

Daheshist Ideology

The Dimensions of Justice According to the Founder of Daheshism (Part 2)

Justice in Governing

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According to the founder of Daheshism, Justice has three main dimensions, namely, justice in dealing with others, justice in governing, and justice among nations. In the previous issue I had paved the way by clarifying the Comprehensive Order of Divine Justice according to Dr. Dahesh and its apparent consequences in forming the human condition. I then explained in details the concept of justice in dealing with others, concentrating on three aspects of justice between: man and woman, religious guide and believer, and investor and client. I also showed that justice in dealing with others is built on the foundation of honesty in its broad meaning and includes truth, trust, faithfulness, as well as honesty. In this issue I will discuss the Daheshist concept of justice in governing through political laws and the three arms of government: executive, legislative, and judicial. I will then look into the methods of punishment and the moral duty to revolt against corrupt rulers.

Political Laws

The founder of Daheshism began his travels around the globe beginning in the summer of 1969, in order to study people up close in their respective cultures, as well their habits, conduct, and their good and bad aspects. He visited most countries in Asia, Africa, Europe, and North America. He documented his travels in a series of 22 books titled "*Daheshist Travels Around the Globe.*" Through his interactions with members and groups of a particular society, he developed a keen and realistic vision of that society supported by his Supernatural Spiritual knowledge. While residing at the Bedford hotel in Paris towards the beginning of 1982, he wrote a summary of his views on political laws that govern the world. The following is what he said: **"During our current time period, you hear about principles—be they democratic, dictatorial, capitalist, socialist, and so on and so forth—that bring us tears and laughter due to their diversity, types, and directions. After they had trapped and imprisoned man in their horrible web of lies, they stole from him the essence of his humanity by turning him into a controlled machine lacking free will. He became barren from compassion, love, mercy, and mutual human expression between himself and his brother man. If people do not reject these atheist beliefs, they will remain shackled by their evil chains that continuously tighten the grip around their necks until they perish. The return to religion is the path to salvation for everyone, for only through religion that man finds comfort and safety, inner peace, and stability of the soul. Religion is the only path that leads to an oasis of comfort and safety. You are urged to return to its righteous path in order to bring meaning to your life and stability to an existence**

blown away by materialism. For life, without noble Spiritual values, is a scary inferno of horrible and trembling consequences.”

If we are inspired by Dr. Dahesh’s comprehensive Spiritual views—that are reflected in his stances—what can we conclude about his stance on modern political principles? First, it is irrelevant what name is given to such principles if they lead to the same consequences for man. Second, a human being is measured by the extent of his humanity that manifests itself in “compassion, love, mercy, and mutual humane emotions.” Third, all of humans are brothers belonging to one family where color, race, belief, or nationalism should not lead to divisiveness. Fourth, principles take on a glittery form and attract human beings at specific time periods, however, such glitter is nothing but a trap to imprison and shackle man with chains to restrict his Spiritual Freedom. He then becomes a slave to material, public, or racial instincts. Instead of having the principles help his growth and human exposure, it ends up suffocating him and instead sows misery. Based on this, it is possible to gauge the extent of propriety in any system by the presence of three elements: freedom, justice, and humanity. Even though freedom and justice had improved relative to some of the newer systems, the human spirit is absent from them all.

What guarantees the presence of humane aspects within any political system? It is the opinion of the founder of Daheshism that the only guarantee is through the return to religion, but not to its superficiality represented by its rites and rituals, or the social restrictions necessitated by the prevailing conditions during its emergence, rather through its essence represented by its noble Spiritual values. It is the superficiality that distinguishes one religion from another and the excessive adherence to it leads to blind fanaticism—that often harmed man and religion, created turmoil, and ignited wars—while in reality, all religions are of the same Spiritual essence. Therefore, Dr. Dahesh does not call for a specific religious institution to control the government, because any such entity is a human organization that cannot control the government except through its nonessential aspects. If such control takes place, it endangers freedom and justice and places believers of other faiths and religions at a lower level. When this happens, instead of having a united true brotherhood among the people, the situation creates a master and slave, investor and exploited, and a feeling of deprivation by the weak and minorities. This will gradually diminish freedom and destroy justice. In sum, what Dr. Dahesh calls for is to make the Spiritual values the basis of every political system. Spiritual values can be found in the essence of all religions. Any religion devoid from Spiritual values is no longer a true religion because it had lost Spiritual Guidance. In a political system based on Spiritual values, neither the governor, nor the individual are prisoners to materialistic inclinations—that aim to amass wealth by depriving others and legalize every forbidden thing or sexual desire in order to appease every uncontrolled or unrestrained permissive radical movement.

Since modern political systems have become equal in stealing from man the essence of his humanity, it was intuitive for the founder of Daheshism to confine the comparison among political systems to the prevalence or deficiency in the foundations for freedom and justice. On this topic, we have previously noted that American Democracy appealed to the founder of Daheshism for over 50 years, i.e., since he published his book “*Memoirs*

of a Dinar” at the beginning of 1946. It is worthy of mentioning here that the concept of a just political system according to the founder of Daheshism is very close to that of Mahatma Gandhi—a concept that aims to protect the basic human rights of man and promotes his Spiritual growth. Likewise, he agrees with Plato and Aristotle that building a republic must be based on virtue and that its citizenry should be encouraged to seek and apply it in their dealings with each other. Hence the concept of a political system according to the founder of Daheshism differs fundamentally from the Machiavellian concept that is not based on virtue and Spiritual values, rather on deception, killing, force, and using the most despicable of means to reach an end.

The Three Branches of Government

The injustice that the founder of Daheshism endured at the hands of the tyrant of Lebanon strengthened his decisive and fundamental opinion in rejecting any oppressive power, because tyranny often leads to the oppression of the people. The tyrannical leader is driven by vainglory and obsessive control towards oppression, which in turn leads to violating the law and constitution—if present. A real-life experience of such a behavior took place during a period that people call the “democracy” of Lebanon, when Bechara el-Khoury reined (1943-1952). Even to this day, the Lebanese people are still suffering from the grave consequences of his behavior, because the seeds of corruption sown over half a century ago continue to grow and to produce sour fruits. The president of the executive branch that exceeds his authority and ignores the constitution is not a true democratic president, but rather tyrannical in a democratic system whose principles have not been enacted.

Likewise, if the legislative branch does not fulfill its role, as it should, it becomes a mere deceptive front to a false democratic rule. The parliament/house of representatives should be independent in its opinion reflecting the interest of the people and safeguarding the liberties granted by the constitution. It should not be submissive to the desires of the president of the executive branch. Also, if the judicial branch does not fulfill its role, as it should, it becomes an instrument to suppress freedom and a tool to torture and suppress the citizens. In fact, this is what happened in Lebanon during the rein of Bechara el-Khoury, where he made the judges an obedient instrument to help him achieve his personal goals and promote family interests.

In his first letter to Dr. Hussain Haykal, who in the 1940’s held the positions of President of the Egyptian Senate and the Constitutional Party, the founder of Daheshism says:

“My brother, I liken the Lebanese constitution to a flimsy spider web unable to withstand a breeze that can rip it apart, if not wipe its existence out without a trace. As long as we do not walk the talk and as long as there remains in Lebanon such a serious oppression, it would be a disgrace to call ourselves a democratic and constitutional society.

It is also regretful and very scary for Parliament members to display a lack of interest in eliminating such a blatant injustice! How sad!

Despite all this, they brag about the law, constitution, and justice!

O people! It is all a fable...

As long as the law is applied arbitrarily and leading to tragedies, disasters, and the most serious of incidents, they are empty words with no meaning..."

As to the role of the judicial branch in civilized countries, Dr. Dahesh responding to Dr. Hussain Haykal's letter dated August 9, 1951 says:

"In all advanced nations, the law is the shield of freedom from the threats of rulers and those of authority. It draws its sharp double-edged sword and stands in front of their faces ready to cut off their desires, restrain their deception, and to save any individual from those who want to prey on his freedoms, trample over his rights, and using their evils to attack his truth."

Hence, democracy is incomplete in meaning unless the three branches of government are independent—as is the case in advanced countries—and are able to execute their duties within the given constitutional constraints. If the constitution contains articles that remain on paper only, or if the articles are executed arbitrarily to serve the interest of the president of the executive branch, in such cases, there is no meaning to the constitution or to democracy. As an example, the 60th article of the Lebanese constitution declares that in the case of constitutional violations, the responsibility falls on the shoulders of the president and that he should be put on trial before the "Superior Council." However, the "Superior Council" as dictated by the 80th article of the Lebanese constitution did not see daylight and none of the Parliament members dared to invoke the constitution.

The Ideal Ruler

Dr. Dahesh, speaking through a golden Dinar [a coin], the protagonist of his great book "*Memoirs of a Dinar*," says: **"I was very surprised by the simplicity of our first meeting with his majesty King Faysal [I] (1883-1933). He is a true democrat, populist, noble, proud, and virtuous. He won the hearts of his people—who would not hesitate to sacrifice their hearts and souls on his behalf. This king walks among his people without a need for guards, because he doesn't have an enemy that threatens his precious life—a life dear to the hearts of Arabs."** From this segment we conclude several things: In Dr. Dahesh's view, a democratic leader is not inevitable to be that of a republic, for a president of a republic could be a dictator and tyrant, while a king could be truly democratic. A true democrat considers himself a member of the people, who is able to sense their needs, share their pains, and feel their deprivations. This allows him to walk among the people without guards. Such qualities remind us with Omar Ben el-Khattab, the just Caliph of Muhammad. People are content and their hearts are with their ruler when justice prevails and oppression is wiped out.

However, such a leader, whether a monarch or an elected executive president by the people or the parliament/house of representatives, would not be a "true democrat" and a virtuous ruler without exhibiting a noble Soul and righteousness. This leader must refrain from the temptations of any process that may lead to advance individual, family, or party gains—especially if this process includes any aspect to dominate the people. Such qualities in the leader are realized only through innate modesty. If it is impossible for this leader to be Gandhi-like and a perfect human, then he must exhibit humility and true

humane feelings. It is very difficult for a leader to be a “true democrat” without being righteous in one way or another. However, it is a contradiction to the true spirit of democracy if this leader lives as an aristocrat splurging on entertainment and luxury while many of his people are drowning in poverty and misery. This leads us anew to the necessity for having a governing law based on Spiritual values and reflecting the essence of all religions.

However, according to Dr. Dahesh, the democratic leader has an additional image represented in Saad Zaghloul (1857-1927), the Egyptian Prime Minister during the difficult era of the British Mandate of the 1920s. From what Dr. Dahesh wrote about him in “*Memoirs of a Dinar*” we conclude that the power of Saad Zaghloul is derived from his popularity within his people and from his dealing with issues using wise politics, a true patriotic spirit, and courage in his stances against the British rulers and his perseverance despite the many obstacles and difficulties. The most important attributes of a successful leader are his courage in facing crises and using political wisdom. Dr. Dahesh praises President John F. Kennedy for exhibiting these two attributes—especially in handling the Cuban Missile Crisis.

Duties of Just Authorities Towards the People

As we have seen before, it is the opinion of the founder of Daheshism that the degree of goodness of a governing system is measured by the presence of freedom, justice, and humanity and that the foundations for this trinity reside in the noble Spiritual values reflecting without bias the essence of all Divine religions. Based on this Spiritual foundation, any just authority must have several responsibilities towards the people:

1-Since life and freedom are both God-given rights, a just government must provide safety to its citizenry, preserve their liberties, and repel any danger or damage that threaten their lives or the exercise of their freedom. [Refer to the article “The Dimensions of Freedom According to the Founder of Daheshism,” published in *Dahesh Voice* magazine, Vol. 2, No. 4, 1997].

2-A just government must preserve life and liberties by passing laws that guarantee the basic necessities of life. Not fulfilling such necessities threaten the existence of man morally or financially. The basic material necessities of life are: shelter, food, clothing, and health. Education is a moral necessity, and without it, human beings are denied a part of their humanity. In order for each of the citizens to perform his duties and the role he plays in providing for himself the basic material and moral necessities, a just government must provide them with opportunities to work so that they can earn enough to provide for their own basic necessities. However, if for some reason, a segment of the citizenry is incapable of providing itself with the basic necessities, a just government would be inspired by “mutual humanity” and “noble Spiritual values” to show compassion and to render assistance. Such an act would require the passing of humane laws and laws that limit the greed of merchants and investors in such a way that economic freedom does not become a mean to kill the weak, expand poverty, and widen the gap between the rich and poor. In realizing a big difference in the price of a specific product between New York

and Virginia, the founder of Daheshism says: **“It is highway robbery! In such a case the government should limit the profits of these greedy merchants.”** In his travels, many are his comments about greedy merchants and to the point that he draws a link between greed and the causes of war that devastate the wealthy more than the poor. He says: **“Such fierce wars that wipe out agriculture and cattle is a manifestation of God’s justice. Had people not deserved these horrific calamities, God would not have administered punishment in accordance with their merit.”**

In other words, the practiced economic system should not distance man from his humanity and make him lose his essence. If man’s main goal is the accumulation and increasing of wealth, his heart becomes preoccupied with wealth and distances him from compassion—even from his own family. If this addiction to accumulate wealth becomes the end mean, the conscience of man is paralyzed and drives him to greed and consequently oppression. In such a runaway capitalistic system, the workers themselves become threatened as well by distancing themselves from the Spiritual purpose, whereby they take the wealthy as their role models, follow their footsteps, and cast away humanity. In most cases, this leads them to abandon a job that they like—a job that they find solace in it and use it as a tool for self-fulfillment and an expression of their personality—in favor of a job that they don’t like, but that provides additional income. The material goal can cast them outside the straight path, so they pursue unlawful activities and prohibited substances, because it brings them money quicker. The founder of Daheshism presented in many of his writings the evils and corruption money brings if it becomes man’s god and most significant goal.

Furthermore, once surrounded by ignorance, a group of citizens will be restricted by the narrowing of their liberties and work spheres, as well as, by their lack of opportunities. Rather, true freedom of choice between good and evil and between right and wrong is no longer applicable. For this reason, the founder of Daheshism in his writings and in his private conversations stressed the importance of knowledge, the grandeur of the mind, and the importance of education and the availability of schools. He walked the walk by establishing the largest private library in the Arab World (about 250,000 books) and a world-class art museum located in New York City. Essential education provides the citizens with scientific, literary, and artistic knowledge. Sciences help the development of mental awareness and proper logic; literary arts help the development of righteous desires and refinement of the soul; while arts help the development of man’s sense of beauty that enables him to create beauty and to discover aspects of Spiritual beauty in every beautiful creation, be it natural or human, because there lies in every true beauty a glimpse of divinity that attracts man to its lofty realm—the source of truth, good, and beauty.

3-A just government should select only those of good repute and noble souls to distinctive positions. Educational and knowledge competency by themselves are insufficient qualifications for someone to be selected for a distinctive position, because those who are rude and of ill repute, if selected to distinctive positions, will not be just and their decisions will be influenced by their bad conduct. It is the duty of the leaders not to give such individuals an opportunity to oppress the people. According to Dr. Dahesh, consuls, ambassadors, and government representatives at varying levels top the

list, because each of the representatives act as a mirror reflecting the image of his nation and government. For this reason, he must be of refined manners and conduct, as well as, in his knowledge and competency. If this assigned official does not possess proper upbringing, noble conduct, and truthfulness, he would be driven by his lowly inclinations and despicable personal goals. Also, it is the duty of the government to chase away troublemakers, thieves, and criminals, as well as to rid the country from immoral groups and to limit personal liberties in order to prevent the lethal germs from festering.

As to the judicial branch of government, it should not discriminate between one individual and another on the basis of wealth, distinction, or political power, for all citizens should be equal in the eyes of the law. A clear picture emerges in the writings of Dr. Dahesh when he compares justice in Lebanon during the presidency of Bechara el-Khoury and that of the United States, where judges in Lebanon were subject to the desires of the executive branch and his supporters. They would: turn white into black and black into white; demolish the laws and then dance on its ruins; issue stiff rulings on those that steal a loaf of bread to satisfy their hunger and that of their children, while they share the loot of those that steal thousands and millions; and flatter the influential women while tempt and then blackmail poor women. Lebanon was inflicted with **“Judges who are utilized to commit crimes, destroy the truth, and support evil.”** As to justice in America, he says: **“The most and least significant individuals have equal rights and there is no master or slave throughout the land...”**

In response to an article written in 1948 by judge Raji el-R’ae, a Lebanese writer, whereby he urges the Lebanese migrants to return to Lebanon, Dr. Dahesh says:

**“O contented judge! I don’t know how you did not
Shed tears for a justice buried by the oppressor,
After all the unjust rulings that I witnessed
And the unfair judicial matters whereby you are its master and ally,
You are the spectator looking from behind his robe,
Your black judicial robe,
On all the farces that take place every day
Rather, every hour, rather, every minute,
Whereby justice is being slaughtered day and night in broad daylight
In order to execute the desire of the one in power,
And you, who knew and confirmed the extent of the unfair rulings
That your judge colleagues uttered in clear view of your sight and hearing,
O Raji, how you don’t want me
To be intoxicated by the American greatness,
The land that you were born in,
The cradle of intellectual freedom!
Yes, O learned judge,
America intoxicated me by its golden chalices,
So I bowed down to its true justice,
And I kept on denouncing the oppression of the tyrant in his Genghis Khan-like
methods.”**

Methods of Punishment

The founder of Daheshism refers to two important matters related to the application of justice: The nature of the motive to violate the law and prisons. It is his opinion that the motive to commit a crime or a misdemeanor must be taken into consideration in determining the sentence. The thief that steals for the sake of stealing and hurting others should not be equal in punishment to that of an individual who committed an act of stealing under extraordinary circumstances. Such would be the case when an individual commits a minor act of stealing in order to save his child from dying. In this case, the urgent need combined with an honorable emotion is the motivation for the theft. Likewise, the punishment imposed on a professional thief should not be the same as that imposed on a person that walks out of a store with goods without paying for them due to absentmindedness or a disturbed state of mind. The enforcement of the law in courts and by the police should be combined with compassion and mercy on the poor and the weak—especially if the defendant is not a habitual violator or criminal.

The second matter is the prisons and the suffering of the prisoners. The founder of Daheshism was an innocent man that was thrown in jail and subjected to its horrors. On August 28, 1944, he was arrested by the devils of the Lebanese hell and placed in the Al-Raml prison [the most brutal Lebanese prison] without due process of the law for 12 days and then they expelled him to Damascus, Aleppo, and then to E'azaz, a city located near the Syrian Turkish borders, where he spent 4 days. Then he was finally led into the Turkish territory, where he can be subjected to the line of fire. However, God saved him and secretly returned him to Lebanon after one full month from his expulsion. The man of Spirit and Miracles detailed the various stages of his ordeal and the brutal torture that he had endured in his book *"Innocent in Chains, or Diary of Deception and Betrayal."* His pains did not prevent him from describing the suffering of the poor prisoners at the hands of the rude police and their miserable life stories.

The first thing that shocked him at the Al-Raml prison is the juvenile detention room, for on Friday, September 1, 1944, he saw the juveniles semi-naked, lost, ignored, and covered with filth. He suffered severely by what he saw and secretly documented what he saw on scraps of paper. On the third day of the same month he wrote about the condition of the juveniles: **"Prisons were meant for rehabilitation and reform."** Then he wrote:

"It is common knowledge that prisons existed for rehabilitation and not torture. Anyone entering the prison, regardless of his background, is placed in the fifth room. In it you see the poet, writer, merchant, laborer, porter, licorice drink peddler, pickpocket, coal peddler, swindler, street gangster, and all kinds of professions and occupations. This is a grave error on behalf of the prison administrators and those who are of authority.

Wisdom and duty dictate from the administrators to stratify and segregate the groups. For example, it is improper to place the writers and poets in the same room as thieves and murderers...so on and so forth.

Oh God! Chaos prevailed in a scary way and it seems that confusion became the norm!

This is my opinion and I am placing it in this book in order to reach those who are interested in reform—provided that they truly seek reform and not revenge and chaos.

It would be horrific if that poet or writer turn out to be truly a criminal. What if he was an unfortunate innocent person that fell into the hands of those in power, who in turn placed him, for a specific reason, in the darkness of a prison of continuous suffering!

Also, it should be mandated that special areas be assigned to hold the defendants without having them intermix with the criminals. Once the court issues a conviction, the oppressors can then treat them in any way they wish in order to satisfy their vengeful desires and inclinations.”

Anyone who carefully analyses the previous expressions will realize that the founder of Daheshism issued them based on justice and the principles of criminal psychology. For prisons intended for rehabilitation were turned by opportunistic rulers to instruments of revenge and torture and then placed in them the innocent and criminal and defendant and convict, without regard to the suffering and the extensive psychological damage that haphazard imprisonment inflicts on the innocent or those of sensitive souls.

On September 8, 1944, the day before the forced expulsion of Dr. Dahesh from Lebanon, the prison guards at “el-Raml prison” discovered a hacksaw hidden in the mattress of one of the prisoners, so they splashed a plate full of water on him, lashed him fiercely, then placed him in isolation in a dungeon. This matter horrified the Man of Spirit, so he wrote critically saying: **“Did their cruelty and outrageous behavior reach such a level that even the beasts refuse to engage in!”** Then he followed up saying: **“How could such an act take place in the era of freedom and light! How could such an act take place in the 20th century!”**

As if he wanted to prove that the rulers of these ignorant countries and the employees that take their side are living in the 20th century only in the flesh, while their minds and nature belong to the barbaric ages. Likewise, we can detect from his commentary that he holds the advanced countries—that at the time they brag about fighting in order to apply human rights laws and liberate people from fear, oppression, and poverty—equally responsible for what takes place in the less developed countries and their prisons in violations of human dignity and international laws. Finally, it is noteworthy to mention that capital punishment is forbidden in Daheshism based on a Spiritual edict that considers life belonging to the Provider of life and only He has the right to reclaim it. If it is imperative to have a stiff penalty, then it should be restricted to life in prison combined with Spiritual rehabilitation and clarifying the laws of Spiritual Causality.

Revolting Against Corrupt Rulers is an Absolute Necessity

The committing of injustices by a ruler tops the list of corruptions that necessitates a revolt against him. In 1933, Dr. Dahesh wrote “*A Strange Dream*.” He based it on a vision from the past, where he made Demosthenes, the famous orator, address the people and declare his prophecy on the fate of the government. Clearly, it was intended for the Egyptian government and the atrocities they committed during the monarchy period. The author was then 24 years of age and he wrote many years before the formation and declaration of Daheshism, nonetheless, his Spiritual view was clear. Here is what he said through Demosthenes [the great Greek orator]:

**“O rulers,
The people chose you
In order to rule fairly and to apply just laws
But not to be their lashers...
Look at recent history,
Rather, to the (French Revolution)
That encompassed everything...
Tell me, where is the Bastille?
That symbol of might and tyrannical force!
O government! Hear my true (prophecy):
The oppression and injustice that you sow today,
You will reap them tomorrow as dissent and revolution.
The pitiful Russian Empire is a true example...”**

According to the founder of Daheshism, the acts of corruption that necessitate the ousting of rulers are not limited to injustice, but also include: depravity; stealing from the treasury; taking advantage of others for financial gain; nepotism—especially if unqualified and giving them authority to rule over people; violating the constitution; using the law and interpreting it for personal gain; falsifying election results; interfering in the judgments of the courts; assassinating or imprisoning political adversaries...etc. All these corruptions merit ousting and Bechara el-Khoury managed to practice them all.

Dr. Dahesh sees that **“History teaches us that no unjust and oppressive ruler had escaped the horrible penalty...”** On a Spiritual level, he refers to the saying of Christ: **“...The same rules you use to judge others will be used by God to judge you—but with even greater severity.”** Mark (4:24) He reminds the oppressed that **“Right is taken, but never begged for,”** and that **“No right is lost as long as someone is claiming it,”** because **“Someone claiming a right cannot be deprived from victory, and even if deprivation takes place, God will be his ally.”** In Daheshism, Daheshists must fight injustice using all means and that revolting against oppressive and corrupt rulers is a duty. If such a revolt takes place, it would be the work of the Holy Spirit in order to even out the scales of a Comprehensive Order of Spiritual Justice.

However, it is very important to realize that revolutions themselves are not necessarily factors for true progression in human societies. History is full of examples of the horrors

associated with revolutions. It is sufficient for the reader to take into consideration the consequences of the French and Bolshevik Revolutions—the greatest revolutions in human history. However, revolutions are necessary human methods used by Divine Justice to determine the course of events. Following the path of Gandhi in a peaceful revolution against oppression and corruption is preferable. Only the teachings of Prophets and Guides can change society positively and lead sincere believers to Spiritual progression. Such teachings influence their Sayyals (psychological entities that possess intellect, desires, and will) and cause a change in their desires, for **“Allah does not change the condition of a people until they change what is in their hearts.”** (Sura Al-Ra’d (Thunder 11))

Governing or authority can be just like wealth, where the privilege is bestowed as a test and not as a result of merit. Either the person succeeds in being just and righteous and is rewarded, or fails by being oppressive and evil and is punished severely. It is the opinion of the founder of Daheism that anyone who cannot express himself freely in a country deprived of justice and governed by oppression should migrate to countries worthy of him that preserve liberties. He says in an article mentioned earlier that he had written in 1948:

**“I will not miss a country that butchers freedom,
Slaughters the truth,
Tramples over justice,
Demolishes dignity in clear sight and hearing,
Shackles intellectual freedom within the walls of its dark prisons
By placing its writers, poets, and innocent people along with professional criminals
Because they proclaimed their intellectual freedom
That condemns the crimes of happy rulers for a specified time.”**