

Book to Go!

Hamid Kasiri **“Lord! Let Me See You!”**



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Let Me
See You!”**

Hamid Kasiri



ILogos's 5th Anniversary!

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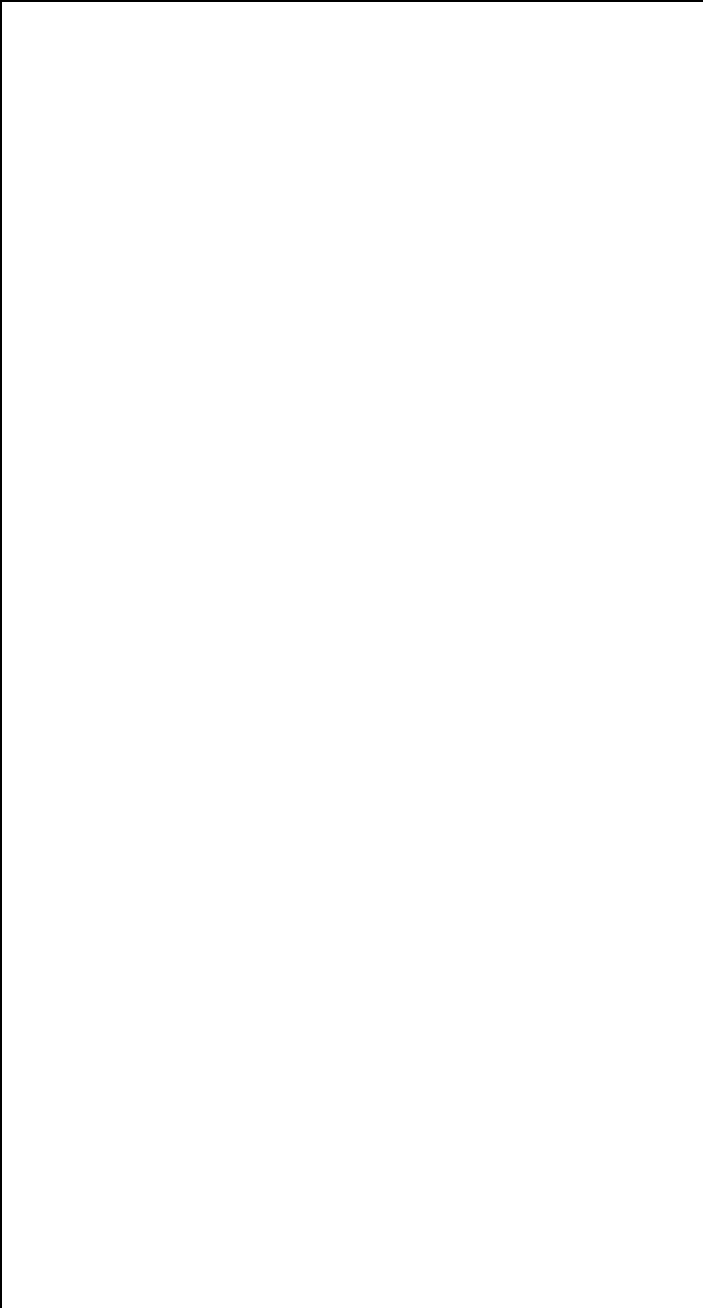
Book to Go!

“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 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 03.03.2023!



The God Seeking Nature of Mankind

This study takes it upon its calling to awaken people and remind them of their God-seeking nature. This could be summarized as follows: *“So turn truthfully to religion, just as it corresponds to the creation of God, according to which he created man.”*¹ This precious word teaches us that people basically seek for God and the truth for a natural eager. We also read in the Quran: *“This is because He, Allah, is the truth and what they call upon instead of Him is a lie, and because Allah is the Exalted, the Great.”*² That is why people - and especially young people - are naturally driven, following their natural predisposition, in search of the truth.

¹ *Holy Quran* 30:30. During this series, the footnotes referred to the Quran as follows: *Hl. Quran* 30:30.

² *Ibid.* 22:62.

Although this fact is true, for certain reasons many people will misunderstand or even forget it. It is the task of the prophets to awaken people and remind them of their God-seeking nature: *“It is He who sent His Messenger with the guidance and the correct faith of truth, that he might make them victorious over every other religion. And Allah suffices as a witness.”*³

This study shows a rational trait and is imbued by the spiritual soul. It is also based on the idea of the unity of knowledge that fills it, and accordingly it does not allow contradictions to be applied here, but it tries to use only different forms of expression of one and the same truth. It presents the Shiite moral, spiritual and rational teachings in the form of core treatises - and gives them a concise expression. This method is based on decades experience.

After decades of living in Europe, I noticed that people today are increasingly looking for authentic sources about Shia Islam. For various reasons, people are interested in Shia Islam and would like to learn more about it:

³ Ibid. 48:28.

1. They are looking for answers to the questions of faith, life, suffering as well as that of inevitable death.
2. They try to find religious ties to contexts of meaning.
3. They try to find a plausible explanation for their existence.
4. They are looking for - in simple terms - trust that no other spirituality can give them sustainably and with a well-founded background.

Some people of our time strive for moral values and norms in order to determine their way of life - be it private or social - and to realize it in an Islamic way. But when they search for the authentic sources or ask about the real topics about “Shia Islam”, they find that there are only a few books about it. In the meantime, it has been found that the situation at universities is not better.

The reason for the lack of knowledge at universities about Shia Islam is the lack of textbooks and academic texts. Therefore, in 21st century it is an urgent necessity to present Shia Islam and especially its spirituality through studies and books. This study has been carried out to fulfill this need. This is a direct way, to get familiar - more closely -

with the spiritual heritage and dimension of Shia Islam.

We have borrowed from Islamic religious education to be able to answer the specific questions in the opinion of Shia Islam, which we represent. To eliminate the problem, Shiite religious education must be integrated into the “general concept of school” so that it can still have a place in the schools and then at universities. This is necessary insofar as we observe that Shia Islam and Shiite thinking belong to the “world” that is decisive for the “overall concept of school” or “school as a whole”.

This study is designed to serve both Shiite believers and anyone else who wants to know the spirituality of Shia Islam. This series of books is actually written for European readers, and it therefore assumes a lot of basic knowledge that many Muslims and some non-Muslims in the West already have.

It is also the vocation of this study to awaken people and remind them of their God-seeking nature by presenting the spirituality of Shiite thought and faith. That is why it deals with ***Shiite anthropology*** and the ways of “God seeking” and “God finding”.

It is actually the human being who thirsts for spirituality and therefore he has many questions, such as:

- Who is the human being?
- Is he free to choose?
- What does predetermination mean?
- ***Is it possible to see God and how?***
- What does “seeing the heart” mean?

We Muslims understand spirituality not only as a private matter in a quiet chamber, but also claim to make spiritual values the norm of our lives.

The Hl. Quran and the Sunnah (the way of life) of the Prophet Muhammad (s)⁴ and the *Ahl-ul-Bait*⁵ (s) are the most important

⁴ Abbreviation for “Salawatollahi alaihi”, “Salawatollahi alaiha” and “Salawatollahi alaihim” or “Salaamullahi alaihi”, “Sa-laamullahi alaiha” and “Salaamullahi alaihim”: “The peace or blessing of God be with him/her/them”.

⁵ *Ahl-ul-Bait*: “People of the House” is a technical term for members of the House of the Prophet Muhammad (s) and his direct descendants by his daughter Fatemeh (s) and Imam Ali (s); that is also the eleven other Imams of the Shiites. The *Ahl-ul-Bait*, that is, the Prophet, Fatima, and the twelve Imams, are error-free and free of any kind of sins, as the Purity Verse in the Hl. Quran (33:33) makes clear. The Prophet Muhammad (s) said of his *Ahl-ul-Bait*:

- “Do not rush ahead of them, nor do you fall behind, or you will perish, and do not teach them, for they know more than you!”

source of our spirituality. Then we refer to the Quran, our Holy scripture, which was revealed to the Prophet Muhammad (s) in the 7th century AD, - despite all the differences in the concrete proposals for individual ideas and methods of interpretation, - and to the Sunnah. They shape not only our thinking and our history, but also our spirituality.

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 clear to us the value of Shiite spirituality so that we can follow it.

We pray to God that the essays of this volume will be useful to the readers to get an idea of Shiite thought and faith or/and to be able to immerse themselves in this field.

O Lord, enlighten our minds, and purify our hearts, and perfect our faith, for it is He who sustains us in our affairs!

- "The parable of my Ahl-ul-Bait is like the parable of Noah's ship, whoever enters it will be saved, and he who rejects it will drown."

Majlisi, M. B. (Allama): *Bihar-ul-Anwar*. Moassasah al-Wafa, Beirut/Lebanon, 21982, Vol. 27, p. 113. See: At-Tabarani, Sulaiman ibn Ahmad: *Al-Jami al-Saghir*. Dar al-Kutub al-Ilmiyyah, Beirut/Lebanon, 1983, Vol. 2, p. 533, Hadith nu. 8162. Al-Mottaqi Al-Hindi, Ali: *Kanz-ul-Ummal*. Moassasah ar-Risalah, Beirut/Lebanon, 1985, Vol. 12, p. 94.

Book to Go!

“Book to Go!” as a multi-volume study booklet is a kind of **“cash and read”** and tries to remind the readers different ways of thinking and actions. Its compact content leads to harmony between faith and praxis and in living with others.

“Lord! Let Me See You!”

People basically seek for God for their natural eager. The highest level that one can reach is *Liqallah*: the vision of God. But here arises a big question: **Is it possible to see God and how?** Even children today are eager to see God, so they ask in their own language: **“Dear God, can I see you?”**

In this sense, Imam Ali’s speech is to be understood when he answered his follower’s question, ‘whether he (the Imam) would ever have seen Allah’, saying: **“How can I worship something that I do not see?”** But at the same time, the Imam said: **“Eyes do not reach Him through physical sight, but hearts with the true faith do!”**

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.

