



According to Babi and Bahai sources, Sayyid Kazim referred frequently in his lectures to the near advent of the day when the hidden Shia imam, or mahdi (forerunner of the apocalypse), would appear. He declined to appoint a successor to himself but instructed his followers that, after his death, they were to go out and search. Thus it was that following the death of Sayyid Kazim after midnight on the last night of 1843, a group of his students set out on a quest that led them eventually to accept the claims of the Bab, thus boosting the Babi movement. Those followers of Sayyid Kazim who did not become Babis divided into a number of sects, two of which remain to the present day. One of these follows the Ibrahimi Kirmani family centered in Kirman and Basra; the other follows the Uskui family centered in Kuwait.

Moojan Momen

Further Reading

Rafati, Vahid. "The Development of Shaykhí Thought in Shí'í Islam." Ph.D. dissertation, University of California, Los Angeles, 1979.

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— Sayyid Kazim Rashti (Used by permission of the curator)