

## All Curious Persons Ask Themselves

1) Is peace, justice, security and freedom of people from the hands of any kind of oppression, injustice, discrimination and imperialism, the future destiny of humanity?

Or, as some people predict, chaos increases, distances become more, disharmonies and imbalances advance and finally a nuclear or super-nuclear world war destroys human civilization and if some humans remain on the earth then they will be retarded, handicapped, forlorn and helpless?

2) If the first opinion is correct and peace and justice is the destiny then why?

3) If the world should go to "justice", "peace" and "brotherhood" then are they achievable without a revolution? And in other words, are "gradual corrections" and "reforms" capable of changing the general feature of the world with this much of conflicts?

4) If it is necessary for a revolution to happen then is it possible solely through material laws, or it isn't possible without using immaterial principles and genuine human values?

5) And again, if we accept that it is possible to make such revolution, in any way, and then what should be the characteristics of the leader of this revolution?

6) Is the result of this revolution necessarily a "universal united government"?

7) Isn't any preparation necessary in advance for such revolution?

8) Are these preparations available in the present world or not? And if they are not available then presently, is the world going toward these preparations or against them?

9) Are these matters, in any way, related to general belief of religions about the advent of a great divine peacemaker?

10) How is the general belief of Muslims about the advent of "Mahdi" and what is its relation with these future-maker issues?

11) Does believing in such advent draw us toward general reformation of the world through a multilateral revolution, or as some people assume, takes us far from that?

12) Is this general concept and belief of religions an objective reality and the result of logical reasons, or is it just an imagination for false saturation of repressed desires of humans in the general missing way which is "peace" and "justice"?

In this book, it is tried to answer these questions free of fanatical and extremist inclinations and free of illogical prejudices; answers which come from the depths of the soul, which are compatible with wisdom and answers which can satisfy the "wisdom", "feelings", "soul" and "spirit".

It was a while that I was providing notes about the foresaid discussions, but congestion of the tasks in Qom didn't permit me to "explain", "organize" and "complete" them, and perpetual temptation which I have in writing a book prevented me to publish them in that form, and truly they were raw and incomplete.

But adventures and happenings took me to the place, which I did never believe.

The Port of Chabahar! ... Which means the most far-off and insalubrious place of Iran, which is approximately 2300 km far from Tehran and has very limited facilities for living and its people are unbelievably deprived.

Fortunately, this forced journey happened in winter, a winter which was sometimes spring and sometimes summer with its water and ices and cooling equipment's!

Since maybe 90 percent of the people were Sunnis, it was an opportunity to contact some of their educated ones, remembering the time when I was in Hejaz, and gatherings were made which were mostly formed by these religious brothers; fortunately, the result of these gatherings were interesting and considerable.

In this desert region, beside blue waters of Sea of Oman, under its sky full of stars, and in this corner of solitude, naturally there were more opportunities for studying; and by using this unexpected opportunity, one of the first discussions which I began to study was this discussion (and beside that, some jurisprudential studies which were not possible to be performed in this way in Qom); and totally I concluded that according to "عَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ" (maybe you dislike a thing but it is good for you) maybe spending these times of "exile" was necessary in different aspects.

I hope that the discussions of this book would be an answer to the request of educated persons who intend to study the issue of the advent of the great universal peacemaker as a research.

Also, I hope that reading this book gives us new visions for the fight which we have began against "oppression and corruption" and we continue this fight until the end of domination of tyrants over our society.

Albeit, certainly it is possible that the content of this book has deficiencies especially because few research books have been written in this subject.

The author will appreciate any opinion, correction and criticism of dear readers and experts to be sent directly to him (to Qom seminary).

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