



Geometry of Justice

A narration of a dialogue with
Mansoor Hashemi Khorasani



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Attention:

The academic environment depicted in this book is symbolic.

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A narration of a dialogue with Mansoor Hashemi
Khorasani may God protect him



A few words from the publisher

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ﴾¹

The honorable book of “Geometry of Justice” is a beautiful and delightful narration of a knowledgeable and revolutionary dialogue with the reforming knowledgeable person, his Excellency Mansoor Hashemi Khorasani, may God protect him, the owner of the honorable book of “Return to Islam”, which has been held by one of his helpers in two sessions, and a community of his disciples in the office of his Honor, whom have compiled it with an exquisite and literary manner, and have presented it to his Honor.

The subject of this knowledgeable and revolutionary dialogue is the engineering of “justice” as an objective of Islam, which is accompanied by an unprecedented pathology in the field of problems of the world, as well as a very accurate and profound analysis of “Islamic government” and the mutual role between the “Mahdi” and the “people”.

1 . “Indeed, Allah enjoins justice” (An-Nahl/ 90).

The knowledgeable and revolutionary value of this unique work, which must truly be considered an ideology and school of Islam and an inner disposition, despite its small volume, it is sufficient that it can bring about fundamental reforms in the official understanding of Muslims from Islam and transform many of their cultural and political equations, as well as change their individual and social direction toward the Caliph of God on the earth; because this dialogue, by relying on intellectual principles, natural laws, historical traditions, being in full harmony with the verses of Quran as well as the mutawatir narrations, by using illustrative phrases and known words, and by avoiding any complications and verbiage, shows the way to prosperity and perfection for human beings and teaches them the what and how of justice—the lost treasure of all times—and opens a new window to a bright future for them.

This book can be considered complementary to the book of “Return to Islam” in various ways or a comprehensive plan to put it into action; because it explains the strategy of the global revolution with extraordinary sobriety and firmness, and illustrates the map for preparing the grounds for the sovereignty of Mahdi, and explains the transition from the dark age of oppression to the glittering era of justice step by step, and at the same time, it points to the great knowledge of a perfect knowledgeable person, in which this book of wisdom is the result of his two sessions!

Accordingly, it is appropriate that all those who understand the value of this blessed Islamic dialogue, help us in translating, printing and publishing it among the Muslims of the world; because with the existence of various oppositions and restrictions, it is an extremely difficult and demanding task, and this independent and non-governmental office, with its insignificant capability and wealth, cannot make it alone. May this work theoretically provide the grounds for the sovereignty of the Caliph of God on the earth and prepare Muslims to enter the field of action with the aim of implementing this Islamic plan.

To get in touch with us and have access to explanations, translations, questions, criticisms and investigations related to this book, visit www.alkhorasani.com.

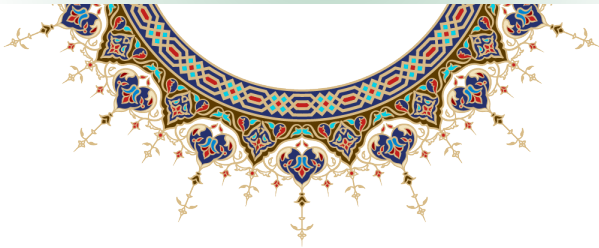
God is the One Whose help is sought
The office of Mansoor Hashemi Khorasani
1 Rabi' al-Awwal 1443 AH

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Chapter One



...The student was waiting for the Master as he was looking down. Sometimes he would sigh and murmur something. It was as if an important matter had grabbed the collar of his thought with its heavy hands and would not let him breathe! This was not the first time that he had come to the Master. Each time, when he had asked his question, the Master had only looked at him and answered him with a meaningful silence. But he had asked again. He had returned to ask again. His enthusiasm for knowing the truth would not leave him alone. He had known enough that he could not calm down, he could not be carefree. When the human being knows more than a limit, life becomes bitter for him. Those who enjoy the existing life and justify it, have not understood that much and have not known to that extent: **ذَلِكَ** ¹ **مَبْلَغُهُمْ مِنَ الْعِلْمِ** but he who had understood that much and had known to that extent, could no longer be satisfied. He could no longer be content with what “exists” like others. He was thinking of things that “should exist”, should exist and do not. But why not?

1 . An-Najm/ 30

Why has it never existed? “Can it not” exist? If it cannot exist, then why “should” it exist? Why these things that cannot exist, “cannot be not there”? Why...? These big and cruel questions seemed to stand by the side of the student and whip his thirsty and wounded soul! To get rid of the whip, he had listened to everyone who had something to say, but no one was able to respond to his thirsty and wounded soul. The answers were superficial and baseless; they were defective; they were selfish. As if they were just arranged to close his mouth so he would not ask anymore. But he had asked again. This time he had come to the Master with another mood. Fatigue and desperation had been obvious in his face and his breaths had been like breaths of a dying person, but it had been clear from the glint in his eyes that he has not become hopeless and he has not stopped asking yet. Maybe the Master could save him; because it was him who, for the first time, took his hand and threw him into the roaring river of these questions. Before that, the student did not have any questions to ask for answers, like thousands of other people who do not have any questions. It was the Master who opened his eyes for the first time and said in a whiplike tone: “Raise your head and look” and he had come to raise his head and look... But indeed, what should he see?! What was there on the horizon?!...

The student was floating in the cold waves of these thoughts when the door opened and the Master came in. His cheerful face and kind look were giving the student glad tidings. He stood up in the Master's honor; a standing to ponder¹.

- The Master said with a fatherly tone: I apologize to keep you waiting. But he had not delayed. He had come exactly at the time the student had asked. This time, he said in a more hopeful tone: Master! Please talk to me.

- Master: About what?

- Student: About the very truth which I want to recognize, because I need to recognize; that which no one thinks about and does not talk about. About the things which already exist and things which should exist. Talk to me Master! To me who, with all my knowledgeable and ethical defects, am thirsty for knowing and understand my need for awareness.

- But the Master did not say anything.

- The student continued in a tone rising from pain: I am exhausted. How long should I witness so much misery and ruin in my society?

- Master: What misery and ruin?

1 . As God has said: ﴿قُلْ إِنَّمَا أَعْطُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَشْنَىٰ وَفِرَادَىٰ ثُمَّ تَتَفَكَّرُوا﴾ (Saba/ 46); "Say, I only advise you to one thing, that to stand up for God together and alone then ponder"!

■ Student with surprise: These very miseries and ruins which I see every day and every night in the alley, the street, the city, the village, and in every corner of society: Ignorance, poverty, oppression, corruption, fear, war, crime, felony, ethnic and sectarian disagreement, and a thousand other things that have exhausted desperate people!

● Master: Calm down! You look at your society so superficially and emotionally. Your shouts resemble the shouts of a man whose brother was drowning in the sea and he was watching him impatiently from the beach and was shouting: Oh no, my brother's shirt got wet!!

■ Student: It is true that I should look around myself reasonably and wisely, but what do you mean by this example?

● Master: I mean, what you mentioned, even though it is really people's problems, but is not their main problem, as the main problem of that drowning person was not his shirt getting wet! In fact, the things you see are the result of the real problems of society, not themselves, and therefore, from the problem tree of society, you have only paid attention to its branches, whereas you should also look at its roots. Concentrating on the superficials is a matter of emotion, but dealing with the depths is from the affairs of the intellect.

■ The student thought for a moment and said: This is why I have come to you. Please talk more about the depths.

● The Master rose slowly and approached the pale blackboard. He took a chalk and drew a large circle. Then drew a smaller circle inside it, and drew a few smaller circles inside each other, until he reached the central point. Then he returned to his seat and told the student, who was looking at these vague shapes with surprise: This is the geometric diagram of the problems of society. Each one of these circles represents a level of the problems of society. Each circle, on the one hand, rests upon the inner circle, and on the other hand, stabilizes the outer circle, until it reaches the central circle. This circle is the basis and root of the other circles; meaning that all the nested circles are formed from this central circle, because there is a cause-and-effect relationship among these circles. The superficial problems of society, including poverty, corruption, oppression, fear and all that you mentioned, are also based on the inner problems of society. For example, the problem of social crimes is based on the problem of poverty, and the problem of poverty is based on the problem of unemployment, and the problem of unemployment is based on the problem of underdevelopment of society, and the problem of underdevelopment of society is also based on more internal problems, until it ends with the main and fundamental problem.

In general, it should be noted that the problems of society are not independent and separated from each other in any way; but like an interconnected chain, they are interlinked and get influenced by one another and influence each other. When you look at each one of the problems of your society without considering the other problems and neglect the relationships, you can never have a correct understanding of it, and when you do not know the pain, you can never find the proper medicine for it.

- The Master looked at the blackboard and said: This geometric diagram can also be drawn for people living in a society; because their level of cognition and depth of understanding are of different degrees. Most people who are the mass of commoners are placed in the outer circle, and the more conscious group of society is placed in the inner circles. The closer we get to the central circle of cognition, the fewer people remain, to the extent that a handful are placed in the central circle. Thus, the more internal the circle of people's cognition is, the more internal circle of the problems of society they understand.

- The Master paused for a moment and then continued: If the outer circles of the problems are resolved, the inner circles will not get resolved,

as by trimming the tree branches, its roots will not get trimmed; rather it can be said: Basically, resolving the outer circles of problems is not possible without resolving the inner circles, because the inner circles act as the cause of the outer circles. Therefore, as long as the cause is problematic, the effect will also be problematic, as a tree with rotten roots cannot have healthy foliage.

■ The student who felt he had found his way into a more inner circle of cognition, nodded in acknowledgement and said: That is true. For example, when we have a problem called poverty, we have to see on what more profound problems this problem is based; we see that for example on the problem of underdevelopment of the country. Again, we have to see on what more profound problem this underdevelopment problem of the country is based; we see that for example on the problem of insecurity. Again, we have to see on what more profound problems this problem of insecurity is based; we see that for example on the problem of ethnic and sectarian disagreements, and so on¹. But here are two issues that I want to be clarified for me: One is that there are countless problems in society that each may have its own root. In this case, how can we resolve these countless roots?

1 . The examples represent Afghanistan. Naturally, every country has its own problems.

The other issue is that we cannot give up the surfaces and merely keep ourselves busy with the roots. Is it not so?

- The Master smiled and said: You have to look more closely. About the first issue, it is necessary to know that the multiplicity of superficial problems leads to unity in the main problem; meaning that the problems of society, even though they are superficially numerous and abundant, but the more they get deeper, the more they become united, until in the central circle, they reach to one single point. Two central points can never be considered for one circle. Therefore, whenever we see that multiple problems have not reached a single root, we must know that we have made a mistake in identifying them. Also, about the second issue, you should not be influenced by common propaganda and dictations; because when we cut down the main root of the problems, we have actually eliminated all the problems. Therefore, as we deal with the main root, we also deal with the surfaces at the same time; as when you uprooted a tree, you have actually destroyed its branches as well, but if you cut the branches and leave the root, the tree is still alive and will sprout next year!

- The student thought for a moment and said: You are right. But we see that unfortunately, many of those who have had social concerns and an interest in reforming the country, have always remained at the surfaces and have not found their way into the depth and the root, and thus have wasted their energies.

- The Master shook his head out of sadness and said: They are the passengers of a perforated ship which is sinking, but instead of finding and repairing the hole in the ship and obstructing water from entering through it, they have taken a bowl and pour out the water with it! Unaware that they have not yet poured out a bowl that it is replaced by a hundred times more! In this situation, can it not be said that they try in vain? This is why the ship of society sinks gradually and, after a while, it disappears in the midst of horrible waves of decadence.

- The Master paused for a moment, then continued: The reason for this deadly neglect is that they have not found the hole in the ship. They see the water entering, but they do not know through where! Those who today claim to reform society and resolve people's problems, as political elites or national activists or religious leaders or even jihadist groups, are likewise. Many of them do their best and try compassionately to save the ship of society from sinking, but unfortunately, they just exhaust themselves and waste their energies; because the only way to save the ship is to repair its hole and they do not do so; rather they just pour out the water with their hands and when they see no sign of rescue, they either get confused and yell and accuse others, or become hopeless and choose isolation and leave the field.

■ Student: What should be done among these fracas and futile efforts?

● Master: What should a person aboard a perforated ship, which will sink soon, do? It is obvious that he must either take a bowl and pour out the water like some others, or look for the hole in the ship and repair it. Although there are others who have taken a third way: Waiting to die hopelessly and desperately while watching the crazy waves with dazed and stunned eyes. Some others are just sleeping and do not know that they are drowning!

■ Student: But it is no use pouring out the water with a bowl. Also, one cannot sit around and wait to die. Ignoring the reality is also madness. So, the only rational work is to find and repair the hole. This is the only way. There is no other way.

● Master: That is true, but you should know that this work is by no means easy; because the more profound and rooted the problem is, the more difficult, dangerous and costly it is to deal with. Maybe this is why some people prefer to stay on the surfaces and not go deeper than a certain limit!

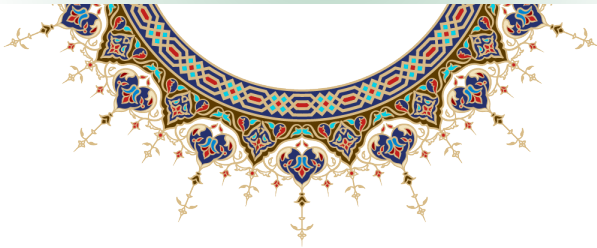
■ Student: You are right, but I am ready for this difficult and dangerous work. Although I may lose a lot, but it is natural that when I am caught between death and life, I throw my belongings into the sea to save my life.

● Master: Very well. But know that to find and repair the hole in the ship, you must go as deep as the water in it!

● The Master said this and stood up. He looked beyond the horizon from the window of the empty classroom, and saw the sun hiding behind dark clouds. The Master opened the window. A life-giving breeze from the east blew hotfoot into the classroom, giving glad tidings that these dark clouds would soon depart and the bright sun would reappear after a long time. The student saw a secret in the eyes of the Master; a secret that he felt he will know soon. Perhaps it was the secret of the hole in the ship which he was seeking now. He felt that after years of searching, he would “find” soon. The feeling of “finding” for the thirsty soul that had never “found” was a strange feeling. The Master, without taking his mysterious look from the horizon, said slowly: That is enough for today. Think about what I said. If God wills, we will talk more tomorrow...



Chapter Two



The next day, the student came to the university earlier than ever. He was walking slowly and murmuring something to himself: "... what is our pain? What is our main problem? Where is the hole in our ship?...". He was murmuring these things and coming to the classroom; that very old classroom with its window opening to the horizon and was always empty. The student sat on a dusty chair that seemed nobody has been sitting on for a thousand years, waiting for the Master. He looked beyond the horizon, and saw the sun slowly coming up to warm him in this winter cold. The door of the classroom shouted out of excitement, and the Master entered.

■ After greetings and good morning, the student said: Yesterday we came to this conclusion that all the problems of society have "a single main cause" that without reforming it, they never get reformed and the reformers just waste their energies. Please, talk about this single main cause today.

● The Master smiled and said: First of all, we must examine the reality and nature of the problems of people throughout history as accurately and profoundly as possible: We know that people have had diverse real needs throughout history. These needs which have been shaped under the influence of “nature”, “inheritance”, “the self” and “society”, are actually the talents of people which must come to fulfillment; in a way that if one of the real needs of the human being is not met, we can say that one of his existential talents has not come to fulfillment. We call this situation “deprivation”. A deprived human being is a human being whose real needs have not been met and in other words, his talents have not come to fulfillment. The opposite of deprivation is “justice”. Justice is meeting all human needs in a way that meeting any of them should not conflict with meeting the rest. In other words, it is the fulfillment of all talents that exist in every person in a different way, and for every one of them, it creates a “right”; a unique right that can be called “the right of becoming”; in the sense that every person has “the right” to “become” what he “can”. Now, if you look at the whole of human history, you see that people have always been deprived and they have never achieved justice. Basically, the existence of today’s problems proves the human being’s deprivation throughout history; because his today’s situation is not unrelated to his yesterday’s situation, and today is a smoke rising from yesterday’s fire.

However, resolving this age-old deprivation has always been desirable for people, and their needs and talents have been driving them toward justice; just as thirst and hunger drive them toward water and food. Justice in this sense has been the long-lost of the human being and the aim of the Prophets' delegation¹.

■ Student: What you say is very accurate and profound, but I think this statement that “people have never achieved justice throughout history” is true only when it means “absolute justice”, otherwise it is possible that throughout history, they have enjoyed “relative justice”; as today, especially in some societies, they enjoy relative justice.

● Master: Note that justice in this sense is by no means relative and cannot be; because relative justice is another name for oppression; as it can be called “relative oppression” in another regard! You must not forget that human needs are not separate from each other; rather they are interconnected and interrelated like a chain.

[A poetry]

If you remove one link from its place
The whole world gets torn apart

1 . As God has said: ﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾ (Al-Hadid/ 25).

If one of human needs is not met, it affects his other needs and also makes it difficult to meet them. It is clear that in such a case he would be deprived, not someone who enjoys justice. Therefore, you can see that whenever one of human needs has not been met, he has fallen due to the vacancy of that very need and meeting the other needs has also not done him any good. Yes, one hole is enough to sink a ship; meaning that sooner or later, sinking is certain!

■ Student: Your speech has a special depth. Please explain more about it.

● Master: It is clear that every person, either all his needs are met in such a way that meeting every one of them does not conflict with meeting the rest, or they are not met, and in other words, any person either becomes what he can be, or not. If he does so, then he has achieved justice, in a way that he can no longer be called “deprived”, and if he does not, then he is deprived, in such a way that it is correct to divest him of the title “someone who enjoys justice”. Therefore, it can be said that relative justice does not have real existence, but it is merely nominal. What can have real existence is “absolute justice”. Basically, “justice” and “relative” are opposites, mutually exclusive and contradict each other; as if in a descriptive phrase you say: “Ugly beautiful”!

■ Student: So, we cannot say that in one society there is more justice and in another society there is less justice, whereas conscience says so!

● Master: Conscience considers it nominal, but “the truth” is that there is no “justice” in either of these two societies. Real justice is fundamentally and necessarily “global”; in the sense that it cannot be created in one part of the world apart from the other parts, because on the one hand, the fragmentation of the world is nominal and what is real is “the unified global system”, and on the other hand, none of the so-called parts of the world is separate from the other parts; rather within a system of influencing and being influenced, they are interconnected and dependent on each other. Therefore, real justice is “absolute global justice” and it is a truth about which there is no doubt.

■ The student while seeming surprised, started pondering. The Master’s words, albeit very fresh and moving, were perfectly reasonable and acceptable. So he said with particular enthusiasm: Please continue.

● The Master paused and then continued: The combination of needs and talents that exist in each person differently from others, makes that person fit for a “place” in “the world”¹.

1 . As God has said: **﴿قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾** (At-Talaq/ 3).

In fact, everyone in the global community has his own place which fits him and does not fit anyone else; given that it is not possible for two people to be exactly alike in terms of needs and talents¹. Now, if each person reaches his full potential and is put in his place, he has made a part of absolute justice, and if he does not reach his full potential or is not put in his place, it creates a social vacuum which nothing else can fill. This is why it is said: “Justice is to put everything in its place”.

■ The student nodded and said: So, it can be said that people throughout history have always been looking for absolute justice, but unfortunately they have never achieved it. Perhaps it has been because of this very “absolutism” that they have not tolerated any government forever, and in a way, have had “political variety seeking”! Is it not so?

● Master: It is. Each of people’s needs has been a subset of their need for absolute justice. In other words, all people at all times and places have only had one need, and it has been the need for absolute justice. Community activities, liberation movements and all popular revolutions of the world throughout history, knowingly or unknowingly, have been formed under the influence and motivation of this real need, and in line with fulfilling and meeting it.

1 . As God has said: ﴿وَقَدْ خَلَقَكُمْ أَطْوَارًا﴾ (Nuh/ 14); “And indeed He has created you differently”.

In fact, people formed a government to meet this real need, but their government never met this need of them. Therefore, they eventually overthrew it and formed another government, but the other government did not meet their real need either, which was absolute justice. Therefore, they overthrew it too and turned to another government. History has been the scene of these trials and errors that you called it “political variety seeking”! But you must know that they did not do so out of comfort and variety seeking, but they did so out of distress and need. The miserable human being, in pursuit of absolute justice, has turned to every direction and has submitted to every government. His story is the story of a child who is lost in the crowd and is looking for his mother, but due to his lack of proper knowledge of her, he takes refuge in every woman and calls her mother, and when he sees that woman’s unkindness, he realizes his mistake and leaves her and takes refuge in another one. These have been all his bitter experiences.

■ Student: What has been the relation between government and meeting this need? Basically, why have people gone after governments?

● Master: It is a good question. We said that justice is “meeting all human needs in a way that meeting any of them should not conflict with meeting the rest” and “fulfilling all talents that exist in each and every person in a different way and creates the right for every one of them”.

Now we must say that the right of every individual in relation to the right of others creates a “duty”¹; meaning that meeting any of the needs of each person, just as it must not conflict with meeting the rest of his needs, must not conflict with meeting the needs of another person, and justice for one person cannot be achieved by oppressing another person. This is where it can be said: The need for government is born from the need for justice; because when each person’s needs must be met in a way that does not impede meeting the needs of another person, there will be the need for a power that has “supremacy” and “domination” over the two individuals to regulate the relationship between the two, and that power is verily the government. In general, without a government that can establish correlation and cohesion among all subsets, society would not be formed; because not all individuals have supremacy and domination over all of their peers to regulate their relationships with one another. Therefore, the need for the power of supremacy and domination (= government) is one of the most important needs of people who are living together. Now if we consider the world in separate and independent components, as it is considered so today, we can consider a separate and independent government for each component, as it is considered so today,

1. Therefore, it can be said that the right is original and duty is nominal.

but if we consider it as a unified and interconnected system to be the bedrock of absolute justice, then we cannot believe in anything but “the global unified government”. It is hereby understood that the existence of multiple governments in the world is the cause or effect of deprivation, and the world cannot have two rulers.

- The Master paused for a moment and then continued: Supremacy and domination of a government can also be in two ways: Nominal supremacy and domination which is nothing but legislating law and social contracts, and real supremacy and domination which is something beyond legislating law and social contracts, rather it is rooted in existence and nature, and stems from God’s supremacy and domination over the world. Although both of these supremacies and dominations create society and somehow maintain it, but what makes a global society with absolute justice is only real supremacy and domination.

- The student who felt he has achieved a more inner circle of cognition, said: Therefore, although people generally need to have a government to form and maintain society, but to achieve absolute justice which is their real need, they need a particular form of government, and that is verily the global unified government.

But I want to know what are the features that this global unified government must have in order to bring justice to the human being?

● Master: If justice is to put everything and everyone in its place, surely a government can achieve it that knows everything and everyone in the system of the universe and knows the place of everything and everyone and can translocate them and is immune from making any mistake in all of that. It is self-evident that without a government which has these four features, there will be no possibility for the realization of absolute justice, and these four features are the very real supremacy and domination over the system of the universe, that firstly and intrinsically, is not possible except for its Creator. On this basis, it can be said that the right to rule only belongs to the Creator of the universe and it is exclusively His sovereignty that can realize absolute global justice¹.

■ The student thought for a moment and said: You are right. No one but the Creator of everything and everyone knows everything and everyone and the place of everything and everyone in the system of the universe and can put each of them in its place and is immune from making any mistake in all of that, but I want to know how the sovereignty of God is conceivable in the sense we want?

1 . As it has been said in the Quran: ﴿إِن الْحُكْمُ إِلَّا لِلَّهِ﴾ (Al-An'am/ 57) and has been said in the Sunnah: «البيعة لله».

● Master: It is clear that the sovereignty of God in the sense we want cannot flow directly and without intermediary over the material world; because restrictions and laws of matter do not allow such a thing, and nature intrinsically lacks its capacity. Thus, there is a need for a means¹ which on the one hand, be akin to people and on the other hand, be the transmitter of the supremacy and domination of God², and it is necessarily one of people who is “guided”³ by God toward the nature and place of everything and everyone in the system of the universe, and gains capability and immunity in order to translocate it, and based on these four features he receives from God, he obtains the talent and hence the right to rule. We call such a human “the perfect human”^{4,5}. Thus, it can be said that God fulfills his right to rule through the perfect human, and the perfect human is his “Caliph”⁶. On this basis, it is clear that the sovereignty of the perfect human will have no nature but the complete implementation of God’s commandments, and in fact, it will be His very sovereignty that will be exercised by this means.

1 . As God has said: ﴿وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾ (Al-Ma’idah/ 35).

2 . As God Has said: ﴿ضَرَبَتْ عَلَيْهِمُ الدَّلَّةُ أَيْنَ مَا تُقِفُوا إِلَّا بِحِجْلِ مِنَ اللَّهِ وَحِجْلٍ مِنْ﴾
﴿النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ﴾ (Al ‘Imran/ 112).

3 . Mahdi

4 . [In Arabic: «الإنسان الكامل»] (Al-Insan al-Kamil)]

5 . In another saying, he has called him: «الإنسان المهدي» ; “the guided human”.

6 . As He has said: ﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾ (Al-Baqarah/ 30); “Indeed, I am the Appointer of a Caliph on the earth”.

● The Master paused for a moment and then continued: Therefore, it is hereby understood that no government other than the government of the perfect human can be the manifestation of the government of God, and as long as the government is not given to the perfect human, the possibility of achieving absolute global justice is ruled out and it has two reasons: One, because of what I said and the other, because of the fact that the perfect human is one of people in society himself whose talent has made him fit to rule. Therefore, the government is his “place”, and as I said, absolute justice is that everyone is put in his place. Thus, absolute justice has not been realized until the perfect human is in the position of government.

■ The student, while looked stunned, thought for a moment and said: Does this mean that the central circle and the main cause of the problems of society is “lack of the perfect human’s sovereignty”?! Yes... yes... this is the very hole in our ship.

● The Master let out a sigh of despair and stood up. He slowly walked by the window and as he looked at the far horizon, he said: The human of today is tired. The human of today is injured. Tired of several thousand years of injustice and injured by all bitter experiences.

He has seen Pharaohs and Nimrods, and has suffered Caesars and Khosrows, and has endured Umayyads and Abbasids, and has witnessed kings and emirs, and today is experiencing republics and Islamics. The human of today is tired. The human of today is injured. Begging for a sip of justice, he has kneeled down before any school, any government, but he has been too thirsty to be quenched with a sip. The ocean can quench him. But he has abandoned the ocean and turned to drops. Yes, as you realized, the main cause and the central circle of the problems of society is the lack of the perfect human's government and all deprivations have arisen from this point, but you see that no one takes it into account or pays any attention to it. The reason is that no one is in the central circle of cognition. Everyone has remained in the outer circles, in the surfaces!

- The student, while looking at the Master with surprised eyes, wanted to say something, but his breath was caught in his chest and his tongue did not move in his mouth. His whole soul was in pain from this great reminder. He would not think that this would be the source of all the miseries. He was suffering more because he was not thinking so!

- The Master continued: The problem of our people and people of the world is deprivation of the perfect human's government; a problem that cannot be called just a problem; rather it is a painful catastrophe and a vacancy that nothing fills;

a backbreaking and unmeasurable calamity. The problem of nations is not the government of one man and the lack of government of another man among them, so that they may resolve it by replacing one with the other. The problem of nations and human societies is the lack of a man like Ali ibn Abi Talib. The problem of the world is “being without Mahdi”.

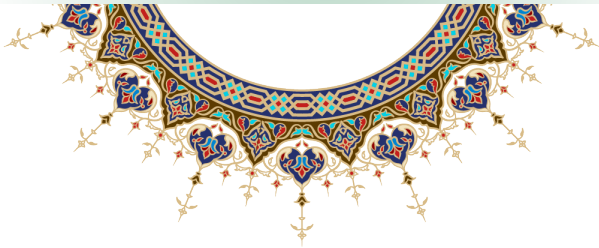
■ The student tried again to say something, but he could not.

● The Master continued: Absolute justice is the function of a system; an elaborate and mathematical system that each part of which is in its place. If you remove a fundamental component from your car, would the car turn on? Would it move? The perfect human—as he was defined—is the fundamental component of the machine of justice. As long as this fundamental component is not held in its place, the machine of justice will not function. Those who, instead of putting the perfect human in the position of government, are looking for another way to achieve justice, are actually pushing their broken car to the destination instead of repairing it! But their destination is too far that they can reach in this way. These people inevitably, sooner or later, breathlessly get exhausted and give up in the middle of the way!

To be continued...



Chapter Three



■ The student, who had now understood the depth of the calamity, pondered for a moment, and then, while looking hopeless, said: Although in our Islamic culture it has been announced in a mutawatir way about this perfect human as “Mahdi” and it has been emphasized that absolute global justice will be realized in the light of his sovereignty¹, and also in other monotheistic religions this matter has been mentioned and therefore, actually everybody, with any religion and sect, somehow believes in it and it can be considered as one of the certain or popular matters, but alack and alas, such a human has not been born yet or he was born and is absent, and in both cases, his sovereignty is not possible. Of course, I pray that if he has not been born yet, he would be born as soon as possible, and if he was born, his absence period would end as soon as possible!

1 . As the Messenger of God, peace and blessings of God be upon him and his household, in a mutawatir and famous narration, after giving the good tidings about Mahdi, has said: «بِمَلَأِ الْأَرْضَ قِسْطًا وَعَدْلًا. كَمَا مَلَأَتْ جُورًا وَظُلْمًا» “He will fill the earth with justice and fairness, as it has been filled with oppression and cruelty”.

But anyway, I would rather leave this unattainable option aside and pursue our discussion with this question that what should be done now? Certainly, the answer to this question has been the arena of the intelligentsia and theorists; otherwise everyone somehow believes or can believe in what you have said so far. I am trying to say that what you have said so far is somehow the common basis of all people of Islam, rather all people of religions, rather perhaps all intellectuals in the world. I say all intellectuals in the world because perhaps no intellectual, from this aspect that he is an intellectual, denies the primacy of the perfect human's sovereignty with the four features, but all the political conflicts are about what to do when its realization is not possible. This is the point where each stream separates from the other stream, and everyone says something. For instance, someone proposes the republic and the other does not find it sufficient alone and constrains it by the Islamic constraint or another constraint. Anyway, what has led everyone to this conflict, knowingly or unknowingly, has been this presumption that one cannot sit on his hands until the perfect human is born or appears, and inevitably, another government must be accepted to save society from anarchy and collapse.. In fact, this is an "emergency". Now in your opinion, what should be done in this emergency?

● The Master who was looking at the sky and listening in these moments, with eyes filled with tears looked at the student and said: I listened and understood your words, but I do not know whether you are listening and understanding my words or not!

■ The student who was surprised by this feeling of the Master, said: Of course I am listening, Master! I have come to listen, not to speak; because so far I have spoken so much and listened a little. I have come to be one of the people whom the Quran describes as those who listen to the speeches and follow the best of them: **﴿الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ﴾**¹

● Master: Very well. If so, open your ears to listen and use your intelligence to understand: As you said, what has led people to the conflict on the power, knowingly or unknowingly, has been this presumption that the realization of the perfect human's sovereignty is not possible for them and as a result, they have no choice but to establish another sovereignty. Of course, undoubtedly if their presumption is correct, then the result they have achieved is correct, but all I am saying is that whether their presumption is correct?! Meaning, is the realization of the perfect human's sovereignty really not possible for people?! Is there no way for them to achieve it?!

1 . Az-Zumar/ 18

To what extent has this issue been investigated by them that it has become a general presumption?!

■ The student who seemed very surprised, replied: I do not understand what you mean! This issue has been acceptable to everyone since the beginning and has not needed to be investigated!

● Master: How come it has not needed to be investigated while it has been the key to absolute global justice and the most important issue of the human being and the underlying foundation of the legitimacy of all governments of the world?! Altogether, how has it been acceptable to everyone while it has not been investigated yet?!!

■ The student became silent in astonishment. He had encountered an unprecedented consternation and it would not let him speak. It took him a few minutes to get his thoughts together and figure out what issue has been raised exactly and what it means! Finally, while he was frightened, yelled: This speech of yours undermines the basis of legitimacy and justification of all existing political systems and makes many cultural, social and even economic efforts of humankind come to nothing! At least, since a thousand years ago, Muslim knowledgeable people have been two groups: A group have insisted that Mahdi has not been born yet, and it is not known to us, nor does it concern us when he will be born,

and the other group have believed that he was born, but he is behind the curtain of absence and the realization of his government is not possible as long as God wills it so and expediency requires so. Therefore, from the viewpoints of both groups, one must think of another government; because “another hundred thousand years may pass and the expediency does not require that Mahdi comes. During such a long period of time, should the Islamic laws remain suspended and not be enforced? ... Is it anarchy?”¹. Now are you questioning the basis of both groups that have been well established during more than a thousand years?!

- Master: Yes, I am. What has removed the government of the perfect human from the list of real political systems is this baseless illusion that his government is not achievable for people, or in other words, its realization is out of their hands! But really why?! For what reason?! By what knowledgeable evidence has it been considered impossible for people to realize his sovereignty, and in what religious source have they been absolved of responsibility for that?! Has this been anything other than an inauspicious illusion and a big mistake such as hundreds of other illusions and mistakes that have been well established and institutionalized among people?!

1 . Khomeini, Ruhollah, Velayat-e Faqih, p. 30

● The Master paused for a moment and then continued: Those who insist that Mahdi has not been born yet and do not consider themselves to have any role in his creation and are waiting for it to happen by chance, do not notice that Mahdi's creation is not a coincidental issue and does not follow the law of probabilities, rather it is a divine plan and follows God's irreversible traditions, which is accomplished within the proper time, and the proper time for it is when people have the necessary readiness and acceptance for his sovereignty and the realization of absolute global justice, otherwise the existence of Mahdi would be equal to his non-existence for them. Undoubtedly, the birth of Mahdi, even though is based on the efficacy of God, it is contingent on the capability of people; because without the capability of people, the birth of Mahdi would be in vain and would defeat the purpose and would not lead to the realization of his sovereignty and absolute global justice; because certainly for the realization of Mahdi's sovereignty and the absolute global justice, the existence of Mahdi is not sufficient alone and people's full obedience to him is a condition as well. Therefore, unless people are prepared for complete obedience to him, it is not possible that God will create him, and if He supposedly creates him, it is not possible that He will make him appear to people; because in this case they will probably kill him.

As when people are prepared for complete obedience to him, it is also not possible that God will not create him or, if He has created him, not make him appear; because this also will defeat the purpose, rather will be contrary to justice of God, and God is not unjust toward the servants¹. It is hereby understood that people are responsible for existence or non-existence of Mahdi, and are obliged to provide the suitable grounds for his creation and advent, and consequently, his non-existence is the result of their failure to fulfill this obligation.

- The Master paused for a moment then continued: But stranger than the negligence of this group is the mistake of the other group who believe that Mahdi was born, but it is not possible for people to realize his sovereignty! Whereas if Mahdi was born like us and lives like us, why is achieving political authority, which is possible for us, is impossible for him?! In this respect, what is the difference between him and us?! Is he not more capable than us for this work?! Is he not more eager than us to do this?! Today achieving government is possible for any shepherd, how is it not possible for the perfect human?!

1 . Therefore, He has said explicitly that He will never ever change something for a nation unless they themselves provide the grounds for changing it by their own hands: ﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾ (Ar-Ra'd/ 11) and He will never ever deprive a nation of a blessing unless they themselves provide the grounds for their deprivation of that blessing with their own hands: ﴿ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَيَّ﴾ (Al-Anfal/ 53). ﴿قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

Is it not that whenever people have demanded a “human being” to come to power with a serious and public will and have launched a revolution for this purpose, that human being has come to power and achieved political sovereignty? In the same way, whenever people demand the perfect human to come to power with a serious and public will and are not satisfied with any government other than his government and start a revolution for this purpose, the perfect human will come to power and will find the opportunity to rule. If the impediment in the opinion of this group is his absence, then there is no doubt that his absence has been the result of people’s unpreparedness, and the possibility to resolve it has always existed for them. Contrary to what is imagined, This is completely natural, normal and available; rather it can be said: Imagining the opposite would be unnatural, abnormal and far from reality. Yes, the formation of his government needs some preparations, but does any other government not need preparation?! Have current governments been established without preparation?! Have all the revolutions of human history been anything other than preparation for different governments?! There is no doubt that the perfect human, as a living and conscious human being, is not an exception to this rule and can establish a government just like others after the realization of appropriate political and social conditions.

These appropriate conditions are not complicated, abnormal and out of reach conditions; rather they are natural conditions that are necessary and essential for any other government as well. Yes, if people had made the effort to empower the perfect human as much as they made the effort to empower this and that, he would have been in power now! But the problem is that people backed everybody up but did not give their hand to the perfect human! Still, after hundreds of years, each of the different groups and parties in different countries consider themselves more deserving than others with a pretext and try to take over the government for themselves while overthrowing others!¹ Whereas actually none of them is more deserving than the other and the government does not belong to any of them. The government only belongs to Mahdi and with this description, the quarrel over it is futile!²

● The Master paused at this moment and looked at the sky. Then he sighed with regret and continued:

1 . As God has said: ﴿تَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾ (Al-Mu'minun/ 53).

2 . As the Ahl al-Bayt of the Prophet, peace and blessings of God be upon him and his household, regarding the signs of the advent of Mahdi, have said: «يُنَادِي مُنَادٍ صَادِقٌ مِنْ شِدَّةِ الْقِتَالِ: فِيهِمُ الْقَتْلُ وَالْقِتَالُ!؟» «صَاحِبُكُمْ الْمَهْدِيُّ» (Al-Nu'mani, al-Ghaybah, p. 275); “A truthful caller, because of the severity of conflicts, will call: What are the killing and conflict for? The government over you belongs to Mahdi”.

Of course, this great fact is heavy and incomprehensible for those whose minds have been accustomed to illusions and superstitions. They have never had a proper cognition of the subject of Mahdi's absence and advent. They have considered Mahdi to be an odd and unavailable being who is sitting isolated from society in the island of Khadhra in the White Sea and is waiting that "the expediency requires" for him to appear! An abnormal and unreachable being that like legendary heroes riding a white horse, must suddenly come from a far nowhere that no one knows where it is, and saves humankind then leaves! Such an imagination from the perfect human is very fanciful and childish. Islam has not defined the perfect human in this way. Islam has not raised him to the sky similar to Christ so that it would bring him down on the wings of Angels. Islam has put him on the earth to join hands with people for the revolution.

It is hereby understood that the impression of both groups about Mahdi's subject is inconsistent with the law of the intellect and the teachings of Islam. Such an impression is, in the strict sense of the word, a "Bid'ah" and does not have authenticity in the religion, and has been consistent only with the benefits of oppressive rulers and authoritarian politicians, and you see it happens to be so that they have been the very creators or promoters of this misleading impression!

Because if people believe in the possibility of the perfect human's sovereignty and the realization of absolute global justice by their own hands, there will be no customer left for their shop; rather the license that is supposed they have for their business will be revoked, and there will no longer be any justification for their government. Considering that, fundamentally, the legitimacy of any other government is contingent upon the impossibility of the perfect human's government, and the possibility of the perfect human's government ends the legitimacy of any other government.

■ The student who had frozen in his place out of amazement, was being plunged into a hard mystery under the heavy blow of the hammer of the Master's speech, and was feeling that he has entered the central circle of cognition. His head was dizzy. He tried to stand on his feet, but he could not. Inevitably, he pulled himself on the chair and said in a tone full of pain: Woe to us who have been dead all our lives and have run after a mirage in this desert for centuries! We had water in our hands, but we were thirsty! Now I feel a profound regret in myself. My whole existence hurts. It was an old wound that opened today. Alas, how far we were... far...! Wow, how blind we were... blind...!

● The Master whose eyes were following the horizon, breathed another sigh and said with a cold regret: People are poor victims of the ignorance of ages. Governments of the east and the west have deceived them and preoccupied them with themselves rather than the perfect human's government; just as a mirage deceives the thirsty and a pacifier preoccupies the child from the mother's breast. This speech is not a poetic rhetoric or a pessimistic phrasing, rather it is the news of a formidable fact and a sorrowful reality. If people had known what has happened to them in these centuries, they would have run away to the mountain and escaped to the desert. Alas, what generations have been lost and what talents have been wasted!

■ The student who was trying to hold back his tears, said hardly: Who is answerable? Who is at fault?

● The Master replied: In the first place, the knowledgeable people and pundits. This is a sad fact that Muslim knowledgeable people and pundits have never taken a proper observation at the subject of the perfect human during these protracted centuries and ages. They have never realized that the absence or non-existence of Mahdi is not an unchangeable coercive and irrelevant-to-people matter, but is the natural consequence of the condition of people

and is easily changeable by changing their condition¹. Not only have they not realized this fact, but sometimes they have realized and explained it quite the reverse way with baseless expediencies and meaningless wisdom-weavings for the absence and non-existence of Mahdi! How painful and regrettable it is that the knowledgeable people of Islam have exaggerated in scrutinizing the minor jurisprudential issues, some of which are of no importance or matter, but they have not paid any profound and proper attention to this extremely important issue! What a formidable and shameful loss it is that hundreds of book titles with tens of thick volumes and thousands of different treatises have been written in investigating issues such as menstruation, ritual impurity and the toilet etiquette, but in investigating such a crucial matter...!

■ The student, while wiping his tears and trying to control his emotions, said: Although it is very bitter, but it is true. However, a matter worries me, and it is the fact that the perfect human's government may seem too idealistic or even considered fanciful in the new world!

● The Master shook his head out of regret and said:

1 . As God has said: ﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ﴾ (Ar-Ra'd/ 11).

Of course, if the perfect human and the form of his government are in accordance with the existing common rotten illusions and superstitious impressions, it is nothing but mythologizing and fantasy, but if the perfect human and the form of his government are in accordance with what I defined, there is no reason for it to be considered fanciful. The perfect human, in my definition, is a natural human being whose talents in relation to himself, society and inheritance have all come to fulfillment, and he is in complete harmony with nature, and none of his dimensions contradicts any dimensions of the system of the universe, and because of his ascension to the ranks of existence and connection with the Creator of the universe, he is dominant over everything and everyone. Of course, I do not mean that he, similar to God, encompasses everything and everyone in detail and in practice; because such an encompassment for him, since he is a human being similar to us, is neither possible nor necessary. Rather I mean that he, through the complete knowledge of the divine laws and limits and the enjoyment of unseen inspiration and helps, is guided, as the case may be, toward everything and everyone and their place in the system of the universe, and gains the capability for translocating them, and through complete obedience to God in the light of excellent piety and by avoiding false analogy, is immune to making mistakes in it, and this is a possible and essential matter.

The existence of such a human being in fact, not only does it not contrast with speculative reason, but it is also obligatory in our Islamic culture. Regardless that this belief, in its own place, is also provable by argumentative and non-religious methods, and its comprehension does not depend on Islam; because the government is the real property of the perfect human, not the nominal property. Its legitimacy for him is also defined as “absolute proportionality” to nature. Based on this, the legitimacy of his government is completely real and natural, not because it has been created on the basis of religion or something else. In other words, the perfect human’s government derives its legitimacy from the system of nature and the laws governing it before gaining it from the religion or something else¹. Therefore, it is authentic in this respect and is comprehensible and acceptable for all human beings including religious and non-religious people. Yes, the religion has guided toward this authentic and real legitimacy, otherwise, as I mentioned, the perfect human’s essence, from this aspect that he is the perfect human, requires the government. Basically and generally, everything and everyone in the system of the universe, in proportion to the share they have from the real existence, require a special place; in a way that whenever they exit their own place, there will be corruption,

1 . ﴿سِنَّةَ اللَّهِ الَّتِي قَدْ حَلَّتْ مِنْ قَبْلِ وَلَنْ تَجِدَ لِسِنَّةِ اللَّهِ تَبْدِيلًا﴾ (Al-Fath/ 23).

and whenever they are in their own place, “justice” will be achieved. Considering such a basis, lack of justice in the world is the direct consequence of the perfect human not being in the position of government. This is a rational and natural attitude that has firm and well-known intellectual and knowledgeable foundations. According to this attitude, it becomes clear that not only is the government of the perfect human not imaginary and dreamy, but it is the only actual and real government. It is the other governments that “are not real” and do not have any nature other than forgery; fictitious governments with invented names! Anyway, it is not strange that my attitude is considered imaginary and unreal in today’s world, because the attitude of the Prophets were also considered imaginary and unreal in the beginning¹, but rest assured that soon the plan of the perfect human’s government will come out from the ancient section of the museum of sectarian works and will be recognized officially as a modern and progressive theory in the world. Anyway, I do not think that anyone doubts the superiority of this system over other socio-political systems. The only thing that has removed this “best system” from the list of knowledgeable, social and political subjects, has been the illusion that it cannot get implemented, which I dispelled this evil illusion.

1. As God has said: ﴿يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾ (Ya-Sin/ 30); “Alas for the servants! No Prophet came to them unless they used to mock him”!

■ The student, who felt he was born again, pondered a little and said in a hesitant tone: I do not know whether there is a need for this question or not: As you know, some of Akhbari knowledgeable people and eclectic groups of the Shia believed that any government except for Mahdi's government is a Taghut, and during his absence we have to sit down and do nothing until his advent takes place. What is your opinion about this belief?

● The Master looked at the student in surprise and said: Their view about the matter of Mahdi was more superstitious and childish than the view of others; ¹﴿ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ﴾. It is clear that our path separates from their path in the very first step; because they used to say that we should “sit down”, and I say that we must “rise”. They used to say that Mahdi should “appear”, and I say that we must “make him appear”. Their belief and our belief, both in theoretical bases and in outcomes and functions, “are as different as night and day”. Their attitude creates a “stop” and our attitude creates a “movement”. Their belief leads to “stagnation” and “petrification”, and our belief leads to “flow” and “development”. If your intention from this question is a comparison between these two viewpoints, I should say that it is a very false and meaningless comparison.

1 . An-Nur/ 40

■ The student became embarrassed that had asked an improper question. So he apologized and said: Some of my questions may be funny, but I am willing to ask so that no ambiguity remains.

● The Master kindly praised the student's motivation and said: There is no need to apologize. Ask whatever you want, because asking is the key to knowledge.

■ The student pondered again and said: Then let me ask another question. As you know, new currents have emerged among Muslims inviting toward formation of a unified government for the world of Islam under the title of "Islamic Caliphate". How close are these currents to your basis?

● The Master looked at the ground and said: Inviting toward a unified government for the world of Islam is not enough and acceptable alone; because a unified government for the world of Islam without the four features can never bring about justice for it; as it never could previously during several centuries, until it finally collapsed. Therefore, there is no doubt that the features of the government are more important than its unity; rather its unity without the four features, even though is better in one respect, it can be worse in some other respects and cause more harm;

because it means an unjust concentration of power and the realization of political tyranny and in other words, it is the totalitarianism of the oppressor without conflict and disturbance of others that may even lead to more oppression, and thus inviting toward it is a dangerous and unreasonable act. It is hereby understood that any invitation toward a unified government without emphasizing its monopoly on Mahdi is deceptive and misleading, and is not close to my basis.

- The student pondered for a moment and said: It is hereby understood that your attitude is an excellent and independent attitude, but it may be thought that propounding this excellent and independent attitude will lead to disagreement among the nation of Islam and the emergence of a new branch. What is your opinion about this?

- The Master surprisingly smiled and replied: It is clear that providing the grounds for the sovereignty of Mahdi will not lead to disagreement among the nation of Islam and the emergence of a new branch, but it has been the preparation of the grounds for the sovereignty of such and such that has always pitted some people against some others and has created a variety of new political and sectarian factions.

On the contrary, it should be said that the preparation for the sovereignty of Mahdi is the only factor of unity and solidarity for the nation of Islam in our time; because undoubtedly, the sovereignty of Mahdi is the only sovereignty in our time that is accepted and approved by all Islamic branches and sects, and all Muslims with any approach have consensus on the certainty of its realization and the necessity of obedience to it. Therefore, it should be noted that inviting toward any sovereignty other than the sovereignty of Mahdi is an invitation toward something that is the subject of disagreement among the nation of Islam, and there is no reason to respond to the invitation to it. Of course, if your meaning from the disagreement among the nation of Islam and the emergence of a new branch is that some people will probably oppose this revolutionary attitude and will falsely consider it as a new branch, I should say that it is not something odd and may be inevitable; because people's motivations and their level of awareness are not the same, and many of them do not like justice¹. Therefore, one cannot pay any attention to such baseless oppositions and accusations that stand in the way of justice; while the questions of questioners must be answered.

1 . As God has said: ﴿أَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ﴾ (Al-Mu'minun/ 70).

■ The student pondered for a moment and said: You are right. Now that it is the case, what should be done?

● The Master responded with a particular patience: Do you remember when I gave the example of the hole in the ship, what you said in answering to this very question of yours? You said: “The only rational work is to find and repair the hole. This is the only way. There is no other way”.

■ Student: Yes, that is right.

● Master: Very well. Now you found the hole in the ship and realized that the central circle of humanity’s problems is the lack of the perfect human’s government. Therefore, repair the hole in the ship and provide the grounds for the government of Mahdi!

■ Student: How?

● Master: When you need water and feel thirsty, you get up and seek water. The more you feel thirsty, the more you will search. In answer to your question, I should emphasize: The most misleading and harmful illusion about the perfect human has been that “he must come”, whereas he must not come, but rather “people must come”; as the Messenger of God peace and blessings of God be upon him and his household, says: “**The Imam is similar to the Kaaba: they come to him and he does not come to anyone**”¹,

1 . «مَثَلُ الْإِمَامِ مَثَلُ الْكَعْبَةِ، إِذْ يُؤْتَى وَلَا يَأْتِي» (Al-Khazzaz al-Qummi, Kifayat al-Athar, pp. 199 and 248).

and says addressing his Caliph Ali: “You are similar to the Kaaba, people come to it and it does not come to anyone. So if people come to you and hand the government over to you, accept it from them, and if they do not come to you, do not come to them until they come to you”¹. Generally, this is the law of nature that the imperfect goes after the perfect, and the needy goes after the one who is at no need, and the thirsty goes after water, and the patient goes after the doctor, and this is not merely a religious or Islamic law. Hence, Plato also in the book of *The Republic*, after considering the government as the perfect human’s right, says: “The pilot should not humbly beg the sailors to be commanded by him—that is not the order of nature; neither are ‘the wise to go to the doors of the rich’—the ingenious author of this saying told a lie—but the truth is, that, when a man is ill, whether he be rich or poor, to the physician he must go, and he who wants to be governed, to him who is able to govern. The ruler who is good for anything (= the perfect human) ought not to beg his subjects to be ruled by him”².

1. «أَنْتَ بِمَنْزِلَةِ الْكَعْبَةِ، تُؤْتَى وَلَا تَأْتِي، فَإِنْ أَتَاكَ هَؤُلَاءِ الْقَوْمُ فَسَلِّمُوهَا إِلَيْكَ - يَعْنِي الْجَلِيفَةَ - . (Al-Daylami, al-Firdous Bima'thur al-Khitab, vol. 5, p. 315; al-Tabari, Bisharat al-Mustafa, p. 428; ibn al-Athir, Usud al-Ghabah fi Ma'rifat al-Sahabah, vol. 4, p. 102. Also, look at: Al-Tabari al-Imami, al-Mustarshid, pp. 387 and 394; al-Sharif al-Radi, Khasa'is al-A'immah, p. 73; ibn al-Maghazili, Mana'iq Ali, p. 164; ibn 'Asakir, History of Damascus, vol. 42, p. 356; ibn Shahrashub, Mana'iq Ale Abi Talib, vol. 3, p. 38).

2. *The Republic of Plato* (book VI), p. 489

That is why in response to Adeimantus, about the deprivation of society from the perfect human's government, he says: "Attribute the uselessness to the fault of those who will not use the perfect human, and not to him!"¹ Therefore, the coming of the perfect human toward people, as long as people have not come to him, is against the law of nature and does not have any possibility of occurrence. Now that this is the case, in order to establish the perfect human's government, we inevitably have to go to him and also move people toward him. You see that this attitude, contrary to the other attitudes, makes you move. Not only does it not drown you in yourself, but also makes you responsible in relation to society.

- Student: How can we go to the perfect human and make society accompany us? Undoubtedly, you do not mean that we look for his house in an ordinary way until we find him! Because such a work, in case he was born already, is very difficult, and, in case he has not been born yet, is impossible.

- The Master smiled and said: Yes, I do not mean that. I mean that the perfect human's government, similar to any other government, will not be realized until it gains "social widespread acceptance" and becomes "the sole desire of the public".

1 . Ibid

Therefore, the movement of people toward the perfect human is not a physical movement, but it is a “cultural”, “social” and “political” movement. In this way that people must move toward the perfect human in three alternating stages in order to fully prepare the grounds for his government¹:

First; in the mental stage, they should believe in the realization of the perfect human’s government in case of fulfillment of its conditions, and they “want” the government of Mahdi with their hearts, and “do not want” the government of those other than him. The real and serious demand of the government of Mahdi², which requires aversion to any other government with any basis and function, is the first step of society toward this lofty goal.

Second; in the verbal stage, they should reveal their firm belief in the realization of the perfect human’s government in case of fulfillment of its conditions, and express their inner desire for the sovereignty of Mahdi and their inner aversion to the sovereignty of those other than him, using all their capabilities and possibilities, and present it in the form of a “public demand” and a “social slogan”³.

1 . As it has been mentioned in the narration: «يَخْرُجُ أَهْلُ خُرَاسَانَ فِي طَلَبِ الْمَهْدِيِّ (1)، فَيَدْعُونَ لَهُ (2)، وَيَنْصُرُونَهُ (3)» (Ibn Hammad, al-Fitan, vol. 1, p. 302); “The people of Khorasan set out to seek Mahdi (1), then they invite for him (2) and help him (3)”.

2 . «طَلَبِ الْمَهْدِيِّ» in the narration.

3 . «فَيَدْعُونَ لَهُ» in the narration.

This is where the perfect human gains the necessary acceptance and the other rulers lose their acceptance, and this is another step toward that high ideal.

Third; in a practical stage, they should try to remove the other governments from the path of Mahdi and vacate his “place” for him from others, to the extent that the appropriate conditions for the realization of the government of Mahdi are fulfilled in a tangible way¹. This is because the existing governments are not unifiable with the government of Mahdi, and due to their lack of capacity, readiness and necessary anticipation for integration with the government of Mahdi, are in conflict with it, and naturally, they use their political, economic and military facilities to maintain their authority and independence and prevent the sovereignty of Mahdi, and with their existence, the appropriate conditions for the realization of the sovereignty of Mahdi will not be fulfilled. Furthermore, we said earlier that the world does not need more than one ruler and numerous rulers must step aside in favor of Mahdi. Therefore, the purposeful, conscious and comprehensive uprising of people against the other governments will be the preliminary to the uprising of the perfect human and will be connected to his sovereignty; because such a preparation, undoubtedly, will be the absolute reason for his sovereignty;

1 . «وَيُنْصَرُونَهُ» in the narration.

especially considering that he himself, similar to any other rightful human being, will demand his right and will use every opportunity to fulfill it. Moreover, the guarantee of the perfect human's action to rule after the fulfilment of these conditions, is him being the perfect human; in the sense that the perfect human, in this aspect that he is the perfect human, accepts the government over people so that absolute global justice is realized.

- The student who was feeling a revolutionary enthusiasm in himself now and was quenched by the chalice of wisdom, pondered for a moment and said: Assuming that Mahdi is now alive and absent, no question arises, but assuming that he has not been born yet, this question arises that will he be born as soon as people begin to prepare the grounds for his government in the three stages, or will he be born only after the completion of the preparation? And in the latter case, how can a newborn accept the sovereignty over people and establish absolute global justice?!

- The Master smiled and replied: Do not worry. The birth of the perfect human, contrary to his government, is not contingent on the completion of the preparation; because God the All-Knowing the Omnipotent, before the beginning of the preparation by people, is aware about its time and the time of its completion,

and on the basis of this awareness and on the basis of His grace, He can create the perfect human at an appropriate time before it so that there be no delay for him at the time that he is needed, and there be the possibility for his sovereignty immediately after people's readiness. God is very Wise and Merciful.

■ The student pondered and then said in a decisive tone: O great Master! This is the first time I feel enthusiasm and comprehension together. There has always been a separation between these two inside me, but now I see that these two have met in this profound and sublime point. In light of what I have found out, I suppose that this divine worldview and school of salvation should be imparted to all of the nation of Islam. A great movement must be followed up to raise people's awareness and awaken the intellects; because unless this profound and constructive viewpoint becomes the dominant viewpoint in the Islam world, people will not move toward the perfect human, and unless people move toward the perfect human, his government in the world will not be realized, and unless his government in the world is realized, absolute global justice, which is the real human need, will not be achieved and his abasement and misery will continue. Is it not so?

● The Master nodded in affirmation and said: It is.

■ The student who felt an energy in his body and soul now, pondered again and then, like someone who has discovered something, said: But in your opinion, from the beginning of the process of the preparation to the stage of the establishment of the perfect human's government, is there not a need for a qualified guide who guarantees that people will not deviate during the three stages and will not return to the past? I am trying to say: Does the great revolution of the preparation, similar to any other great revolution that has achieved its goal, not need a qualified leader who embodies the values of the revolution in his word and deed, and with his management, arranges the relationship between the forces of the revolution and prevents their disagreement and deviation? Considering that many revolutions, due to lack of a qualified leader, have either failed and been suppressed or, after victory, have deviated and lost their path.

● The Master acknowledged the student's speech and said: You are right. It seems that to pass through this bumpy road, there is a need for a qualified guide who supports people and directs them toward the perfect human, and unites the various sects and groups around him, and compels them to provide the cultural, social and political prerequisites of his government,

and even if possible, takes the government, peacefully or by domination, from others and hand it over to him¹. It is clear that these proceedings of the qualified guide act as “preliminary to the obligatory”, and their legitimacy is subject to the legitimacy of the perfect human’s government and is a branch of it; as no other reformist or revolutionary movement in the world other than this preparation movement can be legitimized and justified before the government of the perfect human.

1 . As the Messenger of God peace and blessings of God be upon him and his household, has announced from it and has said: «إِنَّا أَهْلُ الْبَيْتِ اخْتَارَ لَنَا اللَّهُ الْأَجْرَةَ عَلَى الدُّنْيَا، وَإِنَّ أَهْلَ بَيْتِي سَيَلْقَوْنَ بَعْدِي بَلَاءً وَتَشْرِيدًا وَتَطْرِيدًا، حَتَّى يَأْتِيَ قَوْمٌ مِنْ قِبَلِ الْمَشْرِقِ مَعَهُمْ زَيَّاتٌ سُودٌ، يَسْأَلُونَ الْحَقَّ فَلَا يُعْطَوْنَهُ -مَرَّتَيْنِ أَوْ ثَلَاثًا- فَيَقَاتِلُونَ فَيُنْصَرُونَ، فَيُعْطَوْنَ مَا سَأَلُوا فَلَا يَقْبَلُونَهُ حَتَّى يَدْفَعُوا إِلَى رَجُلٍ مِنْ أَهْلِ بَيْتِي، فَيَمْلُؤُهَا قِسْطًا كَمَا مَلِئْتُ حَوْزًا، فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيَأْتِيهِمْ وَلَوْ حَبْوًا عَلَى الثَّلْجِ» (Ibn Abi Shaybah, al-Musannaf, vol. 7, p. 527; ibn Majah, al-Sunan, vol. 2, p. 1366; al-Bazzar, al-Musnad, vol. 4, p. 354; al-Shashi, al-Musnad, vol. 1, p. 347; al-Hakim, al-Mustadrak ‘ala al-Sahihayn, vol. 4, p. 511; al-Dani, al-Sunan al-Waridah Fil-Fitan, vol. 5, p. 1031); “Indeed, we are the Ahl al-Bayt that God has chosen the Hereafter over this world for us, and indeed, my Ahl al-Bayt will see suffering, expulsion and displacement after me, until a group comes out from the east (Khorasan) that there are black flags with them, then they claim the truth (peacefully)—two or three times—but it will not be given to them, then they fight, then they achieve victory, then what they have demanded will be given to them, but they will not accept it (for themselves) until they will hand it over to a man from my Ahl al-Bayt, then he will fill the earth with justice, as it has been filled with oppression, so whoever of you perceives that time, must rush toward them, even though by crawling on snow”.

This is why it is said: “Any flag that is raised before Mahdi’s uprising is a Taghut”¹ and at the same time, it is announced that a rightful flag is going to be raised in the Greater Khorasan to convey the government to Mahdi and it is obligatory for every believer to accompany it², and it is said:

1 . «كُلُّ رَايَةٍ تُرْفَعُ قَبْلَ قِيَامِ الْقَائِمِ فَصَاحِبُهَا طَاغُوتٌ.» (Al-Kulayni, al-Kafi, vol. 8, p. 295; al-Nu’mani, al-Ghaybah, p. 115).

2 . As it has been narrated from the Messenger of God peace and blessings of God be upon him and his household, that said: «إِذَا رَأَيْتُمْ الرَّاياتِ السُّودَ قَدْ حَرَجَتْ مِنْ قِبَلِ خُرَّاسَانَ فَأْتُوها وَلَوْ حَبْوًا عَلَى التَّلَجِّ، فَإِنَّ فِيها خَلِيفَةَ اللَّهِ «فَإِذَا رَأَيْتُمْ أَمِيرَهُمْ فَأْتُوهُ وَبَايَعُوهُ وَلَوْ حَبْوًا عَلَى التَّلَجِّ فَإِنَّهُ خَلِيفَةُ اللَّهِ» «المَهْدِيُّ» “Whenever you see the black flags coming out of Khorasan, rush toward them, even though by crawling on snow; because the Caliph of God, Mahdi, is among them” and has been said in another narration: «فَإِذَا رَأَيْتُمْ أَمِيرَهُمْ فَأْتُوهُ وَبَايَعُوهُ وَلَوْ حَبْوًا عَلَى التَّلَجِّ فَإِنَّهُ خَلِيفَةُ اللَّهِ» «المَهْدِيُّ» “So when you see their emir, rush toward him and pledge allegiance to him, even though by crawling on snow; because he is the Caliph of God, Mahdi” and has been said in another narration: «خَلِيفَةُ الْمَهْدِيِّ» “He is the Caliph of Mahdi” and has been said in another narration: «يُقَالُ لَهُ: مَنْصُورٌ، يُوطَى- أَوْ يُمَكَّنُ- لِأَلِ مُحَمَّدٍ، كَمَا مَكَّنَتْ قُرَيْشٌ» “He is called: Mansoor, he prepares the grounds for the household of Muhammad, as the Quraysh did so for the Messenger of God peace and blessings of God be upon him and his household, helping him—or he said: responding to him—is obligatory on every believer” (To know about these well-known narrations, which in total reach the level of tawatur, see: Ahmad ibn Hanbal, al-Musnad, vol. 37, p. 70; ibn Majah, al-Sunan, vol. 2, p. 1367; Abu Dawud, al-Sunan, vol. 4, p. 108; al-Bazzar, al-Musnad, vol. 10, p. 100; al-Ruyani, al-Musnad, vol. 1, p. 417; al-Maqdisi, al-Bad’ wa-al-Tarikh, vol. 2, p. 174; al-Hakim, al-Mustadrak ‘ala al-Sahihayn, vol. 4, p. 547; al-Dani, al-Sunan al-Waridah Fil-Fitan, vol. 5, p. 1032; al-Bayhaqi, Dala’il al-Nubuwwah, vol. 6, p. 515; al-Dhahabi, Mizan al-I’tidal, vol. 3, p. 128; al-Bahrani, Ghayat al-Maram, vol. 7, p. 108).

“A group will come out from the east who prepare the grounds for the government of Mahdi”¹.

■ Student: Does the qualified guide and preparer, in order to achieve his sacred goal which is the establishment of the perfect human’s government, establish a government?

● Master: He does not establish a conventional government in the meaning of a usual political system that governs the affairs of society through making law and enforcing it under the guarantee of coercive power; because if for the establishment of a conventional government, there is a need to establish another conventional government, then for the establishment of the other conventional government, there will be a need to establish another conventional government, and this leads to an infinite regress which is not possible. Regardless of the fact that a conventional government, in the meaning of an independent and stable political system, is only the prerogative of the perfect human, and its establishment for others is that which the qualified guide and preparer is trying to put an end to, and consequently, he himself does not get polluted with it;

1 . «يُخْرَجُ نَاسٌ مِنَ الْمَشْرِقِ، فَيُؤَطُّونُ لِلْمَهْدِيِّ سُلْطَانَهُ» . (Ibn Majah, al-Sunan, vol. 2, p. 1368; Ya’qub ibn Sufyan al-Fasawi, al-Ma’rifah wa-al-Tarikh, vol. 2, p. 497; al-Bazzar, al-Musnad, vol. 9, p. 243; al-Tabarani, al-Mu’jam al-Awsat, vol. 1, p. 94).

especially considering that whenever he can establish a conventional government for himself, then a fortiori he can establish a conventional government for the perfect human, and accordingly, his duty is to establish it for the perfect human, not for himself. This is the very dilemma of the truth and falsehood that separates the qualified guide and preparer from the false claimants of merit and preparation; because after achieving it, whoever proceeds with establishing a conventional government, even though with the claim of merit and preparation, is a Taghut. It is hereby understood that no conventional government in the world except for the perfect human's government, can have legitimacy, even though it considers itself Islamic or even tries to prepare the grounds for the perfect human's government.

■ Student: Your speech is very mature and thoughtful, but considering such explanations I want to know that how exactly is the government handed over to the perfect human by the qualified guide and preparer?

● Master: This work does not take place through a conventional government; because doing it through a conventional government is similar to attaining justice through oppression which is a contradiction and is not possible, rather first of all it takes place by making the perfect human appear by guaranteeing his security by promoting the number of his supporters to reach the quorum,

and then in one of two ways: directly through a “conventional revolution” with his presence in line with “bringing him to the government”¹ or indirectly through a “transitional government” that is established in an emergency situation after the collapse of the former government system and the emergence of a political gap, with the aim of establishing the new system for a limited time with his permission, in line with “handing the government over to him”, and with this description, it can be called a “transfer of government”².

■ Student: It is hereby understood that both people and the perfect human have duties to realize this goal and must perform their duties in the appropriate time. Is it not so?

1 . This form is consistent with the narrations that after giving the good tidings of the emergence of the black flags of Khorasan, have said: «إِنَّ فِيهَا خَلِيفَةَ اللَّهِ الْمَهْدِيِّ» ; “The Caliph of God, Mahdi, is among them”; because the apparent meaning of these narrations is that Mahdi is among the ground preparers of his government from Khorasan.

2 . This form is consistent with the narrations that after giving the good tidings of the emergence of the black flags of Khorasan, have said: «يُقَاتِلُونَ فَيُنْصَرُونَ، فَيُعْطُونَ مَا سَأَلُوا فَلَا يَقْبَلُونَهُ حَتَّى يَدْفَعُوا إِلَى رَجُلٍ مِنْ أَهْلِ بَيْتِي، فَيَمْلُؤُهَا قِسْطًا كَمَا مِلْنَتْ حَوْزًا» ; “They fight, then they achieve victory, then what they have demanded will be given to them, but they will not accept it (for themselves) until they will hand it over to a man from my Ahl al-Bayt, then he will fill the earth with justice, as it has been filled with oppression”; because the apparent meaning of these narrations is that they take the government from Taghuts and transfer it to Mahdi, without accepting it for themselves.

● Master: Exactly. Of course, there is no doubt that the perfect human performs his duties due to his perfection and does not refrain from being present or giving permission in the appropriate time, and therefore, people must trust him and with trust in him, perform their duties; because it is the accomplishment of their duties that creates duties for him.

■ The student, who now found himself in the central point of cognition, pondered for a moment and reviewed the Master's words. He had never heard such a complete and coherent system of thought. By this time, he found himself in the presence of a qualified guide who really and without any claim about himself and without waiting for anyone's acknowledgement and admiration, was theoretically engineering and practically running the movement of preparation of the grounds for the perfect human's government. He felt that without any hardship and completely naturally the pieces of the puzzle have been placed beside each other. Therefore, he looked at the Master with hopeful eyes and said in a passionate tone: Master! You answered all my questions. Now tell me what should be done after meeting the qualified guide and preparer? What work does he lead us through?

● Master: Preparers of the grounds for the perfect human's government are like prayer beads, who are connected together with the string of the common leader and achieve "harmony" and "cooperation" in line with the common objective¹. After this solidarity, the great mission of the truth-seekers is to make the nations aware of this bitter reality that throughout history, they have been deceived by various governments, and now they can and must say "No" to all eastern and western governments and do not become satisfied with any deceptive welfare and comfort and start the blessed revolution of Mahdi. The heavy mission of the justice-seekers is to launch a public mobilization throughout the world for the establishment of the perfect human's government, and to do so, they must direct all cultural, political and economic activities and movements toward this great program, and resist to their last breath in the position of implementing it. This is a social reform and a genuine and deep-rooted movement that can move the oppressed masses of society and make them rebel against global oppressive structures and weaken the foundation of the eastern and western governments and destroy them. This is the only flag that can gather all justice-seeking communities and nations around itself and unite them together to stand side by side in order to help Mahdi.

1 . As God has said: ﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾ (Al-Ma'idah/ 2).

In such a proper context, the perfect human finds the opportunity to appear and comes to power with the comprehensive support of people. Of course, there is no doubt that this revolutionary thought will have many enemies; the enemies who see their interests in danger and try to stop this awakening movement by negative propaganda and distracting minds, and show it as a movement similar to diversionary movements by creating commotions and spreading lies, and do not allow its voice to be heard by the freedom-seeking nations. Even they may try to stop and nip this movement in the bud by killing the awakening and revolutionary personalities or imprisoning and exiling them¹, but people need to be vigilant, and at this critical juncture, perform their duty and come to the field for helping the movement of the preparation.

- The Master paused for a moment and then continued: This thinking is the thinking of the Prophets which was forgotten and I reminded it. The difference between the thinking of the Prophets and other reforming thoughts is that it possesses a special depth and scope, and is in harmony with the whole system of the universe.

1 . Whereas God has said: **﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾** (Al 'Imran/ 21); "Indeed, those who deny signs of God and kill the Prophets unrightfully and kill those who enjoin others to justice, give them tidings of a painful punishment".

The Prophets, unlike geniuses and philosophers, had always revealed profound and comprehensive facts that were unprecedented in humankind thought and experience, and had opened a new and distinct path for humanity. Therefore, it is said that one of the most important criteria in determining the originality and truthfulness of the Prophets' message is that it is distinct and far from the reach of human thoughts and experiences; in a way that geniuses and philosophers are aware of its transcendence and their inability to comprehend it as well, and therefore, they consider following them as the center of their efforts.

■ The student laid his head on the chair and thought for a few minutes. Then lifted his head slowly and said: O great Master! I kneel with all my being before the forgotten truth. I hope that I will not be crushed under the heavy burden of this responsibility. I am also thankful to you with all my heart for being my qualified guide in this path and awakening me from a deep sleep without any expectation and opening another world toward me; a living and real world, bright and meaningful; a world that everything in it is in its own place. I feel “growth” and “regret” that people are living in an imaginary world and are so far from the truth... From now on, the focus of my efforts will be informing my people in the light of your guidelines.

There is no doubt that promoting good in this chaotic age will not have a greater example than this, and I will proudly invest my wealth and life on it. May it be that the world, after it has been filled with oppression, be filled with justice.

- The Master, by hearing this speech, rose and held his student's hand, and while looking at the horizon, said: **«الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ»**¹ “Praise be to God who guided us to this, whereas we would have not been guided, if God had not guided us” and the sun was in the sky, and there were no clouds, and it was bright everywhere...

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Geometry of Justice;

A narration of a dialogue with Mansoor Hashemi Khorasani

Justice is meeting all human needs in a way that meeting any of them should not conflict with meeting the rest. In other words, it is the fulfillment of all talents that exist in every person in a different way, and for every one of them, it creates a “right”; a unique right that can be called “the right of becoming”; in the sense that every person has “the right” to “become” what he “can”. Now, if you look at the whole of human history, you see that people have always been deprived and they have never achieved justice. Basically, the existence of today’s problems proves the human being’s deprivation throughout history; because his today’s situation is not unrelated to his yesterday’s situation, and today is a smoke rising from yesterday’s fire. However, resolving this age-old deprivation has always been desirable for people, and their needs and talents have been driving them toward justice; just as thirst and hunger drive them toward water and food. Justice in this sense has been the long-lost of the human being and the aim of the Prophets’ delegation. (pp. 28 and 29)

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