

Reviewing and Analyzing the Services of the Rulers of the Mashashian Government in the Territory under Their Rul

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***Abstract---** The beginning of the Moshashaian movement in 840 AD led to the formation of the Moshashaian government by Sayyid Mohammad Falah in Khuzestan. During the reign of Moshashaian, which lasted for about 400 years, this government went through many ups and downs and took a lot of action in different areas of the land. However, there are different interpretations and disagreements with regard to the issues and their actions, which necessitates a comprehensive research in this regard. Therefore, this research tries to explore the role and influence of cultural and civilization of Moshashaian in Khuzestan by using a descriptive method. Studies show that in during of Moshashaian in Khuzestan, they were source of changes in religious, cultural and civilization, and they were able to engage in religious, religious, cultural, scientific, political and economic activities in accordance with the influences in the field of cultural and civilization in the land.*

***Keywords---** Moshashaian, Khuzestan, Culture, Civilization*

I. INTRODUCTION

Different countries, regions and territories throughout history have always been the place of emergence and collapse of various governments and dynasties, and in each land throughout history, many rulers and leaders have ruled. Many of these governments have provided the ground for progress and development and have contributed to the cultural and civilizational development of that land, and some have created the ground for the weakness and decline of the culture and civilization of that region. This situation has prevailed in Iran and in different parts of this land. By studying the history of Iran, we come across several dynasties. These dynasties and governments existed in all parts of Iran, and each of them ruled with a different ideology, religion, and creed. Before and after the arrival of Islam in the Arab lands as well as in the land of Iran and a few centuries later, the south of Iran has witnessed various governments and dynasties. Khuzestan, as part of the land of Iran, has witnessed many ups and downs over the past centuries, and many rulers and dynasties have ruled this land directly and indirectly. Many years before the Safavid rule and during the Timurid period, a person named Sayyid Muhammad ibn Fallah ibn Hibatullah established a Shiite government.

This government, which was founded in 840 AH, has received a lot of attention from researchers, historians and even religious people, and various interpretations of this government have been made. Some historians have considered the establishment of this dynasty as a factor in providing the ground for the entry of Islam into the land of Iran and considered it as a factor for cultural and civilizational development in this land. Some historians have

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emphasized its weakness and inability as FactorEffective or even destructive, they have introduced the culture and civilization of Khuzestan.

- Formation, naming and periods of the government of the Mushasha'is

As mentioned earlier, before the formation of the Shiite government in Iraq and the land of Khuzestan, there were movements with religious and religious approaches and similar to the Shiite movement. But in this part of the research, in order to get acquainted with a part of the history of Khuzestan, the government of the Mushasha'is will be briefly examined from the time of its formation to its decline, which lasted for about 400 years.

The Mushashayis have had a period of independence and governance during their rule in Khuzestan:

1) The period of independence of the radiant family, which included the years between 845 and 914 AH.

2) The period of the Mashashi family's dependence on the government; Safavids, Afshar and Zand who lived between 914 and 1176 AHIt includes. The second period, in which the period of the Masha'is' dependence on Safavids, Afshar and Zand was limited, lasted longer than their independence period and lasted for about 260 years.

The base and formation of this government should also be mentioned; In the ninth century, there was no centralized and strong government in Iran and Iraq, the effects of the Mongol and Timurid destructions continued, and the economic situation was very unfavorable, especially in Khuzestan and southern Iraq They lived half-starved and had long looked for more prosperous areas. Throughout the history of the Islamic period (eight centuries until the Masha'is), these tribes, along with the early armies of Islam and the Arab conquerors, then the Kharijites, then with the Qarmatians and Sahib al-Zanj, moved to Abad. it was these economic and social attacks and goals that took on an ideological form; In all of these cases, the leaders of these semi-hungry tribes considered their religion to be the principle of Islam and their ideological opponents outside of Islam, and confiscated their property and shed their blood, if anyResistance - considered lawful.In fact, the Kharijite, Qarmatianism, then radicalism, and later ideological Wahhabism were the attacks of the poor Bedouins on the richer lands, and the insurgent elements formed their movements on the founding board or their political and military leaders.

What is clear and well-known about the beginning and the beginning of the Masha'i Shi'ite movement and government is that the official beginning of the Masha'i Shi'ite rule is known through the activities of Sayyid Muhammad ibn Falah. Is.

II. RESEARCH METHODS AND DATA COLLECTION TOOLS

When it comes to examining the cause and effect of an issue or problem in another domain, region, or environment, the mind is drawn to the descriptive and analytical method. Therefore, considering that the subject of this research also emphasizes this issue, therefore, the above research method has been used. Also, referring to the documents related to the subject of research, historical and religious books and studies done in relation to the Mushasha'is and using articles and research works in this regard can easily clarify the method of collecting information of this research which is the library method. In this research, an attempt has been made to avoid preconceived notions and to refrain from quoting invalid documents in order to analyze the information accurately and convincingly.

- Emirs and rulers of the Moshashian government

As mentioned earlier, the Mushasha'is had two periods of independence and governorship during their rule in Khuzestan:

1) The period of independence of the radiant family, which included the years between 845 and 914 AH.

2) The period of the Mashashi family's dependence on the government; Safavid, Afshar and Zand, which covers the years 914 to 1176 AH; In the following, we will first name the princes of these two periods and then we will explain and describe the influential people.

1- Seyyed Mohammad Moshasha (870-840 AH)

The date of the beginning of the Moshashian movement is 840 AH with the beginning of the actions of Seyyed Mohammad Ibn Fallah Sayyid Muhammad ibn Falah, known as Mahdi, is the son of Habibullah ibn Hassan ibn Ali Morteza ibn Sayyid Abdul Hamid Nasabah ibn Abu Ali Fakhar ibn Ahmad ibn Abu al-Ghanayim ibn Abu Abdullah Hussein ibn Muhammad ibn Ibrahim Majab ibn Muhammad ibn Saleh ibn Imam Musa Kazem (AS). His birthplace was Wasit, but he was educated at Hillah and at the school of Sheikh Ahmad ibn Fahd, one of the great Mujtahids of the Imams. It was then that he began to preach and, by seizing some lands, gathered followers for himself. According to the people who were the first followers of Sayyid Muhammad ibn Falah, in 845 AH, Sayyid Muhammad invaded and captured Iraq through Wasit, but it did not take long for Sayyid Muhammad and his companions to be expelled from Wasit and to Hawizeh. They did. With the help of the Arab tribes, he was able to seize the Hoveyzeh area from the Timurid successors and gradually add cities such as Dezful and Shushtar. Therefore, Sayyid Muhammad was able to use the scientific and scientific power (supernatural) that he had learned from his master Ahmad ibn Fahd Hali, as well as using the differences that existed between Shiites and Sunnis, as well as with the help of the Arabs of the basic region. The transition of a government called Masha'isBe.

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Seyyed Mohammad preached freely among the Arabs of Batayeh (Khor of southern Iraq and Khuzestan), who died in 870 AH after many conquests and many ups and downs. In 858 AH, in the late days of his father's life, Mawla Ali took control of him and took control of affairs. The period of Seyyed Mohammad and his son Molla Ali (840-870 AH) is considered to be the stage of formation and acceleration of the rise of the Mushasha'is. This was the culmination of military action based on religious, social and economic attachments and ideals. These military actions in various confrontations with the Timurids, the Qaraqyunlus in Iraq, and some tribes living in the region, were violent and accompanied by extremist manifestations of religious beliefs, especially in Mulla Ali. However, the capture of Hoveyzeh (845 AH) by Seyyed Mohammad was a turning point in the movement of this movement, which continued until 870 with the death of Seyyed Mohammad. Seyyed Ali Khan has written the date of Seyyed Mohammad's death as 866 AH, the writings of Qazi Noorullah are more documented, and we have written the date of 870 AH. We prefer Judge Noorullah and Seyyed Abdullah Jazayeri, who are older and closer to the incident.

2- Mawla Ali (861-858 AH)

After him, his eldest son, Mawla Ali, who had a great sense of organization and courage, took power. During the leadership of Mawla Ali, who was worshiped as an idol, the Mushasha'is achieved great progress and took everything from Halla to Wasit and from Wasit to Ahvaz. Mawla Ali was so fearless that he looted Najaf and Karbala and took the swords in the shrine of Imam Ali (as) for use in the war and announced that the soul of Imam Ali ibn Abi Talib had dissolved in him and he himself was the manifestation of God and the pole and The guardian of time and obedience is obligatory. Mawla Ali's extremist actions did not satisfy his father, and even in his book, Kalam al-Mahdi expressed dissatisfaction with him. In any case, Mawla Ali died in 861 AH, and the military leadership of the movement was once again given to Seyyed Mohammad, until he died, as stated, in 870 AH, and his other son, Mohsen, took his place.

893 AH, when Mohsen died, was organized. During the rule of Mohsen Mashashian, they ruled over a large area and had a stable and powerful government.

3-Molla Mohsen Mashashi (905 - 870 AH)

During Mohsen's long reign, their realm came to an end. Their belief dimension has also been in a moderate trend since Mulla Ali's assassination, and he has been moving in that direction more rapidly. And Mohsen's sultan had made his father's advice a practical guide to avoid the "sins and disbelief" of his brother Mawla Ali. He went so far as to be considered by Shiite scholars as a supporter of religion and to write works in his name. The rule of the Mushasha'is during the time of Mohsen's successors, Seyyed Ali and Seyyed Ayub (914 AH), coincided with the rise to power of Shah Ismail I of Safavid times. This period of Seyyed Mohsen's rule is a period of establishment accompanied by the calmness of the radiant government. At the same time, the territory of this government reached its peak and extended from the islands of Basra and around Baghdad to Kohgiluyeh, Behbahan and Shushtar, and on the other hand it reached the shores of the Persian Gulf, Bandar Abbas to Kermanshah.

However, after the death of Seyyed Mohsen and the replacement of his two children with the letters of Seyyed Ali and Seyyed Ayub, the situation of the Mushasha'is weakened, because at that time Shah Ismail Safavid had taken over the affairs of Iran and organized the turbulent situation in Iran. And on the other hand to familiesThe governor did not allow arbitrariness in different parts of Iran and tried to seize all parts of Iran under his banner, so it is very clear that the Masha'is, as a ruling family in western Khuzestan, could no longer take shape. Before his rule inContinue this area.

4- Sayyid Ali and Sayyid Ayub (914-905 AH)

After Seyyed Mohsen, one of his children named Seyyed Ali came to power. It was during his time that after the defeat of Sultan Murad Mirza Agh Quyunlu and the conquest of Persia, Shah Ismail captured Khuzestan, but the western part of Khuzestan, ie the Hoveyzeh part, remained in the hands of the Mushasha'is, and this led to the expulsion of Shah Ismail Safavid to these areas.

King Ismail Safavid invaded Baghdad in 914 AH after a military expedition to Baghdad where Sultan Murad Mirza Agh Quyunlu had fled. In this regard, Seyyed Ali Khan Mousavi states in his book Al-Rahl al-Mukiya that "some people divided the Shah between the Safavid Shah and the Mushasha'is and instilled in the Shah that they were your enemies and did not follow the Jafari religion." After Shah Ismail Safavid captured Baghdad, Amir Haj Mohammad and Sheikh Mohammad Ranashi, the ruler of Dezful, who was one of the sons of the teacher's son, Seyyed Mohammad Moshashaei, noticed the Shah of Iran. Safavid" They welcomed the Safavid king and wrote a petition that what they say and write is a lie, they presented the letter with gifts, the Safavid king accepted it with kindness and sent him gifts." Although it is stated in Habib Al-Seer's book that in 914, "Sayyid Fayyaz prepared an army and did not find it difficult to move outside of Hoveyzeh. Hawizeh was captured by the Safavids. After the capture of Hoveyzeh by the Safavids, Amiri ruled Hoveyzeh on their behalf, but it was not long before a revolt broke out against him, so King Ishmael made one of the Masha'is, Falah, the ruler of Hoveyzeh.

5- Seyyed Badran (948-920 AH)

Seyyed Badran succeeded his father Seyyed Fallah in 920 AH. It seems that Seyyed Badran was able to bring the borders of the Mashashian realm to its former borders. He regained Shushtar and Dezful and recaptured the Arab

tribes of the region. The reign of Seyyed Badran coincided with Ismail I (930-907 AH) and also Tahmaseb I (984-930 AH). Due to internal conflicts, the two Safavid kings lost some control over the situation.

6- Seyyed Sajjad (992-948 AH)

One of the longest periods of the rule of the Masha'is was the reign of Seyyed Sajjad. He was in power for about 45 years, during which time he was a contemporary of three Safavid kings. Tahmasb (984-930 AH), Ismail II (985-984 AH), Sultan Mohammad Shah (994-985 AH).

The Ranashi family had been in power since the time of his father in Dezful, Khalilullah, who was the father of Seyyed Badran, the father of Seyyed Sajjad, and then Alaa al-Dawlah, the son of Khalilullah, had joined Seyyed Sajjad. The Ranaishi family was a supporter of the Ottomans and the Masha'is were supporters of the Safavids. Following this, during his time in 961 AH, Mustafa Pasha marched to Hoveyzeh Lashkar, although the Mushasha'is were able to repel him, but in 992 AH Ali Pasha, the ruler of Baghdad, invaded the area again with the intention of capturing Hoveyzeh, which Ranjbar points out that Seyyed Sajjad was forced to cede part of his territory to him.

7- Seyed Zanbour (998-992 AH)

After the death of Sayyid Sajjad, the Ottoman commander informed Sayyid Zanbour that Dezful was one of the occupied areas of the Ottomans and tried to accompany Sayyid Zanbour in the campaign to Dezful, but Sayyid Zanbour did not succumb to this in any way.

Other events during the reign of Sayyid Zanbour include the two tribes of Neys and Karbala, who intended to seize Hoveyzeh, but with the disagreement that arose between them, the two tribes separated and the tribe of Neys became along with Sayyid Zanbour and the tribe of Karbala. Hand in hand with another member of the family The Shiites became known as Sayyid Muhammad ibn Fallah. On the other hand, considering that Sayyid Matlab, the father of Sayyid Mubarak, had a wife from the Karbala clan who was considered Mubarak's mother, Amir the Great Pool of the Karbala clan asked him to prevent the domination of Sayyid Zanbour, who was not supported by the tribe. Following this, the reign of Sayyid Zanbour in parts of the Masha'is' territory diminished from 992 AH to 998 AH, and in 992 AH Sayyid Mubarak took complete power.

8- Sayyid Mubarak (1025 - 998 AH)

In fact, he is the most powerful ruler after Sultan Mohsen among the Mushasha'i rulers. He was the first Shiite to claim the title of "Khan." Mubarak ruled for 28 years, during which time he was associated with Shah Abbas Safavid (1038-996 AH). One of his actions was to take Duraq out of the hands of the Afsharians, and his father appointed him governor. He died in 1004 AH. He reached the areas of the islands and went as far as the vicinity of Basra and imposed a ransom on the people of those areas who had to pay it daily. Seyyed Mubarak died in 1025 AH.

9- Sayyid Rashid (1029-1025 AH)

As the son of Seyyed Mubarak's brother, he came to power by order of Shah Abbas Safavid. Clashes between the Nice tribes and Karbala brought him into conflict and tribal conflict. Seyyed Rashid finally died in a battle with Al Ghazi near Basra. After the death of Sayyid Rashid, various Arab tribes began to disobey and disrupt.

10- Sayyid Mansour and Sayyid Muhammad (1053-1030 AH)

After Seyed Rashed, Seyed Mansour, Seyed Mubarak's brother, came to power. Seyyed Mansour was awarded the honorary title of "Khani" by Shah Abbas Safavid and came to power in Hoveyzeh with the help of the ruler of Lorestan and the ruler of Shushtar who commanded him. But it did not take long for Seyyed Mansour in 1039 AH, when Shah Abbas asked him to join the Safavid army to attack Baghdad, was dismissed by Shah Safavid and Seyyed Mohammad, the son of Sayyid Mubarak, came to power in Hawija instead of him.

Seyyed Mohammad had a close relationship with the ruler of Persia named Biglerbegi, so he married his daughter, but this was to the detriment of Seyyed Mohammad, because when Shah Safi came to power, because he had a quarrel with Imam Qoli Khan Bigler Beygi, he ordered Blinding his son-in-law That is, he gave Sayyid Muhammad and then appointed Sayyid Mansour in his place. Seyyed Mansour came to power in 1044. He ruled Hoveyzeh for nine years, but during this time there was a fierce conflict between him and his son Seyyed Barakeh in 1053 AH caused Shah Abbas II to summon them to Isfahan, after which he sent Mansour to Khorasan and appointed Seyyed Barakeh to rule Saudi Arabia. Sayyid Barakeh was not able to take control of the situation in the area well, causing a lot of damage and hardship for the people of that area.

11- Sayyed Ali Khan Ibn Sayyid Khalaf (1088-1060 AH)Q

One of the most important events of the period of Seyyed Ali Khan was the Ottoman invasion of Basra and the dispersal of the people of Basra and the islands, as well as the migration to Hawija.

12- Seyed Haidar (1092-1089 AH)

After the death of Seyyed Ali Khan, his son Seyyed Haidar received the ruling of Hoveyzeh in 1088 AH. Although he was in power with his brother Sayyid Abdullah, he was in power until 1092 AH and died at that time.

13 Sayyid Abdullah Ibn Sayyid Ali (1096-1095 AH)

He did not rule for more than seven months.

14- Sayyid Farajullah (1111-1097 AH)

During his time, the internal strife of the Mushasha'is over power reached its peak, and during this period the conflict between the various Arab tribes also reached its peak. From the events of his time, the Afghans attacked Iran and the help they gave to the Safavid Shah; Also, one of the other events of his period was Nader Shah's attack on Hoveyzeh, which took place in 1142 AH.

15- Sayyid Matlab, the last powerful ruler of Masha'i (1176-1160 AH)

When Nader Shah was killed in 1160 AH. As a result, the situation deteriorated, so Seyyed Motaleb set to work to rebuild the lost power of the Mashashi family.

- The idea of Mahdism among the Masha'is

The idea of Mahdism, which has always been present in the Islamic society since the beginning of Islam, has suffered many losses throughout history, such as the false claimants of Mahdism. The ninth lunar century is very important in the history of the activities of groups and movements with Shiite tendencies, and Safavids and Shiites can be considered among these movements. Of the aforementioned movements, the Safavids and the Mushasha'is

succeeded in forming a government, with the difference that the Masha'i government, unlike the Safavids, was not widespread; Because after a while, they were defeated by the Safavids and their life continued in the form of dependent rule and following the Safavids.

The principle of Mahdism and belief in Imam al-Asr was one of the most important and fundamental approaches and goals of the leaders of the radiant government, which constantly emphasized it and sought to promote and develop it among the various lands and followers and individuals and governments around them. The leaders of this government have emphasized the idea and principle of Mahdism to such an extent that some have considered Mohammad Fallah to be the claimant of Mahdism, and in this regard, several issues and narrations have been mentioned by Seyyed Mohammad Ibn Fallah claiming to be Mahdism and Imam Asr. Given that there were Sunni governments in the areas where the Shiite government was formed, especially in the lands of Iraq, the Shiite government was a Shiite government in the region. This issue, like the Islamic factor, is one of the issues Tensions were high for this government and an important factor in confronting enemies and dissidents, as well as some other Islamic and non-Islamic differences. In addition to adherence to Islam and Shiism, although belief in Mahdism was not limited to the Mushasha'is, another issue that was at the forefront of the Masha'is' principles and at the forefront of the Shi'ite government's thinking and ideology was the belief in faith. The principle of Mahdism and He was the Imam of the Age. In fact, Mahdism is a major part of the ideas of the Mushasha'is and at the forefront of them is Sayyid Muhammad Mash'ash'i, so Mahdism is the central doctrine and foundation of Sayyid Muhammad's thought, and this accounts for a large volume of the Word of Al-Mahdi. Everywhere in the book of Sayyid al-Mahdi, Sayyid Muhammad refers to life, lineage, motherhood, and Shiite thought in general about the Imam of the Age, and recalls the conditions of the emergence and struggles of the Imam after his emergence with oppression and injustice. In general, it can be seen from this book that he does not deny the absence and emergence of the twelfth Imam of the Shiites, but among the new definition, he presents his position and mission with the titles of "position", "hijab" and "representation" which are the most controversial and The most heretical part of Ibn Fallah's speech is numbered comes.

According to him, Mehdi has such an ability at the time of his appearance that no one can oppose him, and inevitably all people will surrender to him, and this compulsion will not leave an opportunity for the righteous to test the righteous. In this situation, the existence of a deputy Mehdi is necessary; A person who does not have the ability of the Mahdi and needs help to win, and in this case, the people are given the opportunity to choose, or to be among the pious supporters of the vicegerent of Imam al-Zaman, ie Sayyid Muhammad Rebels. Sayyid Muhammad says: God should test the ummah at all times with the weak who need help, and according to wisdom, it is necessary that the Imam of the Age does not appear, but his "veil and position" appear on earth and because of the weakness that does not represent this position. It is dominant, it needs help with This weakness and need for help tests the ummah to distinguish between good and evil. Therefore, it is obligatory for Sayyid Muhammad to be in his place at the time of his appearance, but on behalf of all the Imams and other prophets.

1. In short, all the efforts of Seyyed Mohammad to prove the great abilities of the Absent Imam in order to prove the necessity of the appearance of hijab are possible to make the test possible. Imam Mahdi is the secret of the unseen, and Sayyid Muhammad ibn Falah is a veil and a tool for him. Anyone who helps him in this mission and responds to his cry, in fact, has fought in the presence of Ghaem, who is covered in absence.

One of the books that discusses the intellectual foundations of the Masha'is, especially the Mahdism of the Masha'is, is the Majlis al-Mu'minin by Qazi Noorullah Shushtari (1010 AH), a Shiite religious scholar from the Sadat

Marashi dynasty of Shushtar, which has important implications for Sunni scholars. ToHas written. Judge Noorullah wrote, quoting Sayyid Muhammad ibn Falah, that he had said, "I will appear and I will be the promised Mahdi." In other words, it is mentioned in this source that Seyyed Mohammad had the idea of Mahdism and in most cases he called himself Mahdi. However, this writing may not be without its purposes, and it may also have meant that the idea of Mahdism was replaced by the Imam of the Age.

Also in the book of Great History by Jafar Ibn Mohammad Ibn Hassan Hosseini Yazdi (Jafari), who is a chronicler of the Timurid period, is a contemporary of Seyyed Mohammad Ibn Fallah. This book contains many of the ideas of the radishes. In the good book, Jafari presents a face of Seyyed Mohammad's thoughts, which is closer than other sources related to Sayyid Muhammad's book Kalam al-Mahdi. In this work, Jafari quotes Seyyed Mohammad as saying, "I am the forerunner of the Mahdi, the Imam will come out soon."

In addition to addressing various issues, the book Kalam al-Mahdi by Seyyed Mohammad Ibn Fallah emphasizes in detail the ideas and ideologies of the Shiites, especially Seyyed Mohammad. Sayyid Muhammad ibn Falah has included a lot of material in his book Kalam al-Mahdi in relation to Shiism and its surrounding issues, as well as in relation to Mahdism. In this work, he has made statements about the caliphate of Imam Ali and also about Saqifa Bani Sa'deh, and he considers the event of Bani Sa'deh that took place after the death of the Holy Prophet (PBUH) as a great deviation in the history of Islam. In addition, Sayyid Muhammad refers to the life of Imam Mahdi (pbuh) and states that he is not seen and none of those in power are able to touch him, but he is able to attend the tomb of the saints wherever necessary. Pilgrimage and even in the faceIt is necessary to attack the oppressors. Sayyid Muhammad states in Al-Mahdi's book that at the time of the advent of the Imam of the Age, he is so capable that no one is able to confront him, and at the time of his appearance; Hazrat Khidr and Jesus are with him, and the people are inevitably under his command, in which case there is an opportunity for directionThe testing and separation of the righteous from the unrighteous does not leave, so it is in these circumstances that the existence of the vicegerent of the Mahdi (as) becomes necessary. A person who does not have the ability of Mahdi (pbuh) and needs help to win, and in this case, there is an opportunity for people to choose; Either they are among the pious supporters of the deputy, but they are absent, that is, they are Sayyid Muhammad, or they are from the group of rebels. Also, Sayyid Muhammad believed that it is not permissible for God to test the Ummah at any time, except for the weak who need help, as the Holy Prophet (PBUH) did. He is one of the best prophets because of his weakness in the cave. escaped. Rather, God commanded him to test the people of the time. In that case, it is not permissible for the Mahdi of the Ummah to appear stronger than Muhammad (pbuh). Emerge and because of the weakness that represented this positionHe is in control, he needs help to help him, so that the test can be done and the freedmen can be identified.

III. CONCLUSION

As mentioned before the ninth century there was a centralized and strong government in Iran and Iraq, the effects of the Mongol and Timurid destructions still persisted, and the economic situation was very unfavorable. Sayyid Muhammad ibn Fallah was in contact with them, these were the tribes.

These tribes were enclosed in their customs, and almost all of them were primitive and poor. .In fact, poverty and social unrest, despite the simplicity of thought, led to an emotional and psychological approach to the simplest, closest, and most extreme solution within the heart of religious beliefs, namely Mahdism, and thus the tribal community accepting the word. Sayyid Muhammad ibn Fallah .Therefore, Seyyed Mohammad was able to use these conditions to advance his movement and in Khuzestan he was able to use the religious beliefs of the people and claim Mahdism

to power, although the claim of Mahdism was made by political radicals and more to provide supporters for himself. This claim was eventually rejected by the Masha'is. In Khuzestan, after the disappearance of the Islamic Empire and the spread of the rule of the court of the rulers of Al-Mash'asha rulers in the middle of the ninth century, the gathering of Shiite jurists, scientists, poets and writers became a shining period in Khuzestan's Shiite culture and civilization. Scholars and writers of that active intellectual and literary movement by creating numerous and varied works in various types of sciences from poetry and prose and philosophy and theology and logic and religious sciences and natural sciences and medicine and mathematics Created. One of the important factors that contributed to the development of civilization and culture in Khuzestan at this time The establishment of schools, scientific centers, and rich libraries was so important that the acquisition of knowledge and the acquisition of science and technology were of great value at that time, and famous geniuses such as Sayyid Ali Khan ibn Khalaf were able to find valuable works of their own. Leave.

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