

Hamid Kasiri

Beginning of the End!

Book to Go!



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ILogos's 5th Anniversary!

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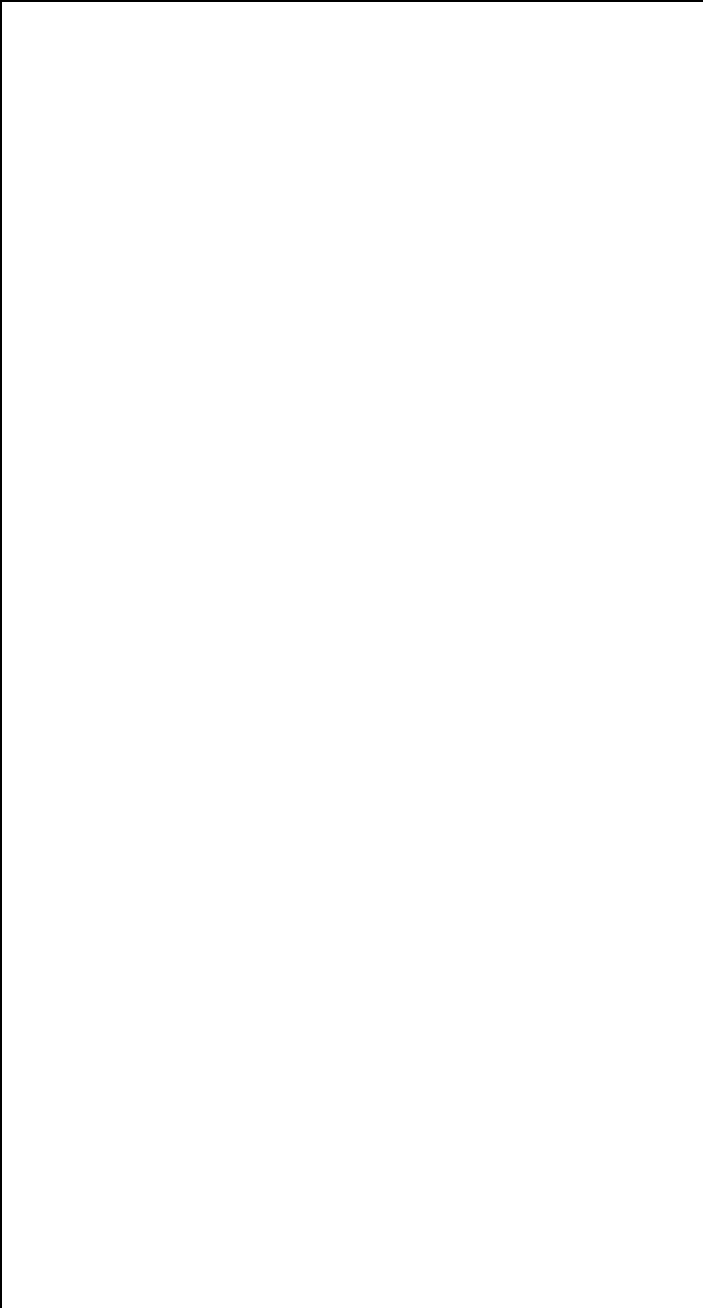
Books to Go!

“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 was 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 03.03.2021!



Shia Islam: A Rethinking

It is surprising for many in 21st Century, when they hear that Shia Islam is the Religion deeply rooted in revelation, history and Human Nature. Over the years, I've faced the question over and over again: ***What is the reason for this?***

To answer this question, it is necessary to explain the main characteristics of the Shia, so that any fair reader would acknowledge that if it had been in any other religion, it would inevitably become the most dominant religion of the 21st century.

Shia Islam has made a ***new beginning*** in recent decades and is to be understood as a new way of thinking and life. The belief on “final revelation”, “last prophet”, “infallible Imams”, the last of them is Imam Mahdi (a), who will return, to ***reinterpret the faith***, made the Shia Islam as a ***cosmopolitan community***. These characteristics have a

deep impression on every academic religious reader and have found their admirers, especially among non-Muslims. *This is just the beginning and not the end. Because the presence of living pure Imam (Imam Mahdi) causes Shia Islam and Shiites to grow more and opens the horizon of the expectants for the peaceful future to establish the “Just state”.*

So, his followers should be *peacemakers* and seek “**just defense**”! We see “**the end of history**” not as the end of mankind, but as the end of tyranny and the begin of the **World State of Imam Mahdi (a)**. We also believe that **just people** will inherit the earth and the deprived and the oppressed will be the leaders on earth. So, Imam Jafar as-Sadiq said:

*Every group of people has a government
that they look forward to!*

*Our Ahl-ul-Bait government will be
emerged **at the end of the world!**¹*

لِكُلِّ أُنَاسٍ دَوْلَةٌ يَرْفُؤُونَهَا
وَ دَوْلَتُنَا فِي آخِرِ الدَّهْرِ تَظْهَرُ!

This is the time of **Imam Mahdi**, as the steadfast (Al-Qaim). He is the one who will fill the earth with justice as it was filled with tyranny before! He will establish the noble

government/State, at ***“The Beginning of the End!”***

The following presentation focuses on the ***main characteristics*** that form the very core of the thinking of the Twelver Shia and through which only access to an understanding of its essential worldview is possible. Although not all characteristics and themes of Shia Islam can be named and described with the necessary distinction, its basic characteristics should be presented here.

At the same time, this presentation is associated with the claim to seek this peculiarity in general, because this is a religious community that plays a central role in the heart of the world religion Islam.

It is also the ***vocation*** of this study to awaken people by presenting the main characteristics of Shiite thought and faith and to remind them of their God-seeking nature.

I hope that God, the Blessed and the Exalted, will open our minds and our eyes, and that He will guide us, enlighten our hearts, and make the truth clear to us so that we can follow it.

Because everything in Shia Islam corresponds to the *Fitra* (the natural predisposition or instinctive human nature), and

nothing runs counter to *Fitra*. In Islam, nothing is unnatural and artificial, everything forms an organic whole. And the Islamic community is the “*middle*” community. There can be no exaggeration or understatement in it, no dictatorship, and no anarchy.

Since Islam (as a whole) is *Din-ul-Fitra* and the Islamic community is the community of the “middle”, theoretically all elements of Islam and its community necessarily possess these characteristics. They correspond to the natural predisposition, they are not artificial, they are not exaggeration and follow the balanced middle path. For this reason, those groups that reject this middle way of dialogue, insist on their own absoluteness and try to consider other groups as non-Islamic - needs a ***deep Re-thinking***.

Because these characteristics also relate to the core thinking and belief forms of Islam. They are simple, correspond to the natural predisposition of man and take them into account. They form the middle between dictatorship and anarchy and would sooner or later develop themselves in a freely developing society. For us Muslim, every action takes place directly before God’s face,

however profane it may appear to the outsider.

If political movements and attempts at social revolution in Islam were all religiously based or at least religiously inspired, then the life of the individual was also under divine commandment and under the rules of tradition: in every little matter of life, to act as the revered Prophet had done, and to follow his example in the most precise way, was the ideal of the truly pious, whose life was surrounded by a web of norms concerning behavior. This also left him in the certainty that he fulfilled God's will as much as possible. It is precisely in this unity of spiritual-secular and private-social life that the devout Muslim sees an infinite advantage of Islam over the tension between the state and the church in the West, which in his opinion led to an extraordinary asceticism on the one hand and to materialism on the other hand.

Morality and politics, mosque and state are just different aspects of the same reality in Islam. These aspects lead to several social movements that want to take God's dominion seriously in all areas of life and vigorously resist a deviation from the Quranic and inherited norms.

Yes, in the teachings of Islam, there are many moral and social systems that take all aspects of life, but the foundation of religious teachings and the basis of all of them relies on belief or actions that are aimed at the pleas of God.

After all, we also believe that people will inherit the earth with good deeds and that the deprived and the oppressed will be the leaders on earth. This is a promise of the Hl. Quran and good heavenly news.¹ In this sense, the sublime Creator said: “It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with God dislike it.”² The same Imam Mahdi, in the time of little concealment,³ said:

“I am the Mahdi, and I am the steadfast (Al-Qaim) of the time. I am the one who will fill the earth with justice as it was

¹ See also: Kasiri, Hamid: Book to Go! *The Man of the Future*. ILogos, Vienna, 2023, p. 32.

² *Hl. Quran* 9:33.

³ The 12th Imam had two concealments, the small and the large. In the time of the small secrecy, he had four commissioners as connection between him and the people. In the great secrecy, which also concerns our time, he has no commissioner, but the Fughaha (religious jurists) are his general representatives.

filled with tyranny before.”⁴

With the following supplication von Imam Muhammad al-Baqir (s) we build a bridge⁵ of faith, trust and love between us and Imam Mahdi (a):

*“Oh God, we ask You the establishment of the **noble government** by which You will help Islam and its followers to glory and prestige and humiliate hypocrisy and its followers. Make us into those who call for obedience to You and those who lead to Your way, and let us be honored in this life and the life beyond.”⁶*

قَالَ الْإِمَامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ:

"اللَّهُمَّ إِنَّا نَرْغَبُ إِلَيْكَ فِي دَوْلَةٍ كَرِيمَةٍ تُعَزِّزُ بِهَا الْإِسْلَامَ وَ أَهْلَهُ
وَ تُدْخِلُ بِهَا النَّفَاقَ وَ أَهْلَهُ وَ تَجْعَلُنَا فِيهَا مِنَ الدُّعَاةِ إِلَى طَاعَتِكَ
وَ الْقَادَةِ إِلَى سَبِيلِكَ وَ تَرْزُقُنَا بِهَا كَرَامَةَ الدُّنْيَا وَ الْآخِرَةِ."

Thus, Shia Islam will continue to exist until

4 Saduq, Sheikh Abu Jafar Muhammad ibn Ali (ibn Babwaih al-Qumi): Kamal-ud-Din wa tamam-un-Nemah. Moassasah al-Nashr al-Islami, Qum/Iran, 1985, Vol. 2, p. 445. Majlisi, M. B. (Allama): Bihar-ul-Anwar. Moassasah al-Wafa, Beirut/Lebanon, 21982, Vol. 52, p. 2.

5 We can also make this bridge accessible to others by proclaiming the faith in Imam Mahdi (a) and Mahdawiya's view.

6 Majlisi, M. B. (Allama): Bihar-ul-Anwa. Moassasah al-Wafa, Beirut/Lebanon, 21982, Vol. 88, p. 6.

it reaches another climax with the reappearance of Imam Mahdi.

So far, we have dealt with some important features of Shiite thought and faith. Now we are going to deepen our knowledge of Shia Islam in next volumes:

*The **end** of this volume will also be the **beginning** of other studies!*

With this introduction I invite the respected reader to read the main characteristics of Shia Islam!

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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.

