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# The Study of Ravandiyeh Thought and its Impact on the Abbasid Caliphate

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**Abstract:** After the death of Prophet Muhammad (PBUH), the most important difference that gave rise to subsequent factions was the challenge of determining successor. A group that believed in a will and a group that tried to give the community their choice. A large group of people who came to the political area because of this challenge was a Shiite, which included several streams. Abbasid currents included many currents, most notably Ravandiyya, which were considered extremes and recognized the Imamate of the Abbasids and had a far-reaching view of the Imams. After the killing of Abu Muslem, they rose in the Mansour era and were suppressed by the caliphate, but their views on the issue of Imamate were accepted in the Mahdi period. The purpose of the present study is to investigate Ravandiyeh's view of Imamate and its impact on the future of the Abbasid caliphate.

**Keywords:** Imamate, Shia, Ghali, Abbasids, Ravandiyeh

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## INTRODUCTION

Analyzing and investigating the succession of the Prophet (peace be upon him) is not a problem specific to the two groups; after his death, various groups attempted to seize the successor in favor of various arguments. In this discussion, some favored the succession of Ali (pbuh) and some favored the succession of Abu Bakr. Two important historical trends are the result of the theoretical contrast between these two views. Some also believe in the will and succession of the Prophet's uncle, Abbas bin Abdul motallab, who provided evidence for their opinion.

Thus, the Shiite Bani al-Abbas also emerged alongside the two major Shiites and Sunnis who did not have much activity until the end of the 6th and early 7th centuries, gradually as a result of the gradual weakening of the Umavian caliphate and the availability of space in the eastern caliphate. The Umavian began their practical actions.

### The Political History of Ravandiya

Most of the people close to Shiite Al-Abbas were from Khorasan who had taken their beliefs from Abu Muslem Khorasani. The origin of their occurrence was Kaysaniyyah, which was followed by the death of Abu Hashim, the leader of Hashemiyyah, to Muhammad ibn Ali ibn Abbas, and from him to his son Ibrahim ibn Muhammad and from him to Abi al-Abbas Safah and from him to Abi Ja'far Mansour Davanghi and some of the supporters. Called Ravandiyya, they rejected this kind of testament, believing that the Prophet, peace be upon him, directly assigned the will and imamate to Abbas bin Abdul mutallab and Abbas for Abdullah and he for his son Ali and Ali for his son Mohammed and from Muhammad to Ibrahim and then Sufi to Imamate to Abi Ja'far Mansour which ended with him. Some have been identified as followers of Abdullah Ravandi (Abdullah al-Kharb al-Kandi al-Kufi al-Ruwandi) and some have attributed this sect to Ahmad ibn Yahya ibn Ishaq Ravandi. But since his death in 6th century, he cannot be the founder of the school, he can only be a continuation of the path of past leaders of this cult. It is said in history that a man named Ablaq led Ravandiyah to loyalty to Bani al-Abbas. There was a sharp disagreement between the companions of Abdullah bin Mu'awiyah and the companions of Muhammad bin Ali in the succession and will of Abi Hashim, as both groups claimed to be wills. This dispute resulted in the acquittal of a person named Abariah who was one of his scholars, and he testified that Abu Hashim had commanded Muhammad ibn Ali, and that most of his companions had obeyed Muhammad ibn Abdullah, and this judgment it made Ravandieh strong.

### **Ravendieh Background**

The earliest Shiite historians, such as Nubakhti, Ash'ari Qomi, and Kashi, attribute the first intellectual development among the companions of Ali to a person named Abdullah Ibn Saba. It is said that this person was first a Jew and then converted to Islam and became a Muslim. Nubakhti says of Ibn Sabah: "He was the first to openly invoke the Imamate of Ali. Ibn Saba, in his Judaism, believed that Joshua bin Nun was a muse after Moses.

After converting to Islam, Ali was regarded as the Prophet of God. He was openly averse to Ali's enemies, arguing with his opponents, and blatantly blaming Abu Bakr, Omar, 'Uthman and the other Companions" (Nubakhti, Beta, 1984, 22). The authors of the group's books called Kisaniiyya people who were supporters of Mokhtar and regarded Muhammad Hanafiyyah as their Imam and Mahdi.

Mukhtar al-Saghfi claimed that he was taking revenge on Imam Hussein's killers at the behest of the legitimate Imam of his time (Ashari Qomi, 1981: 21-22). Ashari Qomi says in this regard: "The Kaysaniyyah, attributed to the Kaysans are the commanders of the Mokhtar. He was the one who encouraged Mokhtar to take revenge on the participants in the killing of Imam Hussein, and it was he who was chasing each of them" (Ibid).

Kaysan, who was a secretive and had a great influence on Mokhtar, was extremely radical. He regarded Mukhtar as an executer Muhammad ibn al-Hanafiyyah and his governor in the Kufa area, and clearly attributed the blasphemy to the former caliphs, the Safavids, and the Jamalites. Despite the early collapse of the sovereign state, followers of the Kaysani movement continued to claim their spiritual leadership as Muhammad ibn al-Hanafiyyah, believing that the imamate was unique to Muhammad ibn al-Hanafiyyah and his children. After the death of Muhammad Hanafiyyah in the year 700 AD, many of his followers believed that he was alive and hiding in the Razavi Mountains west of Medina and from there he would emerge as a Mahdi.

The ideas of this group in Kithira's poetry are then reflected in the poetry of Sayed Humairi (Madelung, 2007, 87). According to another group, Muhammad Hanafiyyah is dead and the imam after him is Abu Hashim, who is appointed by him as his successor. When Abu Hashim died in 676 A.D, the man had no children and his supporters, known as "Hashemiyya", were divided into several groups.

A group claimed that Abu Hashim was a Mahdi and was alive and hiding in the Razavi Mountains. Another group believed he had appointed his brother Ali as his successor. But most adherents of the Hashemite religion recognized Muhammad ibn Ali ibn Abdullah bin Abbas as the imam after Abu Hashim. They said that Abu Hashim had ordered Mohammed's father, Ali Ibn Abdullah, before his death. Muhammad ibn Ali's appointment was contested by a group claiming that Abu-Hashim had appointed Abdullah Ibn Moawi bin Ja'far ibn Abi Talib, who was still a minor child, before his death, and was replaced by Saleh Ibn Modrek.

The dispute between the two groups led to an agreement to refer and order one of their elders, Abuoria, who voted for Mohammed Ibn Ali. Therefore, supporters of Abdullah Ibn Mu'awiyah generally joined Muhammad ibn Ali and became known as "Riyahiye" (Ashari Qomi, 1981, 34-37).

The group that brought the Imamate through the Mohammed bin Ali Abbas and his son Ibrahim to the Abbasid caliphs were generally known as "Ravandiya", though some sectarians attributed the name to those who claimed to be the first after the death of the Prophet, his uncle was Abbas and the Imamate has continued through his generation (Madelung, 2007, 45). According to Nobakht inscriptions, the name derives from a sect leader named Abdullah Ravandi, while other sources have less trusted him, and believed that it derived from Qasim ibn Ravandi or Abu al-Abbas Ravandi.

Abdullah Ravandi is a member of the list of Mohammed Ibn Ali Abbas. His son Herb (764 AD) and his grandson Nasr ibn Herb were prominent leaders of Ravandiya in the Khalifa Corps in Mesopotamia during the rule of Mansour and Mahdi. This name was originally known to refer only to one group within the Abbasid movement, especially among Mawlid and those with extremist views in Khorasan (Madelung, 2007, 65).

Although Ravandiyah can be said to be of the Kisaniiyyah branch, some of them have introduced a new system of succession for Abbas and his descendants, which was considered by the Abbasid caliphs to be the cause of the caliphate for Abbas as inheritance, and despite his uncle's inheritance. The nephew and the daughter of the daughter were not allowed, and the Qur'anic witness considered this verse to be 'Ulwaharam B'azahom Ula b-b'aze fi Ketab Allah' (Anfal / 75). As such, this cult is located parallel to the Shiite line and also to Kaysanieh.

### **The Raven Diya Uprising**

One of the most important uprisings of Mansour Abbasid's caliphate was the Ravendiya uprising, written in 1305, 1306, and 1310 A.D. It seems to be a third promise, given the rhetoric such as their movement from Khorasan, after the killing of Abu Muslim and their cohesion and planning to kill Mansour. Those who had used the rumor of the deity of Mansour on the part of the Abbasids and the incarnation of Adam's soul in Uthman ibn Nayik, the chief of the guardians of the Mansour palace, and one of the key elements in the assassination of Abu Muslim and the al-Hibir of al-Mu'awiyah, had chosen one of the Abbasid proxies to act.

According to a careful plan, six hundred people attacked Mansour's palace near Hashemiyah and took him by surprise, and only one unexpected event, namely the presence of Ma'en Ibn Zayed in the scene, could save

Mansour and disperse them. This was the only insurgency that managed to reach the center of the Abbasid caliphate during this period.

Bal'ami, summarizing the history of Tabari, brought the Ravendiya uprising under the "Al-Hashemiyah story". This story is one of the most important documents about the political history of Ravandia. "News of al-Hashemiyah incident: And this is known as the Khawarij, which includes Iraqis."

"There were few people in Kufa who belonged to the Khorasanian army of Abu Musalm, they were called Ravendiya, and they were large in number and had different religions.

"So when Mansour returned from the Hajj, there came down a palace from Hashemiyah, and a hundred men came from them, and they were gathering Tawaf around it. So they asked him what you were doing. They said that this man we are Tawaf around is the God and Mansour was made aware of their work. Mansour ordered that they be arrested and imprisoned. They said to find two prisoners everywhere, and to imprison or kill them, that their blood was lawful. Then they said that the God who was with him was separated from him, and God cursed and angered him, and his blood became lawful" (Bal'ami, 1987, 2 / 97-1094).

"So they thought of a way to bring the body together to protest against it, and no one would tell them why you had gathered. Then the four men brought the corpse and when the corpse was brought, they all separated and began to cry, saying, this was a virtuous woman, and her prayers were answered. They all had guns under their clothes and brought the body to the old castle before noon prayer. Mansour's house was empty and no one from the Harrasian was present in his house, and they came to break the prison door.

The prisoners were released and they were given weapons and they locked the old fortress so that the army could not enter the castle and then entered Mansour's palace to kill him. The Ravindians besieged the Caliphate's palace and killed Osman bin Nayik. Eventually, with the efforts of Maan ibn Zayah Shibani, the Ravandiyah dynasty was suppressed (Bal'ami, 1987, 2 / 97-1094).

What is clear from this and similar narratives is that no one has mentioned the background of this stream. Basically, where did Ravandiya come from, why they were in Kufa and what happened to them after the repression. Also, little is known about these sources of their beliefs.

### **Ravandiya's Theological-Political Thought**

Sources do not provide any information on his past and their aftermath in Hashemiah, however, at the specific time they emerged, his views and opinions were taken into consideration by the nations and writers. This section attempts to examine the political and verbal views of Ravandiya. However, most books try to disprove their beliefs with Islam and attribute beliefs such as reincarnation, apostasy and infidelity to Ravandiya. This is the result of a lack of specific writing on Ravandia's beliefs in an independent book.

Since Ravandi's main focus is on the Abbasid Imamate, in order to distinguish it from the pre-Ravandi thought about the Abbasid Imamate. How did the Abbasids view the Imamate and the Caliphate from the beginning of the Abbasid movement to the evolution of Imamate thought?

Mokhtar claimed to have taken revenge on the killers of Imam Hussein at the behest of the legitimate Imam of his time (Ashari Qomi, 1981, 21-22). The followers of the Kaysaniy movement sought their spiritual leadership in the personality of Muhammad ibn al-Hanafiyah, propagating the idea that the Imamate was unique to Muhammad ibn Hanafiyah and his children (Sheikh Mufid, 2006, 240)

Muhammad ibn Hanafiyeh succeeded Abdullah (Abu Hashim) after him (Ibn Qatibah, Beta: 2/30). At the end of the first century A.D, Abu Hashim took over the leadership of the Shiites. After his death, the Caspian movement was subdivided into a number of tendencies, each of which had its own leadership, according to the will of Goya, as the Abbasids, who at this time ranks with this group of Shiites in the fight against the Umavians. They also believed that Abu Hashim had ordered Muhammad ibn Ali ibn Abdullah Ibn Abbas to rise after him to demand the caliphate, and that the will was carried out in the presence of a number of Shiites.

Muhammad ibn Ali also invited him throughout his life, and after his death, transferred the Shiite leadership to Ibrahim Imam (Ibn Qatibah, Beta: 2 / 132-131; Ashari Qomi, 1981, 65; Yaqubi, 1981, 2 ).

Abbasids, who were Shiite Alawites during the reign of Bani Umayyad, gradually separated themselves from the Shiites after their victory in 710 A.D. The Abbasids argued that their great grandfather, the Prophet's uncle, Abbas bin Abdulmutallab, was more supportive of the Prophet Muhammad in the days of the Prophet. After reading the verses and in order to establish his legitimacy, Sabaeans' beliefs and the Kaysanian were reprimanded: "The Sabaeans do not know in our error the presidency and our righteousness, on them darkness" (Tabari, 1996: 6/43, 83, Ibn al-Athir, Beta: 5/318). Da'vud ibn Ali also, in the time of allegiance to his nephew, called upon the Muslims thereafter to obey God and his messenger and Abbas (Bal'ami, 1987, 2/1040).

It was obvious that the new vision of the Abbasids would be condemned by the allies who were involved in the fight against the Bani Umayyad. Mohammed Ibn Abdullah (al-Zawfiyyah al-Zakiyeh), who was the leader of this group of Shiites, refused to give allegiance to al-Sufism and then to Mansour and wrote: "We have the right of imamate to us. If Ali was not the Prophet's will then how do you give yourself the right to infiltrate our Shiite ranks and extend our undoubted superiority and claim the Imamate?"

How do you inherit a province from Ali while his children are alive? "Mansour also quotes in a detailed reply:" But where do you consider yourself to be the children of the Apostle of God? Unless God says in the Qur'an: "Ma kan Muhammad 'aba 'ahad min rjalkm". Yes, you are the children of the daughter of the Prophet's daughter, and although this is a close relative, she does not make a contribution to the inheritance because hereditary heritage is not of women" (Tabari, 1996, 7/198).

According to the Abbasids, after the death of Muhammad ibn Hanafiyyah and the Imamate surrender to his son Abu Hashim and the will of Abu Hashim at his death in Shara'ah on the land of Sham to Muhammad ibn Ali ibn Abdullah ibn Abdulmutallab and his will to his son Ibrahim Imam ibn Muhammad. The Imam should be considered the background of the formation of the Imamate and the Abbasid caliphate, because Ibrahim Imam was the first of the Abbasid clan to receive the Imamate and Caliphate vows, and Abu Muslim invited him.

Ajal gave no respite and Ibrahim Imam ordered his brother Abu Abbas to become the first Abbasid caliph. After that, his other brother, Abu J'afar, also known as Mansour and known as Dinah, succeeded Sufi. Mansour Mehdi succeeded his son and sat on the throne of caliphate after his death. The most important work in the field of political thought was to change the theological-political nature of how to prove Imamate to the Abbasids (Bal'ami, 1987, 2/1040).

He rejected the proof for Muhammad ibn Hanafiyyah and his son Abu Hashim and returned it to Abbas ibn Abd al-Mutlab after the Prophet (peace and blessings be upon him). Mahdi said that Abbas was the uncle and heir of the Prophet and the first of the people, and that Abu Bakr, Umar, 'Uthman, Ali and all those who reached the caliphate before Waleed Abbas were usurped, mutilated and Imamate less (Tabari, 1996, 7/198).

For the first time, al-Mahdi provided the Imamate and caliphate in the form of the Alawites, from the son to the father, in the form of an inheritance, to the Abbasids, which are as follows: Abbas Ibn Abdulmutallab after the Prophet (peace be upon him), then Abdullah bin Abbas, then Ali Ibn Abdullah Ibn Abbas known as Sa'jad. Ali Ibn Abdullah was a martyr. Then Mohammed bin Ali Ibn Abdullah Ibn Abbas, then Ibrahim Ibn Muhammad bin Ali Ibn Abdullah bin Abbas known as Ibrahim Imam, then Abdullah bin Muhammad bin Ali Ibn Abdullah Ibn Abbas known as Abu Ali Abbas brother of Imam. Abu's-Abbas succeeded his brother, Abu J'afar Mansour, and succeeded his nephew, Isa Ibn Musa Ibn Muhammad Ibn Ali Ibn Abdullah Ibn Abbas. Meanwhile, Abdullah Ibn Ali Ibn Abdullah Ibn Abbas opposed him, claiming the Imamate that he was defeated by Abu Muslim and captured the caliph Mansour. Thus, after the caliphate, Mansour succeeded Mehdi, and Mehdi was succeeded by his son Hadi and his successor, Haroon al-Rashid. What is important here is the study of the Abbasid currents. According to the separatists, the Abbasids who exaggerated over the descendants of Abbas became two sects: Hashemiyah and Ravndiyah (Ashari Qomi, 1981, 21-22).

Hashimah is originally the followers of Abu Hashim Abdullah bin Mohammad bin Hanafiyyah who believe that the Imam of the universe is everything and the Imam will be the messenger of all things and anyone who does not know the Imam knows God and will not be a believer. Rather, they are polytheistic infidels, and they prove the Imamate through the sons of Abbas through Abu Hashim. Ravandiyeh is generally regarded by the nations and writers of the Abbasid Shiites and followers of Abdullah bin al-Rawani, and does not provide accurate information on the date of its arrival and how. Their beliefs should be considered as the first step in the continuation of the beliefs of the Abbasids. Different Abbasid groups in the second century A.D, and especially in the first half of this century, emphasized the Imamate and succession of Abbas and only differed in the process and manner of Abbas's succession. For example, Hariri, one of the followers of Abi Hariri, who referred to the process of pure Abbasid, considered Imamate as a fixed Imam after the Prophet (peace be upon him) and exaggerated the same about Abbas and his children (Ashari Qomi, 1981. 65). This is what Ravandieh's views on Imamate and other theological issues are.

### **Imamate**

After the death of Prophet (peace be upon him), the first dispute arose over his succession. The fundamental issue that arose between these disputes was who the Imamate and the guardianship of the right were. As the conquest expanded and various groups and currents entered the Islamic community, the dispute took on many other aspects. The significance of these currents was in the historical record of converts to Islam and with this view they explained their views on the succession of the Prophet (Shahrestani, Beta, 13).

A prominent example of these currents was Ravandiya, which is important in both religious and political terms. Religiously based on pre-Islamic ideas and beliefs in Iran, it was eclectic in the new circumstances. Another was political as a result of the rule of the Bani Umayyad, in particular its interaction with the Zamanites and the new Muslims, which led to movements and uprisings against it (Ibid).

The currents of opposition to the Bani Umayyad were of a political-theological nature. From this point of view, the opposition, while challenging the caliphate of the Bani Umayyad, was trying to prove to its supporters that the Shiites were doing their best. The importance of the pre-Abbasid Shiite movement lies in the fact that there was little separation between the Shiite Alewives and the Abbasids on the issue of Imamate until the coming of Abbas. This means that the Abbasids worked for the Imamate of the Alewives until the time of Ibrahim Imam, and it is at this critical juncture that they proclaimed Imamate sodas in the Abbasid clan. One of the most

important movements that accepted the call of the Abbasid Shiite to overthrow the Umayyad's and bring about the Imamate and the Abbasid caliphate was the Ravandi movement. It was noted that the belief originated in the Kisaniyya branch in Kufa, which believed in the Imamate of Muhammad ibn Hanafiyyah, son of Ali (AS). In this regard, the followers of Abdullah bin Omar ibn Harb Kennedy Ravandi believed that the Imamate of Prophet Ali (as) reached his children Hassan and Hossain and then reached Muhammad ibn Hanafiyyah, followed by his son Abu Hashim Abdullah Imam. Since Abu Hashim did not have a son, he had a dispute over his successor after his death, with Abdullah bin Omar claiming to be an imam (Ashari Qomi, 1987, 77, 3-82).

But given the false imamate of Abdullah bin Omar, his followers turned to him and turned to Abdullah ibn Mu'awiyah ibn Abdullah ibn J'afar Ta'yar. The group then turned to al-Abbas with a dispute between Abdullah ibn Mu'awiyah and Muhammad ibn Ali. Nubakati illustrates this difference. The seventh denomination of Kisaniyya is the Rawandiyya, who said: "Abu Hashim Abdullah ibn Muhammad ibn Hanafiyyah gave the Imamate to Muhammad ibn Ali ibn Abdullah ibn Abbas ibn Abdul-mutallab, because he died in the land of Sharia in the evening and ordered the Imamate to his father Ali ibn Abdullah. Bin Abbas surrendered, because when Abu Hashim died, Muhammad ibn Ali was a child, and Abu Hashim ordered his father to give him the Imamate's order when Muhammad reached puberty. So he is an Imam and he is God and the universe is everything and anyone who confesses to his Imamate does whatever he pleases" (Nubakhti, Beta, 34; Abol-hassan Ash'ari, Beta, 1/16).

Nubakhti says, "These are the Rawandiya ghalian" (Nubakhti, Beta: 34). Then he writes: "The companions of Abdullah ibn Mu'awiyah and the companions of Muhammad ibn Ali argued over the order of the Imamate from Abu Hashim, and they agreed on one of their own, Abu Raba, to be arbitrated. And he was one of their leaders and scientists. He testified that Abu Hashim Abdullah ibn Muhammad ibn Hanafiyyah gave the imam to Muhammad ibn Ali ibn Abdullah ibn Abbas. As a result, most of the companions of Abdullah bin Mu'awiyah renounced the belief in the Imamate of Abdullah ibn Mu'awiyah and accepted the Imamate of Muhammad ibn Ali, and Rawandiya strengthened them" (Nubakhti, Beta, 35).

Rawandiya's view of the issue of Imamate is a key idea that can be traced to all the superior divisions that were closely related to the current in the Abbasid period. That the Imam of the universe is all things and knows all things and it is He who gives life and also dies. In this belief, the prophet Abu Musselm is known as the world of the unseen. Abu Ja'far Mansour sent him as a messenger. It was believed that it was Mansour Allah who knew the obvious. Rawandiyeh publicly stated this and invited it. When this news reached Mansour, they demanded that a number of them return to the doctrine and repent, but some of them persisted in their thinking, and Mansour inevitably paid tribute to him (Ashari Qomi, 1997, 69-70).

There are a few points about the characteristics of Imamate thought in Rawandieh that can be referred:

Abbas's descendants have died after the death of the Prophet, peace be upon him, because he is their uncle, heir, and son, as the Almighty God says: "VA oula al'arham baezuhum 'uwlaa bibaez" In the meantime, the people usurped the right of Abbas and oppressed him until God returned it to his people (Ash'ari Qomi, 1981, 180).

Masoudi, in his dissertation on al-zahab, explains in Rawandiya's doctrine: "The Rwandans are followers of the Abbasid dynasty in Khorasan and in other cities with the death of the Prophet Abbas ibn Abd al-Mutlab, who was the sole prophet and heiress of the Prophet, example of verse 75, Surah Anfal, the only one who was worthy of Imamate But the people oppressed him and stripped him of his rights. Although Abbas did not attempt to gain the caliphate, God restored his right to his children.

1. Ravandiyeh did not allow the caliphate to be permissible except for Abbas's children (Ibn Hazm Andalassi, Beta, 1/454).

2- Another of the basic beliefs of Rawandiyeh's thought about the issue of Imamate is the issue of not allowing Imamate of women. In this regard, Rawandiyah looked at the Alawite Shiites who tried to separate themselves from them at the beginning of the second century A.D. According to their consensus, there is no right to imamate women. The addressee of this idea will be that in the issue of inheritance regarding Imamate, the daughter of the Prophet (PBUH) has no right. Also, cousins and daughters have no right to imamate with Jude Abbas, so Abbas and his sons are the first of all people to do so. The Ja'fari Shiites adopted the same idea about the Imamate after Hussein ibn Ali and eliminated the other sons of Ali and made the Imamate exclusive to the Hosseini branch (Ash'ari Qomi, 1981, 181).

Masoudi also endorses this view of Rawandiyeh and adds: "Women who do not have Imamate, then Fatima and her children do not have Imamate and where Uncle is alive, there will be no share for cousins so neither Ali nor Fatima Nor have their children had any right to Imamate while Abbas was alive. Only Abbas and his children are superior to all people in this matter" (Masoudi, 2003, 2/224).

3- The heredity of Imamate is one of the foundations of Ravandiya's thought. The Ravindans consider the choice of Imam and Caliph to be based on heredity and kinship and say: "if Imamate is based on the choice of the ummah is void. Imamate is only legitimate and permissible where it is predetermined. There is only one former imam who has the right to appoint a successor. "Ja-ez has also written a book called (The Book of Imamate of Abbas's Children) to justify this view (Ash'ari Qomi, 1981, 67).

### **Divinity**

Throughout history, there have been many examples of gods such as kings and emperors such as the emperor of Japan and the Egyptian pharaoh. This belief has already been followed in different religions. The examples referred to in the different books are the deity of Christ. There were also grains among Muslims who believed in the divinity of their leaders. One such group believed that Salman Farsi was God and Muhammad Da'i was him (Ashari Qomi, 1981, 61). Belief in the god of the Imams was first attributed to Abdullah ibn Saba, who knew Ali as God.

After Saba'iyyah, Ravandiyeh should be regarded as one of those who promoted the idea of divinity. At first, Muhammad ibn Ali Abdullah ibn Abbas was regarded as the Imam, God and the Universe in everything and said: "Everyone who knows him is free to do anything." After the Abbasids came to power, Ravandiyya believed in the divinity of Mansour as the second Abbasid caliph (Razi, Beta, 76). However, according to historical documents, Mansour seized some of them and returned. Ashari Qummy mentions Ghalian that all of them are in favor of rejecting rabbiticism from Allah and seek to prove it to the creature (Ash'ari Qomi, 1981, 61).

### **Prophecy**

For the first time, the books of the nations, the Book of Narration and History, attribute the claim of prophecy to Mokhtar Saqfi and say of him: the words and sentences of a rhythmic and masculine language speak, and the claim of revelation is revealed. Also, when referring to the Ghulyan sects in historical books, they refer to the sects called Ashiniyah, Shari'ah, Ummah, Awniyah and Mimiyyah, who believed that Ali (as) was a prophet with Prophet Muhammad. As well as the sects with the titles of al-Gharabiyah, Zababiyah, Zemayya, and Muqtada, who regarded the prophecy as the right of Prophet Ali (PBUH) and said: Gabriel because of the great similarity between Prophet Ali (PBUH) and Prophet Muhammad (PBUH) during the revelation, He made a mistake and threw a revelation on the Prophet Muhammad (PBUH), and implored his daughter to satisfy married with the Prophet Ali (PBUH). Even some of them, like Zemiyah, denounce Gabriel because of this error (Ash'ari Qomi, 1981, 61).

At the time of Imam Baqir (pbuh), Bayan ibn Sa'man claimed to prophesy and asked Imam Baqir (pbuh) to believe in him to be saved (Ash'ari Qomi, 1981, 37).

In the letter, Bayan wrote, "aslama tasalam w tartaq fi salam w tanj w taghnum fanank la tadry ayni yjeal allah alnabuvat w alrisalah wa ma ealy alrasul 'iilaa liablagh w qad aedhir min nadhr" (Ibid). Among the traditions we have some of the hadiths that Imam Sadeq (AS) rejected himself and other Imams (AS) and cursed their prophecy and the doubters in their prophecy (al-Tusi, Beta, 1 / 160, 192, 194).

It can be inferred from these traditions that there were those who claimed to be prophets in the days of the Imams. Ravandiyah, like other Ghaliyan, did not prophesy, and in their view Abu Musalm had a mission. Razi points out in his book Al-Zaynah: "And the tribesmen of the Ravandiyah had exaggerated in their word and thought that Abu Musalm was a prophet and Abu Ja'far Mansour was God" (Razi, Beta, 3/76).

### **Return**

Returning to Fatah, which is a repetition of the posthumous return after the emergence of the Mahdi, is one of the essentials of the Ghali religions. Return is therefore considered to be the most important in the ultimate thought, which is associated with the idea of revenge and the killing of dissidents, apostles and enemies. In this thought, the Ghali leaders will eventually return to the present world and take revenge on their enemies. Return in the word means return and in the term of Shi'a traditions and their words is the return of a certain number of dead to this world after the revolution of Imam Mahdi (AS) and before the Doomsday (Sobhani, 1989, 2/287). Return is the belief in Mahdism.

Examining the beliefs of the Ghalian about the Return, it is concluded that the different groups of Ghalian used the Return in two completely different meanings:

1. The first meaning of Return is similar to that of the Shi'a, meaning the posthumous return of the greats to whom those sects attributed themselves (Ash'ari Qomi, 1981, 14). For example, for the first time, groups from Kaysaniyya used this meaning about Muhammad ibn Hanafiyya. It has also been attributed to some of the Kaysaniyya Thaliana which refer to all the prophets and Prophet Muhammad (pbuh) and Prophet Ali (pbuh). The sectarians of Kariba, Sa'adiyyah and the Beanie believed that their leaders would be born again with their companions.
2. Return in the second sense to the Ghalian was part of the theory of reincarnation. That is, when the soul goes to another body after the body dies, it is this return that is interpreted as the theory of return and repetition. The latter view is most often attributed to Ravandiya by different sources, nations, and writers.

### **Reincarnation**

One of the beliefs that the Ghalian believed in their thought was reincarnation, in which, according to Razi, all the traditions of the Ghalian were in agreement. This idea, referred to as the reincarnation of spirits in bodies,

can be transmitted from one person to another without compromise. Reincarnation is taken from the root of "manuscript". Ragheb Esfahani in the singular defines manuscript as: "Manuscript means the elimination of something by what follows first: as the sun eliminates the shadow, the shadow of the sun, and the young age (Raghab Esfahani, 1994, 490) ». The manuscript of the so-called nations and the science of theology and philosophy is: "The transfer of the soul from one body to another in the same world (Shahrastani, Beta, 55/2)".

In his definition, Mir Seyed Sharif Jorjani defined reincarnation as follows: "Reincarnation is the attachment of the soul to the body after being separated from the other body, without any time gap between the two. The reason for belonging to the other body is the inherent love that exists between the soul and the body (Moshkur, Beta, 30).

In Razi's view, the spirits of reincarnation are manifested in four respects: "Nasukh, Musukh, fosukh and Rusukh" (Razi, Beta, 84). In return, the human soul may return to the body of another human being to be called a (Nasukh) "abolition", or return to the body of predatory and non-predatory animals and birds called (Musukh) "the metamorphosis", or to the reptile and insect body where it is call (fosukh) "termination," or refer to the bodies of plants and trees that are called (Rusukh) "termites."

The return of the human spirit to the body of animals and plants is in the descending arc; that is, the human being has fallen in return (Ibid). But the return of the human soul to the body of another human may be in the descending arc, as if the soul of a king returned to the body of a poor person. It may also be placed in the ascending arch, as if the soul returned to a more complete body."

Shahrastani states in the book International and Solution: "There is no ritual unless reincarnation has penetrated it deeply." This is a reference to the intrusions of reincarnation among most or all religions (Shahrastani, Beta, 255).

The belief in reincarnation in its basic form has been the belief of many early tribes. The books of the nations and Nahal attribute the reincarnation of Islam to Abdullah ibn Sabah for the first time and say: the Sabahis did not believe in the resurrection, the prayers, the reckoning, the paradise and hell. Speeches similar to those about Hindus are attributed to them, saying that they see bodies as clothing that is occasionally changed by humans.

The post-Sabbatical writers refer to the companions of Abdullah bin Mu'awiyah and attribute their belief in reincarnation. They also attributed to them the belief that they considered themselves the same companions of Prophet Noah in the ship and other companions of their own prophets as well as companions of the Prophet (peace be upon him) and said that the spirits of those companions would tell them It has been transferred and therefore they chose their names from among the companions of the Prophet (pbuh) (Ash'ari Qomi, 1981, 48).

After Abdullah bin Mu'awiyah, Ravandiyah should be regarded as one of the currents that is believed to be one of their most important ideas. Ravandiyya believed that the soul of Adam had entered Uthman ibn Nayik and that the God who feeds them and removes their thirst, Abu Ja'far Mansour, is the second Abbasid caliph (Ibn A'thir, Beta, 18/3; Ibn Josie, Beta, 2/474).

The same belief in reincarnation was promoted by a man from Ravandia, who was called Ablagh.

It is said that his speech was accompanied by an exaggeration and he was invited to Ravandiya. Ablagh believed that the spirit that was in Jesus ibn Maryam had penetrated into Ali ibn Abi Talib, and thus reached other Imams, one by one, to reach Ibrahim ibn Muhammad. In his view, all imams are in the rank of Goddess.

Ibn Jozi depicts the reincarnation of Ravandieh as follows: "Ravandieh was from Khorasan and was a follower of Abu Muslim who believed in the reincarnation of spirits and thought that Adam's soul was ruled by Uthman ibn Naynaq and the one who ruled them.

He gives a day, their God is Mansour, and Haitham Ibn Mu'awiyah is Jebra'il. This group is a tribe of Bateniyyah called Sab'iy[y]e that say: The earth is seven, the sky is seven and so on. "And so there are seven Imams. Thus, Abbas, Abdullah, Ali, Muhammad ibn Ali, Ibrahim, Safa'ah, and Mansour (Ibn Jawzi, Beta, 474/2).

### **Eliminate Confidentiality**

One of the most important points about Ravandiya is the discussion about the transformation and elimination of confidentiality. Whether they actually behaved this way or what their opponents say is not true. Ravandiyeh is considered to be one of the Ghalian that has overshadowed his views and opinions and has been attributed to the majority of these movements.

One of the claimants is Ravandiya Ablagh, who is said to have taken the confessions. There are also stories about the followers of Ravandiya that are spoken in many ways. It is said that a man from Ravandiya invited the men to his home. One of her hospitality traditions was that after she had dinner, she would give her wife. When the news reached Assad bin Abdullah, he was killed and crucified (Tabari, 1996, 4/445).

### **Streams Attributed to Ravandie Theological Thought**

Ravandiya should be considered as one of the trends that can be pursued after being suppressed, their opinions being elsewhere. The most important of these can be Abu Muslumieh, Rosamieh, Haririiyeh, Abbasid, and

Iswiyah. Abbasiah and his theological beliefs about Imamate were briefly discussed. The following will introduce some trends in the idea of Imamate.

### **Abu Moslem**

Muslim or Bom Moslem or Abu Muslim are generally attributed to the followers of Abdul Rahman ibn Muslim Khorasani. The group believed in Abu Imam after his death, believing that Abu Muslim was not dead and was not killed. This group abandoned all the doctrines and only believed in the knowledge of the Imam (Ash'ari Qomi, 1981, 64). Nobakhti calls this process "Khoram religion" and believes that the religious Khoram sect is rooted in them (Nobakhti, Beta, 47)

The extremes of this process are in the thought of divinity, prophecy, imamate and reincarnation. It was believed that the Spirit of God resolved in Abu Musalm and that Abu Musalm was better than the angels, including Gabriel and Michael and other angels. In their view, Abu Musalm is not dead and they are still awaiting his appearance because the Abu Muslama who was killed by Mansour was a demon in Abu Musalm's face (Ash'ari Qomi, 1981, 195). The importance of the stream attributed to Abu Khorasani is that the history books and the scholars consider the Ravandiyah stream to be the one that followed the views of Abu Muslim (Ibn Athir, Beta, 3/18).

### **Rosamie**

Razamieh are followers of the former of the Rozam Ibn al-Sayegh who were in Marv and exaggerated in the friendship and zeal of Abu Musa Khorasani. Concerning the Imamate, Rasamiyah believed that the Imamate came from Abu Hashim to Muhammad ibn Ali and his brother, Abdullah ibn Ali Safa'ah, and then to Abu Muslim and believed in the death and death of Abu Muslim. Razamiyya appeared in Khorasan at the time of Abu Muslim's life, claiming that Abu Muslim was their religion. They claimed to have the Spirit of God in him and thought that it was through this same spirit of God that he conquered the Umayyad.

The Razamiyya also believed in the reincarnation of spirits, and it was even said that Ibn Muqfah, who claimed to be a god, was originally a follower of this religion. Razamieh considered religion as two parts: knowing the Imam and paying homage. The person who fulfilled the two has reached the highest level of perfection and is removed from his religious duties (Ash'ari, Al-maqalat, 1992, 21; Baghdadi, 1965, 155).

### **Haririeh**

The Shiites were from the Abbasid clan, led by Abu Hurairah of Damascus or Ravandi (Muqarrizi, Beta, 4/173). They are pure Abbasids and believe in the Imamate of Abbas Ibn Abdulmutallab. This group did not exaggerate the caliphs before them, and it was up to them to do so. However, they became extremes in their friendship with Abu Muslim. Hariri's remarks about Abbas and his children were exaggerated (Nobakhti, Beta, 47).

## **CONCLUSION**

When Mansour reached the caliphate, he tried to succeed his son. Hence, Jesus ibn Musa, who had been the envoy of Wali al-Mansur, was persuaded by the twenty thousand dirhams to withdraw in favor of Muhammad ibn Abdullah, who was called the Mahdi. The followers of Jesus ibn Musa, when they received this news, were upset and rejected the decision and the deal and did not fall under the burden of Mahdi's allegiance.

The supporters of Isa Ibn Musa argued that his coffin was put in place by Vali Mansour and that it was not permissible to postpone his covenant. Opponents of Jesus ibn Musa have argued that "for the sake of Mansour's command, the Amir al-Mu'minin has told us this and that he is the imam who made it obligatory for Allah" and said in response to Issa'u's opinion, "Abu al-Abbas also made it obligatory for Allah." It was, and he, Abu'l-Abbas, had ordered him to swear allegiance to Abu Ja'far Mansour after him with Isa ibn Musa. How then is it permissible for you to throw Jesus back and take over the Mahdi? "The mutiny of the two sides eventually led to the adherence of the Imamate of Jesus ibn Musa to the belief that the Imamate after Mansour belonged to Jesus ibn Musa, and they have maintained this belief until the time of the Prophet (Ibid).

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