

*In the name
of God...*



HUMAN FRATERNITY

Author:

Seyyed Abdollah Entezam Vaziri

Collect and Organize:

Mansour Rashidi / Dr. Ali Ghanbarian

Editor: Hamideh Akbari

Introductions by:

Dr. Mahmoud Ghaffari / Ali Mahmoudi

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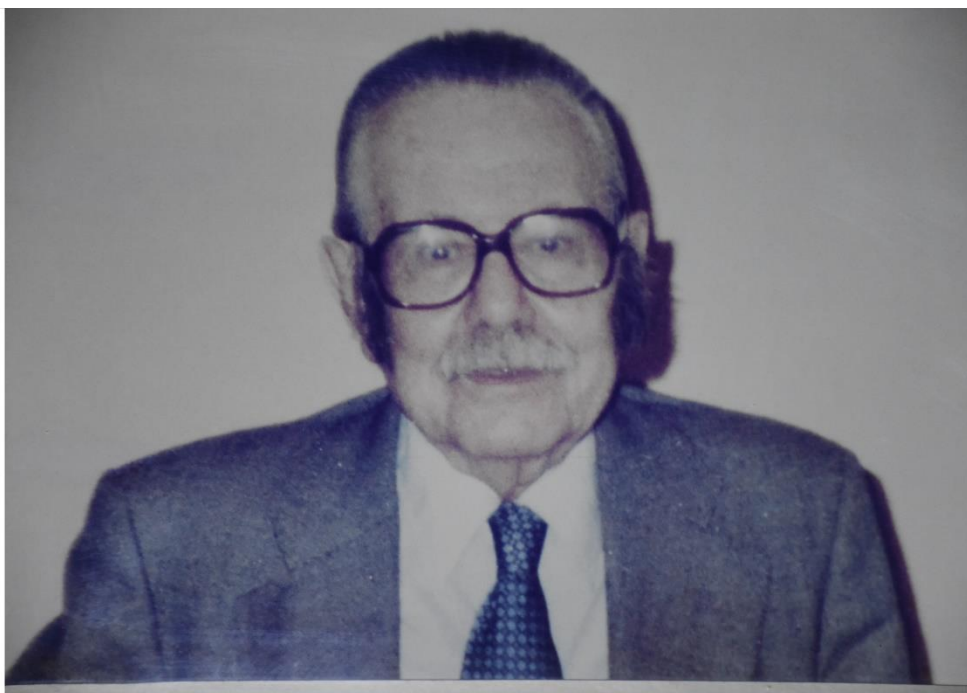
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*To Men Of Good Will
Who Tirelessly Struggle For The
Well-Being Of Humanity*



SEYYED Abdollah ENTEZAM VAZIRI

Benefactor of the Time

Date of Birth: 1895/03/26

Date of Death: 1983/03/22



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Introduction by Dr. Mahmoud Ghaffari

Trustee of Endowments of Mirza Issa Khan Vazir and University Professor

In my youth, when my late father¹ took me to the house of the late Nasrollah and then to the house of Abdollah Entezam every Friday morning, I realized the greatness and humanitarian character of these two person. I observed the love, purity, and friendship in both of them towards the friends and companions who came to visit them.

Apart from the administrative and national positions that they had in Iran and international community, both of which were at the highest levels, they were widely praised in Iran and among world leaders, as they acted like dervishes, especially Abdollah.

In many foreign documents, both brothers are referred to with dignity. This is one of the most honorable places in the history of Iran that an educated person can reach. Perhaps in the last 200 years in the history of Iran, such a position has not belonged to anyone but these two brothers.

The two brothers achieved very high levels in the Dervish and Sufi sects; but Abdollah was more active in it than Nasrollah, and spent most of his life and all his wealth in the way of the truth and Imam Ali (peace be upon him), helping others and keeping shelter for those who needed and the time had cast a shadow of darkness over them.

1. Abdolali Ghaffari.

The two good brothers, like their ancestors, Seyyed Mohammad Entezam al-Saltanah, Mirza Issa Vazir, and Mirza Musa Vazir, and 37 generations later, Abuzar Ghaffari, continued to be well-known and valuable in the 20th century.

May this book show the way of enlightenment and goodness of this family and a role model for future generations.

Sincerely,

Mahmoud Ghaffari / Los Angeles: USA

April 2021

Engineer Ali Mahmoudi's Introduction

I am very happy that my dear friend, Mr. Mansour Rashidi, and his colleague, Mr. Ali Ghanbarian, have collected and published this book by collecting information about the late Abdollah Entezam and as a result introducing such a political and cultural figure to the dear compatriots, especially the youth of the country (Iran).

One day in the 1340s (coinciding with the 1960s), I went to the Ferdowsi store for shopping, which was later renamed the Shahr and Roosta store. After shopping, I remember that the house of my friend is in the alley in front of the store. I entered the alley to meet him. At the beginning of the alley, I saw a turning workshop where a middle-aged man in a blue uniform was working on a special clamp. I had seen his picture in the Ayineh magazine, published by the oil company. I entered the workshop with curiosity. At first glance, I recognized Mr. Abdollah Entezam, who, unlike his photos, had a thick mustache. I greeted him. When I told Mr. Entezam that my father works for the oil company, he said with great humility: I was your father's colleague. When he saw that I was happy to meet him, invited me to sit down. I was at the young age then, and it was a great honor to meet and associate with such a prominent figure who had been in charge of sensitive jobs for many years in the oil company, the Ministry of Foreign Affairs, and so on. I have met him several times since then, during which he often referred to his memories, interests,

and aspirations for Iran's progress and the actions he had taken at the oil company. To acquaint the readers, I will mention some of them:

The late Entezam said: "I am originally from Tafresh. People of Tafresh are intelligent, and among them are famous families such as: Kazemi family (including Seyyed Baqer Kazemi, Foreign Minister), Hejazi family (including Mohammad Hejazi, writer), Sahab family (including Professor Abolghasem Sahab, writer and researcher), and poets, politicians, doctors, and artists. For this reason, I wish to have the opportunity to establish a cultural foundation in Tafresh in order to raise the awareness of the people, especially the intelligent and talented youth of Tafresh, I am also interested in establishing an industrial school in Tafresh to train young people in technical fields so that the youth can easily find a job after receiving a technical diploma."

As Mr. Entezam was very interested in the future of the youth, when he was the CEO of the oil company, established two boarding industrial school in Kermanshah and Mashhad, where was free of charge (accommodation, food, clothes, allowances, etc.) for the children of the oil company's employees. They received technical training in these schools, and some of them, after receiving a technical diploma, were later employed by the oil company with a degree of engineering in various occupations. Another useful program that was

implemented during the administration of Mr. Entezam in the oil company was that every year a well-equipped camp was held in Mahmudabad on the shores of the Caspian Sea with the help of experienced trainers and teachers. In this 15-days camp, children of the oil company's workers, both boys and girls, from all over the country, especially from the oil-rich regions of the south, were the guests of the oil company. In these camps, far from their families, they acquainted with social life, handicrafts, basic technical work, painting, sculpture, journalism, etc., as far as the students understand.

In all meetings with Mr. Entezam, I saw that his greatest concern was the programs for educating children and youths. He believed that if the Ministry of Education pursued the right program in educating children, it would surely grow honorable, committed, and valuable youth to the community for the next generation. In this regard, he sometimes complained about those who, instead of giving spiritual education to the youth, promoted superstitious teachings by creating centers of ignorance.

Mr. Entezam believed that the rulers of the countries can summarize their entire program in one sentence, "creating the well-being of the people of the nation". In his opinion, all the aspirations of a nation lies in this sentence. Real happiness is when people have a prosperous livelihood and are not financially distressed. When people

do not have a problem in terms of livelihood, they will be more eager for moral and spiritual education.

The late Entezam once said about administrative changes, "Luxury in us, both in individuals and in government agencies, has reached such a level that I am afraid of its consequences. Instead of saving money, some office workers vying with each other and enlarge their office and use expensive items in their office. Every boss wants his office's equipment to be more impressive than his competing equipment. They talk about the administrative revolution, organize seminars, come from all over the country and seat and say and go, but such meetings bring nothing for the country."

As you know, Mr. Entezam has been in the Ministry of Foreign Affairs for many years, and as the Minister of Foreign Affairs and other positions, has made numerous trips to foreign countries and had talks with the heads and officials of the countries. He sometimes referred to them, saying, "Once, during a meeting with Molotov, the powerful Foreign Minister of the Soviet Union, Molotov told me, the border issues and disputes between Iran and us were resolved by you after a century, but what should we (the Soviet Union) do to improve our relations with Iran more? In response to Molotov, I said, we have nothing to do, you should gain the trust of the Iranians more, given the Soviet records during the occupation of Azerbaijan."

The late Entezam once mentioned his memories of the Ministry of Foreign Affairs and said about the great Iranian writer, Sadegh Hedayat, who was an employee of Mr. Entezam in the Ministry of Foreign Affairs for some time. He mentioned Sadegh Hedayat as someone with great intelligence and a special sense of humor.

Finally, let us mention Mr. Entezam's younger brother, the late Nasrollah Entezam, who was known as a fashionable diplomat and was the only Iranian to become the President of the UN General Assembly.

May their soul rest in peace.

Ali Mahmoudi

Employee of National Oil Company

Tehran / April 2021

Collectors' Introduction

In this introduction, we will deal with the biography of the author (Seyyed Abdollah Entezam Vaziri) and will review the present book

1. Biography and Services of Seyyed Abdollah Entezam Vaziri

Seyyed Abdollah Entezam Vaziri was born on March 26, 1895¹ in one of the famous Qajar families. He was the son of Seyyed Moḥammad Entezam al-Saltaneh. After graduating from high school and higher education, he entered the world of politics and could complete his diplomatic degrees very soon. Seyyed Abdollah Entezam Vaziri was an old hand Diplomat of the Ministry of Foreign Affairs.² For many years, he was in charge of sensitive political and consular jobs and the Iranian ambassador in various countries, he headed various departments of the Ministry of Foreign Affairs and had political missions in Germany and the United States.³ He was also the Dean of the Faculty of Philosophy at the University of Tehran for some time.

He was the Foreign Minister of Hossein Ala's cabinet in 1951. He then served as Deputy Prime Minister and represented Iran in international organizations. Entezam Vaziri was elected as a member of the Consortium Contract and Dispute Resolution Committee of Experts on July 20, 1953.

1. The date is written on his tombstone.

In the book "*Managers of Iran's Oil Industry*" written by Abbas Tarfi (Abdollahpour). Vol, 4. P, 971. date of birth is mentioned in 1908, which is not correct.

2. Abbas Tarfi (Abdollahpour). *Managers of Iran's Oil Industry*. Vol, 4. Pp, 972-973.

3. Hasan Naraghi and Farrokh Ghaffari. *Ghaffari Family of Kashan*. P, 29.



Seyyed Abdollah Entezam Vaziri
(young age)

In 1957, during the prime ministership of Hossein Ala, he resigned from politics and was appointed as the Chairman of the Board of Directors and the Managing Director of the National Iranian Oil Company¹, and was in this position until 1963. During his tenure as Managing Director of the National Oil Company, Entezam Vaziri was a close adviser to the King and the Minister of Hossein Ala's court. In 1960, he was appointed as the honorary servant of the shrine of Imam Reza (AS). The appointment issued by the custodian of the shrine hangs on the wall of the tomb.²

1. Seyyed Abdollah Entezam Vaziri take the post of Chairman of the Board of Directors after Saham al-Soltan Bayat.

Abbas Tarfi (Abdollahpour). *Managers of Iran's Oil Industry*. Vol, 4. P, 880.

He became the Chairman of the Board of Directors and the Managing Director of the National Iranian Oil Company twice. The first was from 1957 to October 25, 1963 and the second was from November 1978 to February 11, 1979. During his Managing, Amir Abbas Hoveida was the Director General of administrative affairs.

2. There are three mistakes in the article "*Meeting with the Diplomatic Minister near Heaven*". P, 4. regarding the appointment on the shrine of Imam Reza (AS):

A) The year of the appointment is 1959.

B) It has used the word "custodian" of the shrine of Ali ibn Musa al-Reza (AS); while it is not a custodian but an honorary servant.

C) It has attributed the appointment to Seyyed Mohammad Entezam al-Saltaneh.

شماره ۲۱۷۲ / ۲۷۵۳

تاریخ ۱۲۲۶

جناب آقای عبداللہ استظام

نظر بپاکی نیت و خلوص عقیدتی کہ نسبت بدار ولایت مدار

حضرت ثامن الائمه علیہ آلاف الثناء والتحیہ دارید بموجب این حکم

بست خادم افتخاری آستان قدس رضوی منصوب میشود

تا ارفیض خدمت برخوردار و بغرت و افتخار معنوی نائل و بموارہ سرفرازا

نیابت تولیت عظمی - محمد مہران



The appointment issued by the custodian of the shrine of
Imam Reza (AS)

No. 2753/3172

May 14, 1960

Dear Mr. Abdollah Entezam, considering the sincerity of your intention and purity of your belief in the court of Imam Reza (AS), you are hereby appointed as an Honorary Servant of Astan Quds Razavi, to enjoy the grace of servitude, enjoy spiritual dignity, and always be successful.

Representative Custodian of Shrine

Mohammad Mehran



Board of Directors of the Oil Company

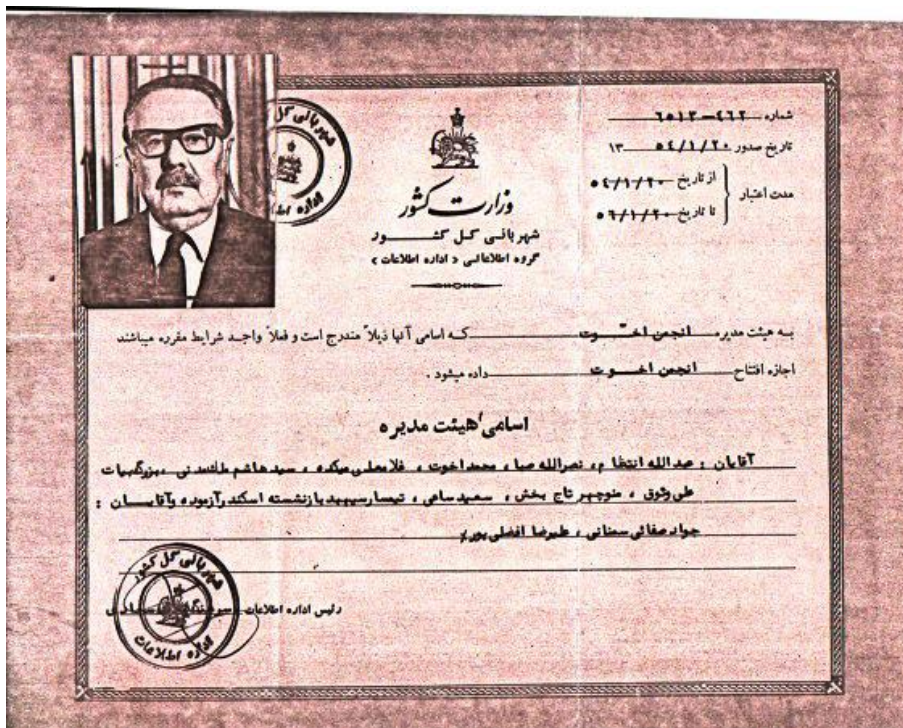
Seyyed Abdollah Entezam Vaziri (sitting)

Amir Abbas Hoveida (standing fourth from right)

Abdolali Ghaffari, Entezam Vaziri's nephew (standing first from right)



Seyyed Abdollah Entezam Vaziri
(Chairman of the Brotherhood Association)
and members of the advisory board



Permission of the Brotherhood Association from the
Ministry of Interior

Names of the Board of Directors of the Association:

Abdollah Entezam, Nasrollah Saba, Mohammad Okhovat, Gholamali Meikadeh, Seyyed Hashem Malekmadani, Bozorg Bayat, Ali Vossug, Manuchehr Tajbakhsh, Saied Saie, retired Lieutenant General Eskandar Azmoun, and Mr. Javad Safaie Semnani and Alireza Afzalipour.

These members were all pioneers in good deeds; like deceased Alireza Afzalipour, who provided financial assistance for the construction of Kerman College of Engineering.

هیات امناء
مسجد میرزا عیسی وزیر

تاریخ ۱۳۵۸/۳/۲۰

شماره ۱۷۱

اداره کل تحسین اوقاف

چون بنا بر رای ۷۳۸۱/۱۰/۲۹ اداره کل تحسین اوقاف و امارت

۹۵۸۹ مزاج ۱۳۳۵/۴/۲۴ کمی تصدی گرفته میرزا عیسی وزیر قای غیبه نظام و اداره

و همین امر است و غیر کمی تصدی بابتی تغییر یافته است و در مورد فرستادگان اقامه مواقیع امر و این کمی

لذا تقدیم خواهد شد نسبت به تغییر کمی تصدی به صورت بنام قای غیبه نظام اقدام و

تقدیم جناب - و کمی تصدی در مورد میرزا عیسی وزیر - اقرار

الکافی

- ۱- میرزا عیسی وزیر قای غیبه نظام
- ۲- میرزا عیسی وزیر قای غیبه نظام
- ۳- میرزا عیسی وزیر قای غیبه نظام
- ۴- میرزا عیسی وزیر قای غیبه نظام
- ۵- میرزا عیسی وزیر قای غیبه نظام
- ۶- میرزا عیسی وزیر قای غیبه نظام

کمی : کارگزار میرزا عیسی وزیر ۲۴ سن ۶۸۱۳۸۹ - اقرار

The above document was written on June 10, 1979 by Mr. Ahmad Kaveh, the lawyer of Seyyed Abdollah Entezam Vaziri, to the Endowment Organization.

The name of Seyyed Abdollah Entezam Vaziri's father and grandfathers is written at the bottom of the document, which according to Mr. Mansour Rashidi, the text at the bottom of the sheet is the handwriting of Seyyed Abdollah Entezam Vaziri.

"1. Mirza Bozorg Ghaem Magham, the first 2. Mirza Abolghasem Ghaem Magham, the second 3. Mirza Musa Vazir, Mirza Isa Vazir, who was without successor 4. Seyyed Abdollah Entezam al-Saltaneh 5. Seyyed Mohammad Entezam al-Saltaneh 5. Seyyed Abdollah Entezam"

As can be seen in this document, the lineage has reached Mirza Abolghasem Ghaem Magham Farahani, who had a position during the reign of Mohammad Shah Qajar.

Entezam Vaziri, during his tenure because of the events that led to the arrest of Imam Khomeini and the bloody uprising of June 6, 1963, and the massacre of the people, he in the company of Hossein Ala, who was in charge of the court, and several other political figures such as Warlord Hekmat and General Yazdanpanah (Head of the Imperial Inspectorate), went to the Shah and warned of the consequences of the policy of Alam against the clergy, and finally failed to protect the interests of those in power as they should.¹ On

1. It seems that late Entezam did not protect their interests, because he did not accept the policies of people like Alam, and it is not because he doesn't have the ability and

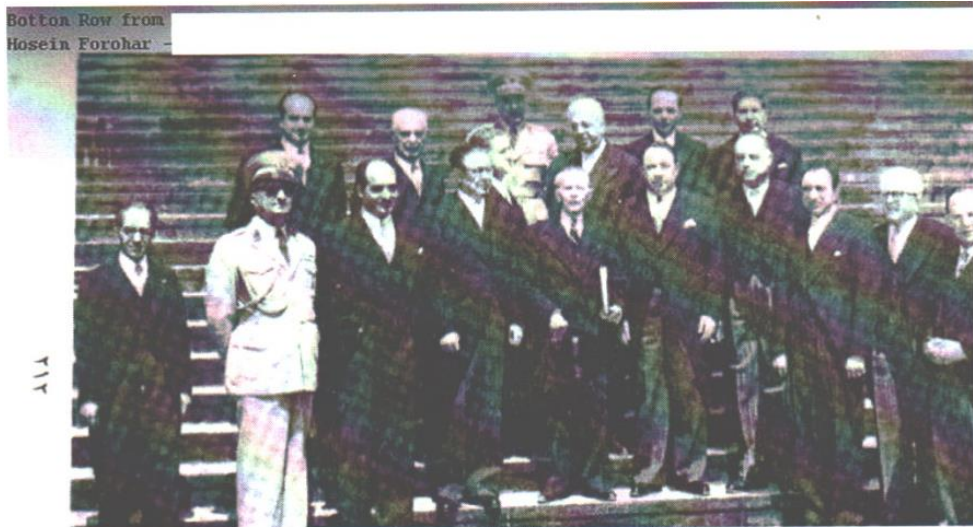
Friday, October 25, 1963, he resigned as the Chairman of the Board of Directors and the Managing Director of the National Iranian Oil Company.¹ After resigning as Managing Director of the National Iranian Oil Company, Seyyed Abdollah Entezam Vaziri entered the cabinet of Hossein Ala as the Deputy Prime Minister and Minister of State.

After the fall of Dr. Mosaddegh, he became the Minister of Foreign Affairs in Major General Zahedi's cabinet. The reason of his dismissal from Minister of Foreign Affairs was that he was by no means willing to sign Iran's accession to the Baghdad Agreement (which was an oil deal).²

adequacy.

1. Abbas Tarfi (Abdollahpour). *Managers of Iran's Oil Industry*. Vol, 4. P, 971. <http://yon.ir/1kBtX>.

2. Gholamreza Sahab. *Yearbook of Tafresh*. P, 113.



عبدالله انتظام در کابینه حسین علاء کفیل نخست وزیر بود
به چپ: دکتر جهانشاه صالح - دکتر اردلان - امیر اسدالله علم - دکتر مقبل - غلامحسین فروهر - حسین علاء - عبدالله انتظام -
القانی - سرلشکر وثوق - محمود هدایت
دکتر محمود مهران - ابراهیم کاشانی - عباسقلی گلشانیان - سرلشکر انصاری - محمود انصاری - ناصر نوالفقاری

Abdulah in Ala's Cabinet as Vice premier

Bottom Row from Right to Left: Dr. Jahansha Saleh - Dr. Ardalan - Amir Asadollah Alam - Dr. M. Moqbel - Hosein Forohar - Hosein Ala - Abdollah Entezam - Taleghani - Major General Vosough - Mahmoud Hedayat
Top row : Dr. Mahmoud Mehran - Ebrahim Kashani - Abbas Gholi Golshani - General Ansari - Major Naser Zolfaghari

Seyyed Abdollah Entezam was the bail bondsman of the Minister in Hussein Ala's cabinet.

From left:

Dr. Jahanshah Saleh, Dr. Ardalan, Asadollah Alam, Dr. Moqbel, Gholamhossein Forouhar, Hossein Ala, Abdollah Entezam, Al-Qani, Major General Vossug, Mahmoud Hedayat



Second person from the top on the left: Seyyed Abdollah Entezam Vaziri (Minister of Foreign Affairs)

Second person on the right: Dr. Ali Amini (Minister of Finance)

Third person on the right: Lieutenant General Zahedi (Prime Minister)

According to the approval of the Council of Ministers, on April 6, 1968, Seyyed Abdollah Entezam Vaziri became a member of the Supreme Planning Board. He is a member of the 11 members of the Advisory Board of the Brotherhood Association, and was elected as the Head of the association after Lieutenant General Farajollah Agh Avali in 1975.¹

In 1978, Mohammad Reza Shah, who felt the danger of the monarchy's overthrow, asked Entezam to accept the position of Prime Minister, but he refused.²

In 1978, in the midst of the strikes of the employees of the oil industry, Entezam once again took charge of the Managing Director and Chairman of the Board of Directors of the National Iranian Oil Company. Managers and high-ranking employees of the Oil Company accepted him, but the striking workers of the Oil Company on the eve of the victory of the revolution refused to end off the strike and return. With the victory of the revolution, Seyyed Abdollah Entezam Vaziri stayed at home again.³ Abdollah and his brother, Nasrollah, played a significant role in contemporary politics of Iran, insofar as the two brothers were known as the "Political Twins".⁴ At the same time, they were a philanthropist and were very diligent in helping the needy and the poor.

1. Masoud Homayouni. *History of the Ne' Malollahi Sufism of Order in Iran: from 1799 to 1976*. P, 217.

2. yon.ir/qP1Gr.

3. Abbas Tarfi (Abdollahpour). *Managers of Iran's Oil Industry*. Vol, 4. Pp, 971-973.

4. yon.ir/Z6cA8.

When Dr. Mohammad Nasiri was the President of the Center for Higher International Studies, Seyyed Abdollah was a members of the center.¹

Here is the text of one of the documents that Mr. Mansour Rashidi has;

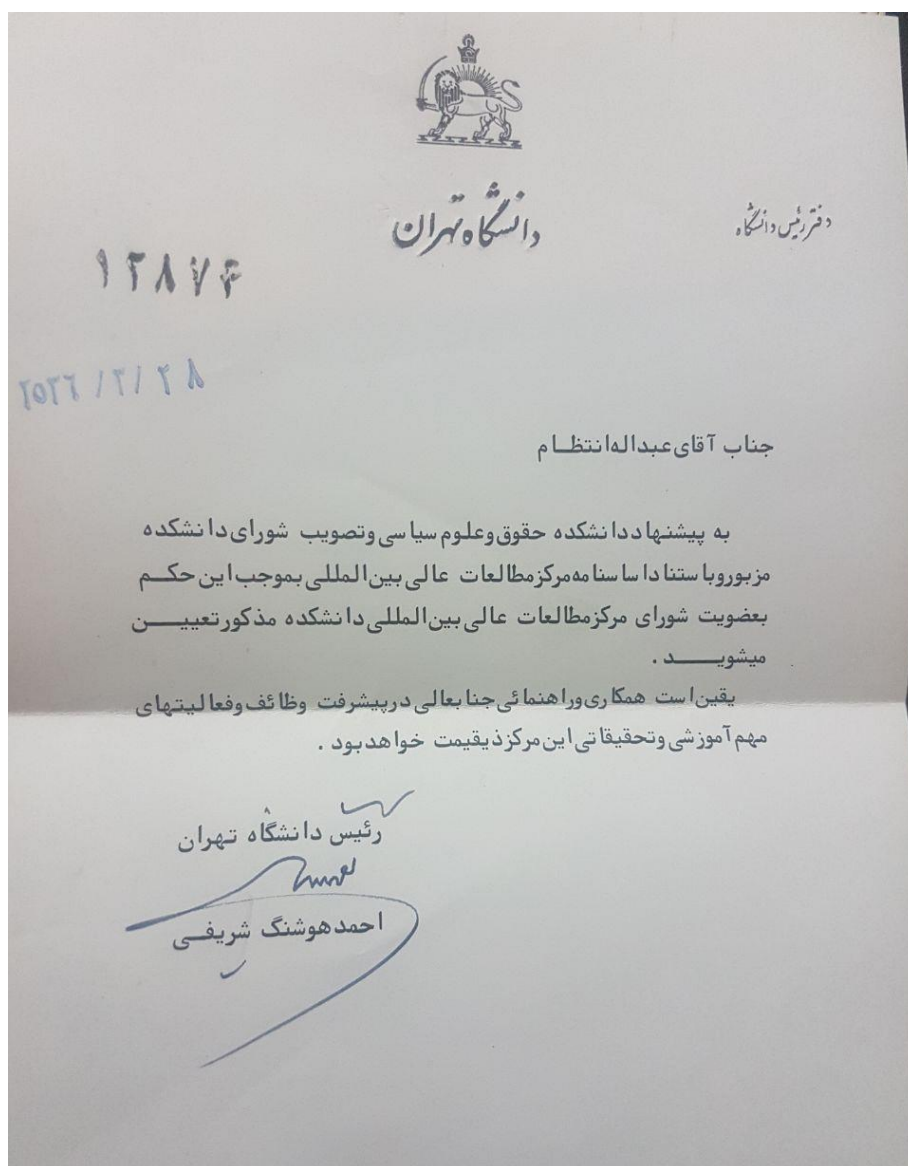
Document: University of Tehran

Office of the President of the University. 2536/02/28.12874

Dear Mr. Abdollah Entezam, on the recommendation of the Faculty of Law and Political Science and the approval of the Faculty Council, and on the basis of the statute of the Center for Higher International Studies, according to this appointment, you will be appointed to the membership of the Council of the Center for Higher International Studies of the Faculty. It is certain that your cooperation and guidance will be valuable in the development of the important educational and research tasks and activities of this center.

President of the University of Tehran, Ahmad Houshang Sharifi

1. *Information about the Center for Higher International Studies*. P, 1.



Membership of the Council of the Center for
Higher International Studies, Faculty of Law and Political Science

He translated the book "Human, Destiny"¹ by Lecomte du Nouy and other writings.² Seyyed Abdollah Entezam Vaziri studied poetry and literature, and his writings include a series of articles, "A New Theory of Sufism and Mysticism", signed by anonymous. "Ahd-e Taraghi" journal is of his works.³

Mr. Seifollah Vahidnia (Head of Vahid Publication) says about him in the preface of the book "The Roots of Coincidence",

"The translator of the book, Seyyed Abdollah Entezam Vaziri, was one of the thinkers of our time. He was a linguist, mystic, poet, scholar, and thinker. He translated "Human, Destiny" many years ago and wrote "A New Theory of Sufism and Mysticism", which was published in the Vahid journal under the title "anonymous" and later was available as a book to those interested. "The Roots of Coincidence" is also his works, that he translated and prepared it a year before his death and entrusted it to me for printing and publishing, and now for the happiness of his soul and for the consolation of his bereaved wife (Farah Olia Zand Ansari, who is from the Karim Khan Zand tribe) and his loyal companions, it is published."⁴

And in the preface of the book, "A New Theory of Sufism and Mysticism" he had written,

1. Book information: Lecomte du Nouy, Pierr. (1947). *Human Destiny*. (Translator: Seyyed Abdollah Entezam Vaziri). Tehran: Safi Alishah Publication.

2. Such as the book "*The Roots of Coincidence*".

3. Gholamreza Sahab. *Yearbook of Tafresh*. P, 113.

4. Arthur Koestler. *The Roots of Coincidence*. P, 7. (Preface of Seifollah Vahidnia).

A brief and meaningful collection is in front of your eyes. I read and liked it and tried to publish it in Vahid journal so that its benefit would be more general and thousands of curious and eager readers of the journal would read it and benefit its sweet and interesting information. Now, according to the request of a group of readers, I have published it separately so that you and others who want knowledge in this material world...¹

1. Seyyed Abdollah Entezam Vaziri. *A New Theory of Sufism and Mysticism*. P, 4. (Preface of the publisher).

سر نوشت بشر

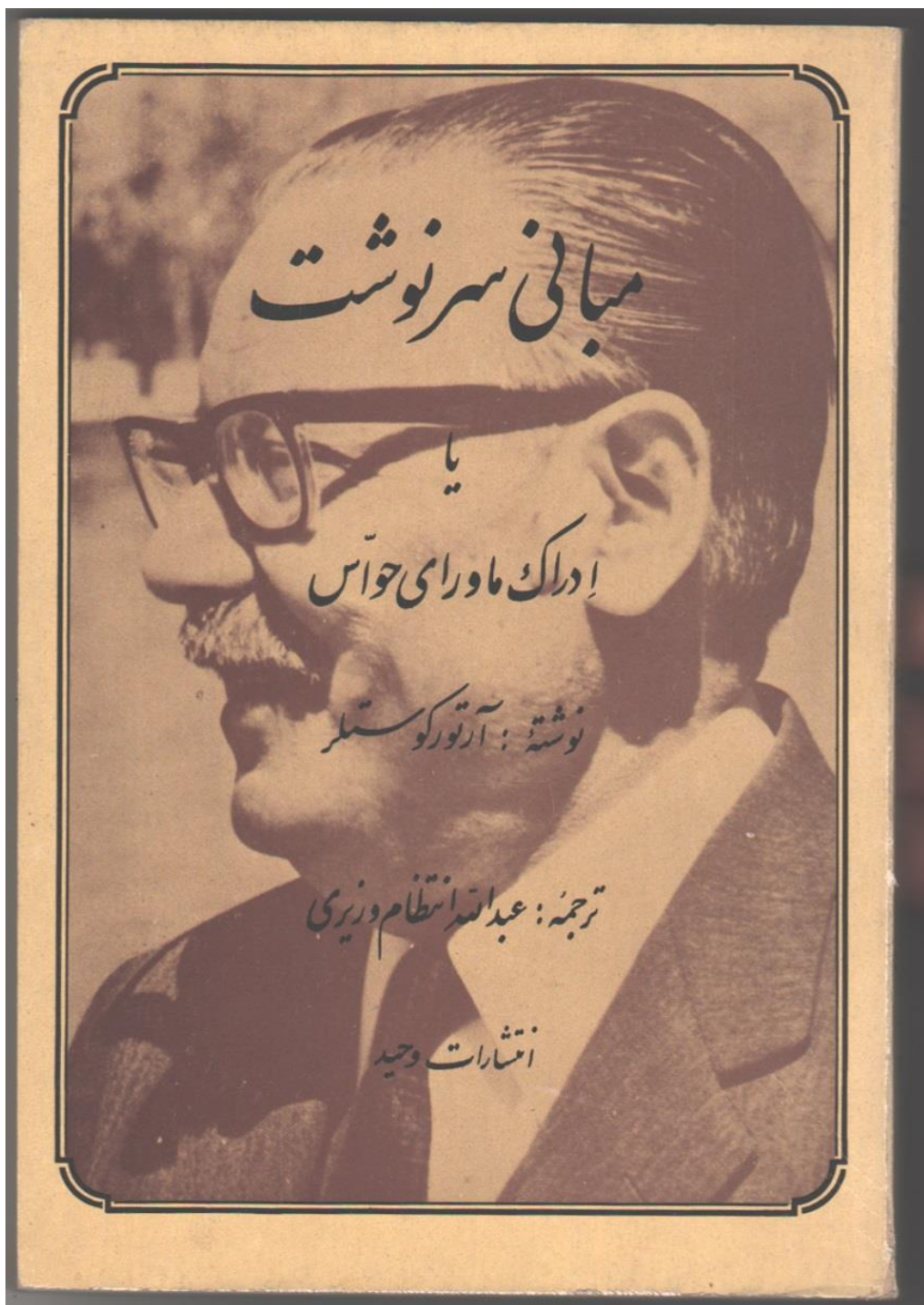
تالیف : لکنت دونوئی
ترجمہ : عبدالہ انتظام

نظری تازه
به
عرفان و تصوف

از : لادری



انتشارات وحید



Since Entezam was a culture lover, some copies of treatises of professors and his friends were with him, those of which if corrected and preserved would be very effective in advancing science and culture. In the Travelogue of Zahir al-Dawlah, page 32, the following text is specified,

"Agha Reza Hozourali, nicknamed Shams Al-Orafaa, who was Safi's brother, wrote some of the tragedies of Safi's life, quoting himself, and the manuscript was with the late Abdollah Entezam."

Seyyed Abdollah Entezam Vaziri was older than Seyyed Nasrollah, and their father (Seyyed Mohammad) appointed Seyyed Abdollah as his executor.

Seyyed Mohammad Entezam al-Saltaneh (Bineshali) and after him Seyyed Abdollah Entezam Vaziri and now Seyyed Mohammad (son of Seyyed Abdollah) were the custodian of the endowments of Mirza Musa Vazir Tafreshi and Mirza Isa Khan Vazir.

It is written in one of the documents,

"According to the verdict of the General Endowment Research Office No. 1738 dated January 19, 1957 and according to the letter No. 9589 dated July 15, 1957, the tenure of the endowment of Mirza Isa Vazir was handed over to Mr. Abdollah Entezam."

Seyyed Abdollah Entezam was in Geneva on February 14, 1947, so delegated to Mahmoud Ghaffari (his brother-in-law) about the endowments of Mirza Isa Khan Vazir. The original power of attorney was in the personal library of Mr. Mansour Rashidi. He donated this document along with 3 other documents to the National Archives of Iran on November 24, 2019 with the registration number 600.

Text of the power of attorney,

Geneva¹ on February 17, 1947

By the power of this document, Mr. Mahmoud Ghaffari, ID number 25694, district four of Tehran, on behalf of me, Abdollah Entezam Vaziri, ID number 64, district four of Tehran, the trustee of the endowments of the late Mirza Isa Vazir, is empowered to undertake all activities related to these endowed properties and fields in Tehran, Eshtehard Block, and the suburbs of Tehran, including real estate,² root cellar, and farm properties, and any contracts, including definitive, conditional, mortgage, barter, exchange and leasing with anyone for any time and for any amount he deems appropriate. He shall also have the same powers that I have as custodian, including sub-delegation of tasks, in drawing up contracts, signing the papers and books, collecting sums, quantum meruit, and damages, and also in cancellation or extension of contracts, requesting writs of enforcement regarding executive operations, from beginning to end, and undertaking other formalities and procedures for referring to the power of attorney.

Signature: "Abdollah Entezam Vaziri"³

No. 280/64

Date: February 18, 1947

The Consulate General of the Imperial Embassy in Bern¹

1. Geneva is the Switzerland's second most populous city after Zürich.

2. The place from which they rent.

3. Up to here is the handwriting of Seyyed Abdollah Entezam. From now on, it seems, it is written by an embassy employee.

confirms the authenticity of Mr. Abdollah Entezam Vaziri's signature, marked above in the form of a cross. The amount of 4.60 francs² was received and the stamp equivalent of 35 Rials was canceled.

Seal: Canceled

Seal: "The Consulate General of the Imperial Embassy in Bern"

1. It is the capital of Switzerland.
2. It is the currency of Switzerland.

(x)

21.186 $\sqrt{v^2}$

60/11/59 JC

تاریخ ۲۹/۱۱/۵۵
 محترم سرکارِ انتظامیہ درجن صحت انشورائیہ، عبدالم نظام، ڈویژن راکو، دبلا، لکھنؤ (X) لکھنؤ
 تھیں۔ تمام مبلغ ۴۱۹۰ روپے درجستہ حاصل ۲۵ دیاں، سرطان، راجہ



Seyyed Abdollah Entezam's power of attorney to Mahmoud Ghaffari
(his brother-in-law) on the endowments of Mirza Isa Vazir Geneva,
February 17, 1947

Seyyed Abdollah and his brother Seyyed Nasrollah were among the benefactors of the time and closely followed their forefather, Hazrat-e Ali (AS), in helping the poor and needy, some of the helpless had been given a monthly stipend as a gift. They have also donated about 148 residential units to the poor in Khaniabad-e Takhti neighborhood.

Although Seyyed Abdollah's ancestors were among the elders and ministers of the country and he, himself, had reached high social and professional ranks, he did not have the slightest bit of pride or arrogance, and after resigning from the Managing Director of the Oil Company, set up a metallurgy and turnery workshop and personally taught the poor and needy children the blacksmithing and woodworking industry and then employed them in various occupations.



عبدالله اسطخام بعد از برکناری از ریاست شرکت نفت یک کارگاه آهنگری باز کرد و به کودکان بی‌صاعت کارهای آهنگری یاد می‌داد - در اس عکس او را در میان شاگردانش ملاحظه می‌کنید.

Abdullah after decension from the NIOC, devoted his time to his metalurgy workshop and volunteering his time teaching metal workshop at schools in the poorer neighborhoods in Tehran.

Seyyed Abdollah Entezam Vaziri

Among his students in the metallurgy workshop



Abdullah in his workshop which was donated to the university

Seyyed Abdollah Entezam Vaziri, the well-known
politician in his metallurgy workshop

Seyyed Abdollah had 2 wives.

A) His first wife was Madam Margaret Robinson Hume. She was American. Abdollah and Marguerite have 2 children:¹

- Seyyed Mohammad (Hume Horan). He was the US ambassador to Saudi Arabia.

- Leila Brennan

B) His second wife is Farah Olia Zand Ansari from the Karim Khan Zand family. She was once the government spokeswoman. Seyyed Abdollah had no children of his second wife. His wife was a philanthropist, and used to donate some money to the orphans, lepers, blinds, and the poor in Kahrizak.

His second wife's father is Nasrollah Ansari. He was a diplomat at the Pahlavi Foreign Ministry. On the Mid-Sha'ban², on August 3, 1944, when returning from an administrative mission in Shiraz, he, his wife, and his daughter (Azizeh Ansari and Lady Mahtaban Ansari) died in a plane crash. Their tombs are in the Imamzadeh Seyyed Abdollah cemetery in Shahr-e Rey.

Seyyed Abdollah Entezam al-Saltaneh died on March 22, 1983,³ and rested in Ibn Babawayh Cemetery in Shahr-e Rey.

1. In the book "*Managers of Iran's Oil Industry*". Vol, 4. P, 973. it is written incorrectly that Seyyed Abdollah Entezam had 3 children.

2. Mid-Sha'ban is a holiday observed by Muslim communities on the night between 14 and 15 Sha'ban. It is regarded as a night when the fortunes of individuals for the coming year are decided and when Allah may forgive sinners.

3. The date is written on his tombstone.



Tomb of Farah Olia Zand Ansari

The second wife of Seyyed Abdollah Entezam Vaziri

Tehran, Behesht-e Zahra, February 20, 2019

Tombstone:

Allah

110

Late Lady Farah Olia Zand Ansari

Daughter of Nasrollah

Wife of the late Seyyed Abdollah Entezam

Date of birth: August 26, 1925

Date of death: April 25, 1997

Late Lady Tahereh Zand Ansari

Daughter of Nasrollah

Wife of Lotfali Khan Vafaie

Date of birth: March 21, 1028

Date of death: November 20, 2004

Section 70 Row 15 No 34

110 is the Abjad number of Imam Ali (AS); Abjad is a type of writing system in which each symbol or glyph stands for a consonant.

There are some documents related to him in the National Library of Iran and the information of the documents has been registered in the library information database. Sample,

Title: Audit and publication of the book "Erfan al-Haq" by Haj Mirza Hasan Alishah" [Document]

Standard Level: File

Source: Iran. Ministry of Culture and Islamic Guidance

Iran. Vezarat Farhang va Ershad Islami

Date / Time of Creation: 1974 A.D.

1353 SH

Appearance: 5 pages + one typed version (168 pages)

Content: The correspondence of the General Directorate of Writing of the Ministry of Culture and Art with the National Library regarding the implementation of registration, censorship, and publication of the book "Erfan al-Haq" by Mirza Hasan Safi Alishah with Abdollah Entezam and Ehsanollah Estakhri's explanations of Safi Alishah Publication and Marvi Printing House (Tehran).

Descriptor: Safi Alishah, Mohammad Hasan Ibn Mohammad Bagher, 1835-1898 A.D. (1251-1316 A.H.)

Entezam, Abdollah, 1896-1982 A.D. (1275-1361 SH)

Estakhri, Ehsanollah Ali, 1934-1986 A.D. (1313-1365 SH)

Descriptor: Iran. Ministry of Culture and Art

Descriptor: Audit

Descriptor: Tehran

Document Maintenance Center: National Archives of Iran

Document ID: 264/4620

.....

Document ID: 360/5163

Title: Hundred million dollars help of America to Iran for printing banknote

Source: Iran. Ministry of Foreign Affairs

Iran. Vezarat Omur Kharejeh

Date/ Time of Creation: 1914 A.D. (1332 A.H.)

Appearance: 1 page

Content: Telegraph of Abdollah Entezam to Nasrollah Entezam and consulting about the lack of banknote and taking the advantage of hundred million dollars help of America to Iran as backing for printing banknote during the holiday of The Parliament and...

Descriptor: Iran. Ministry of Foreign Affairs

Iran. Vezarat Omur Kharejeh

Descriptor: Cash helps

Printing

Money

Currency

Oil

Nationalization of the Iranian Oil Industry

1953 Iranian Coup Detat

National Consultative Assembly

Qajar dynasty

Descriptor: America

United Kingdom

Document Maintenance Center: National Archives of Iran

Document ID: 360/5163

Archive: 523T3AV1

.....

Document ID: 297/27464

Title: Diploma Graduation Certificate for Abdollah Entezam from the LaSalle University of America, on completing the training course in the field of Commerce Administrative Department

Date/ Time of Creation: 1922

Content: Diploma Graduation Certificate for Abdollah Entezam from the LaSalle University of America, on completing the training course in the field of Commerce Administrative Department

Descriptor: 1922 A.D.

1031 SH

United States of America

Graduation certificates

Universities and postgraduate school

Postgraduate School of Commerce

Entezam, Abdollah (13611275)

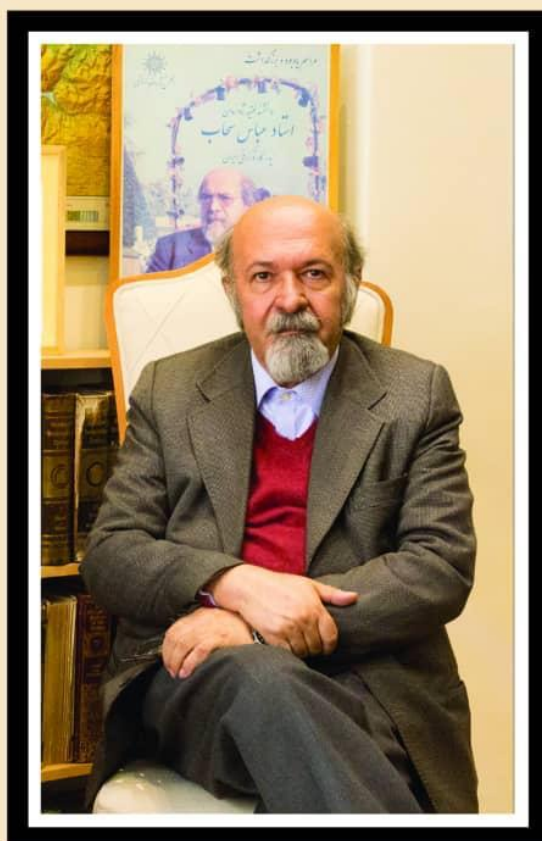
Document Maintenance Center: National Archives of Iran

Document ID: 297/27464

Archive: 1AP5QEIN712

Slip No: 02020012

Among the contemporary scholars, the late Gholamreza Sahab, in his book "*Yearbook of Tafresh*", deals with the epistemology of Seyyed Abdollah Entezam Vaziri and the officials of his family.



غلامرضا سحاب انسانی راستین که تمامی وجودش عشق بود و عمری را وقف خدمت به اعتلای فرهنگ و دانش این مرز و بوم کرده بود از میان ما رفت. جغرافیای این مملکت مدیون خدمات ارزنده اش می باشد. نامش جاویدان و در حافظه تاریخ ماندگار خواهد ماند.

بنیاد فرهنگی سحاب
۱۶ تیرماه ۱۳۹۹

2. Brief Biography

2.1. Who is Abdollah Entezam?

Abdollah Entezam Vaziri, the son of Mirza Seyyed Mohammad Khan, nicknamed Entezamat al-Saltanah, was one of the famous men of the Qajar period and a descendant of Mirza Isa Vazir Tafreshi, known as Vazir.¹ Abdollah and his brother, Nasrollah, were so prominent in contemporary Iranian politics that the two brothers became known as "political twins".

According to the Important Oil and Energy Milestones Agency "NAFTEMA",² Abdollah Entezam was born in 1895 in Tehran. He completed his primary education in Aqdasiyeh School and his secondary education in Iran and Germany School in Tehran. He learned German, English, and French languages and went to the United States to continue his higher education. He continued his studies in political science at the University of LaSalle. After returning to Tehran in 1918, Abdollah Entezam Vaziri was hired by the Ministry of Foreign Affairs. He first did an internship in the Third Political Department of the Ministry of Foreign Affairs. For a while, he became a member of the central offices of the Ministry of Foreign Affairs. He then became the third deputy at the embassies in The Hague and Washington. After returning from his mission, he became the director of the Foreign Ministry's Political Bureau, then became

1. Mirza Isa Khan Vazir, is not the grandfather of Seyyed Abdollah Entezam Vaziri, but the uncle of his father.

2. <https://www.naftema.com>.

the first deputy in the Warsaw and Bern-Switzerland embassies, and finally was in charge of the Bern embassy. He was also the Director of the Intelligence Department of the Ministry of Foreign Affairs of Iran and the Head of the Third Political Department of the Ministry of Foreign Affairs, while representing Iran at the United Nations in Geneva. Entezam Vaziri was elected as the Consul of Iran in Prague in 1936. From April 1938 to November 1940, he worked as an agent of Iran in Switzerland. In 1942 he was elected as the Minister of Health in the government of the Qavam os-Saltaneh. In March 1946, a year after the end of World War II (1939-1945), he became Iran's Consul General in Stuttgart and was elected as Iran's representative to the Supreme Allied Council. He was in this position until July 1951. Entezam Vaziri was in the first cabinet of Hossein Ala', for a period of one month from March to April 1951, became Minister of Foreign Affairs for the third time. Then, with the fall of Hossein Ala's cabinet, he continued to work as a senior political adviser and deputy prime minister. With the coup d'état of 19 August 1953, and the overthrow of Mosaddegh's government and the coming to power of the coup's cabinet, the cabinet of General Fazlollah Zahedi, was elected as the Minister of Foreign Affairs on 11 September 1953, and remained in this position until March 1955. In 1957, with the death of Morteza-Qoli Bayat (Saham al-Soltan), who was the chairman of the board and managing director of the National Iranian Oil Company, Entezam Vaziri was elected as his successor and remained in this position until 1963. On June 6, 1963 Imam Khomeini's house was besieged and he was arrested and detained. Following the news, people staged mass

demonstrations and protests, which were suppressed by the Imperial Guard. Entezam was the head of the National Iranian Oil Company at the time. In a meeting held in the office of Hossein Ala', the court minister, he criticized the behavior and actions of Mohammad Reza Shah and warned him about the consequences of Asadollah Alam's extremism and confrontation with the clergy and warned the Shah against such actions. Asadollah Alam was the Prime Minister of the time. The matter was reported to the Shah by Lieutenant General Yazdanpanah, and he became angry that some of the rulers of the country had dared to criticize his rule. Following this incident, Mohammad Reza Shah ordered the removal of Hossein Ala' from the Ministry of Court and Entezam Vaziri from the Head of the National Iranian Oil Company.

Abdollah Entezam stayed at home for 15 years after he resigned from the post of the head of the National Oil Company, during this time he spent his time reading books and was visited by his dervish friends once a week. He was away from the political scene for many years, and as he was in trouble in terms of livelihood, he set up a small blacksmith and window-making workshop in his home and while covering his expenses, taught blacksmithing to help poor children. Abdollah Entezam Vaziri was one of the most influential people in the Freemasonry Lodge, who worked in the Loyalty and Purity Lodges and was even awarded the title of Grand Master. Prior to the formation of the Morning Star Lodge, which was recognized as the first regular lodge, it was a function of German Freemasonry. Prominent Iranian Freemasons who joined Freemasonry in Germany

formed a lodge called Mehr, and Abdollah Entezam was one of the founding members of the German lodge Mehr and the National Independent Lodge of Iran. The "National Independent Lodge of Iran" was a union based on the union of all Iranian Freemasonry lodges and their non-affiliation with the Freemasons of the world. Entezam was a Dervish and Sufis diplomatic. In other words, he combined the diplomatic position with the dervish spirit. He was a Sufi practitioner and even made his house look like a khanqah. Entezam also chaired the "Brotherhood Association" for some time. He studied Persian poetry and literature, and translated and published the book *The Destiny of Man* by Pierre Lucent Donoue for the first time, which was published many times. Among his other writings is a series of articles entitled "A New Theory of Sufism and Mysticism" which was published in "Vahid" magazine under the signature of "La Adri".¹ In his youth, Entezam, along with several close friends, published a magazine called *Ahd Taraghi*,² which focused on scientific and social issues.

2.2. Initiatives of Abdollah Entezam

When he was re-appointed to the Minister of Foreign Affairs, he would tell staff working at embassies in other countries to report about the political, economic, and geopolitical issues of the country of their mission. Entezam had made the preparation of these reports a

1. I don't know.

2. Covenant of Progress.

condition for the promotion of State Department staff to a higher position. This action was considered as one of the disciplinary initiatives and caused each of the Iranian ambassadors and employees who went abroad to carry out their missions, while being informed about the political situation of the staff of the Ministry of Foreign Affairs, carry out the tasks assigned to them, can better decide and act in the interest of the country and the people. Entezam always emphasized the proper treatment and behavior of the employees of the Ministry of Foreign Affairs with the clients and said that the behavior and performance of the employees of the Ministry of Foreign Affairs should be exemplary for other government employees. The restoration of political relations between Iran and Britain was one of the actions of Abdollah Entezam during the time of the Ministry of Foreign Affairs, during the time of General Zahedi as Prime Minister. He was also a member of the International Oil Consortium Contract Commission, an oil and gas sales contract. During the presidency of Hossein Ala', Iran was supposed to enter the Baghdad Treaty; but some of the politicians at the time, including then-Foreign Minister Abdollah Entezam, disagreed and advocated a "policy of neutrality" and did not sign the contract until the day he was foreign minister in Hossein Ala's cabinet. Entezam considered the conclusion of such an agreement to be the cause of severe Soviet provocations against Iran, and because he did not sign the contract, was removed from the position of the Ministry of Foreign Affairs.

2.3. Resolving Border and Financial Disputes with the Soviet Government

One of the actions of Entezam was the settlement of border and financial disputes with the Soviet government, which eventually led to the return of eleven tons of Iranian gold and, most importantly, the consolidation of the border line between the two governments of Iran and the Soviet Union. The policy of the Soviet government after the coup d'état of 19 August 1953 was to show a new face of itself. In this regard, returned eleven tons of Iranian gold, which had refused to give for years, to the Iranian government.

2.4. Rejection of the Post of Prime Minister

Mohammad Reza Shah, in 1978, who felt the danger of the fall of his monarchy, asked Entezam to accept the post of Prime Minister, but he refused. In the last days of 1978, the Shah put Entezam back in charge of the National Oil Company after the escape of Houshang Ansari, but nothing was done by him. Entezam was a member of the Royal Council when the Shah fled Iran. Entezam stayed home again after the victory of the Islamic Revolution. His house was in an alley next to 24 Esfand Square, the current Enghelab Square, a gathering place for those fired from the political arena. Finally, Abdollah Entezam died in Tehran on March 22, 1983 at the age of 88.¹

Some of the contemporary poets wrote poems in Seyyed Abdollah Entezam Vaziri praise and greatness, after his death.

1. A Page of the History of Oil, content code: 68344, publication date: Wednesday, September 20, 2017. (NAFTEMA: Oil and Energy Milestones Agency / <https://www.naftema.com>).

3. Fluency in English

The present book Human Fraternity has been written in English by the able hand of Seyyed Abdollah Entezam Vaziri. Since he has held positions abroad, it is natural to be fluent in English. In addition, he studied in the United States. In the following, we will read and review two documents related to his education:

LASALLE EXTENSION UNIVERSITY

Founded A.D. 1909

The Board of Directors of the
LaSalle Extension University
at Chicago, in the State of Illinois

To all to whom these letters may come, Greeting:

Be it known that this day by virtue of Authority in us vested and upon the
recommendation of the Faculty, we have conferred upon

ABDOLLAH ENTEZAM

this Diploma in

BUSINESS ADMINISTRATION

being a certificate of qualification in the studies completed, together with
all the Rights, Honors and Privileges here or elsewhere thereunto appertaining
IN WITNESS WHEREOF the Seal of the University and the Signatures of its Officers
are hereunto affixed.

Given at Chicago, Illinois, on the 26th. of September in
the year of our Lord nineteen hundred and twenty two.

DIRECTORS:

J. Monband

Arthur B. Hall

Arnold B. Hall

William Bethke

William A. Colledge

W. Elliott

Harry E. Farquharson

Morris D. Greeley

J. M. Allen

William Bethke,

Educational Director.

F. D. Ham,

Head of Department.

J. Monline,

President

R. C. Somsel,

Secretary

Corporate Seal of the
UNIVERSITY

Rec'd 15/11/22

Microform Number: 202/12

Ahmadi: Jan 26, 2021

English Document (1):

LASALLE EXTENSION UNIVERSITY
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J. M. Allen

William Bethke,

Educational Director.

F. D. Ham,

Head of department.

J. Monline,

President

R. C. Somsel,

Secretary

Corporate Seal of the
UNIVERSITY

LaSalle Extension University

Chicago.

TO WHOM IT MAY CONCERN:

Mr. A. Entezam, Washington, D.C. Completed the entire work of our Business Administration Course in September 1922. The Training is based upon eighteen textbooks of approximately 350 pages each in the following subject:

Personal Efficiency and Selling	Financing a Business
Business Psychology	Advertising
Business Law	Retail Store Management
Business English	Credits
Business Economics	Collections
Industrial Organization and Man.	Transportation and Traffics
Money and Banking	Accounting
Investment and Speculation	Office Organization and Management
Organizing a Business	

The work in these textbooks is supplemented by twenty five special pamphlets bearing upon important business subjects and by forty eight instruction booklets on the different parts of the course. There are forty Business Efficiency Problems, which the member has to solve.

This course is organized as a vocational training in business management. The work is strictly of college and University grade but it is not organized exactly on the semester hour credit basis. The training must be therefore translated into equivalent of the College credit. I may add that all the books of this University have been adopted in various colleges and Universities for regular classroom use in their respective subjects.

LaSalle Extension University
By: T. Russell Moore,
Acting Director.

English Document (2):

LaSalle Extension University
Chicago.

TO WHOM IT MAY CONCERN:

Mr. A. Entezam, Washington, D.C. completed the entire work of our Business Administration Course in September 1922. The Training is based upon eighteen textbooks of approximately 350 pages each in the following subject:

Personal Efficiency and Selling

Business Psychology

Business Law

Business English

Business Economics

Industrial Organization and Man.

Money and Banking

Investment and Speculation

Organizing a Business

Financing a Business

Advertising

Retail Store Management

Credits

Collections

Transportation and Traffics

Accounting

Office Organization and Management

The work in these textbooks is supplemented by twenty five special pamphlets bearing upon important business subjects and by forty eight instruction booklets on the different parts of the course. There are forty Business Efficiency Problems, which the member has to solve.

This course is organized as a vocational training in business management. The work is strictly of college and University grade but it is not organized exactly on the semester hour credit basis. The training must be therefore translated into equivalent of the College credit. I may add that all the books of this University have been adopted in

various colleges and universities for regular classroom use in their respective subjects.

LaSalle Extension University

By: T. Russell Moore,

Acting Director.

Document ID: 297/27464

Title: Diploma Graduation Certificate for Abdollah Entezam from the LaSalle University of America, on completing the training course in the field of Commerce Administrative Department

Date/ Time of Creation: 1922

Content: Diploma Graduation Certificate for Abdollah Entezam from the LaSalle University of America, on completing the training course in the field of Commerce Administrative Department

Descriptor: 1922 A.D.

1031 SH

United States of America

Graduation certificates

Universities and postgraduate school

Postgraduate School of Commerce

Entezam, Abdollah (13611275)

Document Maintenance Center: National Archives of Iran

Document ID: 297/27464

Archive: 1AP5QEIN712

Slip No: 02020012

In the previous page, the FIPA of the document is listed. The writer of FIPA mistakenly recorded the year 1031 SH as equivalent to 1922, while it is wrong and its equivalent is 1301 solar. We wrote it correctly in FIPA and intend to inform the National Library officials as soon as possible to correct it.

Entezam was born on March 26, 1995. Therefore, he was 27 years old at the time of obtaining the above degree.



Seal Phrase:

Abdollah Entezam

Chairman of the Board of the National Iranian Oil Company



Seal Phrase:

A.Entezam

Seyyed Abdollah Entezam Vaziri was a lover of culture. He has written and translated several books in English and Persian. We have described his books in the book "Family of Entezam Vaziri: Biography and Cultural, Social, Civil Services".¹

Through our searches, we found 3 articles by Seyyed Abdollah. All 3 articles are registered on the Noormags site, which belongs to the Noor Organization. The number of his articles and notes may be more than this. 3 articles are:

1. Historical Photographs, Vahid Magazine, Sep 1976, No. 196, 2 pages (from 397 to 398). File (PDF or Word) of this article is not available.

2. *Animal Artillery*. Daneshkadeh Magazine, Rangarang. Oct 2018. No. 6. pp. 335-338.

At the beginning of the article, Entezam talks about the beauty of human beings and their use of weapons, and then deals with animals and introduces examples of them that are shooters and gunners:

"War and bloodshed are an integral part of every soul, which is basically due to avarice and jealousy and the result of greed. And this habit has become so entrenched in the commune of beings that it can never be assumed that it will ever disappear from the world. It is this abominable feeling that has repeatedly plagued the world in the hands

1. *Family of Entezam Vaziri: Biography and cultural, social, civil services:*

First edition: (Miras Farhikhtegan Publications/ April 2019).

Second edition: (Miras Farhikhtegan Publications/ July 2020)/ along with index.

of bloodthirsty human beings, and the latest example of this is the current war in which the nightmare of horror of those long years will not even pass from the brains of warriors today,¹ this feeling is not specific to human beings, but is common to all psychic beings, and if we exaggerate a little, we can say that inanimate objects have the same feeling. It is certain that in this way Highest Creation are more evil than the most evil animals.²

Each creation uses a specific method to defeat the enemy and uses a certain tool, but one of the common feelings is that each of them tries to defeat the enemy in a way that does not harm himself as much as possible. Therefore, seeks to eliminate the enemy from a far distance. The horrific effect of artillery, aerial bombardment, and other devices used in warfare today, suggests the same theory; but we humans should not be proud of ourselves in this way and should not be proud of this unhealthy way of life,³ because some animals naturally have this penchant and this art. Although sniper and artillery animals are rare, there are masters among them who are the envy of

1. The "current war" means World War I. Because the present article was published in 1918, and World War I occurred from July 28, 1914 to November 11, 1918.

2. It refers to verses:

A) أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ (The Heights / Arabic: al-Aaraf: 7/179)

They are like cattle; even more misguided! They are the heedless ones (because they are still astray with all the means of guidance)! (Naser Makarem Shirazi. *Translation of the Quran*. p. 174)

B) إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا (The Criterion / Arabic: al-Forghan: 25/44) They are only like cattle, even more astray! (Naser Makarem Shirazi. *Translation of the Quran*. p. 364)

3. It is said in the magazine like this: "We are proud of ourselves in this way."

artillerymen today. Animal shooters and artillerymen, like human artillery, are divided into several groups, each with a specific job."¹

Finally, he concludes the article with a moral conclusion and warns that humans are crueler in their use of weapons than animals:

"On the whole, man has always imitated animals and went in their path, but because he is naturally crueler, always puts his foot above the status of need. For example, if the beetle is content to stun the enemy and get rid of him, man try to destroy the enemy with suffocating and tear gas, or at least deprive him of the blessings of sight."²

3. *Repelling Flies and Its Harms*. Daneshkadeh Magazine. Rangarang. May 1918. No. 2. Pp. 108-112.

As we mentioned in the previous pages, Seyyed Abdollah was born on March 26th, 1895 and died on the March 22nd 1883. The first article is for 1355 solar year. At that time, Seyyed Abdollah was 81 years old. The second and third articles were published in 1297 solar year. That is, at the age of 23.

The book "*Erfan al-Haqq*" by Mirza Hasan Safi Ali Shah was published by him. He has written an introduction to the book, as follows:

«*Erfan al-Haqq*. Haj Mirza Hasan Safi Ali Shah (may his grave be sanctified), is undoubtedly one of the greatest mystics of the late thirteenth and early fourteenth century AH, who, in addition to

1. Seyyed Abdollah Entezam Vaziri. *Animal Artillery*. Pp. 335-336.

2. Seyyed Abdollah Entezam Vaziri. *Animal Artillery*. Pp. 338.

spiritual authorities, is adorned with outward information and had a eloquent nature and powerful pen and has left valuable works. One of them is the interpretation of the Holy Quran, which has been disciplined with mystical interpretations and is considered one of the great masterpieces of the recent period, and the other is a collection of poems that includes Ghazal, Qasida and Tarji'band,¹ both of his works are somewhat appreciated and used. Among the other works of this great mystic, which due to the scarcity of manuscripts, despite their value in terms of Sufism and mysticism, have been more or less far from the view, is "*Erfan al-Haqq*", which is truly one of the best mystical treatises and despite its apparent brevity, includes all the principles of Sufism and mysticism and have been composed with an interesting prose, which the author has certainly been inspired by the Alawite world in its order. If the reader reviews it repeatedly with attention, patience, accuracy and opportunity, not only will it not cause boredom, but every time new truths of mysticism will be revealed to he and he will benefit from its source of grace. The new edition of "*Erfan al-Haqq*", which is now presented to the one who seeks knowledge and the path of truth, is published by the efforts of Safi Ali Shah Press. The press is pioneered in the publication of "*Diwan*" and "*Zabda al-Asrar*" of Safi Ali Shah and has made the name of the company meaningful. This edition has been copied from the first edition, which was published in 1297 AH, and special

1. Is a form of Persian poetry that consists of multi-bit sonnets that are of equal weight and uses a repetitive verse to connect these sonnets to each other.

attention has been paid to the placement of sentences and punctuation so that the contents can be clearly seen by the reader. The translation of the verses of Quran is selected from the commentary of the author of the book, and the translation of Arabic sentences and hadiths as well as the brief descriptions of the mystics mentioned in the text was prepared by the scholarly mystic, Dr. Ehsanullah Estakhri, author of the book "*Principles of Sufism*". The book is very useful for readers who are not fluent in Arabic. It is hoped that the new edition of the book will have a great impact on illuminating the path of purity and will serve as a beacon for seekers, God willing. On the 23 December 1963 Sayed Abdollah Entezam."

Title: Audit and publication of the book "*Erfan al-Haqq*" of Haj Mirza Hasan Safi Ali Shah [Document]

Standard Level: file

Origin: Iran. Ministry of Culture and Islamic Guidance

Date / Period of Creation: 1353 AH.

Appearance: 5 sheets + a typed version (168 pages).

Scope and Content: Correspondence of the General Directorate of Writing of the Ministry of Culture and Arts with the National Library regarding the registration, censorship, and publication of the book "*Erfan al-Haqq*" by Mirza Hasan Safi Ali Shah with explanations by Abdollah Entezam and Ehsanollah Estakhri from Safi Ali Shah Press and Marvi Printing House (Tehran).

Descriptor: Safi Ali Shah, Mohammad Hasan Ibn Mohammad Baqir, 1251-1316 AH.

Entezam, Abdollah. 1275-1361.

Estakhri, Ehsanollah. 1313-1365.

Iran, Ministry of Culture and Arts

Audit

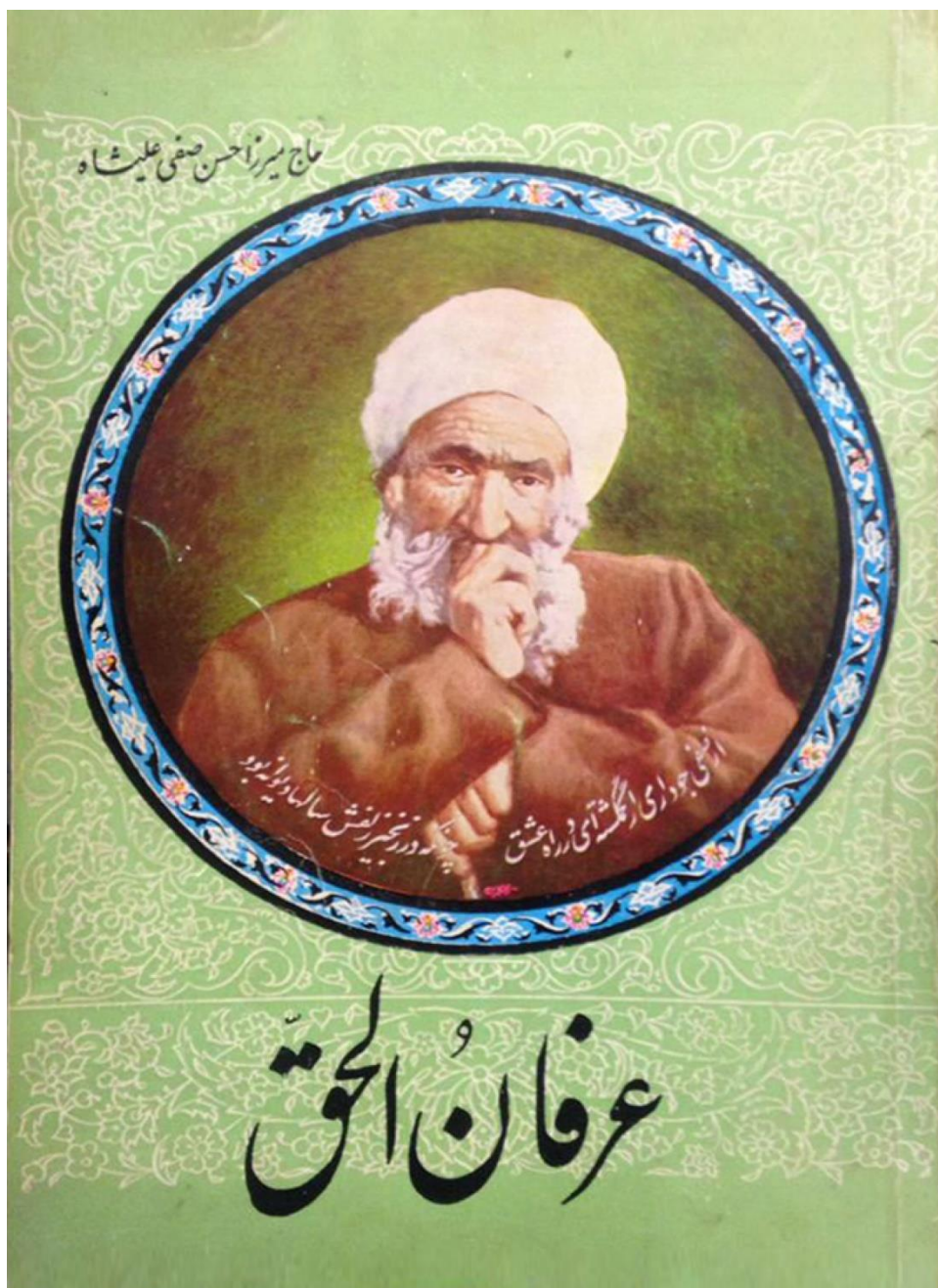
Tehran

National Archive of Iran

4620/264

The information of the book *Erfan al-Haqq*

In the site of National Library of Iran



Cover of the Book

Erfan al-Haqq

عاج میرزا حسن صفی علی شاہ

عرفان الحق

توضیحات از:

عبد اللہ اعظم و احسان اللہ آفری

The Third Page of the
Book Erfan al-Haqq

4. About the Present Book

The present book (Human Fraternity) is written by Seyyed Abdollah Entezam Vaziri. The author is originally Iranian and grew up in Iran, and Persian is his mother tongue and English is his second language.¹ This book was published many years ago. Previous edition lacks bibliographic information, such as publisher location, publisher name, number of publication, and year of publication. The book is folio and lacks a principled layout.

It seems that the book was published during the life of the late Entezam al-Saltanah, and since Seyyed Abdollah Entezam Vaziri died in March 1983, the book belongs to a date before that date. The original book is in the personal library of Mr. Mansour Rashidi, and fortunately, with his efforts, the book has remained and has not been destroyed.

4.1. Features and Advantages of the Present Book

A) The book is in a suitable Quarto size and has a page layout.

B) The whole book was rewritten and edited by Ms. Hamideh Akbari.

C) The titles in the book (including the titles of the chapters and their sub-sections) were organized and numbered.

D) Many footnotes (extra-textual references) were written on the

1. The author was fluent in English. He had a bachelor's degree from the University of the United States in the field of administrative management and his first wife, Margaret, was American.

book and the author's expressions and sources were explained.

E) Complete information of the sources (books and articles) cited in the footnotes, were listed at the end of the book.

G) The list of book guides (persons, places, verses of the Quran, hadiths, poems, etc.) was extracted and listed at the end of the book.

H) An introduction to the book was written, in which the biography of the author of the book (Seyyed Abdollah Entezam Vaziri) was given.

I) In the previous edition, some words were underlined, which is usually use to emphasize something special, while the underlined words and phrases were not. This type of emphasis was not used in the new book.

Foreword

This little book is presented to the public without the pretention of being original or new. There is nothing new under the sun!

The author is not a savant, philosopher or erudite. He is the prototype of the man in the street: with an average intelligence, culture and education. To write this book he has not made a work of compilation, the pages are not filled with footnotes and references. It was not intended to make a work of erudition. He has contented himself to serve of his experience and observation, though very meager, gathered during the last quarter of a century.

For a long time he pondered over these scattered ideas and hesitated very much before putting them in the book form. His observations had always as objective the human situation and its overwhelming misfortune. He has been bitterly disillusioned by the so-called civilisation progress, an empty world that the public has not yet realized its bankruptcy.

After many years of meditation and reflection he has reached the sad conclusion that the roads actually followed are not going to lead man to the happiness and well being to which he legitimately aspires.

With this conviction the book is written and is divided in three parts: In the first the author tries to demonstrate that the efforts made up till now on philosophical, religious and social planes, have not approached us practically to our goal and that it is imperative to look for other methods. The second part is devoted to the search of these methods where we reach the conclusion that man is in a mental state of disequilibrium and that in order to

- 1 -

The First Page of the Previous Book

Human Fraternity

If you accept the creation of the Human Institute and if you think that it would be able to do good work for mankind, then become, from today, one of its tireless apostles. Use your free time and all your available energy for the propagation of the idea. Talk with your friends, make reunions, try to find men of good will who have faith in the human destiny. Bring pressure on your Congressmen and government leaders. Make them work for this end. In your personal life try to be the example of MAN, in short. Try to learn and appreciate that by doing good around oneself one gains greater satisfaction than struggling for one's own right. I know that these words and sentences have lost their value and have become hackneyed. One must be animated with a deep spirit of goodness to take them seriously. Do not forget that there are exceptions, try to be one yourself and find others.

Do not forget that true love is purely a human emotion and the magic balm for all sufferings. Hatred is the greatest destructive power and those who think that by it they can accomplish something they are doomed at the outset. Fraternity is the Master-key of our happiness and if one day it is in the hand of everyone, our miseries will fly away as by a magic wand.

It is with this spirit of Fraternity that I conclude this book and I rely on it as the unique path to universal salvation.

4.2. Tips on the Present Book

1. The book is divided into 3 main chapters and 27 sub-chapters. Some sub-chapters also have more detailed titles. The titles of the chapters are:

The first chapter: The Eternal Struggle

The second chapter: The Scientific Study of Man

The third chapter: The Human Institute

According to the compilers (Mansour Rashidi and Ali Ghanbarian), the numbering of the titles of the previous edition was not accurate and disciplined, so some changes have been made in the numbering of the titles.

2. The author states in the introduction, "His book is the result of his experiences and observations in the past 25 years and is not a scientific book and it does not collect information from scientific books"; therefore, there are no footnotes and references in the book. So there is no need to differentiate the footnotes because they are all from the translator. Of course, the author describes his experiences honestly and very simply and attractively, and we have in the famous sentence: "Experience is the greatest reason."

Since Entezam was born on March 26, 1895, he was 55 years and a few months old at the time of writing the book. So, this book is the result of the experiences between 30 and 55 years of the author.

3. Since this book was written before the Islamic Revolution of Iran (1978), none of the criticisms of the governments and the way the rulers ruled refers to the system of the Islamic Republic of Iran, but to contemporary governments with or before the author.

4. Sometimes, to make the text smoother and more readable, some notes were added by the compilers to the original text, to keep the trust, they were placed inside the bracket [].

5. The reason why the author wrote the book in English is not known and needs to be researched. Mr. Mansour Rashidi has about one hundred copies of this book. Perhaps the author had published many more of this book and on his foreign travels¹ donated the book to cultural centers of other countries. Because the style and context of the book is international and is about the liberation of mankind from dictatorship and collapse. Towards the end of the third chapter (The Human Institute), addressing world leaders, he suggests:

"I make an ardent and urgent appeal to all the leaders, state's chiefs, and all those having power in world affairs, not to become the butchers of millions of innocents. I implore them to get together and to agree on the following two points. To create the Human Institute according to the general lines drawn in this book and to make a truce for ten years, respecting the present status-quo, and finding a temporary *modus-vivendi*."²

6. The late Entezam sometimes uses similes and examples perfectly to express things:

A) The first example:

"The two opposite camps shout and swear that their only task

1. As the author was at a very high level of the country's executive, such as the Ministry of Foreign Affairs, he naturally made many foreign trips.

2. The present book, p. 269.

and all the trouble they take is for the betterment of the human lot. As a man of the street, I am completely bewildered. It is as if there were a dying man with two doctors at his bedside and instead of doing something for him got into an endless bickering about their methods of treatment, or like two children with two dolls, tearing each other's hair, trying to prove whose doll is the prettiest! In the meantime the patient dies and the dolls are broken."¹

B) The second example:

"The statesmen, the scientists, and the experts are too deeply entangled in their ruts and their blinkers prevent them from seeing far."²

C) The third example:

"We have spent astronomical sums for destruction. We have snuffed out the life of millions and raised entire cities without much remorse. Great statesmen have written their memories, reciting these facts, as if they were taking a cup of tea."³

7. The late Entezam wrote the English book Human Fraternity between 1324 AD and 1344 AD, that is, over a period of 20 years. Of course, it is possible that the book was written in less than this time, and the author revised the book again a few years later and added some text to it. This claim (writing the book over a period of 20 years) is known from three articles in the book:

1. The present book, p. 155.

2. The present book, p. 271-272.

3. The present book, p. 247.

A) At the end of the first chapter (The Eternal Struggle), it is stated:

"I must remind you again that this paragraph was written when the Conference was drawing the Charter in San Francisco."¹

The text of the Charter of the United Nations was signed on June 26, 1945 in San Francisco at the end of the United Nations Conference by 50 of the 51 countries (Poland did not participate in the conference) and entered into force on October 24, 1945. So, in 1945, Entezam was writing the first chapter of his book.

B) At the end of the third chapter (The Human Institute), Entezam specified the date of writing:

"In finishing this little book I take the liberty to appeal to the chiefs of the governments in the world and to their delegates in the UNO. Do they realize seriously the terrible world situation and the state in which humanity is struggling? In writing these lines I am extremely worried. At this date (1st December, 1950) heavy clouds are obscuring the horizon and I wonder if it is not already too late and if ever this book is going to come to light. However, with a shattered spirit, I keep up hope and try to sustain my faith in the good will of the responsible leaders."²

C) At the end of the third chapter (The Human Institute) is written as follows:

"May 25th, 1965. The Human Institute celebrates the tenth

1. The present book, p. 176.

2. The present book, p. 265.

anniversary of its foundation!"¹

Since Entezam was born on March 26, 1895, at the time of writing the book (December 01, 1950), he was 55 years and a few months old.

8. Entezam was born on March 26, 1895, thus, saw both world wars.

World War I: from July 28, 1914 to November 11, 1918. The war took place between the ages of 20 and 24 of Entezam.

World War II: from 1939 to 1945. The war took place between the ages of 44 and 50 of Entezam.

The book was written between 1945 and 1950. It can be clearly seen that the sufferings, sorrows, and losses caused by the two world wars that took place during the time of Entezam, led to the authorship of the present book. A book about equality, brotherhood, and friendship of human beings, which speaks of peace and tranquility. Entezam wrote this book with a wide vision not only for Iran and Iranians, but also for all human beings of the world with any religion and culture and called them all to peace and friendship. Therefore, the book was written in English, which is an international language. This book repeatedly mentions World War I and World War II and ways to prevent another war:

"Examples are not lacking in the last thirty years that the most well-known statesmen made glaring mistakes and irretrievable errors. The aggregate of these mistakes presented us a gift of the Second

1. The present book, p. 248.

World War. Hardly out of it, and as if that last lesson had taught nothing, and have prepared with an unchecked haste a third one".¹

9. Telling story convinces the audience (reader or listener) and gives softness to scientific topics. In this book, the story is used appropriately; like the story of "Tailoring and Stealing Pieces".²

10. The spirit of paying attention to religion and supporting it is crystallized in this book; for example:

A) the author states at the end of the third chapter (The Human Institute):

"Those who are religious and believe in God must not fear anything. The science and the scientific researches could not find anything against religion."³

B) "I do not wish at all to discuss about the essence of the various religions. This question has no important bearing on our work and, furthermore, it is beyond my ability. I leave it gladly in the care of philosophers and theologians."⁴

C) "The great religions, albeit their epochs, site, or environment, built up a moral code that on the essential points are curiously similar to each other. To such an extent that we can say that the religious moral, aside some secondary aspects, is universal."⁵

D. It is a pity that the teaching of Christ which is of a very high

1. Late chapter three, p. 270.

2. The present book, p. 195.

3. The present book, p. 268.

4. The present book, p. 127.

5. The present book, p. 127-128.

moral level, and does not touch at all the material side of life, has left such a shallow impression on its followers. Since the era of Christianity most of the wars, and some of the most terrible, have been fought among Christians, and instead of presenting the second cheek,¹ they brandished the sword, pointed the gun, and dropped the bomb. Mohammed, on his side, preached Islam. Perhaps more practical minded than Christ and strong with the teachings of Judaism and Christianity, created a religion where the problem of material life was closely related to the moral side. Realizing that it is not possible to destroy entirely all instincts and appetites, he tried to canalize them, leaving the man certain liberties, and even encouraging him on certain points."²

E) "Before beginning this chapter, for avoiding unjustified criticism, I would like to state that I have a profound respect for all religions, that I admit not only the usefulness but the necessity of religion for humanity and that personally, contrary to those who believe that they have reached a high level of intelligence and can do without religion, I am a believer."³

F) "The belief in a supreme being and the contemplation of birth and death made man think from the very beginning of life hereafter and this idea took very deep root in him. The religious leaders benefited from the practical side of this idea for the good of humanity.

1. It refers to Christ's teaching on the prohibition of violence: "If anyone slaps you on the right cheek, turn to her the other also."

2. The present book, p. 128-129.

3. The present book, p.130.

If you lead a good life on this earth you shall go to paradise. But if you are bad, hell is there to receive you.¹ This combination of hope and fear has been instrumental to help man to better his character, overcome his evil tendencies, and obey."²

G) "Therefore, there is no shadow of doubt that the services rendered by religions have had and have even today boundless value, and it is permissible to conclude that the fundamental principles of great religions that have weathered the storm of time are of a divine quality."³

H) "May I make the apology of the religions by saying that they are good, it is man that is bad!"⁴

11. This book is based on American English, not British

1. Refer to the verses and narrations about heaven and hell and their characteristics.

2. The present book, p.131.

Based on experience, it can be said that if not all human beings, at least many of them, are not willing to do good deeds and leave bad deeds, unless encouraged or punished. Therefore, it can be said that without religion and some religious teachings, such as believing in divine justice, the existence of resurrection and auditing the actions of servants, the majority of people will not have much adherence to moral principles and values. In fact, expediency, selfishness, and self-love in all matters, including moral issues, plague all human being, and few can be found who adhere to moral values and religious norms for love of truth and love of God. Many because of the desire for heaven and its blessings, and many others because of the fear of hell and its rewards, are submit to moral behaviors and commit themselves to doing good deeds and abandoning bad deeds. Undoubtedly, in this field, religion can lead people to practice moral values by providing the necessary guarantees and expressing the worldly and otherworldly effects and benefits of moral actions. Thus, by making the highest promises to do good deeds and the most painful promises to do bad deeds, religion leads to the attainment of moral values. Mohammad Taghi Mesbah Yazdi. Critique of Ethical Schools. Pp. 182-183.

3. The present book, p. 134.

4. The present book, p. 138.

English; so we tried to keep the rules; for example: Organization, not Organisation.

12. Seyyed Abdollah Entezam Vaziri has already published this book, but the previous edition had some drawbacks, which necessitated the need to revise the book. Some drawbacks in the previous edition are:

A) No principled layout;

B) Failure to obtain ISBN, FIPA, license, and announcement of receipt by the publication;

C) Improper size of the book;

D) Improper numbering of chapters and sub-chapters;

E) Lack of explanation and interpretation in the footnote;

F) Lack of mentioning the reference of the verses and poems;

In addition to the above problems, some titles of the book in the first chapter were exactly the same. Duplicate titles were removed and sub-titles were included under one title altogether. Duplicate titles are:

A. The Balance Sheet of the Human Society;

B. The balance Sheet of Religion.

13. The characteristic and, to be more precise, the advantage of this book is that its author has served for many years in very high executive positions, inside and outside Iran, and through this, he has accumulated many experiences over several decades. He has used these experiences in the context, explaining, interpreting, criticizing, and even reinforcing international issues to such an extent that the reader easily realizes that the author has touched on the political and social issues of the country and the international community, but has

been part of the process, and this is a clear difference from a researcher who has been nowhere but in the corner of his personal library:

*Blackheads and black peppercorns both burn
but what is this and what is that*

14. Criticisms and Criteria of Seyyed Abdollah Entezam from politicians for ignoring the typical and social interest, is the example of this poem from Bustan of Saadi:

*Oh Saadi I in speech you have shown yourself bold;
The victory win I since the sabre you hold
Declare what you know! For truth spoken is best;
You do not take bribes; pious frauds you detest.
From the volume wash sense, if you keep your tongue still;
Let craving be snapped and declare what you will.¹*

Finally, with some exaggeration, we say about him:

*The old man's father must have a lot of patience
Until another mother of the universe gives birth to a child like
you*

May the sun of God's love always shine on your thoughts, words, and deeds, and may your joys remain.

1. Saadi, Bustan, the first chapter in justice, prudence and judgment, part 6: speech about the oppressed ones. (yon.ir/YmJua) Speech about respecting the rights of the oppressed subjects.

"And Allah is the Lord and He is the Advocate."¹

Mansour Rashidi / Ali Ghanbarian

Tehran/ Tehranpars

24 May 2020

Coincides with Eid al-Fitr

1. It refers to the verse **حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ** Allah is sufficient for me. In Him let all the trusting put their trust. (The Companies / Arabic: al-Zumar: 39/38).

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Introduction of the Author

This little book is presented to the public without the pretention of being original or new. There is nothing new under the sun!

The author is not a savant, philosopher, or erudite. He is the prototype of the man in the street: with an average intelligence, culture, and education. To write this book he has not made a work of compilation and the pages are not filled with footnotes and references. It was not intended to make a work of erudition. He has contented himself to serve of his experience and observation, though very meager, gathered during the last quarter of a century.

For a long time he pondered over these scattered ideas and hesitated very much before putting them in the book form. His observations had always as objective the human situation and its overwhelming misfortune. He has been bitterly disillusioned by the so-called civilization progress, an empty world that the public has not yet realized its bankruptcy. After many years of meditation and reflection he has reached the sad conclusion that the roads actually followed are not going to lead man to the happiness and well-being to which he legitimately aspires.

With this conviction the book is written and is divided in three parts: In the first the author tries to demonstrate that the efforts made up till now on philosophical, religious, and social planes have not approached us practically to our goal and that it is imperative to look for other methods. The second part is devoted to the search of these methods where we reach the conclusion that man is in a mental state

of disequilibrium and that in order to lead him on the right road this state should be corrected. Thanks to the fact that our science has made enormous progress we have to ask its help to make the diagnosis and find the required treatment. To reach this result a special Institute must be created in order to study man. The third part discusses the creation of this Institute and draws the general outline of its organization and its methods of work.

Humanity can be divided in to three sufficient distinct classes:

1. The elite in the different fields: savants, artists, statesmen, and etc. At the first view one is inclined to think that this class must guide man and find the right path for him. Unfortunately experience has proved that such is not the case. These men, despite their intelligence, are narrow-minded, they specialize more and more every day, they are pretentious and each group of this class thinks that he has got the key to the mystery and that the others are ignorant. They are too deeply occupied in their exclusive realms to have the necessary broadness of view and a general outlook. Like all other men they are not exempt from human weaknesses, such as the desire to shine, envy, jealousy, greed, and etc.

2. The great public or what is called the great masses. This class forms the great majority of humanity. Taken as a whole, this class is essentially good. If its members, as all other men, are heirs to our ancestral instincts, at least they have had no leisure to develop these

evil instincts by a refined¹ intelligence. The contingencies of the daily life, lack of education, instruction, and experience prevent them from seeing clearly and finding the right road by themselves.² Unfortunately they fall easy prey to others and become more or less docile tools. To tell the truth, it is this class that deserves to be helped and its lot improved. Everybody pretends doing that, each political party speaks and each tribune shouts about it, but as soon as there is some disorder, struggle, or revolution, it is this class that must foot the bill for the main part.

3. The class which is placed between the other two. It is better

1. Refined, Hasan Anvari. *Farhang Bozorg Sokhan (Dictionary)*. vol. 5, p. 4798.

2. One of the topics discussed by past and present scientists is the basis of human behavior and ethics. The question is, what is the root of human behavior? Basically, how is behavior formed in him? Behaviors and temperaments are related to which part of human existence? Some experts believe that the basis of human behavior is his thoughts and attitudes toward existence; this means that each person's worldview causes certain behaviors in him. Others consider feelings and emotions to be influential in behavior, and the stimuli of this dimension of human existence are considered decisive that the heart is the center of these actions. Other experts believe that some powerful instincts, such as sexual instinct, are at the root of human behavior.

The Qur'an, as the last and most complete divine book, states the root and basis of human behavior as follows: (The Night Journey / Arabic: al-Al-Isra: verses 17/84) O Prophet, say, each of you behaves according to your shape. *قُلْ كُلُّكُمْ عَلَىٰ شَاكِلِهِ*

As we can see, the Qur'an introduces the root of human behavior as a shape. Shape, in Persian *شاکله*, is from the root *شکل*, and means shape and form. Here it means form within the human being, which in psychology is called personality. Therefore, the basis of human behavior is his personality and shape. The question is, how does personality itself take shape in human beings? In the book "*Mohazerat fel Elahiat*" by Ayatollah Jafar Sobhani, it is stated that: "The personality of everyone is affected by three things that psychologists refer to as the personality triangle. Those three are: education, environment, inheritance."

In the above, the author mentions the role of education, environment, and inheritance in the formation of human personality.

instructed and educated and does not become easily the tool of others. It has an outlook broad enough to enable it to judge and criticize the work of the elite, and has a sufficiently sensible heart as to feel the dire plight of the great masses. It is numerous enough so as to make itself heard and its work appreciated. Unfortunately this class does not realize yet its importance. It does not appreciate its true value and does not see the great service it is capable to render and that it must render to the humanity.

The author is especially looking toward the members of this class. He begs them to read this book carefully. If they find that the idea which it contains deserves to be carried on, then they must put themselves to work, and if they find that the idea is not right they should criticize it and try to find another one to replace it. By all means, they must not remain idle. We are running a great danger, the time is short and it is the duty of every man of good will to shoulder the share of this task and to bring his quota of material for the building of the human monument. If this book helps to awaken in man the deep sense of responsibility and make germinate some of the sown grains, then its author considers his task crowned with success.

As it was explained at the beginning, the author has no intention to write a learned book. The philosophical and scientific ideas which are exposed are only of a general order. Perhaps details and terms do not conform to the classical conception. This would change nothing. The goal is to prepare a frame so as to contain the general idea. If the style of the molding of this frame is not up to the standard, this would not prevent it from taking in the picture.

Chapter One
THE ETERNAL STRUGGLE

1. The Primitive Appetites

Our information about the history of man, based on his writings,¹ paintings, or drawings, or on our discoveries made in his tombs, shows that struggles and wars have existed even in the remotest times. At the beginning clashes occurred between clans. The choice of a cavern² for living, the possession of a stream for fishing, or the carcass of a hunted animal were so many causes for dispute.

It seems that at the outset the nature bestowed the animal with certain instincts, the more important ones being for the self-preservation and procreation. An animal had to exist and procreate. To do so he had to be endowed with the instinct to defend himself and the desire to multiply. When man evolved and became gifted with the admirable faculty of thought and speech,³ he kept just the same the heritage of his animal ancestors, namely the primitive instincts. That was quite natural, as despite the fact that due to his faculty of thought and speech man was placed in a class by himself, but he was holding

1. Such as manuscripts (original graphics) and inscription surviving from the past.

2. Cavern. Hasan Anvari. *Farhang Bozorg Sokhan (Dictionary)*. vol. 6. P. 5138.

3. "When man evolved and became gifted with the admirable faculty of thought and speech." This phrase can be considered and criticized. It is clear that early humans lacked speech and writing. The surviving artifacts and paintings in caves and mountains are proof of this, but it is not correct to consider the first humans to have no thought, because thought and thinking are derived from the true nature and definition of man. In other words, if we separate thought from man, he no longer remains human.

To study the nature and types of definitions, refer to: Mohammad Reza Muzaffar, *Easy Teaching of Logic: Translation and Summary of the Book of Logic in the form of questions and answers*. Pp. 20-25.

at the same time all his animal attributes. He had, too, to defend his life and procreate. But what is weirder, and is perhaps due to the human intelligence, is that the man not only found ways to defend himself against beasts and phenomena of nature, but showed as much zeal to dispute with his own kind. This trait of character, except in individual cases of struggle is nearly inexistent on a large scale between animal of the same species. It is understandable that from the day when the small community, the for-runner of our modern society, tried to gain possession of a better sheltered cave, other neighboring communities contested this privilege and did their best to chase the first group out. It was the same about the food and the means of obtaining it.

A little later, or about the same time as these appetites appeared, it arose in man another instinct. This time it was not the desire to possess and keep the earthly goods but to possess his kind of the opposite sex. To satisfy his sexual need it did not suffice for the primitive man to get hold of the first comer. To the contrary, he wanted to keep for himself, and himself alone, the subject or subjects of his desire.

These appetites which are purely animal exist in different degrees among all the beasts.¹ We have all seen two animals fighting

1. Human desires are divided into two categories:

A) Desires that are specific to humans and not in animals, such as: desire for immortality, theology, God-seeking, and godliness.

B) The desires that are common between humans and animals, such as: sexual desire and desire for food.

bitterly over the carcass of a third one killed by them or for the possession of a hole to live in. The observation of a poultry-house will show us the death battle of two roosters over a particular hen, while the number of hens are more than enough to satisfy the sexual desire of our two roosters.

One can wonder why the masculine sex got the upper hand and went to chase the female. If we admit that the male is stronger and forces his law, this might wound the feeling of those who believe in the absolute equality of man and woman. Therefore, it is up to them to find a satisfactory answer to this question.

The abovementioned instincts are the creators of two tendencies: envy and jealousy. Two traits nearly as common between men as animals, with this difference that man, thanks to his intelligence, has so refined them as to render them still more intolerable.

To get to the third appetite, the urge for luxury, which is the resultant of the first two¹ plus intelligence, there was but one step to be taken.

Once man was assured of a shelter, a piece of meat or fish to satisfy his hunger, and one of the opposite sex to gratify his passion, he used his intelligence to extend and refine his needs. In the cave some planks were put to protect him against the dampness, in turn these were covered by leaves to make the couch softer. In the fur of beasts which he was wearing against cold, man tried to find the added qualities of form and color. He used his mind to cook his foods and

1. Instinct for self-preservation and procreation.

season them and his female companion adorned herself, instead of jewels, with animal teeth, fish bones, and fruit stones. In short, by increasing his needs and by using his intelligence to create new ones, he increased proportionately the causes of conflicts with his neighbors.

From these appetites and instincts burst out others, about which we shall talk later, and from the whole of them, be it from animal or human origin, the evil increased and it became more and more difficult to find a meeting ground.¹

With such a baggage of instincts man followed his journey and perhaps during scores of thousands of years things went by in the same rhythm. The civilizations were rudimentary, the settlements far from each other, and the concept of nationalism unknown. Hardly the sense of family or clan was formed, and as a result the skirmishes, arising from divergences, were on a minuscule scale and consequently the losses were comparatively insignificant. However, this march, slow at the start, accelerated progressively and such as a snow ball rolling on a slope gained in volume and momentum. In the same way the skirmishes turned to battles and were enlarged into big wars.

It is reasonable to think that man realized little by little that these daily brawls were causing him no end of trouble. Being intelligent, it is safe to presume that very soon he tried to find a way to get rid of these troubles and as much as possible prevent their

1. Refers to the evil and animal instincts that became so great and completely distanced themselves from human instincts and had nothing in common.

recurrence.

The result of these intuitive or rational trials have led us slowly towards the creation of religions and the institution of an organized society.

2. Instincts, Tendencies, Faculties

2.1. Hatred

We saw that from the two main appetites came forth two tendencies: envy and jealousy. Owing to the inferior intelligence and less developed memory, these tendencies are not very deep in animals. An animal cannot remain envious or jealous all its life. It has not the intelligence or reasoning memory of the man to keep alive these sentiments for a long time!

When man or a higher animal desires to satisfy his primitive appetites and is frustrated by one of his kind, this frustration creates first envy or jealousy, and if he is not able to overcome the obstacle right away and defeat his adversary, a third sentiment enters into play: hatred. Here too, as the intelligence and the memory are now well developed in animals, this sentiment cannot be lasting.¹ It seems that the lasting effect of this sentiment is directly proportionate to the degree of intelligence and memory. The hatred of elephants, camels, and monkeys is well known.

Unfortunately the intelligence, memory, and the reasoning faculty of man is much advanced and as soon as the seed of hatred enters the heart it is very difficult to uproot it. To the contrary, man disposing of strong means fans this fire and makes an arson of it. This base sentiment, apparently inevitable, which gnaws at the heart,

1. Points out that animals also have intellect and do not hold a sense of hatred for long.

poisons the soul, and pushes man to commit the worse crimes, has become his permanent apanage.

Grosso-modo, one can say that most of the human defects, such as lie, hypocrisy, flattery, intrigue, black-mail, columny, and vengeance are direct consequences of envy, jealousy, hatred, and sometimes fear. When man is under the effect of these sentiments he is no longer responsible for his deeds.

Make somebody believe that he has been frustrated by his best friend, the hate enters his heart and begins to instill its venom and with the help of his imagination he becomes the worse enemy of his old friend. Tell to another that a third person has been appointed to an important post, this man, although not a candidate himself, begins to hate the other. In the sexual field there is no need to give details. Hundreds of daily passionate crimes are there to enlighten us. To exact revenge man does not recoil in front of anything, he lies, he calumniates, he burns, and he kills.

Unfortunately, hate is not an individual sentiment, its most fertile soil lies in the heart and brain of masses. It would be enough that the unscrupulous leaders use the powerful modern propaganda machinery to fill a whole nation with hate and prepare the people to commit the most atrocious crimes. We know too many examples, not in a very far away past, to be necessary to dwell long on the subject.

It is not exaggerated to say that most of the wars have had their origin in the personal hate of the chiefs or hate inculcated in the people.

2.2. Fear and Faith

We saw that the animals were endowed with the primitive instincts mainly for self-preservation and the continuation of the species. One can say that the instinct of fear serves the same purpose. Because, if the animal did not possess this instinct, it would be apt to expose itself to all sort of dangers. Here, too, is a difference between man and animal. The animal runs away, hides, or defends itself without trying to find the cause of its fear, man tries to find the cause and searches the means of overcoming it.

At the beginning man, too, was anguished when he could not find the cause of happenings which scared him. It is reasonable to think that man was deeply impressed and at a loss when he saw a child to be born and to grow, and another who was talking, walking, and eating, fall ill and die. In the same way the change of seasons, the growth of the crops, the rain and the snow, the day and the night, the lightning and the thunder, and many other phenomena of nature were so many facts the reasons for which were beyond his reach and created questions for which he had no answer.

Man being mainly a reasoning animal had per force to search the reason of the observed phenomena. When he was not able to find a tangible one, he used his imagination and his abstractive faculty. He imagined superior forces much more powerful than himself and, possessing formidable means, he bestowed upon them a quasi-concrete personality. This way which is justified even today, created

in man what we call a blind faith in something intangible, possessing means superior to ours.¹

However, this instinct has gone through deep transformations to reach the present stage of the belief in God. As the primitive faith was mainly based on fear, it was logical for the primitive man to think that the superior forces are principally malicious. It is for this that the primitive gods, in form of fetish, idol, and etc., were nearly always considered as wicked beings wishing man only harm, and he was trying by all means, even sacrifices, to get in good term with them.

Things went this way, without order of cohesion, for a very long time, and from time to time in one tribe or another appeared a sorcerer-priest or something of the kind trying to bring in some sort of order to guide the mankind. It is in this way that sprouted the seed of religion.

In writing this I do not want to say that the idea of religions are based on man's ignorance and that the idea of God is only to satisfy this ignorance. The theists and the finalists believe that man has always searched to find the cause of his existence and as there is a finality in the creation, man has risen to the source and by revelation has felt the existence of his Creator. As I promised from the outset, I do not wish at all to enter into philosophical or theological speculations. I only mention certain facts that have some bearing on

1. Here the author refers to the cause and origin of human tendency to religion and the supernatural. Other views have been expressed by thinkers (sociologists, psychologists, philosophers, etc.) in justifying human religiosity; as if the desire for godliness is a human instinct.

our study, without feeling the need to emit an opinion.

2.3. Love

In the same direction, with the instincts and tendencies which we have mentioned, it appeared in higher animals and man another instinct of great importance: love.

Love, too, helped by the intelligence, has had a great impetus in man. It is difficult to speculate about the reason of its advent. To try to relate love in all its different aspects to sexual question does not seem to me to be very logical and besides, this opinion is much contested. Perhaps, we can find its origin, in animal as well as in man, in the birth of the children, and later in man by the formation of the family life. The need of living together, taking care of, and bringing up of the children has very much developed this sentiment in man. In any case this pure and disinterested love has nothing to do with the passion that breeds the jealousy. Love is the instinct which has done much good for the mankind and it has not yet said its last word. It is rather sad that its extension has not been more far-reaching.

Love and hate are the two most powerful levers acting on human behavior. They are like the two scales of a balance and the day when man is able to incline definitely the love side, I am sure that most of our troubles will fade out by themselves. Alas, we are just trying to do the opposite, and at the end of this chapter we shall see why we follow this road of folly.

Notwithstanding all that, love is rendering each day great services. If we study sacrifices consented by man to help his fellow

beings, the number of lives lost each year to save another one, the unaccounted for suffering borne to relieve the afflicted, we begin to feel a certain pride and realize that after all man is not the cruel beast that it appears to be.

True love, contrary to other instincts and tendencies, is undoubtedly the only one which is downright good. It is hard to adulterate, and does not change its face under outside influences.

2.4. Esthetic Sense

Up to now we have talked about instincts, sentiments, and tendencies which are common between animals and man. Despite the fact that some of them are more developed in man we cannot call any of them purely human.

Esthetic sense, in other words the sense to appreciate beauty, is to the contrary exclusively of the human realm and it seems that it is not connected with intelligence. This sense has appeared in man a very long time. We find its first signs in his rudimentary tools and drawings left by him in his caves. As soon as man had some leisure and was more or less liberated from life's daily drudgeries, i.e. when he had enough to eat and was not in immediate danger, he felt blossoming in him other desires which were not of the material order. He was seeking the beauty and was creating it himself. The drawing left by the primitive man shows the degree of perfection his art had reached. The decorating of his tools and the care to render each utilitarian object more beautiful proves how his sense of beauty is inborn in him.

When the civilization advanced and life became more normal, giving man more time to relax, the arts took a great extension and reached an unbelievable degree of perfection. The esthetic sense inspired man to create masterpieces that by their effect on our senses is a sure proof that there is in us something sublime and if you prefer it, the divine spark.

The same words which, manipulated by an ordinary man, give only hackneyed sentences, when put together by an orator, poet, or writer of genius acquired such an unsuspected power which is able to move deeply the listener or the reader. Musical notes which, when put together at random, make nothing but a horrible cacophony, composed by an inspired composer is apt to uplift our highest emotions. The colors which, mixed together by chance, create only a glaring effect would put us in ecstasy if transferred to a canvas by the brushes of an artist. And so on, in all the different realms of art.

We see that the sense of beauty, the exclusive domain of man, has rendered immense services. It has softened our habits, it helps us to forget our worries and wakes in us our human emotions. This sense could become a powerful instrument for the rapprochement of the mankind and the creation of the universal entente. The artists could become the missionaries of the Gospel of beauty and human fraternity. But, alas, here too the medal has its wrong side.

To begin with, the esthetic sense excites in man the appetite for

luxury¹ and we saw that this appetite breeds envy and jealousy. Furthermore art, nearly in all its manifestations, is a double-edged sword and all depends on how you use it. Let the ill directed intelligence step in and dictate its order and lo! All the evil instincts

1. By studying the verses of the Holy Qur'an, we come to the point that luxury in itself, in terms of being innate, is full of truth and there is no way for it to be false or vile, so it is not reprehensible. But in terms of attribution to human beings, in proportion to human attitudes and uses, it is sometimes pleasant and sometimes unpleasant. The desire to be beautiful and make-up of worldly appearances and to use home furnishings, beautiful and appropriate clothes and the like is not only allowed but also recommended; as God says in the holy Qur'an (The Heights / Arabic: Al-A'raf: 7/31):

يا بني آدَمُ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ... O children of Adam, at the time of prayer and in the mosque, take off your make-up and adornment (according to that action and place). Imam Ja'far al-Sadiq (AS) in this regard has said:

«إِنَّ اللَّهَ يُحِبُّ الْجَمَالَ وَالتَّجَمُّلَ وَيَكْرَهُ الْبُؤْسَ وَالتَّبَاؤُسَ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَنْعَمَ عَلَى عَبْدِهِ نِعْمَةً يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَيْهِ. قِيلَ وَكَيْفَ ذَلِكَ قَالَ يَنْظِفُ ثَوْبَهُ وَيَطِيبُ رِيحَهُ وَيَحْسُنُ دَارَهُ وَيَكْسُسُ أَفْنِيَّتَهُ حَتَّى إِنْ السَّرَاجَ قَبْلَ مَغِيبِ الشَّمْسِ يَنْفِي الْفَقْرَ وَيَزِيدُ فِي الرِّزْقِ»

(Hasan Daylami, Irshad al-Qulub ela al-Sawab, vol. 1, p. 195) God loves beauty and self-adornment and dislikes poverty and the face of poverty. One of the companions of the Imam: asked: How? In response, he mentioned the following:

- A) wear clean clothes.
- B) using perfume.
- C) beautifying the house.
- D) sweeping the front of the house.
- E) turning on the lights before sunset (which eliminates poverty and increases money).

The luxury thinker thinks of extreme make-up and tries to harmonize the appearance of life with imitation and fashionable patterns and based on his fleeting desires through painting and lubrication, symmetry, etc. This is his entertainment and leads to the ruin of his life. The consequences of addressing false needs are costly spending, wasting economic reserves, and perpetuating poverty and social unrest. Therefore, Islam does not agree with the motive of luxury for savings and does not allow man, who has to follow the path of evolution to reach the holy and divine ideals, to engage himself in self-decoration and authoritarianism, and thus, the way to the economic life of society and perfection. Close yourself. (Seyyed Yousef Mortazavi Amiri. *Luxury in the Islamic Lifestyle: A Study of Luxury Life from the Perspective of the Holy Quran*. Pp. 20-24).

swim to the surface in a disguised way.

The speeches and the writings can be used as well to awaken good or bad sentiments. How many thousands, nay millions, have been massacred by those being inflamed by the harangues of false tribunes and demagogues?

The music which its main duty is to soften our hearts, to help us overcome our moments of depression, and lift our souls to sublime heights, can be used for making military marches and war songs to awaken in us the dormant wild beast. Drawings and paintings which are to please our eyes and illuminate our souls are used in posters and cartoons to encourage people to make war, hate a race, or ridicule a person. Art that had all the trumps to lead us towards the well-being and happiness is often tricked by our evil instincts and serves just the opposite end.

2.5. Intelligence

Now that we are in the human realm, let us talk a little more about intelligence. Intelligence, though surely existing among some animals, has reached in man a very high stage of development. It is difficult to say if the human intelligence is the continuation of the animal intelligence or a specific human faculty. At any rate, in man intelligence has culminated in thought, faculty of reasoning, ability to make abstractions, and feel the conscience. It is extremely doubtful if such manifestations exist among animals.

The greatest manifestation of the intelligence in man is curiosity. Man is the only animal that reasons, searches for a logical

concatenation of ideas, and likes to explore all that is around him by asking why and wherefore. The curiosity is our tool par excellence of the progress, both in spiritual and material realms. This instinct has served us richly and it is thanks to it that our science has been founded and unheard of advances made in the technical domain. We can divide its field of activities in two: abstract and concrete.

In the abstract realm man searches in a pure spirit of curiosity, without having in view any practical application. Here the curiosity works for its own account. If we find, as a result, sometimes a practical use, it is by pure chance. If man fathoms the depths of space, observes the movements of the stars, and calculates their orbits, it is only to satisfy his curiosity and he sees no application for our earthly life. It is by chance, if we profit from such knowledge to make calendars.

In the realm of concrete, curiosity does not work for its account, it is at the service of one or more of our instincts or faculties and tries to find out solutions for our daily problems.

As long as our curiosity is used in an abstract work, its discoveries are harmless and often helpful for the spiritual well-being of mankind. In the concrete side, however, the results can be good or bad, depending for which instinct it is working. If we search for means to cure a disease, the discovery will serve a praiseworthy case, but if we search for a shell with greater destructive power, decidedly the result will serve the case of evil.

It is much to be regretted to ascertain that the crimes committed by our instincts, with the help of our curiosity, are countless.

2.6. Conscience

Here we soar over a realm which is much more difficult to define. We are all, or nearly all, sure that we have a conscience which is above our intelligence. We hear a voice which praises or blames. Where from comes this faculty? How has it taken root in us? Hard to answer. If we want to follow the mechanists or the materialists, their answers are not quite satisfactory. If we wish to be led by the idealists, we are obliged to leave the road of the present science and accept the intuition, revelation, and other hypothesis as founded. Despite this uncertainty, I think that we are more or less conscious of our conscience and cannot deny it light-heartedly. At any rate, if we could follow the voice of our conscience, despite the fact that we cannot prove it scientifically, I think we would be happier.

2.7. Recapitulation

Now that we have passed in review our instincts, sentiments, tendencies, and faculties which will serve for the edification of our study, let us have a general glimpse over the subject.

We have two main primitive instincts, to preserve the species and make it continue. From these emerge two tendencies: envy and jealousy. These two in turn breed hate. Furthermore, we have the sense of fear which ends in creating the blind faith in something supernatural. To this gamut is added the instinct of love and the sense of beauty. To combine all these ingredients together the intelligence steps in as an enzyme.

All our reactions depend on how this enzyme is going to work.

The wise intelligence changes envy and jealousy to abnegation and forgiveness. The evil intelligence brews hate out of them. The wise intelligence encourages love to expand and blossom. The evil intelligence, taking side with hate, destroys love. The wise intelligence dictates caution when there is danger. The evil intelligence breeds panic. The wise intelligence propagates arts in view to improve our habits, to create beauty, and to develop sane emotions. The evil intelligence debases art by putting it to the service of hatred and fear. The wise intelligence encourages man to work in the realm of abstract and for the betterment and happiness of the mankind. The evil intelligence pushes him to find means of destruction.

We see that all our happiness and the future of humanity hang on the way that intelligence plays its part. Unfortunately, as our animal heritage is still heavier than our human attributes, intelligence has often led us on the wrong road and it is to be feared that it would be difficult to bring it to the right path and make it serve the good cases.

Our conscience is not yet strong enough to be able to react, and as it is man himself that must put order in his house, it is understandable that his methods must bear the mark of his weaknesses.

History shows us that most of the time we have used our intelligence to serve hatred rather than love and as long as we have not found the means to change this course, it is very doubtful if we could reach safely the haven.

It is imperative that intelligence and intuition, guided by our

conscience, work in team, overpower the animal instincts and encourage the human attributes. But how?¹

1. Islamic ethics is responsible for balancing animal instincts and cultivating and flourishing human traits. Ahmad Naraghi, one of the famous scientists during the Qajar period, says about the benefits of ethics:

"The benefit of moral science is to purify the soul of vice, and to adorn it with beautiful properties, which is interpreted as the refinement of morality. And the result of moral refinement is the attainment of eternal good and happiness. It should be known that absolute happiness is not achieved, unless the soul is always free from bad morality and always have good morality. And the correction of some attributes or in some cases, although it is not fruitless, but it does not lead to eternal happiness. As, the health of the body and the system of the country is not except for the elimination of all diseases, and the reform of all tribes and individuals at all times. Ahmad Naraghi. *Mi'raj al-Sa'ada* (Ascension of Happiness. P. 34.

3. The Religious Era

Let us put aside hypotheses and conjectures, and let us start from some three thousand years ago and try to travel back to the present time. According to documents more or less complete and more or less authentic, we see that from the time of the primitive man the situation has greatly evolved and that religion has taken a definite turn.

At the beginning we have the era of prophets, seers, and other religious chiefs. Two essential changes strike us. The mean character of gods is pacified, nearly reaching perfect goodness and their number decreased to arrive, with a certain nuance, to a unique God.

I do not wish at all to discuss about the essence of the various religions. This question has no important bearing on our work and, furthermore, it is beyond my ability. I leave it gladly in the care of philosophers and theologians. However, there is one point that has always impressed me deeply, I shall only ascertain the fact without trying to find its cause.

The words of the founders of great religions have had such a deep influence and far-reaching effect that many of these religions have today, after more than two thousand years, hundreds of millions of followers and at least tens of millions of sincere believers. While such mystical political party which was able by force and propaganda to gather a few million partisans could not weather the first storm of its existence.

The great religions, albeit their epochs, site, or environment, built up a moral code that on the essential points are curiously similar

to each other. To such an extent that we can say that the religious moral, aside some secondary aspects, is universal.

Here we must make a small distinction. It seems to me that certain prophets or leaders were more practical minded and knew better the people among it they were preaching. While others were essentially idealists and preferred to sacrifice part of their success rather than deviate from their ideal road.

Perhaps Christ was among the most idealists and that is why his disciples overstepped number of his teachings. Abnegation did not find many clients, and rarely a man presented his second cheek to receive a new slap.¹ It is a pity that the teaching of Christ which is of a very high moral level, and does not touch at all the material side of life, has left such a shallow impression on its followers. Since the era of Christianity most of the wars, and some of the most terrible, have been fought among Christians, and instead of presenting the second cheek they brandished the sword, pointed the gun, and dropped the bomb.

Mohammed, on his side, preached Islam. Perhaps more practical minded than Christ and strong with the teachings of Judaism and Christianity, created a religion where the problem of material life was closely related to the moral side. Realizing that it is not possible to destroy entirely all instincts and appetites, he tried to canalize them, leaving the man certain liberties, and even encouraging him on certain

1. Refers to Christ's teaching on the prohibition of violence: "If anyone slaps you on the right cheek, turn to her the other also."

points.

These two examples show that differences concern only details and there is not a single important religion where, for instance, theft or murder are permitted. The essential fact is that all religions realized that the only way to save man is to overcome his evil instincts. It would be perhaps interesting to give a third example to show that in this line of ideas one is gone even farther.

About fourteen centuries ago, another religion, which did not last but a short time made its apparition in Persia. A thinker, by the name of Mazdak, after pondering for a long time over the evils of human life came to the conclusion that all trouble is from the desire of man to possess woman and earthly goods. He thought that for liberating man, the evil must be attacked at its root and for doing this he preconized the communalization of women and goods. In other words, he abolished the right to ownership and marriage. It is strange that in a despotic country where the appetite for luxury was very high, such a religion met with success and the number of followers increased and included the king. However, the official religion of the country staged a revolution against the new seer and the king was forced to give up his new faith and put Mazdak to death. One can say that Mazdakism was the first trial on the road of integral communism.

This with other examples show that the religious chiefs tried in different ways, but on the same road, to uproot, attenuate, or sublimate the evil instincts.

4. The Balance-Sheet of Religion

4.1. Assets

Before beginning this chapter, for avoiding unjustified criticism, I would like to state that I have a profound respect for all religions, that I admit not only the usefulness but the necessity of religion for humanity and that personally, contrary to those who believe that they have reached a high level of intelligence and can do without religion, I am a believer. However, by undertaking this study, by which we try to find a method to overcome our troubles, it would not be fair that I inject in it my personal views. I try to be as impartial as possible, like an observer studying a phenomena without preconceived idea.

This explained, let us see objectively what religion has done to approach us to the goal we try to reach, namely the human entente.

Nearly all religions after realizing the havoc caused by our instincts tried by different means to bring them under control. We studied this rather fully in the preceding chapter. In doing this the religious chiefs saw the possibility to exploit (I do not use the word in a pejorative sense) some of these instincts to their benefit. There were two that specially lent themselves very well to this end: love and fear.

If we study closely all the world religions we shall see, as on a doctor's prescription, the presence of these two ingredients. The only difference is in the dosage.

Moses was the partisan of a big dose of fear and prescribed love in the homeopathic proportion. With Christ, love was the big dose with fear nearly absent. Mohammed dispensed both, nearly in equal

parts, perhaps with a little excess of fear. The others have used them in different proportions the whole length of the scale.

The belief in a supreme being and the contemplation of birth and death made man think from the very beginning of life hereafter and this idea took very deep root in him. The religious leaders benefited from the practical side of this idea for the good of humanity. If you lead a good life on this earth you shall go to paradise. But if you are bad, hell is there to receive you. This combination of hope and fear has been instrumental to help man to better his character, overcome his evil tendencies, and obey.

In preaching these good ideas the prophets had many difficulties to overcome. It seems certain that they had to answer to a host of objections raised by the disciples. If these leaders wanted to justify the innumerable cases of calamities and sufferings seemingly unfair, without admitting the existence of malicious gods as in the primitive times, then they had to find plausible arguments to convince the objectors.¹

1. For example, Mohammad Kazem Hezar Jaribi, a Shiite scholar, says about the philosophy of calamities:

Therefore know that the God is All-Knowing, the All-Wise. Just as oppression is not his attribute, so is ignorance and foolishness, which is the opposite of knowledge and wisdom. And whenever you knew that God is the All-Knowing, the All-Wise, all that God has decreed for each human, was the same as the good of that servant. And God has made some of the servants poor and some rich, has made some sick and some healthy, make some blind, lame, and afflicted with other diseases, and some have not been afflicted with those diseases, has given some of them children and made them the owners of the tribe, and has not done some of them, has given knowledge to some and not to others, has made some strong and some weak. God is absolute propitious and knows the good of every servant better. Because he knows the consequences. He gives whatever he knows the goodness of the servant's

Nearly in all religions two favorite arguments played an important part:

First, admitting one or more secondary gods of evil nature, who were antagonizing the good ones. Man was advised to help the good gods in order to insure humanity an agreeable life and himself eternal happiness. The quasi-rationalization of this idea has given us devil, Satan, Ahriman,¹ and others.

It is needless to enter into details of this principle which furthermore varies from one religion to the other, such as existence of a god that is good and bad at the same time, or that the Creator created the devil to put his creatures to test, and etc. It is natural that man, wanting to give himself a god, created him in his own image.

At any rate, the fundamental idea remains the same: to give an explanation to apparent injustices to which we are constantly the

religion to that servant and tests the servant in that blessing. And the servants do not know their good. And due to the difference of blessings towards each of the servants, his duty has also changed. He has tested the rich with wealth and the poor with patience. Inevitably, the duty of every servant is according to the potency and endurance of that servant. And whatever blessings the servants have, all of them are from God Almighty. The Lord of the Worlds is blessed in this world and blessed in the Hereafter ... The calamities that the Most Holy God has decreed are all blessings. Because whenever he waits, is either the atonement of a sin, or promotion of a rank. Therefore, the calamity of the prophets and their guardians is greater than others, and the good of the servants were constantly seeking calamity. Satisfaction with the judgment of the Almighty and good faith in him and not accusing him of his destinies and judgment is the best of all obedience; as the benevolent servants do not have other charitable one than God. Mohammad Kazem Hezar Jaribi. Collection of works of Mohammad Kazem Hezar Jaribi: Kashif al-Adl, Iqnaieh, Borhanieh. pp. 32-34.

1. The word "Satan" and its subdivisions are mentioned 89 times in 78 verses, and the word "Iblis" is mentioned 11 times in 11 verses of the Qur'an and the word "temptation" and its subdivisions are mentioned 5 times in 5 verses of the Qur'an. Ali Ghanbarian. *Who is the devil?*. P. 7.

subjects.

Second, to persuade man that his judgment is not perfect, that his reasoning is childish, and that his weights and measures are unsound, and consequently what he thinks to be unfair is not necessarily so. To inculcate this idea the leaders found hundreds of examples from man's daily life to prove their thesis. This second way of arguing appeals more to abstract minds which do not like to compare the Creator to man.

By methods which we exposed summarily and still by others, more subtle and esoteric, religious leaders were rendered immense services to check the evil tendencies of man and to develop his sentiments of fraternity, love, charity, and etc.

It must be admitted that millions of people refrained and still are refraining from picking the pockets of their neighbors, and enormous sums have been spent for charity work only because of man's belief in an omniscient, omnipotent,¹ and omnipresent Creator. Not only that, it has blossomed in the heart of a great number of people a high sense of morality that has urged them to show a spirit of abnegation and self-sacrifice that is truly of a superhuman nature. The work of certain missionaries and the untold of sufferings endured by a great number

1. Refers to verses:

A) *وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ* The Cow / Arabic: al-Baghareh: 2/231(Absolute Omniscient).

B) *وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ* The Family of Imran / Arabic: ale Emran: 3/189 (Absolute Omnipotent).

of sisters of charity¹ in the accomplishment of their duty are shining examples that once more encourage us to be convinced that it exists in man unsuspected qualities.

Therefore, there is no shadow of doubt that the services rendered by religions have had and have even today boundless value, and it is permissible to conclude that the fundamental principles of great religions that have weathered the storm of time are of a divine quality.

4.2. Liabilities

After having discussed and admitted the benefits of the religion, it would be fair to expose impartially its shortcomings and show how it has disappointed the humanity.

It must be admitted at the outset that if mankind had a single religion and a great part of it had a true faith in this religion, the bulk of our troubles would vanish by itself and it would be possible to look forward with serenity for the entente and understanding between men. Unfortunately the religions having been different, rivalries appeared from the very first beginning and frictions and misunderstandings followed. Each group believed in its own god and considered the others on the wrong way. Pushing their zeal further, each one tried to convert the others and if the persuasion was not deemed sufficient, they had recourse to force. The fanaticism was at its height and tolerance lacking. They went so far as to admit that the killing one of the opposed group would insure eternal bliss. Such an outlook

1. Refers to the religious gatherings of women of the Catholic Church.

naturally bred the religious wars, sometimes called holy ones! Keeping in mind the limited means of warfare existing in those days, (they did not have the atomic bomb) just the same these wars are considered among the deadliest of the history.

One sees that by these wars religion had already well touched its capital stock. But it did not stop there. Like a single political party that after sometimes divides itself into right and left wings, dissension appeared inside the same religion too. These inside disputes, mostly without important causes, were only due to egotism, hatred, envy, and lack of tolerance of its members. Well, these differences, slight at the start, ended in wars, followed by all sorts of tortures. Though these wars were necessarily fought on a smaller scale, one can boast that from the stand-point of refined cruelty, they were almost perfect. The Inquisition will stay engraved in the pages of the history with a capital I.

The partisans of different sects of the same religion went so far as to tolerate the member of another religion more easily than one of their own. Catholics and Protestants, Sunnis and Shiites have good reason to blush shamefacedly.

Due to these intolerance and meanness religion received its biggest blow. Instead of destroying hate and establishing fraternity, principal task of every religion, it created a new form of hate: religious hatred, and a new fratricide struggle.

When a new religion appeared, it had a tremendous impetus. The first disciples, though limited in number, had an earnest faith, the quality outweighed the quantity and the dynamism was formidable. This dynamism started a sacred fire and like an epidemy propagated

with irresistible force. But as the disciples increased in number, lukewarmness increased too. The movement lost its elan and its virulence. The earnest faith changed to a routine belief. The son of a Christian, for example, was a Christian too, but generally a faithless Christian. So much so that the religion has become today a matter of form and habit rather than a true belief and faith.

The proof of this is that a true believer must put his faith above everything, including his fatherland. That a Christian should not fight another Christian of another country, even if his government orders him to do so. But unfortunately we see that the situation is quite different. In the name of a blind patriotism or an unchecked nationalism, the members of the same religion belonging to two different countries kill each other with lust, seldom thinking about the fact that their religion not only has forbidden to fight but had preached fraternity and solidarity.

Due to the weakening of faith and other vices the religious chiefs have realized the tenuity of their hold over the faithful, and in the case of a conflict, in order to save the face and not to put to test their waning influence, shrink from taking a concrete and clear stand against a fratricide war. They limit themselves to anodyne sermons and general advices without practical results. During the two world wars, not a single religious chief dared to forbid war in a frank way, and order the faithful to lay down the arms...they knew very well that they would not be obeyed!

One of the reasons, among many others, for this lack of faith and the diminishing influence of the leaders resides in the fact that

during many past centuries many of these chiefs were morally beneath their task and they were not abiding by what they were preaching. The world literature is full of stories and examples about these wolves in the shepherd's clothes.¹ The sober book of A.J. Cronin, "*The Keys of the Kingdom*" is to be read and meditated upon.

More honest thinkers realized these misdeeds and shortcomings. They noticed that among the heirs of the founders there were good many black sheep who, while preaching the Scriptures, led a private life just the opposite way.

*The priests who shine on the altar or in the pulpit Act differently
in the intimacy of their homes.*

Oh, wise man what is the answer to this problem?

*Why so seldom repent those who teach the penitence?*²

(Hafiz)

[With these poets, Hafiz criticizes people whose actions do not correspond to their words] To do something, these men of good-will,³ tried to strip the religion from its worthless pomp, fanaticism, and hypocrisy. They began a more profound and a more human teaching,

1. Refers to the verse

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

(The Ranks / Arabic: Saff: 61/2) O you who believe! Why do you say something that you do not do? It is very angry with God to say something you do not do! (Translated by Ayatollah Naser Makarem Shirazi).

Professor Morteza Motahhari, in his valuable book "*Causes of Materialism*", which was published and distributed by Sadra Publication, has pointed out some of the factors that turn people away from religion.

2. Xaja Shams-ud-Din Mohammad hafez-e Shirazi. *Diwan of Hafiz*. P. 328.

3. The author means Hafiz.

addressed to a selected elite. This movement called mysticism, blossomed inside of many religions. The study of the subject is fascinating but it is outside our scope. It would be sufficient to state that they worked hard and had some measure of success. Here, too, lack of cohesion, internal dissension, and many other causes degenerated the movement. It still exists under a multitude of names and a variety of forms. However, it did not bring us much nearer to our goal. It left us some beautiful thoughts and sentences.

The crystallization of the modern society in its present form, the awakening of patriotic, and racial sentiments decreased enormously the beneficial influence of the religion.

In balancing our account and comparing the assets with the liabilities, I am sorry to say there is not much left to be distributed to the shareholders. May I make the apology of the religions by saying that they are good, it is man that is bad! But, alas, this statement does not change the situation and brings us not nearer to the human fraternity and happiness which is our goal. Words are beautiful and of profound wisdom, but we need other means to make this wisdom enter into our refractory hearts.

5. The Human Society

Since the earliest days of the prehistoric era, we have proof to think that man tried to form a sort of society. This society, very simple at the beginning, was formed by the members of a family, united at the outset by the blood relation. Little by little, in order to portion out the work and to help each other, each family had to mingle with its neighbors and organize a common life. This primitive organization created the clans and tribes. It is easy to imagine that these daily contacts and the necessity to perform in common certain duties and obligations were causes to produce misunderstandings and differences. Owing to the repetition of these difficulties¹ man tried to find appropriate means to stop them and thus prevent the disorganization of a society which deemed to be indispensable.² The first steps on this road are taken towards the legislation and the creation of a code to determine and regulate the duties and obligations of the members of a tribe in their daily intercourse.

During thousands and thousands of years the society and the religion were intermingled, we were not yet at the time of lay governments. The guilty man was threatened by the ire of a ferocious god as well as by a well dispensed corporeal chastisement.

Going forward on their way, these clans and tribes found other

1. By "calamities" the author means misunderstandings and differences.

2. The author uses the phrase "a society which deemed to be indispensable" because man is inherently social, and the very famous Arabic phrase, "الانسان مدنى بالطبع" has the same meaning.

tribes, some being close neighbors or having similar language and habits and became friendly. While others, from farther lands, differing in languages and habits, were often hostile. So, sometimes they united and made alliance and sometimes entered into war.

Gradually these tribes, to become stronger and to be able to resist the attacks of invaders or to prepare themselves for and attack on others, established bigger grouping. This process, slow at the beginning, became more rapid by the acquired experience, till to reach our present society with its forms of government.

It is clear that for putting order in different affairs, to provide to the needs of the community or to make preparations for defense and attack, an organization was necessary and a head of a family or patriarch was not able any more to accomplish these tasks. So we are on the threshold of creating a state and different systems of governments.

It is very interesting to know why the mentality and the temperament of the people have been so much different as to choose different kind of governments. This is one question, as many others, that has not been studied deeply enough. We shall come over this later. It would be enough to say that some people had from the beginning a liberal tendency and the individual was eager to speak his mind. While others preferred to put their affairs in the hand of a single man with absolute power, even if they had to suffer the consequences.

The philosophy of people's government and the apology of one system over the other is a problem that has occupied the thinkers for a long time, and one must admit that no new light has been shed on the

subject in modern times. It is hard to believe that it would be possible to find a system mathematically rational and suitable to all the peoples.

In this field many factors, such as man's character, education, and temperament, play an important part. There are individuals who prefer to live a simple life without pomp, provided to be free and lead an existence without hindrance or coercion. While others love a pompous life, big words, even senseless, excite them. They are ready to make all sort of submission to their superiors and suffer any insults, provided they can find inferior people to themselves to make them swallow the same pills. The perception of liberty is beyond the comprehension of this class.

Besides these factors it must be admitted that any kind of government has its merits and its shortcomings. Even a dictatorship is not absolutely devoid of merit. Its most important advantage is the promptness with which it can take a decision, and in the life of a person, at certain exceptional moments, a prompt decision can be vital. But the defects are enormous and in time and space we are too near the horrors to need to dwell on the subject any longer.

A dictator's regime could be ideal if an all-powerful and all-knowing dictator could be doubled by a man of high justice and integrity. In other words, the combination of a superman and saint. Needless to say that the world has not yet found such a man.

On the other hand, we have the democratic regime (a generic term, at present used in a very large sense covering a whole gamut). In this regime, absolute power is not in the hand of a single man or a

small group of men. According to the admirable definition of Lincoln, it is the government of the people, by the people, for the people. But, alas, between this ideal definition and the present reality is a large gap to cross. Theoretically the people elect its representatives and they select a government to rule under their vigilant eye. But between the ideal election and the present day one is as much difference as between a pure shining white paint and a dirty gray color.

After the flourishing epoch of Greek philosophers, the Roman despotism, and the dark period of the Middle Ages three elements of the Magna Charta,¹ the Independence of the United States, and the French Revolution, gave new impetus to the problem of the people's government. This era of liberalism promised to be long and fruitful for humanity, and the few countries that remained with an absolute ruling power were considered backward and semi-savage.

Here too, as in the religion, so long as the idea was new and the partisans full of faith and enthusiasm, the progress was rapid, and as soon as lukewarmness and corruption entered into the play, the wrong side of the medal began to appear. Unfortunately, before humanity had time to breathe and learn to like and appreciate the liberal system to its true value, a new phenomenon appeared on the stage, upset the balance, and dug new gaps.

The economic question which was for a long time on a

1. Magna Carta is the English legal charter that was formally adopted in 1215. Magna Carta became one of the most important documents that, in a historical process, led to the establishment of a constitutional government in modern English-speaking societies.

secondary plane and played the second fiddle in the orchestra of the political relations, by the invention of the steam engine, entered on the stage as a star performer. From the social stand-point the machine era shook the whole structure of the monument which man thought to have firmly erected.

Without wishing to make a lecture on economics, let us say the ailments by which we are afflicted: division of mankind in two hostile camps: employee and employer, production and distribution of manufactured goods and its consequences: work stoppage, jobless, economic crises, and etc. To cut this Gordian Knot¹ we need a stronger man than Alexander. This situation bred a number of new difficulties and created new problems that were not in tune with the bourgeois conception of classical democracy, and so the first crack appeared in its edifice, which was considered to be able to stand any shock.

For some time, still things moved rather well. There were revendications from one side and concessions from the other and one could hope that with gradual adjustments, things could evolve toward an acceptable solution. Once more, man's primitive appetites played its nefarious part. The desire of hegemony and power coupled with the design to monopolize the world's markets, caused the First World War. After four years of suffering and destruction, man woke up from a nightmare completely upset. Victors and vanquished found themselves faced with new difficulties and began to incriminate their

1. The Gordian Knot is a myth associated with Alexander the Great and refers to a complex and unsolvable problem.

regimes. Without having the courage to admit that the whole trouble came from man, they tried to find escape goats. The despotic regimes which we thought inhumed for good, reappeared hardly disguised, only strengthened by a more refined tyranny, thanks to the progress of science. Aside from political reasons, lust for revenge, greed, and etc., we must underline a very important psychological point which between the two wars shook the whole foundation of our society. All the people were realizing unconsciously that the existing political regime was not fit for the present needs and each person was groping, according to his temperament, hoping to find the ideal regime, if not universal, at least suitable for his own needs.

The result of this futile quest was the chaotic situation between the two wars, the Second World War being more terrible than the first one. The countries which had a bourgeois democratic regime and the good sense to adopt it as well as possible to the needs of the day, survived. Those who had the same regime but were corrupted and lacked the good sense, crumbled. The countries with a Proletariat¹ dictatorship system, adorned with ultra-nationalism and racism frills, faded away. The regime of the proletarian dictator, with the idea of universality, came out alive though badly scarred. We have to admit that the countries with democratic regime, though they were able to

1. Dictatorship of the proletariat is a Marxist term that first appeared in 1875 by Karl Marx. Marx uses the phrase to say that democratic societies today are nothing but the dictatorship of the middle class, the legislature, and the owner. The term refers to the concentration of power in the hands of the proletariat and the unconditional support of the lower classes, workers, and peasants.

weather the cap and reach port, nonetheless have the edifice of their regime well shaken, and it seems doubtful if they could stand another storm without undergoing first a serious reparation.

Concerning the Soviet regime, it is still too soon to make prognostics. The first quarter of a century has been spent in experimentation, intense preparation against a possible enemy, and the relative amelioration of the life of a multitude of backward people deprived nearly of everything. For the future one must wait and see what value the rulers are going to give to the individual. As without some spiritual liberties which are basic for the human happiness and for which man will clamor as soon as his stomach is full, it is very doubtful that a regime could overcome innumerable and unforeseen obstacles strewn on its way. History is there to give an eloquent lesson.

This chapter, without pretending to be a world political history is going to serve us as a guiding line to lead us to our goal.

6. Union of Nations and Universal Thought

The creation of state and the organization of the life in common inside each country, with its complicated mechanism, are the crowning results of the human society. Certain affinities of language, race, religion, and culture cemented and consolidated the ties existing between individuals living under the same laws. The joint interests and the need to defend the country against the invaders created a sense of solidarity, and from all these elements emerged, little by little, the sense of nationality. This sense developed in time and space in very different degrees. In some people this idea has been rooted since a very long time, while in others, one might say even today, it is non-existent or still in an embryo stage.

It is out of our scope to enter into details of this evolution. The matter has been treated thoroughly by historians and sociologists. It would be sufficient to say that we have reached a stage, where for the majority the idea of nation has become common staple and that the world is "nationality conscious". But this idea of nationality has not led us on the right road. If it has created certain order and some solidarity in the midst of each nation, it has created at the same time suspicion and rivalry among them. The new hard nut to crack is how to regulate the relations between these nations.

Unfortunately the instincts of hatred and fear are as well developed in masses as among individuals. It is even much easier to inculcate an idea, though ridiculous, in the masses than in the head of a single individual. The mob psychology is well-known to psychologists. These masses do not reason, they accept without

resisting. You can make them believe, in a short space of time, two ideas quite in opposition. Proof of it can be found when a person, under the influence of his leaders, changes his allies or enemies as one changes his shirt. We do not need to go very far back, the history of the last fifteen years is there to edify us.

To this natural impressionability we must add different other causes that apparently give weight to these suspicions and misunderstandings. The laws and customs of one person are not always accepted and respected by another. Owing to greed, false prestige, and other pretexts a person often overlooks the rights of his neighbor and invades the country and naturally such an action is *casus-belli* and often ends to the prejudice of both parties.

As the chiefs noticed that such a situation ends to be unbearable, they tried by different means to find a way to prevent such destructive wars. It seems that the first method in favor was an alliance between weaker nations, to form a unique front against the stronger aggressor. This method, many thousands of years old, is not yet out of fashion.

As we said at the beginning of this book, owing to lack of material means, the primitive wars, excepting the Mongolian invasions, were never very bloody and the number of dead and wounded compared to our present scale were not appalling. But as the things went by and the technical science made bigger progress, new arms, one deadlier than the other, were invented. When powder that the Chinese were using for harmless fireworks, was used to throw bullets and cannon balls, war entirely changed its face. In short, war which at the beginning was a sort of chivalrous and sportive

manifestation, entered a truly dangerous stage. This obliged the heads of states to think seriously to find an efficient means for its prevention.

To make it short, let us say that the military conscription, armed peace, system of alliances, balance of power, and many other tricks are means which man used to prevent, or at least delay, disastrous wars. But the wise and more sensible persons were realizing that these means were only palliatives and could not prevent wars. That is why since a long time a trend of thought existed for bringing the nations closer together and condemn in some way the recourse to arms for the settlement of any trifle. We do not want to go into the history of this movement, the germ of which has existed a very long time. Practical trial in this field began at the beginning of this century and the Arbitration Court of The Hague¹ is perhaps the first concrete example.

The First World War broke out, notwithstanding the alliances. The armed peace which was nothing but a nonsense, was not able to prevent the explosion. The superficial cause of this war seems to be ridiculous, but the root was much deeper. We made a short allusion about it in the foregoing chapter.

After this terrible war which was carried out for the first time

1. The Hague is a city in the west of the Netherlands and the administrative capital of that country. The Hague is one of the headquarters of the United Nations, as the headquarters of several UN institutions are located in this city. The city has also been labeled the "Legal Capital of the World". The Hague is known as the home of international law and arbitration. The International Court of Justice, the main judicial court of the United Nations, as well as the International Criminal Court, the Arbitral Tribunal, Europol, and approximately 200 other international governmental organizations are located in the city.

with tremendous mechanical means the world realized that one cannot joke any longer with this kind of warfare. Trials were made to use certain existing ideas developed by some thinkers. In short, the League of Nations rose from the ashes of the First World War and some hope and enthusiasm pervaded the world. Unfortunately the evil had a much deeper root. To fight against it, honesty and goodwill was lacking. The means and passing interests outweighed the public interests. The world still thinks "nationally" and not "universally".

I had the fortune or the misfortune, I do not know which, to be present during many years at different sittings of the League and I am sad to say that the memories I have kept from those days are disheartening. The Big Powers always thought of their selfish and immediate interests. They never could see far enough. With their quibbling and the policy of putting spokes in the wheel they did not realize that they were working not only against the public interest but as well against their own. The "Satellite-States",¹ expression that belongs to that period, were the pro-genitures of the Big Powers. The chiefs of these small states were only seeing their own grandeur and interests. The true interests of their people were sacrificed. Where are these states and their chiefs today? Where are they going to be in ten years the present day satellites? Let us not dwell too long on this sad

1. The term "Satellite State" or "Subordinate State" refers to a country that is formally independent but strongly influenced or controlled by the political, economic, and military control of another state; in such a way that the policy of the country is determined by the respective country. During the Cold War, the term was used to refer to Soviet allies in Central and Eastern Europe who were members of the Warsaw Pact.

clime!

I would like to give only one example which remains engraved in my memory and is the souvenir of my first contact with the League of Nations. This would clearly show the spirit that was prevailing.

The Disarmament Conference, after ten years of promise and shuffling, had opened its doors. The environment was cheerful and optimistic, the newspapers were headlining the news, and the delegates were arriving from the four corners of the earth. At the end of the lobby of the Conference building the secretariat had exposed millions of letters, telegrams, and postcards. A big graph on the wall showed the number of messages received from each country. It was deeply touching to read some of these missives. Mothers supplicating the delegates to do their utmost to spare the lives of their children, children begging to prevent their fathers from going to war, sisters pleading against the slaughter of their brothers, religious institutions freshening the memory of the delegates with the words of the Gospel and blessing them for their success, and so on.

As a man, I feel ashamed to say that in the same self-lobby next to this exhibition, nearly every day, during the recesses or the translation of a long speech, the canon merchants, specially coming to Geneva for the purpose, were in conversation with the delegates of different countries to put through a deal. In the Conference hall the conversation dragged on, the technical committees sat innumerable times. The conference foundered once and was fished out and went down again and stayed for good, and in answer to the prayers of mothers, children, and sisters, gave us, as a gift, a Second World War.

As I said before, the small states instead of coming together and uniting their interests which were not so divergent, in order to show a solid front against the selfishness and lust of Big Powers preferred to play the part of lackeys. The Big Powers with unbelievable lack of foresight embarked on such foolish affairs that it is a wonder that they could not see the end. They had eyes but could not see!

Truth is like a well-organized house.

Passion like dust floating in the air.

Whenever the space is full of dust,

Man cannot see even with eagle eyes.

(Saadi)

As I remarked in the preceding chapter, the world's climate between the two wars was not auspicious for the growth of the League. There was too much hatred, suspicion, misunderstanding, and greed. To sway man, much less than this would suffice.

Now we have our United Nations Organization. Would it work better? Yes, if man has improved. As long as man is bad, as long as he is a slave to his instincts and we have not found a practical means to make him better, speeches, wishes, treaty, charter, and laws without sanction will not correct him.

In the second part of this book I have some practical suggestions to offer about the United Nations Organization.

In order to do something for the humanity, in the first step man has to learn to think universally. The same as man is more or less touched by the misfortune of his compatriots, he must become capable to be touched by the sorrow, illness, and mishaps of any man. We are

still far away from this, but modern means of communication and transportation have rendered our earth much smaller and means as planes and radio must come to our help for the propagation of this universal thought. Alas, once more, our evil instincts deviate us from the good road. Our evil intelligence dictates its orders. The plane is used to throw bombs and the radio to sow the seeds of discord!

7. Ideologies

The world has entered a new phase. We are not far away from the time when there was a misunderstanding between two states, one day war was declared and the two adversaries would try to settle their account on the battle field. The stronger would win and dictate its terms and when peace was there, once more, all would go back to work, the victor exploiting its spoil and the vanquished nursing its wounds.

Today, man's evil nature has created new arms, invisible and immaterial. We have war of nerves, we have cold war. It is so as if man, not having trouble enough, tries by all means to find ways to poison his life, when there is not a real war! Our new plague is the divergences of ideas and the desire to impose them on others.

Ideological thoughts have the same root as the religions. But as it has been a long time since the religions did not participate actively in the state affairs, we have forgotten the old method. In religions, too, the believers liked to impose their faith on others. Some of these religions, like Islam, admitted frankly the imposition by force.¹ Others tried the same by persuasion. But it is rare to find cases where these

1. Probably, he means enjoining the good and forbidding the evil, which is one of the branches of religion. In some instances of enjoining the good and forbidding the evil, and in spite of certain circumstances, the sinner is forced to abandon sin. Imam Khomeini says about enjoining the good and forbidding the evil:

"Each of the enjoining the good and forbidding the evil are divided into obligatory and recommended. Therefore, what is intellectually or religiously essential, it is obligatory, and what is intellectually ugly, or religiously forbidden, it is obligatory to forbid, and what is recommended, it is better to do, and what is abominable, it is better not to do." Seyyed Ruhollah Khomeini. Vol. 1. P. 526.

persuasions were carried out entirely on a moral basis. Everywhere force, promises, bribery, and corruption have been used. It is amusing to notice that among Christians, when there are two missions of different sects in a far-away country, each one tries to "hyjack" (excuse the expression please) the faithful from the other. The same method is used in industrial plants to get skilled labor from a competing concern. The conquests of Islam, the Crusades, Catholic, and Protestant wars are so many ideological conflicts.

However, after the consolidation of states and the awakening of the nationalistic feeling, the patriotism got the upper hand over the religion and one state after the other decreased the influence of the churches. The Church and state separation became an accepted principle and the churches contented themselves with a more or less passive task.

If there was one universal religion, as we have said before, or if the religions could work together, today the universal thought would have been an accomplished fact. But things took another turn.

The idea of patriotism that once was fashionable and nearly everybody believed in it, lost ground little by little, and that for good reason. The spreading of ideas by books and newspapers, the decrease of illiteracy, thanks to the compulsory education, enabled man to think more freely for himself. The mechanism age and the tremendous increase in the number of workers which created a new class by itself, helped greatly the movement. The masses realized gradually that they were often tools in the hand of states, that the greatness of a country or the majesty of a state had nothing to do with their personal well-being

and that very often the idea of patriotism has been used to fool them.

The socialist movement which is the crystallization of this trend of thought is perhaps the first great manifestation in this path. The workers noticed that the fate of those who worked hard and sometimes suffered was not always taken into consideration. They felt that an international socialist movement is the only way to create a new solidarity and fraternity. This movement had a great impetus and the optimists thought that in the case of war, world socialists would not take arms against each other. Alas, the First World War shattered this optimism. The states found ways to divide them, the same as they did with religions.

Today we have gone much farther. There is an open opposition between the Capitalistic states and Communism. I have no intention to make the apology of one system or the other. As I said before, in the case of religions, this is a task that is above my force. But as our main interest resides in man, there are certain amusing and tragic points that I wish to expose.

The two opposite camps shout and swear that their only task and all the trouble they take is for the betterment of the human lot. As a man of the street, I am completely bewildered. It is as if there were a dying man with two doctors at his bedside and instead of doing something for him got into an endless bickering about their methods of treatment, or like two children with two dolls, tearing each other's hair, trying to prove whose doll is the prettiest! In the meantime the patient dies and the dolls are broken.

If two scientists had two theories or two physicians had two

methods of treatment, it seems sensible and logical that they should get together, exchange ideas, compare notes, and come to the conclusion as to which theory is more rational and which treatment is more efficient. (I must say that even in this case I have exaggerated. These men, too, might fall under the influence of their instincts and not admit the truth very easily.)

At any rate, it seems to me really odd. Why these two opposing schools, with such beautiful thoughts, if they are not childish, egoist, or hypocrite, do not get together to combine their ideas and find an acceptable solution? Why this idiotic idea exist, that a method is perfect and cannot be improved by the suggestions of others?¹ Cannot the followers of the capitalistic system see that the system has many defects, even big ones that need to be corrected? Do they not see that there are cases that really the rights of the workers are jeopardized?

The communists that pretend religions are like opium to put the masses to sleep and make them forget their rights, why do they not realize that their regime has created a materialistic religion which is more rigid and dogmatic? If the leaders of this regime are really sincere and logical, how can they pretend that a system can be perfect, with no room for improvement and be above criticism? Why is the criticism of the regime considered as the worst of heresies? Why go so

١. In the Holy Qur'an, it is stated in the encouragement of above-mentioned manner

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ:

The Companies / Arabic: Zomar: 39/18.

Translation: Those who listen to the words and follow the best of them. They are the ones whom God has guided, and they are the wise.

far as to condemn a scientific theory when it does not agree with the precepts of the system? What difference is there between Galileo¹ and the Church and the one who believes in the Mendel's theory² and the Politbureau? How can one think that by hatred a new fraternity can be established? The religious people who believe in God, revelation, and intuition, frankly admit that they have faith in the supernatural. How does a materialist who pretends to be rational dare to force the others to shut their mouths?

So many interrogation marks! But the answer is very simple. It is man who is responsible. This animal that walks on two feet, thinks, and talks, is not yet a real man, and as was said before, his work will bear the mark of his imperfection. Let us say once more, if we really wish to do something lasting, we must first cure the architect: man.

1. Galileo Galilei (February 25, 1564 - January 8, 1642) was an Italian astronomer, physicist, and engineer from Pisa, sometimes described as omniscient. Most of Galileo's fame goes back to his scientific defense of Copernicus' theory. Copernicus had said some time before Galileo that the sun did not revolve around the earth. Rejection of the Church's central hypothesis, which had been considered a heavenly word for hundreds of years, led to Galileo's conviction in the Inquisition, and if he had not repented in time, he would have been burned alive!

2. Mendel proposed genetic theories known as Mendel's laws or laws of inheritance.

8. Liberty, Equality, Fraternity

The title of this chapter is the inspiring watchword of the French Revolution. These words which have a much older root inflamed the spirit of men of that time, and even today, have great effect on our thoughts. They have been repeated, defined, explained, and engraved on our buildings. So much so that nowadays they are accepted with enthusiasm, but without the effort to find their real sense. Let us take them one by one and try to analyze the ideas they convey to us.

8.1. Liberty

If in a gathering you ask each person to take a piece of paper and write down the conception he has about liberty, it is a big bet that the answers will be quite different; and it must be so. The meaning of the word "liberty" extends from complete license to a very restrained freedom. This meaning can be taken as applied in different realms, such as freedom of action, religion, thought, speech, and etc. The idea that all men are born free is another of those ideas that is very hard to define. Perhaps the best conception is that one is free in every field so long as this freedom does not jeopardize the freedom of another one in the same field. Here, too, there is such a gamut of nuances that it is extremely hard to catch and explain. For instance, many of the freedoms that we possessed before the First World War and were taken for granted have disappeared in such a way that the present generation even does not realize their one day existence. We had the freedom to do what we wished with our money. There are very few countries where this freedom exists still today. One could travel from

one country to another without a passport and visa and find work in any one of them. Today to obtain a visa sometimes takes months. The liberty has a meaning extremely vague and relative. If in a country a government has the majority of only a few voices in the Parliament, and supposing that the elections are on the proportional basis, this government can make the Parliament pass a law against the wish and liberty of nearly one half of the inhabitants of that country. A beautiful liberty you would say! One can write a book about the subject and examples are not lacking. Let us be allowed to say that the big word "liberty" with all its occult influence cannot stand the first touch of the lancet if we are going to dissect it.

Liberty is something that must be perceived and not defined. The more man is evolved, the deeper he can catch the true sense of liberty. But for the great masses, I think it has not and never had an intrinsic value. For them liberty was never like a meal, to be missed when not there. Although it should have more value than a simple meal. That is why a great part of the world has lost this liberty even without noticing it, and the new generation does not consider it is as important as did the former one.

8.2. Equality

Let us take equality. Here, too, the definition is not easy. All men are born equal. What a big joke! And just the same we use this sentence right and left. One child is born healthy, sound in mind and body, the other one is born deaf and dumb. I would like to be told, where is this marvelous equality at birth? A boy has a brilliant mind

and by working half as hard as another one finishes his studies and has more chance in life. Is that equality? A puny man suffers all his life, catches a cold from the least draft, having a bad digestion, never enjoys a meal, his nerves being weak, and worries himself sick. A husky fellow breaks the ice of a river and takes an ice cold bath, eats and enjoys copious meals, and his nerves are proof against the biggest shock. Are these two equal?

If we had reached a higher stage of evolution, we could create this liberty and equality by our own efforts. Then we would have the human and not the natural liberty and equality. Otherwise we are not free or equal and these words have but a very relative meaning.

8.3. Fraternity

Let us examine the word "fraternity". Here the situation changes entirely. Ask anybody to define the meaning of this word. He does not need to be a savant or philosopher. Right-away the idea of brotherhood and brother comes to mind and by association a series of other ideas, all nearly with absolute value, passes through the brain. One loves his brother, one is devoted to him and ready to help him and relieve his suffering, and etc. It will be seen at once that there the conceptions are no more vague, the idea is clear and concrete. Each time that love comes to the forth its face is serene, selfish interest fades away and the spirit of freely consented sacrifice comes to the surface. In short man leaves the animal domain and enters his own realm.

If our lives were ruled by fraternity, liberty and equality would

lose weight and humanity could do without them. Why? Because a brother sacrifices his liberty and equality willingly and with pleasure for his brother, he even does not think about them. When he gives his money, his clothes, and his food to his brother, he does not bother about the ideas of liberty and equality, he does not talk about his rights, and asks no privileges, he thinks only of love, the same that his brother does toward him.

If the word "fraternity" was placed first in the line and one had insisted persistently over its advantages, may be today our way of living would be a little different, but as it was mentioned before, the two powerful levers acting on our behavior are love and hate. Unfortunately as the animal share¹ is still the stronger in us, it is much easier to put in action the hate lever. Fortunately we have brilliant examples among humanity. Those that by spirit of love and fraternity sacrificed their lives, those that for an idea that they considered right, endured great suffering without flinching, are there to encourage us. The number of these men is not great compared to the majority, but their existence is the shining proof that in man exists something above the animal which is deeper and sublime. This inspires us to save no effort to find means as to accelerate the evolution toward this goal.

The day that humanity accepts, instead of any other slogan and any other philosophy, as its only motto love and fraternity, that day we can breathe in peace and feel sure that we are in security. This peerless motto instead of being engraved over our buildings must live deep down in our hearts.

1. Animal share: lust and anger.

9. The Balance Sheet of the Human Society

9.1. Assets

After having had a general view over the probable way that a society was formed during the past few thousand years, until it reached our present political social organization, we can take a general inventory as we did for the religion. Since the creation of a limited primitive community up to the ultra-complicated organization of our actual state, the leaders have tried in a general way to establish order and find appropriate means to regulate by laws the relations between the members of the society. To come to this end, the religious rules played an important part for a long time and even in our era a laicism this influence has not vanished completely.

The states' chiefs realized very soon that the fear of a ferocious god or the love of a charming goddess, in other words the threat of hell or the promise of paradise, were not enough to bring the rebellious and selfish human nature in the right path. They became obliged to establish sanctions in order to punish those who did not obey the prescriptions of the prevailing laws. By scaffolding a system of codes of law and by establishing a special force to enforce these laws, the human society succeeded to put some order in its house, and one can say, without the fear of being contradicted, that it is in this line that the human society has rendered its greatest service. One can easily imagine how things would go in a country, even in the most civilized one, if one day the police force was relieved of its service and the judges sent home. Aside its salutary effect on people,

preventing them to kill each other and commit other crimes, the calm that resulted from this order allowed the humanity to use its time in occupations that are truly human.

In Chapter 2 we explained that man possesses the sense of beauty and the instinct of curiosity which are very important in his life. That is owing to this peace of mind and the material security that man became able to devote much of his time to these two tendencies. It is evident that a state of perpetual fear was not suitable for such endeavors.

Man bringing in to play these faculties has been able to create wonderful masterpieces in all the realms of art which serve to inspire hundreds of generations. In the field of research work, man has erected the imposing monument of our pure and applied science. By the pure science we have been able, through our mind and intelligence, to travel from the infinitely small to the infinitely great. While the applied science has given us all sort of comforts to make our life more agreeable and remedies to overcome our ills and miseries. From this point of view, too, the services of our society are priceless.

The primitive chiefs imposed themselves by their force, their intelligence, or their tricks and the people under them had no choice but to obey. Even in faraway times a person was more prosperous and acquiring more prestige when his chiefs were wiser and able to overcome the excess of their personal appetites. While another tribe under the order of a tyrant or a simple minded person suffered the consequences of such a ruler. Today one still sees the same

phenomena in small communities under the rule of a mayor. The tyranny pushed to the limit has even worn out the patience of primitive people and it was not rare in the old times that a person with the help of some ambitious men overthrew the chief and replaced him by another.

Once the society established the necessary order, it began to think of other needs, and in this way the question of the well-being of the people took a great importance. Due to calm and peace the savants and searchers found the means and the state applied them to improve the life of the country. It is in such a way that education, health, and recreation were used to improve man and make his life easier and more agreeable.

In Chapter 8, we took into consideration the relation between different nations and the existing difficulties and the way which led to the creation of the League of Nations. It is true that this institution was not able to prevent the much feared Second World War, but as at present we are making the credit account of the social institutions, let us admit that the experience of the League of Nations, despite its ultimate failure, was useful and although it was not able to fulfil its political duties, it did render great service in social and economic fields. Furthermore, in giving us our first experiment in the international relations, its ephemeral existence was not without usefulness. It is to be hoped that we are going to profit by this experience and erect the foundation of our new building for the universal peace on a more solid ground.

These lines were written some five years ago. Unfortunately the

first five years of the United Nations Organization is not what you can call encouraging. However, we should not lose hope too soon. Maybe, contrary to the League of Nations that started well and ended in a dismal way, this new organization which is struggling at the beginning would fare better later and triumph at the end.

By this short review, we realize that the human society has done a good deal to ameliorate the human fate. It has at its credit the institution of justice, the establishment of freedom, education, and recreation providing means for the betterment of man's mind and body. It is encouraging that despite its defects, which we shall study shortly, our society has rendered us great services and that it has not yet said its last word.

9.2. Liabilities

Despite the fact that our society has given us great advantages which we enumerated, it has also been causing us troubles that are far from being negligible. Besides greed, tyranny, and the weaknesses of the chiefs which caused innumerable sufferings, the encouragement of hatred, evil rivalries, and still other shortcomings the society has done to the humanity irreparable wrongs.

The imperfection of justice, lack of honesty among some of the judges, and the awful slowness of the machinery of justice are even today serious causes for flagrant injustice. Everybody knows that a poor man has not the same chance as a rich man. The law-suits are costly. There are thousands of cases where wronged persons prefer to suffer in silence rather than taking the case to the court. I have always

wondered why the trials are not absolutely free. Why the cost are not borne by the state and covered by taxes. Why the formalities are not reduced to their simplest expression.

The difference between rich and poor is enormous nearly in every field. A poor devil, ill and needing a serious operation and not having the means to pay for a first class surgeon, has not the same chance to survive as a rich man. Another needing to go to a health resort to check the hold of a treacherous disease is often condemned for lack of money. In democratic countries, despite what they boast, what is done to take care of the poor people is still far from being on the same level as for the rich. Let us frankly admit that in any domain the chance of the rich man is tremendously greater.

In the socialist states, where the absolute equality is the watchword, are there not some class differences?

The consequence of this inequality is the division of the society in different classes. The struggle between them is ferocious and this breeds hatred which is more dangerous than cancer, poisoning all the admirable sentiments existing in man. In one country one class rules and tries to enslave the others. In another country another class does the same. This circle that breeds hatred and revenge has no end, and we realize that at the end everybody loses and nobody gains.

A great mistake of our society, perhaps the greatest, is the exaggeration of the importance of the state. At the beginning we invented state to serve us and little by little it became our master, and we the creators the slave. It is truly a new paganism. To make an idol by our own hands and worship it!

Do say what you like, but I cannot put into my head the idea that the creature could impose itself on the creator. What is our goal in this life but to insure the happiness and well-being of ours and ourselves? Naturally a happiness that does not hinder those of others. Should I make an act of faith that I must sacrifice everything for the state? What for, for what moral or material purpose? I can understand very well that for helping each other and preventing unusual calamities: putting out a fire, check an epidemy, damming a flood, and defending the people against an aggressive attack, men should work in a team and give up some of their privileges, and even risk their lives to save others. But going so far as to say that the individual must not be taken into account and that everybody must work as robot in the service of an inert, heartless, and soul-less state, one thousand times no. And all that for a dictator, a ruling class or the head of an empire! So that these leaders could boast of the importance of the race, efficiency of their regime, or the grandeur of the empire, while millions of members of this race and regime and the subjects of this empire live in black misery.

That the divine damnation persecutes these pseudo-philosophers, savants, and statesmen who propagated this idea. These are the butchers of millions of innocents and the cause of despair and tears of mothers, fathers, women, and children. I repeat once more that the breeding of this damnable thought and its extension is the most fatal act of our society.

As we said before, great steps have been taken in the fields of freedom and equality. But all this progress is not due to human

goodness, there are other factors that must be taken into consideration. I wonder, if the abolishment of the slavery that has been hailed as a great achievement of human altruism, has not been rather due to the invention of the steam engine. Man had no more use of his fellow beings as beasts of burden.

The organization of our society has, up to now, made a quasi-complete fiasco in another field. That is, the field of international relations. Each nation has succeeded more or less, to give itself a code of laws, to establish the justice and create order and security inside its land. A thief or a band of brigands cannot carry on the mischief and remain unpunished. One who oversteps his rights and transgresses over that of others has to answer for his deed. Nothing of the kind exists when we come to the relations between two nations. A strong nation attacks with calm conscience a weaker one and when its armies come back home, they are treated as heroes and not criminals.

When two states try to find means to adjust their differences, they find themselves in front of a thousand obstacles. No state will tolerate another one interfering in its affairs, even if these affairs are definitely against the interests of another one. Usually states are loath to bring their misunderstandings to some sort of arbitration. They find this distasteful and consider it beneath their national pride and against their sovereignty.

During the short life of the League of Nations and the miscarried Disarmament Conference, I heard the word "sovereignty" ad-nauseam. That reminds me of a band of brigands saying to the sheriff's posse, "Gentlemen, you have no right to interfere in our affairs, it is against

our sovereignty!" The League of Nations tried to do good work in this field, but its efforts were neutralized by the occult resistance of a handful of men without faith and conscience, thirsty of personal power and putting their interests above the interests of the humanity.

What grandeur and what decadence!

Speaking of individuals and states with a friend, he told me what is good and charitable in singular is treason and cowardice in plural.

If on a hot summer's day some body has some fresh water and offers some to a passer-by, he is considered to be generous. If he is thirsty himself, and gives all his water to others, his deed is heroic.

Now let us imagine a country full of water ways, rivers, streams, and etc., and let us suppose that at one of the frontiers of this country a little stream, absolutely useless, sinks into a sand field. On the other side of the frontier there is a parched field, belonging to the neighboring country and very easily this useless stream can be brought over to irrigate this field. If the government of the first country agrees to let the second one use freely this water, this government is considered by its people as traitor acting against the higher interests of its people.

Yes, humanity is still far away from the top of the ladder of goodness. Aside from a few rare and exceptional persons, who have appeared as shooting stars on the firmament, to shine and fade away, the majority has not overgrown the stage of bestiality.

I do not dare to talk about colonial wars and the atrocities inflicted upon innocent people. These wars were waged by the most civilized countries of the world and undoubtedly they meant well and

were very generous. They wanted to enable the backward people to have a taste of the marvelous fruit of their "Glorious Civilization"!

10. Conclusion

In the preceding chapters, without much care about historical, philosophical, or psychological exactness, in a general way, the history of humanity was passed in review and we studied especially those points which had some bearing on the human effort to create an understanding between men and to prevent disputes. It is now time that we take a general inventory of this ungrateful task which has given humanity so much headache.

We saw that for his existence and continuation, man, as all other animals, was endowed with two principal instincts: self-preservation and procreation. Then the desire for luxury, a creation of human intelligence, grafted itself on these two instincts. These three forces were the main cause of misunderstanding and discord, and as some people were naturally wronged by these disputes, the ensuing frustration¹ bred the hatred.

Besides this group which caters to our material needs, there are four other instincts and tendencies, and although some of them exist in animals, they are in their perfected stage of man's attributes. These are love, fear, curiosity, and the esthetic sense.

This classification is not rigid at all and perhaps does not conform to that of the psychologists. Even I did not worry about choosing the right term. However, it is sufficiently clear and complete for our end.

1. Ensuing frustration: helplessness and misery.

As soon as the wise men realized, consciously or unconsciously, of the existence of these instincts, they tried to find means to attenuate the base and encourage the good ones, so as to create a moral equilibrium in man.

For this purpose, the goal of religion and ethic was the raising of man's spiritual level, by showing him that his base instinct are the cause of his unhappiness and that by goodness and kindness not only can he do good to others and thus obtain self-satisfaction and pleasure, but can create in him the greatest earthly happiness, peace of mind. To reach this end, religions insisted upon the necessity to have faith in a supreme being and in life hereafter.¹

The lay organization of our society stressed too the importance of moral principles, but went one step farther by establishing laws with severe sanctions for those who did not abide by these principles. The main task of our society has been in one way or another the leveling of man's material life in order to create some equality and so as to minimize the causes of struggle and hatred.

As we demonstrated before, these actions gave good results and reformed a limited number of people, but its general effect was not broad enough to dispel discord and bring in peace.

It is painful to ascertain that since three thousand years we have the detailed history of humanity, man's character has not evolved toward a marked improvement so as to enable us to hope that this road

1. It refers to the two principles of belief that are common in all heavenly religions: monotheism and resurrection.

would eventually lead us to our goal.

The Eternal Struggle is the title of the first part of this book and after the dark picture we have painted it seems that it has to remain eternal. Especially that many philosophers, whose doctrines have not been without influence on the public, have sustained the thesis of the inevitability of wars. Concerning these philosophers, without wishing to enter into a polemic, I would like to say only a few words. Generally they lean on two main reasoning: human nature and the lesson of history.

Concerning the human nature, I must frankly say that the knowledge of these philosophers has been very scanty, lacking entirely a scientific and experimental basis. It seems to me very audacious, to say the least, for these so-called scientists to emit a definite opinion, while hardly knowing their subject. As it happens often in the field of psychology, perhaps these men have taken as an example their own nature which they must know rather intimately, and drawn from it general conclusions.

Concerning the lesson of history, they say that since the remotest times wars and disputes have existed and man has not succeeded, despite all his efforts, to uproot them. Why one should think that someday we will succeed?

To this I answer that since the remotest times, up to less than a century ago, all sorts of epidemic diseases existed, too. The victims of these frequent onslaughts were greater than those of the big wars. If two centuries ago you asked what one should do against these plagues, the answer would have been a shrug of the shoulder. These were

divine curses and man had to submit to them. However, we found efficient and radical means to eradicate the plague, the cholera and many other of these diseases. Why should we not succeed to do the same about wars?

If the modern warfare has not reached its present destructiveness, perhaps we could still wait, hoping that the usual methods would bear fruit at last. With the devilish known inventions and those that are surely to follow suit, the existence of the whole humanity is at stake and a little nothing can put again the spark to the powder.

There is only one chance of salvation with the old methods: the creation of a universal religion and system of government. But one sees at once that this is a utopian idea. To have a universal religion with world influence, would not be sufficient that the leaders put their heads together and draw the charter. Such a religion would be without universal faith. To teach a universal religion, a master mind is necessary; one whose words are listened to and his advice accepted. The world has waited a very long time for such a man and God only knows how much longer it has to wait.¹ The false imitators we saw during the last few years used the little influence they had in the wrong way.

1. According to the Shia, this person is the Twelve Imams, the Promised Mehdi. For more information, see:

Tabarsi Nouri, Hussein Ibn Mohammad Taqi. 2005. *Najm al-Thaqib: In the life of Muhammad al-Mahdi*. Researcher: Sadegh Barzegar. Qom: Jamkaran Holy Mosque Publishing. 10th edition.

A universal system of government is still harder to create. Interests, temperament, and degree of culture are so different among the people that it would be impossible to find the meeting ground. Supposing that such a government was imposed by force, it would and in such a big scale tyranny as to eclipse all those we have seen. Or we would be faced with so many disturbances and revolutions that the bill of suffering and losses that we have paid in the past, would look a trifle.

Although I respect the religious, mystic, and political efforts of those tireless men of good will and admire the meagre result they obtain, I cannot help but think that they are rocking themselves in illusion, if they believe that by these means they can reach the goal. Mystics of all hues, with laudable intention utter to us generously marvelous thoughts and wise maxims and often they think that they have found something new. I have but to suggest humbly that they turn the pages of some old book and cast their view backwards. They will find the same thoughts and maxims told and retold, repeated and reiterated during the past six thousand years! I must confess, with all my excuses, that when I read or hear the sentence: "Let us love each other", I am more irritated than soothed. I realize that its faithless repetition has completely deprived it of its sense, and what remains is only a few letters of the alphabet put together in a certain order. The mystics instead of looking for beautiful sentences that all begin to sound hackneyed will do better to find means to put these thoughts in the head of their disciples.

I wish that great statesmen, too, would allow me to make a

reflection. The charter of the League of Nations was humanly nearly perfect. It was just right for immediate application and was provided with the necessary provisions for its future adaptation to new needs. What did we do with it?

In the League of Nations, at least theoretically, all members were equal and had the same privileges. In the new organization, which we are going to have, some of the Big Powers are going to act as tutors for the whole world. Would that be a guarantee for peace? Are these major Powers going to agree with each other so as to be able to accomplish their gigantic, grand, and sublime task?

To prevent the meat to rot, it is sprinkled with salt,¹

What shall we do, if the salt is rotten?

I must remind you again that this paragraph was written when the Conference was drawing the Charter in San Francisco.² I am sorry to state that my pessimism was not quite without foundation.

After having exposed the old methods which failed, and explained how there is little hope for their success, we are going to see if there are other means to create a human understanding and to bring man in the highway of fraternity, the old age dream of men of good will.

1. A famous proverb.

2. The Charter of the United Nations is a document that sets out the objectives and the organization, and how the United Nations and its affiliates work. This document is as the UN Charter. The text of the Charter of the United Nations was signed on June 26, 1945 in San Francisco at the end of the United Nations Conference by 50 of the 51 countries (Poland did not participate in the conference) and entered into force on October 24, 1945. Today, 193 countries have signed it, and its provisions are mandatory for all members of the United Nations. The text of the Charter explicitly states that the provisions of the Charter take precedence over any other international agreement.

Chapter Two
THE SCIENTIFIC STUDY OF MAN

1. Man, the Mysterious Cocktail

From the zoological point of view man is a biped animal that possesses the faculty of speech and is endowed with a superior intelligence. From the evolutionist point of view he is a being that after a slow and long transformation has reached its present state. It is not interesting for us to enter into these theories, find the lineage that culminated in man or search for his ancestors. What interests us, is to study him objectively in his actual state for the goal we have in view.

We have to admit that man is an animal to the full conception of the word, but he possesses aside his animal characteristics something more. He has kept from his animal ancestors the primitive instincts, with all its consequences, including bestiality and ferocity.

He is an insignificant creature among so many others, on a planet among so many others, in a solar system among so many others, in a galaxy among so many others. So we see that his comparative value is nearly nil. When Flammarion published his Popular Astronomy, his idea was that by putting this book within the reach of the great public, he would enable them to understand how ridiculously insignificant they are and how futile all their troubles and struggles are.¹

I must confess that whenever I begin to forget the smallness of

1. The Holy Qur'an pointed out to the order in the heavens and the earth, as well as the regular coming and going of night and day, and calls people to think in them:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ

(The Family of Imran / Arabic: Ale Emran: 3/190).

my personal value in the universal scale, the perusal of a few pages of a book on astronomy brings me back literally to earth. Man, who is insignificant from every point of view, is endowed with the faculty of intelligence and reasoning, and this places him in a privileged situation on earth, if not in the universe.¹ Despite his limited means and his fragile constitution he has succeeded to accomplish gigantic tasks. He has brought under control nature's forces, fathomed the depths of space, and liberated the atomic energy, just to give a few examples.

By his esthetic sense he has created masterpieces of sublime value. By the force of his mind he can make his fellow beings laugh or cry and put them in such an ecstasy as to accomplish the most generous deeds. In short, by his mental and psychic faculties he has been able to climb to such a height as to be completely differentiated from his ancestor, the animal. Despite this acquisition of these unbelievable powers, despite his thoughts and the depth of his soul, man keeps in him all his animal characteristics.

To save the life of an unknown person, even an enemy, he is capable to sacrifice his own with perfect abnegation, but he is capable too, to kill his dearest friend in coldblooded perfection. He has an incompatible and misunderstandable duality. Sometimes he is good and bad at the same time, some other time he is angelic for a period and devilish for another. He is a cocktail made of many ingredients, so

1. In the science of logic, man is defined as a "talking animal". Speech is the ability of thought that distinguishes man from animals.

well blended that a connoisseur has a hard time to recognize them.

As far as we can judge, the human intelligence has not increased during the past times. It is only the accumulation of his experience which in serving the intelligence that makes us think that the present progress is more prodigious. The impetus is more noticeable in the field of science and technic, domains where man, due to his practical needs, devotes nearly all his time. In the artistic field the progress is not so noticeable, and in some aspects there might be regression. We have not been able to surpass the masterpieces of our ancestors. We cannot judge definitely the new schools of art and literature which perhaps possess a higher emotive and psychic value. We have not yet the necessary perspective in time.

Every time that man has devoted himself to a job, and shown courage, doggedness, and enthusiasm, he has succeeded. He has failed only where the enthusiasm has been lacking.

Since the era of mechanism man has found a seductive toy that has nearly taken all his time, especially as this toy is able to give him others which will facilitate his daily life and make it more agreeable. This quasi-exclusive occupation has disinterested man from himself. The time that he spends for self-knowledge is negligible and the result obtained insignificant. The little time devoted to this work is wasted without enthusiasm, coordination, and constancy.

The realm of man was the preferred field of the ancient philosophers. Man was their main problem. The kind of life they lived gave them taste and leisure and it is admissible to state that we have not surpassed some of their conceptions. However, nearly all their

studies were without scientific foundation. Our present day science was not there to give them a solid ground to build on. Necessarily their deductions were in part the result of speculations and therefore tainted with mistakes.

Today we have the necessary building materials, but we use them for other purposes. In the field of Science of Man the number of researchers is limited, their means scanty, and the meagre result of their work dispersed. The only domain in which serious work is being done is medicine and surgery and that for immediate material needs. In the field of psychology what is being done compared to what must be done is nearly nil.

Perhaps the reader thinks that I exaggerate. He has heard of laboratories, hospitals, research works, and etc. I wish I could have a complete statistic of the whole sum spent each year in industrial laboratories and technical organizations of the world and compare it with what is spent for the research in man's realm. I am going to give a simplified example, even if it be boring, to demonstrate the perfection with which an industrial research is carried out and let the reader judge if the same thing goes on when man is the subject.

Let us suppose that an automobile manufacturer wishes to make a gear box, more perfect and more efficient than those of his competitors. He calls on the chief engineer of his research bureau and explains his case. The engineer, by his long experience, knows that such a box, in order to be better than the existing ones, must be smaller in size, lighter in weight, silent, and with a better mechanical efficiency. At the same time its cost must not unduly increase the

price of the car. This engineer, after consulting other experts, comes to the conclusion that the necessary condition for success is to have smaller, stronger, and more accurate gears. For this end the metal to be used must have special characteristics and the gear cutting process carried to the highest accuracy possible. If the engineer finds that the existing steel alloys are not good enough, then he must undertake a series of metallurgical researches to find a new alloy. His own metallurgical laboratories and those of specialized firms must take the matter in hand. A sometimes long, tedious, and expensive job. Let us suppose that after the necessary research this alloy is found, then begins the question of hardening, tempering, crystallographic, microscopic, and X-ray tests. Once sure of the metal, then the problem of gear cutting and grinding must be taken into consideration. Here the accuracy is pushed to the order of ten of thousandth of an inch. It is after all these preliminary works that the definite drawing of the box is made and the first prototype manufactured. After the final test of this prototype, and provided that everything is all right, the mass production is started. Often this kind of work is slow and very costly, but the industrialists are not disheartened even for obtaining a slight amelioration.

This example which is very much simplified, is only given to show how things go thoroughly when material objects are concerned. I wonder, if we are as meticulous when man's body is concerned, leaving alone his spiritual part.

To choose a few gears for a gear box, we saw what an industrialist is used to do. Let us see what we do for choosing men,

living gears, for very important jobs.

If it is for a very important public office, usually the choice is made by election. The majority of electors does not know the candidate and those who know him do so very superficially. The election machinery is not faultless and when hatred, hypocrisy, and greed is mixed in it the result would be far from perfect.

If the choice is made by a business man for his plant or office, here he pays more attention. He is not like the state, when he pays for something, he expects some profit. Nevertheless, in this case too, despite psychological progress in the field of vocation and test, the selection cannot be perfect.

It is, indeed, very rare that the gear box of high class car breaks during a trip. But the failure of public men for different reasons is quite common place. It is surprising that man goes to no end of trouble for making an inert piece but when it comes to the knowledge of himself he is nearly completely disinterested. Perhaps the answer is very simple. The lust of rapid gain overcomes all other sentiments. As long as there is no immediate profit, it is hard to interest people. If we do not try to realize this situation, it is very doubtful that we would be able to do something substantial and lasting for the betterment of our race and the advent of Human Fraternity.

2. The Path of the Least Resistance

In this chapter, we shall expose the trend of thought of a group of thinkers about man, with its resulting consequences. I am afraid that the reader might consider me as an obsolete preacher or a boring lecturer. It is up to him to judge, I beg him only to be sincere with himself and judge objectively.

The nature chooses always the path of the least resistance and takes the shortest distance. In other words, it likes to do things in the quickest possible way with the least wastage of energy. This tendency exists in all phenomena relating to an inert matter. A stream of water that runs on a surface chooses the path that offers the least resistance and a moving body takes the shortest road. The tendency is also manifest in animal and human realm. However, especially in man, it is often over ridden by the will of this latter.

A common example of material order explains the case. Let us suppose that a man is hungry, but owing to some disorder he has a stomach ache. According to the law of nature he is urged to eat, but he knows by experience and reasoning that he must refrain from it. In moral or conscience cases, in the same way, man refrains from obeying his natural urge.

As we explained in the first part of this book, the religions and the moralists tried to make man understand that he must not obey all his instincts and should consider himself above the animal. There were two reasons for this: the first tangible and pragmatic, the second subtle and psychic.

The practical reason is that if we give free reign to the

commands of our animal instincts we shall create a complete state of chaos; security and order would disappear and the law of the jungle would rule unchecked. It is clear that it is impossible to admit such a state of affairs and that man must submit himself to some restriction.

The moral and psychic reason is based on the assumption that man is essentially different from animal, capable of reaching a high level of morality and conscience and so his happiness and pleasures are not the same as those of the animals. Thus man's duty is to show courage and patience to reach this level, where he would find peace of mind and well-being, at present unknown to him, but which would surpass all animal joys and pleasures. The teachers of this philosophy gave as an example the case of rare men who had reached this stage of perfection.

But, on the other hand, since a long time, there were other thinkers who believed that man by his essence is animal and will always remain so. They considered the rare examples as exceptions that prove the rule, or mistakes made by these people to refrain, for no good reason, from enjoying earthly pleasures. By admitting this, they taught that man, as any other animal, must enjoy his life to the fullest, and that only a general order should exist to prevent him from overriding the limit of his liberties.¹

1. Humans found joy and sorrow in Knowledge by Presence, and it has been discussed since ancient times. Hedonism, in its various forms, has been endorsed or considered by a large number of moral philosophers throughout the history of moral thought. The belonging of these great philosophers and thinkers to the discussion of hedonism indicates the importance of this theory. The first schools that formally

In our epoch, where religious influence has much diminished and the teaching of wise men has not brought the expected result, there are many who have readopted the ideas of the above-mentioned philosophers. Two important facts have helped the extension of this trend of thought; the law of the least resistance path which encourages man to do what is easiest and most agreeable, and the material gain, without such scruple, which suits the animal tendency of man.

It is quite natural that in our era a modern comfort and easy living the teaching of philosophers that their doctrine begins with austerity, sacrifice, and abnegation, with the idea of reaching a higher level, which is not easy to attain, cannot find in the great public many followers. To the contrary, if another opens a new school (I was going to say a new shop) with a high sounding name¹ and easy tenet which encourages man's natural tendencies, his name would be placarded overnight everywhere and his philosophy becomes as well-known as a soap trademark or a breakfast food label. The success of such man would be like that of a mother who encourages her child to put his finger in his nose! I dare say that in our days of material gain, such a philosopher is not indifferent about the sale of his books and publications which, after all, are taken away as hot cakes.

addressed this issue (if we do not take into account the teachings of the prophets) are:

Cynicism School (360-445 BC)

Cyrenaics School (Aristippus/ simple sensory hedonism) (350-435 BC)

Stoicism School (264-335 BC)

Epicurus School (271-342 BC)

1. Magnificent, glorious, and ceremonial. Hasan Anvari. *Farhang Bozorg Sokhan (Dictionary)*. Vol. 2. P. 1332.

Today in many fields, things go in the same way and with the same spirit. When the lust of lucre enters the game as the prime mover, then the situation becomes really disgusting (at least for my taste). To draw the attention of the reader to the present tendencies of our thought and demonstrate how this lust of lucre sharpens all our animal instincts, I give a few examples, among many thousands, concerning some fields of our daily activity.

Let us take first Journalism. If you ask me to define the duties of a journalist, I would say that a journalist should inform his readers about the current events with soberly, honestly, and impartially, to guide the public opinion in a sincere way, educate and enlighten the masses by diverting them. Unfortunately things go just about the contrary. Today, aside from rare exceptions, the main motive of a paper is its circulation and to increase this, all means are good. What are these means? Appeal to the animal instincts! Sensational news, often baseless or highly exaggerated or distorted, interference in private lives; marriage, divorce, and etc., right and left mudslinging, creation of fear and panic, appeal to the sex, and etc. Here are some means to increase the circulation. Speaking to a newspaperman recently I was making grievance about these methods. Do not forget, he retorted, that we must think about "the human interest" side of the matter. He was perfectly right, he had only to say "animal interest".

The sex question is another one that is very much up to date. Once this question was treated by certain religions and certain groups with such an exaggerated prudishness that was ridiculous. Today we are gone to the other extreme. Everything is based on sex. It must be

taught to six year old children, we must talk about it at our dinner table, our literature, theater, and movies must be saturated with it. We cannot make an advertisement for a can of spinach¹ unless we show some bare arms, legs, and bosoms to attract the customers. "Sex appeal", "pin-up girls",² "glamour girls",³ and so on are the favorite jargon of our youth. Love has lost all its mystery and poetry. It is gone back to the simple act of animal procreation.

In the world of sport the situation is not better. Here, too, the spirit of lucre and bestiality rule as master. A professional champion is better known and better paid than the greatest world scientist. It is understandable that this man brings to his manager or the organization that employs him like an animal immediate gains. The idea of sport is magnificent, nothing to say about that. It encourages sane competition and fair play, coordinates the work of our senses, and gives us a beautiful and healthy body. All that is good so long as there is moderation. What do the sensible people think about this much appreciated sport for which huge sums are spent yearly, namely boxing? Are we really so much animal as to encourage men to waste the best years of their life to learn to knock out each other's brains? Is there any difference between these men and the brute animal? Yes, they are more intelligent to be still more bestial! How much is spent each year in the whole world for this sport? Is humanity, albeit all its

1. Spinach: an herbaceous plant. Hasan Anvari. *Farhang Bozorg Sokhan (Dictionary)*. Vol. 1. P. 401.

2. A girl whose photo and poster are hung on the wall.

3. A young and attractive woman who is often a model or a movie star.

ailments and all its misery, rich enough to indulge in this luxury? Do the pugilists deserve to receive fabulous sums for giving us the sad spectacle of the cave men? And what do you think about bull fights?

A short time ago I was reading two articles, pro and con, about boxing. There were details about boxers being killed by receiving dangerous blows and those, more numerous, becoming half crazy for the rest of their lives. But there was not one word about the root of the question. Not a hint about bestiality of the whole game! There was not a sign of astonishment, how man can become so low so as to enjoy such spectacles.

In box and bull fights, one sees man's animal instincts¹ reaching its lowest level, and the organizers who think only about the box office return encourage this bestiality to its limit. What is still more disheartening is the fact that boxing flourished among nations who consider themselves among the most civilized. Liberty, civilization, culture, words one emptier than the other!

Let us forget this still very incomplete dark picture and let me only add that it is perfectly clear that the bestiality has still the upper hand, and as greed² is one of the strongest tendencies, by the help of

1. It is known from this phrase that human instincts fall into two categories:

A) Common instincts between humans and animals, such as: sexual instinct.

B) Instincts specific to man, such as: seeking God and worshipping God.

Interestingly, Ayatollah Makarem Shirazi says about sexual instinct:

"There is no denying that sexual instinct is one of the most powerful human instincts, to the extent that some psychoanalysts consider it the only genuine human instinct and return all other instincts to it." Naser Makarem Shirazi. *Tafsir Nemooneh*. Vol. 3. P. 342.

2. Greed is expecting in people's property, and it is also one of the branches of

modern means of organization and propaganda, it pushes us toward the animal kingdom. Risking to have repeated myself many times, I say that man is ill and that we must first make the diagnosis of his malady.

3. The Reason Why of This Book

Two main reasons, quite separate from each other, encouraged me to write this book. One somewhat faraway, the other one not so far.

The first was the reading of the well-known book of Alexis Carrel, "Man the Unknown". Before the publication of this book I was turning in my mind more or less similar ideas. But as a lay man I was wondering if I were not swimming in Utopian waters. The opinion of a scientist and scholar universally known, persuaded me that if serious and vast researches, endowed with proper means, were undertaken and the whole field of man's activities were covered, one could be almost sure of obtaining unexpected results. Nevertheless I still had my doubts, how long did we have to work before getting some result. The second cause settled this point. This was the invention of the atomic bomb. According to the best scientific authorities, in the normal course of research work, it would have taken at least fifty years¹ to do what was done in less than five years. The coordination of work, the mutual help of science and industry, the engagement of the greatest brains in each branch, and the appropriation of the necessary money for the huge expenses cut the required time to less than one tenth.

1. Atomic bomb is a common name for explosive devices that use the released energy in the process of nuclear fission, or nuclear fusion to destroy. The first atomic bomb, a fission plutonium bomb, was made in the United States in 1945 during World War II and tested on July 16, 1945 in the Alamogordo Desert in New Mexico. The United States is the only country that have used the uranium fission atomic bomb in Hiroshima and the plutonium fission bomb in Nagasaki militarily.

This experience convinced me that in whatever field, where the means are put at the disposal of the workers and when these have the strong will and the enthusiasm to succeed, nearly one hundred per cent success would be assured, especially when one has at the start the positive proof that the monument to be erected possesses solid foundations. The invention of the atomic bomb had another effect on my mind. If we have to do something to solve man's problem, we have to do it quickly. Otherwise there is a big bet that it would be too late.

After having explained this, it is time to enter into the practical part of our task and try to see if there are any practical means to reach our goal.

We saw that the methods used up to now, and exposed in the first part of this book, have been a complete failure or the result obtained trifling compared to the time and energy spent. In other words, speaking as an engineer or a businessman, the output has been ridiculously small.

For this failure there is one and only one reason. Evil comes from man himself. The present man is a blend¹ of animal and man. The animal ferocity remains intact and waits for the slightest provocation to appear. On the other hand we have in us the divine spark and endless goodness which appear too when the occasion arises. You can call that soul, conscience, or any other name, that does not change the matter.

1. Blend: a mixture of two or more things that are usually stacked together without a logical order. Hasan Anvari. *Farhang Bozorg Sokhan (Dictionary)*. Vol. 7. P. 7330.

The proof of this duality was already given in this book, and I do not think that the fact is contested by anybody.

The wise men tried, with the limited means that they had, to kill in man the bad instincts and invigorate our noble sentiments like a gardener that destroys the weeds to let the beautiful flowers thrive. But unfortunately, these weeds turned out to be very tenacious and when one felt that they were destroyed, they reappeared suddenly in the most unexpected fashion. In a very few persons, for reasons unknown to us, these weeds did not find the suitable ground and some others have been able to eradicate them for good. Alas, these men are exceedingly rare, like exceptions that prove the rule.¹

The maxims and sermons have their good effect but are not sufficient. Seven centuries ago the Persian poet and moralist Saadi said:

*"If this ferocity is killed in thy nature,
They wilt live all they life in human soul."*²

But we have not been able yet to kill this ferocity.

We are queer and ununderstandable. Sometimes after having listened to a sermon or read some good old maxims one believes sincerely that he is reformed. But, alas, a few hours later, a small

1. Ibn Sina says in the *Al-Isharat*: "The divine gate is higher than anyone can enter or learn about it, except one after the other." Ibn Sina. *Al-Isharat wa al-Tanbihat*. P. 149.

It takes years to find a heartbeat Abu Saeid in Khorasan or Oveys in the Gharan
Ahmad Naraghi. *Mi'raj al-Sa'ada* (*Ascension of Happiness*). P. 218.

2. Saadi, Muslih al-Dīn. *Kolīyat Saadi*. P.619.

temptation is enough to make him forget all the good intentions. The New Year's Eve resolutions are often forgotten before the Boxing Day!

I am going to narrate a little anecdote to illustrate this mentality:

Once upon a time there was a tailor who had the habit to take pieces of stuff from the material brought by his customers. His conscience was uneasy but the spirit of lucre had the upper hand over his scruple. One night he dreamt that it was the doomsday. He was sentenced to go to hell preceded by a big multicolor banner,¹ formed from all the pieces he had stolen. He woke up with a start and solemnly swore never to repeat his larceny. Knowing the weakness of human nature, next day when he went to his shop, he asked his apprentice to tell him "banner" each time he desired to take a piece away. The trick worked for some time and our tailor refrained from his petty thefts. However, one day when he was cutting a very beautiful piece of material, mechanically he put a piece aside. As his apprentice whispered "banner", he got cross and said, "Shut up, there wasn't any of this color on the banner."

We are all like this tailor. By fear or principle, we take the straight path, but a little temptation is enough to deviate us.

The black-market during and after the war is a good subject for study. The so-called honest people were busy at it without the slightest remorse. Our moral code is flexible enough to be swayed by the lightest breeze of temptation.

1. Flags or spears and rods that rise above the hand.

After all we said and after all trials made up to now, it seems to me that the only means left is to study man scientifically, and find how the evil can be extirpated. To do this he must be subjected to a thorough study from every angle, neglecting nothing. Once the diagnosis is made then the method of treatment must be sought for.

Here was in a few words our general program. Perhaps you are going to say the idea is too good to be true. Well, as a lay man, I shall try to demonstrate that it is not as childish or as fanciful as it sounds and by spending time and preparing the means we shall reach positive results which perhaps would be beyond the dream of the most optimists.

4. The Study of Man as a Living-Being

To study the human problem it must be first divided into three distinct parts and then a synthesis made of the result in order to obtain a general solution. These three divisions are as follows:

1. The study of man as a living-being, in other words, as an animal.
2. The study of man from a psychological point of view.
3. The study of man from a moral point of view, i.e. from a real human standpoint.

The study of man as a living-being has been more advanced than the other two and for this reason the results obtained in this field are more important and more positive. We have been able to bring some changes in human behavior simply by starting with physiological means.

The little story that I am going to relate shows in an empiric way the first proof of the idea that I wish later to explain.

In the good old times, when all the little towns were surrounded by fortified walls, the entrance gates were shut at the night fall. In such a town three friends decided to pass a sunny day out of town. The time went by quickly and the three men, to make the day more enjoyable, used the intoxicants¹ of their choice. One was alcoholic and drank many glasses of his favorite drink. The other, an amateur of hashish, to create nice dreams, smoked a good quantity of the dry

1. Something that causes drunkenness and unconsciousness.

leaves. The third, an opium addict, smoked pipe after pipe.¹

Occupied with these pleasures, they realized only too late that the day was drawing to an end and the sun was going to set. They hurried to reach the town before the closing hour. But, alas, they arrived too late, the gate was shut and the doorkeeper, despite their pleading, refused to open it.

Our alcoholic friend, still quite drunk, got mad, brandished his cane, asked the help of his friends to smash the door and enter by force. The hashish smoker invited his friend to calmly approach the door and peep through the key-hole. "Friends", he said, "I have a good idea which needs no violence. We are going to make ourselves so thin as to pass through the hole and without bothering anybody we shall be on the other side." "Oh, come on", sighed the opium smoker. "What is all this ado about? Why are you in such a hurry? Let us sleep here, before long it will be dawn and the door will be open, and we can walk in without any trouble."

This little tale shows how different drugs act differently on our nervous system and create different mentalities. Ordinarily alcohol makes man violent, hashish invites dreams, and opium brings torpor.

Certainly I am not advising the use of opium to make man harmless. Though I much prefer that all humanity falls into a general torpor and losses all activity rather than an overrunning dynamism and activity be put to the service of the evil and end by destroying man himself and all which he has created during many centuries. Like this

1. Pipe (Vafur or Bafur in Persian) is a tool for smoking opium.

cow which gave ten gallons¹ of milk each day but kicked down the pail at the end.

Today a country is considered to be civilized when its members live in a modern apartment with hot and cold water, bath rooms, elevator, and etc. When their towns have subways and taxis, their countryside furrowed by roads and railroads and their sky buzzing with planes. Those who do not possess these modern means are considered backward or semi-savages.

I admit that all these means of modern existence have their advantages and it is praiseworthy that man has reached such a high level of living. But let us glance over the world map and recapitulate the history of the last half-century. We have used the same means, which helped us build our comfort and well-being, to destroy them. Not only did we not spare our mechanical means of progress, but we eradicated the unreplaceable treasures of art and thought, the universal patrimony. Who are the most civilized? Those who build and destroy periodically or those who do not give themselves this trouble? At least one thing is sure, those half-savages who have not acquired the taste for modern living, do not miss it when it is not there, as the civilized people do.

If in a backward or half-savage country there is a brawl and by misfortune a member of a civilized nation is wounded or killed, the indignation of the civilized world reaches its paroxysm. Any sanction, any punitive expedition against this barbarous country not only is

1. A unit for measuring the volume of liquids.

legitimate but of absolute necessity. The newspapers are roused and asked for an exemplary chastisement. But when the aviators of these same civilized countries kill ten thousands of members of another civilized country, by incendiary and explosive bombs, rase their towns and their homes, there is nothing astonishing about it. What a mockery!

Well, we got out of our subject, let us come back to our drugs.

Our little story was only related in view to demonstrate that in the domain of medicine there is a vast field to be explored and who can tell that one day we would not be able to find a drug that without being harmful for the health would be capable to adjust some of the caprices of our instincts.

In the physiological realm there is another chapter which is much more promising. This is the endocrinology.¹ The study of glands that are in the human body is fascinating and although hardly the curtain is raised over the stage, the spectacle seems to be very curious and interesting. The result obtained until now is so encouraging that it is not foolhardy to wait for a miraculous denouement.

The scientists have found that in the human body a great number of glands, some of them of very small dimension, secrete in our system different products. The functions of some of these glands have

1. It is a branch of biology and medicine dealing with the endocrine system, its diseases, and its specific secretions known as hormones. It is also concerned with the integration of developmental events proliferation, growth, and differentiation, and the psychological or behavioral activities of metabolism, growth and development, tissue function, sleep, digestion, respiration, excretion, mood, stress, lactation, movement, reproduction, and sensory perception caused by hormones.

been known for some time, but the physicians find new glands and new functions nearly every month. Some of the active elements of these glands have been isolated and even some of them made by chemical synthesis.¹ In short, it can be said that these glands are in charge of our life equilibrium and that the excess or the deficiency of the active elements have a marked effect on our animal life and our thought and behavior.

Let us take as an example the suprarenal gland, the function of which has been known for a long time. This gland secretes the adrenalin. This substance accelerates the heart beat and increases the amount of sugar in the blood. With the insulin, secreted by the pancreas, and which has the opposite effect of the adrenalin, the general balance is maintained. However, the nature has endowed us with this mechanism for our defense. When we are attacked and we have to fight or flee, in other words, when we need extra energy, an additional amount of adrenalin is poured into our blood stream which increases the number of heart beats and heightens our blood pressure, thus providing the needed energy. The physicians inject adrenalin directly into the heart muscle in the case of cardiac syncope. The effect of the thyroid glands on growth, activity, and intelligence is also well-known.

So long everything is in order, the general balance is maintained, but as soon as there is some disorder in the mechanism, by excess or by default, the whole organism feels the effect. Man is

1. An act in which a substance is made of raw materials by a chemical reaction.

more or less the slave of his endocrine glands and if he is not able to master them, his physical and mental state suffer from the caprices of these glands. In this field there is much to be done and if research work was carried on the same scale as in the making of the atomic bomb, I wonder if the acquired result would not have been as astonishing.

Another field that merits to be investigated, and one hears about it once in a while without knowing exactly where the matter stands, is the surgical intervention. Among others, it seems that sometimes the malformation of skull bones produces a certain pressure on the brain and consequently the human behavior undergoes notable changes. It is known that men with a criminal tendency, after an operation to correct this malformation, have become quite normal. It is a pity that the efforts made in these fields are isolated. It is sure that if a coordinate effort were made the result would be much more conspicuous.

As a lay man, I took these few examples from my readings of the last score of years. I am convinced that the scientists know many other ways that, if fully explored, would bring us nearer to our goal.

It is regrettable that much time and energy is wasted. The researchers are not in close contact with each other. Often they repeat yet tried experiences. The exchange of information is costly and slow. Where there is no commercial interest there is no money, where there is such an interest there is also secretiveness, jealousy, and greed. With powerful and disinterested means and a rational coordination one could go ahead ten times faster.

This short glimpse shows, I hope, clearly enough that by

physiological and anatomical means we can already make certain reparation in the human body, not only from organic but as well as from the mental point of view. What has been done up till now on a small scale must be carried on a very large basis.

5. The Study of Man from the Psychological Point of View

In the foregoing chapter, we noticed that by physiological and anatomical means one can bring some ameliorations into the human behavior and one is entitled to hope that in pushing this work forward more convincing results can be obtained. However, this field is a palliative field and to correct the deficiencies of man in a more rational and permanent way one must go farther.

To this end the study of human thought is necessary and this is the realm of psychology. Fortunately in this realm, too, we have good ground to hope for making startling discoveries. Despite the progress made in this field, during the last half-century, experiences and research works are still carried on a very small scale and not in the least in the best of ways. The work is badly coordinated, the different schools are far from agreeing on the main points and a good deal of fancy ideas play a rather important part.

This science is still too young, though the empiric psychology has been applied during many thousands of years, it is still far from being an exact science. The theories and hypotheses are numerous and not well explained and the diverging views too great to allow the foundation of general laws acceptable to all. Among the lay men, there are many who think that psychology has reached a high level of advancement and the research work is being carried on a big scale. But such is not the case. Here, too, a comparison made with what is going on in the industrial field would show the fallacy of this conception.

In psychological researches there are many shortcomings. True

specialists with vast knowledge, aside few exceptions, are very rare. Most of the self-styled psychologists have made very limited studies and often the ideas and doctrines they disseminate do more harm than good. The only result is the discrediting of the young science. The method of work is still very little scientific, means are limited, and the exchange of information inadequate. It happens often that preconceived ideas, without solid basis, are advanced by some searchers, in guise of serious theory, and naturally the failure of such theories after a short life, instead of giving more impetus to the science hinders its advance.

Another misfortune resides in the fact that psychology is a science that the grasping of its rudiments are rather easy. Like mathematics, physics, and chemistry, one does not need a long preparation to enable one to understand it. Furthermore, psychology is the science of man and everyone thinks that it belongs to him and feels himself at home in its midst. So much so that it has become a ticklish subject for the great public and very many consider themselves as amateur psychologists. Its lingo and jargon have become a daily use and in generalizing some of its simple points, one believes that one has grasped the whole subtlety of the problem. From time to time the pseudo-searchers put forth new theories, just to attract and interest the great public, and naturally as in any other endeavor the spirit of lucre walks in and mars the whole picture. How many times I observed this phenomenon. New ideas become fashionable, all

the ladies talk about them at their bridge table.¹ But lo and behold the ideas died out as quickly as they appeared and some new ones take their place. Psychology is the most popular science, perhaps it is very rare to find a home without one or more books on the subject: training of children, marital and sex relations, emotions, and etc. It is still rarer to find two authors who agree on the same subject. Things go like that, the world is "psychology conscious". Psychologists must live and if one of them can put out a "best seller", his fortune is made and that is the only time that he is really a good psychologist.

Psychotherapy, the half legitimate child of psychology, is another branch that attracts the crowd. I do not want to condemn its methods at the outset, but I like to declare very clearly that it has done more harm than good. How many people by blind faith in the system and the hope to make some mental adjustments have become slaves to these methods and ended in an insane asylum? Frankly I think, with all due respect to true searchers, that a good many of these psychotherapists need themselves a good mental treatment. Unfortunately these methods have done much to discredit the science and check its progress. A new science that from many stand points does not possess yet a solid foundation must not be put in the hands of the public as a play toy. Not only this is harmful for the science itself, but it can become dangerous for the public. We should not make trade shops out of laboratories.

1. Bridge is one of the most popular card games. Unlike many card games, luck have little effect on this mind game.

In our view and for the goal we are seeking we have to do otherwise. We need men with a thorough knowledge of human science who specialize in psychology to supervise vast research laboratories, to accomplish the double task of forming other specialists and discovering basic methods for the psychic knowledge of man's behavior. In other words, we have to take psychology out of its present state and place it in the niche of dignity and importance that it deserves. By doing this we can be sure that the discoveries would be worthy, too, to alleviate human sufferings.

Another field in psychology which is especially useful for our purpose, is the hypnotism.¹ This branch, too, once was in the limelight

1. Hypnosis is widely used in medicine. The higher the subject's concentration and peace of mind, the higher and better the instincts are absorbed by the subject's subconscious. And to increase the level of concentration, doctors use breathing and focus on it.

In the authoritative book "Guide to Hypnosis Inductions and Metaphors", which is the textbook of the Scientific Association of Clinical Hypnosis of Iran, Dr. Ironig E. Seks and Sut Field in reducing headache by hypnotizing the subject, say:

"After the patient seemed to be in a satisfactory trance, I told him that he had a few minutes and that if he really wanted to, he could go into a deeper, calmer state by breathing more slowly ... I gave the following inductions... Whenever you feel like you have a headache, as soon as you feel it, you breathe slowly, regularly, and deeply, as you do now. With each calm, regular, and deep breath, the feeling of having a headache will subside ... You feel very good, with a healthy body and a healthy mind." Corydon Hammond. *Guide to Hypnosis Inductions and Metaphors*. P. 110.

As noted in the above text, some inductions is given during hypnosis, and in it, the emphasis is on the issue of breathing, raising the level of peace of mind, and eliminating stress and tension.

The book "*Self-Hypnosis*" lists three ways for hypnotizing. In the first method, which is called the Relaxation method, it is stated as follows:

"In this method, sit in a comfortable position (you can lie down). Close your eyes gently. Do not put any pressure on your eyelids, then take a few deep breaths in one, four, two way: that is, inhale through the nose in two seconds, then hold it for

and much hope was placed in it. The work of the Salpetriere school was much to the forth and everyone was talking about it. Alas, here too, the charlatanism walked on the stage and got the upper hand. Hope was lost little by little and the matter dropped to the second plane. Although the work is still carried on, the former and optimism are lacking. However, we can be sure that if serious research is started a new and the idea of using hypnotism as entertainment in public fairs and music halls discarded, we can expect to obtain positive and useful results.

The questions of telepathy, clairvoyance, action at distance, action of mind over matter, and many others have been hardly scratched. Many scientists admit that there is some truth in these, but the whole business is so shrouded with quackery that a certain skepticism hovers over the problem.

In one of the American Universities serious studies have been undertaken, based on statistic and calculus of probabilities. The searchers are convinced that these phenomena exist and cannot be accounted for by chance alone. However, they are unable to explain them. To be able to do that, we have to undertake research work one hundred times vaster with immense modern means. Then only we

quadruple of that time, that is, eight seconds, and then take it out by mouth within twice of the time that you spent for inhaling, means four seconds,," Mehdi Fathi. *Self-Hypnosis*. P. 7.

Here, too, he began hypnosis with a specific breath, which indicates the importance of breathing in raising the level of relaxation. The solution to breathing is only provable by experience. Therefore, in the narrated sources of the religion of Islam, it has not been discussed positively or negatively.

could expect fast and tangible results.

We know so little about the functioning of our brain and nervous system. We know nearly nothing about our thought process. We must, without being narrow-minded, have the courage and study these questions in all its different aspects. In such work, it is imperative not to have any prejudice or preconceived ideas. We should not condemn, a priori, such method or such hypothesis, just because they do not take place in the framework of our present science. We should not have a blind faith in its unchangeability. It has changed often before and there is no guarantee that it will not change in the future. Have you studied the corpuscular and wave theories? Are they going to remain unchanged this time?

In the work which we have in view an exceptional broadmindedness and impartiality are the sine qua non conditions of success. Those who have faith condemn the scientists and the latter do the same in their turn. Each group is shallow and pretentious. It thinks that it knows all. If each one would admit that there is some truth in what the other says and if they would work together to verify it, we would advance faster without wasting precious time in useless dialectic quibbles. We have to give a place to intuition and try to find its mechanism. There is a good chance that if we all worked together, we would reach a point to realize that we have all the same ideas and only a different jargon prevents us to understand each other.

Let us take still another subject, not very well known either: the electromagnetic waves. We know a very limited part of these waves, beginning with the heat waves and ending with the cosmic rays, and

very much less about their effects on organism, physically or mentally. Does not the matter deserve a deeper study? Is it not plausible to suppose that these waves which go through our body at every instant might have a good or bad effect on us? Is it exaggerated to believe that one day we might profit by the good effect and neutralize the bad one? As we do today with the ultra-violet rays.

The subject is too vast and my knowledge too limited to enter into details. All I said are mere suggestions. I am convinced that able biologists and psychologists know more about these and other subjects that interest our work. It would be for them a glorious task, full of future joy, to undertake the study of man on a big scale, in a scientific as well as intuitive way. If they are imbued with a free and impartial mind, the task would be so much lighter. This realm is the most important one. It is like a link placed between man and beast and man the angel. As long as we have not advanced far enough in our search the hope for a solution remains weak.

6. The Study of Man from the Moral Point of View

To study man from a moral point of view we have to study his conscience. But the question of conscience is much more complicated than those that we have reviewed until now. The existence of the conscience itself is a problem that is much debated and not accepted unanimously by all searchers, and the divergence of view is too great. Without the idea of entering into a philosophical or scientific dissertation we must, just the same, treat the matter as clearly as possible.

There are two main opinions about this problem that of the mechanists or materialists and that of the idealists.

The mechanists say that the whole manifestation of thought and intelligence in man is nothing but the evolution of the animal instincts which little by little are transformed to reach its present state, and the conscience is simply created by man himself. In other words, the conscience, that sense which differentiates between good and bad, is something nonexistent by itself. It is the outcome of man's environment and education.

The idealists, on the other hand, think quite otherwise. They pretend that human thought and intelligence and their culmination in man's conscience are special man's attributes and have nothing to do with animal instincts. They begin by the speech and say that this faculty is not found among animals and if it is the result of an evolutive process one must find it in different stages of development among them, too. Concerning the intelligence they say, although it exists in some degree in some of the higher animals, but the

intelligence of man is quite of a different kind, man is the only creature capable of abstract ideas. They consider the conscience an innate faculty of man and say it exists even among the savages in an embryo state.

Thus the reader will realize that the question is very thorny and hard to settle. Each side has plausible arguments and one cannot put them on the scales of a balance to find which side is the heaviest. In my opinion, if we had devoted more time and show more diligence to the study of the problem which is of primordial importance to man, we would have been much more advanced. As far as I know, no side has pushed his search very far, only each one has tried to find arguments and proof's suiting its taste. We should not forget an important psychological point; the thinkers and philosophers are men like others and have the same weaknesses. Their past, their state of mind, and the period in which they live have strong influence on them. Fichte has said very truly, "Tell me of what sort of man he is, and I will tell you what philosophy he will choose." If a philosopher by taste or education is a materialist, he would try unconsciously to find proof to sustain his thesis. It is the same way for an idealist. I know the personal case of a man who was building up a philosophy but was abstaining rigorously to read any book on the subject. He was scared to find ideas that would upset his building. As we insisted in the last chapter, an exceptional impartiality and broad-mindedness is necessary. Unfortunately we are often like the ostrich!

I do not pretend that by these studies we shall be able to resolve all the problems of the nature or to find the key to all mysteries, but I

think if we had undertaken, during the past century, more serious and scientific studies in the human psychic field, we would have been much more advanced today. The Persians says "Whenever you catch a fish it is fresh." It is time for us to begin the work and try to catch up with the lost time.

There is one important point that, for its practical sake, we shall not forget. Denying completely the conscience in man will put us in a very difficult situation. This negation will prevent us from finding a means to extricate man from his bestiality. One must be very impartial and look at the problem under a new light. There is one of two things; either conscience is purely a human attribute or it is the invention of man himself. If it is an attribute bestowed on many by his Creator, then He has found it necessary for him, if man has invented it, then he must have felt its need. In any case, its existence must have been deemed indispensable.

Although we have not yet had the experience of bringing up one or more children in isolation to learn if they would possess the innate conscience when grown up, we know very well that at present there are very few, even among the most disinherited, who are absolutely without conscience. The remorse exists in man, one way or the other. If we wish to lead man on the right path, if only for the pragmatic purpose, we can and we must not neglect the conscience side.

If we are going to undertake the study of man in the way we propose, there is a good chance that we would move toward the rational and logical solution of the problem in a relatively short time. But in the meantime we must profit by this existing sense to guide

man toward his salvation.

In the immense organization that must devote its time to man the conscience problem would be studied right away and the best means sought to profit by it. In this field it seems to me that we must begin by the children. The moral education of youth must take an unheard of expansion. In this field, too, the task of psychologists is noble and glorious. However, they must get out of their fancy ways and stop devising popular methods to make out of each mother an amateur psychologist. We have to work more seriously and get more concrete results rather than putting forth every six months new ideas to attract the clientele and create a new fad. The spirit of lucre must be banished out of this field.

The moral teaching in school is a very delicate and ticklish problem. We should not forget that the world is more or less divided into two factions; those who have a religion and those who have not. As long as we have not been able to wipe this conflict and bring a general and scientific reconciliation, we must be mindful of those on each side of the fence. Otherwise we shall do more harm than good. Fortunately the fundamental principles of ethics are universally accepted. Neither a believer nor a materialist would admit murder or theft. Moral education of the youth must be non-sectarian and universal, set on principles accepted by everyone and everywhere. Nothing should be taught to wound the religious feelings of the believing parents and nothing which would make the unbelieving parents think that religion is fed to their children.

The reason of my insisting on this point is due to personal

experience. I have read books written by well-known scientists and philosophers who had a religious bent of mind. They were unable to prevent themselves from instilling this thought in their books, where it had nothing to do with the subject and quite often to its detriment. The result is that the reader feels very quickly a sentiment of distrust toward the author. I have nothing against a writer who eulogizes the religion of his choice, but when he is discussing a general problem, I find it unfair if he tries to mix his personal preferences in it.

In short, the problem of the ethic education of man is as important as it is delicate, and it is rather hard to find the right path. All I said about the subject, I repeat again, are only in guise of suggestion. Those who accept the noble task to find the path will have more scent and knowledge than I. Furthermore, by the vast studies that they will undertake, very probably they would find new unexplored lanes still unknown to us. Who can tell that these lanes are not going to lead us to the main highway?

7. Where There Is Smoke, There Is Fire

This chapter might shock those imbued with a rigid and classical scientific mind. Because I am going to say a few words about what is currently known as conjectural sciences.¹ As we took the decision to remain completely impartial and not neglect any angle of the problem, it seems fair to me to treat this side of the question, too, and let the reader judge for himself.

Since the oldest time man has been interested to discover the key to the mysteries surrounding him and all his searches slowly and painfully resulted in our present day science. For a long time experiment did not play the part it is playing today and the old science was a mixture of superstition, speculation, conjecture, and experiment. There was no difference between astrology and astronomy, between alchemy and chemistry. At last the experimental science, with more and more perfected methods, got the upper hand and the old methods, little by little, passed out of the picture and fell into oblivion. During the second half of the nineteenth century the experimental methods prevailed and were the sole rulers. One could think that they would stay forever as the only means of serious research.² Our century with

1. Conjectural sciences are among the sciences that are based on incomplete information and no evidence has been found for them.

2. Most likely, the author means the school of Positivism. One of its famous branches is logical positivism. At the core of logical positivism were the thinkers of the Vienna Circle, which included Rudolf Carnap, Moritz Schlick, Hans Reichenbach, Herbert Feigl, Kurt Gödel, Hans Hahn, Philipp Frank, and Otto Nuworth. They met in Vienna from 1922 to the early 1930s to discuss philosophy

its upsetting discoveries in the realm of science has put us in a new situation. We begin to see that experiment, at least in the way we used it, cannot cope with all our problems. The idea to construct a mechanical model to represent the mechanisms of nature, so dear to the determinists of the last century, is no more applicable in every case. Despite the fact that experiment is holding, and perhaps will always hold, an important place in the scientific quest, we cannot say that it will remain the touch-stone of every scientific verification. It is outside our scope and beyond the knowledge of the author to discuss the modern theories of science and discourse about the radical changes they might bring in our philosophical conceptions. Besides, we are in the midst of the whirlpool and cannot be good judges. It would be sufficient to say that it is unwise to condemn lightly the ideas which at present seem not to be in harmony with our science. It is for this

and the foundations of modern science.

Mohammad Taghi Mesbah Yazdi says about the ideas and methods of this school: "Many Western thinkers have fundamentally denied the existence of general ideas and, of course, do not accept a special perceptual force for them called 'intellect.' In the present age, positivists have taken the same approach, but have gone even further, considering true perception to be limited to sensory perception; perception that is obtained as a result of contact of sensory organs with material phenomena and remains weaker after disconnection with the outside ... They limit experience to sensory experience and do not realize internal experiences such as the Knowledge by presence, or at least consider them as unscientific; because, in their view, the word "scientific" is only worthy of things that can be sensibly proven to others. According to this tendency, which can be called "sensuality" or the "originality of the extreme sense", there remains no place for scientific and convincing discussion and research on supernatural issues, and all philosophical issues are considered absurd and worthless. Philosophy may never have faced a more stubborn enemy than the proponents of this tendency." Mohammad Taghi Mesbah Yazdi. *Teaching Philosophy*. Vol. 1. Pp. 216-217.

reason that in my opinion, when we undertake the study of man, we shall not hastily condemn some branches of the conjectural science. These pseudo-sciences deserve too to be investigated.

I take as an example, among many others, the astrology and the palmistry. These two branches of the conjectural science have even today many followers and there are many serious searchers who believe that they have some scientific bases. Unfortunately the conflict between the official science and these unofficial sciences does not allow us to find out the truth. The official science, like a supreme judge, condemns without even hearing the defendant.

Personally I have no preconceived opinion about astrology. But I would like to see the case investigated seriously. Astrology like psychology loses much ground and prestige on account of its over popularization. There are newspapers and magazines which publish in each issue horoscopes which attract and interest the crowds. Hardly need I to say that even if there is some truth in astrology, these horoscopes are absolutely worthless and only a lure for credulous people. The serious astrologers declare that in order to set their science on a scientific basis they need means and facilities for research work. In that they are right. Astrology is a very old art and the astrologers follow the old methods without being able to bring it up to date and harmonize it with the present day science. Some time ago, an astrologer, that besides being attached to astrology had made serious scientific studies, complained about the situation in his book telling how astrologers lacking necessary means and facilities cannot

carry on their work. He treated two points which are interesting enough to be related here.

First, the astronomer makes the horoscope of a person, based on the day, hour, and the place of his birth. In this horoscope there are often previsions that come true. But to be sure that it is a fact and not a coincidence, an important statistical work is necessary. He proposed, for instance, that in many great cities the names of a great number of people born on the same day and the same hour be extracted from the civil registers and a horoscope established on the basis of this date. Once the result of this horoscope compared with the lives of those born on that date, it would be easy to see, according to the calculus of probabilities, if the predictions are above or below the chance average.

Secondly, to convince the sceptics that there might be a scientific basis to astrology he made the following hypothesis; "Let us suppose that the stars and the planets emit radiations, and these radiations have a good or bad effect on the health and life of the baby that is born. Then we can admit that this child will be influenced by these effects physically or mentally. We can concentrate the light radiations by a lens or intercept it by an opaque shield. In admitting that the stars and planets emit radiations, too, we can assume that according to their configuration at the hour of birth these celestial bodies could act on each other, concentrating or neutralizing their radiations, as by the lens and the shield." In this way he justified the possibility of establishing a horoscope.

I explained all this to demonstrate that the problem deserved to

be studied. Or we reach to the result that there is no truth in astrology, then we would be rid of it for good. Or we find that there is some truth and then we can work to develop and use it for the benefit of humanity.

The palmistry, the art of reading the lines of the hand, is another branch that has many believers. Here too, things remain very vague. There are people who swear to its trustworthiness and others who shrug their shoulders. In this field it is much easier to reach a conclusion. First by comparing the works of the masters we can standardize the principal marks and signs and compute a sort of index. Secondly, by looking at the hands of some dozen thousands of people and checking them with the prediction of the index, again according to the calculus of probabilities, we will be able to confirm or invalidate the case.

I took only two examples, among many. In the study of man we have to explore and investigate every field without prejudice. Who can tell, where one expects the least is not going to find the most? A deep study of ancient works and books, hidden and forgotten in obscure places, can bring us back old lights that, combined with that of our modern science, might illuminate our road with an unexpected brightness.¹

1. Some of these manuscripts are kept in libraries and need to be revived and corrected to avoid the risk of extinction. The manuscripts of the old books, while being a proof of the ancient knowledge and rich culture of the Iranian people, it is one of the best diagrams of artistic treasures in terms of calligraphy, gilding,

Where there is smoke, there is fire!

miniatures, bindings and other details, as well as the paper. Mehdi Bayani. *Bibliography of Manuscripts*. Introduction.

Historical documents and manuscripts are important sources used in historical research. Today, we have less historical research that can be done without using these two sources. The importance of using these sources is such that a significant percentage of the quality of a historical research is measured by the extent to which it uses historical documents and manuscripts. Amin Mohammadi. *Analysis of Dissertations in the Field of Historical Documents and Manuscripts*. Naghd Ketab Miras quarterly. P. 205.

The correction of manuscripts is of great value and causes the treasures of sciences to be revived and corrected and be available to humanity, and perhaps the pure and pristine sciences are present in these manuscript treasures that are far from human reach. Therefore, the revival of manuscripts is a necessary thing that should be taken care of by the relevant organization.

8. Conclusion

In the first part of this book, by a short glimpse, we had a general view of the probable way that man built his present society and established some order and rules for the human relation. We saw that man was under the influence of his old animal instincts and he struggled to free himself from the effects of the bad ones. To reach this goal, religions and social institutions toiled unceasingly to guide humanity. Their main weapons were faith and fear.

After reviewing this lengthy and difficult endeavor we were forced to admit that the progress accomplished, compared to the price paid for and the energy spent, has been inadequately small and often these weapons, like double-edged swords, turned against their own purpose. Thus we reached the conclusion that these means, though praiseworthy, are not sufficient to save the situation and we asked ourselves if there is nothing else to be done about it.

In the second part we demonstrated that if man is studied in a scientific way, there is much hope to diagnose his illness and once the trouble found there are chances to discover the remedy, too. For this purpose and in order to enhance the chance of our success I believe that four conditions are essential:

1. Study of man from all the different angles.
2. Study of him by all available means, neglecting none.
3. Absolute impartiality and broad-mindedness, lack of bias and prejudice.
4. Starting the work on a big scale and enlargening it more and more each year.

Before closing this second part of the book, I think it is worthwhile to say a few words about these conditions.

1. By studying man from all the different angles we mean, as we explained before, that no side of the problem should be neglected. It is as important to study man from the point of view of his physiology, as deeply as from the point of view of psychology. We do not know yet which side is going to bring in the greatest result. Therefore, before having reached definite scientific conclusion, we must treat all sides with equal importance.

2. When we say that all available means must be used, we mean that nobody has the right to condemn any new or old system before having given it a thorough and unbiased trial. An old and discarded method, let us say about nutrition, must receive as much attention as the new theory of a modern dietician. If our mind is free from prejudice and we are not slave to the faddism, it is very hard to say which one is the best without complete investigation. If a man who is not a physician or psychologist comes with some suggestion about human health or behavior, we have no right to say, just because he has no doctor's degree, whatever he says is without sense. The scientists and physicians must not forget that very many discoveries were made when research work was carried for some other purpose. Hazard in the hand of a keen observer often plays adroitly and brings agreeable and unsuspected surprises. The discovery of penicillin is one of the recent examples. A conscientious observer, although without special training,

often sees things more clearly than a specialist whose mind has been narrowed on account of his training. There are hundreds of examples to prove this point. Scornfulness about the work of others is a kind of jealousy and every true scientist must get rid of it. May I beg humbly the scientists to be more aware of this fact? They know so much better than I do the limitation of their knowledge and therefore a little humility on their part would not be out of place. Consequently, with an open mind we must study and investigate every means that promises some new vista.

3. As we said, for putting to effect the two first conditions, an absolute impartiality is necessary. A biologist must not say my work is more important than that of a psychologist, or vice versa. We do not know yet. A scientist should not scorn an astrologist, perhaps there is some truth about what the latter says.

4. The reason that I insist that the work must be started on a big scale is twofold: First, work on a small and scattered scale is already carried on and we realize that it is not enough. Like the work done for the invention of the atomic bomb we have to pool all our resources and all our energies. It is only in this way that we have the right to expect big results. Secondly, there is a psychological aspect to the problem. If we start the work half-heartedly and in a slipshod manner, chances are that we would not succeed and the whole scheme would be discredited and everybody discouraged. A man who takes up daily physical training, but does not do the exercises properly, would see no

changes in his muscles after a month, he incriminates the system and gives up the work. It would be the same with our work. If we do not do it right from the beginning, our success would be doubtful and the first failure would discourage us. Furthermore, in this kind of work everything must be carried out very thoroughly and pushed to the utmost before passing a definite judgment. Otherwise the conclusions will be unscientific and incomplete. I remember the case of a man who had some muscular pains and after being treated by two doctors, without relief, went to a third one. The last physician thought the ailment was due to a rheumatic origin and asked the patient if the former physicians had given him any salicylate. When he answered yes, the doctor changed his mind about rheumatism and started treatment for another cause. Not finding any improvement after some time, he asked the patient to show him the prescriptions of the other doctors. There he found that the salicylate dose¹ had been so small that one could not judge if the salt was able to do something about the rheumatism. After giving a bigger dose, the patient's condition improved and eventually got well. I think this is a good example to show that half-done work discredits the method though being quite sound. In order to prevent discouragement and the ensuing pessimism, we shall do everything thoroughly, carry our investigations systematically, and leave no stone unturned. It is only with this spirit

1. The amount of medicine that is used at a given time.

that we can expect big results.

In a suggestive way we have, up to the present, exposed our main ideas. In the last part of this book we are going to see how these ideas can be put in practice. In other words we are going to show the practical way to make our scheme work. I hope that I will be able to prove that these ideas are not fantastic but quite to the contrary very practical.

Chapter Three
THE HUMAN INSTITUTE

1. The Organization of the Institute

After all we said we come to the conclusion that for studying the whole human problem an ad-hoc organization is necessary to carry on the task and this organization we call the Human Institute. One realizes at the outset that the organization of such an Institute is very complicated and that it must be very elaborate. Not being a profit making concern it must possess disinterested and very powerful financial means. One might wonder how this can be accomplished.

It is clear that the task is beyond the power of a private or semi-private enterprise, such as hospitals or universities. Even a state is not strong and rich enough in money and men to shoulder such a load. Furthermore, if such an Institute is created by a single state, it will lose immediately its universal spirit and take a one-sided color. Evidently, in order to succeed, the Human Institute must possess from the very beginning an international scope and be sponsored by all the nations of the world. The representative of these nations is the United Nations Organization and thus we see that the task falls on it.

To this end, after consultation with different governments and after having ensured a number of voices, the question must be brought up in one of the annual General Assembly meetings. Once the idea of the creation of the Institute adopted, the problem shall be referred to as a special committee to draw its temporary status and establish its preliminary budget. It is beyond my power and my knowledge to propose here the status for the Institute. This work must be prepared carefully by a committee of scientists and experts. However, to enlighten the reader, I am going to make some general propositions.

In the first instance, the Institute must have a complete autonomy and be governed by a board high up to its tremendous task. The choice of the members of this board must be made in a way that no political or sectarian influence could interfere, and be above any imaginable suspicion. Of course, the Institute shall be divided in a number of departments, bureaus, and sections, each one busying itself with one part of the human problem. As a suggestion, subject to further development and completion by scientists and experts, I propose the following main departments: The Department of Biology, that of Psychology, that of Conjectural Sciences and that of Coordination.

The biology will take care of all that concerns the human body and its functions. With sub-branches such as physiology, biochemistry, bio-physics, anatomy, medicine, bacteriology, health, nutrition, and etc.

The psychology will handle that side of the science that concerns human thought and behavior and shall seek scientific means to resolve the ethic problem. It is the duty of this department to study deeply the question of youth education, reformation of delinquents, the penitentiary, and etc.

The Department of Conjectural Sciences will be divided in so many sections as there are branches in the study. Its first task shall be an impartial but stiff verification about the pretensions of these sciences as soon as possible. It must present a rational verdict as to the truth or falsehood of these pretensions.

The Department of Coordination is the most important one of

the Institute. The most experienced scientists must work there. As it is in this Department that the result of the research work of the others is studied and a synthesis of human science made.

Each department shall be provided by adequate laboratories, hospitals, and other necessary modern and complete means of work. The Archives and the Library will serve as the working tools of the whole Institute. The Library must try to gather together all old and new works concerning man, from any conceivable angle, and be kept up to date. The Archives will serve as an international clearing house of the human science. The results of the works of all scientific institutions, hospitals, and universities are collected, filed, and indexed. The Institute will use this documentation for its proper need as well as for that of other institutions and isolated workers. In this way each seeker will be able to obtain, with the least loss of time, the required and reliable information and to know what has been already done in the field of his work. Publications, microfilms, moving pictures, and all other modern means would be put at the disposal of the Library and the Archives to facilitate their works, as well as for the dissemination of their findings or gathering together the works of the others.

The Institute shall publish each year an annual resuming the work of the past year, including a complete reference concerning the details, so as to enable the interested person to complete their information. A special course, the length of which shall be determined by the faculty of the Institute, shall be established to teach human science to physicians and specialists interested in the subject. This

study shall be sanctioned by a special diploma. The Institute, aside its permanent and regular members and research workers, must select among the prominent scientists of the whole world corresponding members whose duty is to keep the Institute informed about questions of interest. Furthermore, the Institute shall invite these members to come from time to time at its seat in order to familiarize themselves with the current works.

The choice of scientists, searchers, and administrators of the Institute is of capital importance. It is a universal truth that a badly organized establishment works better with competent workers than a well-organized one staffed by poor collaborators. The choice must be made with the greatest impartiality, among the most distinguished and least biased scientists, without distinction of race, religion, color, country, political views, and etc. A mistake at this point might have fatal effect on the future of the Institute. Each individual, each person, and each nation must feel that the Institute is his own and that its goal is only the improvement of the human lot. The Institute shall acquire the world reputation that it searches for the truth about man without prejudice or preconceived ideas. The thought that the Institute has such or such tendency must be stifled in the egg. In the old League of Nations and in the present United Nations Organization each member is considered as an international servant. In the Human Institute we must go one step higher. Each worker must sincerely consider himself as the servant of humanity. Due to suspicion and misunderstanding that unfortunately prevail at present among the nations, nothing should be undertaken that could create an impression that such divergences

can exist amidst the Institute. The leaders of the Institute must be real men of good-will, suffering sincerely for humanity, ready to serve the sacred cause, with an exemplary sacrifice and abnegation.

The Institute must put aside, in its budget, necessary sums to help other institutions and isolated workers, provided that they put the result of their work at the disposal of the Institute for the good of humanity. With the same spirit, annual prizes shall be distributed to those who have helped the cause. Hardly need I to say that here, too, a spirit of impartiality must be the watchword and no thought of nationalism or ideology should enter into play.

We have today the UNESCO, attached to UNO, as we had the International Committee on Intellectual Cooperation attached to the League of Nations. The old institution was and the new one is useful, but none of these two was or will be able to solve our problem. UNESCO would be very helpful to cooperate with the Human Institute, but if you think that it can carry the task by itself it is only a pleasant mirage.

Our Human Institute does not need annual sitting with the delegates of different governments. It does not need beautiful speeches and pomp. Diplomats and statesmen have nothing to do with the work of this institution. The Human Institute is a work temple dedicated to the human welfare. Those who wish to step in and shine for their own purpose must be shun for good.

I am sure that there are still enough sincere men of good-will among the leaders of nations to create the Human Institute. They shall not be disappointed. Once organized and after a few years of work the

result shall appear as the best proof of our thesis. If we do not want it to be too late, we must act as quickly as possible.

Here was in a general way the ideas I was able to suggest. Naturally they are very incomplete. It is up to scientists to establish a comprehensive program, and then, too, some years are needed before finding the best way.

2. The Human Institute and the United Nations Organization

One of the important conditions set in the foregoing chapter was the complete autonomy of the Human Institute. Although established under the auspices of the United Nations Organization, this autonomy is absolutely indispensable. UNO, even under an ideal form, will remain a political institution and politics even idealized will never be one hundred per cent clean. I am not that naive to believe that our Institute would be from the first day absolutely pure. It will be made out of men and if men could be perfect we did not need to create the Institute. What I ask for is to make it, at the start, as clean and pure as is humanly possible. As the task of the Institute is to find man's imperfections and correct them, it is quite natural that it must begin by its own members.

I said that politics is never one hundred per cent clean, unfortunately this is the truth and those who have had contact with the politics of their country certainly have realized this axiom. Furthermore politics is the result of man's work, if the craftsman is not perfect how do you expect his handicraft to be?

Therefore the UNO must have as little hold over the Institute as possible. Each man of good-will has the duty to make his utmost to lead the international institutions toward the ideal perfection. Ideal is like the infinity, one can come as close to it as one wishes without ever reaching it. We shall not be discouraged by the words without ever reaching it. We have an enormous margin. The road is long and the task is hard but full of promise.

In chapter seven of the first part of this book I promised to say a

few words about certain improvements in the UNO. The subject has not direct bearing with our study, but as any amelioration in this institution will reflect its effect on the Human Institute, its discussion does not seem to be out of place.

Speaking of an international institution I do not talk quite like a lay man. I had a rather long experience with the League of Nations. I was the witness of its prosperity as well as its decadence. I followed the Disarmament Conference from its beginning to its infamous end. I was present when the German and later on the Japanese delegations left the League. I was there when the Finno-Russian war was discussed. I have known the difficulties, noticed the ill wills, narrow-mindedness, short-sightedness, and lack of vision. In short, after having witnessed all these human weaknesses I assisted to the funerals!

If these years of experience amounts to something I have reached one conclusion; so long that the delegates assisting at an international meeting all formed exclusively of government ones, there is not much hope to reach concrete results and make serious and lasting headway on the road to human understanding. Why? Because the government of each country is perforce narrow-minded in its insight and lacks broadness of view, and this is more so in democratic countries. A government is something temporary and without stability. It has its hands tied and is slave to many contingencies. Its necessarily ephemeral state rarely allows it to see far ahead. The party politics game deprives it of its freedom of action and it must spend a good deal of its energy for keeping itself in power. The public opinion, be it right or wrong, fetters it. All these obstacles prevent a government

from being able to judge right and serve the supreme interest of the people. How many times a farsighted statesman with good ideas has not been prevented from applying his plans due to the lack of public opinion support? How many times in an election period a government has not acted against its better judgment just to stay in power? Bad compromises and shuffling are too well-known to need to dwell on. In short, a government, though a necessary institution, is not always capable to look after the higher national interests, especially during great crises. Thus concerning the UNO you are going to ask what could be done. Here is my suggestions:

In the General Assembly of UNO, instead of the present practice that each nation is represented by a government delegation, I propose to have three delegations: one from the government, the other from the Parliament, and the third from the people.

The government delegation knows well the current affairs and the immediate needs of the country. Owing to its practical knowledge its voice is important and can intervene usefully about certain questions and explain certain problems.

The people's delegation that shall be specially elected to represent a nation in the Assembly, is much freer than the others. If the choice is well made this delegation can have a larger view and understand better the true interests of the country at long range without being tied down by temporary contingencies. Furthermore an intimate and sincere contact that such a delegation can foster with those of other countries would allow, without diplomatic and political hindrances, a sincere rapprochement.

These delegations after a few years practice will be able to create a real tie between each other and combine in a better way their mutual interests. In an assembly formed of these three delegations the result of a discussion will be a synthesis of the general opinion. It would be quite possible that in a special case many people get together and vote against their government delegations.

This method has many advantages: as I explained, a real contact will be established among the people and the governments cannot prevent this for their base interest. The government delegations must always be aware of the presence of the two other delegations and check some of their low schemes. A free discussion and the synthesis of the combined aspirations of many people will result in solutions that are fairer and saner.

This method is not a new invention. It was and still is applied, in a little different way, in the International Labor Conference. In this Conference each country sends each year three delegations: the governments', the employees', and the employers'. When a labor question is discussed, each delegation explains its views and the whole matter is put to the majority's vote. For instance, when there is a question about the hours of labor, it happens very often that the employees' delegations league together and vote against their own government delegation. It seems that in the International Labor Office everybody is satisfied with this system which has been in use for nearly thirty years.

I know very well that the application of my proposition is not an easy one and that there are always occult forces that make obstacles to

every innovation. Furthermore, what would you say about those countries where there is no difference between government, parliament, or people delegations? Anyhow, by making the proposition, I hope that those who are more farsighted and more powerful shall find the way to make it feasible.

In my humble opinion, if one could set up this reform and create at the same time the Human Institute, a big advance would be made toward the solution of the human problem.

3. The Budget of the Institute

We realize easily that the creation, organization, and the administration of the Human Institute is a very costly affair and as it was explained at length, there is no use to start the work in a small way, hoping to enlarge it at a later stage. Doing this is going against the goal in view. Thus a sufficient initial budget must be foreseen for the foundation and a yearly one for the current expenses. To obtain the necessary funds we can face the problem in two ways:

1. To establish the budget of the Institute as a branch of the UNO, as it is done for the UNESCO, and divide it pro-rata among the member nations.

2. To appeal to the public's generosity and obtain the necessary sum by an international subscription.

I think that the best solution is to profit by the two sources. Governments are very parsimonious, especially when good work is in view, and the Parliaments are not more generous. It is to be feared that if the heavy budget of the Institute is submitted to the Financial Committee of the UNO, the idea be smothered in the egg. If one thumbs over the Parliamentary proceedings of different countries, he is apt to fall on many tragi-comical cases.

The Minister of National Education of a country goes in front of his Parliament and asks for a credit of some tens of thousands of dollars for purifying the drinking water of certain primary schools, where the water is of doubtful origin and there is danger of infection and epidemy. He proposes the purchase of apparatus for purification. The deputies of different parties get up one after another to make

speeches about the necessity of making economics and cutting the expenses. They sing the praise of a balanced budget and expose the unfortunate state of the finances. So much so that the Minister puts his bill in his brief case and goes back to his place. The next day the War Minister (or if you prefer the Defense Minister) goes in front of the same Parliament with a bill for a credit of fifty million dollars to build new casernes. By asking the urgency, he makes a sonorous speech about the imminent danger of war and the virtues of preparedness. Some deputies, belonging to the Minister's party, provide the Minister's piece de resistance with well-prepared sauces and after the feeble objection of two or three deputies of the opposition the bill is voted by roll call¹ and becomes law.

Where there was the need for a miserable sum to save the life of innocent children, there was no response and the bill failed, but where there was danger of massacring millions of men, it passed. The reason is very simple when one relies on the instinct of fear of the masses, all is easy. Put the fear in some body's heart and he shall walk. The great success of the dictators has always been based on fear. There was always the danger of imaginary enemies. For the children it was the bogeyman, for the grown-ups it was the neighbors. It is always the fear, the same skillful artist that changes its costumes.

Therefore, it is difficult to persuade governments to propose to their Parliaments heavy expenses, even if it is for a good cause. Owing

1. A type of ballot in which each voter announces his vote after his name is read and the ballot is registered in his name.

to this I think the initial expenses of the Institute must be divided in two, one part put on the UNO budget and the rest obtained by subscriptions and donations.

The great public is much more generous than we think. It is only suspicious and for good reason. Show that you have good intentions and it will loosen the purse string. Let us calculate the sums spent each year for charity and philanthropic work, for national and international Red Cross and you would share my good faith. Besides public generosity there are other ways to obtain important sums. Here are a few ideas presented as suggestions:

Lotteries are very popular and as there is the spirit of gain, considerable numbers of tickets can be sold. Let us use this spirit of greed once for a praiseworthy end. The lotteries can be used not only for the initial budget, but as well as for the yearly current expenses. An international lottery can be established under the title of Human Lottery with monthly drawings comprising of a great number of winning tickets. We can be sure that this will remain an inexhaustible source, and as it is flexible, the number of tickets can be reduced or increased according to need. By doing this, each government must authorize the transfer of funds obtained by this means to the seat of the Institute. If I know man well, the lottery alone can provide for all the expenses. Man is greedy and by nature a gambler. But please no puritanism for this good cause!

There are also certain taxes which can be levied in each country without being a heavy burden on the citizens. Here are a few examples: a fixed tax of, say, one dollar on each tourist's passport.

One who is going to spend hundreds and often thousands of dollars can do away with an extra one. A fixed sum for the sale of every new car. Here, too, the charge would not be noticeable. A very slight additional penny¹ on each travelling ticket, by railroad, plane, or boat. An international receiving office can be set up to receive yearly from each government the proceeds of these taxes. Now that UNO has entered the philatelite field and is going to issue special stamps, it can very well earmark this revenue which, it seems, is going to be important, for the Human Institute.

Besides lottery and taxes which are going to be sure and stable revenues, the Institute can accept donations² and bequests. But in this

1. A penny is a coin or a unit of currency in various countries. It is the formal name of the British penny and the informal name of the American one-cent coin.

2. The author's ancestors are among the great scholars in Iran and have dedicated many lands and property. According to the endowments' documents available in the personal library of Mr. Mansour Rashidi, some of the endowments of the Entezam Vaziri family are in Eshtehard and the village of Morad Tapeh in Karaj. The Endowment and Charity Organization announced:

"The monopoly document of the endowment of Mirza Isa Vazir (uncle of the father of Seyyed Abdollah Entezam Vaziri) is the most unprecedented document in the country. With the issuance of the ownership document of Mirza Isa Vazir, more than 300 real properties in Eshtehard city will be registered, which will be registered by connecting the real properties to the original document in the comprehensive real estate system. The area of this endowment, which is registered in the name of Mirza Isa Vazir, is two million four hundred and eighty-five thousand square meters (more than 248 hectares). Due to the fact that it is owned by six endowments and arenas and nobles, obtaining this document is very important and valuable for the Endowment and Charity Organization, and the financial value of this endowment is very high, valuable, and includes residential, commercial and agricultural sectors. According to the head of the Eshtehard Endowment Office, the intention of this benevolent endowment is to help with the expenses of the seminary, to build mosque, to hold religious ceremonies, and to help people in need. Mansour Rashidi

field, as we said, the Institute must show first some result. In the same order we can arrange a yearly collect day and call it Human Day, as the Red Cross Day. You can remain certain that once the Institute gains the public's confidence, it shall not starve from lack of money and the public will pay back generously for the service rendered.

Still there are big philanthropists, they have spent billions of dollars. There is no reason for them to remain tight-fisted toward the Institute. Most probably we can obtain the ground, building materials, laboratory implements, and etc., through this channel. Use the press and the radio once for a good cause and you will be surprised.

I am not a taxation specialist and I have not belonged to any charitable committee. I made only suggestions that went through my head. Certainly they can be changed and completed by those who have the experience. I wrote this chapter to prove that money problems are not the hardest and the sceptics should not worry on this account.

Now, I hope that the reader will agree with me that the Human Institute, the task it must accomplish, and the means proposed for its establishment are not air-built or utopian. Concerning the result, can you show me a single case, where man has shown good-will and enthusiasm and was provided with proper means and has failed?

Let us have faith and go forward!

4. A Little Pessimism

By demonstrating that the methods used up to now are not efficacious to lead man to the right road, we reached the conclusion that other means must be sought after, and as a solution we proposed that man must be studied in a scientific way, diagnosis made of his malady and the curing method looked for. By making a brief and preliminary study on this basis, we came to the conclusion that the idea is not quite hypothetical and that there are vistas for looking after the solution of the problem.

Up to here I have shown much optimism, but as there are certainly many sceptics and pessimists, let us try to put ourselves in their place and look at the problem through their eyes.

There are some who would say that by studying man in a scientific way we shall lower him to the rank of a machine by taking his soul and personality away. Just to the contrary, our aim is not to make out of man an automaton by a shot in the arm or by hypnotism. The goal of our Institute is to find the illness and give more freedom to man's true personality. Contrary to this idea we wish to reach a higher point and prevent unscrupulous persons from using man as a senseless and blind tool.

It is a hard thing to convince a pessimist, especially when he has good ground to be. It sounds too good to tell somebody that by creating the Human Institute we would be able in a relatively short time to find man's illness, provide the cure, and make fraternity and understanding rule as masters.

Naturally I cannot prove mathematically that the Institute will be

able in a positive way to cut the question and find the ideal solution. Granted that, let us look at the wrong side of the medal and admit that after ten years, for instance, the Institute did not find anything important or radical for man. First we cannot conclude that after some more years and with more experience it would not succeed. Second, let us make an imaginary balance sheet¹ of these ten years. We have spent enormous sums and we have engaged thousands of scientists and experts. Very well, but they have not spent their time and our money for nothing. We should not forget that the Institute studies man from every conceivable angle and it would be too pessimistic to think that during these ten years it would be unable to do anything useful for man. If one can think that such an Institute with all its powerful means is incapable to achieve some result, then we have to shut all universities, hospitals, and research laboratories.

In facing the problem from a purely financial view point, there, too, our money is not wasted for nothing. Think of the help given to scientists, the working means put at the disposal of young searchers, the indirect profit that the industry would derive from it. It is up to you to judge, would it be better to spend the money for this end or for making atomic bombs?

Even in painting our picture very dark, we have no reason to be

1. A balance sheet is one of the basic financial statements that shows the financial position of an accounting entity at a given time. The balance sheet must be prepared by an auditing firm at the end of the financial year. The balance sheet is usually prepared at the end of a financial period and identifies the three items of information: assets, debts, and estate.

pessimistic. Even in denying the boundless capacity of man, the work of the Institute shall be useful, yes, even tremendously useful. We have spent astronomical sums for destruction. We have snuffed out the life of millions and raised entire cities without much remorse.¹ Great statesmen have written their memories, reciting these facts, as if they were taking a cup of tea.

Let us try once to make a big job for the good of humanity and let us show as much enthusiasm and optimism as we showed for diabolic works. Let us not back in front of a project which, in the case of utter failure, proves that its advantages are thousand fold greater than its disadvantages. Try to gather together your waning courage by thinking of the suffering humanity!

1. The English sentence is: "Raised entire cities without much remorse"; but because of the content of the words and the verbal evidences mentioned in the previous sentences: "We have spent astronomical sums for destruction. We have snuffed out the life of millions" we wrote the text as follows: "And we have ruined the cities without any remorse". In fact, the English verb "raised" in the original text is incorrect and should be replaced by the verb "ruined". This change in the original text is based on "audience-oriented", but translators who are "text-oriented" do not allow such changes in the text.

5. And Now Some Fictions

May 25th, 1965. The Human Institute celebrates the tenth anniversary of its foundation! A few months ago its Director General announced that the ceremony will be very simple and limited to the yearly prize distribution and a short statement of the work accomplished during the first ten years. However, the entire world has risen spontaneously to pay homage to the Institute and show in a practical way the humanity's appreciation and gratitude.

Since six months the world press has set a program to arrange a monster manifestation and all the important cities have promised their help. Besides the annual collection, it has been decided to raise an extra amount of one hundred million dollars as a special token of man's interest toward his Institute.

During these last months all the newspapers have opened subscriptions to reach this goal. A spirit of competition is felt everywhere. Each paper and each city is trying to outdo the work of its rivals. The broadcasting stations complete the work of the press and speakers, a little everywhere, give lectures and exhort their audience to show without restrain the spirit of cooperation. In short, today is the fete day and the enthusiasm has reached its paroxysm.

We are in Geneva,¹ the seat of the Institute. The whole city is flagged and each Genovese is sincerely proud to live here.

As we know, during the first world conference for the creation

1. Geneva is the second most populous city after Zurich in Switzerland.

of the Human Institute, this city was chosen as its seat. Its central location, its historical past as an international center, its belonging to a traditionally neutral country, and possessing very advanced scientific means and facilities for housing the Institute militated in its favor and the choice was made unanimously. The Federal Government, the Canton,¹ and the city of Geneva as well as the inhabitants showed an unprecedented generosity to help and facilitate the first task of the settlement.

Those who have not been through Geneva these past few years will be astonished by the changes. Leaving the town and taking the high-road toward Lausanne, one will notice that the whole aspect of the country is changed. On the left of the traveler, between Geneva and Versoix, on the heights overlooking the Lake, where were private gardens and vineyards before, one sees an uninterrupted garden city. Among trees and shrubberies there are large and small buildings, dotted here and there by hundreds of villas and bungalows. Nearly all the scientists, searchers, and office workers live with their families on the Institute grounds which the Genovese are used to calling the Human City. If one has the time to leave the main road and venture into this city, he will notice how everything is artistically arranged. Scattered among lawns, trees and flower beds are the buildings. Here is the majestic administrative building, on the other side are the laboratories and hospitals. The compound of the University of Human

1. A canton is a type of administrative division of a country that is smaller in area and population than other administrative divisions, such as city, county, or province.

Science is formed of many structures with its halls, the great amphitheater, and library. Around these buildings, going through numerous lanes, are the flowered villas, in front of which children play or ladies tend to their gardens. If one really cares to explore the whole ground, he needs days with the help of an expert guide.

To celebrate the tenth anniversary, there is a ceremony in the great amphitheater. As it has been arranged the program is limited to the speech of the Director General and the distribution of the yearly prizes. We are going to take the reader to this ceremony and make him follow the program.

Although the hall is very vast, all the places are full. The Director General with the members of the Board are on the platform and most of the members are in their places. We see many who greet the newcomers. Our guide explains that besides all the regular members, nearly all the corresponding members are going to be present for this solemn occasion, and still there are hundreds of scientists of world renown specially invited. We see among them some of the most famous heads. The lucky spectators that have been able to have a place are in their seats. The newspapermen and the cameramen are at their posts. However, contrary to other international gatherings, there is a particular calm and thoughtfulness.

The Director General goes to the rostrum and opens the meeting. A respectful silence falls on the hall. In simple and modest words he gives the history of the work of the Institute in the first ten years of its existence and ends his speech by these words,

"The only pride that my collaborators and I draw today is that

the Human Institute did not disappoint the hopes of humanity. We had the good fortune and the honor to prove that it was, and is able to render service for the good of mankind. I must add, with much gratitude, that the public, once aware of our work, has responded each time to our appeal and that its generosity increases like a geometrical progression. It is exceedingly encouraging that contrary to many other institutions the material contingencies have not hindered our work. It is very agreeable for me to tell you that the worldwide spontaneous decision for an extra collection of one hundred million dollars has overshot all the hopes of the organizers. I have not the exact figures of all the subscriptions, as we have not yet received the return from everywhere. One hour before the Treasurer General informed me that according to news received until this morning, over one hundred and seventy-five million dollars have been subscribed. I hope that during the coming year we shall be able to prove that we deserve your confidence and the funds, so generously put at our disposal, shall be used for purposes, the results of which would be still more positive than those of the past. Ladies and Gentlemen, we have hardly scratched the surface. To tell the truth, these first ten years were for us groping years. I repeat once more that we hope that the Institute would be able to convert the last of the sceptics."

The Director General goes back to his chair in a reverential hush, as it has been decided from the first years not to applaud the speakers.

In its turn, the President of the Committee of the Distribution of the Prizes takes the stand. Here is the main part of his speech.

"As you know well, we distribute each year eight prizes of fifty thousand dollars each. Four are for the workers of the Institute and four for outsiders who in their work have contributed to the science of man or done something for his well-being. The choice is made by the Committee from a list prepared during the year. As you are aware, no member of the Institute has accepted until now the cash prize. They have all argued that the material side of their life being well taken care of, they do not believe they should accept extra money. In the last deliberation of the Committee it was proposed to replace the cash prize by an honorary medal. On this point, too, opinions are divided. Many of the members, some among the laureates, advance the thesis that the members of the Institute must be the first to give the example of abnegation and so prove that the accomplishment of a glorious task is the best of rewards. The question is not yet settled, we shall inform you about it during our next year's sitting."

"Here is the list of the laureates of the Institute with a brief review of their work:

1. Mr. Valinov from Russia, for his research work on nutrition and the discovery of a substance related to the vitamins. This discovery seems to be very important, but the search must be carried on before making a definite opinion.

2. Mr. Alvarez from Chile, for his psychological research about man's conscience and a new method of children's education, based on this work.

3. Mr. Davidson from the USA, for the discovery of the active substance of gland "N" and its effect on anger.

4. Mr. Audemar from France, for his research work about astrology and palmistry, the interrelation of these two and the prevision of man's character and tendencies deduced from this study. Mr. Audemar has undertaken an enormous statistical work to reach these conclusions."

"Part of the funds obtained from the special collection will be spent for carrying on the work of these gentlemen."

"Concerning the laureates outside the Institute here are their names:

1. Mr. Ramana Ghose from Hindustan, for a very important study of the esoteric sciences¹ of Orient in general and those of India in particular. He has reached practical conclusion about the empirical old psychology compared with the modern science. His work has thrown a new light on the subject. This scientist is invited to come and work at the Institute for six months, availing himself of the facilities of the Department of Psychology.

2. Mr. Heller from Germany, for his work about food, in general and some sea algae in particular. He has published a memoire about "Food and Its Action on Human Thought". He, too, is invited for a sojourn of six months at the Institute. His work combined with that of Mr. Valinov of the Institute promises to be very far-reaching

1. Esoteric sciences is one of the two fields of "science" in the old divisions of knowledge in the education system of Islamic schools. The other field, the Jaliyeh science, is related to medicine, logic, geometry, and etc., which had certain rules and were written in books and taught in schools; but the esoteric sciences (also called Khafiyeh sciences) deal with the supernatural forces and its secrets are hidden from its scholars.

3. Mr. Hamilton from Great Britain, for his discovery of ultra-short electromagnetic waves, its effect on living tissues and the deformations produced by them. Our Department of Physiology has followed the work of this scientist, experimenting with cancerous tissues, with the collaboration of the discoverer.

4. Mr. Kaliev from Bulgaria, for his experience on alimentation with yogurt combined with certain plants."

"Ladies and gentlemen" continued the speaker, "the case of Mr. Kaliev is perhaps the most interesting and I would like to say a few words about it. The three first candidates are old scientists that have worked years in research laboratories, but such is not the case of the fourth. Mr. Kaliev is a farmer, busying himself with agricultural work in his little farm. As you know, since centuries yogurt which is milk curdled by a special ferment, has been used as food in Bulgaria. Certain bactericide propriety of it has been known and some even pretend that its regular use gives longevity. Mr. Kaliev, as a good Bulgarian, partook of it regularly and to diversify its taste, he had once, by pure hazard, the idea to mix it with two aromatic herbs, grown in a wild state in some parts of his country. He liked the new taste and got in to the habit of making the mixture daily, eating it himself and the members of his family. After some weeks he felt a new force, more endurance for work and above all an unexpected calm and quiet. Of course, nobody thought to put this effect on the mixture's account, until he left his farm for some business and stayed away many weeks. Mr. Kaliev who is sixty-five years old, came back tired and depressed. Naturally he thought this being the result of his

long trip. However, after two weeks of yogurt-mixture diet he felt his strength and gaiety coming back. It is at this moment that he had an intuition. He remembered that before starting this diet he was always tired and in bad humor and that was afterward that he became invigorated. Ruminating this thought, he became a searcher in his way. During six months he made experiments with himself and the members of his family, going through periods of alimentation with and without yogurt-mixture diet, and at the end he was convinced that the mixture has a definite effect on strength and psychic behavior. He proposed the experiment to his neighbors and after some time they shared his opinion. Once in town he talked about it to the head of the local school. That was this school teacher that encouraged Mr. Kaliev to write about his lucky hit to the Institute and so we learned about it."

"Ladies and Gentlemen, as you are aware, one of the principles of our Institute is to consider nothing lightly, even if at first sight it seems childish. Each problem proposed to us is studied with impartiality and an open mind, and many times we have been richly rewarded by following this road. In short, after serious and rigid experimentations we obtained positive and encouraging results. We increased the number of tests, so that today we are sure that we have something interesting to study. We do not know yet what the active substances of these herbs are, and why they give their effects only when they are combined with yogurt, but we know that the effects are there. A team of searchers is working tirelessly and I think that we are on the right path. The providential discovery of Mr. Kaliev not only has its proper importance, but has shown us new ways of study and

research."

After these statements, the President of the Committee called the laureates and presented them with a cheque of fifty thousand dollars and a diploma of honor. Each beneficiary thanked the Institute in simple terms and wished it a future crowned with success.

We do not want to delay the reader about details. The best we can do is to reproduce the article of an important daily, published in a special edition and devoted to the work of the first ten years of the Institute.

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The entire world is celebrating today the tenth anniversary of the Human Institute. It is the duty of our paper to take part in this festival and we think it appropriate to publish on this occasion a short historical notice about the Institute and its achievements.

Eleven years ago, many delegates of different governments presented the project of the foundation of the Human Institute at once of the plenary sessions of the General Assembly of the United Nations Organization. The sceptics were greater in number than the optimists. The debates were long and opinionated, and one feared if the project were not going to fall through. However, many delegates zealously insisted in its favor and we remember the words of one South-American delegate, "It is worthwhile to accept the risk. Let us try our luck. The only thing we might risk is the expenses and God knows that we make lightheartedly expenditures that are often useless if not

harmful." After many weeks of discussion the balance swayed and the number of supporters increased and the project was adopted with a great majority. But as there was a clause asking the governments to agree to a truce of ten years on armaments and revendications and the keeping of the status-quo it was decided to call, for the next year, an international diplomatic conference to set the basis of the Institute and draw its program.

This Conference sat during the fall of 1955, in the new building of the United Nations Organization and besides diplomatic delegates a great number of competent scientists were invited to act as consultants. Happily the debates were congenial and as the fundamental point was already accepted the conversation was about details. Many committees were formed to prepare the status from the diplomatic as well as scientific and financial points of view. The Human Convention was signed around the middle of October, and strange to say, the required number of ratifications were on the desk of the UNO Secretary General before the end of the year.

Professor Jacques Delalain was elected unanimously as the first Director General of the Institute. He was already universally known not only for his science, but especially for his humanitarian views and ideas. We are happy to say that he has been at his post these first ten years and he is the one that today has the privilege to celebrate the tenth anniversary ceremonies. He has been able to create an unprecedented spirit of collaboration among his workers, and for himself a peerless reputation of integrity and impartiality, to such an extent that during these ten years nobody has felt the slightest

misunderstanding in the midst of the Institute. We are happy to present to Professor Delalain the warm congratulations of our paper for his past work and our best wishes for his future success.

The work of the Institute during the first years of its existence was mainly the choosing of the collaborators, the erecting of the buildings, and the installation of the laboratories, hospitals, libraries, and etc. This gigantic work, thanks to the unprecedented spirit of collaboration and the formidable material means, with which fortunately the Institute is endowed, advanced with great strides. The environs of the city of Geneva, the seat of the Institute, have been transformed into a busy hive, where thousands of scientists, searchers, and office workers work ceaselessly. The Human City is known to the whole world, at least by its name.

Perhaps, it would be interesting to say a few words to show the international cooperation with the Institute. Although the budget of the Institute is amply provided for by the monthly Human Lottery, special taxes levied in each country and the yearly collection, donations and bequests of philanthropists, commercial, and industrial establishments reach each year to a respectable amount. Another source of revenue, though comparatively modest, but very touching, is the Human Money Box. The idea was suggested some years ago and today it is widely in application. Children between the age of seven and fourteen put in their box, of their own free accord, the pennies they can do without during a year, and at the end of the year these money-boxes are sent to the local bureau of the Institute in the capital of each country. There the boxes are broken, the money counted, converted

into a cheque, and sent to Geneva. Sometimes it is both amusing and touching to be present at the Money-Box-Day in one of these bureaus, especially one of a great capital. One finds whole rooms full of these boxes of all shapes and colors, often accompanied by naive missives, scrawled by tiny children. The number of children taking part, is at present, above the half million mark and the amount thus collected was over two million dollars last year.

The Institute has been able to engage the best known brains for its different departments. There is nearly no country that is not represented. One of the main task of the Institute is to train the intellectual youth in the study of human science. Candidates are usually selected among young physicians, biologists, and psychologists. The courses last four years and are sanctioned by a special diploma. The teaching is absolutely free, but the candidates must pass a rather stiff entrance examination. The first group finished their studies two years ago, and the number of candidates increases as soon as more places are available. The number of students at present is about five hundred.

The most important Department of the Human Institute is the Department of Coordination. Here well-known scientists, most of them aged and with years of experience, coordinate the work of the searchers of the other departments. In this department there is no specialization, it is the center of synthesis.

One article is not sufficient to describe all that is going on in the Institute, for that books are necessary. Thus, those of our readers who have deeper interest about details can refer to the year books of the

Institute or consult the book just published under the title "Ten Years of Human Study", where they can find all the required information.

Let us have only a glimpse and see what has been the main work of the Institute in these ten eventful years.

In our opinion the most important work of the Institute which is at present universally accepted, is the Human Classification. By a very complete search and very close study the Institute has been able to devise methods to classify mankind in six categories or classes, according to hereditary character and tendency. There are some subdivisions, too, which are not yet complete and furthermore too subtle to be treated here. This classification that resembles somewhat the blood classification begins with persons definitely out of balance and reaches a nearly perfect man. The Institute has found that among men seemingly quite normal, there are many who are definitely ill and even dangerous. By the Institute's methods it is comparatively simple to make this classification.

After the first result, the Institute tried to find means to correct and adjust these defects. In this field, too, the results obtained until now are very encouraging. They have found a method that in its broad outline is a combination of pathologic and endocrinologic treatment with a very new process of hypnotism. Sometimes surgical intervention and a special diet is found to be necessary. The Institute has invited up till now many thousands of specialists of different countries to come to the Institute and acquaint themselves with these methods, and already their application in some countries has given good results.

The classification is completely in order, but concerning the treatment and the correction, this writer had an interview with one of the specialists of the Institute. He explained that, "Like in a school the Institute tries to pass a man from a lower class to a higher one, and often it has succeeded to pass the candidate to the final examination." "However," he told us, "we are not ready yet to publish a statistic. We keep carefully all the records of the work done at the Institute and the reports received from different countries. To be one hundred per cent sure of the result, we need more time and you know we are very conservative to show off before being quite sure. The only thing we can say", he added, "Is that we can already classify man in one of the six categories, and that can be done after an examination which is not too difficult or too complicated. If we are not yet able to cure him completely, at least we know with what sort of person we have to deal. We can classify a new-born baby by the same methods and in this case the correction and the adjustment seems to be easier. All I can say is that we have reached very interesting results."

Two years after the discovery of the classification and after long daily tests, the Institute called the first international conference to study and to discuss "certain new aspects of man's behavior". It is during this Conference that the Board of the Institute proposed a special bill of law to be adopted and applied in each country.

The first part of this project stipulates that each new-born child must be classified at birth. The birth registries must be arranged so as to file a classification card at the same time the birth is registered and that the letter of this classification be impressed on the birth certificate

of the baby.

This bill has been voted by many countries, but due to the lack of qualified specialists its integral application has not yet become universal. The Institute hopes that by an extensive method of preparation which it has undertaken, in a few years, most of the physicians would be able to learn the system and that the obstetricians could classify the new-born child right after birth. The Institute thinks that owing to its importance for the future of every person, the application of classification is more important than the vaccination certificate that nowadays is nearly universally required.

The second part of the project deals with adults. Naturally it is still too complicated to classify all the inhabitants of a country, but according to the proposition of the Institute, the delegates adopted a resolution to submit to their respective government a report advising them to prepare a bill concerning the compulsory classification of candidates to certain public posts or to the election of Parliament and city councils.

Such law has been put in force in a few countries and therein is definitely stipulated that no candidate is eligible if his index card does not bear one of the two top letters of the classification. Other countries have adopted decrees, making a man ipso-facto ineligible to certain high functions if he is not rated in the three top categories. Besides these official measures, many great commercial and industrial enterprises are serving the classification for the selection of their personnel.

Naturally each person can ask to be classified by a qualified

practician and the result will remain secret. The Institute considers this part of its work very far-reaching for the future and hopes by completing and generalizing it a great stride would be taken toward the betterment of human behavior. Aside this method that we consider as the main course, the Institute has undertaken many other researches, each one of them important in its field. Let us count some of them very briefly

A new method of moral education is under test, based on new psychological research. With the collaboration of the UNESCO the Institute has been applying it for two years in a hundred primary schools.

In the biological field the acquired results are no less spectacular, only they are not within the reach of the great public. Experiments about some changes in the heredity by radio-activity hold some promise. Some new ductless glands have been discovered and their active principles studied. In the realm of psychology the rational use of the hypnotism, in a radically new way, is being tested and the Institute holds a discrete hope for the cure of some of the mental disequilibriums.

Another subject, about which the Institute does not like to talk much, is the research undertaken about some very old books, unknown, or misunderstood. One of the members, was saying cryptically that there are surprises everywhere, but he did not go any farther.

One can write pages and pages. What we said is enough to show the importance of the Institute's work. We are convinced that in

another ten years many of the questions that still remain obscure would be cleared up. It is the duty of each clear-minded citizen to pay homage to these ardent workers who, with a magnificent abnegation, give their best without counting.

To end this article in an optimistic clime we are happy to emphasize the fact that, encouraged by the calm of the last ten years, the Secretariat of the UNO has called for the next year the first reunion of a Conference for the Reduction of Armaments. Let us convey our best wishes for its complete success which would bring us nearer to Human Fraternity and Understanding.

I made this Chapter as a tyro novelist and I apologize to the reader for the weakness of its style and its poor scenery.

Does he feel like laughing at my optimism? If yes, I shall tell him that the books of Jules Verne and later on those of H. G. Wells made very many laugh, but this did not prevent their prophecies not only to materialize in the technical fields but to surpass their fondest dreams. Is there for us any earthly reason why we should not reach the same success in the human realm, provided the necessary means are put at our disposal?

6. Appeal to the World Governments and the United Nations Organization

In finishing this little book I take the liberty to appeal to the chiefs of the governments in the world and to their delegates in the UNO. Do they realize seriously the terrible world situation and the state in which humanity is struggling? In writing these lines I am extremely worried. At this date (1st December, 1950) heavy clouds are obscuring the horizon and I wonder if it is not already too late and if ever this book is going to come to light. However, with a shattered spirit, I keep up hope and try to sustain my faith in the good will of the responsible leaders.

Gentlemen, if you are beings in whom the human side takes the best over the beast, you should act fast and with a new faith. Please do not take into account the miserable short length of your own lives, look farther. That you belong to the extreme left or right or to any of the steps in between, you all pretend being desirous to help humanity and to better the poor lot of man. Then why can't you find a meeting ground? Is it not childish to pretend that each one of you is in the possession of the master-key and that the methods of others are bad and inefficacious? Is it not idiotic, provided you are sincere, to recriminate each other instead of finding the synthesis of different viewpoints? Your reunions and conferences which at the present moment are limited to mudslinging are beginning to exasperate men of good sense. Are you used to reading the proceedings of your sittings? If yes, aren't you ashamed of your language and don't you think what posterity is going to say of you and your methods?

I am convinced that notwithstanding the seemingly unsurmountable difficulties and numerous obstacles strewn in your way, if the leaders of the great Powers would sit together, without publicity, newspapermen, and moving cameras, and would put frankly their cards on the table, in a few sittings they could find a basis of comprehension and cooperation. But to succeed certain conditions are necessary: true desire to help humanity, perfect honesty, complete forgetting of personal and temporary interests, putting aside preconceived ideas and dogmatism, disinterested long view.

You know better than I do, that these conditions are lacking. Why? Because, you the leaders, you are not any more enlightened and any more human than the others. The fear, the hatred, the cupidity are rooted deeply in you and you have not been able to extirpate them from your hearts. You are just as ill as any other man, but you have not the courage to admit it and as long as one does not admit that he is ill, he will not consult a physician. That is why, in your conversation, you hide the truth, you deform the facts, and you try to double-cross your partner. As he on the other side uses the same tactics, instead of an atmosphere of understanding and comprehension you create one of doubt and distrust. In short, instead of advancing, you recoil.

There are among you those who think that by force and persistence it is possible to impose a regime upon the people and at length those who are governed will get used to it. Those who think in this way are poor psychologists and bad historians. Do they think that the world was created in its present state? Don't they realize that by a social evolution we have reached it? Don't they see that dictators, even

if once good, cannot remain always so and that by modern means of coercion, which they possess, it would be very difficult to dislodge them once on the saddle?

Let us examine the problem from another angle and let us admit the axiom that man is ill. Thus the analysis becomes easy. Any kind of government which you give to these sick people will sooner or later deteriorate. Because to lead a government of any color we need men and when they are not sane, their actions would not be sane either, after some time the so called ideal government would become as tainted as any other.

The democratic government was seemingly nearly perfect, at least theoretically. Everything was based on the wish of the majority with certain regards for the minority, and the government elected by the people should govern for the people. Sincerely is the situation like that now? Are the elections faultless, the judges honest, and the political parties and the governments clean? Do they really serve the true interest of the people? You know, gentlemen, the wrong side of the medal and the underneath of the problem a thousand folds better than I do.

For Communism or any other regime, the situation remains the same. Even admitting that such a regime, being perfect at the outset, shall not remain so for a long time. The dishonest leaders and the black sheep will not be lacking and at the most after a century a new cycle will start with all its evils.

Another question that shall not be forgotten is that a regime cannot be imposed upon forever. It is true that the disinherited masses

ask first to eat and live. If they are always kept in this state then where is the progress going to be? If their lot is improved they shall ask other things; to deny this truth is to deny the difference existing between man and beast. If there are men with this philosophy that we shall turn men to beasts, I can only tell them, thank you!

The thesis propounded in this book, i.e. the scientific study of man by an Institute specially created for this goal, cannot go against any ideology being religious or political. If we are sincere in our desire to find the highway of salvation, we cannot have any objection to the scientific study of man.

Those who are religious and believe in God must not fear anything. The science and the scientific researches could not find anything against religion. If the believers think otherwise, then they have no solid faith and this proves that they are sceptic at the bottom of their heart. Those who have no religious faith and have some doubt must admit willingly the scientific study of man which very probably would clear up many dark points.

Those who think that they have already found the ideal solution and that it is not worthwhile to search are narrow-minded, pertinacious, and sots, or dogmatic worse than the most fanatical religions. These men, if there are any, must at least have enough common sense to admit that in no field have we reached an ideal solution and that it exists and will always exist a large margin to be explored. Are there still groups which, for certain occult interests want to impose their views by force? I hope not, and if yes, I am sure, their numbers is very limited. In any case these are dangerous.

I like to remain optimistic and believe that there is no important group, of any hue, that understandingly is willing to make evil and that, to the contrary, each one desires to make good in his manner. That is why I make an ardent and urgent appeal to all the leaders, state's chiefs, and all those having power in world affairs, not to become the butchers of millions of innocents. I implore them to get together and to agree on the following two points,

To create the Human Institute according to the general lines drawn in this book and to make a truce for ten years, respecting the present status-quo, and finding a temporary *modus-vivendi*. If after these ten years of research work the acquired result is judged not to be positive and encouraging enough to follow the road farther, they can easily come back to their old methods. By doing this, they lose nothing. Even in the case of a complete failure humanity has had the luck to breathe during these ten years.

Are there enough wise men to hear this advice?

7. Appeal to the Readers

In the last chapter I appealed to the world governments and the UNO. However, I make no great illusion as to the result of my supplication. The leaders are too busy with daily questions and too deeply engrossed with the temporary contingencies to have a free mind. They think that they lead, but unfortunately very often they are led without knowing it. They are like cogs of a machine, turning by the impulse of an occult mover which is not under control. The most they can do is to accelerate or delay the movement by their merit. Furthermore, according to an obsolete method, they have got the habit to consider as their only duty the defense of their own countries' interest. Generally they lack the broad mindedness and the wisdom to see far enough and find the means to reconcile these interests with those of the world at large. Thus, it is quite natural that each time they get together they create distrust instead of confidence.

Examples are not lacking in the last thirty years that the most well-known statesmen made glaring mistakes and irretrievable errors. The aggregate of these mistakes presented us a gift of the Second World War. Hardly out of it, and as if that last lesson had taught nothing, and have prepared with an unchecked haste a third one.

The initial weakness of the League of Nations in its first years of existence are the clear proofs of these narrow- mindednesses. These sapped the foundation of this institution so well that when it needed its prestige and influence to prevent a world war, the whole structure crumbled like a house of cards.

At the beginning where there was a difference between two

countries, the League of Nations intervened and it would have been easy for it to examine the case impartially and find a just solution to the problem. But, alas, often one of these small countries was the satellite of a Big Power and this latter did its best to deviate the justice from its course. The affair was referred to commissions and committees and that meant putting it off till latter Lammas. The act of aggression became an accomplished fact and the affair was gently entered. Can we say that the last war could not have been averted, if the Manchurian¹ affair was treated in a just and serious way in those days? A certain great Power considered against its interests to intervene at that time and later it paid very dearly for this aberration.

At the Disarmament Conference of Geneva what was clearly lacking completely was sincerity. Since the first day each one tried to dupe his partner. They wished the disarmament, but for the other fellow. I know pertinently that even small states were giving the list of their armaments, sometimes exaggerated to double, in order that in the case of reduction they could remain at the pre-existing level. With such spirit can one hope to achieve something positive?

By these few lines I wish to refresh the memory of those who forget easily and explain to the youth the situation before their time. Today, too, things are exactly the same. I appeal to call classes of mankind. It is the sacred duty of everyone to do whatever he can, as little as that can be, to save humanity. However, as I emphasized in the forward of this book, the statesmen, the scientists, and the experts

1. The name of the northeastern region of the People's Republic of China.

are too deeply entangled in their ruts and their blinkers prevent them from seeing far. Often they are vain and pretentious and make fun of the opinions of others. The great masses, the cleanest part of mankind, unfortunately, owing to the life contingencies and their essential goodness, become easily docile and a blind tool in the hands of the others. Therefore I hope that my appeal will have a deeper echo among the members of the class situated between the other two. They have an enormous potential force, but often they do not realize it. They have a very heavy responsibility and shall awaken.

Dear readers, you read this little book, I could have made it much longer. In fact, one could have made a book out of each chapter. But I know, people are too busy to read voluminous tomes. Furthermore, I did not intend to make erudite work. My only goal and my only wish consist in awaking in men of good-will the sense of responsibility and the spirit of team work. We must realize that a glorious task and a sublime duty is awaiting us.

If you agree with the thesis that I developed, put yourself to the task of defending it. If you have suggestions and ameliorations, propose them. If you do not agree, criticize it, prove by logical arguments that it is not practical and try to find other means to replace it. To stay idle is a sin. It is up to you to do something.

It seems that in life there must be an eternal struggle which we cannot change, but we can change its field of action. Instead of fighting always under the influence of our evil instincts and base tendencies, let us fight by using our human qualities. Let us fight for the world fraternity and for lightening our sufferings. Let us fight

against our corporal and spiritual diseases. In these struggles there are at least as much glory and heroism as on a battle field.

If you accept the creation of the Human Institute and if you think that it would be able to do good work for mankind, then become, from today, one of its tireless apostles. Use your free time and all your available energy for the propagation of the idea. Talk with your friends, make reunions, and try to find men of good-will who have faith in the human destiny. Bring pressure on your congressmen and government leaders. Make them work for this end. In your personal life try to be the example of MAN, in short. Try to learn and appreciate that by doing well around oneself one gains greater satisfaction than struggling for one's own right. I know that these words and sentences have lost their value and have become hackneyed. One must be animated with a deep spirit of goodness to take them seriously. Do not forget that there are exceptions, try to be one yourself and find others. Do not forget that true love is purely a human emotion and the magic balm for all sufferings. Hatred is the greatest destructive power and those who think that by it they can accomplish something they are doomed at the outset. Fraternity is the master-key of our happiness and if one day it is in the hand of everyone, our miseries will fly away as by a magic wand.

It is with this spirit of Fraternity that I conclude this book and I rely on it as the unique path to universal salvation.

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Joint Research of Mr. Mansour Rashidi and Dr. Ali Ghanbarian

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First edition: (Miras Farhikhtegan Publications/ February 2020)

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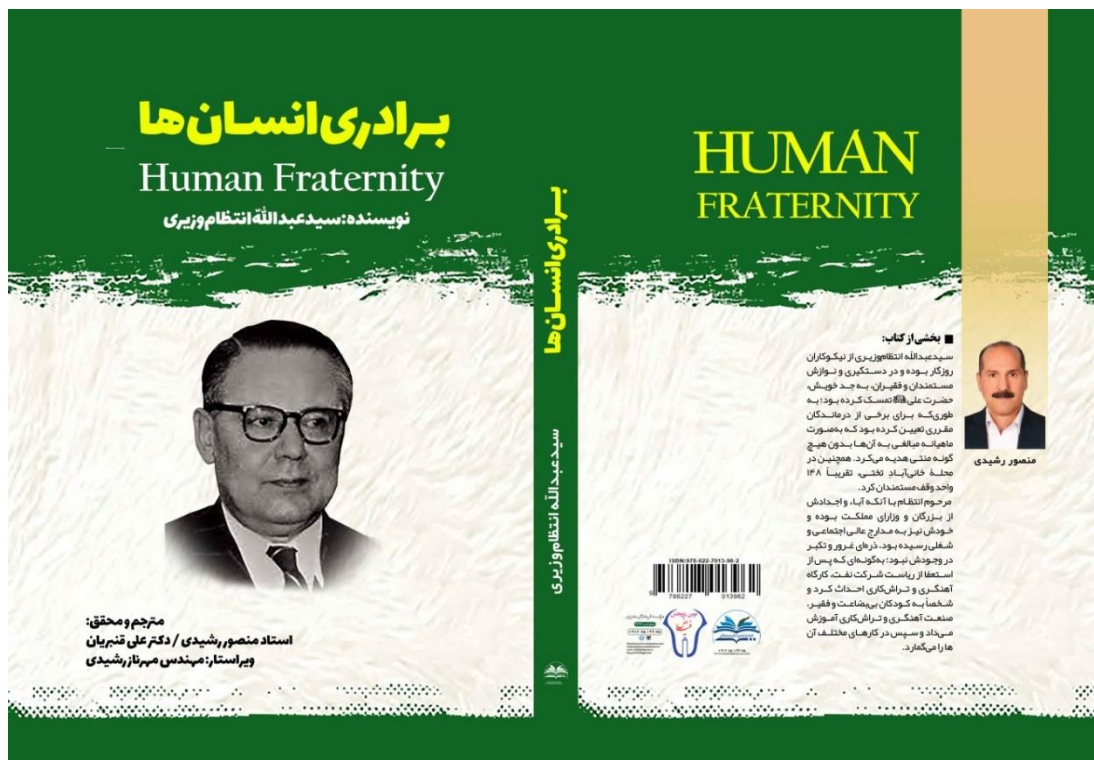
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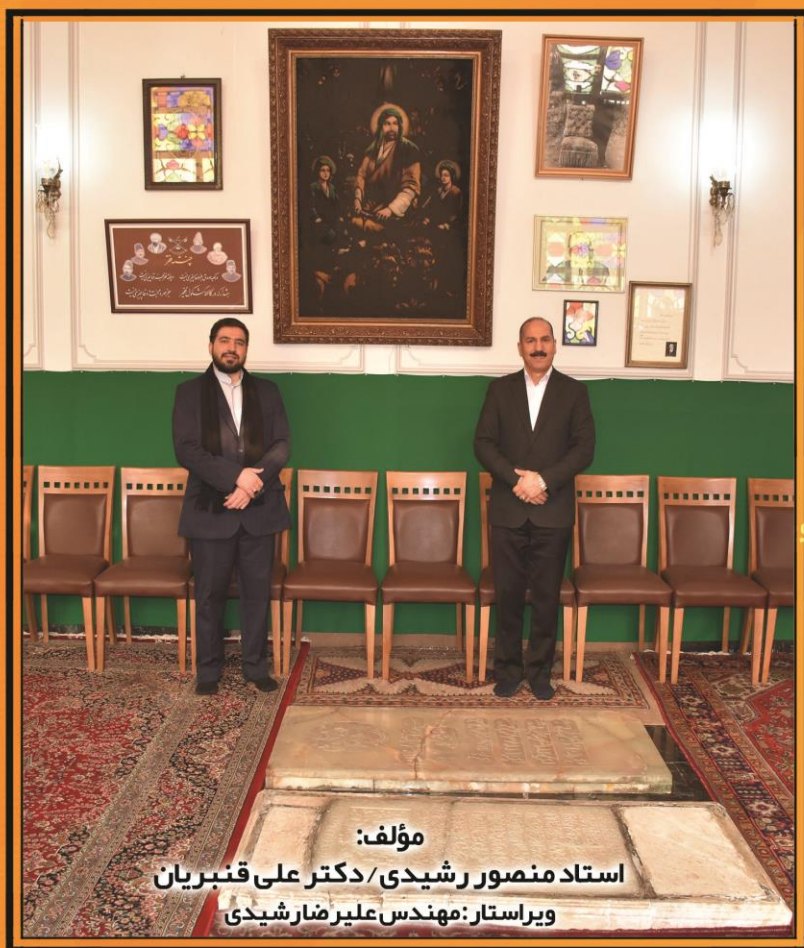
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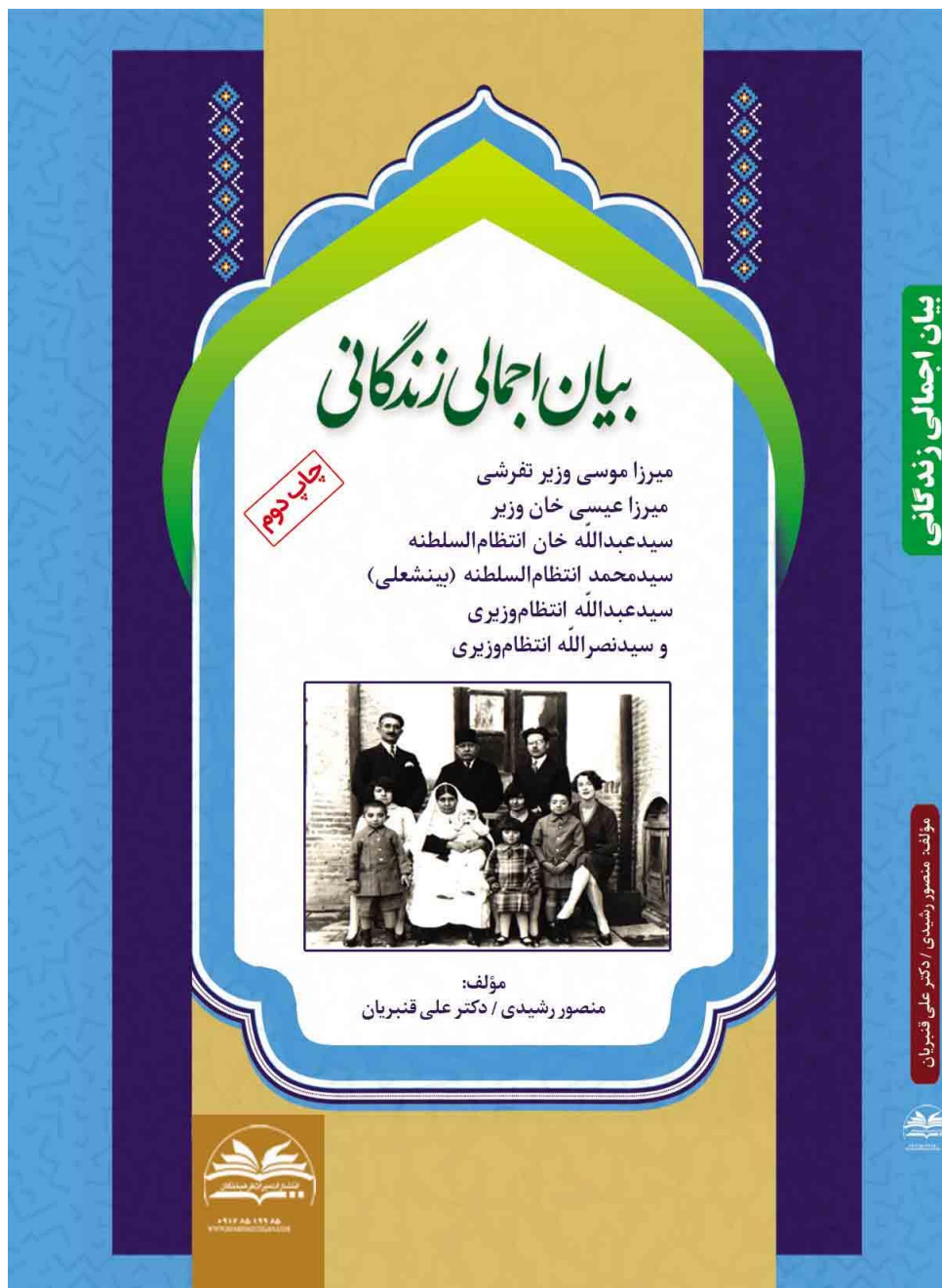
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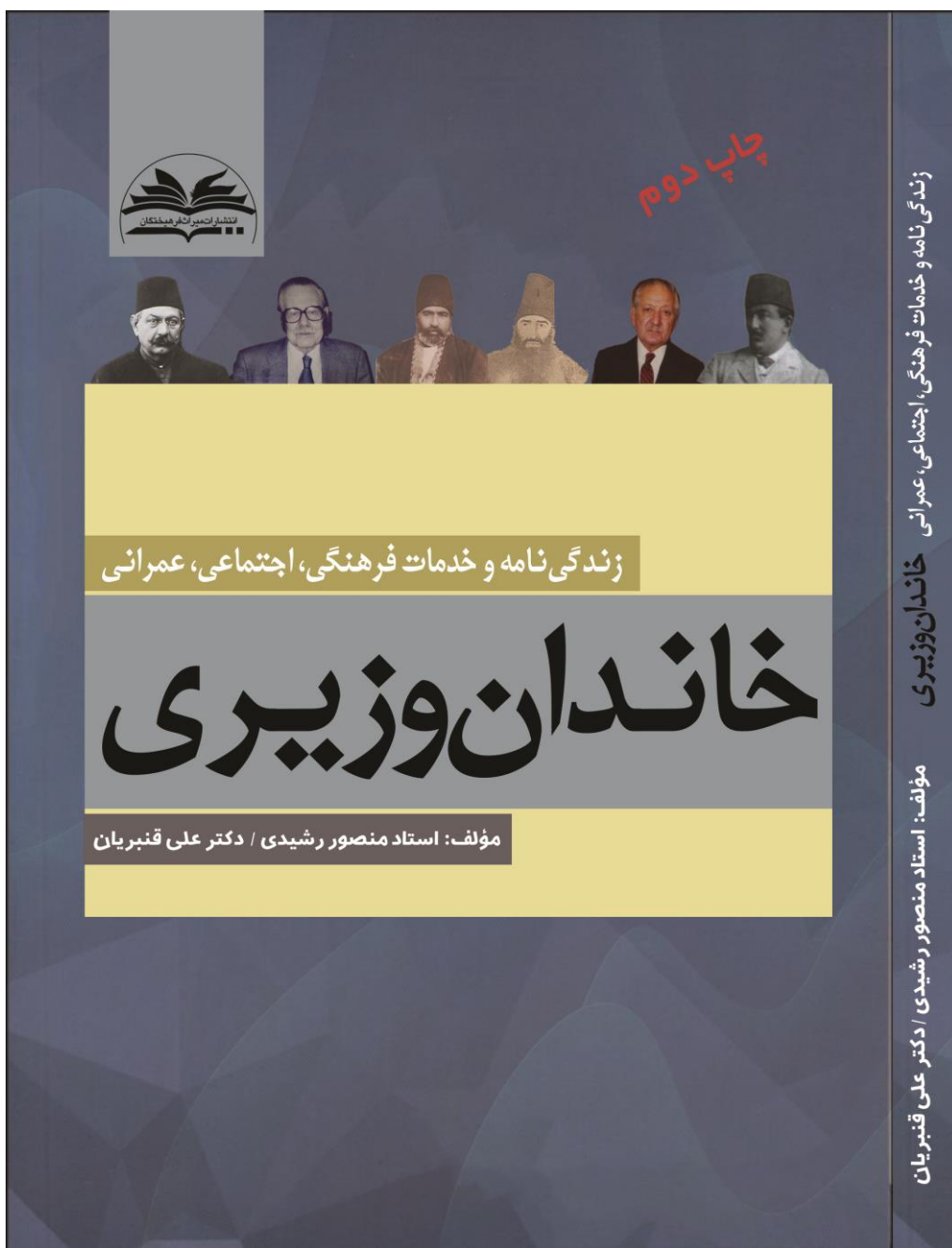
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