



Introducing and Reviewing the Book of Human Fraternity

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Abstract

The book Human Fraternity discusses peace and tranquility among different societies and strengthening them. The author of the book, the late Seyyed Abdollah Entezam Vaziri (1895-1983), is one of the officials of the second Pahlavi period. He wrote the book after the outbreak of two world wars. The devastation and tragedy of the two world wars led to the writing of the book. The book was first published non-scientifically during the life of Entezam (before 1983) and then in April 2021 the publications of Miras-e Farhikhteganby Mansour Rashidi and Ali Ghanbarian published it scientifically and coherently in Iran. Entezam Vaziri was a culture-lover figure and has several books and articles. In the present article, the book Human Fraternity in 2 parts (part one: the structure of the book and part two: the study of the text of the book) is introduced, described, and reviewed.

Keywords: Bibliography; Human Fraternity; Peace; Seyyed Abdollah Entezam Vaziri; Tranquility; War

Part One: The Structure of the Book

1. Refers to peace and tranquility in other writings

During the life of Entezam, two world wars were happened. The failures and sufferings of the war caused Entezam to address the issue of peace and the avoidance of war and bloodshed in his other works. Entezam states in one of his articles:

"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 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, 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.

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, 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 artillerymen today. Animal shooters and artillerymen, like human artillery, are divided into several groups, each with a specific job".(Entezam Vaziri, 1918, pp. 335-338)

Elsewhere, he warns that humans are more cruel than animals in the use of weapons:

"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."(EntezamVaziri, 1918, pp. 335-338)

Tips on the Text of Entezam:

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. The phrase "But it is certain that in this manner the highest creation has overtaken from the lowest animals."

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)! (MakaremShirazi, 1994, 2nded, 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! (MakaremShirazi, 1994, 2nded, p. 364)

2. Chapters and Parts of the Book Human Fraternity

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.

3. The Purpose of Writing the Book

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 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". (EntezamVaziri, 2021, vol. 1, p. 270)

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. 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.

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 travels 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."(Entezam Vaziri, 2021, vol. 1, p. 269)

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.

4. Using Story and Simile

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 Piece". (EntezamVaziri, 2021, vol. 1, p. 195)

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 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." (EntezamVaziri, 2021, vol. 1, p. 155)

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." (EntezamVaziri, 2021, vol. 1, pp. 271-272)

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." (EntezamVaziri, 2021, vol. 1, p. 247)

5. Date of Writing the Book

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:

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." (EntezamVaziri, 2021, vol. 1, p. 176)

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." (EntezamVaziri, 2021, vol. 1, p. 265)

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

"May 25th, 1965. The Human Institute celebrates the tenth anniversary of its foundation!" (EntezamVaziri, 2021, vol. 1, p. 248)

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.

6. Paying Attention to Religion

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 researchers could not find anything against religion." (EntezamVaziri, 2021, vol. 1, p. 268)

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." (EntezamVaziri, 2021, vol. 1, p. 127)

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." (EntezamVaziri, 2021, vol. 1, pp. 127-128)

D) 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 points." (EntezamVaziri, 2021, vol. 1, pp. 128-129)

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."

- 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." (EntezamVaziri, 2021, vol. 1, p. 130)
- 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. 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." (EntezamVaziri, 2021, vol. 1, p. 131)

Tip 1:

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

Tip 2:

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 beings, 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. (Mesbah Yazdi, 2003, 2nded, pp. 182-183)

- 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." (Entezam Vaziri, 2021, vol. 1, p. 134)
- H) "May I make the apology of the religions by saying that they are good, it is man that is bad!" (EntezamVaziri, 2021, vol. 1, p. 138)
- I) In some cases, Entezam has included the contents of the verses in his phrases without specifying the verses of the Qur'an. Example:

"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, and omnipresent Creator".

Refers to verses:

A) وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ The Cow/ Arabic: al-Baghareh: 2/231(Absolute Omniscient).

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

7. American English

This book is based on American English, not British English; so, we tried to keep the rules; for example: Organization, not Organisation.

8. Why the Book Has Been Published Twice

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.

Also in the second edition, spelling mistakes were corrected. Example:

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.

9. Features and Advantages of the Book

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*

Criticisms and Criteria of SeyyedAbdollahEntezam 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.*

(Saadi, Bustan, the first chapter in justice, prudence and judgment, part 6: speech about the oppressed ones).

Part Two: Reviewing the Text of the Book

1. The Personality of Human Beings

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 كُلٌّ يَعْمَلُ 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 beings, 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 "*Mohazeratfel 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 book, Seyyed Abdollah Entezam refers to the role of education, environment, and heredity in the formation of human personality. He divided human beings into three separate categories and spoke about the second category:

"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 refined 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 .The Power of Thought and Cogitation

EntezamVaziri states in the book:

"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 the pages 20-25 of the book "Easy Teaching of Logic: Translation and Summary of the Book of Logic in the form of questions and answers" by Mohammad Reza Muzaffar.

3. Desires and Instincts

Entezam Vaziri considers war, bloodshed, and killing to be the result of human desires.

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.

Entezam writes about common desires with animals:

These appetites which are purely animal exist in different degrees among all the beasts. We have all seen two animals fighting 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 is more than enough to satisfy the sexual desire of our two roosters.

To prevent instinctual outbursts, it is useful and appropriate to read moral books and practice them.

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. (Naraghi, 1999, 6thed, p. 34)

4. Luxury-oriented

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):

يَا بَنِي 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 وَالنَّجْمَ وَبُكْرَةَ الْبُؤْسِ وَالنَّبَاؤُسَ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَنْعَمَ عَلَى عَبْدِهِ نِعْمَةً يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَيْهِ. قِيلَ وَكَيْفَ ذَلِكَ قَالَ يَنْظِفُ ثَوْبَهُ وَيَطْبِيبُ رِيحَهُ وَيَحْسُنُ دَارَهُ وَيَكْنُسُ أَفْنِيَتَهُ حَتَّىٰ إِنَّ السَّرَّاجَ قَبْلَ مَغِيبِ الشَّمْسِ يَنْفِي الْفَقْرَ وَيَزِيدُ فِي الرِّزْقِ» (Deylami, 2021, 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. (Mortazavi Amiri, 2018, 1sted, pp. 20-24)

Entezam refers to luxury, several times in the book. He considers the desire for luxury as one of the causes of war and enmity:

To get to the third appetite, the urge for luxury, which is the resultant of the first two (Instinct for self-preservation and procreation) 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 sexes 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 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.

5. Causes of Inclination to Atheism

Entezam introduces bad leaders as one of the most important factors in the apostasy of the people in society. Religious leaders whose speech is inconsistent with their behavior:

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. 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?

(Hafiz)

(Hafiz Shirazi, 2006, 4thed, p. 328)

[With these poets, Hafiz criticizes people whose actions do not correspond to their words]

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.

6. Stars and Planets

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 وَالاخْتِلافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَبْصَارِ

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

Reflecting on the vastness and order of celestial bodies, we will find two clear and heartwarming results:

A) The Existence of God

The stars, the planets, and in general everything in the sky, are not unconsidered, but have order and have measured movements and interactions; such as the rotation of the earth around itself (which is the cause of night and day) and the rotation of the earth around the sun (which is the cause of year and four seasons). In general, science is the product of order. No science is achieved in disorder. The science of medicine is the product of order in the human body, and the science of astronomy is the product of order in the celestial spheres and bodies. If there was no order between the celestial bodies, chaos, accident, and collision would have occurred and the desired result would not have been achieved. If the current distance between the earth and the sun was not maintained, and the earth got closer to the sun, everything would burn from the intensity of the heat, and if the earth moved away from the sun, the energy of the sun and its heat would not have the current properties. Therefore, by looking at the order in the universe, we find the existence of a powerful and wise moderator and creator that has been able to create such order and conviction in the universe (between the celestial spheres). Theologians refer to this in proving the existence of God as the "Teleological Argument."

Ibn Babawayh has quoted Imam Ali (Peace be upon him) in "*Maani al-Akhbar*" that he was asked about proving the creator of the world, has said that « *البعرة تدل على البعير و الرؤنة تدل على الحمير و آثار القدم تدل على الأقدام و الأثر على الطيف الخبير* » That is, whenever the dung of a camel indicates the existence of a camel and the dung of a donkey indicates the existence of a donkey and a footmark indicates the passage of the owner of the step, so how does the elegant high sky and the firm earth under our feet not indicate the all-knowing Creator." (Majlesi, 1983, vol. 3, p. 55)

B) The Insignificance of Human Beings

Another result that we get from the greatness of the sky and the planets and the stars and from the celestial bodies in general, is the smallness and insignificance of human beings in the system of creation. The moral product of this idea is the abandonment of pride, arrogance, and selfishness, and consequently the reduction of war and bloodshed.

Entezam points to the second result (the insignificance of human beings) as follows:

"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".

7. Hedonism

Pleasure and its attainment and escaping from suffering, consciously or unconsciously, are the source of animal actions. Humans, as an example of an animal, are no exception to this rule. Not only outward actions but also esoteric and mental affairs are subject to pleasure; such as: short-term and long-term goals, intentions, interests, wills, and mental memories. Pleasure is an issue that has been considered by religions and has been discussed in various sciences such as psychology, sociology, and philosophy. Educational schools have always used pleasure and expressing its examples to perform moral acts and avoid inappropriate actions. Therefore, pleasure is the only motivator of human beings and pain and sorrow, are the only deterrent.

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 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)

Entezam points to the important issue of hedonism in the book; as one of the main causes of war and bloodshed between people and different societies is to gain more pleasures or the conflict of pleasures and interests. 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.

8. The Effect of Hypnosis on Instinctual Modulation

In the view of Entezam, one way to moderate instincts and prevent violence and hatred is to perform hypnosis.

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 are 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 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." (Fathi, 2007, vol. 1, 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.

Entezam says about hypnosis:

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

9. Referring to Philosophical, Mystical, Social, Political Schools...

The book mentions various characters, books, and schools. Sometimes the name of a school is not mentioned, but according to the evidence, a particular school can be trusted. These indicate the breadth of Seyyed Abdollah Entezam's studies and information. Example:

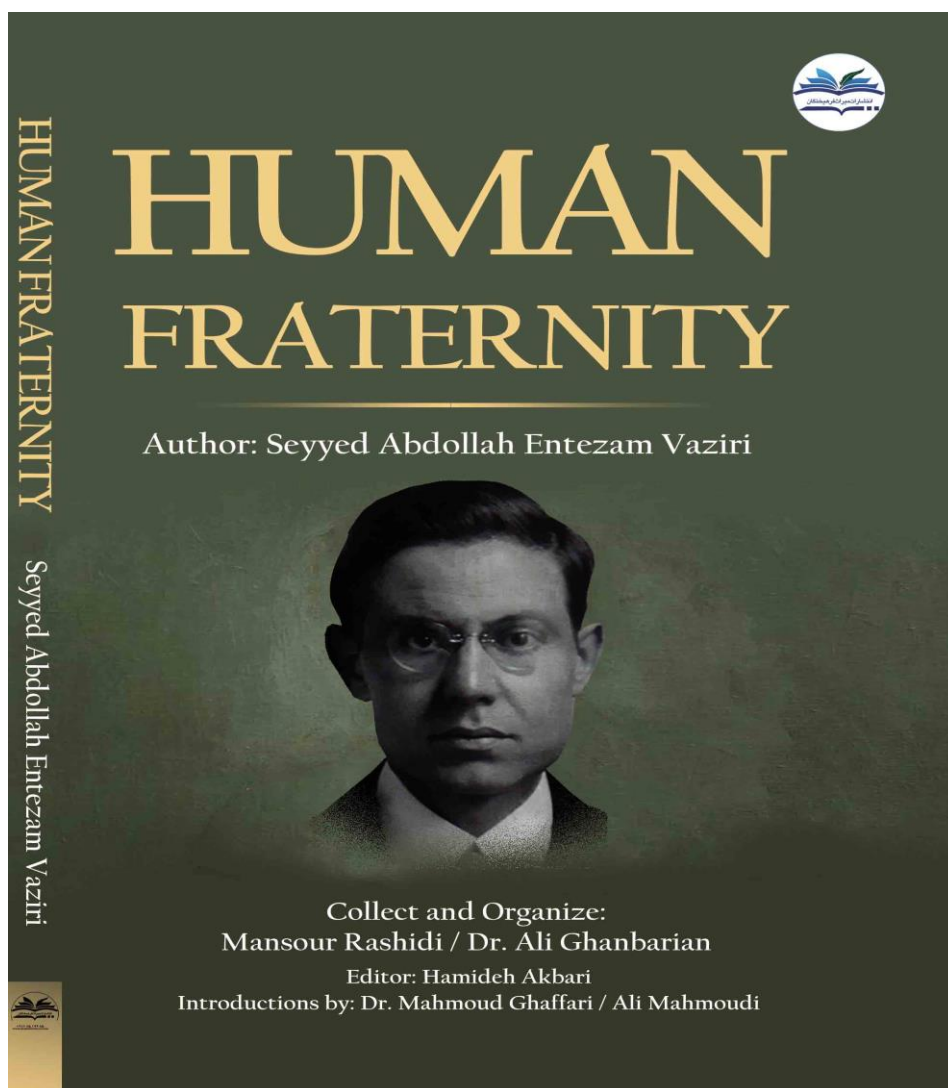
"Since the oldest time man has been interested to discover the key to the mysteries surrounding him and all his searches slowly and painfully resulted in our present day science. For a long time, experiment did not play the part it is playing today and the old science was a mixture of superstition, speculation, 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."

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 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." (MesbahYazdi, 2017, vol. 1, pp. 216-217).



The author of the book is Seyyed Abdollah Entezam Vaziri. The authors of the present article (Ali Ghanbarian and Mansour Rashidi) have organized and collected the book and Ms. HamidehAkbari has edited it.



Authors of the Article (Ali Ghanbarian and Mansour Rashidi in the tomb of the Entezam Vaziri's family Winter 1399 solar year

Conclusion

The concern for peace, intimacy, and tranquility in human relations and in the relation between different societies is blown throughout the book. In the book, Entezam considers self-knowledge (anthropology) and then self-improvement (instinct modulation) as the need to achieve peace and avoid war and bloodshed. By examining the guidelines and strategies of Entezam, we clearly come to the conclusion that he proposes the solution of science and practice to prevent violence and reach higher levels of humanity. He did not consider science alone to be sufficient and rebuked the impractical scholars.

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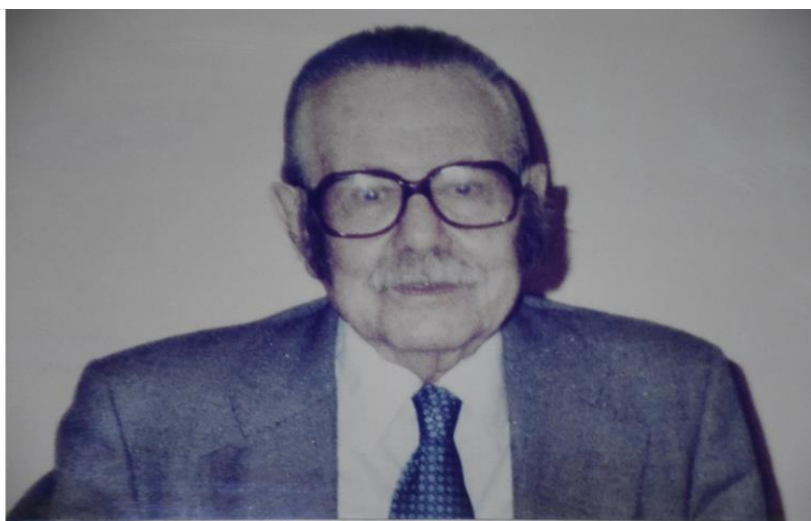
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Benefactor of the Time

Date of Birth: 1895/03/26

Date of Death: 1983/03/22

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