

Book to Go!

The Message of History

Hamid Kasiri



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Hamid Kasiri



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## ***Book to Go!***

**“Book to Go!”** as a new book series deals with some relevant issues from the perspective of the Shia Islam. Everything presented here is **“Shiite Discourses”** and was published in my previous works, but some readers were interested to have them in a new compact form so that they can take them with on travel, on the subway and ...!

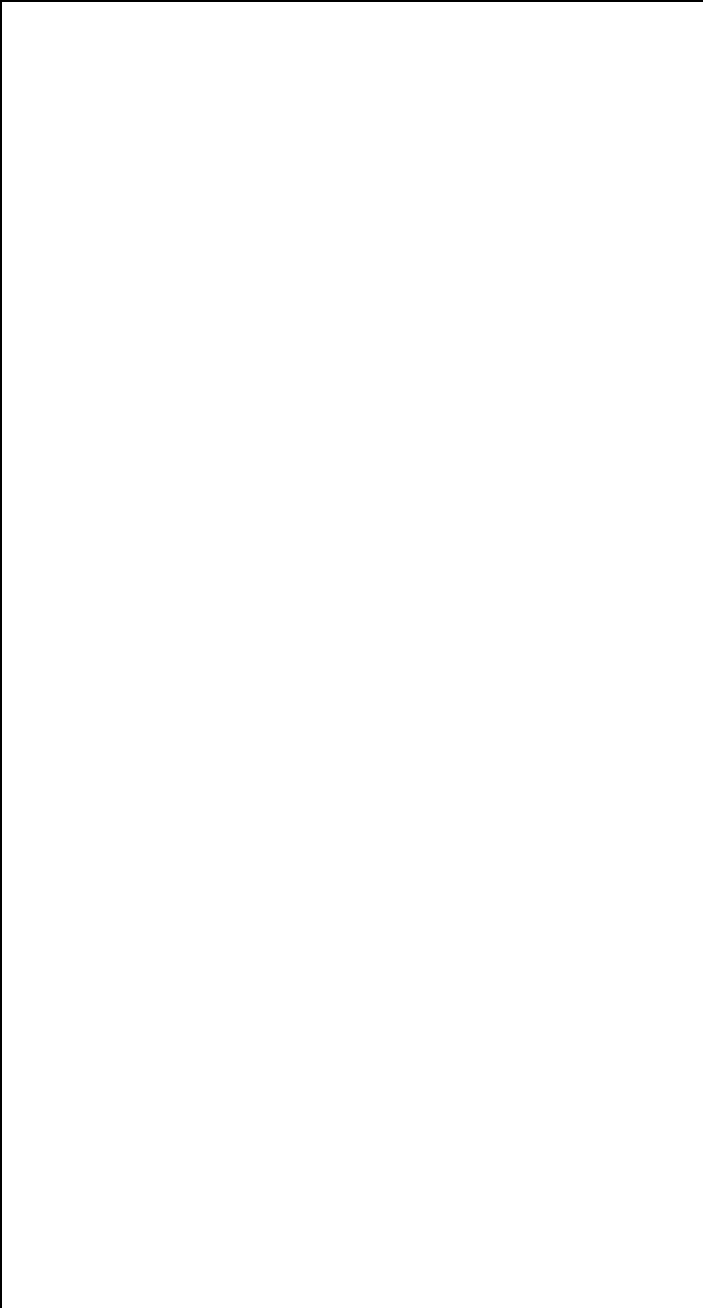
These multi-volume study booklets are a kind of **“Book to Go!”** and try to remind us in a different way of actions and lead us to harmony between faith and praxis and in life with others: *“Behave toward people the way, you want them to behave toward you.”* And this is my way, so follow it and do not follow the other paths.

This book series is published in the hope of contributing to a better understanding of **“Shiite Discourses”** in the 21st century. **“Book to Go!”** aims to motivate people to think. It thus doesn't mean, “cash and carry” or “cash and go”, but rather **“cash and read”!** This is because reading leads to the revival of the soul and refresh the mind!

Hamid Kasiri

(Amin-ul-Islam Mazandarani)

Vienna, at 03.03.2023!



# **The Eternal Message!**

The Quran is the eternal message for the whole human family until the Last Day. It is up to us to grasp the truth, and by using our intellect and willpower to grasp its message, and by realizing its message in real life, to reach the shore of salvation. When we look at history, we will see that history has hermeneutical, theological, moral and social messages that are briefly mentioned here.

Considering that history is the laboratory of various issues of human life, and what man draws in his mind with rational arguments, he can understand the role of history in illustrating the realities of life in the pages of history. With one's eyes in the pages of history, man sees the deadly defeat that engulfs one nation and a generation by division, as well as the brilliant victory of the other people, which is achieved in the shadow of unity and solidarity.

History, with its transparent language, recounts the definite and undeniable results

of good and bad deed of mankind. It is necessary to explain that the Hl. Quran is taken into our further consideration because it has raised the stories of the history, it can be considered as a history book, that has many messages.

This study in its narrow framework can't deliberate all of them. So, it refers to some important messages of the history, such as:

- **The theological message:** Plausible Faith.
- **Moral message:** Al-Ibrah.
- **Interreligious message:** Dialogue.
- **Nonviolent message:** Peaceful Coexistence.
- **Social message:** *"Just Peace"*.
- **Salvific message:** Remembrance of the Covenant.
- **Mystical Message:** The Urge to Perfection.
- **Eschatological Message:** Salvation and Redemption.
- **Futurological Message:** *Expectation of the Longed-For Imam (a)!*

In its historical development, Shia Islam was convinced that God's ultimate message was salvation of mankind, which was

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<sup>1</sup> May the Almighty God speed up his reappearance!



revealed in revelation and ultimately in the Holy Quran. This salvation, as the vocation of the Prophets, should now be respected in culture and politics and in the entirety of our thinking! Moreover, it should be considered, that at present we live under supervision of the longed-for Imam. He lives in “*great secrecy*” and the great scholars are his general representatives.

He is “The Mahdi<sup>2</sup> from prophet’s house and a descendant of Fatima.”<sup>3</sup> He is the twelfth Imam who will come to save mankind, and in his time, righteousness will spread throughout the world.

About his reappearance prophet Muhammad said: “I swear by Him Who sent me as a joyful truth, if there is only one day left of this world, then God prolongs this day so that my son Mahdi may come. Then the Spirit of God, Jesus, Son of Mary, will come and pray behind him. And the world is illumined by the light of his Lord, and his reign embraces west and east.”<sup>4</sup>

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<sup>2</sup> The twelfth Imam who will come to save humanity and spread justice throughout the world.

<sup>3</sup> Sajistani, Abu Dawud: *Sunan*. Dar-ul-Fekr, Beirut/Lebanon, 1990, Vol. 4, p. 107. Majlisi, M. B. (Allama): *Bihar-ul-Anwar*. Moassasah al-Wafa, Beirut/Lebanon, 1982, Vol. 36, p. 368.

<sup>4</sup> Sajistani, Abu Dawud: *Sunan*. Dar-ul-Fekr, Beirut/Lebanon, 1990, Vol. 4, p. 106, Nu. 4282 u.

But we cannot determine the exact time of his reappearance, because according to Islamic tradition only God possesses this knowledge. In this sense, the same Imam Mahdi proclaimed:

“Verily the reappearance of redemption is incumbent upon Allah, exalted is the mention of His.”<sup>5</sup>

The living Imam (a) wrote to our great scholar, Al-Sheikh al-Mufid:

*“Verily our knowledge includes (all) news about you, and we do not miss any information about you.”*<sup>6</sup>

**Who is Mahdi**, Prophet Muhammad (s) says in the following way: “The Mahdi<sup>7</sup> is of my house and a descendant of Fatima.”<sup>8</sup> He

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4283. Tirmidhi, Muhammad ibn Isa: *Sahih* (Al-Dschame-us-Saghir). Dar-ul-Kutub al-Elmiyyah, Beirut/Lebanon, 1998, Bd. 4, (Kitab-ul-Fitan) p. 438, Nu. 2231.

5 Sadooq, Schaich Abu Jafar Muhammad ibn Ali (ibn Babwaih al-Qumi): *Kamal-ud-Din wa tamam-un Nemah*. Moassasaht an-Nashr al-Islami, Qum/Iran, 1985, Vol. 2, p. 484.

6 Majlisi, M. B. (Allama): *Bihar-ul-Anwar*. Moassasah al-Wafa, Beirut/Lebanon, 21982, Vol. 53, p. 174.

7 The twelfth Imam who will come to save humanity and spread justice throughout the world.

8 Sajistani, Abu Dawud: *Sunan*. Dar-ul-Fekr, Beirut/Lebanon, 1990, Vol. 4, p. 107. Majlisi, M. B. (Allama): *Bihar-ul-Anwar*. Moassasah al-Wafa, Beirut/Lebanon, 21982, Vol. 36, p. 368.

is the twelfth Imam who will come to save mankind, and in his time, righteousness will spread throughout the world. He was born in the 3rd century after the Hijra as the son of Imam Hassan al-Askari (s) and lived among the people for several years, then he lived in the “*small hiddenness*”, but through four specific proxies the faithful could get in touch with him. At present he lives in “*great secrecy*” and the great scholars are his general representatives.

There are hadiths from the Prophet (s) and from infallible Imams who emphasize this expectation, such as: “I swear by Him Who sent me as a joyful truth, if there is only one day left of this world, then God prolongs this day so that my son Mahdi may come. Then the Spirit of God, Jesus, Son of Mary, will come and pray behind him. And the world is illumined by the light of his Lord, and his reign embraces west and east.”<sup>9</sup> Such hadiths of the Prophet, which are all the same in their statement, express this expectation and hope that there will be a day

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<sup>9</sup> Sajistani, Abu Dawud: *Sunan*. Dar-ul-Fekr, Beirut/Lebanon, 1990, Vol. 4, p. 106, Nu. 4282 u. 4283. Tirmidhi, Muhammad ibn Isa: *Sahih* (Al-Dschame-us-Saghir). Dar-ul-Kutub al-Elmiyyah, Beirut/Lebanon, 1998, Bd. 4, (Kitab-ul-Fitan) p. 438, Nu. 2231.

when the Mahdi will appear. When that day will be, however, is uncertain. In many hadiths of the Prophet and the Imams, the *signs* of the reappearance of the Mahdi were mentioned, such as the distortion of Islam, the spread of injustice and cruelty among people, that evil is offered instead of good, etc.

But we cannot determine the exact time of his reappearance, because according to Islamic tradition only God possesses this knowledge. In this sense, the same Imam Mahdi proclaimed: “Verily the reappearance of redemption is incumbent upon Allah, exalted is the mention of His.”<sup>10</sup> He wrote to a great scholar, Al-Sheikh al-Mufid:

*“Verily our knowledge includes (all) news about you, and we do not miss any information about you.”<sup>11</sup>*

The same letter continues: “We do not neglect to protect you and do not forget to think of you. If this were not the case, grief

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<sup>10</sup> Sadooq, Schaich Abu Jafar Muhammad ibn Ali (ibn Babwaih al-Qumi): *Kamal-ud-Din wa tamam-un Nemah*. Moassasahto an-Nashr al-Is-lami, Qum/Iran, 1985, Vol. 2, p. 484.

<sup>11</sup> Majlisi, M. B. (Allama): *Bihar-ul-Anwar*. Mo-assasah al-Wafa, Beirut/Lebanon, 21982, Vol. 53, p. 174.

would come over you and the enemies would uproot you. So be God-fearing...”<sup>12</sup> Although his knowledge includes the events and history of the Shiites and no news remained hidden from him, since he knew everything, he nevertheless advised the Shiites to turn to the scholar for new problems and events. In this sense, he wrote: *“And concerning the events that occur, turn to the (trustworthy) narrator of our hadiths, for they are my proof with you, and I am the proof of Allah with them.”*<sup>13</sup>

قَالَ الْإِمَامُ الْمَهْدِيُّ: "وَأَمَّا الْحَوَادِثُ الْوَاقِعَةُ  
فَارْجِعُوا فِيهَا إِلَى رِوَاةِ أَحَادِيثِنَا.  
فَإِنَّهُمْ حُجَّتِي عَلَيْكُمْ وَأَنَا حُجَّةُ اللَّهِ عَلَيْهِمْ".

Imam al-Hassan al-Askari (s) mentioned who these scholars are and what qualities they should have:

*“Those among the scholars (in Islam)  
who protect his soul (from evil),  
protect his religion, act against  
his desires and obey his Master  
(Allah) should imitate the general public*

<sup>12</sup> Ibid. S. 175.

<sup>13</sup> Sadooq, Schaich Abu Jafar Muhammad ibn Ali (ibn Babwaih al-Qumi): *Kamal-ud-Din wa tamam-un Nemah*. Moassasahto an-Nashr al-Islami, Qum/Iran, 1985, Vol. 2, p. 484.

*(of men).*<sup>14</sup>

Thus, Shia Islam will continue to exist until it reaches another climax with the reappearance of Imam Mahdi (a).

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<sup>14</sup> Al-Ḥurr al-ʿĀmilī, Muḥammad ibn-al-Ḥassan: Wasā'il asch-Schī'a. Moassasah Aal-el-Bait, Qum/Iran, 1982, Vol. 18, p. 95.

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Shia Islam was convinced that God’s ultimate message was salvation of mankind, which was ultimately revealed in the Holy Quran. This salvation, as the vocation of the Prophets, should now be respected in culture and politics and in the entirety of our thinking! This study refers to some important messages of the history, such as:

- **Theological message:** *Plausible Faith.*
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- **Interreligious message:** *Dialogue.*
- **Nonviolent message:** *Peaceful Coexistence.*
- **Social message:** *“Just Peace”.*
- **Salvific message:** *The Covenant.*
- **Mystical Message:** *The Urge to Perfection.*
- **Eschatological Message:** *Salvation.*
- **Futurological Message:** *Expectation of the Longed-For Imam (a)!*

### ***Prof. Dr. Hamid Kasiri***

Author of several book series on nonviolent, Dialogue, *“Just peace”* and Shia Studies. His monographs on Shia Islam at universities are now considered as classics. He is the founder and owner of **“ILogos International Publications”**, Vienna/Austria.

