

31. The title “Al Qayem”

Although the writer’s uproar, this time he quotes page 282 from the book “Ghaybat” (absence) of Tusi that, “Qayem means he will upraise after meeting his death.” About this sufficient explanation Tusi has provided; “but to deal this subject we first should necessarily speak of the Imamate.” As the ramification is getting wider we shall speak about the Imamate only briefly because its short summary suffices to take in the details.

Imamate in Shiaism is based on the Holy Quran. There are numerous traditions of the Prophet that support the establishment.

1. Imamate is a Divine obligation. Persons competent enough become the choice of God. They are vested by God with this mission. God’s choice of the person to this office is pronounced to the people by the Prophet at God’s desire.
2. The prime and the supreme condition for an Imam that qualifies him to be the Imam is his infallibility, that is, immunity from sin or wrong doing, and his superiority in knowledge with the others so that all could obey his instructions and follow his guidance. Khalil Bin Ahmad narrates a description of Imam by Ali Bin Abi Talib: “All need him while he needs no one. This is an indication that he is the Imam of all.”
3. The earth cannot be without an Imam or the Authority of God. Everyone should know and recognize the Imam of his time. If he dies without knowing his Imam, he has died as though in ignorance.
4. Imams are twelve as per the sayings of the Prophet.
5. All the Imams are from the Prophet’s House. They do not exceed twelve including Ali. According to the Prophet’s words, repeatedly said, they are at parity with the Quran and as heavy (important) as the Quran itself. They never part with the Quran. They remain always associated with it.
6. All Imams individually possess the worldly and the spiritual leadership. The only thing that they do not share nor possess is the prophet hood, which was terminated at the Prophet himself. Nahjul Balaghah describes them as God’s Authority over His creatures. They are the boat of safety. They are the refuges for the nation. They are the guards to protect the people from divisions and deviations. He who does not

recognize them and they do not recognize him shall not enter heaven. He who denies them and they who denies him shall enter hell.”

7. The Imams were introduced beforehand by the Prophet (S) who disclosed their names and specifications individually. Each Imam has introduced the following one his successor indicating his name and his person. These are the fundamentals of principle belief. There is no likelihood, no possibility for any mistake or confusion in the order and the person of the Imam, because of the precautions already taken by the Prophet (S) in his time in disclosing their names individually.

Also each Imam pointed out to the people his successor (the next Imam). One should take these matters into consideration if he were to know something of the Imamate. For a believer who acknowledges God and the Next world the ground is reason on which the pillars of belief rest. These fundamentals are irrefragable and incontrovertible because they are supported by the Quran and the constant circuit of the Prophet's traditions.

This subject that the Imamate is a Divine obligation has been established by the Quran and the tradition that took the wing of constancy. Dr. Allama Hilli in his book “Two Thousands” (Alfain) has brought forward two thousand arguments and evidence to prove this subject only. Basically this subject springs from Tawheed (oneness of God) and it is the oneness of God that gives origin to this subject. Imamate is so basic and so fundamental that it is deep-rooted in Tawheed. Tawheed is the essence of Islam.

And, it is this Tawheed that establishes Imamate thereby making it obligatory upon all Muslims. The importance of Imamate is reflected from this where we suffer: “To Him is the Command and to Him is the order and He is the Sultan and He is the Ruler and He is the Guardian and He is the cognizant of the interests of the creatures. There is no order nor is there a dismissal to any one without Him.”

The matter of immunity from sin gives strength to this subject besides the superiority of knowledge. The Quran here says:

“He who guides to the truth more deserves to be followed; he who does not guide should be guided.” (10:35)

The Imam should necessarily be infallible. Reason requires so. Dr. Allama Hilli has established this fact through two thousand arguments. One many refer to the book Alfain.

There should be God's Authority over the earth.

“To each nation there is a leader.”(13:7)

“And we have reached the word to them.”

“A day (in which) we call every people with their Imam.” (17:71)

These Quranic verses with due consideration to their interpretation and the sayings of the Prophet thereon prove that the earth cannot be empty of an Imam. The books, those of Sunnis, Shias, Zaidis, and those of Imamiahs all say collectively the same. There is uniformity of opinion at this point. Tazkarat Al Hoffaz of the Sunnis has acknowledged the necessity of the presence of an Imam on earth. Whether the Imam is hidden or apparent, concealed or absent or open he is there as should be.

In the book Sawayeq and other books of Sunni scholars a long statement of Imam Zainul Abideen is narrated. The Imam in his long statement says that the earth cannot remain without an Imam from the House of the Prophet (S). If there happens to be any word coming to this fundamental it is worthless and groundless.

Imam Zainul Abideen says in his supplication in his Sahifa Sajjadiah: “O, God, you have supported your religion in all times by the Imam whom you made a banner to your servants and a tower in your dominion after making his rope to reach yours and you made him a medium to your paradise. And obedience to him you made obligatory. And you warned about disobedience to him. To carry on his orders, you ordered; and to stop at what he stops the action, you commanded. No advancer advances from him nor does a delayer lag behind him. He is the Fortress of seekers and the cave of believers and the path of adheres and the worth of the worlds.”

In this supplication the Imam is well sketched. The states and the station of the Imams is made clear. Shiaism can be observed in this supplication.

After all these discussions it is a wonderful thing to say “The uprising of Qayem after death was acknowledged earlier but later on this thought was rejected by scholars.”

Any thought in a Shia atmosphere if expressed by the Prophet (S) and Ali Bin Abi Talib and all other Imams are a fixed truth. Any other thought contrary to it is of no credit and is void of truth. In an analysis some seek to find out a trifle and enlarge it magnifying it in order to avoid the truth or to reject the fact. Some non-Muslim Islamic scholars have done this to serve their venom.

It is not our point to overlook the loophole. What we say is, do not overlook the important ones. One should examine and compare both and see which one is acceptable.

The Imam first dies and then upraises. This is contrary to the fundamental. The earth in that case would remain without an Imam, which is not possible. The age of the Imam is lengthy as his occultation too. If we accept his death first and then his becoming a redeemer, we have to reject what the Prophet (S) and Ali (as) and the other Imams have told us.

A narrator by the name of Musa Bin Sadan Hannat (whom is not regarded as a man of reputation) quotes another man by the name of Abdulla Bin Qassim. Abdulla Bin Qassim was called ‘the heir’. Such a man cannot be trusted. This liar hero quotes his source as Abu Saeed Khurasani. Abu Saeed Khurasani’s whereabouts are not known. Besides this, there is not other source to have had told the

same thing or a similar one to it.

If we look at the word Qayem we understand it to mean that an uprising is ahead, and this Imam is to be the doer or possessor of that 'Qiyam'. An uprising which is to be against the political conditions and religious perversion and social depravations of that time. He will uproot every root of tyranny and fill the world with justice. Generally the word 'Qiyam' (upraisal) is contemporary with sunrise. All Imams were Qayem that is 'responsible'. But each of them was in accordance with the conditions of his time.

The situation he was in was one concerned to him. But in a broader view and a broader sense this title Qayem is particular to Mahdi because the Qiyam is going to be a wider, universal one not confined to a specified time and place. His Qiyam (upraisal) will embrace the conditions of individual, social, political, and economical ones. The application of this title brings to mind that of only the twelfth Imam and no other one.

Saddooq has narrated a tradition. His source is Kamaluddin, Kamaluddin narrates that he (Kamaluddin) heard the 9th Imam, Mohammed Al-Taqi (as) say: "The Imam after me is my son. His word is my word. His order is my order. To obey him is to obey me. The Imamate will run to his son, Hasan Askari. What he says is to be obeyed. His word is his father's word. His order is the order of his father." Then he became quiet. Kamaluddin asked; "Oh, son of the Prophet of God! Who is the Imam after Hasan?" The Imam wept. Then he said; "Imam Hasan Askari's son, Al-Qayem Al-Montadhar." Then Kamaluddin asked; "Oh, son of the Prophet of God, why is he called Al-Qayem?" The Imam answered; "Because he will bring an uprising." Kamaluddin asked; "Why is he called the awaited one?" The Imam replied: "Because there will be an absence that will be very long. Faithful ones will await his appearance. Those who have doubt will reject him. Those who believe in him will be redeemed."

In another source "Ma'ani Al Akhbar", the same is also mentioned. Some have indicated other reasons too for his title 'Qayem'. One is that he will appear and raze a war against tyranny with his sword. Now, for his other title, Mahdi, there are several interpretations. Al-Mahdi is as independent a title as is Al-Qayem. One whom God has guided is called Mahdi.

According to predictions, the reforms and the deeds that Mahdi will perform will suit the title Al-Qayem. It is also known that these titles, "Al-Qayem" and "Al-Mahdi" were heard from the Prophet's mouth. There is no sense in arguing that one title is superior to the other. Both belong to one and both were given and pronounced by one.

Source URL:

<https://www.al-islam.org/explanation-belief-mahdism-shia-imamia-lutfullah-safi-golpaygani/31-title-al-qayem#comment-0>