



THE ORIGINALITY OF QA'IMIYAH



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Qa'imiyah¹ is a belief concerning the rising of a powerful and beloved divine reformer who puts an end to inequalities, tyrannies and irregulars of the human community via his grand and triumphal revival. He will bring the whole world under the flag of worldwide justice governance and grants prosperity, comfort and tranquility to everybody.

Since one of the most important missions of the prophets throughout the history was to eradicate oppression and do justice, it was followed by the process of Guardianship (Wilayah² and Imamah³ of Imams after the holy Prophet of Islam. Thus Imam Mahdi as well as other Imams is the heir of prophecy which, along with the guardianship, will end with.

In other words, since Islam is a complete and perfect religion and has claims to have all the necessary orders to provide prosperity for human, according to its own principles, the Islamic community has to be led by the respective rightful leader and Imam of the era after the prophet which is called Imamah and Guardianship (Wilayah). Therefore it can be said that Imamah is a certain principle in Islam which was put by God to ensure the accomplishment of the orders of religion and their survivability.

The natural belief for a divine riser among humans

Hope for the future and establishment of eternal peace and justice is innate and natural and is an integral part of every human being; it is neither time or place dependent nor pertained to specific people or nation. Therefore every human being according to his nature wishes that a day will come in which mankind will be saved from tyrannies and oppression; anarchies and disorders will all end and humans will be saved from present miserable conditions in the lights of emerging a heavenly divine leader with the Lord grace and approval, and accomplish the desired perfection and noble life. Hence in every religion, a reformer who will come in apocalypse, put an end to anti-human crimes and betrayals and will establish the foundation of the unique worldwide governance on the basis of true justice and freedom is mentioned and is awaited. Every divine prophet and messenger has promised the faithful people his advent.

¹ قائمية

² ولاية

³ إمامة

Qa'imiyah in the Quran

With full optimism the divine teachings of prophets have given glad tidings to humankind about his good destiny. The holy Quran as the illustrative representative of this group has given glad tidings the safe and secure like this:

إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

(Al-A'raf: 128)

“Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous”.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

(Al-Anbiya: 105)

“And We have already written in the book [of Psalms] after the [previous] mention that the land [of Paradise] is inherited by My righteous servants”.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

(An-Nur: 55)

“Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me”.

Qa'imiyah in Islamic Hadiths

Believing in the emergence of a courageous reformer from the Prophet's family who brings peace and security for all, and hoist the flag of global justice is acceptable among general Muslims. Except for a few number of opponents, everybody awaits the rising of a magnanimous just called Mahdi. However, the incredulous opponents say that this belief is what Shi'a made and they argue that why Shi'as talk about Mahdi more often than Sunnites. Why are they more devoted to his holiness? This is because Shi'as precession in the field of

hadith and their access to the teachings of the revered Prophet and his pure (taher) family. Due to the glad tidings of this honorable family, Shi'as know more clearly about the sublime character of the revenger aka Qa'im⁴ (Riser).

Religious scholars of Sunnites have brought a hadith in more than a hundred of their books which is about the awaited Mahdi and his majestic rising⁵.

Among these scholars are Hafiz Abu Davoud Sajestani the writer of Al-Mahdi, Hafiz Abu Naeem Esfahani the writer of Al-Arbaeen and Managheb Al-Mahdi and Sefat Al-Mahdi, Hafiz Jalaluddin Abdul Rahman al-Suyuti the writer of Orfol-varada fi Akhbar-el-Mahdi, Hafiz Muhammad Yousof Ganji Shafei the writer of Al-Bayan fi Akhbar Saheb-al-zaman, Hafiz Shahabuddin ibn Hajar Heithami the writer of Al-Ghol al-Mokhtasar fi Alamat-al-Mahdi al-Montazar, etc.

With all these obvious evidence, Sunnites do accept Qa'imiyah as an Islamic principle and the unawares and partials shall not separate it from the holy religion of Islam and the revered Prophet.

It is more interesting to know that more than thirty Sunnites scholars have written independent books on Mahdism and the characteristics of the promised Riser (Qa'im) and proved the originality of this belief and rightness of its Hadiths.

This was a selection of what the great Sunnite scholars have written in their books which is a very small part comparing to their whole writings.

A. The Prophet have being said that

مَنْ أَنْكَرَ خُرُوجَ الْمَهْدِيِّ فَقَدْ كَفَرَ

“Whoever repudiates Mahdi’s rising, will be surely unbeliever”

B. It is quoted from the Prophet in different forms whose content is

⁴ قائم

⁵ Names of these books and some of their hadiths can be found in Abaghat al Anvar (عِبَقَاتِ الْانْوَارِ) and the second volume of Kefayat al-Mowaheddin (كِفَايَةِ الْمُوَحِّدِينَ) and the seventh volume of Isbat Al-hoda wa Al-mahdi (اِبْتِاطِ الْهُدَى وَ الْمَهْدَى) from the late Sadr and Montakheb al-Asar (مَنْتَخِبِ الْأَعْصَارِ) as well as other resources.

لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ وَاحِدٌ لَطَوَّلَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ الْيَوْمَ حَتَّى يَبْعَثَ اللَّهُ رَجُلًا مِنْ وُلْدِي اسْمُهُ اسْمِي وَ كُنْيَتُهُ
 كُنْيَتِي يَمْلَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مُلِئَتْ ظُلْمًا وَ جَوْرًا

“If there remains one day from the world, God will prolong that day until he summons a man of my family, his name is as mine and his cognomen (as mine), he will fill the earth with justice and fairness as it was filled with injustice and tyranny. (Sunan Hafiz Termazi and Sunan Hafiz Abu Davoud and Sunan Hafiz ibn Majah and Al-Mostadrak Hakim Neyshaburi)”

The belief of Qa'imiyah is an essential and original belief among Muslims of all sects and that the person who is awaited to rise has not risen yet, but as has God promised the believers (meaning it will eventually happen for sure) he shall rise one day soon.

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