious connotation in the persistence in the hope that the office of caliphate would have some semblance to the ideals of the Shī'ah Imāmate and its function of restoring the purifying of Islam.

The Imām Mahdī claims of Mukhtar can be said as a starting point for the development of the Imām Mahdī doctrine. Starts from his early movement, the next rebellion are always showing its claim to their leader. Like Imām Mahdī claims over an-Nafs az-Zakiyah to prepare a rebellion at the end of Umayyad dynasty. The other evidence of the importance of the messianic claims in Shī'ah movement to subvert the ruling was less successful movements of Yahya ibn Zayd, the son of the leader of the Shī'ah Zaidiyyah. He did not manage to get the sympathy of the Shī'ah's followers in Kufa after his effort for 3

⁸⁴ Abdul Aziz Abdul Husein Sachedina, *op cit.*, p. 11

rights as the successor of Prophet based on their authority, power, and wealth in Pre - Islamic era. This dispute then ends with the raising of Abu Bakr as the first Prophet's successor. Historians give name to this case as Sāqifah and beginning of Muslim disunity¹³.

However, the group who supported the election of Abu Bakr in the incident of Ṣāqifah has sparked disappointment of Hashim Clan. The group which was later form the majority, set forth in the great haste to select a caliph for the Muslims with the aim of ensuring the welfare of the community and solving its immediate problems. They did this without consulting to Household of prophet, his relatives or is friends, who were busy with funeral, and without providing them with least information. Thus, 'Ali and his friend _suc as Abbas, Zubayr, Salman, Miqdad, Abu Zarr and Ammar_ after finishing with the burial of the body of Prophet became aware of proceedings by which the caliph had been selected. They protested against the act of choosing the Caliph by consultation or election, and also against those who were responsible for carrying it out¹⁴.

The third opinion explained that Shī'ah began to emergence during the reign of Ustman or at the end of his reign. Re-emergence of 'Ali party had started since 16 years. It was on Ustman's appointment as Caliph and ended with the assassination of 'Ali¹⁵. Unlike Abu Bakr and Umar who did not give a politics specific position to people from their clan, Ustman was in opposite with them. Ustman was the first

¹³ Philip K.Hitti, *History of the Arabs from the Earliest Times to the Present*, The Macmillan Press LTD, London, 1974, p. 139

¹⁴ 'Alamah Tabataba'i. *op cit.*, p.134-135

¹⁵ S.H.M.Jafri, *op cit.*, p. 121

Caliph accused of nepotism¹⁶. During his rule, Ustman allowed the governance of Damascus, at the head of which stood Mu'awiyah, to be strengthened more than ever before, in reality the central of gravity of the caliphate as far as political power was shifting to Damascus and the organization in Medina, the Capital of the Islamic world, was politically no more than a form without necessary power and substance to support it¹⁷.

When Ustman lost his popularity gradually, the oldest partisan of 'Ali soon revived complaints to refer look at to 'Ali as the Caliph. They started to campaign 'Ali as the candidate from Hashim Clan. At that time, 'Ali's supporters consisted of two groups, the first was a group that did not satisfy with Ustman governmental, and the second group was the loyal group that finally became 'Ali's follower¹⁸. The

¹⁶When Ustman was chosen, the Umayyad Clan considers that it is a victory for the whole clan, not a personal victory for Ustman alone. They reasonably assume that the Caliph should provide a share of the profits. Ustman himself can't be refused them, because he thought that his strength was in support of the Umayyad clan. And the community was very disappointed when they saw the Caliph more concerned with the welfare of his clan, rather than the welfare of society at large. S.H.M. Jafri, *op cit.*, p. 123-124.

The emergence of the Umayyad Clan in Ustman government has provoked a strong reaction of Muslims, especially during the 6 years of his last government. Muslih fathoni, *op cit.*, p.18.

During the last years, the majority of Muslims was angry because of dissatisfaction to the Umayyad aristocrat who led the Islamic regions. That dissatisfaction, be equal with the spread of Caliphate's claim to 'Ali *ibid.*, p.127.

¹⁷'Alamah Tabataba'i. *op cit.*, p. 139

¹⁸Protests from the two groups developed in Kufa and Egypt. The summit is when the rebels that numbered about 500 people went to Medina and end with the murder of the Ustman. This event is the first Caliph's murder was murdered by Muslims. Philip, K. Hitti, *op cit.*, p.220.

claim of Hanafiyah, while 'Ali Zainal Abidin as the only son of Husayn still alive?

The fact that can answer this case is the people who have been loyal to stand of Shī'ah doctrinal have dwindled in number. Those, who were faithfully died with Husayn in Karbala, and other part of them also died in Ainul Wardah, the war to compensate Husayn's death. People, who were left in Kufa after those incidents, were the labile mawali and non-expert of Arabs. In a difficult situation as a result of Government pressure, they were not able to differentiate important things in Shī'ah doctrine. Hence, they were easy influenced to good Mukhtar's speech and also propaganda of Ibn Hanafiyah's Mahdī claim gets a good response, because it was a hope for their freedom against tyranny. Thus, it was not Ibn Hanafiyah that makes them believes in his messianic role, but their strong desire to be free from the shackles of Umayyad was the main factor. If seen closely, actually in his propaganda, Mukhtar more emphasis on the messianic role of Ibn Hanafiyah, than with the position of his priesthood. Although the movement didn't get the victory, but his idea about Imām Mahdī cannot be erased from Shī'ah's community. The idea had been adopted by various groups of Shī'ah, even from non-Shī'ah.

Among the Kaysanites were the poets Khutayir (d. A.D. 723) and Sayyid al-Himyari (d. A.D. 789), who were involved in propagating the messianic of Ibn Hanafiyah. Both of them have visited the Umayyad Court in Damascus and was also connected with the subsect of the Kaysaniyah, the Karbiyya who were followers of a person called Ibn Karb. They had maintained that their Imam Ibn Hanafiyah

4) The Position of Doctrine of Imām Mahdī in the Shī'ah Religious Movement

The idea of future restorer was in circulation among the Islamic people much earlier than the tenth century. The notion of messianic Imam, with his special divine knowledge and his destiny of bringing true Islamic justice to the oppressed, seized the imagination of many people during the last decades of Umayyad rule⁸². Since the beginning of his appearance, Imām Mahdī discourse always associated with the rebellion to established Governmental authoritarian. Nurcholish Madjid said that in its growth, Mahdīisme is a form of religious expression that contains a lot of meaning. The rebellion movement that brings the idea of Imām Mahdī has occurred repeatedly in the history of Islam. That rebellion movement, actually contain of motifs and certain political goals⁸³. Then in the Shī'ah, these motifs were formed in religious sentiment.

Shī'ah religious movements have been conducted since the Umayyad Dynasty came to power. In this period, the idea of the Mahdī grows and develops in each of their movement. It has been described above that Muhktar as-Shaqafi was first person who conceived that idea. His propaganda about Mahdī claim of Muhammad bin Hanafiyah had success to rake off the sympathy of Shī'ah Kufa to rebel. Actually, the more important issue in that time was, why Shī'ah Kufa can easily receive the priesthood and his Mahdī

⁸² Abdul Aziz Abdul Husein Sachedina, *op cit.*, p. 68

⁸³ Nurcholish Madjid, *op cit.*, p. 110

second group consists of Shahabat and people from Hashim Clan which considered 'Ali as Muhammad's custodian treatises and exponent of the true Islam. They underlined their supports purely on the basis of religious fondness.

Most historians also mentioned the name Abdullah bin Saba' as the first spreader doctrine of Shī'ah. He was a fanatic supporter of 'Ali, wandering from one place to another for affecting community about his disappointment toward the rule of Ustman. He was formerly Jewish clergyman who converted to Islam. Then incorporate some Jewish religious doctrine on the tendency of his Syi'ism. His existence is very controversial, but some modern scholars such as 'Ali al-Qardi clearly and unequivocally states that Abdullah bin Saba' never existed. Modern European scholars also expressed a doubt on the figure of Abdullah ibn Saba' and agreed that his existence was a legend¹⁹.

Abu Zahrah added that Shī'ah born after Jamal war. It was caused by unfortunate class differences created during the period of second Caliph rule. The result was new socioeconomic forces which caused uneven distribution of the public treasury among member of community. When choosen as the Caliph, Ali devided treasury evenly as had been the method of the Prophet, but this manner dividing the wealth upset Talhah and Zubayr greatly. They began to show signs of disobedience and left Medina for Mecca with the alleged aim of

Although their primary purpose is the decline of Ustman, not kill him. After the events of his assassination, 'Ali is the prime candidate supported by both, among the Muhajirin, Ansar and the rebels who came to Medina. S.H.M, Jafri, *op cit.*, p.132

¹⁹ *Ibid.*, p. 130

making the pilgrimage. They persuaded Ummu al- Mu'minin _Aishah_ who was not friendly with Ali, to join them and in the name of wanting revenge the death of third Caliph, Ustman. They demanded to 'Ali to prosecute the killers of Ustman. Of course he could not do it, because among the murderers were his supporters. In this war, the two rivals were killed, and Aishah was captured and returned to Medina with admiration²⁰. In the battle of Jamal, 'Ali's supporters were called by Shī'ah at 'Ali.

More popular opinion explained that the emergence of Shī'ah was on Siffin war²¹. This war caused the covetousness of Mu'awiyah for the Caliphate, which for him was a worldly political instrument rather than a religious institution. But as an excuse he made the revenge of the murdered of third Caliph as the main issue. He did not want to honor 'Ali. He was cornering 'Ali with two options, hand over the killer of Ustman or responsible for his assassination²². Philip K. Hitti assumes that this conflict indeed more than just individual conflict, but family conflict²³. More than that, the conflict leads to the dominance of politics, Syiri'a or Kufa, 'Ali or Mu'awiyah and Hashim's Clan or Umayyad's.

Conflict of Siffin resulted arbitration (tahkim) which is the beginning of the rise of Shī'ah clearly. Historical fact noted that 'Ali won militarily. Then Mu'awiyah's troops under Amr Ibn Ash's

²⁰ 'Alamah Tabataba'i. *op cit.*, p. 143

²¹ Siti Maryam, *Damai dalam Budaya Integritas Tradisi Shī'ah dan Sunni dalam Komunitas jama'ah di Indonesia*, Badan Litbang Kementerian Agama RI, Jakarta, 2012, p.56

²² 'Alamah Tabataba'i. *op cit.*, p. 144

²³ Philip K.Hitti, *op cit.*, p. 169-170

of *ghāibah* (the priest's disappearance from the Earth) and Muhammad, son of Imām Hasan al-asykari as its figure. The death of the eleventh priest and the birth of the 12th Imām were also controversial within the Shī'ah. There was an opinion that Imām Hasan al-Asykari had no descant. On the other hand, the concept of Imām Mahdī is the implementation of their belief that God never let this world without Priest⁸⁰.

Like the common Islamic society, Shī'ah Istnā Ash'ariyah as majority group in Shī'ah also believed that Islam is the last religion and the most correct one. But, the world's condition that full of the oppressor and the constant damage occurred, also circumstances of Muslims who left Islamic principles made them looking forward to uprightness of Islam to solve situation of the world and improved the Muslims. For them, al-Mahdī was a great reformer who protecting them, and by divine powers which he obtained directly, al-Mahdī was able to improve the situation of the world and revive Islam. The role of al-Mahdī could be claimed by anyone, but hadbeen assigned to the 12th Imām. His mystical lost in the age of childhood, is a miracle from God. So, with his appearance was also they consider as a miracle⁸¹.

⁸⁰ Te sect of Shī'ah have different opinion about the existence of his son. A part of them argued that he had no son. Abdul Aziz Abdul Hussein Sachedina, *op cit.*, p. 45

⁸¹ Muhammad Ridha al-Muzhaffar, *Aqidah Shī'ah Imāmiyah*, Terj. M.H. Acango, Abu Dzarr Perss, Jakarta, p.58

believes that an Nafs az-Zakiyah is al-Mahdī (100/718)⁷⁷. He was a descendant of ‘Ali through his son, Hasan. He seems to have been considered as al-Mahdī at a very early age by his family. His adherents asserted that he was the one who would accomplish the mission of Islam by restoring justice in the world.

The sect an-Nawusiyah, a fraction of Ja'far as-Sadiq's followers, believes that Ja'far al-Qaim is al-Mahdī. The other sub sect, who is also a fraction of Ja'far's followers, believed in the son of Ja'far, namely Musa al-Khadzim is al-Mahdī, this sect named al-Musawiyah. While Isma'īliyyah assumed that al-Mahdī was the founder of the Fatimid dynasty in North Africa⁷⁸.

Shī'ah Isthā Ash'ariyah assume that al-Mahdī was their 12th Imām, Muhammad Ibn Hasan or called by Muhammad al-Mahdī. Since his childhood time, he disappeared without leaving any descendants. Then the followers of Shī'ah believed that he was in his ghāib⁷⁹ and his arrival used to be awaited. According to Mushlih Fathoni, the concept of Imām Mahdī for Isthā Ash'ariyah started from vacuum of power after the eleventh Imām, namely Imām Hasan al-Asykarī. Because their differences on the doctrine of Imāmate, Shī'ah divided into several sects. The emergence of a new sect led was a threat to the Isthā Ash'ariyah. Then, the leaders of the sect gave theory

Abdullah al-Mahd. In his genealogy, he is a descendant of ahl al-Bait from Hasan. *Ibid.*, p. 13

⁷⁷ *Ibid.*, p. 360

⁷⁸ Abdul Aziz Abdul Hussein Sachedina, *op cit.*, p. 11-12

⁷⁹The others belief of Shī'ah that correlated with Imām Mahdī doctrine is Raj'ah i.e. the returning of their priests after his appearance to uphold justice, crushing the tyranny and rebuild their reign. Sahilun A. Nasir, *op cit.*, p. 97

command put Qur'an over a spear as a sign to end the war through peaceful in accordance with the teachings of the Qur'an. ‘Ali raised Abu Musa al-Ash'ari as his deputy in that arbitration. There were different versions from different sources cannot confirm what happened in these negotiations. But the most possibility from their deputies is fired both of them. In this case, ‘Ali obviously accepted the defeat because Muawiyah had no caliphate's position to be released. Through these events, Muawiyah's position was equivalent with ‘Ali's position²⁴. The next phase ‘Ali's supporters split into two; the loyal supporters called Shī'ah and the revolted called as khawārij²⁵.

B. The Development of Sects in Shī'ah

During twelve years of Abu Bakr and Umar's reign, Shī'ah was still in a state of relative passivity. Then, sixteen years later was a fundamental change's era in the historical development of Shī'ah. During the reign of ‘Ali, Shi'ite's movement continued to gain a wider masses and began to take its political role actively. The role of politics was marked by their participation in the battle of Siffin and Jamal in which the mass who supported to ‘Ali that was originally referred to Kufa's society being known as Shī'at ‘Ali and his opponent called Shī'at Ustmaniah or known as Shī'at Muawiyah²⁶.

After ‘Ali passed away, Shī'ah's movement entered to a new development stage. Until that time, Shī'ah's main claim still limited to legitimacy of right of ‘Ali as the leader of Muslims. It became

²⁴ *Ibid.*, p.226

²⁵ Ihsan ilahi Zhahier, *op cit.*, p. 16

²⁶ Siti maryam, *op cit.*, p. 66,

ideological claim developed by Shī'ah. The problems of succession and the Caliph at that previously dedicated to 'Ali then considered special rights for family of Prophet or Ahl al-Bait. From here, a strong emphasis towards Ahl al-Bait developed among Shī'ah continuously²⁷.

Hasan as the first son of 'Ali and Fatimah, who is recognized by the Shī'ah as their second Imām, became the Caliph. He was appointed by the Kufa's society and no one protest toward it, whether people of Mecca, Medina, Hijaz and Basrah. This means Muslims had been agreeing -or at least have understandable- over the appointment of Hasan as the Caliph. For Kufa's society, the first 'Ali's son was the only logical choice although not all of his supporters had the same attachment. For most of them, the coronation of Hasan was sustainability of rule against to Mu'awiyah²⁸.

In the other hand, Mu'awiyah did not remain quiet before this event. He marched with his army toward Kufa, which was then the Capital of Caliphate and began to wage war against Hasan²⁹. During the reign of Hasan, Shī'ah's condition increased because of discord and disunity. The weakness of his governance made Shī'ah undermined. Hasan's effort could not defeat Mu'aawiyah that finally made his followers began to leave him. Some of them joined

²⁷During the last years of 'Ali's rule, Mu'awiyah can't claim himself to be the Caliph because the declaration of the Amr Ibn Ash through arbitration, not really occupied him to that position. Likewise, the position of 'Ali as the legitimate Caliph was recognized by the people of Mecca, Medina and the majority of Muslims.

²⁸S.H.M. Jafri, *op cit.*, p.186

²⁹'Alamah Tabataba'i. *op cit.*, p. 145

Muhammad through 'Ali and Fatimah. At that time, it was also still being believed. Mukhtar's shifted his own supporting on Muhammad bin Hanafiyah after failed to get supporting from Zainal Abidin.

The idea of Imām Mahdī then grew popularly among the Shī'ah community in Kufa. The new hope appeared and managed to influence the rest of the orthodox Shī'ah. In fact, it's hard to record the popular appeal, especially in conditions of communities that have not established such a society Kufa at that time. In course of time, the messianic claim of Ibn Hanafiyah had been spread as a popular, accepted by society and developed into the doctrine, the faith, and has its own legend. Till now, that idea of Imām al-Mahdī gained its own form as one of central doctrine in the Shī'ah's community.

3) The Concept of Imām Mahdī in The Shī'ah

All groups of Shī'ah sympathies had entertained chiliastic hopes and had asserted the Mahdiism of their Imām. Shī'ah Kaysaniah as first group who used this belief, trust Ibn al-Hanafiyah as Imām Mahdī⁷⁵. Al-Hasyimimiyah, a fraction of Kaysaniyah believes that Abu Hashim, the son of Ibn al-Hanafiyah is Mahdī. One of sect which does not believe in the existence of Imām Mahdī is the Zaidiyyah sect. However, the sub sect of Shī'ah Zaidiyyah⁷⁶, namely al-Jarudiyah,

⁷⁵ Abdul Aziz Abdul Hussein Sachedina, *op cit.*, p. 9

⁷⁶Since Zaid died in his movement, his struggle was continued by his son, Yahya. Both of their movement indeed could not interest the Shī'ah sympathy, because they do not claim themselves as al-Mahdi. The death of them has made the race leader active in Shi'ite. While An-Nafs az-Zakiyah, although he life in same time with Ja'far as-Sadiq, he can attract the people's sympathy over his messianic claims. It has been told that the messianic role of An-Nafs az-zakiyah has been prepared from the beginning by his father,

who said that Muhammad bin Hanafiyah had messianic role. Some historians argued that his opinion related to his living background before coming to Islam that was as a Jewish clergyman. Another argument added that the purpose of his opinion is to undermine the Islam. However, a more reasonable opinion explained that his view is the trick to attract the followers of Shī'ah Kufa to support his movement. Previously, it should be emphasized that from the line descant Muhammad ibn Hanafiyah is not legitimate, because he was not the son of Fatimah, so that his genealogy didn't come to the Messenger. Thus, here, the claim of al-Mahdī was also used to strengthen his priesthood claim.

In fact, among the majority of Shī'ah -particularly Shī'ah Kufa- in this condition more interested supporting Muhammad bin Hanafiyah than 'Ali Zainal Abidin The reason was Shī'ah Kufa wanted more to free themselves from the domination of the Umayyad, and they earn their way through Mukhtar's active movement, and gained hope from the messianic role of Ibn Hanafiyah who propagated by him⁷⁴.

In the same condition, Ibn Hanafiyah did not refute Mukhtar's propaganda of the Imāmate and the messianic role. Although he was also cautious, restrained and unclearly showed in his claim as heir of Husayn. The scholars of Shī'ah in the early period emphasized that the leadership should be held by the descendants of the Prophet

as well as non-Shī'ah. Shī'ah Isthā Ash'ariyah hate Mukhtar for his supporting to Ibn Hanafiyah as a priest. And the non-Shī'ah sources expressed anti- Mukhtar, because the influence from the Umayyad Dynasty.S.H.M. Jafri, *op cit.*, p. 318

⁷⁴ *Ibid.*,p. 323

Mu'awiyah and khawārij. Hasan finally chose the path of peace with Mu'awiyah. Hasan formally resigned from the Caliphate position in the year of 661 H/M 41³⁰.

Although he had stripped his position, he still regarded as the Imām by Shī'ah. Even those who criticized his resignation still remained him as second Imām after 'Ali³¹. Before it, 'Ali's supporters split into two groups, namely political and religious. His political supporters, in this time then crossed over to Muawiyah and Khawārij. While his support on the basis of religious, still loyal to 'Ali and his descant. They still regarded to Hasan as their Imām. In Kufa, this movement was led by Hujr bin Adi who consistently hold protest

³⁰There are several versions about the conditions and regulation of peace that agreed by Hasan and Mu'awiyah. The most comprehensive information was recorded by ibn 'Atsam, as follows:

1. That the Caliphate will be returned to Hasan after Mu'awiyah died
2. Hasan will receive 5 million drams every year from the State treasury
3. Hasan received annual income from Darabird
4. People are guaranteed to be mutual peace.
5. Mu'awiyah will rule according to the Quran, the Sunnah and the behavior of the khulafa' Al-Rasyidun
6. Mu'awiyah will not direct anyone to be placed the Caliph position after him, and hand over the selection to the Shura of Muslims.
7. The guarantee for the 'Ali's followers, to the their soul, body, property, women and children.
8. There is no interruption implicitly or explicitly upon himself (Hasan) and his brother Husayn or to another Ahl al-Bait. S.H.M. Jafri, *op cit.*, p. 145-147

³¹ Some of the historians who considered his resignation to gained a luxury life. But a moderate sources or siding on Shī'ah explained that the main reason of Hasan was to avoid bloodshed between Muslims and on the basis of peace. He also disliked politics and strife. More than that, Hasan re'Alistically knew the consequences that will be received, to his family and his followers when he still against Mu'awiyah with the violent. *ibid.*,p. 217

action to Mu'awiyah over his propaganda by disfiguring 'Ali while the sermon³².

The period among nine years of Hasan's resignation and his death was a time where Shī'ah through underground phases of desirous but not caused striking action within community. After his resignation, Hasan lived in Medina and stayed away from political events until he died at the age of 45th³³.

The third Imām rose after him was Husayn, his little brother. In the time of his leadership was the most crucial and important time in Syiah's historical development. He gave contribution to the growth and consolidation to the Shī'ah's movement. During eleven years of his leadership until Mu'awiyah died, Husain was still relatively silent and passive to the political life of Muslims³⁴. When the reign of Yazid (Mu'awiyah's son who became his first successor), Husain felt having obligation to conduct the movement³⁵. However, his struggle ended with his death and a small group of his troops and families were

³² *Ibid* p. 218

³³Historians and Hadith experts reported that the cause of Hasan death was poisoned by one of his wives, Ju'dah binti al-Asy'ats. This issue correlated with the desire of Mu'awiyah to continue the Islamic rule to the Umayyad Clan through his descendants. And this will not be achieved if Hasan lived beyond his age. *Ibid*, p. 222

³⁴ This is evidenced by the refusing of Hussein toward Kufa society's inviting to rebel in order avenged death of Hujr bin Adi. At the time of Kufa led by Mughirah and Ziyad, were both ordered to curse 'Ali, But 13 Shahabat led by Hujr were chooser to execute than cursing 'Ali. Thus, this tragedy make them trauma and asked Husayn to rebel. But Husayn refused it, because honors his brother's agreement with Mu'awiyah. *ibid*, p.225

³⁵ Siti Maryam, *op cit.*, p. 67

messianic, firstly appeared among the Jews when they were in the time of slavery as the result of their defeat against Nebuchadnezzar who destroyed their country, it was Palestine and Yerusalem. The defeated Jews then brought to the Mesopotamian to force labor. In that despair condition, the Jews prayed with their hands raised to the sky begging for deliverance of God. Due to the Jews felt that they are the chosen ones, they believed that their prayer will be realized, and the Lord will send the messias, a savior who comes across as a religious leader. Gradually, the attitude of waiting for the savior became permanent and growing to be religious belief⁷¹.

2) The Emergence of Imām Mahdī Doctrine in Shī'ah

There are several opinions about the emergence of the al-Mahdī in Shī'ah. The majority of historians argued that the early emergence of the belief of al-Mahdī in Shī'ah was from political problem. However, Shī'ah attempts at direct political action were met with severe resistance, and very early their political experiences resulted in failure, a fact which caused further factionalism among them⁷².

The first group who concerned to the propaganda is Mukhtar as-Thaqafī,⁷³ from Shī'ah Kaysaniyah (66/685). He was the first person

⁷¹ Nurcholish Madjid, *op cit.*, p. 103

⁷² Abdul Aziz Abdul Hussein Sachedina, *op cit.*, p. 7

⁷³ Mukhtar was a Jewish Clergyman who come to Islam. The purpose of his struggle after the death of Husayn's killer was overthrown Umayyad dynasty. His character and individuality has become a controversy in the early history of the Shī'ah. Some sources show him as ambitious adventurers who desired for political authority for himself on the names of Ahl al-Bait. Some of other sources said that his actions carried out on the basis of his love to Ahl al-Bait. In fact, Mukhtar rated unfavorable by Shī'ah

establishment of justice by a descendant of prophet means not merely hope for a better future, but also a re-evaluation of present social and historic life⁶⁷.

The notion of an expectation deliverer, who is to come and humble or destroy the forces of wickedness and establish the rule of justice and equity on earth, is shared by all major religion of the world. Christians, Jews, and Zoroastrians, who, at different times, were subjected to the rule of those who did not share their religious heritage, cherished their traditions concerning a Messiah or Saoshyant of a divinely chosen line⁶⁸. The beliefs about al-Mahdī related to messianic beliefs. The roots of the oldest messianic beliefs come from religious Jewish. According to Philip K. Hitti, teachings of Jewish messianic also affected to the formation to doctrine of al-Mahdī in Shī'ah⁶⁹. Messianism is a familiar understanding that looked forward to the arrival of a messias who will save human and realize the justice. The word messias is taken from Ibrani language, which is the similarly word or cognate in Arabic word "al-Masih"⁷⁰. Doctrine of

⁶⁷ Abdul Aziz Abdul Hussein Sachedina, *Islamaic Messianism : The idea of the Mahdi in Twelve Shi'ism*, State University of New York Press, New York, 1981, p.1

⁶⁸ *Ibid.*, p. 2

⁶⁹ Philip K.Hitti, *op cit.*, p.441

⁷⁰ Literally in Arabic language, the word al-masih has meaning someone who wiped. The words masih in the qur'an contained in verse of wudlu, it is wiping head. Wiping head from the Jews is an important part in the raising of a religious leader. Then a leader or religion leaders that also served as King in Judaism is called the messias. Therefore, as a descendant of the Biblical, Prophet Isa has title al-masih, which indicates that the society recognizes him as a leader. So, the title al-masih in a religious system that comes from the Jewish custom, rather than to Prophet Isa alone, but for all their leaders.

killed tragically in Karbala³⁶. Then this event was famous with Karbala event. Until now, the day of event, which was the 10th of Muharram was a day of mourning for the death of Husain for Shī'ah community which was called Assyura tradition.

Some historians revealed that Muharram 10 is the birthday of Shī'ah. Nurcholish Majdid explained that this event was a turning point of further development of Syi'ism. The identity of Shī'ah also has a distinctive characteristics after the death of Husain. What has been discussed so far, has completed the first phase of development of Shī'ah. The tendency of Shī'ah continued to be formulated

³⁶ The death of Husayn began from the number of letters from Kufa society who expressed their support and loyal promises to Hussein. Those letters was signed by 'Ali's loyal supporters who participated in the battle of Siffin and Jamal. In addition, the insistence to take active leadership also comes from the Shia Basra. However, Hussain did not make decisions hastily, he sent Muslim bin Aqil to ascertain the condition in Kufa. When Muslim bin Aqil was confident with the supporting of the Muslim people in Kufa, then he consequently wrote letters to Husain to come in Kufa. Before his departure, Hussein had received advice about the character of those who often defected. While Hussain went to Kufa, Yazid bin Mu'awiyah, through his governor made Kufa as the cauldron of terror. First, he killed the deputy of Hussein, Muslim and Hani. Then announced that anyone suspected of supporting Hussein, will be punished without trial, his home burned and his possessions seized. Automatically all Kufa society which was famous with their doubt attitude, they immediately turn his support on the reign of Yazid. In the incident of Karbala, even the soldiers from Kufa led by Hurr participate in blocking Husayn in Bath al-Aqiq. In that time, Husayn shows two bags of letters from Kufa society to Hurr, but Hurr denied it. It had been ascertained that at the time of tragedy, the Shī'ah Kufa who betray him, just saw the incident from a distance. The murder of Husayn and his small followers continued with making prize, they also step on Husain's body with horses that are ridden by soldiers. The head of Husayn and his followers brought to Kufa accompanied the women and children who are still alive. Then sent to Damascus and presented to Yazid. This incident ended with the returning of the prisoners to Medina by Yazid. S.H.M.Jafri, *op cit.*, p.250, 258.,266.

specifically, the desire of ideal government and a principle that became a background of religious devotion began to be seen clearly. So, it can be seen easily between Shī'ah and other group such as they tended to take on the leadership of people who got authority from Prophet and thus they got divine approval³⁷. The most difficult period for Shī'ah was the twenty years rule of Mu'awiyah. During which the Shī'ah had no protection and most of them were considered as marked characters, under suspicion and hunted down by the State.³⁸

In the reign of Umayyad dynasty, Shī'ah's movement and its supporters constantly gained pressure. Umayyad regime was very tough to group of Shī'ah who rebelled to the government. Some of these groups were Kaisaniyah movement led by Mukhtar al-Staqafi and also Zaid with his rebellion movement. Generally, Shī'ah's political movement during the Umayyad dynasty had up and down. Some of Imāms during Umayyad tended to isolate themselves and stayed away from politics. At this time, Shī'ah used to defeat and got oppression. In such disadvantage condition, Shī'ah became a place for other social or political groups, like Mawali (non-Arab society) from Kufa and Persian. Fazlur Rahman explained that dissatisfaction of Mawali Persia toward the Umayyad rule was the driving factor for the formation of new Shī'ah's religious ideas.

It was unclear how much other religion influenced in the formation of Shī'ah's doctrine. When they became part of Shī'ah, these groups still carried their former religious beliefs, so Shī'ah's

³⁷ *Ibid*, p. 317

³⁸ 'Alamah Tababa'i, *op cit.*, p. 147

group of pilgrim and conquered Mecca. They assumed that pilgrim was the remnant of Jahiliyyah's teaching. They also argued that person who kissed the black stone (hajar aswad) was doing polytheism action, so they stole it. In the invasion of Egypt in the 972, al-Qaramithah was defeated by al-Fathiny al-Muiz, finally the group was destroyed⁶⁶.

There were many other groups categorized as the extreme groups, like al-Manshuriyyah, al-Nushaiziyyah, al-Kayy'Aliyah and so on. The number reached tens and still spread into many small groups. As-Shahrestani concluded that the main teachings of these groups were the belief in Imām until out of the limits, made the priest out of his human's characteristic. They liken their priests with the God.

C. Imām al-Mahdī in The Theology of Shī'ah

1) Definition of Imām Mahdī

The doctrine of Imāmate ultimately gave rise to that of the last redeemer, al-Mahdī. The belief of Imām Mahdī is one of important doctrine in Shī'ah. In the religious term, this teaching emerged as the development of the Imāmate doctrine. The word *al-Mahdī* comes from *isim maf'ūl* of *fi'il* هدى- يهدى this word means meaning someone who gets instructions. The word al-Mahdī is also interpreted as someone who has been chosen to give instructions among people. The Qur'an doesn't mention this word, but is contained in the Qur'an as the word الهادى and المهتدى. In the language of religion, al-Mahdī is Shī'ah expectation for the end of tyranny and wickedness through the

⁶⁶ Qurais Shihab, *op cit.*, p. 73

3) *Al-Ghurabiyah*

The main teaching of this sect was more glorifying to 'Ali than the Prophet. They assumed that the prophetic treatises should have directed to 'Ali, but Jibril was wrong to submit it to Muhammad. Then, they condemned to Jibril over his fault. The word Ghurabiyah is derived from this group's opinion which explained that 'Ali was similar to the Prophet Mohammad, as the similarity of one crow (ghurab) with other crows⁶⁵.

4) *Al-Qaramithah*

This group was a follower of Abu Hamdan bin al-Asy'at. He was known as *qirmit* (short). Formerly, this sect was part of Isma'iliyah. Some of these groups considered 'Ali as the God and adopted the opinion of Isma'iliyah that the Qur'an had external and esoteric meanings, while the most important was the esoteric meaning. This group recognized togetherness ownership of women and property, under the reasons for strengthening the affection. They did not require prayer and fasting.

In the end, Isma'iliyah did not recognize this sect and condemned them. Al-Qaramithah had ruled Yaman and Bahrain. Under the leadership of Abu Thaher al-Qurmuthy they had ever attacked a

⁶⁵Their opinions are without basic and they don't know the history. When the first revelation was revealed, the Prophet was 40 years old, while 'Ali was a child. How the Angel Gabriel could not distinguish between adults and children. 'Ali Syariati commented to the opinion of this group. He said that if Gabriel was wrong, why his fault was repeated until almost 30 years. Whether Jibril was betray the commandments of God? And why God does not fire him who was repeated his fault. Then can be conclude that their opinion doesn't make sense.

doctrine was influenced by Judaism, Christianity, Zoroastrianism and Hinduism. In the defeat and oppression they experienced continuously during the first phase, and then they did underground movement. It made Shī'ah opened to the heterodox ideas which produced practical and theoretical ideas. Such as the beliefs about Raj'ah, al-Mahdī, bada', and so on, obviously did not come from Islam itself³⁹.

Disunity of Shī'ah into several sects occurred after Husain's death and the appointment of his son to be Imām. Some argued that his son, 'Ali Zainal Abidin was appointed to be Imām when he had not matured yet, so it made his appointment was illegal⁴⁰. Some argued that quite characteristic of 'Ali Zainal Abidin to the Umayyad rule making it illegal⁴¹. At this time, Shī'ah divided into three groups which then became several sects⁴². These three groups are:

1. The first group argued that priesthood must be in line of descent of Husayn and shouldn't be out of it. The priesthood should be removed through nash (inherited) by the previous Imām. The Group rose 'Ali Zainal Abidin who was immature, because he was the only son of Husayn, who still alive after Karbala war. This group later became Imāmiyah Shi'ite
2. The second group said that raising immature priests is illegal. They did not convince that Hussein gave priesthood to his son. Then, they were waiting one of Hasan and Husain's son whose

³⁹ Fazlur Rahman, *Islam*, Terj. Ahsin Mohammad, Pustaka, Bnadung, 1997, p. 251

⁴⁰ Mushlih Fathoni, *op cit.*, p. 28

⁴¹ S.H.M.Jafri, *op cit.*, p.320

⁴² Muslih fathoni, *op cit.*, p.29

knowledge, asceticism, courage, piety, justice and brave to fight unjust rule. This group was called *al-waqifah*. They ceased their activities since Hussein's death and arose again when Zayd ibn 'Ali Zainal Abidin against Hisham's rule. They were then known as Shī'ah Zaidiyyah.

3. The last group argued that the Imām after Husain was Muhammad bin Hanafiyah. He was 'Ali's son from another wife except Fatimah. This group was founded by Kaysan, 'Ali's prior servant, who later became follower of Muhammad bin Hanafiyah.

The emergence of these three groups was the beginning of Shī'ah's disunity into several new sects in which each of them had different opinion and doctrine. Shī'ah split into 25 sects, which were the fraction of the 5 major sects, such as Kaysaniyah, Zaidiyyah, Imāmiyah, Isma'īliyah and Ghulat⁴³. According to al-Baghdadi, only two of them could be included in the Islam, there were Zaidiyyah and Imāmiyah. According to Abu Zahrah, a Sunni scholars said that the group of Shī'ah that out of Islamic teaching was not extinct and had no followers recently⁴⁴.

a. *Kaisaniyah*

Since its existence and movement Shī'ah Kaisaniyah had been known as the oldest sect of Shī'ah. Kaysaniyah was the first faction (after Husayn's death) having political movement to the governance by reasoning to help oppressed groups⁴⁵. The name of

⁴³ Zainal Abidin, *op cit.*, p. 68

⁴⁴ Quraish Shihab, *Sunnah-Shī'ah Bergantengan Tangan*, Lentera Hati, Jakarta, 2007, p. 70

⁴⁵ Muslih Fathoni, *op cit.*, p. 29

1) *Sabaiyyah*

This group was followers of Abdullah bin Saba'. He was a Jewish and the son of a black slaver. When he was in Shī'ah, he still carried some of the teachings of the Taurat. He said that every Prophet had waṣi (heir), and the heir of Muhammad was 'Ali, even he was the best heir because the Prophet Muhammad was the best Prophet. He also said that as well as Isa will return, the Prophet Mohammad will also return. Furthermore, he also said that there was divine character in 'Ali. 'Ali who heard it surely punished him. During the reign of 'Ali, he was exiled and his movement controlled strictly. However, at the reign of Hasan, its influence was getting wider, as Hasan was unable to handle it. Abdullah bin Saba' was regarded as the figure who spreading the deviate teaching in Shī'ah⁶⁴.

2) *Al-Khathabiyah*

This group was the follower of Abu Khattaab al-Asady. He said that Ja'far Sadiq and his descendants was god. Ja'far denied and condemned this group. Because Ja'far refused its leader, al-Khattab, that later was being considered as the priest. They regarded that the prophets was God. They didn't admit the existence of unseen things, such as heaven, hell and beyond. They also said that the world is eternal and hedonism is the implementation of heaven

⁶⁴ *Ibid*, p. 70-71

The strong influence of Isma'iliyyah made the other non-Shi'ah Dynasty opposed to them. This led to get weak of their position and through internal divisions, which ended after the death of al-Hakim. Most of them broke away while still loyal to al-Hakim. This group was known as Druz or al-Hakimiyyah⁶². Now, this group is settled in Lebanon⁶³. The disunity of Isma'iliyyah got worse after the death of al-Mustansir. The Isma'iliyyah group lives in Iran and parts of Syria supported the eldest son of al-Mustansir, Nizar. These groups were called Isma'iliyah Nizary. Meanwhile, in Egypt, Yaman, and parts of India had supported Nizar's younger brother, al-Musta'ly, as the next ruler and being named as the Isma'iliyyah Musta'ly. The other several main teachings generally are equal to the Shi'ah Isthā Ash'ariyah.

e. Ghulat (ekstrim)

According to Shahrastani, Shi'ah Ghulat was the group of Shi'ah that had misguided teaching. The sect classified in extremist groups was those who had out of teaching's limit, such as loving excessively to 'Ali and his Ahl-bait and its teachings in contrary to some of Islamic teachings principal. However, the Shi'ah extremist groups now have no longer existed, some of them are:

⁶² *Ibid.*, p. 76

⁶³ According to them the essence of his divinity can't be attained by reason and the senses. They believe in the incarnation and don't trust the unseen things, such as beyond, hell, heaven and so on. It should be noted that Druz scholars at this time would not referred as the continuation of the Shi'ah Isma'iliyyah.

Kaisaniyah is derived from the name of its founder. But, in its practice, this group is just organization being made as a place of Mukhtar as-Thaqafi's ideas. Initially, the purpose of his fight was to avenge the death of Husain. He managed killing Ubadillah Ibn Ziyād (a commander who led the attack of Karbala). He also recognized 'Ali Zainal Abidin, but the passive one characteristic of 'Ali Zainal Abidin, made him turned to support Muhammad bin Hanafiyah.

The fact that could not be denied was after the death of Husayn, the majority of Shi'ah more interested in Muhammad bin Hanafiyah than 'Ali Zainal Abidin. The reason was Shi'ah in Kufa, especially Mawali wanted to activate the movement that could free them from the authority of Syria (the Umayyads). They got solution through Mukhtar's propaganda in opposing the government under the name of Muhammad bin Hanafiyah and his claim as al-Mahdī, a leader who got guidance and brought liberation and justice mission⁴⁶.

His propaganda and revolt didn't last long and ended by his death and majority of followers from various provinces⁴⁷. Because it was considered to be harmful, the Umayyad Government did hard action to the followers of this sect. The extremist of this sect worshipped Ibn Hanafiyah excessively and did not trust to his death. The other followers believed that the Priesthood passed down to his son, Abu Hashim. During its existence, this sect

⁴⁶ S.H.M.Jafri, *op cit.*, p.323

⁴⁷ *Ibid.*, p. 353

divided into several groups, such as al-Mukhtariyah, al-Hasyimiyah, al-Bajaiyah and Al-Rizamiyah. According to Abu Bakar Aceh, these groups now have no longer existence⁴⁸.

b. Zaidiyah

Shī'ah Zaidiyyah was the followers of Zaid bin 'Ali whose different character from his grandfather 'Ali Zainal Abidin and his brother, Ja'far as-Sadiq. Zaidiyyah's followers did not recognize the priesthood of Ja'far as-Sadiq, although his knowledge was higher than Zaid, even he was Zaid's guide. The reason was that Ja'far didn't want to fight a cruel government, so he was not deserved to be a priest. In addition, Zaid had an opposite character. His attitude was caused although they withdrew from politics, the insults and pressure toward Ahl al-Bait and his followers still continued⁴⁹. Meanwhile, Zaid was a closest friend of Washil Ibn Atha' as the founder of Mu'tazilah that later influenced his mind. One of understanding adopted from Mu'tazilah's thought was *amar ma'ruf nahi munkar*, if it was necessary by force and power⁵⁰.

Zayd was killed in the rebellion during the time of Caliph Hisham and his struggle was continued by his son, Yahya who was killed, too. His movement was followed by Muhammad an-Nafs Az-Zakiyah who led the movement in Medina and his brother Ibrāhim who led the revolt in Kufa. Both of them also killed in the movement⁵¹.

⁴⁸ Zainal Abidin, *op cit.*, p. 69

⁴⁹ Qurais shihab, *op cit.*, p. 80

⁵⁰ S.H.M.Jafri, *op cit.*, p. 339

⁵¹ Imām Abu Zahrah, *op cit.*, p. 49

serves to keep the truth from people who did not deserve it, and the interior meaning was the essence of God's word and the Prophet's treatise⁵⁸.

Isma'īliyah appeared in approximately the years of 200 H. The founder of it was Majusi's children and remnants of the Huramiyyah's followers⁵⁹. They were compiled by an association that worked closely with Islamic experts and philosophy. As a result, the system of belief of this sect was similar with system of Pythagoras, such as the number of seven was considered as a sacred number. Shī'ah Sab'iyyah divided the whole of cosmic and historical phenomenon in seven periods. Some of their Gnostic cosmological belief was based on the view of neo-Platonism which split into seven stages of emanation. Their teachings were filled with philosophical elaboration that difficult to understand⁶⁰.

The Isma'īliyah sect was a religious group that most successful in using tool of religious-political propaganda throughout the history. From the places of exile they sent missionaries to teach the doctrine of Sab'iyyah. Shī'ah Sab'iyyah successfully established Fatimid Dynasty, the only one of Shī'ah Dynasty ever being existed. In the scientific field, this dynasty built Cairo, a city as the center of civilization and education, such as Dar al-Hikma and al-Azhar University⁶¹.

⁵⁸ Philip K.Hitti, *op cit.*,p. 443

⁵⁹This sect allows their followers to live in luxury and pleasure, as well as free of any religious obligation. This sect also called al-babikiyyah, their leader was killed in a revolt against the al-Mu'tasim of dynasty Abbasiyyah. Muslih Fathoni, *op cit.*,p. 37

⁶⁰ Philip K.Hitti, *op cit.*, p. 442

⁶¹ Qurais Shihab, *op cit.*,p. 75

The nine Priests after Hussain, four of them died because of being poisoned such as Ja'far as- Ṣadiq who died in Medina, Musa in Baghdad, 'Ali ar-Ridha in Thusi and Muhammad al-Jawwād in Baghdad. Imām 'Ali al-Hadi and Hasan al-Askari was being made the house of resistance by the Caliphate at the last time of Abbasid Dynasty. The 12th Imām, Muhammad, disappeared mysteriously since his childhood age and until now is being believed to be ghāib, and will come back as al-Mahdī. Shī'ah Istnā Ash'ariyah was famous with their passive attitude and politics avoids.

d. *Isma'īliyyah*

This sect was also known as Shī'ah Sab'iyyah or batiniyah. Isma'īliyah was a fraction of Ja'far as-Sadiq's followers. They were the only ones who did not recognize Musa al-Khadzim as a priest after Ja'far, but believed that Ja'far had chosen Isma'īl through his inherit or nash. Isma'īl passed away 5 years before Ja'far, but they did not believe on his death. It is reported that Ja'far repeatedly convinced them that his son had truly passed away. This sect just trusted the seven priests after 'Ali and ended in Isma'īl. After him, there is no longer priest, therefore they was called Sab'iyyah⁵⁷. While the title of al-Batiniyah correlated with their belief that the Qur'an and as-Sunnah had exterior and interior meaning. This was the esoteric teachings, the Qur'an and the sunnah must be interpreted allegorically and the religious truth could be found through the searches or inner interpretation (batin interpretation). The exterior meaning was the skin

⁵⁷ *Ibid*, p. 75

In determining the Imāmate, Shī'ah Zaidiyyah was a moderate group. They determined that Imāmate could be occupied by anyone whose descant's line to Fatimah. They allowed to point *mafdul* priest (a nominated priest) in addition to *afdal* priest (better priest)⁵². This argument implied to the recognition of Abu Bakr and Umar's leadership. Zaidiyyah recognized legitimately of their government⁵³, without reducing the excess of 'Ali because Imām 'Ali was the *afdal* priest. Even Zaidiyyah justified the existence of two or three priests in a far apart area⁵⁴.

After the death of Ibrāhim on the revolt in Kufa, Zaidiyyah had been organized again until the appearance of al-Natsir Atrus who missionized this sect to Dailam and Jabal, the two areas that became center of this sect. Likewise to others, Zaidiyyah split into several small sects. Most mentioned dozens, some said that this group split into three sub-sects; al-Jarudiyah, as-Sulaimaniyah and ash-Shuhailiyah⁵⁵. The group that strayed away from Zaidiyyah's teaching was al-Jarudiyah. The followers of al-Jarudiyah revered an-Nafs az-zakiyah too exaggerated and considered him to be al-Mahdī⁵⁶.

⁵²They allow raising the Priests that was elected by majority trough the majlis Shura, although actually there is a better Priest. The appointment of Imām mafdul was still legitimate, and must be obeyed by his followers.

⁵³Generally, the followers of Shī'ah do not recognize the Caliphate before 'Ali. They were considered to capture the right of 'Ali and the extreme scholars of Shī'ah were also often insulting them.

⁵⁴ Quraish Shihab, *op cit.*, p. 81

⁵⁵ *Ibid*, p. 83

⁵⁶ Mushlih Fathoni, *op cit.*, p. 33

c. *Imāmiyah*

Imāmiyah was the group of Shī'ah assumed that 'Ali Ibn Abi Thalib according to nash was being expressed as a priest. His appointment not only from his characters even directly appointed. There was no religious teaching that more important than the appointment of priests and faithful to him. This group suggested some Hadiths indicated that Muhammad had appointed 'Ali as his successor. Shī'ah Imāmiyah believed that God would not allow human getting lost after the death of the Prophet, then God sent the Imām in every period of human life. This belief is proven in the words of 'Ali to his student, Kumayl ibn Ziyad:

اللَّهُمَّ بَلَى لَا تَخْلُو الْأَرْضَ مِنْ قَائِمٍ لَكَ بِحُجَّةٍ إِلَّا ظَاهِرًا مَشْهُورًا أَوْ خَائِفًا
مَعْمُورًا لَعَلَّ تَبْطُلَ حُجَّتُكَ اللَّهُ وَبَيِّنَاتِهِ

“For the sake of God, this earth never will be empty of God's guard, his command attendant. Either he looking and well known, as well as those covered by the anxious tyranny over him. With it, won't cancel the command of Allah and his signs of righteousness “.

They believed that the God's guard commanded after the Prophet Muhammad died was 'Ali. His appointment based on the words of the Prophet,

لِكُلِّ نَبِيٍّ وَصِيٌّ وَوَارِثٌ وَإِنَّ عَلِيًّا وَصِيٌّ وَوَارِثِي

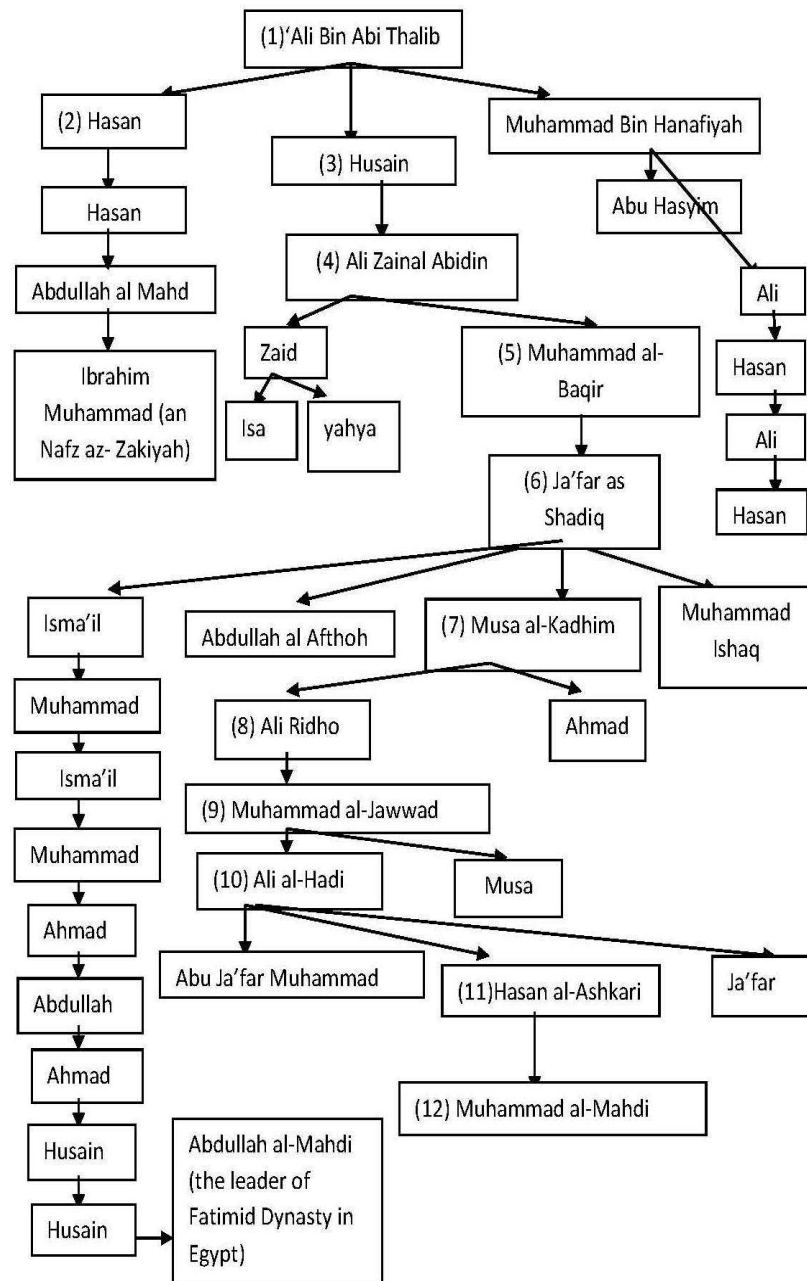
“Every prophet has washī and heir, and my truly washī and heir was 'Ali”

The statement above was strengthened by the hadith manzilah,

According to the scheme, Shī'ah's followers have different opinions about the sequence of their Imām.

- 1) The Priest 'Ali Ibn Abi Talib was Hasan, then Husayn. After Husayn died they have different opinions. The group of Imāmiyah determined 'Ali Zainal Abidin as the third Imām. Then the other group argues that Muhammad bin Hanafiyah is the third Imām. This group was known as Shī'ah Kaysaniyah.
- 2) The next Imām after Ali Zainal Abidin is Muhammad al-Baqir. The group which considered the priesthood over him called Baqiriyah. While the group that raised Zayd Bin Ali Zainal Abidin as the next Imām called Zaidiyyah group.
- 3) The successor of Muhammad al-Baqir was Ja'far As-Şādiq. People who considered him as the last Priest called Shī'ah Ja'fariyah. While his successor was being disputed. Some of them argued that the Priesthood was inherited to Isma'il. But he had already died before Ja'far. People who convinced of its priesthood called Shī'ah Sab'iyah or Isma'iliyah.
- 4) The other group believed that Musa al-Kadhīm was the seventh Imām. The group who believed in Musa as the last priest called Shī'ah Musawiyah.
- 5) Some of them argued that the seventh Imām was Abdullah al-Afthoh, This group was called al-Afthohiyah.
- 6) The group of Istnā Ash'ariyah considered that the Imām still continued until to the 12 generation of the prophet Muhammad as noted in the schema above

“Your position at my side as the Harun in the side of Moses”



The validity of Hadith manzilah was not only agreed by the Shī'ah, but also in the party of Sunni. Shī'ah Imāmiyah's followers firstly conducted their Imāmah's teaching in the matter of aqīdah, but after many centuries, the priests brought others teachings. So that, some groups embraced the teachings of Mu'tazilah, Wa'idiyah, Tafshiliyyah and so on.

As like any other sect, Shī'ah Imāmiyah also split into several groups. Their disunity started after the death of Husayn. As-shahrasytani revealed that this problem made the group split into 70 groups. Generally, they agreed that the Imāmate continued to Ja'far as-Şadiq, but later some part of their followers disagreed. According to the history of the Shī'ah, Ja'far As-Şadiq had 6 sons. And the son who was appointed through nash was Muhammad, Musa, Isma'il and Abdullah, because the others had died and had no descendants. The followers who recognize the priesthood from one of his sons later formed its own group. They were al-Musawiyah, al-Baqiriyah, Istnā Ash'ariyah and Isma'iliyah. There was also an opinion that the Imāmate stalled on Ja'far as-Şadiq was known as Shī'ah Ja'fariyah.

From those sect fractions, Shī'ah Istnā Ash'ariyah was the-biggest sub-sect and until nowadays still have many followers. So, if talking about Shī'ah, automatically means this group. While the name of Istnā Ash'ariyah was taken from their belief about the twelve Imāms from 'Ali and Fatimah who leads after Prophet died.

انَّ الرَّسُولَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَزَالُ الْإِسْلَامُ عَزِيْزًا إِلَىٰ اثْنَيْ عَشَرَ خَلِيْفَةً. وَرُوِيَ أَيْضًا: لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنَ النَّاسِ اثْنَانِ.

“The Prophet said that the Islamic religion will be strong until the occurred of 12 Caliphate. He also narrated, “this matter (the Caliphate) must be in the hands of the Quraish tribe, even if human is just stay only 2 persons”.

Based on the Hadith, they also stressed that such 12 priests should be on the Quraish tribe through the descendants of ‘Ali and Fatimah in which they emphasized to the Fatimah, because through her, 12 priests would be arrived on the lineage of the Prophet.

It required that all religious affairs should be based on a priest. The appointment of priests, not throughout the character owned by the priest, but through *naṣ* (inherited) of previous Imām. According to them, there was explicit and implicit *naṣ*. By this *naṣ*, the priest should have the spiritual sciences that could only be owned by his inherit. As the Prophet who had inherited his knowledge to ‘Ali Ibn Abi Thalib. Then, ‘Ali inherited also to his descendants. By his spiritual science, the priests were able to know the God’s science, and therefore they had authority to interpret the Qur'an and teachings of religion or law.

The followers of Shī’ah Istnā Ash’ariyah are Majority of them today. They are scattered in several countries such as in Iraq (formerly called Kufa), several regions of Syria , Kuwait , Bahrain , India , Saudi Arabia, and even Indonesia. But this time, Shī’ah is identified with the Iran which making it as the official religion of the State since the Safavid Dynasty invaded Persia. This sect born in the 3rd century,

but there is an opinion that its appearance was after the loss of their 12th Imām, namely Muhammad ibn Hasan al-Asyqari.

In fact, all of Imām of the Shī’ah Istnā Ash’ariyah came from Husayn’s descent. Philip K.Hitti correlated it through Husain’s relationship with the Persian society. Husain had married with the daughter of Persian King, so his position was more special than Hasan. This problem also associated with Husain’s courage against Yazid in Karbala incident, so according to them, the descendants of Husain were eligible to place the position of Imāmate. Ahmad Syalabi added that formerly, in Persia had grown the teaching of divine right, it meant within the king there is divinity character. As Husain had married with the King’s daughter, they also believed that in Husain’s descent there is divinity character. The Persians who later became the followers of Shī’ah continued to believe in that ideology, so their beliefs also influenced the pattern of their faith towards the Imām.

The sequence of imām in Shī’ah Imāmiyah can be seen in this following scheme: