



# **Geometry of Justice**

**A Narration of a Dialogue with  
Allamah Mansoor Hashemi Khorasani**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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### **Attention!**

The academic environment depicted in this book is symbolic.

# Geometry of Justice

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### Publisher's note

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ﴾<sup>1</sup>

The noble book *Geometry of Justice* is a beautiful and delightful narration of a scholarly and revolutionary dialogue with the reformist scholar, His Eminence Mansoor Hashemi Khorasani (may Allah protect him), the owner of the noble book *Return to Islam*. This dialogue was conducted by one of his companions over two sessions, transcribed in an elegant and literary style by a group of his students in his office, and presented to him for review.

The subject of this scholarly and revolutionary dialogue is the engineering of “justice” as the ultimate ideal of Islam, accompanied by an unprecedented critical evaluation of global problems, with a very precise and profound analysis of “Islamic government” and the mutual roles of “the Mahdi” and “people.” Despite its concise size,

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

this unique work, which truly must be considered an innate and Islamic school of thought, holds such scholarly and revolutionary value that can bring about fundamental reforms in Muslims' official understanding of Islam, transform many of their cultural and political equations, and direct their individual and social movements toward Allah's caliph on Earth; because by relying on rational principles, natural laws, and historical traditions, being in full harmony with the verses of the Quran and mutawatir hadiths, using clear and familiar language while avoiding unnecessary complexity, this discourse shows people the path to happiness and perfection, teaches them the essence of justice—the lost treasure of all ages—and how to achieve it, and opens a new window onto a bright future.

In many ways, this book can be considered a complement to the book *Return to Islam* or a comprehensive plan for its implementation; because with extraordinary depth and precision, it outlines the strategy for a global revolution, maps the path to preparing the ground for the Mahdi's government, and explains, step by step, the process of transitioning from the dark age of oppression to the bright age of justice. At the same time, it reflects the scholarly greatness of a perfect scholar that this book of wisdom is the result of two of his sessions!

Based on this, everyone who recognizes the value of this blessed Islamic discourse should help us translate, print, and distribute it among Muslims worldwide; because with the existence of various obstacles and opposition, this is an extremely difficult and demanding task, beyond the capacity of this independent, people-powered office with its insignificant strength and limited resources. May this effort lay the theoretical foundation for the sovereignty of Allah's caliph on Earth and prepare Muslims to take practical steps toward implementing this Islamic plan.

To contact us and access explanations, translations, questions and answers, and critiques and responses related to the book, please visit [www.alkhorasani.com](http://www.alkhorasani.com).

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







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# Chapter One





... The student was sitting, waiting for the professor and staring at the ground. Sometimes, he would sigh and whisper something under his breath. It was as if an important matter had grabbed the collar of his mind with its heavy hands, not allowing him to breathe! This was not the first time he had come to the professor. Each time, when he had asked his question, the professor had only looked at him and answered with a meaningful silence. Yet, he had asked again. He had come to ask again. His eagerness to know the truth would not allow him to feel at ease. He had reached a level of knowledge that made it impossible for him to feel at ease, to be carefree. When the human being knows more than a certain extent, life becomes bitter for him. Those who are happy with the current life and justify it have not understood to that extent and have not reached that level of knowledge: <sup>1</sup>﴿ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ﴾ He who had understood to that extent and had reached that level of knowledge, could no longer be satisfied. He could no longer be content with what “exists,” like others.

1 . “That is the extent of their knowledge.” (An-Najm/ 30)

He was thinking about what “must exist”; it must exist but does not. But why does it not exist?! Why has it never existed?! Is it not possible for it to exist?! If it is not possible for it to exist, then why must it exist?! Why are these things, which are not possible to exist, “not possible to not exist”?! Why...?! It was as if these big and cruel questions were standing over the student and whipping his thirsty, wounded soul! To escape the lashes, he had listened to everyone who had something to say, but no one had been able to answer his thirsty and wounded soul. The answers were superficial and baseless; they were flawed; they were selfish; as if they had been made up just to silence him so that he would not ask again. Yet he kept asking.

This time, he had come to the professor in a different mood. Exhaustion and desperation were evident on his face, and his breaths were like those of someone on the brink of death. However, it was clear from the sparkle in his eyes that he had not lost hope and had not stopped asking yet. Perhaps the professor could save him; because it was he who, for the first time, took his hand and threw him into the raging river of these questions. Before that, the student had no question that needed answering, like thousands of other people who have no questions. It was the professor who, for the first time, opened his eyes and said to him in a whiplike tone:

“Raise your head and look!” Therefore, he had come to raise his head and look... But what was he truly supposed to see?! What was there on the horizon?!...

The student was floating in the cold waves of these thoughts when the door opened and the professor came in. His cheerful face and kind look were giving the student glad tidings. He stood up in the professor’s honor—a stance for reflection<sup>1</sup>.

- The professor said in a fatherly tone: “I apologize for keeping you waiting.” However, he had not been late. He had come exactly at the time the student requested. This time, the student said in a more hopeful tone: O professor! Please talk to me.

- Professor: About what?

- Student: About the very truth that I want to know; because I need to know it; the very thing that no one thinks about or talks about. About the things that exist, and the things that must exist. Talk to me, O professor! For me, who, despite all my intellectual and moral shortcomings, am thirsty for knowledge and aware of my need for understanding.

- However, the professor did not say anything.

1 . As Allah Almighty has said: ﴿قُلْ إِنَّمَا أَعْطِيكُمْ بِوَاحِدَةٍ أَن تَقُومُوا لِلَّهِ مِثْلَىٰ شَاوِيحًا﴾ (Saba/ 46); “Say: ‘I advise you only one thing: that you stand up for Allah in pairs and singly, then reflect!’”

■ The student, with a tone filled with pain, continued: I am exhausted. How long must I witness so much misery and destruction in my society?

● Professor: What misery and destruction?

■ Student with surprise: These very miseries and destructions that I see every day and night in the alley, the street, the village, the city, and every corner of society: ignorance, poverty, oppression, corruption, insecurity, war, crime, felony, ethnic and sectarian conflict, and a thousand other things that have driven the exhausted people to despair!

● Professor: Calm down! You are looking at your society too superficially and emotionally. Your shouts are like those of a man whose brother is drowning in the sea, and he is watching him impatiently from the shore and shouting: “Oh no, my brother’s shirt got wet!!”

■ Student: It is true that I should look at my surroundings rationally and wisely, but what do you mean by this example?

● Professor: I mean, although what you mentioned is truly among the problems people face, it is not their main problem, just as the main problem for that drowning person was not his shirt getting wet! In fact, these things you see are the result of the real problems in society, not the real problems themselves, and therefore, from the problem tree of society,



you have only noticed its branches, while you must also look at its roots. Noticing surfaces is the work of emotion, but addressing the depths is a matter of intellect.

■ The student thought for a moment and then said: This is why I came to you. Please tell me more about the depths.

● The professor stood up calmly and approached the pale blackboard. He took a piece of chalk and drew a large circle. Then he drew a smaller circle inside it, and inside that, even smaller circles, until he reached the central point. He then returned to his place and said to the student, who was looking at these vague shapes with surprise: This is a geometric diagram of society's problems. Each of these circles represents a level of society's problems. Each circle, on one hand, rests on the inner circle, and on the other hand, supports the outer circle, eventually reaching the central circle. This circle is the foundation and root of the other circles, meaning that all the nested circles are formed from this central circle; because there is a relationship between these circles similar to cause and effect. Likewise, the superficial problems in society—including poverty, corruption, oppression, insecurity, and all that you mentioned—are based on the deeper problems in society. For example, the problem of social crimes is based on the problem of poverty,

and the problem of poverty on the problem of unemployment, and the problem of unemployment on the problem of underdevelopment of society, and the problem of underdevelopment of society on deeper problems, eventually reaching the main and fundamental problem. In general, it must be noted that society's problems are in no way independent or separate from each other; rather, they are interlinked; they affect each other and are affected by each other, like an interconnected chain. When you look at each problem in your society without paying attention to the other problems and do not consider the relationships, you cannot have a correct understanding of them, and when you do not know the illness, you cannot find the right cure for it.

- The professor looked at the blackboard and said: This geometric diagram can also be drawn for the individuals living in society; because their level of understanding and depth of perspective have different degrees. Most people, who make up the general public, stay in the outer circle, and in the inner circles, more aware groups of society reside. The closer we get to the central circle of understanding, the fewer people remain, until only a handful of individuals remain in the central circle. Thus, the more internal the circle of understanding of individuals is, the more internal circle of society's problems they understand.

● The professor paused for a moment and then continued: If the outer circles of problems are resolved, the inner circles will not be resolved; just as the roots of a tree cannot be fixed by correcting its branches. Rather, it can be said: Basically, it is not possible to resolve the outer circles of problems without resolving the inner circles; because the inner circles serve as the cause of the outer circles. So, as long as the cause is flawed, the effect will also be flawed; just as a tree with rotten roots cannot have healthy branches and leaves.

■ The student, who felt he had found his way into a more inner circle of understanding, nodded in agreement and said: That is true. For example, when we have the problem of poverty, we should investigate what deeper problems this problem is based on. We see, for example, that it is based on the problem of the country's underdevelopment. Then we should investigate what deeper problems the problem of the country's underdevelopment is based on. We see, for example, that it is based on the problem of insecurity. Then we should investigate what deeper problems the problem of insecurity is based on. We see, for example, that it is based on the problem of ethnic and sectarian conflict, and so on<sup>1</sup>.

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1 . The examples refer to Afghanistan. Each country has its own problems.

But there are two issues here that I want you to clarify for me: one is that there are countless problems in society, each of which may have its own root. In this case, how can we resolve these countless roots? The other issue is that we cannot ignore the surfaces and only focus on the roots. Is it not so?

- The professor smiled and said: You need to look more carefully. Regarding the first issue, you should know that the multitude of surface-level problems ultimately leads to unity in the main problem; meaning that even though society's problems are many on the surface, the deeper they go, the more united they become, until they lead to a single point. Two central points can never be considered for one circle. Therefore, whenever we find that multiple problems have not led to a single cause, we should know that we have made a mistake in identifying them. As for the second issue, you should not be influenced by common propaganda and indoctrinations; because when we cut off the main root of the problems, we have actually eliminated all the problems. So, as we deal with the main root, we also deal with the surfaces at the same time; just as when you uproot 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 grow new branches next year!

- The student thought for a moment and then said:

You are right. But unfortunately, we see that many of those who have social concerns and care about reforming the country have always stayed at the surfaces and have not found their way into the depth and the root, and in this way, they have wasted their energy.

- The professor shook his head sadly and said: They are the passengers of a sinking ship with a hole in it. But instead of finding and fixing the hole in the ship and stopping the water from coming in through it, they have taken a bowl and are bailing out the water with it, unaware that before they remove one bowl of water, a hundred times more takes its place! In this situation, can it not be said that they are trying in vain?! This is why you see the ship of society gradually sinking, and after a while, it disappears amid the terrible waves of decadence.

- The professor paused for a moment and then continued: The reason for this fatal negligence is that they have not found the hole in the ship. They see the water coming in, but they do not know from where! Those who claim today to be reforming society and solving people’s problems—such as political elites or national activists or religious leaders or even grassroots groups—are like this. Many of them do their best and try compassionately to save the ship of society from sinking, but unfortunately, they only exhaust themselves and waste their energy;

because the only way to save the ship is to fix its hole, and they are not doing so. Instead, they are just bailing out water with their hands, and when they see no sign of rescue, they either become frustrated, yell, and blame others, or lose hope, withdraw, and leave the scene.

■ Student: What should we do amid these fracas and futile efforts?

● Professor: What should someone on a ship with a hole that is about to sink do? Obviously, he must either take a bowl and bail out the water like some others, or find the hole in the ship and fix it. Although, there are others who have taken a third approach: sitting in frustration and hopelessness, waiting for death while watching the crazy waves with dazed and stunned eyes. There are also some who are asleep and do not even know they are sinking!

■ Student: Bailing out the water with a bowl is pointless. One cannot sit around waiting for death either. Ignoring reality is also foolish. So, the only rational action is to find and fix the hole. This is the only way. There is no other way.

● Professor: That is true, but you should know that this task is not easy at all; because the deeper the problem, the more difficult, dangerous, and costly it is to face. Maybe that 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 task. Even though I might lose a lot, it is natural that when I am caught between death and life, I would throw my belongings into the sea to save my life.

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

● The professor said this and then rose from his seat. From the window of the empty classroom, he looked beyond the horizon and saw the sun hidden behind dark clouds. The professor opened the window. A refreshing breeze from the east rushed into the classroom, bringing the good news that these dark clouds would soon move away, and the bright sun would reappear after a long time. The student saw a secret in the eyes of the professor—a secret that he felt he would soon know. Perhaps it was the secret of the hole in the ship that he was now searching for. He felt that after years of searching, he was close to finally find the truth. The feeling of finding was a strange one for a thirsty soul that had never found before. The professor, without taking his gaze—full of secrets—from the horizon, said calmly: That is enough for today. Think about what I told you. InShaAllah, we will talk more tomorrow...







## Chapter Two





The next day, the student came to the university earlier than usual. He was walking slowly and speaking under his breath: "... What is our illness? What is our main problem? Where is the hole in our ship?..." He was whispering these to himself and coming toward the classroom—the very old classroom whose window opened toward the horizon and was always empty. The student sat on a dusty chair that seemed like no one had sat on it for a thousand years, waiting for the professor. Then he looked beyond the horizon and saw the sun slowly rising to warm him in the coldness of this winter. The door creaked joyfully as it opened, and the professor came in.

■ After greeting and saying good morning, the student said: Yesterday, we concluded that all the problems in society have "one main cause." If it is not resolved, they will never be resolved, and reformers will waste their energy. Please talk today about this one main cause.

● The professor smiled and said: First of all, we must analyze the reality and the essence of people's problems throughout history with the greatest possible accuracy and depth. We know that people have had many real needs throughout history. These needs, shaped by the influence of "nature," "heredity," "the self," and "society," are, in fact, the potentials of people that must be actualized, in such a way that if one of the real needs of a human is not met, we can say that one of his existential potentials has not been actualized. We refer to this situation as "deprivation." A deprived human is one whose real needs have not been met, and in other words, whose potentials have not been actualized. The opposite of deprivation is "justice." Justice is meeting all human needs in a way that meeting any of them does not conflict with meeting another. In other words, it is the actualization of all the potentials that exist in each individual differently and create a "right" for him—a unique right that can be called "the right to become," meaning that each individual has "the right" to "become" what he "can." Now, if you look at human history, you see that people have always been deprived and have never achieved justice. In fact, the existence of problems today proves human's deprivation throughout history; because his situation today is not unrelated to his situation yesterday, and today is a smoke rising from yesterday's fire.

Nonetheless, removing this age-old deprivation has always been desired by people, and their needs and potentials have driven them toward justice, just as thirst and hunger drive them toward water and food. Justice, in this sense, is the long-lost treasure of human and the purpose of the Prophets' mission<sup>1</sup>.

■ Student: What you say is very precise and profound, but I think this statement that “people have always been deprived in history and have never achieved justice” is true only if it refers to “absolute justice.” Otherwise, they might have enjoyed the benefit of “relative justice” at certain times in history; just as today, especially in some societies, they enjoy the benefit of relative justice.

● Professor: Note that justice, in this sense, is not relative in any way, nor can it be; because relative justice is another name for injustice; as it can be called “relative injustice” from another perspective! You must not forget that human needs are not separate from each other; rather, they are interconnected and intertwined like a chain.

[A poem]

If one link you remove from where it should stay,  
The whole world will fall into disarray.

1 . As Allah Almighty has said: **﴿قَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾** (Al-Hadid/ 25); “Indeed, We sent Our Messengers with clear signs and sent down with them the Book and the Balance so that people would rise for justice.”

If one of the human needs is not met, it will affect his other needs and disrupt meeting them as well. Clearly, in this situation, he will be deprived, not someone who enjoys justice. Therefore, you see that whenever one of the human needs has not been met, he has fallen due to the vacancy of that very need, and meeting his other needs has also not done him any good. Yes, one hole in a ship is enough to sink it; meaning that it will inevitably sink, sooner or later!

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

● Professor: Clearly, every person's needs are either all met in a way that meeting any of them does not conflict with meeting another, or they are not met. In other words, every person either becomes what he can be or does not. If he does, 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 a way that it is correct to strip him of the title "one who enjoys justice". Therefore, it can be said that relative justice has no real existence; rather, it is merely nominal. What can have real existence is "absolute justice." Basically, "justice" and "relative" are opposites; they are in conflict and contradict each other. It is like saying "the ugly beautiful" in a descriptive phrase!

■ Student: So, we cannot say that in one society there is more justice and in another there is less justice, whereas human perception suggests that!

● Professor: Human perception “regards” such a thing as valid, but “the truth” is that there is no “justice” in either of these societies. True justice is fundamentally and necessarily “universal”; meaning that it cannot exist in one part of the world without existing in its other parts; because, on one hand, the world’s divisions are conventional, and what is true is “the global unified order,” and on the other hand, none of the so-called parts of the world is separate from its other parts; rather, they are cohesive and interdependent in a single system of influence and interaction. So, true justice is “universal absolute justice,” and this is a truth that cannot be doubted.

■ The student was deep in thought, looking amazed. The words of the professor, though very new and shocking, were perfectly reasonable and acceptable. Therefore, he said with great enthusiasm: Please continue.

● The professor paused for a moment and then continued: The combination of needs and potentials that exists in each person in a different way from others makes him suitable for a “place” in “the world”<sup>1</sup>.

1 . As Allah Almighty has said: ﴿قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾ (At-Talaq/ 3); “He has set a measure for everything.”

In fact, each person in the global community has a place that suits him and does not suit anyone else; given that it is not possible for two people to be exactly the same in all their needs and potentials<sup>1</sup>. Now, if a person fully reaches his potential and is placed in his place, then a part of absolute justice has been made, and if he does not fully reach his potential or is not placed in his place, a social vacuum is created that nothing else can fill. This is why it is said: “Justice is to place everything in its place.”

■ The student nodded and said: So, it can be said that people throughout history have always sought 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, they have had “a desire for political diversity!” Is that not so?

● Professor: 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 in all places, have had only one need, which is the need for absolute justice. All social activities, liberation movements, and grassroots revolutions in the world throughout history have been shaped by the influence and motivation of this true need and with the aim of meeting and satisfying it,

1 . As Allah Almighty has said: ﴿وَقَدْ خَلَقَكُمْ أَشْوَارًا﴾ (Nuh/ 14); “And indeed, He has created you variously.”



whether knowingly or unknowingly. In fact, people formed a government to meet this true need. However, their government never satisfied this need of theirs. So, in the end, they overthrew it and formed another government, but that one also did not meet their true need, which was absolute justice. So, they overthrew it as well and turned to another government. History has been the scene of these trials and errors which you called “a desire for political diversity!” But you must know that they did not do this because they were indifferent or just had a desire for diversity; rather, they did it out of pain and need. The wretched human, in search of absolute justice, has turned in every direction and submitted to every government. His story is like that of a child lost in a crowd searching for his mother. But because he does not know her well, he grasps the skirt of every woman and calls her mother, and when he encounters her unkindness, he realizes his mistake, lets go of her, and grasps the skirt of another. These have all been his bitter experiences.

■ Student: What relation has there been between government and meeting this need? Essentially, why have people turned to governments?

● Professor: That is a good question. We said that justice is “meeting all human needs in a way that meeting any of them does not conflict with meeting another” and “actualizing all the potentials that exist in each individual differently

and create a right for him.” Now we must say that the rights of each individual in relation to the rights of others, create a “duty”<sup>1</sup>; meaning that meeting any of the individual’s needs, just as it must not conflict with meeting his other needs, must also not conflict with meeting the needs of others, and justice for one individual cannot be achieved by wronging another. Here, it can be said that the need for government is born out of the need for justice; because when the needs of each individual must be met in a way that does not prevent meeting the needs of another, there must be a power that has “supervision” and “authority” over both individuals to regulate their interactions with each other, and that power is, indeed, the government. Generally speaking, without a government that can establish connection and harmony among individuals, society cannot form; because not all individuals have supervision and authority over all their peers to regulate their interactions with one another. So, the existence of the power of supervision and authority (= government) is one of the most important needs of people living together. Now, if we think of the world as separate and independent parts, as is commonly thought today, then we can consider each of its parts to have a separate and independent government, as is considered today.

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1 . Accordingly, it can be said that rights are fundamental, and duties are derived from them.

However, if we see it as a unified and cohesive system that can provide the foundation for absolute justice, we cannot believe in anything other than a “single global government.” From here, it is understood that the existence of multiple governments in the world is either the cause or the effect of deprivation, and the world cannot have two rulers.

- The professor paused for a moment and then continued: The supervision and authority that a government holds can be of two types: nominal supervision and authority, which are nothing more than making laws and social contracts, and true supervision and authority, which go beyond just making laws and social contracts; rather, they are rooted in existence and essence, and stem from the supervision and authority of Allah over the world. Although both types of supervision and authority create and sustain a society in some way, it is only true supervision and authority that build a universal society with absolute justice.

- The student, who felt he had found his way into a more inner circle of understanding, said: So, even though people need a government to form and sustain society, to achieve absolute justice that is their true need, they need a particular government, which is the single global government. But I want to know: what characteristics must this single global government have to bring absolute justice to humanity?

● Professor: If justice is to place everything and everyone in their place, certainly a government can achieve it that knows everything and everyone in the world, is aware of their place, can move them to their place, and is free from error in all of this. Clearly, without a government with these four characteristics, there will be no possibility of achieving absolute justice. These four characteristics are indeed the true supervision and authority over the world, which, originally and inherently, are possible only for its Creator. Based on this, it can be said that the right to rule belongs only to Allah, and His government is the only one capable of achieving universal absolute justice<sup>1</sup>.

■ The student thought for a moment and then said: You are right. No one but the Creator of everything and everyone knows everything and everyone, is aware of their place, can move them to their place, and is free from error in all of this. But I want to know: how can the government of Allah, in the sense we mean, be realized?

● Professor: Certainly, the government of Allah, in the sense we mean, cannot be realized directly and without intermediaries in the material world; because the limitations and laws of matter do not allow it,

1 . As it has been stated in the Quran: ﴿إِن الْحُكْمُ إِلَّا لِلَّهِ﴾ (Al-An‘am/ 57); “Sovereignty belongs to none but Allah,” and it has been stated in the Sunnah: «البيعة لله»؛ “Allegiance belongs to Allah.”

and nature inherently lacks the capacity for it. So, there must be a means<sup>1</sup> that, on one hand, is compatible with people, and on the other hand, mediate the supervision and authority of Allah<sup>2</sup>, and that is inevitably one of the people whom “Allah guides”<sup>3</sup> to the nature and place of everything and everyone in the world, and enables him to move them to their place, and protects him from error in doing so. With the support of these four characteristics that he receives from Allah, he gains the potential and, as a result, the right to rule. We call this person “the perfect human”<sup>4</sup>. So, it can be said that Allah fulfills His right to rule through the perfect human, and the perfect human is “the caliph of Allah”<sup>5</sup>. Based on this, it is clear that the sovereignty of the perfect human will have no nature other than the complete execution of Allah’s commands. In fact, it will be the sovereignty of Allah implemented in this way.

1 . As Allah Almighty has said: ﴿وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾ (Al-Ma’idah/ 35); “And seek a means to Him.”

2 . As Allah Almighty has said: ﴿ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تَفْقَهُوا إِلَّا بِخَبَلٍ مِنَ اللَّهِ وَخَبَلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ﴾ (Al Imran/ 112); “They were struck by ignominy wherever they are found except with a rope from Allah and a rope from people, and they incurred wrath from Allah and were struck by wretchedness.”

3 . Therefore, he is “mahdi” (meaning a guided one).

4 . Elsewhere, he has called him “the guided human.”

5 . As Allah Almighty has said: ﴿أَنَا جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾ (Al-Baqarah/ 30); “Indeed, I am the Appointer of a caliph on Earth.”

● The professor paused for a moment and then continued: From here, it becomes clear that no government other than that of the perfect human can be a manifestation of Allah’s government, and as long as the government is not in the hands of the perfect human, there will be no possibility of achieving universal absolute justice. This is for two reasons: one is what I said, and the other is that the perfect human is himself one of the members of society, whose potential has made him suitable for government. Therefore, the government is his “place,” and absolute justice—as I said—is to place everyone in their place. So, as long as the perfect human is not in the position of the government, absolute justice is not achieved.

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

● The professor sighed sadly and then stood up. He walked slowly to the window and, gazing at the distant horizon, said: The human of today is tired. The human of today is wounded—tired from thousands of years of injustice and wounded by experiences that are all bitter. He has seen Pharaohs and Nimrods. He has endured the likes of the Umayyads and Abbasids. He has experienced kings and princes.

And today, he witnesses republics and Islamic states. The human of today is tired. The human of today is wounded. Begging for a sip of justice, he has kneeled before every school of thought, every government, but he has been too thirsty to be satisfied by a sip. Only the vast ocean can quench him, but he has turned away from the ocean and sought out drops. Yes, as you realized, the main cause and central circle of society's problems is the lack of the perfect human's government, and all deprivations stem from this point. However, you see that no one takes it into account or cares about it; because no one is in the central circle of understanding. Everyone has remained in the outer circles, on the surfaces!

- The student looked at the professor with astonished eyes and wanted to say something, but his breath caught in his chest, and his tongue did not move in his mouth. His soul was pained by this great remembrance. He had never imagined that this would be the source of all calamities. The fact that he had never imagined it deepened his pain even more!

- The professor continued: The problem of our people and the people of the world is the deprivation of the perfect human's government—a problem that cannot just be called a problem, but rather a painful tragedy and a vacuum that nothing can fill; a disaster that breaks backs and cannot be measured.

The problem of nations is not the government of one man and the lack of government of another among them, so that they can resolve it by swapping one for the other. The problem of nations and human societies is the loss of a man like Ali ibn Abi Talib. The problem of the world is “the absence of the Mahdi.”

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

● The professor continued: Absolute justice is the function of a system—an accurate and mathematical system where every part of it is in its place. If you remove a key part from your car, will it start? Will it move? The perfect human, as defined earlier, is a key part of the car of justice. As long as this key part is not in its place, the car of justice will not work. Those who seek another way to achieve justice instead of placing the perfect human in the position of government, are, in fact, trying to push their broken car to the destination instead of fixing it! But their destination is too far for them to reach in this way. Inevitably, they will become so exhausted and fail to keep going, sooner or later!

To be continued...





# Chapter Three





■ The student, who had realized the depth of the calamity, spent some time thinking and then, while looking hopeless, said: Although in our Islamic culture, the reports about this perfect human under the title “the Mahdi” have been widely transmitted, and it has been emphasized that universal absolute justice will be achieved in light of his government<sup>1</sup>, and also in other monotheistic religions, this matter has been mentioned, and therefore, all people, of all religions and sects, believe in it in some way, and it can be considered one of the established truths or commonly accepted beliefs, it is so unfortunate that such a human has not yet been born, or he was born but is absent, and in both cases, his government is not possible. Of course, we pray that if he has not yet been born, he will be born as soon as possible,

1 . As the Messenger of Allah (peace and blessings of Allah be upon him and his family) said in a widely transmitted, well-known Hadith, after giving good news about the Mahdi: «يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا، كَمَا مَلَأَتْ جَوْرًا وَظُلْمًا» “He will fill the Earth with fairness and justice after it has been filled with cruelty and injustice.”

and if he has been born, his period of absence will come to an end as soon as possible! But anyway, I think it is better to set aside this unattainable option and continue our discussion with this question: What must we do now? Certainly, the answer to this question has been the battleground for thinkers and theorists. Otherwise, all people somehow acknowledge or can acknowledge what you have said so far. I want to say that what you have said so far is the common ground among all people of Islam, and even among all people of religions in some way. It may even be the common ground among all rational beings in the world. I say this because perhaps no rational being, since he is rational, denies the priority of the perfect human's government with its four characteristics. However, all political conflicts revolve around what must be done when achieving it is impossible. At this point, each movement separates from the others, and each group of people has their own say. For example, some propose a republic, and others do not consider it sufficient on its own and add an "Islamic" qualifier or another. Anyway, what has led everyone to this conflict, knowingly or unknowingly, is the presumption that one cannot stand idly by waiting for the perfect human to be born or appear. Instead, another government must be accepted to prevent society from falling into chaos and collapsing.

In fact, this is an “emergency.” Now, what do you think must be done in this situation of emergency?

- The professor, who had been looking up at the sky and listening in those moments, turned to the student with tears in his eyes and said: I listened to and understood your words, but I do not know if you are also listening to and understanding my words.

- The student, surprised by the professor’s state, said: Of course I am listening, professor! I have come to listen, not to speak. So far, I have spoken much and listened very little. I have come to be among the people described in the Quran as “those who listen to words and follow the best of them. They are the ones whom Allah has guided, and they are the people of understanding.”<sup>1</sup>

- Professor: Very well. If that is the case, open your ears to listen and use your intelligence to understand: as you said, what has led people to fight for power, knowingly or unknowingly, is the presumption that they cannot achieve the perfect human’s government and, as a result, they have no choice but to establish another government. Of course, undoubtedly if their presumption is correct, the conclusion they have reached is also correct.

﴿الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو . 1﴾  
 (Az-Zumar/ 18) (الألکباب)

But what I am saying is: is their presumption correct?! I mean, is it truly impossible for people to achieve the perfect human's sovereignty?! Is there no way for them to do this?! How thoroughly has this issue been studied by them that it has become a commonly accepted presumption?!

■ The student replied with great surprise: I do not understand what you mean! This issue has been accepted by everyone from the beginning, and there was no need to study it!

● Professor: How could there be no need to study it when it is the key to absolute justice, and the most important issue for humanity, and the foundation of the legitimacy of all governments in the world?! Basically, how did it become accepted by them without being studied?!

■ The student fell silent in great surprise. An unprecedented shock overwhelmed him and made it hard for him to speak. It took him a few minutes to collect his thoughts and understand what topic was raised and what it meant! Finally, he shouted in a state of panic: What you are saying shakes the most important foundation of the legitimacy and justification of all political systems, and reduces many cultural, social, and even economic efforts of humanity to nothing! For at least a thousand years, Muslim scholars have been divided into two groups:

one group insists that the Mahdi has not yet been born, and it is neither known to us nor our concern when he will be born, and the other believes that he was born but is absent, and his government cannot be established until Allah wills it and public interest demands it. So, in the view of both groups, it is necessary to seek another government; because “another hundred thousand years may pass and public interest does not demand that the Mahdi come. During this long period, should the rulings of Islam remain suspended and not implemented? ... Is it chaos?”<sup>1</sup> Are you now questioning the basis of both groups, which has been firmly established over the course of more than a thousand years?!

- Professor: Yes, that is correct. 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 establishment is out of people’s hands! But really, why?! For what reason?! By what scholarly evidence has it been considered impossible for people to achieve his government, and in what religious source have they been freed from responsibility for it?! Is this not just a disastrous misconception and a big mistake like thousands of other misconceptions and mistakes that have been spread and taken root among people?!

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

● The professor paused for a moment and then continued: Those who insist that the Mahdi has not yet been born, and see no role for themselves in his existence, and wait for it to happen by chance, do not realize that the existence of the Mahdi is not a coincidental matter and does not follow the law of probabilities. Rather, it is a divine plan that follows the unchanging traditions of Allah, and it will happen at the right time, and the right time for it is when people are ready for and deserving of his sovereignty and the realization of universal absolute justice. Otherwise, the Mahdi's existence or non-existence will be the same to them. No doubt that the birth of the Mahdi, even though it happens by the power of Allah, is conditional on the readiness of people; because without the readiness of people, the birth of the Mahdi will be pointless and counterproductive, and it will not lead to his sovereignty or the realization of universal absolute justice; because it is certain that the Mahdi's existence alone is not enough for the realization of his sovereignty and universal absolute justice, and people's complete obedience to him is also a condition for it. Based on this, as long as people are not ready to completely obey him, it is impossible that Allah creates him, and even if He creates him, it is impossible that He reveals him to people; because they will probably kill him. Similarly,



when people are ready to completely obey him, it is impossible that Allah does not create him, or does not reveal him if He has already created him; because this, too, will be counterproductive and even contrary to Allah's justice, and Allah is not unjust to the servants<sup>1</sup>. From here, it is understood that people are responsible for the Mahdi's existence and non-existence, and they are obligated to create the right conditions for his existence and arrival, and therefore, his non-existence and non-arrival is the result of their failure to fulfill this obligation.

- The professor paused for a moment and then continued: But even more surprising than the negligence of this group is the mistake of the other group, who believe that the Mahdi was born but achieving his sovereignty is impossible for people! While if the Mahdi was born like us and lives like us, then why would achieving political power, which is possible for us, be impossible for him?!

1 . Therefore, He has explicitly stated that He will never change anything for a people until they themselves prepare the conditions for change, saying: ﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾ (Ar-Ra'd/ 11); "Indeed, Allah does not change anything for a people until they change what is in themselves," and that He will never deprive a people of a blessing until they themselves create the conditions for deprivation, saying: ﴿ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾ (Al-Anfal/ 53); "This is because Allah never changes the blessing He has granted to a people until they change what is in themselves. And Allah is surely the All-Hearing, the All-Knowing."

What difference is there between him and us in this regard?! Is he not more capable than us in this task?! Is he not more concerned than us about this task?! Today, even a simple shepherd can rise to power, so how can it be impossible for the perfect human?! Is it not that whenever people have shown serious and public determination for a “human” to come to power and have launched a revolution for it, that human has come to power and achieved political authority? In the same way, when people show serious and public determination for the perfect human to come to power, refuse to be satisfied with any government but his, and rise in revolution for this cause, the perfect human will come to power and find the opportunity to rule. If, in the view of this group, the obstacle is his absence, then no doubt that his absence is a result of people’s unreadiness, and removing it is always possible for them. Contrary to what is imagined, this matter is completely natural, normal, and within reach. It can even be said that imagining otherwise is unnatural, abnormal, and unrealistic. Yes, establishing his government needs preparations, but does the establishment of any other government not need preparations?! Have the existing governments been established without preparations?! Have all the revolutions in human history not been preparations for different governments?! There is no doubt that the perfect human, as a living and wise person,

is not an exception to this rule, and like other people, he can establish a state after the suitable political and social conditions are met. These suitable conditions are not complicated, unusual, or out of reach; rather, they are natural conditions that are necessary for any government. Yes, if people had tried to bring the perfect human to power as much as they tried with others, he would be the ruler now! But the tragedy is that they entrusted their backs to everyone but did not extend their hand to the perfect human! Still, after hundreds of years, each of the different groups and movements in various countries considers itself to be more deserving than others for some reason and tries to take control of the government by bringing down others!<sup>1</sup> While in fact, none of them is more deserving than the others, and the government does not belong to any of them. The government belongs only to the Mahdi, and therefore, fighting over it is pointless!<sup>2</sup>

1 . As Allah Almighty has said: ﴿فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ﴾ (Al-Mu'minun/ 53); "So they divided their affair into pieces among themselves, each group is happy with what it has."

2 . As it has been narrated from the Ahl al-Bayt (peace be upon them) regarding the battles and the signs of the Mahdi's arrival that they said: ﴿يُنَادِي مُنَادٍ صَادِقٌ مِنْ شِدَّةِ الْقِتَالِ: فِيْمَ الْقَتْلُ وَالْقِتَالُ!؟ صَاحِبِكُمْ الْمَهْدِيُّ﴾ (Al-Ghaybah by al-Nu'mani, p. 275); "A truthful caller will call out because of the intensity of the fighting: 'What is this killing and fighting for?! The rule over you belongs to the Mahdi.'"

● The professor paused for a while and looked up at the sky. Then he sighed sadly and said: Of course, this reality is too much for those whose minds are accustomed to illusions and superstitions, and it is incomprehensible to them. They have never had a correct understanding of the matter of the Mahdi's absence and appearance. They have imagined the Mahdi as a strange and inaccessible being who lives in isolation from society on a green island in a white sea and is waiting until "public interest demands" that he appear! A mysterious and unreachable being who should suddenly come from a far, unknown place on a white horse, like legendary heroes, to save humanity and then leave! This image of 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 heavens like Christ to bring him down carried on the wings of angels. Islam has placed him on Earth to start a revolution with people, hand in hand.

From this, it becomes clear that the understanding of both groups regarding the matter of the Mahdi is in conflict with reason and the teachings of Islam. This understanding, in the strict sense of the word, has been a "Bid'ah"<sup>1</sup> with no basis in religion. It has only served the interests of arrogant rulers and power-hungry politicians,

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1 . Innovation

and you see that they are the ones who invented this misleading understanding or spread and deepened it! Because if people believe it is possible to achieve the perfect human's government and universal absolute justice with their own hands, there will remain no customers for their shop; rather, their supposed license for their trade will be canceled, and there will be no justification for their governments; given that the legitimacy of any other government is fundamentally contingent on the impossibility of the perfect human's government, and the possibility of the perfect human's government puts an end to the legitimacy of any other government.

■ The student was so shocked that he felt like a nail being hammered into a deep secret under the heavy blow of the professor's words. He felt as though he had entered the central circle of understanding. His head was spinning. He tried to stand on his feet, but he could not. Inevitably, he dragged his body onto the chair and said in a tone filled with pain: Woe to us! We have been dead our entire lives and running after a mirage in this desert for centuries! The water was in our hands, and yet we were burning with thirst! Now I feel a deep regret within myself. My entire being hurts. This is an old wound that opened today. Oh, how far we were... far...! How blind we were... blind...!

● The professor, whose eyes were following the horizon, sighed again and said with cold regret: People are the wretched victims of the ages. The governments of the East and West have deceived them and kept them preoccupied with themselves and distracted them from the perfect human's government, just as a mirage deceives the thirsty and a pacifier distracts a baby from its mother's breast. This statement is not poetic chatter or a pessimistic expression; rather, it is news of a terrifying reality and a sad truth. If people knew what has happened to them in these centuries, they would head for the mountains and vanish into the wilderness. Oh, what generations have been lost and what talents have been wasted!

■ The student said with difficulty while trying to hold back his tears: Who is responsible? Who is at fault?

● The professor replied: First of all, the scholars and opinion leaders. It is a regrettable truth that Muslim scholars and opinion leaders, throughout these centuries, have never had a correct perspective of the matter of the perfect human. They have never realized that the absence or non-existence of the Mahdi is not something forced that is unchangeable and unrelated to people; rather, it is a natural result of people's condition, and by changing their condition,

it will easily change<sup>1</sup>. Not only have they failed to realize this fact, but through fabricating baseless rationalizations and weak justifications for the absence or non-existence of the Mahdi, they have understood and explained it in completely the opposite way! How painful and sad it is that the scholars of Islam have gone to such excessive and surprising lengths in scrutinizing minor jurisprudential matters that many of them hold little significance, yet they have not looked into this extremely important matter deeply and properly! What a terrible and shameful loss that hundreds of books in dozens of volumes and thousands of different treatises have been written in studying issues such as menstruation, janabah, and relieving oneself, yet when it comes to studying this vital issue...!

■ The student, while wiping his tears and trying to control his emotions, said: Although it is very bitter, it is true. However, something worries me, and that is: the government of the perfect human may seem excessively idealistic or even considered imaginary in this modern age!

● The professor shook his head in sadness and said:

1 . As Allah Almighty has said: ﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ﴾ (Ar-Ra'd/ 11); “Indeed, Allah does not change anything for a people until they change what is in themselves.”

Of course, if the perfect human and the form of his government align with the common trite misconceptions and existing superstitious interpretations, then they are nothing but myth and fantasy. But if they are as I defined them, there is no reason to consider them unrealistic. The perfect human, according to my definition, is a natural person whose potentials related to self, society, and heredity have all been actualized. He has complete harmony with nature, and no aspect of his being conflicts with any aspect of the cosmic order, and as a result of his ascent through the levels of existence and his connection with the Creator of the universe, he has supervision over everything and everyone. Of course, I do not mean that he, like Allah, is completely aware of everything and everyone in detail and in practice; because such complete awareness is neither possible nor necessary for him, as he is a human like us. But what I mean is that, by having complete knowledge of divine rulings and limits, and through receiving unseen inspirations and support, as the situation requires, he is guided to everything and everyone and their place in the world and gains the ability to move them, and by completely obeying Allah with high piety and avoiding false analogy, he remains protected from error in doing so. This is both possible and necessary. The existence of such a person, in fact, not only does not conflict with theoretical reason,



but it is also essential in our Islamic culture. Regardless of the fact that this belief can also be proven in its context by a proof-based and non-religious method, and understanding it does not rely solely on Islam; because the government is an inherent right of the perfect human, not a nominal one. Its legitimacy for him also lies in “complete harmony” with nature. Based on this, the legitimacy of his government is completely true and natural. It is not created by religion or anything else. In other words, the government of the perfect human derives its legitimacy from the order of nature and the laws governing it, prior to deriving it from religion or anything else<sup>1</sup>. As a result, from this perspective, it is original and can be understood and accepted by all people, both religious and non-religious. Yes, religion has guided toward this original and true legitimacy; otherwise, as I said, the nature of the perfect human, by virtue of being the perfect human, necessitates sovereignty. Basically and generally, everything and everyone in the world, in proportion to their share of true existence, are suited for a specific place, in a way that whenever they are removed from their specific place, corruption appears, and whenever they are placed in their specific place, “justice” is achieved. Based on this,

1. (سُنَّةَ اللَّهِ الَّتِي فَدَّ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا) (Al-Fath/ 23); “This is Allah’s way that has occurred before, and you will never find any change in the way of Allah.”

the lack of justice in the world is a direct result of the perfect human not being in the position of government. This is a rational and instinctive perspective that has solid and well-known intellectual and scholarly foundations. From this perspective, it becomes clear that the government of the perfect human is neither imaginary nor dreamlike; rather, it is the only real and true government. Other governments are the ones without reality, and their existence is only nominal—fake governments with invented names! Anyway, it will not be surprising if my perspective in the present time is considered fanciful and unrealistic; because the perspective of the Prophets was also considered fanciful and unrealistic in the beginning<sup>1</sup>. But be sure, the plan for the perfect human’s government will soon come out of the ancient section of the sectarian artifacts museum, and it will be recognized worldwide as a modern and progressive theory. Anyway, I do not think anyone doubts the superiority of this system over other political and social systems. The only thing that has removed this “best system” from the list of scholarly, social, and political issues is the illusion that it is unachievable, and this is a satanic illusion that I proved wrong.

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

■ The student, who felt he had been reborn, thought for a moment and then said in a hesitant tone: I do not know if this question is necessary or not: As you know, some of the Akhbari<sup>1</sup> scholars and groups with eclectic opinions among the Shia believed that any government other than that of the Mahdi is Taghut<sup>2</sup>, and that we should remain inactive during his absence until he appears. What do you think of this belief?

● The professor looked at the student in surprise and then said: This view of theirs about the matter of the Mahdi was more superstitious and childish than that of the others; <sup>3</sup>﴿ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ﴾ Clearly, our path separates from their path at the very first step; because they were saying we should “remain inactive,” and I say we should “take action.” They were saying that the Mahdi must “appear,” and I say we must “make him appear.” Between their belief and our belief, both in theoretical principles and practical outcomes, there is a huge gap as wide as the distance between the sky and the Earth. Their perspective calls for a “stop,” and our perspective calls for a “movement.” Their belief leads to “stagnation” and “rigidity,” and our belief leads to “flow” and “development.”

1 . “Akhbari” refers to a group of Shia Muslims who prioritize narrations as the primary source for deriving beliefs and rulings, and reject the use of reasoning in religious matters.

2 . An Islamic term that refers to any illegitimate ruler.

3 . “Layers of darkness, one above another.” (An-Nur/ 40)

If you want to compare the two views with this question, I must say it is a very flawed and meaningless comparison.

- The student felt embarrassed for asking an inappropriate question. Therefore, he apologized and said: Some of my questions may seem silly, but I would like to ask them so that no ambiguity remains.

- The professor kindly praised the student's intention and said: There is no need to apologize. Ask whatever you want; because asking is the key to knowledge.

- The student thought again and said: Then let me ask another question. As you know, new movements have emerged among Muslims that call for the formation of a single government for the Islamic world under the name "Islamic Caliphate." How close are these movements to your principle?

- The professor looked at the ground and said: Calling for a single government for the Islamic world is not enough or acceptable by itself; because a single government for the Islamic world without the four characteristics will never be able to bring about justice, just as it previously failed to do so over several centuries until it finally collapsed. So, no doubt that the characteristics of the government are more important than its oneness. Rather, its oneness without the four characteristics,

while good in one way, can be worse and more dangerous in other ways; because it means the unjust concentration of power and the realization of political tyranny, and in other words, the absolute authority of an oppressor without opposition and disturbance from others, which may result in even more injustice. So, calling for it is a dangerous and unreasonable action. From here, it is understood that any call for a single government without emphasizing that it is exclusive to the Mahdi is a deceptive and misleading call and has no connection to my principle.

■ The student thought for a moment and then said: From here, it is understood that your perspective is a distinct and independent one. But it may be thought that proposing this distinct and independent perspective will lead to conflict within the Islamic community and the emergence of a new faction. What do you think about this?

● The professor smiled in surprise and replied: Clearly, making preparations for the sovereignty of the Mahdi will not lead to conflict within the Islamic community or the emergence of a new faction. Rather, it is making preparations for the sovereignty of X and Y that has always caused division among people and given rise to various political and sectarian factions. On the contrary,

it must be said that making preparations for the sovereignty of the Mahdi is the sole factor in the unification and solidarity of the Islamic community in our time; because undoubtedly, the government of the Mahdi is the only government in our time that is accepted and approved by all Islamic groups and sects, and all Muslims, with any approach, agree on the certainty of its realization and the obligation to obey it. So, it must be noted that calling for any government other than the government of the Mahdi is a call for something that is a source of conflict within the Islamic community, and there is no reason to respond to the call for it. Of course, if by “conflict within the Islamic community” and “the emergence of a new faction” you mean that some people might oppose this revolutionary perspective and wrongly regard it as a new faction, I must say this is not unusual and it may be unavoidable; because people’s motivations and their levels of awareness are not the same, and many of them do not like justice<sup>1</sup>. So, such oppositions and false accusations that stand in the way of justice, should not be given any attention; although the questions of those who ask questions must be answered.

■ The student thought for a moment and then said: You are right. So, what must be done now?

1 . As Allah Almighty has said: ﴿أَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ﴾ (Al-Mu’minun/70); “And most of them hate the truth.”

● The professor replied calmly: Do you remember your answer to this question when I gave you the example of the hole in the ship? You said, “The only rational action is to find and fix the hole. This is the only way. There is no other way.”

■ Student: Yes, that is right.

● Professor: Good. 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. So, fix the hole in the ship and make preparations for the government of the Mahdi!

■ Student: How?

● Professor: When you need water and feel thirsty, you will get up from your seat and search for water. The thirstier you are, the more you will search. In response to your question, I must emphasize: the most misleading and harmful misconception about the perfect human is that “he must come,” while it is not he who must come, but rather “people must come”; as the Messenger of Allah (peace and blessings of Allah be upon him and his family) is reported to have said: “The Imam (i.e., leader) is similar to the Kaaba; they go to him, and he does not go to anyone”<sup>1</sup>, and he said to his caliph, Ali: “You are similar to the Kaaba; people go to it,

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

and it does not go to anyone. So, if people come to you and hand it over to you—meaning the caliphate—accept it from them, and if they do not come to you, do not go to them until they come to you”<sup>1</sup>. Generally speaking, it is a law of nature that the imperfect seek the perfect, the needy seek the rich, the thirsty seek water, and the sick seek a doctor. This is not just a religious or Islamic law. Thus, Plato says in his book *The Republic*, after considering the government to be a right of the perfect human: “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”<sup>2</sup>.

«أَنْتَ بِمَنْزِلَةِ الْكُفْبِيَّةِ، تُؤْتَى وَلَا تَأْتِي، فَإِنْ أَنْكَ هُوَ لِأَنَّ الْقَوْمَ فَسَلَّمُواهَا إِلَيْكَ -بِعْنِي الْخِلَافَةَ- . 1 .  
 (Al-Firdaws Bima'thur al-Khitab by al-Daylami, vol. 5, p. 315; Bisharah al-Mustafa by Muhammad ibn Abi al-Qasim al-Tabari, p. 428; Usd al-Ghabah Fi Ma'rifah al-Sahabah by ibn al-Athir, vol. 4, p. 102. Its meaning has also been stated in: al-Mustarshid by al-Tabari al-Saghir, pp. 387 and 394; Khasa'is al-A'immah by al-Sharif al-Radi, p. 73; Manaqib Ali by ibn al-Maghazili, p. 164; Tarikh Dimashq by ibn Asakir, vol. 42, p. 356; Manaqib Aal-i Abi Talib by ibn Shahrashub, vol. 3, p. 38.)

2 . The Republic by Plato, Book VI



That is why, in response to Adeimantus about society’s deprivation of 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”<sup>1</sup>. Based on this, for the perfect human to go to people, as long as people do not go to him, is against the law of nature and is not possible to happen. Now that this is the case, to form the perfect human’s government, we have no choice but to go to him ourselves and move people toward him. You see that this perspective, unlike other perspectives, drives you to take action. Not only does it not immerse you in yourself, but it also makes you responsible for society.

■ Student: How can we go to the perfect human and bring society with us? Surely, you do not mean that we should literally and physically search for his house until we find him! Because that would be very difficult if he was born, and impossible if he has not been born yet.

● The professor smiled and said: No, I do not mean that. What I mean is that the perfect human’s government, like any other government, will not be realized until it gains “widespread social acceptance” and becomes “the only thing the public desires.”

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1 . Ibid

So, the movement of people toward the perfect human is not a physical movement; rather, it is a “cultural,” “social,” and “political” movement. Based on this, people must move toward the perfect human in three alternating stages until the conditions for his government are fully met<sup>1</sup>:

The first stage is the mental stage. They should believe that the perfect human’s government will be realized if the conditions for it are met. They should desire the Mahdi’s government from their hearts and not accept anyone else’s government. A real and serious demand for the Mahdi’s government<sup>2</sup>, which requires rejecting any other government with any foundation and function, is society’s first step toward this lofty goal.

The second stage is the verbal stage. They should express their strong belief that the perfect human’s government will be realized if the conditions for it are met. They should openly declare their heartfelt desire for the Mahdi’s government and their heartfelt rejection of anyone else’s government, using all their abilities and resources. They should present this as a public demand and a social slogan<sup>3</sup>.

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- 1 . As it has been stated in the Hadith: «يَخْرُجُ أَهْلُ خُرَاسَانَ فِي طَلَبِ الْمَهْدِيِّ (1)، فَيَدْعُونَ لَهُ (2)، وَيَنْصُرُونَهُ (3)» (Al-Fitan by ibn Hammad, vol. 1, p. 302); “The people of Khorasan set out in demand of the Mahdi (1). Then they invite for him (2) and help him (3).”
- 2 . «طَلَبِ الْمَهْدِيِّ»; “In demand of the Mahdi” in the Hadith.
- 3 . «فَيَدْعُونَ لَهُ»; “Then they invite for him” in the Hadith.

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

The third stage is the practical stage. They should actively remove other governments from the path of the Mahdi and vacate his place for him from anyone else until the proper conditions for the realization of his government are met in a tangible way<sup>1</sup>. This is because existing governments cannot coexist with the Mahdi's government, and due to their lack of capacity, readiness, and foresight necessary for integration into the Mahdi's government, they conflict with it. Naturally, they use their political, economic, and military resources to maintain their power and independence and get in the way of the Mahdi's sovereignty. Therefore, as long as they exist, the proper conditions for the realization of the Mahdi's government will not be met. In addition, we said earlier that the world does not need more than one ruler, and the numerous rulers must step aside for the Mahdi. So, people's purposeful, conscious, and comprehensive uprising against other governments is the preliminary to the perfect human's uprising and ends in his government; because this preparation will undoubtedly be the complete cause of his sovereignty; especially considering that, like any rightful person,

1 . «وَيَنْصُرُونَهُ»، “And help him” in the Hadith.

he will claim his right and use every opportunity to achieve it. In addition, what guarantees that the perfect human will take action to rule after these conditions are met is that he is a perfect human. This means that the perfect human, by virtue of being a perfect human, will accept the rule over people so that universal absolute justice will be achieved.

- The student, who was now feeling a revolutionary enthusiasm within himself and had quenched his thirst from the cup of wisdom, thought for a moment and then said: There is no question if we assume the Mahdi is currently alive and absent. But if we assume he has not been born yet, then there is a question: will he be born as soon as people start preparing for his government through the three stages, or will he be born only after the preparation is complete? And in the second case, how can a newborn accept sovereignty over people and establish universal absolute justice?!

- The professor smiled and said: Do not worry. The birth of the perfect human, unlike his government, does not depend on the completion of the preparation; because Allah, the All-Knowing and All-Powerful, knows when the preparation will be complete before people even start it. Considering this knowledge and considering His grace, He is able to create the perfect human at an appropriate time prior to that,

so that there will be no delay when he is needed, and his sovereignty will be possible immediately after people are ready. Allah is surely Wise and Merciful.

■ The student got lost in thought and then said in a firm tone: O great professor! This is the first time I feel both passion and reason together. There has always been a separation between these two within me, but now I see they have come together at this profound and lofty point. In light of what has become clear to me, I believe the entire Islamic community must be informed of this divine perspective and school of salvation. A great movement must be formed to inform people and awaken minds; because as long as this profound and reformist perspective does not become the dominant perspective in the Islamic world, people will not turn toward the perfect human, and as long as people do not turn toward the perfect human, his government will not be established in the world, and as long as his government is not established in the world, universal absolute justice, which is humanity's true need, will not be realized, and his humiliation and misery will continue. Is it not so?

● The professor nodded in agreement and said: It is.

■ The student, who was now feeling strong in spirit and body, got lost in thought again and then, like someone who has just made a discovery, said: But do you not think that from the beginning of the preparation process until the perfect human's government is established, it is essential to have a qualified guide to ensure that people do not go astray during the three stages and do not return to their old ways? I want to say: Doesn't the great revolution of the preparation, like any other great revolution that has achieved its goal, need a qualified leader who embodies the values of the revolution in his words and actions and, through his management, organizes the relationship among its forces and prevents their disagreements and deviations? Considering that many revolutions, because they did not have a qualified leader, either failed and were suppressed, or, after achieving victory, deviated and lost their way.

● The professor acknowledged the student's statement and said: That is true. It seems that to walk this rugged path, there must be a qualified guide to make people steady, direct them toward the perfect human, unite different sects and groups around him as the central figure, compel them to provide the cultural, social, and political prerequisites for his government,

and even—if possible—take the government from others peacefully or forcefully and hand it over to him<sup>1</sup>. Clearly, these actions by the qualified guide fall under the same ruling as a “preliminary to what is obligatory,” and their legitimacy is subject to the legitimacy of the perfect human’s government and derives from it. Also, no reformist or revolutionary movement in the world, other than this preparation movement, can be legitimate or justifiable before the perfect human’s government. That is why it is said in the Hadith: “Every flag that is raised before the Mahdi’s uprising is taghut”<sup>2</sup>, and at the same time,

1 . As the Messenger of Allah (peace and blessings of Allah be upon him and his family) informed of it and said: **«إِنَّا أَهْلَ الْبَيْتِ اخْتَارَ: لَنَا اللَّهُ الْآخِرَةَ عَلَى الدُّنْيَا، وَإِنَّ أَهْلَ بَيْتِي سَيَلْقَوْنَ بَعْدِي بَلَاءً وَتَشْرِيدًا وَتَطْرِيدًا، حَتَّى يَأْتِيَ قَوْمٌ مِنْ قِبَلِ الْمَشْرِقِ مَعَهُمْ رَايَاتٌ سَوْدٌ، يَسْأَلُونَ الْحَقَّ فَلَا يُعْطَوْنَهُ -مَرَّتَيْنِ أَوْ ثَلَاثًا- فَيُقَاتِلُونَ، فَيَنْصُرُونَ، فَيُعْطَوْنَ مَا سَأَلُوا فَلَا يَقْبَلُونَهُ حَتَّى يَدْفَعُوا إِلَى رَجُلٍ مِنْ أَهْلِ بَيْتِي، فَيَمْلُؤَهَا قِسْطًا»** (Musannaf ibn Abi Shaybah, vol. 7, p. 527; Sunan ibn Majah, vol. 2, p. 1366; Musnad al-Bazzar, vol. 4, p. 354; Musnad al-Shashi, vol. 1, p. 347; al-Mustadrak Ala al-Sahihain by al-Hakim, vol. 4, p. 511; al-Sunan al-Waridah Fi al-Fitan by al-Dani, vol. 5, p. 1031); “Indeed, we are the Ahl al-Bayt for whom Allah has chosen the Hereafter over this world. And indeed, my Ahl al-Bayt will face calamity, expulsion, and exile after I am gone, until some people come from the East (Khorasan) carrying black flags. They will (peacefully) ask for the truth—two or three times—but it will not be given to them, then they will fight and win, and what they asked for will be given to them. But they will not accept it (for themselves) until they hand it over to a man from my Ahl al-Bayt. Then he will fill the Earth with justice after it has been filled with injustice. So, whoever among you lives to see that time must rush toward them, even by crawling on snow.”

2 . **«كُلُّ رَايَةٍ تُرْفَعُ قَبْلَ قِيَامِ الْمُهْدِيِّ فَصَاحِبُهَا طَاغُوتٌ»** . (Al-Kafi by al-Kulayni, vol. 8, p. 295; al-Ghaybah by al-Nu‘mani, p. 115)

it has been reported that a guiding flag will be raised in Greater Khorasan before the Mahdi's uprising, and it is the duty of every believer to join it<sup>1</sup>, and it is said: "A group will set out from the east to make preparations for the Mahdi's rule"<sup>2</sup>.

■ Student: Does the qualified leader and preparer establish a government to achieve his sacred goal?

1 . As it has been narrated from the Messenger of Allah (peace and blessings of Allah be upon him and his family) that he said: «إِذَا رَأَيْتُمُ الرَّاياتِ السُّودَ قَدْ خَرَجَتْ مِنْ قِبَلِ خُرَاسَانَ فَأْتُوها وَلَوْ حَبْوًا عَلَى التَّلَجِ، فَإِنَّ فِيهَا خَلِيفَةَ اللَّهِ» «فَإِذَا رَأَيْتُمْ أَمِيرَهُمْ فَأَتُوهُ» and in another narration: «وَبَايعُوهُ وَلَوْ حَبْوًا عَلَى التَّلَجِ، فَإِنَّهُ خَلِيفَةُ اللَّهِ الْمَهْدِيِّ» and in another narration: «حَلِيفَةُ الْمَهْدِيِّ» «He is the caliph of the Mahdi,» and in another narration: «يُقَالُ لَهُ: مَنْصُورٌ، يُوَطَّى - أَوْ يُمَكَّنُ - لِيَالِ مُحَمَّدٍ، كَمَا مَكَنَتْ قُرَيْشٌ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَجَبَّ عَلَى كُلِّ مُؤْمِنٍ نَصْرُهُ - أَوْ قَالَ: - إِجَابَتُهُ» «He is called Mansoor. He makes preparations for the family of Muhammad, just as the Quraysh made preparations for the Messenger of Allah (peace and blessings of Allah be upon him and his family). It is the duty of every believer to help him—or he said: to comply with him.» (For more information on these well-known narrations, which, in total, reach the level of tawatur, see: Musnad Ahmad, vol. 37, p. 70; Sunan ibn Majah, vol. 2, p. 1367; Sunan Abi Dawud, vol. 4, p. 108; Musnad al-Bazzar, vol. 10, p. 100; Musnad al-Ruyani, vol. 1, p. 417; al-Bada' Wa al-Tarikh by al-Maqdisi, vol. 2, p. 174; al-Mustadrak Ala al-Sahihain by al-Hakim, vol. 4, p. 547; al-Sunan al-Waridah Fi al-Fitan by al-Dani, vol. 5, p. 1032; Dala'il Al-Nubuwwah by al-Bayhaqi, vol. 6, p. 515; Mizan al-I'tidal by al-Dhahabi, vol. 3, p. 128; Ghayah al-Maram by al-Bahrani, vol. 7, p. 108.)

2 . «يَخْرُجُ نَاسٌ مِنَ الْمَشْرِقِ، فَيُوطِنُونَ لِلْمَهْدِيِّ سُلْطَانَهُ.» (Sunan ibn Majah, vol. 2, p. 1368; al-Ma'rifah Wa al-Tarikh by al-Fasawi, vol. 2, p. 497; Musnad al-Bazzar, vol. 9, p. 243; al-Mu'jam al-Awsat by al-Tabarani, vol. 1, p. 94)



● Professor: He does not establish a conventional government, meaning a typical political system that manages social affairs by creating laws and enforcing them with the support of coercive power; because if establishing a conventional government requires the establishment of another conventional government, then establishing that second conventional government would also require the establishment of another conventional government, and this creates an endless chain, which is impossible. Regardless of the fact that a conventional government, meaning an independent and stable political system, is exclusively within the authority of the perfect human, and establishing it by others is exactly what the qualified guide and preparer tries to put an end to. Therefore, he does not taint himself with it; especially considering that if he is capable of establishing a conventional government for himself, even more so, he is capable of establishing it for the perfect human; thus, he must establish it for the perfect human, not for himself. This is the very crossroads of truth and falsehood, which separates the qualified guide and preparer from those who falsely claim to be qualified and preparers; because anyone who reaches this point, if he establishes a conventional government for himself, he is taghut<sup>1</sup>, even if he claims to be a qualified preparer. From here,

1 . An Islamic term that refers to any illegitimate ruler.

it is understood that no conventional government in the world, other than the perfect human's government, can be legitimate, even if it claims to be Islamic or to be making preparations for the perfect human's government.

■ Student: Your statement is very mature and thoughtful, but I want to know: how exactly is the government handed over to the perfect human by the qualified leader and preparer?

● Professor: It is not done through a conventional government; because that would be like achieving justice through oppression, which is a contradiction and impossible. Rather, it happens first by making the perfect human appear through guaranteeing his security by gathering enough supporters for him, and then in one of two ways: directly, through a “conventional revolution” with the presence of the perfect human, toward the goal of “bringing him to government”<sup>1</sup>; or indirectly, through a “transitional government,” formed for a limited time with the perfect human's permission, in an emergency situation after the collapse of the previous system and the emergence of a political vacuum, aimed at establishing the new system, toward the goal of “bringing government to him,”

1 . This way is indicated in reports that, after announcing the good news of the emergence of the black flags from Khorasan, state: **«إِنَّ فِيهِمَا خَلِيفَةَ اللَّهِ الْمَهْدِيِّ»**; “The caliph of Allah, the Mahdi, is among them”; because it appears from them that the Mahdi will be present among those from Khorasan who prepare the ground for his government.

which can therefore be called “transferring the government”<sup>1</sup>.

■ Student: From here, it is understood that both the people and the perfect human have duties toward achieving this goal, and they must fulfill their duties at the appropriate time. Is that not so?

● Professor: Exactly. Of course, there is no doubt that the perfect human, by virtue of his perfection, fulfills his duty and does not refuse to be present or to give permission at the appropriate time. So, people must trust him and fulfill their duties by relying on him; because it is the fulfillment of their duties that creates a duty for him.

■ The student, who now found himself at the central point of understanding, thought for a while and reviewed the professor’s words. He had never heard such a complete and coherent system of thought before. At that moment, he found himself in the presence of a qualified guide who was theoretically designing and practically running the movement of preparation for the perfect human’s government,

1 . This way is indicated in reports that, after announcing the good news about the people of the black flags from Khorasan, state: «يَقَاتِلُونَ، فَيَنْصُرُونَ، فَيُعْطُونَ مَا سَأَلُوا فَلَا يَقْبَلُونَهُ حَتَّى يَدْفَعُوا إِلَى رَجُلٍ مِنْ أَهْلِ بَيْتِي، فَيَمْلُؤُهَا قِسْطًا»؛ «They will fight and win, and what they asked for will be given to them. But they will not accept it (for themselves) until they hand it over to a man from my Ahl al-Bayt. Then he will fill the Earth with justice after it has been filled with injustice»; because it appears from them that they will take the government from taghuts and transfer it to the Mahdi, without accepting it for themselves.

without claiming anything for himself and without waiting for anyone's approval or praise. He felt as though the pieces of the puzzle had fallen into place effortlessly and completely naturally. Therefore, he looked at the professor with eyes full of hope and said in an excited tone: O professor! You have answered all my questions. Tell me now, what must be done after meeting the qualified leader and preparer? To what does he lead us?

- Professor: Those who make preparations for the perfect human's government are like the beads of a tasbih, connected by the thread of a common leader, and they achieve "harmony" and "cooperation" toward a shared goal<sup>1</sup>. After this solidarity, the great mission of truth-seekers is to make nations aware of this bitter reality that various governments have deceived them throughout history, and now they can and must say "no" to all the governments of the East and West, not be content with any deceptive welfare or comfort, and start the blessed revolution of the Mahdi. The important mission of justice-seekers is to launch a public mobilization worldwide to establish the perfect human's government. To do this, they must direct all cultural, political, and economic activities and movements toward this grand program and stand firm during its implementation to the last breath.

1 . As Allah Almighty has said: ﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾ (Al-Ma'idah/ 2); "And cooperate in goodness and piety."

This is a social reform and a genuine, deep-rooted movement that can mobilize the oppressed masses in society, push them to rise against the unjust global structure, weaken the foundations of Eastern and Western governments, and bring them down. This is the only flag that can gather all justice-seeking nations and peoples around itself and unite them to form a unified line to help the Mahdi. In such a fitting context, the perfect human finds the opportunity to appear and attain power with the comprehensive support of people. Of course, there is no doubt that this revolutionary idea will have many enemies—enemies who see their interests in danger and try to stop this awakening movement by negative propaganda and distracting the minds. They will show it as a movement like deviant movements by stirring up controversies and spreading lies and will not let its voice reach the ears of freedom-seeking nations. They may even try to put an end to this movement and crush it right from the start by killing, imprisoning, or exiling its influential figures<sup>1</sup>. Yet, people must be vigilant, do their part, and take action to support the preparation movement during this critical time.

1 . Whereas Allah Almighty 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 the signs of Allah and kill the Prophets without right and kill those who enjoin others to justice, give them tidings of a painful punishment.”

● The professor paused for a moment and then continued: This idea is the idea of the Prophets, which had been forgotten, and I reminded. The difference between the Prophets' idea and other reformist ideas is that theirs is particularly profound and comprehensive and harmonizes with the whole system of the universe. Unlike geniuses and philosophers, the Prophets always revealed profound and universal truths that were unprecedented in human thought and experience, and they opened up a new and distinct path for people. That is why it is said that one of the important criteria for recognizing the authenticity and truth of the Prophets' message is its distinctiveness and its being beyond the reach of human ideas and experiences, in a way that even geniuses and philosophers admit its grandness and their inability to understand it, so they make adherence to it the focus of their efforts.

■ The student rested his head on the chair and thought for a few minutes. Then he slowly raised his head and said: O great professor! I kneel with all my being before the forgotten truth. I hope I will not be crushed under the heavy weight of this responsibility. I am deeply grateful to you as well, for being my qualified guide on this path, waking me from a deep sleep without seeking any reward, and opening a door for me to another world—a living and real world, bright and meaningful;

a world where everything in it is in its own place. I feel a sense of “growth,” and a sense of “regret” that people live in an imaginary world, so far from the truth... From now on, the focus of my efforts will be to inform my people in light of your guidelines. There is no doubt that enjoining what is right has no greater example than this in this chaotic age, and I will proudly dedicate my wealth and my life to it. May the world be filled with justice after it has been filled with injustice.

- Upon hearing this, the professor stood up and held his student’s hand. Then he said, while looking at the horizon: ﴿الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ﴾<sup>1</sup> And the sun was in the middle of the sky, there were no clouds, and everywhere was bright...

1 . “Praise be to Allah Who guided us to this, and we would not have been guided if Allah had not guided us.” (Al-A’raf/ 43)

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# Geometry of Justice

A Narration of a Dialogue with  
Allamah Mansoor Hashemi Khorasani (may Allah protect him)

Justice is meeting all human needs in a way that meeting any of them does not conflict with meeting another. In other words, it is the actualization of all the potentials that exist in each individual differently and create a “right” for him—a unique right that can be called “the right to become,” meaning that each individual has “the right” to “become” what he “can.” Now, if you look at human history, you see that people have always been deprived and have never achieved justice. In fact, the existence of problems today proves human’s deprivation throughout history; because his situation today is not unrelated to his situation yesterday, and today is a smoke rising from yesterday’s fire. Nonetheless, removing this age-old deprivation has always been desired by people, and their needs and potentials have driven them toward justice, just as thirst and hunger drive them toward water and food. Justice, in this sense, is the long-lost treasure of human and the purpose of the Prophets’ mission. (pp. 28 and 29)

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