

A close-up photograph of a microscope's objective lens and stage. The lens is in sharp focus, showing the text 'UPlanFLN' and '4x/0.13'. A small green leaf fragment is placed on the stage. The background is blurred, showing the rest of the microscope and some light reflections. A red diagonal stripe is visible in the upper left corner.

# REVISTA INCLUSIONES

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**THE PRESENT AND FUTURE CHALLENGES AND THREATS  
OF DEVIANT SECTS AND SCHOOLS IN THE MAHDAVI CULTURE**

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**Abstract**

Mahdaviat is one of the most important Islamic and Shia doctrines that has the capacity to create unity and coherence and security in the internal and international dimensions. Deviant currents and sects through different ways have attempted to divert these doctrines; sometimes through forging and deviation of defensive and security doctrines and sometimes through creating violence and confusion and dispute in the name of Shite and Mahdaviat. These activities can in addition to distorting the transcendent culture, result in several insecurity problems and the prospect of these sects also indicate dispute, contention and destruction; therefore, the main issue is that what are the present and future challenges and threats of the deviant sects and schools? To confront the challenges can using the rich Mahdavi culture, suitable teaching and research regarding the sects and also an accurate and systematic planning and implementing them provide immunity against these threats.

**Keywords**

Future challenges – Mahdavi – Culture – Schools

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## Introduction

To achieve national security is one of the most important concerns of mankind and also governments. There various components and capacities to ensure security; security-defensive policies of the Islamic system of Iran are based on the religious and Mahdavi thoughts on which are based the guidelines and policies of Imam Khomeini and the supreme leader Khamenei and the Islamic system also depends in its establishment and survival. In the contrary, the deviant sects and currents have their own particular methods and techniques to challenging this culture; since these activities gradually turn into anti-security process, it is necessary that the challenges and oppositions of these sects with the Islamic system's security are studies until immunity is created against the security risks. In the other hand, providing immunity is successful when various insecurity types are identified. Creating insecurity can be made in the various political, social and economic areas and hence great financial and human capitals will be spent in order to provide security and confronting with the insecurities created by the sects. In the contrary, to create a sustainable security according the Mahdavi policies these currents and their techniques have to be identified and are dealt with scientifically and culturally and their obvious and hidden issues are explained so that the loss of financial and human capitals on this way are prevented. The sects through distorting Mahdaviat beliefs and establishment of a fake version against real Mahdaviat has distorted the issue and convert the security-making potentials into anti-self (that is, anti-security). For example, against the Governance of the Jurist, a kind of public governance is suggested by the deviant groups or some currents against the expectation idea have suggested the teachings such as feeling the Imam Mahdi himself or resorting to Sufi poles or connection to the cosmic energy and Anthropocentric.

## Statement of the problem

Mahdaviat idea is considered an important base in the culture of Islamic society particularly in the Iranian Shia community. In the other hand, coherence in the public culture is the most important indicator of the comprehensive security of the country and distorting Mahdavi culture challenges the coherence and security. In this regard, sects and claimants misuse the Mahdavi culture to pursuit their objectives and benefits. These distortions damages to the power of unity and convergence of the nation. These currents and groups have different forms. Some operate explicitly with the clear Mahdaviat claim and representation and other claims and perform undue adjustments in the religious texts and the other group haven't an explicit claim in Mahdaviat issue but enter in the public culture and thought area and operate such that wouldn't induce a sensitivity to them but finally their activities result in the destruction of Mahdavi issues that this issue also make damage and gap in the unity based on Mahdavit and hence is considered a creeping threat to security. The sects and claimants both from affirmative and negative dimensions have threats. In the negative dimension, the threats become hard and aggressive and in the affirmative dimension prevent creating desirable conditions for religious security. Political system of every country considers necessary to confront with anti-security threats and damages and the Islamic system, in particular, based on Quranic and religious orders provide the bases of people perfection and bliss and in this regard it has to deal with the factors disrupting the religious and cultural security in its own way and such an issue requires research underlying. In this study the various challenges developed by the sects in the individual, cultural and social areas in the soft and hard types are considered and also the potential threats that are expected from the deviant currents. The range of the sects and currents concerned by our study include the ciams related to Mahdaviat,

representation or Mahdavi mysticism and the perfect human or claiming a kind of connection with the unseen world or being a perfect man creepingly damage the genuine Mahdavi culture and our discussion evidence mainly include the sects and currents operating in the contemporary era.

### **Hypothesis**

Deviant sects in the Mahdaviat issue through creating distortion in the Mahdavi beliefs and behaviors and public culture in this regard and also influencing on the elite and authorities can result in the social gap and through intensifying ideological ethical damages and weakening family basis can reduce the resistance of Islamic society against the threats and oppression of the imperialist powers and in some cases establish connection and interaction with the imperialist centers. A part of the sects through destruction of the Velayat and Marjaieat entity seek to take up the power and government and in this way don't avoid from violence and anti0security movements.

### **Background**

There are some articles regarding the damages and threats of religious sectarianism, such as “security pathology of the religious sectarianism in the Islamic world” by Abdolhosein Khosropanah, that mostly has addressed to the grounds and factors of sectarianism and its various social damages. In some of the resources the capacities of Mahdavi culture against damages are reviewed such as “the cultural strategies of Mahdaviat for the ground-making society and government based on the SWOT model” by Mohsen Poor Seyyed Aghaee. The article is a result of field survey in the some scientific centers in order to provide based on the calculation of this model provides a pattern against threats and damages. In the security-defensive issue also there are some resources such as “Intelligent defense in the Imam Khamenei's idea” by Rahman Lotfi Marznaki that has suggested some of the spiritual and social components having the power to provide security. Another work is “the culture of strategy” by Mir Ali Mohamad Nejad and Mohamd Taghi Norouzi who have analyzed the concepts related to strategy, defense and security. In the area of the deviant sects, the issues such as the false Mahdis by Rasool Jaafarian has addressed to the effects and behavior of claimants in the different centuries of Islam.

Resources related to the sects and claimants such as “toward appearance” by Ali Yaaghubi that presents a special interpretation from prophets' stories and related them to Mahdaviat and the claim of existence of a guide and unseen teacher during the absence era.

There are some works written by Mr. Hejami to study the deviant currents. Identification and study of deviant theological currents of Mahdaviat under supervision of the Mahdaviat and Futurology Research Center, Islamic Sciences and Culture Research Center in which these subjects are studies in general, and also a book titled “toward deviation” to criticize the Ali Yaghoobi's current by Qom Hawzah; a research named “the silent attack” that addresses to the security threats and damages of the contemporary sects. This work is a result of several authors' efforts: Hasan Mojani, Hojat Heydari Charati, Javad Eshaghain Dorcheh; another work is “the deception tribe” by Amir Mohsen Erfan that studies the contemporary sects and currents and their techniques.

## Necessity of the discussion

Given that various factors are involved in the establishment or disruption of security, it is required that research is conducted on the subject of potential and actual threats in the developing countries particularly Islamic Iran. Therefore, through identification of the sects and schools in the country and providing strategic suggestions can reduce their current or future risks and by a formulated and applied policy making minimize the sects' destructive effects.<sup>1</sup>

## Objectives

1. The planning and decision making centers using such studies prepare the perspective of the cultural and educational plans more precisely and provide immunity against the future probable threats as well.

2. Strategic and macro centers can utilize these studies to direct the law enforcers including police and security forces until through deeper identification of the mechanism of action and the sects' layers, different types of treatments with their leaders, followers and people in subject to risk are identified and each layer is dealt with appropriately.

## Methodology

The resources were used by the documentation and library method and descriptive-analytical method was used to explain the sects' activities.

## Concepts and terms

Various concepts are important in this study including: school, sect, security.

**School** (nehlah): means false religion.<sup>2</sup> Or religion, nation<sup>3</sup>

**Sect:** a religious group that is emerged in protest to another religious group and generally is separated from the main religious group.

Sectarianism is the synonym of "Altaefeh" in Arabic and means partisan or maslaki biased ideas and thoughts limited to a particular and stubborn sect.

Futurology means "futures study". The plural form of future has been used because utilizing a wide range of methodologies and instead of considering "only one future", the systematic and wisely speculations are made not only for "one future" but also "several imagined future".

Futurology is depiction of the future events and is a descriptive study that describes unseen and unheard issues in the future. It is a study with hundreds processes about the future world.

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<sup>1</sup> Abdoloh Javadi Amoli, Conversation in meet the secretary and members of the scientific committee of the convention on Mahdaviat doctrine, the brilliant future, newsletter of the 14<sup>th</sup> international convention on Mahdaviat doctrine. Qom. 2018.

<sup>2</sup> Dehkhoda's Lexicon, unde the word *Nehla*

<sup>3</sup> Dehkhoda's Lexicon, unde the word *Nehla*

**Mahdavi culture:** the word of culture as a various meanings and concepts, including polite politeness, training, knowledge, the set of customs and procedures and scientific and literary works of a nation, lexicon, goodness, fostering greatness.<sup>4</sup> Or the customs and procedures and any capability and habits that human acquires from society.<sup>5</sup>

Given that Mahdaviat is based on the Quranic texts and narrations and manner of Massomic (as), in the analysis of Mahdaviat and expectation can state that: Mahdavi culture is a set of beliefs and ideas and also behaviors and life style as well as incentives and motivations that direct an individual and society toward waiting to Imam Zaman (as) and provide the ground of realization of utopia and the justice global Mahdavi government. Religious culture constitutes a part of the religious identity.

### **The concept of security**

Security means being safe and away from fear and horror; confidence and peace of mind; being free from threat to one's life, property and honor, safety, security and comfort; confidence of existence of physical and mental health, property and honor; immunity and relief of all people of a society from threats or illegal actions of a person, group or government (ibid). Security is considered the state of being free from any threat or attack or preparation to confront with any threats including individual security, social security, national security and international security.

Security from one view has two types of general and social that in the general security includes all risks such as the threats and terrorist oppositions from the sects.

In the terms of this study the deviant sects are the groups conflicting with the official religion and sometimes having organizations. We intend the all currents and groups that based on the forged resources and heresy methods establish invalid organizations within Muslim and Shia population and security in our view is different types of mental, religious, social and military security.

According the interpreters the security of faith is underlying the all securities. But the sects with a non-faith approach and a particular leadership and security and financial system create a border against others.

### **The situation of sects' expansion and false mysticism and in Iran and the world**

The situation of the sects' growth is such that some have called the future era the sects' explosion.<sup>6</sup> More than 10,766 newfound sects and currents operate throughout the world. But more than 7000 deviant sects have been identified in Europe and America that seriously follow their misleading cultural goals.

According the existing data more than 70 sects of the deviant thinking and cultural schools operate across Iran. Moreover, a lot of false claimants have deviant activities.

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<sup>4</sup> Ministry of Islamic Culture and Guidance, The relations of religion and culture in the Iran's society, Vol: 1. Teheran.

<sup>5</sup> Ministry of Islamic Culture and Guidance, The relations of religion and culture in the Iran's society, Vol: 2. Teheran.

<sup>6</sup> Mikaeel Javaheri, Bahatism, the pod-movement of Iranian people life (Teheran: Strategic Studies Institute, 2014).

Some of the deviant sects and currents differ in terms of spread and of activity area and in this issue have had many transformation and ups and downs but a report of some of these sects can be as following:

1. Baha'ism in the appearance of Babieh had activities in some parts of the country such as some northern cities, Tehran, Fars and Isfahan currently according the Bahae's resources, they have 300,000 members in the country.

2. Sufism sects have many variety and plurality but it can be argued that some groups of Sufis have gathered in the cities such as Tehran, some parts of Isfahan, some parts of Chaharmahal and Bakhtiari province and cities of Khoozestan and Kermanshah and also some regions of Khorasan.

3. Halghe group initially operated mainly in Tehran and some universities and academic centers but since 2000s emerged more apparently and became widespread under the titles such as meta-treatment classes in some of the province branches.

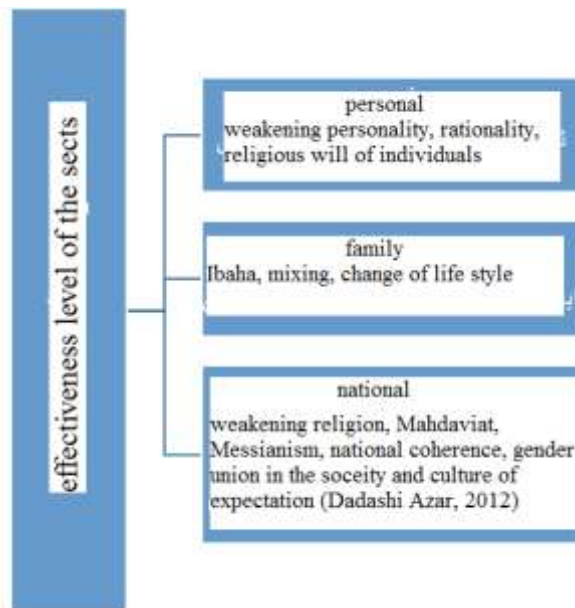
4. Ali Yaaghoobi's current in Tehran and some cities of Isfahan such as Najaf Abad and also other regions of the country that have been active by his students and relatives is another instance of the deviant Mahdavi current.

5. Ahmad Alhasan current is another instance that has been observed in the southern and western regions such as Khoozestan and also some parts of Qom, Semnan and Yazd and even has influenced in the some Hawzahs and schools and religious student's towns and public recreation and religious centers. According some statistics about 5000 of his followers have been active in Iran.

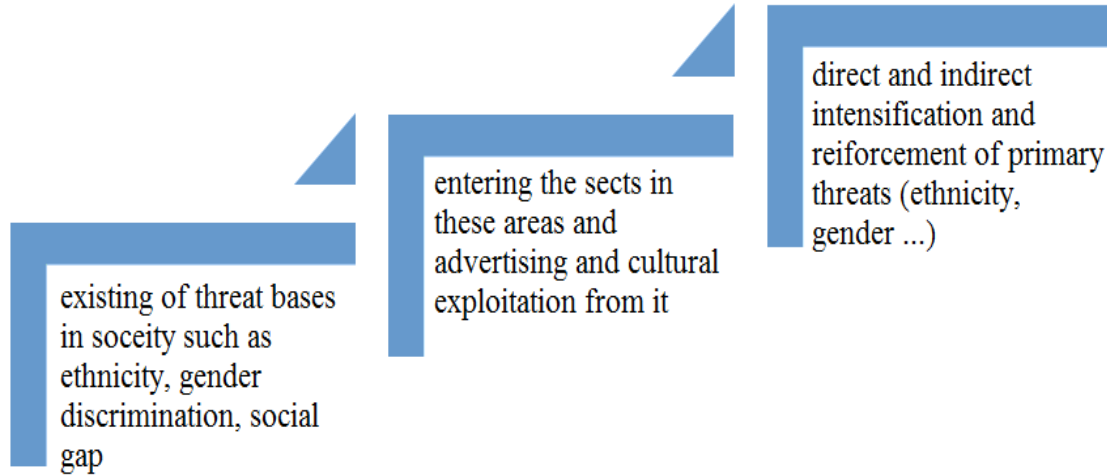
There are also other various currents such as English Shia, Hojatieh Community that their evidence is observed in the research resources (Archive of Mahdaviat Specialized Center, 2018, the section of criticizing deviant sects).

### Analysis of the general mechanism of challenges in the sects

The purpose of challenges in the current discussion is deviations and deviant activities in the sects that have been turned into threats and can be studied in different levels:



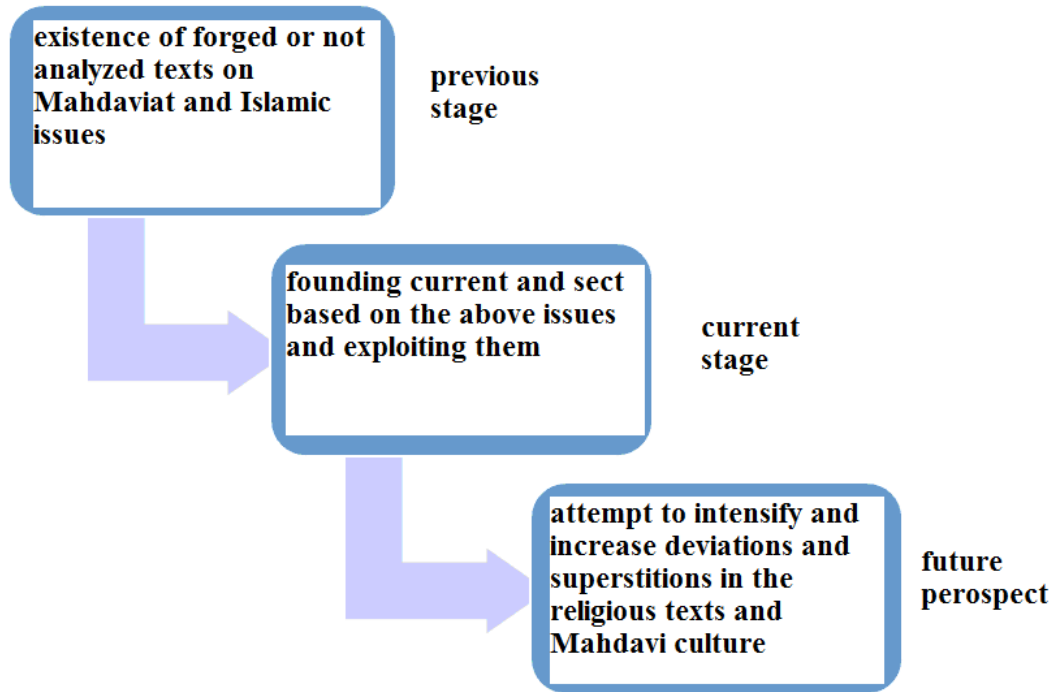
In the current situation also the confronted damages created by the sects can be analyzed. According the diagram can illustrate the process of the general threats and damages of some of these sects.



According this diagram, it has been predicted that the sects themselves intensify threats factors. For example, Bahaism sect can be analyzed according the diagram as such: Bahaism has emerged by the excuse of establishment of justice and the appearance of savior and removing discriminations and recruit members; gradually raise issues in its doctrines whereby prefer some classes and groups to others; this process will go toward a direction that result in increase of conflicts and disputes of classes and groups and in this stage even the name of Bahaism or other sects are an excuse and gate and the society will set off toward more tension and insecurity.

In the ideological dimension and Mahdavi culture also the similar current is predictable in which an inverse movement is seen. According the diagram, the sects are effective in the weakening and decline of this culture.

Another instance is Wahhabi sect's efforts to create division in the Islamic nation that do this by the excuse of Mahdaviat doctrines in Shia. In this regard, they make attempt to highlight the ethnic and racial prejudice and ascribe these prejudices and orientations to Shia doctrines until other Muslims feel danger and threat from them; for example, they cliam that Shia's Mahdi only will kill Arabs and attack them. Through this technique many Arab Muslims may be provoked and proceed to anti-security and divisive activities.



For example, a group such as Hojatieh community initially in the name of fighting with Bahatism utilized some of Mahdavi narations and texts that are not analyzed and relatively weak on which they establish their activities and particlurly have their own method concerning the status of reason and philosophy<sup>7</sup> and rational analysis of religion and accordingly form their special view to expectaton, and today can easily state the prospect of the current that in order to reinforce its position among different classes and sanctimonious individuals and considering the public space of soceity and the existing problems, provide views and opinons that essentially question the Velayat-e Faqih system and ascribe another type of expectation and Mahdavi Velayat to the religious texts and this issue itself result in deviations and intensification of tensions and security threats.

For example, the process of the anti-ecurity activities of Ahmad Esmaeel Bsri's current is presented in the following table:

Stage	Titile	Description	Process of the current activity	Anti-ecurity level
1	appearance of Yamani	Appearance of a claimant in 1999 and claiming a commission from Imam Zaman to modify Hawzeh	Confrontation with religious reference group	intangible
2	Attracting companions focusing on religious students and some people	Up to 2008, focusing on Iraq people and analogizing with Prophet's hidden invitation	Attracting force and public opinion	weak

<sup>7</sup> Ershadi Nia and Mohamad Reza, From Maaref School to Hojatieh Society and Separation School (Boostan Ketab: 1997).

3	Formal announcement of the appearance and uprising	2008, announcing the armed uprising and killing a number of companions and disappearing	Pretending being oppressed	Tangible and public
4	Absence of Yamani	The claim of the start if Ahmad Basri's absence up to six years and after Bada and increase of the absence years	Justification and quasi-scientific interpretation	Temporarily stop of threats
5	Expansion to the countries such as Iran	Expansion and attracting forces from countries like Iran	Formation of a 12000 members army of companions	Start of again threat
6	Military preparation	End of the invitation and start of the physical and military reinforcement particularly in Iran	Direct advertisement and attraction	Informal and apparently scientific threat
7	Start of military measures	Call for military measures in Iran	Organization and communication	Formal threat
8	Appearance and uprising of Yamani's companions from Iran	In the time of formation of the 12000 member army the national uprising of Iran's companions	Obvious conflict with the revolution and Vilayat-e Faqih	obvious threat to government and moving toward turbulence

Sometimes, this mechanism is carried out in the form of soft alterations in the interpretation of texts such as the activities of stream like Mansoor that apparently uses the reasoning that no one except Imam Mahdi has to be obeyed and Jihad is allowed only in accompany with him. And in the deviant sects, Islamic and mahdavi Jihad is deviated from its meaning. Therefore, the common mechanism is distortion of beliefs and then promoting the instances of the misleading sects and newfound mysticisms.<sup>8</sup>

### **creating domestic and international legal challenges against the system**

Among the other damages of the militants and sects is that in spite of being deviant and anti-security, they induce such that enjoy from the rights of religions and cultural and ideological communities and if they have been confronted in fact human and legal rights have been violated and they make effort to provoke the legal activists or famous internal figures to take a position in this regard and direct this as a kind of field conflict of people with the regime and also use it in the international arena as an excuse to condemn the regime in every possible situation.

For example, the current of Kazemini Borujerdi having deviant claims in Mahdaviat and representation and the signs appearance, gradually leads to conflict with the regime and his associated legal groups follow the mentioned objectives.

With the release of Kazemini's arrest, human rights institutions and international news organizations and radio and TV channels announced their protest and a very bad space was created against the regime, such that the related authorities called it as rumor. As when the news of the regime's imminent attack to Borujerdi's house, before arrest in the October, went on air, they called it a rumor.

<sup>8</sup> Hawsah Pegah Journal, Sectarianism and cultural security threats. June, no. 304. 2011.



However, with the severe international pressures, the death sentence was suspended and Mrs. Shirin Ebadi (the winner of Nobel peace prize 2003) and Mr. Seyfzadeg and Neamat Ahmadi, prominent lawyers of Iran, accepted the advocacy of Borujerdi's case by request of himself and his family.<sup>9</sup>

### **challenges of the newfound sects against the ethical and public security**

Many of the teachings of the newfound mysticisms are related to the appearance of cultural and even security problems; the founders of the newfound mysticisms through promoting some customs and beliefs help to creation of some mentalities.

In general, indicators of the new mysticisms that cause different corruptions include: humanism against theism; belief in transfiguration against resurrection; carelessness against belief in shariah; secularism against farseeing; sexual love against spiritual love; material comfort against spiritual calm; avoidance from thinking against thoughtism; superstitionism against realism; pluralism against truthfulness; blindfold worship against truthfulness.<sup>10</sup>

In the other hand, the sects try to eliminate and weaken families and in some cases proceed to eliminate genealogies and recordings related to families and newborns or separating youth from their parents and promoting sectarian marriages that these cases can gradually result in lack of identity and internal and external conflict.

The main issue is that the above teachings threatens the security aspects (ethical security) of the society through damaging to the Islamic and religious bases.<sup>11</sup>

The result of such threats is that gradually some parts of the muslim community itself also encounter with the islamic authorities and regime and will participate in rallies and contentions. As the same events occur to advocate the Halgheh Mysticism or promoting putting away veil by some young individuals. And such rallies and anarchies are welcomed by the revengeful media.

### **Hard threats**

Sects generally in spite of that claim scientific and cultural work and tolerance, in the following turn into threat and violence and this issue even involve the spiritualist sects such as sufism.<sup>12</sup> Violent reactions always is evident from the sects. In the other hand, the type of the sects's doctrines is such that a kind of permanent hatred against the political system is induced and this create a type of convergence and internal unity regarding the common issues.

<sup>9</sup> <http://boroujerdi.org/boroujerdi-Mohakemat.htm>, website of Ayatollah Seyyed Hosein Kazemeini Borujerdi under his office in Europe

<sup>10</sup> Kiyani Mohamad Hossein, "The components of newfound spirituality in Iran", Book of Criticism, year 11 num 50-51 (2009): 150-157.

<sup>11</sup> Reza Aboramani, et al., "Study of the role of newfound mysticisms in the ethical security", Intelligent and criminal research, num 30 (2013): 157-158.

<sup>12</sup> Also Neamatollah Gonabadi's sect has participated in the some of the intrigues against Islamic Regime, and performs these activities under the name of absolute obedience of the Pole during Absence period (Eshaghian, Charati, 2015).

There are various historical samples in the sects about applying violence<sup>13</sup> and hard threats. For example, Qarmatians Da'i made different attacks over years to Islamic regions. They attacked to Basrah and Koofeh in the year AH and to Mecca in 317 AH and killed many pilgrims and robbed Black Stone.<sup>14</sup> The important point is that these actions have been done in the name of the ending of the End Time.<sup>15</sup>

Another instance of such threats in the Islamic territory is the story of appearance of a Mahdaviat claimant in the Moharram, 1400 AH, in Masjid-al-Haram; someone named Jahmian Atabi set off the story through introducing Mohamad ibne Abdoloh Ghahtani as first Mahdi and created chaos for a while in Mecca. Jahmian considered the end of 1399 Haj and the start of 15<sup>th</sup> century AH as appropriate conditions for this claim that it was both the start of a new century and start of a new Lunar year and was complied with the predictions of new appearance in the start of centuries. In fact, they had more excuses than the other claimants given the place, time and name (Mohamad ibne Abdoloh) to comply with the appearance narrations. The result of this work was severe chaos and turbulence in the holy divine shrine in which many people were killed. Moreover, it provided the ground to dozens of books are written about Mahdaviat and the Signs of Appearance and the signs of appearance. Another point is that formation of this current was from the heart of a Salafi group that was in conflict with the government and didn't know it legitimate.

### **Various challenge-making of the deviant sects regarding Mahdaviat issues**

The sects and claimants in various forms through creating deviation and distortion in Islamic and Mahdavi doctrines damage the national security and Islamic regime foundations that in the following some instances are explained:

#### **distortion of defensive capacities of Islamic regime**

It is clear that in the Islamic regime that is based on Islamic and Mahdavi doctrines, there are numerous capacities in defence and providing security but the claimants distort these concepts by restriction or expansion.

One example of this section is the Yaghubi's current. Having a particular analysis of the world system and the relationship between the world and divinity, he believes concerning the defensive power of the Islamic revolution and republic that we have no need to missile and alike but we need spiritual and divine power (Mahdavi power) that in the absence era only certain people enjoy it and these individuals are the prophet Khezr and Yaghubi himself that other people have to use their spiritual power.

#### **The claim of change in the basis of the Islamic regime legitimacy**

Among the important ideological bases of the Islamic regime legitimacy is continuation of Imamate and Velayat that is called Faqih'Velayat during the absence era and the all laws and issued in the Islamic system is under the governance of the Velayat-e Faqih. It is considered as a authority basis of the Islamic regime and even the Islamic

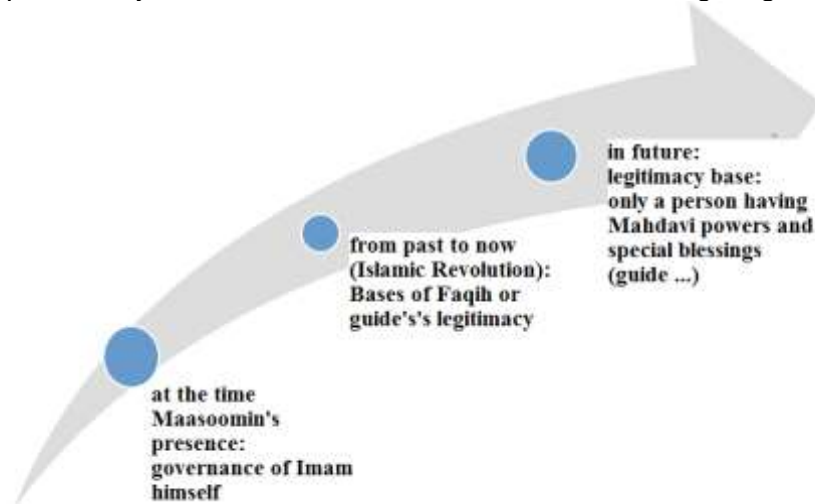
<sup>13</sup> Abdol Hosein Khosropanah and Ahmad Mazinani, "Takfiri phenomenology and its security evaluation", Protection and Security Studies, num 14 (2015): 1-28. Neo-Salafi threats are another type of social insecurity

<sup>14</sup> Wilfred Madelung, Islamic sects (Asatir: 2011).

<sup>15</sup> Wilfred Madelung, Islamic sects...

nation. Some of the claimants have distorted the issue including Yaghubi in the series of Mahdavi discussions questions the basis and that Vilayat-e Faqih has been accepted temporarily by Imam Zaman and has no legitimacy in the future and the divine governor or guide in the absence era has to be reffered.

This type of analysis and view can be defined in the following diagram:



Another type of change and distortion in the bases of Islamic regime is that basically the uprisings before appearance is consdired invalid and the Islamic revolution and government during the absence era is considered invalid that has no legitimacy and gradually it is concluded that even it is necessary to confront with the revolutions and in this regard some resources are referred .

The all flags rising before Ghaem's uprising, so its owner is tyranny who worships other than transcendent God. It is while that Islam has emphasized on the establishment of justice and uprising for truth and ordering and forbidding and also dynamic and active expectations during the absence era and such approach certainly result in weakening the revolutionary and Mahdavi morale and the forces of the revolution. And also they argue that the establishment of a genuine government only is possible in the time of Imam Mahdi (as). Also during the recent years, relaying on the some inefficiencies and corruptions and problems, they have cliamed that their thoery is provable.

### **Instrumental use of mahdaviat and exceeding it**

There are some sects that initially build up their legitimacy basis and the percedure of attraction and promotion on the Mahdaviat doctrines but after formation and establishment and providing organization and facilities diverge and in gereal are turn to the ememies and anti-Islam and Mahdavi system, in this case, such sects waste a part of the forces and facilties that could serve to Mahdaviat and expectation culture and turn it into an antithesis that is follwoed by a particualr security risk. Such that Bahatism sect initially built up its foundation on the arrival of the time of appearance Islam's promised one and employed some people under the name of Babieh but gradually through forming Bahaiat and cliaming Islam's versions and arrival of resurrection put its forces and facilitis in service of zionists.

### **Weakening Shia Mahdaviat through hersey accusation**

Wahhabi sets claim that according the Mahdaviat doctrines Mahdi will bring a new Quran and will train all people based on the teachings of the new Quran that is in contrary to the previous Quran. It is clear that such a claim can results in that a part of Muslims instead of uniting around Quran doubt to the all Quranic teachings and Shia narations and don't consider any place for study and investigation and only think to that confront with the disbelief and deviation as a religious task.

### **Denigrating Mahdavi activities**

Making accusations and denigrating Mahdavi movements also is one of the important threats of sects that after a while in the view of a part of people any religious and Mahdavi movement is accused with hypocrisy, economic and security abuse and result in a continous disappointment.

### **Negation of Mahdavi dominance and globalization**

One of the common issues among the most of the sects is that they promote pluralism<sup>16</sup> to induce their legitimacy and rightfulness and claim that no religion has complete rightfulness and each are in somehow right. Therefore, no one has to look for globalization and complete dominance. In general, the newfound mysticisms promote these opinions includig Sai Baba who explicitly states that all religions only belong to one God and guide toward a single destination and religions originally arent different.

It is while that according Quranic teachings, the global dominance of Islam based on Mahdaviat is a definite doctrine. He who sent His Messenger with guidance and religion of truth to show it on all religions, even if the polytheists disobey him. And narrations imply the realization of the global government.

### **The future challenges of the deviant sects**

In the currents such as Ahmad al-Hasan, they search for 12,000 committed and faithful forces and perform it referring to Taleghan hadith according which it is argued that Imam Zaman's companions emerge from Taleghan and even they believe that, after Imam Mahdi, Ahmad himself will rule. Ahmad al-Hasan states in an allocution that Imam Mahdi ordered in the two last days of Ramathan 1424 AH that to address the earth people and make public revolution against oppressors. The activities of this current demonstrate that they mean by oppressors, for example, Islamic regime that confront with them such that initially they claimed supporting the supreme leader of Iran but gradually stated that the supreme leader and Iran's government invite people to themselves and don't believe in God's governance. Consequently, they get in conflict with the Islamic regime to invite to the god's governance.

It is clear that this current look for an approved government. Therefore, the stand against the Islamic regime as a wrong path and as a result the confrontation is followed seriously and this can be among the future challenges from one of the setcs against the Islamic regime.

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<sup>16</sup> Pluralism

In Babieh sect also it is emphasized clearly that when Babi's governance is established, no one will survive except for Babies.

In Bahatism sect with the slogan of homelessness and public peace, they apparently look for removing hostilities and unity but in fact they oppose with the real peaceful policies and allow union with any oppressor including zionist regime. Hence, along the policy they will get to the point that stand against the Islamic regime and in favour of the imperialism regimes that have followed it partially as one of the human rights slogans.<sup>17</sup>

In the other hand, Shoghi Afandi, the third leader of Bahaiian, put emphasis on the necessity of establishment of a governance as the sixth program<sup>18</sup> and consequently the establishment of a Bahaiie government and confronting with the other governments is in Bahaiies' documents and behavior.

### **Strategies to confront with the challenges utilizing a soft power**

One of the main sources of authority against the damages particularly regarding the deviant sects is soft power that has its unique components in the Islamic regime and revolution.

The Islamic ideology of Iran's Islamic revolution has a transnational feature and is the common language of communication of Muslim countries and is based on the realization of global justice, and can be used and reread as the main source of the soft power of Iran's Islamic Revolution in the Islamic movements of the region. Explaining and promoting Mahdaviat in the society creates the soft power.<sup>19</sup> Against the damages of the deviant sects that negate Jihad and tolerance and Bahai in action and belief, such components of power can facilitate the confrontation with the sects.

### **Reinforcing religious and national identity**

One of the concerns is the relationship of collective identities in Iran and specifically national and religious identity (and Mahdavi) with the sustainable security. It can be argued that the relationship between the various identities existing in Iran's society is the main factor of realization of sustainable security. According some research, the relationship

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<sup>17</sup> for example, advocating and supporting the human rights protesters in Iran by Bahatism: in report 32, October 6, 2007 that has been sent by the leaders of the Iran's Bahatism Organization to Bahatism Beyt-al-Adl (based at Israel, Shirin Ebadi and the Center for Human Rights Advocators have been acknowledged due to holding a press conference on "education and training right" in October 17, 2017. in this report in which Shirin Ebadi and the members of the illegal center for human rights advocators in Iran have been named "dear friends", it has been emphasized that "holding this conference is a sign of goodwill and sincerity of the center's authorities and also the readiness of Iran's space for the activities that the dear friends have made during the several past years. Beyt-al-Adl advises that the Companion Board thanks by a letter addressing to the Center for Human Rights Advocators from their goodwill, sincerity and courage in defending the rights of Bahaiie community". The Commission of the article 10 of the law of parties and populations' activity in Iran, in August 2006, issued a statement that announced the activity of the Center for Human Rights Advocate is illegal and emphasized that: "any activity of this Center is illegal and violators are prosecuted. <https://www.farsnews.com/news/8705120154/>

<sup>18</sup> Badi' Tableau, no. 110, 1953.

<sup>19</sup> Mortazavi Emami, "Seyyed Ali and other sources of soft authority of Islamic Republic of Iran emphasizing on Quran verses", Islamic Revolution Studies, year 4 num 14 (2015).

between Iranian and Islamic identity is a combinational and companionship and lack of trouble. It is necessary that the technical capacities and communication skills are promoted in order to increase intercultural interactions and tendency to a savior provide a high capacity for us in this regard.<sup>20</sup> Meanwhile it is required that through a careful study of the type and function of the sects, the individuals prone to change are interacted so that they turn into the Islamic Iranian identity through the common cultural gateway and yet the mechanism of transformation of identity is avoided that the sects' leaders and thinkers are following and the necessary measures have to be considered against it, including promoting homelessness in Bahatism or advertising a kind of Arabism in Yamani climant.

### **Providing strategy and a codified program**

It is necessary that the confrontation with the sect isn't made in personalized way or factionally but the organizational coordination has to be considered carefully and the fifth development plan particularly in the section of political, defensive and security issues are considered that emphasizes on the coordination and coherence of the police and judicial and security centers in confrontation with the soft threats and social deviations and highlights the strength of religious and national identity against these threats.<sup>21</sup>

### **Comprehensive security**

In view of that in the social security considering the value of cultural and educational issues and communication, to provide such a security the attempt have to be made mainly in this area, however, protection of public security precede the issue and in the space that the public security is at risk even from the sects, it will not solve a problem to address merely to social security. Promoting the proper Mahdavi culture is effective in creating sympathy and general union.

Attention to foreign threat: Islam and the genuine Mahdaviat has caused the loss of the imperialist centers and for the reason they insist on the confrontation and eliminating Islam and genuine Mahdaviat. Imam Khomeini said in this regard: they have slapped from Islam and their hostility isn't with a certain person.

Hence, the political elites and decision makers of the society always have to be able, based on a kind of national consensus, to consider some measures to confront with these threats. Also the national authority is achieved along the social security. The more strength the national consensus and authority, the more strength of national security is provided.<sup>22</sup> This issue particularly is important concerning the security risks from sects in the global level. For example, it is possible that Hahaism in outside the country intend to create a pressure leverage to confront with the Islamic regime and our national security, but if the national consensus and unity and a single approach is reinforced within the regime, the impact of the confrontation will reduce both inside and outside the country.

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<sup>20</sup> Ebrahim Hajjani, "Iranian-Islamic identity and sustainable security of Islamic Republic", *Security Horizons*, num 14 (2012): 129-150.

<sup>21</sup> The deputy of planning and strategic oversight of president, fifth five-year development package. Islamic Republic of Iran. 2010.

<sup>22</sup> Zahra Sadeghi, "Yazdani, Enayatolah, Social security and its effect on the national security of Iran (in the form of cultural-social threats)", *Cultural engineering*, num 39-40 (2010): 48-64.

### **Survey and determining the level of the sects**

One of the important issues in confrontation with the above threats is that different levels are identified. One level is that the ideological groups sometimes are recognized in the Constitution, such as religious minorities and sometimes are not recognized but they are considered illegal and false and misleading such as Wahhabism and Bahá'ism; in this case confrontation with these currents have to be based on the accurate understanding of the associated legal issue.

### **Providing an acceptable level of national and religious vitality**

The deviant sects utilize the slogan of pleasure seeking and achieving happiness and vitality and claim that in the Islamic Mahdavi belief the happiness is opposed. Therefore, one of the important issues in providing stability and security is creation and reinforcement of the emotional and happiness dimensions of Mahdaviat and Messianism in the society.

### **Conclusion**

The deviant sects and currents follow a continuous path toward the future and are planning accurately against Islam and Mahdaviat.

Violence and turbulence and civil disobedience are among the main components of the deviant sects.

The most important future threats of the sects are: organization and formation of loyal and devoted members and providing the ground for uprisings such as Yamani to confront the Islamic regime; creating a gap and division among Iranian ethnicities by the excuse of protection of religious beliefs, creating turbulence in the economic and legal areas under the name of protection of Mahdaviat doctrines, creating increasing security costs for Mahdavi activities and notoriety for it in the internal and international area.

Identification of vulnerable points in the Mahdavi beliefs and culture is necessary to confront with the sects.

Accurate studies, planning and using all capacities is required to deal with and confront with the sects and providing immunity against the future challenges raised by them.

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