

Mysterious Forces of Civilization

1. *In the name of God the Merciful, the Clement!*
2. Renewed thanks and comprehensive praise are justly due to the Threshold of Unity of the Omnipotent. He hath distinguished and glorified humanity, from amongst all the realities in the world of being, by decreeing its true state to be that of wisdom and understanding, the two great luminaries of the universe.
3. He hath adorned the mirror of creation with new and wonderful manifestations of his will, by the effect and influence of those great gifts.
4. Thus, if you look with clear eyes into the world of being it will be apparent to you that in every dispensation, the world, by means of the graces of thought and wisdom, hath been adorned with a new revelation and distinguished by an excellent new gift.
5. This greater sign of the Incomparable Creator has exceeded transcendental possibility, in his creations and his glory. And the Hadeeth¹ commencing “Before all things God created wisdom” beareth witness to this fact. He indeed existed before all things, and was made clear in the temple of humanity.
He is pure and holy, who, by the splendors of the lights of the divine grace hath made this dark world the envy of the worlds of light: “He dazzleth the earth with the light of her Lord.”
6. Exalted and holy is the Omnipotent God who made humanity the dawning-place of this infinite grace: "The Merciful One inspired the *Quran*, created man, and taught him the explanation thereof."²

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1. In the Name of God the Clement, the Merciful
2. Praise and thanksgiving be unto Providence that out of all the realities in existence He has chosen the reality of man and has honored it with intellect and wisdom, the two most luminous lights in either world. Through the agency of this great endowment, He has in every epoch cast on the mirror of creation new and wonderful configurations. If we look objectively upon the world of being, it will become apparent that from age to age, the temple of existence has continually been embellished with a fresh grace, and distinguished with an ever-varying splendor, deriving from wisdom and the power of thought.
3. This supreme emblem of God stands first in the order of creation and first in rank, taking precedence over all created things. Witness to it is the Holy Tradition, “Before all else, God created the mind.” From the dawn of creation, it was made to be revealed in the temple of man.
4. Sanctified is the Lord, Who with the dazzling rays of this strange, heavenly power has made our world of darkness the envy of the worlds of light: “And the earth shall shine with the light of her Lord.”³ Holy and exalted is He, Who has caused the nature of man to be the dayspring of this boundless grace: “The God of mercy hath taught the Qur’án, hath created man, hath taught him articulate speech.”⁴

رسالهء مدنیّه

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
بدايخ حمد و ثنا و جوامع شكر و سپاس درگاه احدیت
پروردگاریرا سزااست که از بین کافهء حقائق کونیّه حقیقت
انسانیّه را بدانش و هوش که نیرین اعظمین عالم کون و
امکانست مفتخر و ممتاز فرمود و از نتایج
و آثار آن موهبت عظمی در هر عصر و قرنی مرآت کائناترا
بصور بدیعه و نقوش جدیده مرتسم و منطبع نمود . چه اگر
بدیدهء پاک در عالم وجود نگری مشهود گردد که از
فیوضات فکر و دانش هیکل عالم در هر دوری بجلوه و
طوری مزین و بلطائف بخشایش جدیدی متباهی
و مفتخر است
این آیت کبرای خداوند بی همتا در آفرینش و شرف بر جملهء
ممکنات سبقت و پیشی داشته و حدیث (اول ما خلق الله
العقل) شاهد این مطلب و در صدر ایجاد در هیکل انسانی
من حیث الظهور مشخص گردید
. پاک و منزّه است خداوندی که باشراقات انوار این لطیفهء
ربّانیّه عالم ظلمانیرا غبطهء عوالم نورانی فرمود (و اشرق
الارض بنور ربّها) . متعالی و مقدّس است پروردگاریکه
فطرت انسانیّه را مطلع این فیض نامتناهی فرمود (الرحمن
علم القرآن خلق الانسان علمه البیان)

¹ Hadeeth, a tradition or saying attributed to Muhammad or to one of his descendants (through Ali), which, having been transmitted orally, constitutes one of the sources of the religion.

² *Explanation*, in Arabic *al biyan*, the title given by the Bab to his principal work, and consequently to his dispensation.

³ Qur’án 39:69.

⁴ Qur’án 55:1–3.

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7. Now, O ye who are wise, arise in gratitude for this great goodness, and lift your heads in praise to the Court of the Lord who hath no associate. And with humble applications, address him, praying that you may at this time be favored, and that the manifestations of the Godhead may appear clearly through the discoveries of the souls of men; and that the blazing fire of God, which is deposited within the hearts of men, may no longer remain without a flame.
8. Behold with the eyes of discernment and see: these signs and thoughts, knowledge, science, art, handicrafts and wonderful inventions, all spring from the wealth of wisdom and understanding. Every nation and tribe which hath dipped deep in this infinite ocean, hath advanced ahead of all others. The glory, honor and prosperity of a nation depend upon this: that like the sun they rise from the horizon of sound learning. "Are they indeed the same—they who know, and they who do not know?"
9. The nobility and glory of man consist in the fact that, amidst the beings, he is the dawning place of righteousness. Can any greater blessing be imagined by man than the consciousness that by divine assistance the means of comfort, peace and prosperity of the human race are in his hands?
10. No, by Allah, there is no greater or more complete pleasure nor happiness than this.

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5. O ye that have minds to know! Raise up your suppliant hands to the heaven of the one God, and humble yourselves and be lowly before Him, and thank Him for this supreme endowment, and implore Him to succor us until, in this present age, godlike impulses may radiate from the conscience of mankind, and this divinely kindled fire which has been entrusted to the human heart may never die away.
6. Consider carefully: all these highly varied phenomena, these concepts, this knowledge, these technical procedures and philosophical systems, these sciences, arts, industries and inventions—all are emanations of the human mind. Whatever people has ventured deeper into this shoreless sea, has come to excel the rest. The happiness and pride of a nation consist in this, that it should shine out like the sun in the high heaven of knowledge. "Shall they who have knowledge and they who have it not, be treated alike?"⁵ And the honor and distinction of the individual consist in this, that he among all the world's multitudes should become a source of social good. Is any larger bounty conceivable than this, that an individual, looking within himself, should find that by the confirming grace of God he has become the cause of peace and well-being, of happiness and advantage to his fellow men? No, by the one true God, there is no greater bliss, no more complete delight.

رسالهء مدنیّه

. حال ای هوشمندان بشکرانهء این فضل اعظم باید دست نیاز
بیارگاه ربّ بی انباز برافراخت و تضرّع و ابتهال نمود که
موفق بر آن گردیم
که در اینعهد و عصر سنوحات رحمانیّه از وجدان نفوس
انسانیّه طالع و لائح گردد تا این نار موقدهء ربّانیّه که مودوع
در افئدهء بشریّه است مخمود نماند
. بدیدهء بصیرت ملاحظه نمائید که این آثار و افکار و
معارف و فنون و حکم و علوم و صنائع و بدائع مختلفهء
متنوّعه کلّ از فیوضات عقل
و دانش است . هر طایفه و قبیلّه که در این بحر بی پایان
بیشتر تعمّق نمودند از سائر قبائل و ملل پیشترند . عزّت و
سعادت هر ملّتی در آنست که از افق معارف چون شمس
مشرق گردند (هل یستوی الذین یعلمون و الذین لایعلمون) و
شرافت و مفخرت انسان در آنست
که بین ملأ امکان منشأ خیری گردد . در عالم وجود آیا نعمتی
اعظم از آن متصوّر است که انسان چون در خود نگیرد
مشاهده کند که بتوفیقات الهیّه سبب آسایش و راحت و سعادت
و منفعت هیئت بشریّه است لا والله بلکه لذت و سعادت اتمّ و
اکبر از این نه

⁵Qur'án 39:12.

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How long then shall we seek our own selfish desires on the wings of egoism? How long shall we continue like savage people in the depths of ignorance and misery? God has provided us with eyes in order that we should seek throughout the world, and turn towards the causes of civilization and progress: ears are granted to us that, having listened to the wise precepts of the learned, we may become instructed, and that girding up the loins of resolution, we may follow their excellent example. Senses and inner faculties have been bestowed upon us, that we may use them for the good of mankind, and that we should become distinguished from the lower nature of men by the solidity and justness of our judgment, and continually engage ourselves in well-doing. Thus we may find a sure defense in the impregnable fortress of knowledge, and at all times be prepared to lay a new foundation for the general welfare of our race; to discover a new system upon which to remodel our existence, and to give it openly to the world.

11. How noble and excellent is man, if he only attain to that state for which he was designed. And how mean and contemptible, if he close his eyes to the public weal, and spend his precious capacities on personal and selfish ends. The greatest happiness lies in the happiness of others. He who urges the matchless steed of endeavor on the racecourse of justice and civilization alone is capable of comprehending the wonderful signs of the natural and spiritual world. For is it not written "We shall cause them to see our signs, both in the world and in themselves"?

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7. How long shall we drift on the wings of passion and vain desire; how long shall we spend our days like barbarians in the depths of ignorance and abomination? God has given us eyes, that we may look about us at the world, and lay hold of whatsoever will further civilization and the arts of living. He has given us ears, that we may hear and profit by the wisdom of scholars and philosophers and arise to promote and practice it. Senses and faculties have been bestowed upon us, to be devoted to the service of the general good; so that we, distinguished above all other forms of life for perceptiveness and reason, should labor at all times and along all lines, whether the occasion be great or small, ordinary or extraordinary, until all mankind are safely gathered into the impregnable stronghold of knowledge. We should continually be establishing new bases for human happiness and creating and promoting new instrumentalities toward this end. How excellent, how honorable is man if he arises to fulfil his responsibilities; how wretched and contemptible, if he shuts his eyes to the welfare of society and wastes his precious life in pursuing his own selfish interests and personal advantages. Supreme happiness is man's, and he beholds the signs of God in the world and in the human soul, if he urges on the steed of high endeavor in the arena of civilization and justice. "We will surely show them Our signs in the world and within themselves."⁶

رسالهء مدنیّه

تا یکی بپر نفس و هوی پرواز نمائیم و تابکی در اسفل جهل بنکبت کبری چون امم متوحّشه بسر بریم؟ پروردگار چشم عنایت فرموده که در آفاق بنگریم و آنچه وسیلهء تمدّن و انسانیت است بآن تشبث نمائیم و گوش احسان شده تا کلمات حکمیّه عقلا و دانایان را استماع نموده و پند گرفته کمر همّت باجرای مقتضیات آن بر بندیم حواس و قوای باطنیه عطا گشته که در امور خیریّه جمعیت بشریت صرف نمائیم و بعقل دوربین بین اجناس و انواع موجودات ممتاز شده دائماً مستمراً در امور کلیّه جزئیّه و مهمّه و عادیّه مشغول گردیم تا جمیع در حصن حصین دانائی محفوظ و مصون باشیم و در کلّ احیان بجهت سعادت بشریّه اساس جدیدی تأسیس و صنع بدیعی ایجاد و ترویج نمائیم. چه قدر انسان شریف و عزیز است اگر بآنچه باید و شاید قیام نماید و چه قدر

رنذیل و ذلیل است اگر از منفعت جمهور چشم پوشیده در فکر منافع ذاتیه و اغراض شخصیّه خود عمر گرانمایه را بگذراند. اعظم سعادت سعادت انسانیه و اوست مدرک حقائق آیات آفاقیّه و انفسیه اگر سمنند همّت بیهمتا را در میدان عدل و تمدّن جولان دهد سنریم آیاتنا فی الآفاق و فی أنفسهم

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⁶Qur'án 41:53.

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In the misery of men lieth their greatest sorrow.

12. He who remaineth idle and indifferent, and continueth in his egoism, indulging constantly his carnal appetites, descendeth to the lowest abyss of degradation, and ignorance. Lower is he than the most dangerous of savage beasts. For it is written: "These indeed are worse than brutes; and meaner than cattle in the sight of God are the deaf and the dumb who will not understand."
13. Therefore must we gird up the vesture of ambition round the loins of enthusiasm, and earnestly strive to seize the just causes of comfort, peace, happiness, knowledge, culture, art, honor, glory, for the benefit of all, and to show unto men the right path to the summit of true dignity. So that the bright land of human faculty fertilized by the pure water of sincere intention and the limpid river of endeavor, may flourish and become verdant with the fragrant herbs of personal virtue, and the smiling flowers of open praise. And that the character of real worth may prosper and ripen to the envy of the gardens of ancient science.
14. May this blessed land of Persia become the place of manifesting human qualities in all their degrees, and may the mirror which reflects the world become a mirror reflecting civilization.
15. The Manifestations of Divine Knowledge and the roseate Dawns of Revelation⁸ deserve the utmost glorification and praise, for by the bright sunbeams of their perfect wisdom and comprehensive knowledge, the forgotten people of Yathreb⁹ and Batha¹⁰ were raised from the depths of ignorance to the highest peaks of knowledge and understanding. They became the centre of the arts and science, of literature and polite learning.

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8. And this is man's uttermost wretchedness: that he should live inert, apathetic, dull, involved only with his own base appetites. When he is thus, he has his being in the deepest ignorance and savagery, sinking lower than the brute beasts. "They are like the brutes: Yea, they go more astray... For the vilest beasts in God's sight, are the deaf, the dumb, who understand not."⁷
9. We must now highly resolve to arise and lay hold of all those instrumentalities that promote the peace and well-being and happiness, the knowledge, culture and industry, the dignity, value and station, of the entire human race. Thus, through the restoring waters of pure intention and unselfish effort, the earth of human potentialities will blossom with its own latent excellence and flower into praiseworthy qualities, and bear and flourish until it comes to rival that rose garden of knowledge which belonged to our forefathers. Then will this holy land of Persia become in every sense the focal center of human perfections, reflecting as if in a mirror the full panoply of world civilization.
10. All praise and honor be to the Dayspring of Divine wisdom, the Dawning Point of Revelation (Muhammad), and to the holy line of His descendants, since, by the widespread rays of His consummate wisdom, His universal knowledge, those savage denizens of Yathrib (Medina) and Bathá (Mecca), miraculously, and in so brief a time, were drawn out of the depths of their ignorance, rose up to the pinnacles of learning, and became centers of arts and sciences and human perfections, and stars of felicity and true civilization, shining across the horizons of the world.

رسالهء مدنیّه

و اكبر شقاوت شقاوت بشریست اگر كاهل و مخمود و منجمد و منهك در شهوات نفسانیّه ماند در اینصورت در دركات اسفل

توحش و نادانی از حیوانات مضره پستتر افتد(أولئك كالانعام بل هم أضلّ) (ان شرّ الدوابّ عند الله الصمّ البكم الذین لا یعقلون)

باری باید دامن همت بکمر غیرت زد و از هر جهت باسباب آسایش و راحت و سعادت و معارف و تمدن و صنایع و عزت و شرف

و علو منزلت جمعیت بشریّه تشبث نمود تا از زلال نیت خالصه و سلسال جهد و کوشش اراضی قابلیت انسانیه بریاحین فضائل ذاتیه و شقائق حقائق خصائل حمیده سرسبز و خرّم گشته رشک گلستان معارف اسلاف گردد و اینقطعهء مبارکهء ایرانیّه مرکز سنوح کمالات انسانیه در جمیع مراتب گشته آینهء جهان نمای جهان مدنیّت شود

و جوهر ذکر و ثنا مطلع علم لدنی و مشرق وحی الهی و عترت طاهره اش را لایق و سزااست که از اشعهء ساطعهء حکمت بالغه و معارف کلیه اش سگان متوحشهء اقلیم یثرب و بطحا خارق العاده در اندک زمانی از حسیض جهل و نادانی باعلی درجهء علم و دانائی عروج و صعود نمودند بقسمی که در فجر امکان چون نجوم سعادت و مدنیّت بدرخشیدند و مرکز فنون و معارف و علوم و خصائص انسانیه گشتند .

⁷Qur'án 7:178; 8:22.

⁸ the Prophets and Messengers of God.

⁹ The city of Medina.

¹⁰ The city of Mekka.

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16. It is indeed evident to all men of discernment that at this time the world-illuminating majesty of the Shah has determined to encourage the progress, comfort and culture of the inhabitants of Persia; and the building and peopling of their cities. He has resolved to deliver judgment in an equitable spirit, so that by the light of justice he may make Persia the envy of the kingdoms of the East and West, and to restore the fragrance of her former excellent ages, and the joy of life to the veins and arteries of her people. Therefore it seemed well to this servant, out of the fulness of his gratitude, and, for the love of God, to set forth in writing the manifold benefits of his great goodness.
17. And this servant has withheld his name that this purpose should be made manifest, and that it should be made clear that he possessed no desire but the good of all.
18. But knowing that virtue is proven by just deeds, he offers, as a faithful servant of God, these few words of exhortation to the sons of his native land.
19. The Omniscient Lord is my witness, that I seek nothing but the right.
20. For I, a wanderer in the wilderness of God's love, have strayed in a world wherein censure and praise, appreciation and contumely are of little worth'.
21. "Verily we exhort you for the sake of God, and expect neither your rewards nor yet your thankfulness."
22. The hand is concealed, but written words are spread abroad; the horse gallopeth but the rider is invisible!

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11. His Majesty the Sháh has, at the present time, [1875] resolved to bring about the advancement of the Persian people, their welfare and security and the prosperity of their country. He has spontaneously extended assistance to his subjects, displaying energy and fair-mindedness, hoping that by the light of justice he might make Írán the envy of East and West, and set that fine fervor which characterized the first great epochs of Persia to flowing again through the veins of her people. As is clear to the discerning, the writer has for this reason felt it necessary to put down, for the sake of God alone and as a tribute to this high endeavor, a brief statement on certain urgent questions. To demonstrate that His one purpose is to promote the general welfare, He has withheld His name.¹¹ Since He believes that guidance toward righteousness is in itself a righteous act, He offers these few words of counsel to His country's sons, words spoken for God's sake alone and in the spirit of a faithful friend. Our Lord, Who knows all things, bears witness that this Servant seeks nothing but what is right and good; for He, a wanderer in the desert of God's love, has come into a realm where the hand of denial or assent, of praise or blame, can touch Him not. "We nourish your souls for the sake of God; We seek from you neither recompense nor thanks."¹²
12. "The hand is veiled, yet the pen writes as bidden; The horse leaps forward, yet the rider's hidden."

رسالهء مدنیّه

بر اولی الابصار معلوم و واضح بوده که چون در این ایام رأی جهان آرای پادشاهی بر تمدن و ترقی و آسایش و راحت اهالی ایران و معموریت و آبادی بلدان قرار یافته و بصرافت طبع یدیمین رعیت پروری و عدالت گستریرا از آستین همت کامله و غیرت تامه برآورده تا بانوار عدل آفاق ایرانرا محسود ممالک شرق و غرب فرماید و نشاء اولای اعصار اولیّه ممتازه ایران در عروق و شریان اهالی و متوطنین این دیار سریان نماید لهذا این عبد لازم دانسته که بشکرانهء این همت کلیّه مختصری در بعضی مواد لازمه لوجه الله مرقوم نماید و از تصریح اسم خویش احتراز نموده تا واضح و مبرهن گردد که مقصدی جز خیر کلّ نداشته و ندارم بلکه چون دلالت بر خیر را عین عمل خیر دانسته لهذا بدین چند کلمهء نصیحیه ابنای وطن خویش را چون ناصح امین لوجه الله متذکر مینمایم . و ربّ خبیر شاهد و گواه است که جز صرف خیر مقصدی نداشته چه که این آوارهء بادیهء محبة الله بعالمی افتاده که دست تحسین و تزییف و تصدیق و تکذیب کلّ کوتاه است (ائما نطعمکم لوجه الله لا نرید منکم جزاء و لا شکوراً)

" دست پنهان و قلم بین خط گذار اسب در جولان و ناپیدا سوار "

¹¹The original Persian text written in 1875 carried no author's name, and the first English translation published in 1910 under the title The Mysterious Forces of Civilization states only "Written in Persian by an Eminent Bahai Philosopher."

¹²Qur'án 76:9.

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23. O PEOPLE OF PERSIA, look in the garden of antiquity, and incline your heads in meditation, seeing with the eyes of wisdom. Repent, for here is the tragedy of a people!
24. In former times, Persia was verily the heart of the world, and shone among the nations as it were a lighted taper. Her glory and prosperity broke from the horizon of humanity like the true dawn, disseminating the light of knowledge and illumining the nations of the East and West. The fame of her victorious kings reached the ears of the dwellers at the poles of the earth. The majesty of her king of kings humbled the monarchs of Greece and Rome. Her governing wisdom filled the sages with awe, and the rulers of the continents fashioned their laws upon her polity.
25. The Persians being distinguished amongst the nations of the earth as a people of conquerors, and justly admired for their civilization and learning, their country became the glorious center of all the sciences and arts, the mine of culture and a fount of virtues.
26. The wisdom and understanding of this people were the admiration of the nations of the world; and their prudence and genius were the cause of emulation amongst all men.

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13. O PEOPLE OF PERSIA! Look into those blossoming pages that tell of another day, a time long past. Read them and wonder; see the great sight. Irán in that day was as the heart of the world; she was the bright torch flaming in the assemblage of mankind. Her power and glory shone out like the morning above the world's horizons, and the splendor of her learning cast its rays over East and West. Word of the widespread empire of those who wore her crown reached even to the dwellers in the arctic circle, and the fame of the awesome presence of her King of Kings humbled the rulers of Greece and Rome. The greatest of the world's philosophers marveled at the wisdom of her government, and her political system became the model for all the kings of the four continents then known. She was distinguished among all peoples for the scope of her dominion, she was honored by all for her praiseworthy culture and civilization. She was as the pivot of the world, she was the source and center of sciences and arts, the wellspring of great inventions and discoveries, the rich mine of human virtues and perfections. The intellect, the wisdom of the individual members of this excellent nation dazzled the minds of other peoples, the brilliance and perceptive genius that characterized all this noble race aroused the envy of the whole world.

رسالهء مدنیّه

ای اهل ایران قدری در ریاض تواریخ اعصار سالفه سیر نمائید و سر بجیب تفکر فرو برده ببصر عبرت ملاحظه کنید که تماشای عظیمی است . در ازمنهء سابقه مملکت ایران بمنزلهء قلب عالم و چون شمع افروخته بین انجمن آفاق منور بود . عزّت و سعادتش چون صبح صادق از افق کائنات طالع و نور جهان افروز معارفش در اقطار مشارق و مغارب منتشر و ساطع . آوازهء جهان گیری تاجداران ایران حتّی بسمع مجاورین دایرهء قطبیّه رسیده و صیت سطوت ملک الملوکش ملوک یونان و رومان را خاضع و خاشع نموده بود . حکمت حکومتش حکمای اعظم عالم را متحیر ساخته و قوانین سیاسیّه اش دستور العمل کلّ ملوک قطعات اربعهء عالم گشته (۱) ملت ایران مابین ملل عالم بعنوان جهانگیری ممتاز و بصفت ممدوحهء تمدّن و معارف سرافراز . در قطب عالم مرکز علوم و فنون جلیله بود و منبع صنایع و بدایع عظیمه و معدن فضائل و خصائل حمیدهء انسانیّه . دانش و هوش افراد این ملت باهره حیرت بخش عقول جهانیان بود و فطانت و ذکاوت عموم این طایفهء جلیله مغبوط عموم عالمیان .

Mysterious Forces of Civilization

27. In the records of the Persians, which are supported by the Old Testament¹³ whose inspiration is accepted by the nations of Europe, it is directly stated that in the time of Cyrus, called in the Persian books Bahman Ibn Isfandiar, the Persian rule extended from the confines of India and China to the uttermost regions of the Yemen and and Ethiopia; this vast empire was divided into three hundred and sixty provinces, over each of which was placed a Satrap.
28. And it is written in Roman history, that this zealous king, with a numerous army, utterly defeated the all-conquering Romans, and shook the pillars of the kingdoms of the world.
29. And as regards the history of Abu al Fada, one of the most trustworthy of Arab writers, he states that his conquests extended over the seven divisions of the world.
30. It is likewise mentioned in his works, as well as in those of other writers, that Faridoon,¹⁴ one of the kings of the Pishadian dynasty, a prince of great magnificence and sagacity, of incomparable perfection, wisdom and understanding, and a famous conqueror, and superior to all the kings who preceded and succeeded him, divided the whole of the known world amongst his three sons.
31. In short, according to the histories of the most famous nations, it is manifestly proved that the first great kingdom that was established in the world, and the greatest government that was formed by its inhabitants, was the dominant throne and ruling diadem of Persia.

Secret of Divine Civilization

14. Aside from that which is a matter of record in Persian histories, it is stated in the Old Testament—established today, among all European peoples, as a sacred and canonical Text—that in the time of Cyrus, called in Iranian works Bahman son of Iñfandíyár, the three hundred and sixty divisions of the Persian Empire extended from the inner confines of India and China to the farthest reaches of Yemen and Ethiopia.¹⁵ The Greek accounts, as well, relate how this proud sovereign came against them with an innumerable host, and left their own till then victorious dominion level with the dust. He made the pillars of all the governments to quake; according to that authoritative Arab work, the history of Abu'l-Fidá, he took over the entire known world. It is likewise recorded in this same text and elsewhere, that Firaydún, a king of the Píshdádíyán Dynasty—who was indeed, for his inherent perfections, his powers of judgment, the scope of his knowledge, and his long series of continual victories, unique among all the rulers who preceded and followed him—divided the whole known world among his three sons.
15. As attested by the annals of the world's most illustrious peoples, the first government to be established on earth, the foremost empire to be organized among the nations, was Persia's throne and diadem.

رسالهء مدنیّه

گذشته از آنچه در تواریخ فارسیه مندرج و مندمجست در اسفار توراة که الیوم نزد کلّ ملل اروپا من دون تحریف کتاب مقدّس مسلم است مذکور که در زمان کورش که در کتب فارسیه بهمن بن اسفندیار موسوم حکومت ایران از حدود داخلیّه هند و چین تا اقصی بلاد یمن و حبشه که منقسم بسیصد و شصت اقلیم بود حکمرانی مینمود. و در تواریخ رومان مذکور که این پادشاه غیور با لشکر بی پایان بنیان حکومت رومان را که بجهان گیری مشهور بود با خاک یکسان نموده زلزله در ارکان جمیع حکومت عالم انداخت و نظر بتاریخ ابی الفدا که از تواریخ معتبرهء عربی است اقالیم سبعةء عالمرا در قبضهء تصرف آورد. و همچنین در آن تاریخ و غیره مذکور که از ملوک پیشدادیان فریدون که فی الحقیقه بکمالات ذاتیه و حکم و معارف کلیّه و فتوحات متعدّدهء متتابعه فرید ملوک سلف و خلف بود اقالیم سبعة را مابین اولاد ثلاثهء خود تقسیم فرمود.

خلاصه از مفاد تواریخ ملل مشهوره مشهود و مثبتوست که نخستین حکومتی که در عالم تأسیس شده و اعظم سلطنتی که بین ملل تشکیل گشته تخت حکمرانی و دیهیم جهانبانی ایرانست.

¹³ Vide Isaiah xlv. 28, xlv. 1, xlvii. etc.; Daniel vii., viii., etc.

¹⁴ Name of an ancient and celebrated king of Persia, the commencement of whose reign is placed about 750 B. C.

¹⁵ 2 Chronicles 36:22–23; Ezra 1:2; Esther 1:1; 8:9; Isaiah 45:1, 14; 49:12.

Mysterious Forces of Civilization

32. Therefore, O people of Persia, we must rouse ourselves from the intoxication of carnal desire, and throw off neglectful somnolence and idle sloth. Let us consider whether the enthusiasm and ambition of rational men can suffer this most blessed land, which aforesaid was a fountain of civilization for the whole earth, the spring of glory and of true felicity for humanity, the envy of the world, and the cause of emulation for all Oriental and Occidental peoples, to become a byword and a reproach amongst all races and nations. And are its Irbarities in the present age to be graven in the eternal pages of the book of time? Is this nation, which was the noblest of nations, now to remain satisfied in such an exceedingly grievous condition? And is this country, which possesses the most salubrious climate, to be counted among the least progressive of the nations of the world, by reason of its lack of industry and enterprise, and the absence of modern invention?

Did not the Persians of a former age excel in every branch of human activity? Were they not the title page of the book of wisdom? Did they not by the grace of God shine in the horizon of learning like a great luminary? How is it that we are now sunk in contentment, despite our calamitous condition? How is it that we continue to follow the path of our carnal desires?

Secret of Divine Civilization

16. O people of Persia! Awake from your drunken sleep! Rise up from your lethargy! Be fair in your judgment: will the dictates of honor permit this holy land, once the wellspring of world civilization, the source of glory and joy for all mankind, the envy of East and West, to remain an object of pity, deplored by all nations? She was once the noblest of peoples: will you let contemporary history register for the ages her now degenerate state? Will you complacently accept her present wretchedness, when she was once the land of all mankind's desire? Must she now, for this contemptible sloth, this failure to struggle, this utter ignorance, be accounted the most backward of nations?

17. Were not the people of Persia, in days long gone, the head and front of intellect and wisdom? Did they not, by God's grace, shine out like the daystar from the horizons of Divine knowledge? How is it that we are satisfied today with this miserable condition, are engrossed in our licentious passions, have blinded ourselves to supreme happiness, to that which is pleasing in God's sight, and have all become absorbed in our selfish concerns and the search for ignoble, personal advantage?

رسالهء مدنیّه

حال ای اهل ایران باید قدری از سکر هوی بهوش آمده و از غفلت و کاهلی بیدار گشته بنظر انصاف نظر کنیم. آیا غیرت و حمیت انسان قائل بر آن میشود که چنین خطهء مبارکه که منشأ تمدن عالم و مبدء عزت و سعادت بنی آدم بوده و مغبوط آفاق و محسود کلّ ملل شرق و غرب امکان حال محلّ تأسف کلّ قبائل و شعوب گردد و در تواریخ اعصار حالیّه ذکر عدم مدنیّتش تا ابد الابد در صفحهء روزگار باقی؟
با وجود آنکه ملتش اشرف ملل بوده حال با این احوال اسف اشتمال قناعت نماید و مع آنکه اقلیمش مرغوبترین کلّ اقالیم بوده حال

بنکبت عدم سعی و کوشش و نادانی بی معارفترین کشورهای عالم شمرده گردد

. آیا اهل ایران در قرون پیشین سر دفتر دانائی و عنوان منشور دانش و هوش نبودند و از افق عرفان بفضل رحمن چون نیر اعظم طالع و مشرق نه؟ حال چگونه بدین حال پر ملال اکتفا نموده در هوای نفسانی خود حرکت مینمائیم و از آنچه سعادت کبری و مرضی درگاه احدیت حضرت کبریاست چشم پوشیده کلّ باغراض شخصیّه و منافع ذلیّهء ذاتیّه خود گرفتار شدیم؟

Mysterious Forces of Civilization

And having been blinded to that which is the cause of prosperity and most acceptable to the Threshold of the Almighty God, and seeking naught but our personal advancement and selfish interests—how is it that this excellent country, which like a lamp shone with the light of learning, the brightness of the sciences and arts, from the pillar of dignity and resolute endeavor, the heights of wisdom, fortitude and humanity—now by reason of our sloth, vanity and indifference, from the lack of knowledge and organization, from the poverty of the zeal and ambition of her people, has suffered the rays of her prosperity to be darkened and well-nigh extinguished?

33. "The seven heavens and the seven earths are full of pity for the Beloved."

34. It must not be supposed that the Persians are inferior in their natural vivacity, understanding, ingenuity, wisdom, intellect, perception, or in their physical capacities, to other men. God forbid! On the contrary they have been, and can be, models to all nations and tribes through the originality of their genius. Likewise the kingdom of Persia possesses exceptional fertility, an equable climate, and great natural beauty. Thought, however, is needed; and industry and enterprise, education and energy are wanting; perseverance and enthusiasm alone can avail us.

Secret of Divine Civilization

18. This fairest of lands was once a lamp, streaming with the rays of Divine knowledge, of science and art, of nobility and high achievement, of wisdom and valor. Today, because of the idleness and lethargy of her people, their torpor, their undisciplined way of life, their lack of pride, lack of ambition—her bright fortune has been totally eclipsed, her light has turned to darkness. "The seven heavens and the seven earths weep over the mighty when he is brought low."

19. It should not be imagined that the people of Persia are inherently deficient in intelligence, or that for essential perceptiveness and understanding, inborn sagacity, intuition and wisdom, or innate capacity, they are inferior to others. God forbid! On the contrary, they have always excelled all other peoples in endowments conferred by birth. Persia herself, moreover, from the standpoint of her temperate climate and natural beauties, her geographical advantages and her rich soil, is blessed to a supreme degree. What she urgently requires, however, is deep reflection, resolute action, training, inspiration and encouragement. Her people must make a massive effort, and their pride must be aroused.

رسالهء مدنیّه

این خطهء طیّبه چون سراج و هّاج بانوار عرفان و ضیاء علوم و فنون و علوّ منزلت و سموّ همّت و حکمت و شجاعت و مروّت نورانی بود

حال از کسالت و بطالت و خمودت و عدم ترتیب و نظم و قلت غیرت و همّت اهالی پرتو اقبالش مکدّر و ظلّمانی گشته (بکت السّموات السّبع و الارضون السّبع علی عزیز ذلّ) .

همچو گمان نرود که اهالی ایران در ذکاء خلقی و فطانت و دهاء جبلی و ادراک و شعور فطری و عقل و نهی و دانش و استعداد طبیعی از مادون دون و پست‌ترند استغفر الله بلکه در قوای فطریّه سبقت بر کلّ قبائل و طوائف داشته و دارند و همچنین مملکت ایران بحسب اعتدال و مواقع طبیعیّه و محاسن جغرافیا و قوهء انباتیّه منتهی درجهء تحسین را داشته و لکن تفکّر و تعمق باید و جهد و کوشش شاید و تربیت و تشویق

و تحریص لازم و همّت کامله و غیرت تامّه واجب .

Mysterious Forces of Civilization

35. At the present time, Europe, and some parts of America, are renowned amongst the five continents for the excellence of their government, their eminence in the arts and sciences; whilst in ancient times they were the least considerable of the nations; the most ignorant and slothful of the people of the earth. Justly were they called barbarians; moreover, from the fifth to the fifteenth century of the Christian era, the period known as the Middle Ages, there occurred amongst them so many terrible events and catastrophes, that these ten centuries are counted by Europeans as the dark ages of history.
36. The foundation of civilization and advancement in Europe was established in the fifteenth century of the Christian era; and all the development and the encouragement of wise men in their ambitions, as well as the general increase of knowledge, date from that period.

Secret of Divine Civilization

20. Today throughout the five continents of the globe it is Europe and most sections of America that are renowned for law and order, government and commerce, art and industry, science, philosophy and education. Yet in ancient times these were the most savage of the world's peoples, the most ignorant and brutish. They were even stigmatized as barbarians—that is, utterly rude and uncivilized. Further, from the fifth century after Christ until the fifteenth, that period defined as the Middle Ages, such terrible struggles and fierce upheavals, such ruthless encounters and horrifying acts, were the rule among the peoples of Europe, that the Europeans rightly describe those ten centuries as the Dark Ages. The basis of Europe's progress and civilization was actually laid in the fifteenth century of the Christian era, and from that time on, all her present evident culture has been, under the stimulus of great minds and as a result of the expansion of the frontiers of knowledge and the exertion of energetic and ambitious efforts, in the process of development.

رسالهء مدنیّه

الآن بین قطعات خمسہء عالم بحسب نظم و ترتیب و سیاست و تجارت و صناعت و فنون و علوم و معارف و حکمت طبیعیہ قطعہء اوروپ و اکثر مواقع امریک شہرت یافتہ و حال آنکہ در ازمنہء قدیمہ متوحّشترین طوائف عالم و جاہل و کاهلترین قبائل و امم بودند حتّی بلقب برابرہ کہ بمعنی وحشی صرف باشد ملقب بوده‌اند . و از این گذشتہ از قرن خامس میلاد تا قرن خامس عشر کہ بقرون متوسطّہ تعبیر گشتہ در میان دول و ملل اوروپ و قانع عظیمہ و امور مغایرہء شدیدہ و حرکات موحشہ و حوادث مدہشہ بشأنی وقوع یافتہ کہ اہل اوروپ آن قرون عشرہ را فی الحقیقہ اعصار توحّش می‌شمرند . بناء علی ذلک فی الحقیقہ اساس مدنیت و اصلاحات و ترقّی در اوروپ از قرن خامس عشر میلاد تأسیس شدہ و جمیع تمدّن مشہود بتشویق و تحریص خردمندان و توسیع دائرہء معارف و بذل سعی و اظہار غیرت و اقدام و ہمت حاصل و میسر گشتہ

Mysterious Forces of Civilization

37. Now it seemeth that the Shah, the refuge of the oppressed, by divine aid, and in accordance with the efforts of the Manifestation of Universal Prophethood,¹⁶ hath raised the tent of justice over the whole land; the bright morning of his clemency has followed on the dawn of fair intention, so that the fountain of right and charity will surely be established in this glorious kingdom. He will erect the pillars of learning and civilization and put into practice that which leads to progress, insomuch that this Imperial Age may, in verity, become the envy of all times past. Heretofore it was not manifest that the sovereign in whose directing hand lies the controlling reins of these matters, and upon whose beneficent will dependeth the betterment of men's condition, would, like a gracious father, strive for the advancement and civilization of his people. Therefore, I and my like were silent. But now it is made clear to such as possess understanding, that the king himself has determined, without strife, to lay a sure foundation of progress and just rule for all his people. And these are indeed the signs of his goodness.

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21. Today by the grace of God and the spiritual influence of His universal Manifestation, the fair-minded ruler of Írán has gathered his people into the shelter of justice, and the sincerity of the imperial purpose has shown itself in kingly acts. Hoping that his reign will rival the glorious past, he has sought to establish equity and righteousness and to foster education and the processes of civilization throughout this noble land, and to translate from potentiality into actuality whatever will insure its progress. Not until now had we seen a monarch, holding in his capable hands the reins of affairs, and on whose high resolve the welfare of all his subjects depends, exerting as it would befit him, like a benevolent father, his efforts toward the training and cultivation of his people, seeking to insure their well-being and peace of mind, and exhibiting due concern for their interests; this Servant and those like Him have therefore remained silent. Now, however, it is clear to the discerning that the Sháh has of his own accord determined to establish a just government and to secure the progress of all his subjects. His honorable intention has consequently evoked this present statement.

رسالهء مدنیّه

حال بفضل الهی و همّت روحانیّهء مظهر نبوت کلّیه پادشاه معدلت
پناه ایران سرادق عدل را بر آفاق ممالک کشیده و صبح نیات خالصهء شهریاری از مشرق همم خیریّهء جهانبانی دمیده و اراده فرموده که در این مملکت عظیم المنقبه تأسیس اساس عدل و حقانیت و تشیید ارکان معارف و مدنیت فرماید و جمیع وسائل مابه الترقی را از حیّز قوه بمقام فعل آرد تا عصر تاجداری رشک اعصار سالفه گردد . و تا بحال چون ملاحظه نمیشد که سروری که زمام کلّ امور در کف کفایت اوست و اصلاح حال جمهور منوط بهمّت بلند او چنانکه باید و شاید چون پدر مهربان در تربیت و مدنیت و راحت و آسایش افراد اهل مملکت سعی بلیغ را مجری فرماید و بر وجه مطلوب آثار رعیت پروری واضح و مبرهن گردد لهذا بنده و امثال این بنده ساکت بودند . ولکن حال چون مشهود ابصار اولی البصائر گشته که ذات خسروانه بصرافت طبع اراده فرموده که تشکیل حکومت عادلانه و تأسیس بنیان ترقی عموم تبعه فرماید لذا نیت صادقّه دلالت بر این اذکار نمود .

¹⁶ Bahá'u'lláh.

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38. Wonderful it is to relate, that the whole people did not arise, and give thanks and praise to God for the great gift, which is indeed a sure mark of the grace of the Most Glorious Lord; that they did not soar up on the wings of joy and thankfulness into the eternal regions of true happiness, and with full hearts give prayer and supplication to the one worthy court of Almighty God for the daily increasing graciousness of our mighty prince.
39. Some, indeed, whose minds and thoughts have been corrupted by the canker of personal hatred, the serenity of whose judgment has been clouded by the dust of selfishness, and darkened by the mists of interests, and others, debasing their powers in satisfying their worldly desires and ambitions, and in seeking by devious paths their self-advancement, have raised the banner of jealousy, and have lifted up their voices in complaint. Hitherto they querulously asked, "Why is the Shah unmindful of the public weal? And why does he not strive for the peace and quiet of his people?"
40. But now that his majesty has determined to adopt this great measure, they make other objections. Some say that these ideas are foreign to the genius of Persia, are useless in the present exigencies, and are repugnant to the ancient customs of the country.
41. And some mistaken persons, having collected a scanty gathering of people who are careless of the principles of their own religion and ignorant of the fundamentals of the true law and devoid of discrimination, address them, saying, "These are the laws of the countries of unbelievers, and therefore, contrary to our observances; whosoever adopts the customs of nations, verily he is of them."¹⁷
42. Some believe that such alterations must be suffered to proceed by slow and gradual evolution, one thing following on another, adding, "There is no reason for haste."
43. And others believe that the Persians ought of themselves to discover these things which be necessary to the improvement of their policy, their public instruction, and their civilization. And that there is no need to acquire inspiration from other nations. But each group should dwell in its own world.

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22. It is indeed strange that instead of offering thanks for this bounty, which truly derives from the grace of Almighty God, by arising as one in gratitude and enthusiasm and praying that these noble purposes will daily multiply, some, on the contrary, whose reason has been corrupted by personal motives and the clarity of whose perception has been clouded by self-interest and conceit; whose energies are devoted to the service of their passions, whose sense of pride is perverted to the love of leadership, have raised the standard of opposition and waxed loud in their complaints. Up to now, they blamed the Sháh for not, on his own initiative, working for his people's welfare and seeking to bring about their peace and well-being. Now that he has inaugurated this great design they have changed their tune. Some say that these are newfangled methods and foreign isms, quite unrelated to the present needs and the time-honored customs of Persia. Others have rallied the helpless masses, who know nothing of religion or its laws and basic principles and therefore have no power of discrimination—and tell them that these modern methods are the practices of heathen peoples, and are contrary to the venerated canons of true faith, and they add the saying, "He who imitates a people is one of them." One group insists that such reforms should go forward with great deliberation, step by step, haste being inadmissible. Another maintains that only such measures should be adopted as the Persians themselves devise, that they themselves should reform their political administration and their educational system and the state of their culture and that there is no need to borrow improvements from other nations. Every faction, in short, follows its own particular illusion.

رسالهء مدنیّه

و عجب در اینست بجای آنکه کلّ بشکرانه این نعمت که فی الحقیقه توفیقات ربّ العزّة است قیام نمایند و بجناح ممنونیت و مسرّت در هوای خوش شادمانی پرواز کنند و بدرگاه احدیت دعا و نیاز آرند که یوماً فیوماً این مقاصد خیریهء شهریاری مزداد گردد بالعکس بعضی نفوس که عقول و افکارشان بعلل اغراض ذاتیه مختلّ و روشنائی رأی و تصوّراتشان بغبار خودپرستی و ظلمات منفعت شخصیّه محجوب و مکدر همّتشان مصروف شهوات نفسیه و غیرتشان محوّل بر وسائل ریاسیه علم مغایرت برافراخته و آغاز شکایت نموده اند. و حال آنکه تا بحال متشکّی بودند که چرا پادشاه بنفس نفیس خود در فکر خیر عموم و بتحرّی راحت و آسایش جمهور نپردازد حال که باین همّت کبری قیام فرموده اعتراض دیگر کنند. بعضی گویند که این افکار جدیده ممالک بعیده است و منافی مقتضیات حالیه و اطوار قدیمهء ایران. و برخی بیچارگان ناس را که از اساس متین دین و ارکان شرع مبین بیخبرند و قوهء امتیازیّه ندارند جمع نموده گویند که این قوانین بلاد کفریه است و مغایر اصول مرعیّه شرعیّه (و من تشبّه بقوم فهو منهم). قومی برآنند که باید اینگونه امور اصلاحیه را بتأی شیناً فشیناً اجرا نمود تعجیل جایز نه. و حزبی برآنند که باید تشبّت بوسائلی نمود که اهل ایران خود ایجاد اصلاحات لازمهء سیاسیّه و معارف عمومیه و مدنیّت تامّهء کامله نمایند لزوم اقتباس از سائر طوائف نه. باری هر گروهی بهوائی پرواز مینمایند.

¹⁷ By similar objections, even to-day (March 1909) a certain reactionary clergy is trying to upraise the people against the Constitution, and shortsighted courtiers manage to prevent the Shah Muhammad Ali from letting his subjects profit by the institutions granted to them by his father.

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44. O people of Persia! how long will ye wander, how long be filled with vain imaginings; how long continue your differences of opinion, useless antagonism, carelessness and ignorance?
45. Rivals are awake, while we are negligently sleeping! Other nations strive for the improvement of their public well-being, but every one of us is snared by his worldly ambitions, and "is oft snared anew."
46. The Lord of the universe is witness that this, his servant, has no aim to flatter, or attract men's hearts in the setting forth of these facts; that he looks for no reward, but gives utterance to his thoughts in obedience to the will of God. Having turned my eyes from the world and its inhabitants, I have taken refuge in the saving grace of the Lord of oneness.
47. "From you I ask for naught, for God indeed is my recompense."

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23. O people of Persia! How long will you wander? How long must your confusion last? How long will it go on, this conflict of opinions, this useless antagonism, this ignorance, this refusal to think? Others are alert, and we sleep our dreamless sleep. Other nations are making every effort to improve their condition; we are trapped in our desires and self-indulgences, and at every step we stumble into a new snare.
24. God is Our witness that We have no ulterior motive in developing this theme. We seek neither to curry favor with any one nor to attract any one to Ourselves nor to derive any material benefit therefrom. We speak only as one earnestly desiring the good pleasure of God, for We have turned Our gaze away from the world and its peoples and have sought refuge in the sheltering care of the Lord. "No pay do I ask of you for this... My reward is of God alone."¹⁸

رسالهء مدنیّه

ای اهل ایران سرگردانی تا بکی و حیرانی تا چند و اختلاف آراء و مصاددت بیفایده و بیفکری و بیخبری تا چه زمان باقی؟ اغیار بیدار و ما بخواب غفلت گرفتار جمیع ملل در اصلاح احوال عمومیّه خود میکوشند و ما هر یک در دام هوی و هوس خود مبتلا، "دمبدم ما بستهء دام نویم".

و خداوند عالمیان شاهد و گواه این عبد است که در بسط این مضامین

مقصد مداهنه و جلب قلوب و چشم بمکافات خیریّه از جهتی نداشته و ندارم بلکه ابتغاءً لمرضات الله میگویم نظر از عالم و عالمیان بسته بصون حمایت حضرت احدیّت التجا نمودهام (لا أسئلكم علیه اجراً انّ أجری الّا علی الله)

¹⁸Qur'án 6:90; 11:31.

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48. Those who say that these modern ideas accord with the spirit of other nations, and are in no way applicable to the present requirements of the Persian kingdom, indeed forget that those other countries were in former ages even as we are now. How is it that these principles and this civilization have been the cause of the progress of those countries? Have the people of Europe suffered any loss by seeking these ideals? Or have they on the contrary attained the highest degree of material prosperity?
49. For many centuries, Persia has remained unchanged, retaining her ancient customs. What benefit and progress has she obtained? Had these things not been proved by experience, they would possibly have been doubted by those in the mirror of whose mind the bright light of intention is extinguished. But as it is these causes and effects leave been put to the test in other countries; and the benefits of civilization have been so plainly manifested that they are comprehended, even of the wilfully blind.

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25. Those who maintain that these modern concepts apply only to other countries and are irrelevant in Írán, that they do not satisfy her requirements or suit her way of life, disregard the fact that other nations were once as we are now. Did not these new systems and procedures, these progressive enterprises, contribute to the advancement of those countries? Were the people of Europe harmed by the adoption of such measures? Or did they rather by these means reach the highest degree of material development? Is it not true that for centuries, the people of Persia have lived as we see them living today, carrying out the pattern of the past? Have any discernible benefits resulted, has any progress been made? If these things had not been tested by experience, some in whose minds the light of native intelligence is clouded, might idly question them. On the contrary, however, every aspect of these prerequisites to progress have in other countries been time and again put to the test, and their benefits demonstrated so plainly that even the dullest mind can grasp them.

رسالهء مدنیّه

باری اشخاصی که گویند این افکار جدیده موافق حال طوائف سائره است و بمقتضیات حالیّه و روش احوال ایرانیّه مناسبتی ندارد فی الجمله ملاحظه نمی نمایند که ممالک سائره نیز در قرون سابقه بر این منوال بوده چگونه این ترتیب و تنظیم و تشبّثات مدنیّه سبب ترقّی آن ممالک و اقالیم گشته . آیا اهل اوروپ از این تشبّثات ضرّی مشاهده نموده اند و یا خود بالعکس بکمال علوّ منزلت جسمانیّه نائل گشتند ؟ و یا آنکه چند قرن است که هیئت عمومیّه ایران بر روش معلوم حرکت نموده و بر اصول معتاده مشی کرده چه فوائد و ترقّی مشهود و حاصل شد ؟ و اگر این امور تا بحال بمحک تجربه نرسیده بود محتمل که محلّ توهم بعضی نفوس کاهله گردد یعنی اشخاصیکه شعلهء نورانی عقل هیولائی در زجاجهء فطرتشان مخمود است . حال نه چنانست بلکه جزئیّات این کیفیّات تمدنیّه در ممالک سائره مراراً و کراراً تجربه گشته و فوائدش درجهء وضوح یافته که هر اعمای غبیّ ادراک نموده .

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50. Now having closed the eyes of prejudice, we must examine by the light of justice, and determine which of these strong bases is contrary to the welfare of Persia, or opposed to the public interest. Is the widening of the circle of knowledge, or the increase of science and the useful arts, and the formation of new and learned callings, raising the people from the depths of ignorance to the lofty horizon of knowledge and virtue, fairly to be considered harmful?
51. Is the establishment of just rule, according to the precepts of divine Commandment (which is indeed the great support of human happiness), and the firm defense of the rights of the people under its strong protection, the right indeed of public liberty, adverse to the prosperity and safety of our countrymen?
52. Is it then contrary to the precepts of wisdom, to consider the future with the eyes of discernment, or to attempt to measure the ulterior results of the thoughts of the world, and to compare them with the present condition of affairs, or to strive for the general well-being of the state? Is it not advisable to seek the causes of union with neighboring countries, and to make binding treaties with great nations, to maintain liens of friendship with more favored peoples, or to extend the circle of commerce to the East and West?

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26. Let us consider this justly and without bias: let us ask ourselves which one of these basic principles and sound, well-established procedures would fail to satisfy our present needs, or would be incompatible with Persia's best political interests or injurious to the general welfare of her people. Would the extension of education, the development of useful arts and sciences, the promotion of industry and technology, be harmful things? For such endeavor lifts the individual within the mass and raises him out of the depths of ignorance to the highest reaches of knowledge and human excellence. Would the setting up of just legislation, in accord with the Divine laws which guarantee the happiness of society and protect the rights of all mankind and are an impregnable proof against assault—would such laws, insuring the integrity of the members of society and their equality before the law, inhibit their prosperity and success?
27. Or if by using one's perceptive faculties, one can draw analogies from present circumstances and the conclusions arrived at by collective experience, and can envisage as coming realities situations now only potential, would it be unreasonable to take such present measures as would guarantee our future security? Would it seem shortsighted, improvident and unsound, would it constitute a deviation from what is right and proper, if we were to strengthen our relationships with neighboring countries, enter into binding treaties with the great powers, foster friendly connections with well-disposed governments, look to the expansion of trade with the nations of East and West, develop our natural resources and increase the wealth of our people?

رسالهء مدنیّه

حال چشم اعتساف را بسته بنظر عدل و انصاف باید ملاحظه نمود که کدام یک از این اساس محکم متین و بنیان حصین رزین مباین مقتضیات حسنهء حالیّه و منافی لوازم خیریهء سیاسیّه ایران و مخالف صوالح مستحسنه و منافع عمومیهء جمهور است؟ آیا توسیع دائرهء معارف و تشیید ارکان فنون و علوم نافع و ترویج صنایع کامله از امور مضرّه است زیرا که افراد هیئت اجتماعیه را از حیث اسفل جهل باعلی افق دانش و فضل متصاعد میفرماید؟ و یا خود تأسیس قوانین عادلّه موافق احکام الهیه که کافل سعادت بشریه است و حقوق هیئت عمومیه را در تحت صیانت قویّه محفوظ داشته این حریت حقوق عمومیهء افراد اهالی مباین و مغایر فلاح و نجاح است؟ و یا خود بعقل دوربین از قرائن احوال حالیّه و نتایج افکار عمومیهء عالم وقوعات ازمنهء استقبالیّه را که در حیث قوهء است بالفعل ادراک نموده در امنیّت حال استقبال بذل جهد و سعی نمودن منافی اطوار حکیمانه است؟ و یا خود تشبّث بوسائل اتحاد با امم مجاوره و عقد معاهدات قویّه با دول عظیمه و محافظهء علاقات و دادیه با دول متحاربه و توسیع دائرهء تجارت با امم شرق و غرب و تکثیر مدفوعات طبیعیهء مملکت و تزئید ثروت امت مخالف عاقبت اندیشی و رأی مستقیم و منحرف از نهج قویمست؟

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53. Is it contrary to the decrees of Providence, to increase the exportation of the natural products of our country, and to enrich its inhabitants, and are such things, repugnant to sound sense and true religion? Should we not endeavor to restrict the powers of governors of districts and provinces, and to limit their tyranny and injustice, which indeed have destroyed the peace and happiness of our land?
54. Should we not compel them to administer judgment according to right laws, and would it not be preferable that the severer penalties, such as those of death and imprisonment, should depend solely on the mandate of his Majesty, and on the decision of the Courts of Justice situated in the capital of the state, so that after due inquiry as to the nature of the crime, punishment should be meted out according to the decree of the law?
55. Are these things indeed an attack on the foundations of society?
56. To close the doors of bribery, to abolish the corruption of justice, a practice now favorably known by the fair name of "pishkash"¹⁹ which so hardeneth the hearts of the rulers of this age, that a right interpretation of the law is refused to the beggar, and fairness and equity are utterly forgotten can this, indeed, be considered to destroy the administration of impartial justice? Should we not, indeed, save the whole body of soldiers, who risk their lives on many occasions of peril in the service of the government and the nation, from the greatness of their poverty, and from sore oppression, and endeavor to ameliorate their lot and to improve their rations, uniforms and dwellings, and strive to teach their officers the art of war and to be prepared for battle? Should we not provide them with firearms and ammunition, and can we be blamed for our desire to do so?²⁰

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28. Would it spell perdition for our subjects if the provincial and district governors were relieved of their present absolute authority, whereby they function exactly as they please, and were instead limited to equity and truth, and if their sentences involving capital punishment, imprisonment and the like were contingent on confirmation by the Sháh and by higher courts in the capital, who would first duly investigate the case and determine the nature and seriousness of the crime, and then hand down a just decision subject to the issuance of a decree by the sovereign? If bribery and corruption, known today by the pleasant names of gifts and favors, were forever excluded, would this threaten the foundations of justice? Would it be an evidence of unsound thinking to deliver the soldiery, who are a living sacrifice to the state and the people and brave death at every turn, from their present extreme misery and indigence, and to make adequate arrangements for their sustenance, clothing and housing, and exert every effort to instruct their officers in military science, and supply them with the most advanced types of firearms and other weapons?

رسالهء مدنیّه

و یا خود حکام ولایات و نواحی مملکت را از حرّیت مطلقهء سیاسیّه (یتصرّف کیف یشاء) بازداشته بقانون حقانیت مقید و اجراءات قصاصیّه چون قتل و حبس و امثالها منوط باستیذان از دربار معدلت مدار و در مجالس عدلیّهء مقرّ سریر سلطنت بعد از تحقیق و تعیین درجات شقاوت و جنایت و قباحت جانی و اجراء ما یتحقّق مشروط بصدور فرمان عالی نمودن مخربّ اساس رعیت پروری است؟ و یا خود سدّ ابواب رشوت و برطیل که الیوم بتعبیر ملیح پیشکش و تعارف معبرّ سبب تدمیر بنیان معدلت است؟ و یا خود هیئت عسکریّه را که فی الحقیقه فدائیان دولت و ملتند و جانیشان در کلّ احیان در معرض تلف از ذلت کبری و مسکنت عظمی نجات داده در ترتیب مآکل و مشاریشان و تنظیم البسه و مساکنشان کوشیده و در تعلیم فنون حربیّه بصاحبان مناصب عسکریّه و در تدارک اكمال مهمّات و آلات و ادوات نارویه کمال سعی و اهتمامرا مبذول داشتن از افکار سقیمه است؟

¹⁹ Pishkash is the name given in Persian to any kind of present given by an inferior to his superior.

²⁰ The ministers, and even the lowest officers of state, must be completely purified from all suspicion, and must assume the garment of chastity, and of pure life. And the improved condition we so earnestly desire will not have attained until the regulation of public and private manners reach such a degree of perfection that it become impossible for any man to swerve one hair's breadth from the right path, even should he endeavor to do so; so that all government may be administered

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57. Some will say that the time is not yet ripe for these suggested improvements, but had they considered justly they would have realized that, if this be the case, it is only owing to the lack of unity in the public mind, and the poverty of zeal and resolution amongst the ministers and nobles of the state. It is most clear and manifest that national affairs will never revolve around their proper axis until the whole people have received instruction, and public thought has been directed to a single end.
58. The ministers, and even the lowest officers of state, must be completely purified from all suspicion, and must assume the garment of chastity, and of pure life. And the improved condition we so earnestly desire will not have attained until the regulation of public and private manners reach such a degree of perfection that it become impossible for any man to swerve one hair's breadth from the right path, even should he endeavor to do so; so that all government may be administered according to the laws of equity and justice, and that the responsible ministers find it impossible to swerve to the right or to the left, and of necessity pursue the way of righteousness.
59. All partiality and perversion of justice by bribery, for personal liking or hatred, must be abolished, and both sides should be heard without favor; neither should the wicked be justified, nor the innocent condemned.
60. The ways and means of producing happiness and good are capable of gross abuse; and much dependth upon the opinion, capability, piety, truthfulness, benevolence, and the extent of zeal of the governed and their rulers.

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29. Should anyone object that the above-mentioned reforms have never yet been fully effected, he should consider the matter impartially and know that these deficiencies have resulted from the total absence of a unified public opinion, and the lack of zeal and resolve and devotion in the country's leaders. It is obvious that not until the people are educated, not until public opinion is rightly focused, not until government officials, even minor ones, are free from even the least remnant of corruption, can the country be properly administered. Not until discipline, order and good government reach the degree where an individual, even if he should put forth his utmost efforts to do so, would still find himself unable to deviate by so much as a hair's breadth from righteousness, can the desired reforms be regarded as fully established.
30. Furthermore, any agency whatever, though it be the instrument of mankind's greatest good, is capable of misuse. Its proper use or abuse depends on the varying degrees of enlightenment, capacity, faith, honesty, devotion and highmindedness of the leaders of public opinion.

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و اگر نفسی گوید که هنوز اصلاحات مذکوره چنانچه باید و شاید در حیّز وجود نیامده اگر انصاف دهد این قصور از نتایج عدم اتحاد آراء عمومیّه و قلت همّت و غیرت متنفّذان و بزرگان مملکت صدور یافته . این بسی مبرهن و واضحست که تا جمهور اهالی تربیت نشوند و افکار عمومیّه در مرکز مستقیمی قرار نیابد و دامن عقّت و عصمت افراد اولیاء امور حتّی اهل مناصب جزئیّه از شائبهء اطوار غیر مرضیّه پاک و مطهر نگردد امور بر محور لائق دوران ننماید و انتظام احوال و ضبط و ربط اطوار تا بدرجهء نرسد که اگر نفسی ولو کمال جهد مبذول نماید خود را عاجز یابد از اینکه مقدار رأس شعری از مسلک حقانیت تجاوز نماید اصلاح مأمول تامّ رخ ننماید .

و از این گذشته هر امر خیری که وسیلهء اعظم سعادت عالم باشد قابل سوء استعمال است و حسن و سوء استعمال بسته بدرجات مختلفهء افکار و استعداد و دیانت و حقانیت و علوّ همّت و سموّ غیرت متحیّزان و متنفّذان اهالی است .

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And as for his majesty, he indeed has fulfilled his duty, and has placed the public affairs, upon which depend the well-being of the people, under the capable direction of their representatives in the Councils of the State.

61. And if these persons²¹ retain the robe of chastity and pureness, and do not contaminate the hem thereof with baseness, the assistance of the Almighty will not fail them, but will make them a source of blessing to the whole world. He will cause all manner of benefits to flow both from their tongues and pens, so that the cities of Persia will shine with the light of justice, which, like a flaming torch, will illuminate the habitable globe. "This is nothing but the work of the Almighty God."

62. But if these persons behave otherwise, evil results will be made manifest; and this, indeed, has been the case, and seen of men's eyes in certain foreign countries, that, after the establishment of a Parliament, this very Assembly became the cause of public confusion, and the good innovations brought forth great catastrophes.

63. The establishment of Councils, and the foundation of deliberative Assemblies are the solid basis of politics; but there are some rules which are necessary in order firmly to establish such organizations.

64. Firstly: The elected members must be religious persons, God-fearing, high-minded and followers of the law.

65. Secondly: They should have an accurate knowledge of the divine Commandments, of the most important fundamental matters and of the rules of the loosing and binding of domestic affairs and foreign relations; they should possess a knowledge of the sciences and arts, necessary to civilization, and finally be contented with the income derived from their personal property.

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31. The Sháh has certainly done his part, and the execution of the proposed beneficial measures is now in the hands of persons functioning in assemblies of consultation. If these individuals prove to be pure and high-minded, if they remain free from the taint of corruption, the confirmations of God will make them a never-failing source of bounty to mankind. He will cause to issue from their lips and their pens what will bless the people, so that every corner of this noble country of Írán will be illumined with their justice and integrity and the rays of that light will encompass the whole earth. "Neither will this be difficult with God."²²

32. Otherwise it is clear that the results will prove unacceptable. For it has been directly witnessed in certain foreign countries that following on the establishment of parliaments those bodies actually distressed and confused the people and their well-meant reforms produced maleficent results. While the setting up of parliaments, the organizing of assemblies of consultation, constitutes the very foundation and bedrock of government, there are several essential requirements which these institutions must fulfill. First, the elected members must be righteous, God-fearing, high-minded, incorruptible. Second, they must be fully cognizant, in every particular, of the laws of God, informed as to the highest principles of law, versed in the rules which govern the management of internal affairs and the conduct of foreign relations, skilled in the useful arts of civilization, and content with their lawful emoluments.

رسالهء مدنیہ

و فی الحقیقه آنچه بر نفس حضرت سلطان بود آنرا جاری و ساری فرمود حال انجام امور و مصالح عباد در کف کفایت نفوس مجتمعه در مجالس افتاد و اگر آن نفوس بطراز عصمت و عفت مزین شوند یعنی اذیال مقدسه را باشیای نالایقه نیالایند البتہ تأییدات الهیہ آن نفوس را مبدأ خیرات عالم گرداند و آنچه مصلحت ناس است از لسان و قلم آن نفوس جاری فرماید و جمیع بلدان مملکت علیہ ایران از انوار عدلیہ آن

نفوس ثابتہء راسخه منور گردد بشأنیکه اشعہء آن نور جمیع عالمرا احاطه نماید (لیس هذا علی اللہ بعزیز)

و اٰلآ البتہ نتایج غیر مقبوله مشهود شود چنانچه در بعضی مدن از ممالک اجنبیہ برأی العین مشاهده شد که بعد از تشکیل مجالس آن جمع سبب پریشانی جمهور و آن اصلاحات خیریہ سبب احداثات مضره شد . تشکیل مجالس و تأسیس محافل مشورت اساس متین و بنیان رزین عالم سیاست است ولکن از لوازم این اساس امور چندیست اوّل آنکه باید اعضای منتخبه متدین و مظهر خشیه اللہ و بلند همّت و عیف النفس باشند . ثانیاً آنکه مطلع بر دقائق اوامر الهیہ و واقف بر اصول مستحسنهء مقننهء مرعیه و عالم بر قوانین ضبط و ربط مهامّ داخلیه و روابط و علاقات خارجیه و متفّن در فنون نافعہء مدنیه و قانع بمداخل ملکی خود باشند .

²¹ the Ministers of State.

²² Qur'án 14:23; 35:18.

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66. It must not be imagined that to find members possessed of these qualities would be an impossible, or even a difficult matter; and by the help of God and his saints, and the earnest endeavor of zealous men, all obstacles may be surmounted.
67. "The difficulties of those, who make difficulties in all things, can be overcome, as in the twinkling of an eye."
68. But if, on the contrary, the members are mean, ignorant, having no knowledge of political economy, wanting in ambition, lacking in zeal, foolish, slothful, and seeking their personal or private advantages, then no good can possibly result from Assemblies so formed. Whereas, in former times, a poor man had to give a gratuity to one individual in order to obtain his rights, he might now be obliged to satisfy the demands of the entire body.
69. After close consideration, it will be obviously manifest that the chief cause of oppression, injustice and the mismanagement of affairs is owing to the dearth of true piety, and the absence of public instruction.
70. Take, for example, a people truly pious, proficient in reading, writing, and possessed of a variety of sciences; should an action be perpetrated contrary to the justice of God and of their Sovereign, they must first of all appeal to the local government, and then, if no redress be obtained, they must carry the question in dispute to the High Court, explaining the deviation of their local government from the paths of justice. The High Court should then demand explanations from that locality.
71. Certainly the person who discovered the error and corruption undermining the local government, should be entitled to gratitude and reward from the public; but the majority of the people, owing to their want of instruction, are unable to make their requirements understood;

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33. Let it not be imagined that members of this type would be impossible to find. Through the grace of God and His chosen ones, and the high endeavors of the devoted and the consecrated, every difficulty can be easily resolved, every problem however complex will prove simpler than blinking an eye.
34. If, however, the members of these consultative assemblies are inferior, ignorant, uninformed of the laws of government and administration, unwise, of low aim, indifferent, idle, self-seeking, no benefit will accrue from the organizing of such bodies. Where, in the past, if a poor man wanted his rights he had only to offer a gift to one individual, now he would either have to renounce all hope of justice or else satisfy the entire membership.
35. Close investigation will show that the primary cause of oppression and injustice, of unrighteousness, irregularity and disorder, is the people's lack of religious faith and the fact that they are uneducated. When, for example, the people are genuinely religious and are literate and well-schooled, and a difficulty presents itself, they can apply to the local authorities; if they do not meet with justice and secure their rights and if they see that the conduct of the local government is incompatible with the Divine good pleasure and the king's justice, they can then take their case to higher courts and describe the deviation of the local administration from the spiritual law. Those courts can then send for the local records of the case and in this way justice will be done. At present, however, because of their inadequate schooling, most of the population lack even the vocabulary to explain what they want.

رسالهء مدنیّه

و همچو گمان نرود که وجود چنین اعضائی مشکل و ممتنع است بعنایات حق و خاصان حق و همت بلند اصحاب غیرت هر مشکلی آسان است و هر صعب مستصعبی اهون از لحظات اعین و انظار

و اما اگر اعضای مجالس بر عکس این قضیهء دون و نادان و بیخبر از قوانین حکومت و سیاست ممالک و بلدان و پست همت و بی غیرت جاهل و کاهل و طالب منافع ذاتیهء خود باشند ثمره و فوایدی بر تأسیس مجالس مترتب نشود. مگر آنکه زمان سابق اگر مسکین فقیری بجهت احقاق و تحصیل حقوق خود بشخص واحد هدیه ای تقدیم مینمود بعد باید کلّ اعضای مجلس را راضی کند و الا احقاق حقوقش متصور نگردد

و چون نظر دقیق نمایند مشهود و معلوم گردد که علت عظمای جور و فتور و عدم عدل و حقانیت و انتظام امور از قلت تدبیر حقیقی و عدم معارف جمهور است. مثلاً اگر اهالی متدبیر و در قرائت و کتابت ماهر و متفکر باشند اگر مشکلی رخ نماید اولاً بحکومت محلیه شکایت نمایند اگر امری مغایر عدل و انصاف بیند و روش و حرکت حکومت را منافی رضای باری و مغایر معدلت شهریاری مشاهده کنند دآوری خود را بمجالس عالیه رسانند و انحراف حکومت محلیه را از مسلک مستقیم شرع مبین بیان کنند و بعد مجالس عالیه صورت استنطاق را از محلّ معلوم بطلبند البته آنشخص مشمول الطاف عدل و داد گردد. ولکن. ولکن. حال اکثر اهالی از قلت معارف زبان و بیانیکه تفهیم مقاصد خویش نمایند ندارند

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moreover, there are people, who, from the obscurity of their rank and their lack of education, have not yet experienced the delights of well-being and of true justice; and indeed they have not drunk from the pure water of good intention, and consequently do not appreciate, and have no gratitude for, the exposure of public wrong. They have not yet understood that the greatest glory of man, the universal happiness of the world, consists in the joys of soul, high ambition, good intention, virtue and chastity.

72. Unhappily they imagine that greatness and glory follow on the accumulation of worldly riches and similar vanities.

Now clearly consider! If a man give a thought, he will see, that the Omnipotent God has distinguished him from amongst his creatures by the dress of honor, of virtue and intelligence. "Verily we have created man in the image of God." He has been made to shine forth from the morning of unity by the blessings of divine manifestations.

73. Man has become the spring of divine wonders and the center of the mysteries of the heavenly Kingdom.

74. Now why should he pollute this pure mantle with the stain of selfish desires, and exchange this eternal honor for the lowest depths of baseness? "Dost thou think thy body a small thing, while in thee is enfolded the great universe?"

75. If it were not my chief object to shorten this treatise, I would write briefly concerning several matters of spiritual interest, and explain the high dignity and sublime glory of true humanity. We will, however, leave this for a later occasion.

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36. As to those persons who, here and there, are considered leaders of the people: because this is only the beginning of the new administrative process, they are not yet sufficiently advanced in their education to have experienced the delights of dispensing justice or to have tasted the exhilaration of promoting righteousness or to have drunk from the springs of a clear conscience and a sincere intent. They have not properly understood that man's supreme honor and real happiness lie in self-respect, in high resolves and noble purposes, in integrity and moral quality, in immaculacy of mind. They have, rather, imagined that their greatness consists in the accumulation, by whatever means may offer, of worldly goods.

37. A man should pause and reflect and be just: his Lord, out of measureless grace, has made him a human being and honored him with the words: "Verily, We created man in the goodliest of forms"²³—and caused His mercy which rises out of the dawn of oneness to shine down upon him, until he became the wellspring of the words of God and the place where the mysteries of heaven alighted, and on the morning of creation he was covered with the rays of the qualities of perfection and the graces of holiness. How can he stain this immaculate garment with the filth of selfish desires, or exchange this everlasting honor for infamy? "Dost thou think thyself only a puny form, when the universe is folded up within thee?"²⁴

38. Were it not our purpose to be brief and to develop our primary subject, we would here set down a summary of themes from the Divine world, as to the reality of man and his high station and the surpassing value and worth of the human race. Let this be, for another time.

رسالهء مدنیّه

و همچنین نفوسیکه در اطراف و اکناف از وجوه و اکابر اهالی معدودند چون بدایت تشکیلات و تأسیسات جدیده است از عدم ترقی در درجات عالیّه معارف هنوز لدّت حقانیت پروری و حلاوت معدلت گستریرا نچشیده و از معین عذب فرات صدق طویّت و خلوص نیّت نوشیده و کما هو حقّه ادراک ننموده که اعظم شرف انسان و سعادت کلّیّه عالم امکان عزّت نفس و همّت بلند و مقاصد ارجمند و عصمت فطریّه و عقّت خلقیّه است بلکه بلند اختری و بزرگواریرا در جمع زخارف دنیویّه بایّ نحو کان دانسته .

حال قدری انصاف لازم است که انسان فی الجمله تفکر نماید پروردگار عالمیان او را بفضل و موهبت کبری انسان خلق فرموده و بخلعت (لقد

خلقنا الانسان فی أحسن تقویم) سرافراز داشته و بتجلیات رحمانیّه از صبح احدیّه مستشرق نموده و منبع آیات الهیّه و مهبط اسرار ملکوتیّه گشته و در فجر ابداع بانوار صفات کامله و فیوضات قدسیّه مستنیر شده حال چگونه این رداء مطهر را بکثافات اغراض نفسانیّه بیالاید و این عزّت جاوید را بذلّ شدید تبدیل نماید (أترعم ائک جرم صغیر و فیک انطوی العالم الاکبر) .

و اگر مقصود اختصار و مراعات صدد مقصد اصلی نبود مجملی از مسائل الهیّه در بیان حقیقت انسانیه و علو منزلت و سمو منقبت بشریّه مرقوم میشد (این زمان بگذار تا وقت دگر .)

²³Qur'án 95:4.

²⁴The Imám 'Alí.

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76. In the center of the world of being, the greatest dignity and the highest honor, both outward and inward, and in the beginning and the end, belong to the prophets of God, although poverty indeed has at all times been their chief possession; and for a like cause universal honor is ascribed to the saints and the beloved of God. They did not seek wealth or self-advancement, neither did those kings and rulers whose fame for just government and greatness filled the world occupy themselves only with their personal ambition and the acquirement of riches, but accounted the general weal and the increase of the inhabitants of their countries and of the public treasure as their greatest care. Their glory was not bought with gold or silver, but was purchased by the soundness of their principles and the nobility of their aspirations.

77. Those great ministers who place God's will before their own have been burning lamps of science among men of learning; they employ their wisdom for the general good of their countrymen. They prove themselves worthy examples of honest and virtuous endeavor, and with small hope of reward give their lives to the increase of public good. And in their wisdom deliver just ordinances to the people, setting the palm of peace among the nations; thus they attain the highest pinnacle of the mountain of glory and of honor.

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39. The highest station, the supreme sphere, the noblest, most sublime position in creation, whether visible or invisible, whether alpha or omega, is that of the Prophets of God, notwithstanding the fact that for the most part they have to outward seeming been possessed of nothing but their own poverty. In the same way, ineffable glory is set apart for the Holy Ones and those who are nearest to the Threshold of God, although such as these have never for a moment concerned themselves with material gain. Then comes the station of those just kings whose fame as protectors of the people and dispensers of Divine justice has filled the world, whose name as powerful champions of the people's rights has echoed through creation. These give no thought to amassing enormous fortunes for themselves; they believe, rather, that their own wealth lies in enriching their subjects. To them, if every individual citizen has affluence and ease, the royal coffers are full. They take no pride in gold and silver, but rather in their enlightenment and their determination to achieve the universal good.

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در قطب امکان شأن اعظم و مقام اکبر ارفع افخم ظاهراً و باطناً اولاً و آخراً انبیای الهی راست و حال آنکه اکثرشان بحسب ظاهر جز فقر

صرف نداشته و کذلک عزّت کلّیه اولیای حقّ و مقربان درگاه احدیّت را مختصّ و حال آنکه ابداً در فکر غنای ظاهر خود نبودند . و همچنین ملوک معدلت سلوکی که صییت جهانبانی و عدالت آسمانیشان آفاق کائنات را فرا گرفته و آوازهء حقوق پروری و بزرگواریشان اقالیم سبعة را احاطه نموده در فکر توانگری و غنای فاحش ذاتی خود نبوده بلکه غنای جمهور رعایا را عین غنای خود شمرده ثروت و وسعت عموم افراد اهالی را معموریّت خزائن سلطنت دانسته افتخارشان بذهب و فضّه نبوده بلکه بروشنائی رأی و بلندی همّت جهان آرای بوده .

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Likewise the learned and famous ulama,²⁵ the repository of sound doctrine, and the wielders of the strong handle of piety and of the fear of God, place their trust in him, and hold fast to the garment of salvation; and the mirror of their thoughts is adorned with the signs of sublime realities and reflect the sum of universal knowledge. So they are diligently engaged; both night and day, in acquiring useful sciences and teaching and educating their chosen pupils.

78. The hidden treasures of kings cannot be compared with a drop of the water of science; nor with the smallest cup of their learning; and the heaped-up talents of gold and silver cannot be equal to the solution of the least abstruse of their problems.
79. Those learned men consider the pleasures of foreign nations as the playthings of children, and account riches and worldly pomp the fit reward of the mean and ignorant. Like the birds, they are content with a few grains for their sustenance, but the melody of their wisdom and their knowledge will excite the astonishment of the intelligent and discerning among the sages of the world.

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40. Next in rank are those eminent and honorable ministers of state and representatives, who place the will of God above their own, and whose administrative skill and wisdom in the conduct of their office raises the science of government to new heights of perfection. They shine in the learned world like lamps of knowledge; their thinking, their attitudes and their acts demonstrate their patriotism and their concern for the country's advancement. Content with a modest stipend, they consecrate their days and nights to the execution of important duties and the devising of methods to insure the progress of the people. Through the effectiveness of their wise counsel, the soundness of their judgment, they have ever caused their government to become an example to be followed by all the governments of the world. They have made their capital city a focal center of great world undertakings, they have won distinction, attaining a supreme degree of personal eminence, and reaching the loftiest heights of repute and character.

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41. و همچنین وزرای مکرم و وکلای مفحّمی که رضای حقرا بر رضای خود مقدم داشته و در فنون سیاسیه علم مهارت کلیّه را بر اتلال حکمت حکومتیه برافراشته در انجمن دانش چون مصباح معارف افروخته و از اطوار و افکار و رفتارشان آثار دولت خواهی واضح و نتایج معموریت پروری لایح بوظیفهء زهیدهء خود قناعت نموده روز و شب مشغول بتمشیت مهمّ امور و احداث و ایجاد وسائل ترقی جمهور بودند و بفکر ثاقب و رأی صائب دولت متبوعهء خود را مطاع
42. دول عالم و مقرّ سریر سلطنت را مرکز رتق و فتق عظام امور ملل و امم فرموده بوصول اعلی مراقی مفخرت ذاتیه و اسمی معارج حیثیت فطریّه متباهی گشتند .

²⁵ The body of the divines who are called upon to give their advice on religious questions.

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Such are those rulers who are benevolent and wise, whose dignity and real happiness lie in the well-being of the public, whose ambition consists in diligently searching after such things as will justify them and their wealth, and will bring happiness and peace upon the people.

80. There can be no true satisfaction or contentment apart from the general prosperity.

81. Consider for example, the great men of a country, those who are wise and pure in heart, and notable for the excellence of their natural perception, and all other qualities leading to happiness in this world and the next, in honor, dignity and nobility;—does their greatness consist in their true and faithful service, their zeal and anxiety to do God's will, to please the king and to satisfy the hearts of the people? Or, in luxury of habit, in extravagant feasting, and in every kind of sensual pleasure, leading to the ultimate ruination of the people; injury to the hearts of the servants of God; their banishment from the Court of the Almighty; in estrangement from the potent majesty of the king; and in the hatred and scorn of their countrymen?

82. Verily, the decayed bones in the sepulchre are better than the like of these! Of what use are they—they who have not tasted the heavenly manna of virtue, nor drunk of the pure spring of human kindness?

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43. Again, there are those famed and accomplished men of learning, possessed of praiseworthy qualities and vast erudition, who lay hold on the strong handle of the fear of God and keep to the ways of salvation. In the mirror of their minds the forms of transcendent realities are reflected, and the lamp of their inner vision derives its light from the sun of universal knowledge. They are busy by night and by day with meticulous research into such sciences as are profitable to mankind, and they devote themselves to the training of students of capacity. It is certain that to their discerning taste, the proffered treasures of kings would not compare with a single drop of the waters of knowledge, and mountains of gold and silver could not outweigh the successful solution of a difficult problem. To them, the delights that lie outside their work are only toys for children, and the cumbersome load of unnecessary possessions is only good for the ignorant and base. Content, like the birds, they give thanks for a handful of seeds, and the song of their wisdom dazzles the minds of the world's most wise.

44. Again, there are sagacious leaders among the people and influential personalities throughout the country, who constitute the pillars of state. Their rank and station and success depend on their being the well-wishers of the people and in their seeking out such means as will improve the nation and will increase the wealth and comfort of the citizens.

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و كذلك مشاهیر علمای نحاریر که بفضائل علمیّه و خصائل حمیده موصوف و بعروة الوثقای تقی متشبّث و بذیل هدی متوسّل و متمسک و مرآت تخیلاتشان بصور معانی کلّیه مرتسم و زجاجهء تصوّراتشان از شمس معارف عمومیّه مقتبس و در ایام و لیالی بتدقیق و تحقیق علوم نافعه مشغول و بتربیت و تعلیم انفس مستعدّه متعلمه مألوف البّنه در مذاق عرفانیشان گنج باد آورد خسروان به قطره ای از زلال معارف و بیان برابری نکند و قناطر مقلطرهء ذهب و فضّه با حلّ مسئله ای از مسائل غامضه مقابلی ننماید لذاذ امور خارجه را چون ملاعب صبیان انگارند و کلفت زخارف زائده را لائق دونان و جاهلان شمرند چون طیور شکور بحبوب چندی قناعت نموده نغمات حکمت و معارفشان حیرت بخش مدارک و شعور اجلهء فضلائی امم آفاق گردد .

و همچنین سروران خردمندان از اهالی و متحیّزان متنفّذان ولایات و نواحی که ارکان حکومت اند علوّ منزلت و سموّ شأن و سعادتشان در خیرخواهی عموم و تفقّد و تجسّس وسائل عمار مملکت و ثروت و آسایش رعیت است .

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83. It is clearly shown that the establishment of such assemblies will lead to justice and piety. Of this there can be no doubt.

84. It is clearly shown that the establishment of such assemblies will lead to justice and piety. Of this there can be no doubt.

85. But What can bring the purposes of the ministers and elected members to light? If they be men of sincere intention, good results and unexpected improvements should certainly follow, as a natural consequence; but if, on the other hand, they are unworthy of their trust, evil results must ensue.

86. "A thousand clouds gather together, but occasion no damage. Should they however burst forth, what destruction would be caused!"

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45. Observe the case when an individual is an eminent person in his country, zealous, wise, pure-hearted, known for his innate capacity, intelligence, natural perspicacity—and is also an important member of the state: what, for such an individual, can be regarded as honor, abiding happiness, rank and station, whether in the here or the hereafter? Is it a diligent attention to truth and righteousness, is it dedication and resolve and devotion to the good pleasure of God, is it the desire to attract the favorable consideration of the ruler and to merit the approval of the people? Or would it, rather, consist in this, that for the sake of indulging in feasts and dissipations by night he should undermine his country and break the hearts of his people by day, causing his God to reject him, and his sovereign to cast him out and his people to defame him and hold him in deserved contempt? By God, the mouldering bones in the graveyard are better than such as these! Of what value are they, who have never tasted the heavenly food of truly human qualities, and never drunk of the crystalline waters of those bounties which belong to the realm of man?

46. It is unquestionable that the object in establishing parliaments is to bring about justice and righteousness, but everything hinges on the efforts of the elected representatives. If their intention is sincere, desirable results and unforeseen improvements will be forthcoming; if not, it is certain that the whole thing will be meaningless, the country will come to a standstill and public affairs will continuously deteriorate. "I see a thousand builders unequal to one subverter; what then of the one builder who is followed by a thousand subverters?"

رسالهء مدنیّه

مثلاً ملاحظه نمائید که اگر شخصی از اکابر ولایتی غیور و هوشمند و پاک دل و دانشمند و بظانیت فطریّه موصوف و بذکاء و درایت خلقیه معروف و از ارکان هیئت ولایت باشد حال عزت کلّیه و سعادت سرمدیه و شأن و شرف دنیوی و آخریش در چه چیز است؟ آیا در

ملازمت صداقت و راستی و غیرت و حمیت پروری و ابتغاء مرضات الهی و استجلاب حسن انظار خسروی و استرضاء خاطر جمهور اهالی است و یا خود بجهت آنکه در شام عیش مهیا و سفرهء مهیائی حاضر سازد در روز بتخریب وطن و بلاد و احراق قلوب عباد مشغول گردد

و خود را در درگاه حضرت کبریا مردود و از دربار معدلت مدار مطرود و در نزد جمهور اهالی بدنام و ذلیل نماید؟ فوالله عظام بالیه در قبور از چنین نفس و امثال او بهتر است چه فائده که از موائد سمائیّه خصائل انسانیّه نچشیده و از چشمهء صافی موهبت عوالم بشریه

ننوشیده‌اند

. و این معلوم است که مقصد از تأسیس این مجالس عدل و حقانیت است مجال انکار نه ولکن تا همّت ارکان و اعضای منتخبه چه بظهور رساند . اگر بنیت خالصه موقّق شوند البتّه نتایج مبارکه و اصلاحات غیر مترقبه حاصل گردد و الا البتّه مهمل و معوّق ماند و امور بکلی مختلّ شود .

"أرى الف بان لا يقوم بهادم

فكيف ببان خلفه الف هادم "

Mysterious Forces of Civilization

87. However, by the details which we have already explained, we have endeavored to show that the glory, happiness, honor and peace of man do not consist in personal wealth, but on the contrary, in sublimity of soul, nobility of resolution, extension of education and in the solution of the problem of life.
88. "Upon me is a garment which the merchant would refuse at a farthing. Yet therein lies a soul unsuspected of the onlookers."
89. "Verily in the souls of men lieth their only glory!"

90. It seems to me, right, that the election of temporary members of the assemblies of the kingdom should depend upon the choice and satisfaction of the public, for members elected by the people are pledged to carry out their will, and to follow out their instructions.

Secret of Divine Civilization

47. The purpose of the foregoing statements is to demonstrate at least this, that the happiness and greatness, the rank and station, the pleasure and peace, of an individual have never consisted in his personal wealth, but rather in his excellent character, his high resolve, the breadth of his learning, and his ability to solve difficult problems. How well has it been said: "On my back is a garment which, were it sold for a penny, that penny would be worth far more; yet within the garment is a soul which, if you weighed it against all the souls in the world, would prove greater and nobler."

48. In the present writer's view it would be preferable if the election of nonpermanent members of consultative assemblies in sovereign states should be dependent on the will and choice of the people. For elected representatives will on this account be somewhat inclined to exercise justice, lest their reputation suffer and they fall into disfavor with the public.

رسالهء مدنیّه

باری از تفاصیلی که بیان شد مقصود این بود که اقلّاً معلوم گردد که عزّت و سعادت و بزرگواری و منقبت و تلذّد و راحت انسان در ثروت ذاتیّه خود نبوده بلکه در علوّ فطرت و سموّ همّت و وسعت معلومات و حلّ مشکلاتست فنعم ما قال :

" علیّ ثیاب لو یباع جمیعها

بفلس لکان الفلس منهنّ أكثرا "

" و فیهنّ نفس لو یُقاس بها

نفوس الوری کانت أجلّ و أكبرا "

و بنظر این عبد چنان می آید که اگر انتخاب اعضای موقّته در مجالس ممالک محروسه منوط برضایت و انتخاب جمهور باشد احسن است چه که اعضای منتخبه از این جهت قدری در امور عدل و داد را مراعات مینمایند که مبادا صیت و شهرتشان مذموم گردد و از درجهء حسن توجّه اهالی ساقط شوند .

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91. Consequently they are careful to administer impartial justice, and to live according to true religion, so that they may establish a good reputation and keep their dignity in the eyes of the people.
92. But it must not be imagined from these words, that it is intended to condemn riches or to belaud poverty and need.
93. On the contrary, riches are earned by personal effort with divine assistance, in various trades, agriculture and the arts, and, rightly administered, are justly deserving of praise, forasmuch as if a wise and discerning man acquire them, they become a ready means of benefit to the state.
94. And than this, there is no greater ambition, for it is, and has been, of all things, the most acceptable in God's sight.
95. A man should be a constant source of wellbeing and contentment, and a ready help to prosperity for multitudes of people.
96. Yea verily, wealth and riches are worthy of praise if they be justly partitioned amongst the nation, but if some few be possessed of great riches, and many be reduced to poverty, then is the rich man's gold deprived of all its worth.
97. But if great wealth be employed in the propagation of science, in the establishment of schools and colleges, in the nurture of arts, and in the education of orphans and the care of the needy, in brief, for the public benefit, then shall its possessor be accounted great, both in the sight of God and man.

Secret of Divine Civilization

49. It should not be imagined that the writer's earlier remarks constitute a denunciation of wealth or a commendation of poverty. Wealth is praiseworthy in the highest degree, if it is acquired by an individual's own efforts and the grace of God, in commerce, agriculture, art and industry, and if it be expended for philanthropic purposes. Above all, if a judicious and resourceful individual should initiate measures which would universally enrich the masses of the people, there could be no undertaking greater than this, and it would rank in the sight of God as the supreme achievement, for such a benefactor would supply the needs and insure the comfort and well-being of a great multitude. Wealth is most commendable, provided the entire population is wealthy. If, however, a few have inordinate riches while the rest are impoverished, and no fruit or benefit accrues from that wealth, then it is only a liability to its possessor. If, on the other hand, it is expended for the promotion of knowledge, the founding of elementary and other schools, the encouragement of art and industry, the training of orphans and the poor—in brief, if it is dedicated to the welfare of society—its possessor will stand out before God and man as the most excellent of all who live on earth and will be accounted as one of the people of paradise.

رسالهء مدنیّه

و همچو ظنّ و گمان نرود که مقصود از این کلمات مذمت غنا و مدح فقر و احتیاج است بلکه غنا منتهای ممدوحیت را داشته اگر بسعی و کوشش نفس خود انسان در تجارت و زراعت و صناعت بفضل الهی حاصل گردد و در امور خیریه صرف شود . و علی الخصوص اگر شخصی عاقل و مدبّر تشبّث بوسائلی نماید که جمهور اهالی بثروت و غنای کلی برساند همّتی اعظم از این نه و عند الله اکبر ثوابت بوده و هست چه که این بلند همّت سبب آسایش و راحت و سدّ احتیاجات جمع غفیری از عباد حقّ گردد . ثروت و غنا بسیار ممدوح اگر هیئت جمعیت ملت غنی باشد ولیکن اگر اشخاص معدوده غنای فاحش داشته و سائرین محتاج و مفتقر و از آن غنا اثر و ثمری حاصل نشود این غنا از برای آن غنی خسران مبین است ولی اگر در ترویج معارف و تأسیس مکاتب ابتدائیه و مدارس و صنایع و تربیت ایتم و مساکین خلاصه در منافع عمومیه صرف نماید آن شخص عند الحقّ و الخلق بزرگوارترین سگان زمین و از اهل اعلیٰ علیین محسوب .

Mysterious Forces of Civilization

98. But those persons who believe that these innovations and new principles are in all ways contrary to the will and the precepts of the Omnipotent God, and declare that "they are opposed to the basis of strong²⁶ law and to the character of the beloved of the Lord of both worlds," should ponder and ascertain wherein lies the inconsistency between this teaching and the doctrines of revealed religion. Is it because this knowledge must be acquired from other nations, and because "Whosoever imitateth a foreign people is one of them"?
99. Firstly, these reforms affect only such matters as civilization, science, arts and natural philosophy, the means of progress in trades and the ruling of the affairs of the kingdom, and are in no way connected with questions of spiritual significance or the fundamentals of religion. And if it should be said that "in these things also, it is unlawful to acquire knowledge from the stranger"; surely this contention must betray the ignorance of the speaker? Have they then forgotten the famous Hadeeth, "Search after knowledge, even though it be in China"?
100. It is well known that the Chinese were regarded as²⁷ among the meanest of men in the sight of the Almighty God, for verily they were worshippers of idols, and neglected to serve the Omniscient; while the people of Europe were considered as the people of the Book,²⁸ for they confess and acknowledge the Giver of all good things.
101. Is it not written in the blessed verses: "And thou shalt find the Christians to be the nearest of them in friendship for the true believer; for amongst them there are priests and anchorites to whom arrogance is strange"²⁹?
102. Therefore is it lawful and agreeable to seek after the science of the Christians. For how could it be accepted to be taught science by idolaters and at the same time be odious to the Court of Almighty God that we should submit to be taught by the people of the Book?

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50. As to those who maintain that the inauguration of reforms and the setting up of powerful institutions would in reality be at variance with the good pleasure of God and would contravene the laws of the Divine Law-Giver and run counter to basic religious principles and to the ways of the Prophet—let them consider how this could be the case. Would such reforms contravene the religious law because they would be acquired from foreigners and would therefore cause us to be as they are, since "He who imitates a people is one of them"? In the first place these matters relate to the temporal and material apparatus of civilization, the implements of science, the adjuncts of progress in the professions and the arts, and the orderly conduct of government. They have nothing whatever to do with the problems of the spirit and the complex realities of religious doctrine. If it be objected that even where material affairs are concerned foreign importations are inadmissible, such an argument would only establish the ignorance and absurdity of its proponents. Have they forgotten the celebrated *hadīth* (Holy Tradition): "Seek after knowledge, even unto China"? It is certain that the people of China were, in the sight of God, among the most rejected of men, because they worshiped idols and were unmindful of the omniscient Lord. The Europeans are at least "Peoples of the Book," and believers in God and specifically referred to in the sacred verse, "Thou shalt certainly find those to be nearest in affection to the believers, who say, 'We are Christians.'"³⁰ It is therefore quite permissible and indeed more appropriate to acquire knowledge from Christian countries. How could seeking after knowledge among the heathen be acceptable to God, and seeking it among the People of the Book be repugnant to Him?

رسالهء مدنیّه

و اماّ حزبیکه برآند این اصلاحات جدیده و تشکیلات سدیده بالقوه و بالفعل مغایر رضای پروردگار و منافی اوامر شارع مختار و مخالف اساس شرع متین و مباین سیرت حبیب ربّ العالمین است قدری تدبّر نمایند که این مخالفت از چه جهت است؟ آیا مغایرتش از جهت اقتباس از ملل سائره است که باین واسطه وجه مشابهت حاصل (و من تشبه بقوم فهو منهم) وارد؟ (اولاً) این امور ظاهرهء جسمانیّه اسباب تمدنیّه و وسائل معارف و فنون حکمت طبیعیّه و تشبّثات ترقی اهل حرف و صنایع عمومیّه و ضبط و ربط مهمّ امور مملکت بوده دخلی بااساس مسائل کلیّئه الهیّه و غوامض حقائق عقائد دینیّه ندارد. و اگر گفته شود در این امور نیز اقتباس جائز نه این قول دلیل بر جهل و نادانی قائل است. آیا حدیث مشهور (اطلبوا العلم و لو بالصّین) را فراموش نموده اند؟

و این معلوم است که اهل صین در درگاه احدیّت از مردودترین ناس محسوب چه که عبدهء اصنام و غافل از عبودیّت خبیر علّام بوده اند و اهل اوروپ اقلّاً از اهل کتاب و مقرّ و معترف بعزیز و هابند و در آیهء مبارکهء (و لتجدنّ أقربهم مودّةً للذین آمنوا الذین قالوا انا نصاری) مصرّح پس طلب علم و معارف از ممالک امّت انجیل جائز و موافق تر است. حال چگونّه تعلّم از عبدهء اوثنان مقبول عند الله و تعلّم از اهل کتاب مبعوض درگاه کبریاست؟

²⁶ Religious.

²⁷ By the early fanatic Mussulmans.

²⁸ Ahlu'l-Kitab, a name given by Muhammad to the Jews and the Christians who have also received from God a written Law.

²⁹ Quotation from the *Quran*.

³⁰ Qur'án 5:85.

Mysterious Forces of Civilization

103. It is thus that a confederation of infidels, the Abu Sofyan, the children of Kanana, the children of Kahtan, the children of Quraizat and the Jews, together with all the tribes of Quraish³¹ rose in an endeavor to extinguish the divine Lamp which had been kindled in Yathreb. And at that time the winds of temptation and trial blew vigorously from all sides, as it is written: "Do our people then think, that having said 'We believe,' that that is sufficient, and that their faith need not be proved by sorrow and affliction?"³²
104. The believers indeed were few, and their enemies gathered themselves together, seeking to darken the sun of the true Orient by the dust of their oppressions. Then it was, that his holiness Salman³³ rose up in the presence of the Prophet saying: "Yonder in Persia do they dig trenches as a bulwark about their cities, and verily they have proved a safe defense."
105. Did he,³⁴ who was the source of universal wisdom and divine knowledge, forbid them, declaring that this was the custom of polytheistic infidels?
106. Did he affirm it unlawful for the worshippers of the great Unity to adopt the fruit of their invention?³⁵ Did he not rather command his followers to set about the digging of trenches? Did he himself not take up tools and go to the help of his comrades?

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51. Furthermore, in the Battle of the Confederates, Abú Súfyan enlisted the aid of the Baní Kináneh, the Baní Qahtán and the Jewish Baní Qurayzih and rose up with all the tribes of the Quraysh to put out the Divine Light that flamed in the lamp of Yathrib (Medina). In those days the great winds of trials and tribulations were blowing from every direction, as it is written: "Do men think when they say 'We believe' they shall be let alone and not be put to proof?"³⁶ The believers were few and the enemy attacking in force, seeking to blot out the new-risen Sun of Truth with the dust of oppression and tyranny. Then Salmán (the Persian) came into the presence of the Prophet—the Dawning-Point of revelation, the Focus of the endless splendors of grace—and he said that in Persia to protect themselves from an encroaching host they would dig a moat or trench about their lands, and that this had proved a highly efficient safeguard against surprise attacks. Did that Wellspring of universal wisdom, that Mine of divine knowledge say in reply that this was a custom current among idolatrous, fire-worshipping Magians and could therefore hardly be adopted by monotheists? Or did He rather immediately direct His followers to set about digging a trench? He even, in His Own blessed person, took hold of the tools and went to work beside them.

رسالهء مدنیّه

و همچنین در غزوهء احزاب ابوسفیان بنی کنانه و بنی قحطان و بنی قریظهء یهود را با خود متفق نموده با کافهء طوائف قریش بر اطفاء سراج الهی که در مشکاة یثرب برافروخته بود قیام نمودند . و چون در آنزمان اریاح امتحان و افتتان از هر جهت بقوهء شدیدیه در هبوب بود بقوله تعالی (الم أحسب الناس أن یترکوا ان یقولوا آمنا و هم لایفتنون) و مؤمنین قلیل و اعدا بهجوم عمومی برخاسته خواستند که آفتاب مشرق حقیقت را بغبار ظلم و جور تیره گردانند حضرت سلمان بحضور مطلع وحی الهی و مهبط تجلیات فیض نامتناهی حاضر عرض نمود که در ممالک فرسیّه بجهت محافظت و صیانت خود از اعدا باطراف مملکت حفر خندق نمایند و این بجهت محافظه از هجوم بغتی بسیار موافق و مفید . آیا آن منبع عقل کلی و معدن حکمت و علم الهی فرمودند که این از عادات ممالک شرکیّهء کفریّهء مجوس است و اهل توحید را اتباع جائز نه و یا آنکه جمیع موحدین را سریعاً بحفر خندق امر فرمودند حتی بنفس مبارک آلت حفر را برداشته و بمعاونت اصحاب و احباب قیام فرمودند ؟

³¹ Names of the different tribes who were fighting against Muhammad.

³² *Quran*.

³³ One of the most devoted disciples of the Prophet.

³⁴ Muhammad.

³⁵ *i.e.* of the Persians, who had not yet been converted to Islam.

³⁶ Qur'án 29:2.

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107. Moreover in books of the most learned ulama, and of the greatest historians of Islam, is it not written that after the great Luminary³⁷ had appeared on the horizon of Hidjaz, the whole number of the people were enlightened by the rays of its brightness, and that a universal change came over the habitable world through the revelation of a new and divine Law? These sacred ordinances enjoined the observance of many customs familiar to the heathen, as, for example, the holding sacred of certain months, the abstinence from the flesh of swine, the retention of the lunar months and of their ancient names, and the forfeit of the right hand as a punishment for theft.

108. As it is written: "The heathens had customs the Law of Islam confirmed : they used to accomplish the pilgrimage to the Kaaba, to perform the ceremonies of purification, to make the circumambulations, the visitations, the halts ... every three years they used to add a month to the lunar year ..." etc.

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52. It is moreover a matter of record in the books of the various Islamic schools and the writings of leading divines and historians, that after the Light of the World had risen over Hijáz, flooding all mankind with Its brilliance, and creating through the revelation of a new divine Law, new principles and institutions, a fundamental change throughout the world—holy laws were revealed which in some cases conformed to the practices of the Days of Ignorance.³⁸ Among these, Muhammad respected the months of religious truce,³⁹ retained the prohibition of swine's flesh, continued the use of the lunar calendar and the names of the months and so on. There is a considerable number of such laws specifically enumerated in the texts:

53. "The people of the Days of Ignorance engaged in many practices which the Law of Islám later confirmed. They would not take in marriage both a mother and her daughter, and the most shameful of acts in their view was to marry two sisters. They would stigmatize a man marrying the wife of his father, derisively calling him his father's competitor. It was their custom to go on pilgrimage to the House at Mecca, where they would perform the ceremonies of visitation, putting on the pilgrim's dress, practicing the circumambulation, running between the hills, pausing at all the stopping-places, and casting the stones. It was, furthermore, their wont to intercalate one month in every three-year period, to perform ablutions after intercourse, to rinse out the mouth and snuff up water through the nostrils, to part the hair, use the tooth-stick, pare the nails and pluck the armpits. They would, likewise, cut off the right hand of a thief."

رسالهء مدنيّه

و از اين گذشته در كتب كاههء فرق اسلاميه از تواريخ و غيره كه علمای عظام و مورّخين فخام تصنيف نموده‌اند مذکور كه بعد از طلوع نير آفاق از مشرق حجاز كه في الحقيقه از أشعهء ساطعه‌اش هيئت عموميهء امكان مستنير و تغيير و تبديل كلي در ارکان عالم بنزول شريعت جديدهء الهيه و تأسيس مباني حكم ربّانيه پيدا شد شريعت مقدّسهء سمائيه در بعضی احكام مطابق عادات مألوفهء اهل جاهليّه نازل شد . از آنجمله حرمت و رعايت اشهر حرام و حرمت اكل لحم خنزير و اعتبار شهر قمریه و اسمائشان و غير از اين امور كثيره‌ايست كه بعينه

و بعبارة از كتب نقل ميشود

(و كانت الجاهليّة تفعل اشياء جاءت شريعة الاسلام بها فكانوا لا ينكحون

الامهات و البنات و كان أقبح شيء عندهم الجّمع بين الاختين و كانوا يعيبون المتزوج بامرأة أبيه و يسمونه الضيّز و كانوا يحجّون البيت و يعتمرون و يحرمون و يطوفون و يسعون و يقفون المواقف كلّها و يرمون الجمار و كانوا يكبسون في كلّ ثلاثة اعوام شهراً و يغتسلون من الجنابة و كانوا يداومون على المضمضة و الاستنشاق و فرق الرأس و السّواك و تقليم الاظفار و نتف الابط و كانوا يقطعون يد السارق اليمنى)..

³⁷ Muhammad.

³⁸ Jāhiliyyih: the period of paganism in Arabia, prior to the advent of Muhammad.

³⁹ The pagan Arabs observed one separate and three consecutive months of truce, during which period pilgrimages were made to Mecca, and fairs, poetry contests and similar events took place.

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109. God forbid we should imagine that because the commandments of the Law exhibit some resemblance to the custom of the heathen, who are the reproach in the eyes of God, any evil is occasioned! Or that (God forbid!) the Bountiful Lord has commanded us to model our opinions upon those of the infidels! Infinite is the wisdom of God! Was it not possible for his Omnipotence to vouchsafe commandments which should in no way resemble the law of heathen nations? Yes indeed, but this was the purpose of his wisdom: That the people should be freed from the bonds of superstition, and that these present questions should not be the cause of disturbance amongst them.

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54. Can one, God forbid, assume that because some of the divine laws resemble the practices of the Days of Ignorance, the customs of a people abhorred by all nations, it follows that there is a defect in these laws? Or can one, God forbid, imagine that the Omnipotent Lord was moved to comply with the opinions of the heathen? The divine wisdom takes many forms. Would it have been impossible for Muhammad to reveal a Law which bore no resemblance whatever to any practice current in the Days of Ignorance? Rather, the purpose of His consummate wisdom was to free the people from the chains of fanaticism which had bound them hand and foot, and to forestall those very objections which today confuse the mind and trouble the conscience of the simple and helpless.

رسالهء مدنیّه

حال نعوذ باللّٰه میتوان بخاطر آورد که چون در بعضی احکام شریعت غرّاً با عادات اهل جاهلیّّه که مطرود جمیع طوائف اند وجه مشابّهت دارد نقصی وارد است و یا خود تصوّر میتوان کرد که استغفر اللّٰه حقّ غنیّ مطلق اتّباع آراء کفریّه فرموده ؟ حکمت بالغهء الهیّه بسیار آیا از قدرت حق بعید و ممتنع بود که شریعت مبارکه را من دون مشابّهت عادتى از عادات امم جاهلیّّه نازل فرماید ؟ بلکه مقصود از این حکمت کلّیّه این بود که عباد از قیود تعصّبات جاهلیّّه آزاد شوند و این اقوالی را که الیوم وسیلهء تخدیش اذهان و تشویش وجدان بیچارگان نموده بر زبان نرانند .

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110. Some, ignorant of the truths of the divine Book, and having no knowledge of history, will assert that "These customs have their origin in the precepts of Abraham (On whom be peace!) and have remained among the heathen from all time, and been cherished by them." And in proof thereof, maybe, they will cite this verse:
111. "Follow the religion of Abraham, which is a good one."
112. But verily, it is written in all the books of Islam, that to respect the observance of the sacred months,⁴⁰ and to maintain the custom of calculation by the phases of the moon, and to uphold the law respecting the cutting of the hand of the thief, are not founded upon the precepts of his highness Abraham (upon whom be, peace!). Now the history of Abraham, is it not written in the Book of the holy Bible which existeth unto this day?
113. It may, however, be advanced that the Bible itself has been altered and its text corrupted.
114. But the question of these alterations is fully discussed in the books of commentaries. To enter upon it here would take us away from the subject matter of this treatise and consequently we shall dwell upon it here no further.

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55. Some, who are not sufficiently informed as to the meaning of the divine Texts and the contents of traditional and written history, will aver that these customs of the Days of Ignorance were laws which had come down from His Holiness Abraham and had been retained by the idolaters. In this connection they will cite the Qur'anic verse: "Follow the religion of Abraham, the sound in faith."⁴¹ Nevertheless it is a fact attested by the writings of all the Islamic schools that the months of truce, the lunar calendar, and the cutting off of the right hand as punishment for theft, formed no part of Abraham's Law. In any case, the Pentateuch is extant and available today, and contains the laws of Abraham. Let them refer to it. They will then, of course, insist that the Torah has been tampered with, and in proof will quote the Qur'anic verse: "They pervert the text of the Word of God."⁴² It is, however, known where such distortion has occurred, and is a matter of record in critical texts and commentaries.⁴³ Were We to develop the subject beyond this brief reference, We would have to abandon Our present purpose.

رسالهء مدنیّه

. ولکن بعضی از نفوس که از حقائق کتب الهیّه و جوامع صحف نقلیّه و تاریخیّه کما هی اطلاع ندارند خواهند گفت که این کیفیات و عادات از سنن جلیلهء حضرت خلیل علیه السلام است و در میان اقوام جاهلیّه باقی و بر قرار بود و در مدلول آیهء مبارکهء (اتبع ملة ابراهیم حنیفاً) داخل . لکن در جمیع کتب و صحف فرق اسلامیّه این مسلم و مذکور است که احترام اشهر حرام و اعتبار اشهر قمریّه و قطع یمین سارق از سنن حضرت خلیل علیه السلام نیست و از این گذشته الان کتاب توراة موجود و شریعت حضرت ابراهیم علیه السلام در او مذکور مراجعت کنند یقیناً خواهند گفت توراة نیز محرقست زیرا در آیهء مبارکه وارد (یحرّفون الکلم عن مواضعه) و حال آنکه تحریف در مواضع معلومه واقع و در کتب علمیّه و تفسیریّه مذکور اگر بتفصیل این مسئله بپردازیم از مقصود اصلی تألیف این رساله بازمانیم لذا اختصار اولی .

⁴⁰ Zu'lqa'dah, Zul'hadja, Muharram, Rajah.

⁴¹ Qur'án 16:124.

⁴² Qur'án 4:45; 5:16.

⁴³ Cf. Bahá'u'lláh, The Kitáb-i-Íqán, p. 86.

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115. It is written in many excellent works: "Learn from the birds of the air, and find wisdom in their manner of being."⁴⁴ If then it be lawful to acquire wisdom from dumb creatures, how much better is it to obtain knowledge from the chosen of foreign nations which are endowed with a rational soul, with judgment and discrimination?
116. If you consider that in the animal kingdom the different qualities come from God, how then could it be upheld that to acquire civilization, science and knowledge from foreign nations is not of God?
117. "Is there any other creator besides Allah? Answer: No, by Allah."
118. Likewise, the great ulama and the learned doctors of the law mastered sciences which had their origin in the labors of the great Aristotle and of other sages of ancient Greece. And they have acquired from their works much knowledge of medicine and mathematics and have accounted the study of their works a means of attaining great superiority and the most excellent satisfaction.
119. Thus all the ulama both learned and inculcated the science of logic; although they reckoned one of the polytheists⁴⁵ as its founder; it hath abundantly been made manifest that if a man have a deep knowledge of various branches of science, and be not perfectly trained in logic, the result of his industry, and his judgment upon important questions, cannot be thoroughly trusted.

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56. According to some accounts, mankind has been directed to borrow various good qualities and ways from wild animals, and to learn a lesson from these. Since it is permissible to imitate virtues of dumb animals, it is certainly far more so to borrow material sciences and techniques from foreign peoples, who at least belong to the human race and are distinguished by judgment and the power of speech. And if it be contended that such praiseworthy qualities are inborn in animals, by what proof can they claim that these essential principles of civilization, this knowledge and these sciences current among other peoples, are not inborn? Is there any Creator save God? Say: Praised be God!
57. The most learned and accomplished divines, the most distinguished scholars, have diligently studied those branches of knowledge the root and origin of which were the Greek philosophers such as Aristotle and the rest, and have regarded the acquisition from the Greek texts of sciences such as medicine, and branches of mathematics including algebra⁴⁶ and arithmetic, as a most valuable achievement. Every one of the eminent divines both studies and teaches the science of logic, although they consider its founder to have been a Sabeian. Most of them have insisted that if a scholar has thoroughly mastered a variety of sciences but is not well grounded in logic, his opinions, deductions and conclusions cannot safely be relied upon.

رسالهء مدنیّه

و دیگر آنکه در بعضی روایات مذکور که برخی اخلاق حسنه و شیم مرضیه را از وحوش اقتباس کنید و عبرت گیرید . پس چون تعلم اخلاق حسنه از حیوان صامت جائز بوجه اولی از ملل اجنبیه که اقلّ از نوع انسان و بنفس ناطقه و قوهء ممیزه ممتاز اکتساب و اقتباس فنون جسمانیّه جائز و اگر ملاحظه شود که در حیوانات این صفات ممدوحه خلقیست این اصول و اساس مدنیّت و علوم و حکمت طبیعیّه در ممالک سائره بچه برهان میتوان گفت که غیر خلقی است ؟ (هل من خالق غیر الله؟ قل سبحان الله).

و همچنین جمیع افاضل علمای متفنین و اکابر فقهای کاملین در بعضی فنونیکه مبدء و مبدع آن حکمای یونان چون ارسطو و غیره بودند تتبع نموده‌اند و اقتباس معارف حکمیّه چون علم طبّ و ریاضی و جبر و حساب را از کتب یونانیّه سبب فوز و فلاح شمرده‌اند چنانچه فنّ منطق را کلّ علما تتبع و تدریس نمایند و حال آنکه مؤسس آنرا از صابئین می‌شمرند و اکثری تصریح نموده‌اند که اگر عالم نحری در فنون شئی مهارت کامله داشته لکن در فنّ منطق تتبع تمام نیافته اعتماد کلی بر اقوال و نتایج فکریّه و استنباط مسائل کلیّه او نه .

⁴⁴ A famous Hadeeth. Vide Matth. vi. 26: "Behold the birds of the heaven . . ." etc.

⁴⁵ Zenon of Elee, who lived 500 years before Christ.

⁴⁶ "If by the word algebra we mean that branch of mathematics by which we learn how to solve the equation $x^2+5x=14$, written in this way, the science begins in the 17th century. If we allow the equation to be written with other and less convenient symbols, it may be considered as beginning at least as early as the 3rd century. If we permit it to be stated in words and solved, for simple cases of positive roots, by the aid of geometric figures, the science was known to Euclid and others of the Alexandrian school as early as 300 B.C. If we permit of more or less scientific guessing in achieving a solution, algebra may be said to have been known nearly 2000 years B.C., and it had probably attracted the attention of the intellectual class much earlier... The name 'algebra' is quite fortuitous. When Mohammed ibn Músá al-Khwarizmí ... wrote in Baghdad (c. 825) he gave to one of his works the name Al-jabr w'al-muqábalah. The title is sometimes translated as 'restoration and equation,' but the meaning was not clear even to the later Arab writers." Encyclopedia Britannica, 1952, s.v. Algebra.

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120. Therefore it is as clear as noonday that it is lawful to acquire knowledge and the art of right government from foreign nations, so the public attention may be directed to these important questions and that these methods of reform may be made publicly known, and that, in a short period, by God's help, the prudent nation may become chief amongst peoples.
121. O men of understanding, reflect with wisdom and discernment! Can our ancient and obsolete muskets be successfully matched against Martini rifles and Krupp cannons?
122. Should any man maintain, that our old-fashioned arms are best and most suitable for us, and that there is no need to procure those lately invented in foreign countries, would the veriest child pay heed to his words?
123. Or if he were to say, "Until the present time we have been accustomed to transport our goods from one country to another on the backs of animals, and we have not hitherto needed, nor do we now need, railroads, and why therefore should we conform to the practices of other peoples."
124. Would any man of sense take notice of such babblings? No indeed, unless there were some hatred hidden in his heart, causing him to deny what is abundantly made manifest.
125. These foreign kingdoms, notwithstanding their high attainments in science, education and industry, acquire knowledge from one another. Why then does the realm of Persia, which is in such a needy condition, remain content to be useless and without power?

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58. It has now been clearly and irrefutably shown that the importation from foreign countries of the principles and procedures of civilization, and the acquisition from them of sciences and techniques—in brief, of whatsoever will contribute to the general good—is entirely permissible. This has been done to focus public attention on a matter of such universal advantage, so that the people may arise with all their energies to further it, until, God helping them, this Sacred Land may within a brief period become the first of nations.
59. O you who are wise! Consider this carefully: can an ordinary gun compare with a Martini-Henry rifle or a Krupp gun? If anyone should maintain that our old-time firearms are good enough for us and that it is useless to import weapons which have been invented abroad would even a child listen to him? Or should anyone say: "We have always transported merchandise from one country to another on the backs of animals. Why do we need steam engines? Why should we try to ape other peoples?" could any intelligent person tolerate such a statement? No, by the one God! Unless he should, because of some hidden design or animosity, refuse to accept the obvious.
60. Foreign nations, in spite of their having achieved the greatest expertness in science, industry and the arts, do not hesitate to borrow ideas from one another. How can Persia, a country in the direst need, be allowed to lag behind, neglected, abandoned?

رسالهء مدنیّه

پس باین دلائل واضحه و براهین متقنه ظاهر و میرهن گشت که اکتساب اصول و قوانین مدنیّه و اقتباس معارف و صنائع عمومیّه مختصراً (ما ینتفع به العموم) از ممالک سائره جائز تا افکار عموم متوجّه این امور نافعه گردد و بکمال همّت بر اکتساب و اجراء آن قیام نموده تا بعون الهی در اندک مدّتی این اقلیم پاک سرور اقلیم سائره گردد .

. ای خردمندان بعین عقل و تدبّر ملاحظه نمائید آیا ممکن است که تفنگ و توپ عادی با تفنگ هنری مارتی و توپ کروپ مقابلی نماید ؟ حال اگر نفسی بگوید که ما را همین آلات ناریّهء قدیمه موافقت لزوم باستحصاال اسلحه و آلاتی که در ممالک اجنبیّه ایجاد شده نه آیا این قول را هیچ طفلی بسمع قبول استماع نماید ؟ و یا آنکه ما تا بحال احوال امتعه و اجناس تجارتیّه را از مملکتی بمملکتی بواسطهء حیوانات نقل میکنیم محتاج بکالسکهء آتشی نبوده و نیستیم چه ضرور مشابّهت بامم سائره بجوئیم . آیا این کلام قرین اذعان هیچ هوشیاری گردد ؟ لا و الله مگر آنکه نظر بیعضی اغراض که در قلوب خود کتمان نموده امور بدیهیّه را انکار نمائیم . ممالک اجنبیّه با آنکه در فنون و معارف و صنائع عمومیّه کمال مهارترا نائل مع ذلک از یکدیگر اقتباس میکنند ممالک ایرانیّه که منتهی درجهء احتیاج را داشته چگونه جائز است که مهمل و معطل بماند ؟

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126. The great doctors of the Law who have their way in the right path, and know the mysteries of divine wisdom, and the truths of God's holy Books, whose hearts are adorned with the ornament of piety, and the freshness of whose countenance is illumined by the light of Providence; they, indeed, are familiar with our needs, and are acquainted with the requirements of this present age; they, indeed, zealously encourage and stimulate the desire of the people for civilization and knowledge.
127. The great doctors of the Law who have their way in the right path, and know the mysteries of divine wisdom, and the truths of God's holy Books, whose hearts are adorned with the ornament of piety, and the freshness of whose countenance is illumined by the light of Providence; they, indeed, are familiar with our needs, and are acquainted with the requirements of this present age; they, indeed, zealously encourage and stimulate the desire of the people for civilization and knowledge.
128. "Are they equal who know and who do not know? And can the darkness be compared with the light?"
129. Wise men are as guiding lamps to the people. They are the stars of felicity in the horizon of tribes and nations; they are the Salsabil⁴⁸ of life for the souls dead in ignorance and folly; and for those who wander and thirst in the wilderness of want they are a fresh spring of cooling water. They, indeed, have the truths of God's glorious Books, and are a living proof of the unity of the divine Spirit; to the diseased body of the world, they are skilful physicians, and are a true antidote to the poisoned soul of mankind. They are as an impregnable fortress protecting the world of humanity, and a sure refuge for those disturbed and disquieted by the forces of darkness and ignorance.
130. "Knowledge is like unto the lamp lighted by God in the heart of him whom he chooseth."

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61. Those eminent divines and men of learning who walk the straight pathway and are versed in the secrets of divine wisdom and informed of the inner realities of the sacred Books; who wear in their hearts the jewel of the fear of God, and whose luminous faces shine with the lights of salvation—these are alert to the present need and they understand the requirements of modern times, and certainly devote all their energies toward encouraging the advancement of learning and civilization. "Are they equal, those who know, and those who do not know?... Or is the darkness equal with the light?"⁴⁷
62. The spiritually learned are lamps of guidance among the nations, and stars of good fortune shining from the horizons of humankind. They are fountains of life for such as lie in the death of ignorance and unawareness, and clear springs of perfections for those who thirst and wander in the wasteland of their defects and errors. They are the dawning places of the emblems of Divine Unity and initiates in the mysteries of the glorious Qur'án. They are skilled physicians for the ailing body of the world, they are the sure antidote to the poison that has corrupted human society. It is they who are the strong citadel guarding humanity, and the impregnable sanctuary for the sorely distressed, the anxious and tormented, victims of ignorance. "Knowledge is a light which God casteth into the heart of whomsoever He willeth."

رسالهء مدنیّه

و علمای بزرگواری که سالک بر خط مستقیم و منهج قویم و واقف بر اسرار حکمت الهیّه و مطلع بر حقائق کتب مقدسهء ربّانیّه هستند و قلوب مبارکشان بحلیهء ثقی متحلی و وجوه نضرهشان بانوار هدی روشن و منیر ملتفت احتیاجات حالیه و ناظر بر مقتضیات زمانیه هستند البتّه بکمال جدّ تشویق و تحریص تمدّن و معارف مینمایند (هل یستوی الذین یعلمون و الذین لا یعلمون و هل تستوی الظلمات و النور؟).

علما سراج هدایتند بین ملاً عالم و نجوم سعادتند مشرق و لائح از افق طوائف و امم سلسبیل حیاتند انفس میتهء جهل و نادانی را و معین صافی کمالاتند تشنگان بادیهء نقص و گمراهی را مطلع آیات توحیدند و مطلع بر حقائققرآن مجید طبیب حاذقاند جسم معلول عالمرا و تریاق فاروق اعظمند هیئت مسمومهء بنی آدمرا حصن حصیناند مدینهء عالم انسانیت را و کھف منیعند مضطربین و مضطربین جهالت را (العلم نور یقذفه الله فی قلب من یشاء) .

⁴⁷Qur'án 39:12; 13:17.

⁴⁸A river in Paradise.

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131. But the Cherisher of mankind hath created signs and indications for all things, and hath appointed a touchstone to test their merit. Thus must the theologian be endowed with every spiritual and mental perfection, and possess grace of manner, brightness of disposition, sincerity of intention, understanding, knowledge, wit, wisdom, intellect, sobriety, true piety, and, above all, the fear of God within his heart. For if the candle be placed on high and be not lighted, it is, as the branches of a hollow palm, or as a mighty pile of faggots to which no brand hath been applied.
132. "Coquetry and affection may make a face to become like a rose She who cannot achieve this result, should not give rein to her humor.
How unseemly are the results of coyness in a hideous face.
Hard it is to suffer pain in a sightless eye."
133. It is written in the indubitable Narrative⁵⁰: "If one of the ulama be found to be the careful guardian to his soul, a follower of the laws of his religion, a stout opponent of his own fleshly lust, and an obedient follower of the Lord's commandments, then, indeed, it is right that he should become a shepherd of the sheep and that the people should follow his direction."
134. As these inspired words contain the whole essence of the sound knowledge, I will endeavor to give here a brief explanation of sacred writ. And whosoever does not follow out the divine ordinances contained therein, and does not himself embody the result of their teaching, he, indeed, is deprived of divine communion, and of the true sources of sound knowledge, and shall no longer be worthy to expound the law to believers in the divine Unity of God.

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63. For every thing, however, God has created a sign and symbol, and established standards and tests by which it may be known. The spiritually learned must be characterized by both inward and outward perfections; they must possess a good character, an enlightened nature, a pure intent, as well as intellectual power, brilliance and discernment, intuition, discretion and foresight, temperance, reverence, and a heartfelt fear of God. For an unlit candle, however great in diameter and tall, is no better than a barren palm tree or a pile of dead wood.
64. "The flower-faced may sulk or play the flirt,
The cruel fair may bridle and coquet;
But coyness in the ugly is ill-met,
And pain in a blind eye's a double hurt."⁴⁹
65. An authoritative Tradition states: "As for him who is one of the learned:⁵¹ he must guard himself, defend his faith, oppose his passions and obey the commandments of his Lord. It is then the duty of the people to pattern themselves after him." Since these illustrious and holy words embody all the conditions of learning, a brief commentary on their meaning is appropriate. Whoever is lacking in these divine qualifications and does not demonstrate these inescapable requirements in his own life, should not be referred to as learned and is not worthy to serve as a model for the believers.

رسالهء مدنیّه

. ولکن پروردگار عالمیان از برای هر شیء علائم و آثاری خلق فرموده و محک و امتحانی مقرر داشته . عالم ربّانیرا کمالات معنویّه و ظاهریّه لازم و حسن اخلاق و نورانیت فطرت و صدق نیت و فطانت و ذکاوت و فراست و نهی و عقل و حجی و زهد و تقوای حقیقی و خشیه الله قلبی واجب و انا شمع بی نور هر چند بلند و قطور باشد حکم اعجاز نخل خاویه و خشب مسنّده داشته .

" ناز را روئی ببايد همچو ورد چون نداری گرد بدخوئی مگرد "
" زشت باشد روی نازیبا و ناز سخت باشد چشم نابینا و درد "

در روایت صحیحه وارد (و أمّا من كان من العلماء صائناً لنفسه حافظاً لدينه و مخالفاً لهواه و مطيعاً لامر مولاه فللعوام ان يقلدوه) . و چون این کلمات مشرقه جامع جمیع شرائط علمیّه است لهذا شرح مجملی در ترجمهء این روایت مبارکه بیان میشود و هر کس که دارندهء این شئونات رحمانیّه و مظهر مدلول این روایت صحیحه نبوده نسبت علم از او منقطع و منسلب و مطاعیت موحدین را لائق و سزاوار نه .

⁴⁹Rúmi, *The Mathnaví*, I, 1906–1907.

⁵⁰ *i.e.* the collection of authentic Hadeeths.

⁵¹Ulamá, from the Arabic *alima*, to know, may be translated learned men, scientists, religious authorities.

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135. The first condition which is required from the holy ulama is : "A guardian to his soul." It is evident that these words do not refer to afflictions and troubles of the world, for verily all the prophets and saints of God were subject to grievous tribulation; and amongst all nations they became the butt for the arrows of trouble and adversity. And having devoted themselves to the general welfare, marched joyously to the place of martyrdom. The perfection of their spiritual attainment clothed the world in a new robe of essential virtue and goodness. The true meaning of the words "A guardian to his soul" is a defense from external and internal defects, and the attainment of enduring and exalted spiritual condition.
136. The characteristics most necessary to perfection, are, knowledge and virtue, and to attain to this stage, an acquaintance with the divine precepts, contained in the *Quran* for the guidance of the polity of mankind, and a familiarity with the other heavenly Books and of the true paths leading nations to advancement and civilization, are indispensable.
137. A just appreciation of the conditions of life, and of the customs prevalent amongst foreign peoples, a proper comprehension of the sciences and arts pertaining to this age, and a diligent study of historical records, are also requisite.
138. For, if the theologians be ignorant of the holy Books and religions of other nations, of the physiology, and of the judicial laws, politics, arts and educational methods of former centuries and peoples, they will remain powerless at the most critical moment, having no precedent to guide their action. And this indeed would be contrary to perfection.

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66. The first of these requirements is to guard one's own self. It is obvious that this does not refer to protecting oneself from calamities and material tests, for the Prophets and saints were, each and every one, subjected to the bitterest afflictions that the world has to offer, and were targets for all the cruelties and aggressions of mankind. They sacrificed their lives for the welfare of the people, and with all their hearts they hastened to the place of their martyrdom; and with their inward and outward perfections they arrayed humanity in new garments of excellent qualities, both acquired and inborn. The primary meaning of this guarding of oneself is to acquire the attributes of spiritual and material perfection.
67. The first attribute of perfection is learning and the cultural attainments of the mind, and this eminent station is achieved when the individual combines in himself a thorough knowledge of those complex and transcendental realities pertaining to God, of the fundamental truths of Qur'anic political and religious law, of the contents of the sacred Scriptures of other faiths, and of those regulations and procedures which would contribute to the progress and civilization of this distinguished country. He should in addition be informed as to the laws and principles, the customs, conditions and manners, and the material and moral virtues characterizing the statecraft of other nations, and should be well versed in all the useful branches of learning of the day, and study the historical records of bygone governments and peoples. For if a learned individual has no knowledge of the sacred Scriptures and the entire field of divine and natural science, of religious jurisprudence and the arts of government and the varied learning of the time and the great events of history, he might prove unequal to an emergency, and this is inconsistent with the necessary qualification of comprehensive knowledge.

رسالهء مدنیہ

اول کلمهء این شرائط مقدّسه صائناً لنفسه است و این معلوم است که مقصد حفظ نفس از بلایا و محن جسمانیّه نبوده زیرا انبیا و اولیا کلاً و طراً معرض اعظم شدائد عالم و هدف سهام بلیات و اذیات ملل و امم گشته بجهت خیر جمهور انفاق جان نموده بمشهد فدا بجان و دل شتافتند و بکمالات معنویّه و صوریّه هیئت عالم را برداء جدید فضائل ذاتیّه و شیم مرضیّهء اکتسابیّه مزین فرمودند بلکه مقصود اصلی حقیقی صیانت از نقائص باطنیّه و ظاهریّه و اتّصاف باوصاف کمالیّهء معنویّه و صوریّه بوده .

اول صفت کمالیّه علم و فضلست و جامعیت این مقام اعظم اقوم آگاهی کما هی بر غوامض مسائل الهی و حقائق حکم سیاسیّهء شرعیّه قرآنی و مضامین سائر کتب سماوی و وقوف بر ضوابط و روابط ترقی و تمدّن ملت باهره و اطلاع بر قوانین و اصول و رسوم و احوال و اطوار و قواء مادّی و ادبی عالم سیاسی ملل سائره و جامعیت فنون نافعّهء عصریّه و تتبّع در کتب تاریخیّه اعصار سالفهء ملل و دول است .

چه اگر شخص عالم وقوف بر مضامین کتب مقدّسه و جامعیت حکمت الهیّه و طبیعیّه و علوم شرعیّه و فنون سیاسیّه و معارف عصریّه و اطلاع بر وقائع عظیمهء قرون سالفهء ملل و دول نداشته باشد عند اللزوم عاجز ماند و این منافی صفت جامعیت است .

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139. And if, for example, a learned theologian, engaged in controversy with a member of a Christian sect, be unacquainted with the glorious melodies of the *Gospel*, how can he discuss with him? To the Christian, the most transcendent verities would not be acceptable, only upon the authority of the divine *Forqan*,⁵² but if our ulama would closely study the religious Books of other peoples, they would be far apter in argument than the divines of other nations of the Book.⁵³ Then could our doctors confute their adversaries out of their own mouths, and out of the mouths of their prophets; and they would have no alternative but to believe.

140. When a certain Catholic chief was honored and received by the sun of the sky of learning, that luminary of the heights of guidance and assurance, the Imam Reza (upon whom be peace!), his holiness deigned to use such argument and proofs as were familiar to the Catholic chief so that he was convinced in all things and went wondering away, confessing the greatness of his host.

141. Moreover two things are most urgently necessary to the political realm:

1. The Legislative Power.
2. The Executive Power.

142. The center of the executive power is the government, and the legislative power lies in the hands of thoughtful and wise men. On the other hand, if these strong pillars and firm foundations are not complete and comprehensive, how can it be supposed that there will be safety and salvation for the nation?

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68. If for example a spiritually learned Muslim is conducting a debate with a Christian and he knows nothing of the glorious melodies of the *Gospel*, he will, no matter how much he imparts of the *Qur'án* and its truths, be unable to convince the Christian, and his words will fall on deaf ears. Should, however, the Christian observe that the Muslim is better versed in the fundamentals of Christianity than the Christian priests themselves, and understands the purport of the Scriptures even better than they, he will gladly accept the Muslim's arguments, and he would indeed have no other recourse.

69. When the Chief of the Exile⁵⁴ came into the presence of that Luminary of divine wisdom, of salvation and certitude, the Imam Riḳá—had the Imam, that mine of knowledge, failed in the course of their interview to base his arguments on authority appropriate and familiar to the Exilarch, the latter would never have acknowledged the greatness of His Holiness.

70. The state is, moreover, based upon two potent forces, the legislative and the executive. The focal center of the executive power is the government, while that of the legislative is the learned—and if this latter great support and pillar should prove defective, how is it conceivable that the state should stand?

رسالهء مدنیّه

. مثلاً عالم ربّانی اگر در محاوره با شخص مسیحی از الحان جلیل انجیل بیخبر باشد آنچه از حقائق فرقانیّه بیان نماید ابداً مسموع و مقبول آن شخص نیفتد و لکن اگر آن شخص ملاحظه نماید که آنچه در دست اوست و مستند بر آن این عالم بزرگوار از قسیسین امت انجیل آگاهتر و بر حقائق کتب مقدّسه مطلع و داناتر است بالطّوع آنچه بیان نماید قبول کند چه که جز اقرار مفرّی از برای او نه .

چنانچه رأس الجالوت چون بحضور آفتاب فلک عرفان و نیّر اوج هدایت و ایقان حضرت رضا علیه السّلام مشرفّ شد اگر در اسئله و اجوبه آن معدن علم بادله و براهین مألوفهء رأس الجالوت بیان نمیفرمودند اقرار و اعتراف بر بزرگواری آن حضرت نمی نمود .

و از این گذشته عالم سیاسی را دو قوهء اعظم اقوم لازم قوهء تشریعیّه و قوهء تنفیذیّه . مرکز قوهء تنفیذیّه حکومت است و مرجع قوهء تشریعیّه دانایان هوشمند . حال اگر این رکن رکن و اساس متین جامع و کامل نباشد چگونه فلاح و نجات از برای هیئت ملت تصور گردد ؟

⁵² Another name of the *Quran*, meaning the Distinction.

⁵³ Because beside the *Old* and the *New Testaments*, he draws also his arguments from the *Quran*.

⁵⁴ The Resh Galuta, a prince or ruler of the exiles in Babylon, to whom Jews, wherever they were, paid tribute.

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143. But as, in these latter days, such excellency is rare, the government and the whole body of the nation are in sore need of just and discerning direction. Thus it is of the utmost importance to establish an assembly of learned men, who, being proficient in the different sciences and capable of dealing with all the present and future requirements will settle the questions in accordance with forbearance and firmness.

144. Hitherto there has been no properly appointed court of law, and the ulama administer justice, each according to their own ideas. It may be, that in the process of a lawsuit, one of the ulama may give judgment for the plaintiff, and that another would decide in favor of the defendant; nay, furthermore, varying judgments may be delivered in identical cases by the same mujtahed,⁵⁵ because the case first appears in one light, and then in another; and there can be no doubt that such cases do cause an infinity of confusion, and reflect disadvantageously upon the principles of the whole people.

145. Neither the plaintiff nor the defendant is ever convinced of the unworthiness of his cause, and they are ever expecting to obtain redress in a second judgment which should reverse the first. Thus they spend their time in litigation, and their precious lives are wasted in contention and enmity, to the exclusion of good works and to the detriment of their private affairs; indeed they are like the dead, who are unable to render service to their neighbors or to the commonwealth. But were there a well-ordered judicial authority in the land, they would not put all their hopes in a second trial, and consequently they would occupy themselves about their own affairs.

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71. In view of the fact that at the present time such fully developed and comprehensively learned individuals are hard to come by, and the government and people are in dire need of order and direction, it is essential to establish a body of scholars the various groups of whose membership would each be expert in one of the aforementioned branches of knowledge. This body should with the greatest energy and vigor deliberate as to all present and future requirements, and bring about equilibrium and order.

72. Up to now the religious law has not been given a decisive role in our courts, because each of the 'ulamá has been handing down decrees as he saw fit, based on his arbitrary interpretation and personal opinion. For example, two men will go to law, and one of the 'ulamá will find for the plaintiff and another for the defendant. It may even happen that in one and the same case two conflicting decisions will be handed down by the same mujtahid, on the grounds that he was inspired first in one direction and then in the other. There can be no doubt that this state of affairs has confused every important issue and must jeopardize the very foundations of society. For neither the plaintiff nor the defendant ever loses hope of eventual success, and each in turn will waste his life in the attempt to secure a later verdict which would reverse the previous one. Their entire time is thus given over to litigation, with the result that their life instead of being devoted to beneficial undertakings and necessary personal affairs, is completely involved with the dispute. Indeed, these two litigants might just as well be dead, for they can serve their government and community not a particle. If, however, a definite and final verdict were forthcoming, the duly convicted party would perforce give up all hope of reopening the case, and would then be relieved on that score and would go back to looking after his own concerns and those of others.

رسالهء مدنیّه

ولکن چون این اوان چنین نفوس کاملهء جامعه نادر الوجود است و حکومت و هیئت ملت بانتظام حال در غایت درجهء احتیاج لذا تأسیس هیئت علمیّه لازم که اعضای این مجلس هر چند نفس در قوی از فنون مذکورہ ماهر باشند و باقدام و جهد بلیغ در جمیع احتیاجات حالیّه و استقبالیّه تفکر نموده امور را در نقطهء اعتدال و مرکز مستقیمی مرکوز نمایند .

. اولاً چون تا بحال احکام شرعیّه را در مرافعات و محاکمات مدار معینی نبوده زیرا هر یک از علماء نظر بر رأی و اجتهاد خود نوعی حکم مینمایند . مثلاً دو نفس مرافعه مینمایند یکی از علماء حکم بمدعی و دیگری بمدعی علیه دهد بلکه احياناً در مادّهء واحده دو حکم مخالف از یک شخص مجتهد صادر چه که اول چنان معلوم شده بود و حال چنین و شبهه ای نیست که این امور سبب تشویش کافهء امور مهمّه واقع و از این فتور عظیمی در اساس هیئت اجتماعی طاری گردد چه که هیچ یک

از مدعی و مدعی علیه مایوس از دعوی خود نگشته مادام العمر مترصد اخذ حکم ثانی مخالف حکم اول شده جمیع عمر خود را بر لجاج میگذارند و از اینکه اوقات خود را بکلی متوجه معانده و منازعه مینمایند از امور نافعہء خیریه و اشغال خود بازمانند و فی الحقیقه این شخصین حکم میّت را دارند و حکومت و هیئت اجتماعی را ذرّه ای خدمت نتوانند . ولکن اگر حکم قاطعی در میان باشد دیگر محقوق محکوم ابداً امید استحصال امر ثانی ندارد لهذا راحت و آسایش بسته باشغال و خدمات خود و غیر مشغول گردد .

⁵⁵ A member of the Shiite clergy.

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146. As upon this question, the peace and comfort of the people of the realm, appear largely to depend, the divines,⁵⁶ who are familiar with all matters of jurisprudence, should make an earnest endeavor to arrange the satisfactory settlement of suits at law. Their resolutions should be printed and circulated by the King's commands, and distributed in all the provinces, in order that the people should learn them and obey them. This, indeed, is a measure of vital importance to the country.
147. The second characteristic of progress and self-perfecting consists in the observance of justice and righteousness.
148. There must be no respecting of personal advantage and no seeking after personal profit, but, without regarding anyone, a man must keep the just laws and recognize himself as a member of the body of God's people. Except, so far as concerns his spiritual growth, he should not keep aloof from the people, but should reckon the common good, his own. In short, he should think of the whole people as one man, and of himself merely as one of the members of that body.
149. There should be no deversity of opinion in the body, but all the members should have the same care for one another's welfare, knowing from the beginning, for certain, that, if one member is suffering, it may be a cause of suffering to the whole body.
150. The third characteristic of progress consists in the earnest and sincere development of public education, in the teaching of all the useful sciences and in encouraging the people to adopt the modern inventions, in extending the spheres of the arts and commerce, and in endeavoring to induce them to adopt the methods by which the country may be enriched. For the majority of the people are ignorant of those valuable and most important remedies which act as an immediate cure for longstanding disease of the body politic.

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73. Since the primary means for securing the peace and tranquillity of the people, and the most effective agency for the advancement of high and low alike, is this all-important matter, it is incumbent on those learned members of the great consultative assembly who are thoroughly versed in the Divine law to evolve a single, direct and definite procedure for the settlement of litigations. This instrument should then be published throughout the country by order of the king, and its provisions should be strictly adhered to. This all-important question requires the most urgent attention.
74. The second attribute of perfection is justice and impartiality. This means to have no regard for one's own personal benefits and selfish advantages, and to carry out the laws of God without the slightest concern for anything else. It means to see one's self as only one of the servants of God, the All-Possessing, and except for aspiring to spiritual distinction, never attempting to be singled out from the others. It means to consider the welfare of the community as one's own. It means, in brief, to regard humanity as a single individual, and one's own self as a member of that corporeal form, and to know of a certainty that if pain or injury afflicts any member of that body, it must inevitably result in suffering for all the rest.
75. The third requirement of perfection is to arise with complete sincerity and purity of purpose to educate the masses: to exert the utmost effort to instruct them in the various branches of learning and useful sciences, to encourage the development of modern progress, to widen the scope of commerce, industry and the arts, to further such measures as will increase the people's wealth. For the mass of the population is uninformed as to these vital agencies which would constitute an immediate remedy for society's chronic ills.

رسالهء مدنیّه

نظر باینکه اعظم وسیلهء آسایش و راحت اهالی و اکبر واسطهء ترقی جمهور اعالی و ادانی این امر اهمّ اتمّ است لذا باید علمائیکه واقفند بر مسائل شرعیّه الهیه در این مجلس کبیر اولاً یک منهج قویم و صراط مستقیمى بجهت قطع دعاوى عموم تعیین و تألیف نموده بامر حضرت سلطان در جمیع ولایات منتشر گردد و بر موجب آن حکم جاری شود بسیار این امر مهمّ را اهتمام لازمست .

و ثانی صفت کمالیه عدل و حقانیت است و آن عدم التفات و التزام منافع ذاتیه و فوائد شخصیّه خود و بدون ملاحظه و مراعات جهتی از جهات بین خلق اجراء احکام حق نمودن و نفس خود را چون افراد بندگان غنی مطلق شمردن و جز امتیاز معنوی در امری از امور تفرّد از جمهور نجستن و خیر عموم را خیر خویشتن دانستن خلاصه هیئت جمعیت را بمنزلهء شخص واحد پنداشتن و نفس خود را عضوی از اعضای این هیئت مجسمه انگاشتن و الم و تأثر هر جزئی سبب تألم کلّ اجزاء هیئت بالبداهه تیقن نمودن است .

. و ثالث صفت کمالیه بصدق طویّت و خلوص نیت بتربیت جمهور پرداخته در تعالیم معارف عمومیّه و تدریس علوم نافع و تشویق بر ترقیات عصریه و تحریر بر توسعه دوائر صنائع و تجارت و ترغیب اتخاذ وسائل ثروت اهالی مملکت بذل جهد بلیغ و سعی منیع نمودنست . چه که عموم ناس از این امور مهمّه که علّت مزمنهء هیئت اجتماعیه را برء فوریت بیخبرند

⁵⁶ It is only in granting the Constitution in 1907 that the Shah Muzaffaru'd Din created regular tribunals apart from the mujtaheed.

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151. A most learned and wise ulama will have, to arise and preach most sincerely in God's name, and scatter abroad exhortations that the eyes of men may become brightened with the Kohl⁵⁷ of the sight of sciences.
152. When, as today, it is imagined that those who are believers in God, confessing their faith in the divine words, Prophets, Books, and commandments, and who are the manifestations of the fear of God, ought to lay by their powers, keep aloof from business, and spend their time in vanity and laziness, in order to be accounted of those who have forsaken this world and what is therein, and have turned their hearts to the next—in the sight of God: thus they keep themselves apart from their fellow-creatures and are brought nigh to the Truth. As an inquiry into this point would take up much space, and would be beyond the limits of this book, I propose to enter fully into it on another occasion, and will therefore leave the question for the present.

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76. It is essential that scholars and the spiritually learned should undertake in all sincerity and purity of intent and for the sake of God alone, to counsel and exhort the masses and clarify their vision with that collyrium which is knowledge. For today the people out of the depths of their superstition, imagine that any individual who believes in God and His signs, and in the Prophets and Divine Revelations and laws, and is a devout and God-fearing person, must of necessity remain idle and spend his days in sloth, so as to be considered in the sight of God as one who has forsaken the world and its vanities, set his heart on the life to come, and isolated himself from human beings in order to draw nearer to God. Since this theme will be developed elsewhere in the present text, We shall leave it for the moment.

رسالهء مدنیّه

باید که علمای هوشمند و دانایان خردمند خالصاً مخلصاً لله بوعظ و نصیحت عموم برخیزند تا دیدهء اهالی از این کحل بینش معارف روشن و بصیر گردد. زیرا الیوم ناس بظنون و اوهام خود چنین تصور نموده‌اند که نفسیکه موقن بالله و مؤمن بآیات و رسل و کتب و شرائع الهیّه و مظهر خشیه الله است باید معطل و معوق بماند و ببطالت و بطائت ایام بگذراند تا از نفوسی عند الله محسوب گردد که از دنیا و مافیها گذشته دل بعالم اخروی بسته‌اند و از خلق بعید شده بحق تقرّب جستند. چون این بیان مفصلاً در این کتاب در موقع دیگر ذکر خواهد یافت لهذا در این مقام ترک اولی.

⁵⁷ Antimony reduced to a fine powder and used in the East for strengthening the eyes.

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153. The other characteristics of progress are, the fear of God, the love of God in the love of his servants, mankind in general, long-suffering, steadfastness, truth, compassion, generosity, bravery, boldness, perseverance, activity, purity, cheerfulness, modesty, zeal, resolution, highmindedness, the cherishing of righteousness and similar feelings; and the lack of these humane characteristics and good feelings is a terrible deficiency.
154. The actual value of each of these qualities would take us too long to explain in the present volume.
155. The second condition required in this holy sentence is: "An observer of his religion."
156. It is apparent that the meaning of this blessed phrase or text has been not confined to the discovery of precepts which were previously concealed from the common knowledge, to the attending of religious services, the avoidance of being either great or lowly, and the keeping of the judicial laws—whereby the religion of God is observed and protected; but the meaning is the preservation of the whole people from harm, the exalting of God's words, the increase of the number of the truly religious, the cherishing of the divine religion, its victory and triumph over the other religions, and its serious utilization as a means of good.
157. If the ulama of Islam had commenced aright, all the nations of the world would by this time have entered under the shadow of the Word of Unity.
158. And the resplendently glorious saying, "It is he who has sent his Apostle with guidance and true religion, that he may make it appear superior to every other religion, although the idolators be adverse thereto," would glow as the sun in the horizon of the center of being and would shine forth over the whole world.

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77. Other attributes of perfection are to fear God, to love God by loving His servants, to exercise mildness and forbearance and calm, to be sincere, amenable, clement and compassionate; to have resolution and courage, trustworthiness and energy, to strive and struggle, to be generous, loyal, without malice, to have zeal and a sense of honor, to be high-minded and magnanimous, and to have regard for the rights of others. Whoever is lacking in these excellent human qualities is defective. If We were to explain the inner meanings of each one of these attributes, "the poem would take up seventy maunds⁵⁸ of paper." The second of these spiritual standards which apply to the possessor of knowledge is that he should be the defender of his faith. It is obvious that these holy words do not refer exclusively to searching out the implications of the Law, observing the forms of worship, avoiding greater and lesser sins, practicing the religious ordinances, and by all these methods, protecting the Faith. They mean rather that the whole population should be protected in every way; that every effort should be exerted to adopt a combination of all possible measures to raise up the Word of God, increase the number of believers, promote the Faith of God and exalt it and make it victorious over other religions.
78. If, indeed, the Muslim religious authorities had persevered along these lines as they ought to have done, by now every nation on earth would have been gathered into the shelter of the unity of God and the bright fire of "that He may make it victorious over every other religion"⁵⁹ would have flamed out like the sun in the midmost heart of the world.

رسالهء مدنیّه

باری باقی صفات کمالیّه خشیه الله و محبّه الله فی محبّه عبادہ و حلم و سکون و صدق و سلوک و رحم و مروّت و جلادت و شجاعت و ثبات و اقدام و جهد و کوشش و کرم و بخشش و وفا و صفا و حمیّت و غیرت و همّت و بزرگواری و حقوق پروری و امثال ذلک بوده و فاقد این اخلاق حسنهء انسانیّه ناقص است و اگر حقائق هر یک از این صفات را بیان نمائیم (مثنوی هفتاد من کاغذ شود) . و ثانی کلمهء این شرائط مقدّسهء علمیّه (حافظاً لدینه است) . و این معلوم است که مقصد از این کلمهء مبارکه منحصر در استنباط احکام و مراعات عبادات و اجتناب از کبائر و صغائر و اجراء احکام شرعیّه و باین وسائط محافظهء دین الله نمودن نبوده بلکه هیئت ملت را از کلّ جهات محافظه نمودن و در اعلاء کلمهء الله و تکثیر جمعیت دینیّه و ترویج دین الهی و غلبه و استعلائش بر سائر ادیان از اتحاد جمیع وسائل و وسائط سعی بلیغ را مبذول داشتن است .

و فی الحقیقه اگر علمای اسلامیّه در این امور چنانچه باید و شاید اقدام مینمودند تا بحال جمیع ملل عالم در ظلّ کلمهء وحدانیّت داخل میشدند و شعلهء نورانیّهء (لیظهره علی الدّین کله) چون آفتاب در قطب امکان طالع و بر جمیع آفاق لائح میگشت .

⁵⁸A measure of weight, in ḳīhrān equivalent to six and two-thirds pounds.

⁵⁹Qur'ān 9:33; 48:28; 61:9.

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159. Now, Martin Luther was a great founder of religion. In the fifteenth century he arose. At one time he was a member of the Church of Rome and had been sent to the Vatican. Later he became the founder of the Protestant faith. He disagreed on several questions with the Pope, such as the prevalence of celibate monks, the worshipping of the images of the Apostles and of the ancient Christian fathers, the rites and religious ceremonies which had been instituted over and above the commandments of the *Gospel*.
160. Although at that period the power and authority of the Popes were such, that all the kings of Europe would tremble and grow anxious at their displeasure, and although all matters of importance in Europe were under the control of their right hand and power; nevertheless, as Luther had the right and true opinions in regard to the questions referred to, and adopted the means necessary to make his views prevail, in the period of a little more than four centuries which have elapsed since then, most of the people of America, four-fifths of Germany, England, and large numbers in Austria—to be brief, about 125,000,000 of the sects of Christianity have accepted the Protestant faith. And they are still earnestly trying to spread it more and more. Now, on the coast of East Africa, they have outwardly professed to be endeavoring to emancipate the Soudanese and negroes and have established schools among them, and are engaged in teaching and civilizing the savage tribes of Africa; but true inward purpose is to convert the Islamic negro tribes to Protestantism. Yea, verily, whilst everyone else is busied in enhancing and exalting the renown of his nation, we are still slumbering in our sleep of idle negligence!

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79. Fifteen centuries after Christ, Luther, who was originally one of the twelve members of a Catholic religious body at the center of the Papal government and later on initiated the Protestant religious belief, opposed the Pope on certain points of doctrine such as the prohibition of monastic marriage, the revering and bowing down before images of the Apostles and Christian leaders of the past, and various other religious practices and ceremonies which were accretional to the ordinances of the *Gospel*. Although at that period the power of the Pope was so great and he was regarded with such awe that the kings of Europe shook and trembled before him, and he held control of all Europe's major concerns in the grasp of his might—nevertheless because Luther's position as regards the freedom of religious leaders to marry, the abstention from worshipping and making prostrations before images and representations hung in the churches, and the abrogation of ceremonials which had been added on to the *Gospel*, was demonstrably correct, and because the proper means were adopted for the promulgation of his views: within these last four hundred and some years the majority of the population of America, four-fifths of Germany and England and a large percentage of Austrians, in sum about one hundred and twenty-five million people drawn from other Christian denominations, have entered the Protestant Church. The leaders of this religion are still making every effort to promote it, and today on the East Coast of Africa, ostensibly to emancipate the Sudanese and various Negro peoples, they have established schools and colleges and are training and civilizing completely savage African tribes, while their true and primary purpose is to convert some of the Muslim Negro tribes to Protestantism. Every community is toiling for the advancement of its people, and we (i.e., Muslims) sleep on!

رسالهء مدنیّه

در قرن خامس عشر میلاد لوطر که اوّل یکی از اعضای اثنا عشر هیئت مذهبیه قاتولیک در مرکز حکومت پاپ بود و مؤخرأً محدث مذهب پروتستان گشت در بعضی مسائل که عدم تجویز تزویج رهابین و تعظیم و تکریم صور حواریین و رؤسای سلف مسیحیین و عادات و رسوم مذهبیهء زائده بر احکام انجیل با پاپ مخالفت نمود . با وجود آنکه در آن زمان اقتدار پاپ بدرجه ای بود که کلّ ملوک اوروپ از سطوتش متزلزل و مضطرب و ضبط و ربط امور مهمّءه قطعء اوروپ در یمین قوت و قدرتش مودوع و مرتبط و لکن چون در این مسائل که جواز تزویج رؤسای دینیّه و عدم سجود و تعظیم بر تمثال و صور معلقهء در کنائس و ابطال عادات رسمیّهء زائده بر مضامین انجیل لوطر محقّ و محقق بود و بوسائل لازمهء ترویج تشبّث نمود در ظرف این قرون اربعه و کسری اکثر اهالی امریک و چهار خمس قطعء آلمان و انگلیس و بسیاری از اهالی نمچه (خلاصه) تقریباً دویست و پنجاه کرور از مذاهب سائرهء نصاری در مذهب پروتستان داخل گشتند و هنوز رؤسای این مذهب بکمال همّت در ترویجند و حال در سواحل شرقیهء افریک بظاهر حرّیت و آزادی سودان و زنگیان را وسیله نموده مکاتب و مدارس تأسیس کرده بتعلیم و تدریس و تمدین طوائف متوحّشهء صرفهء افریک مشغولند و در باطن مقصد اصلیشان آنکه بعضی طوائف اسلامیّهء زنگیان را داخل در مذهب پروتستان نمایند . هر طائفه ای در ارتفاع ملت خود مشغول و ما در خواب غفلت مدهوش .

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161. Consider only this, what great things have been done by Luther and by the enthusiasm of the followers of his faith!

162. Now if the people of God, who are the manifestations of divine protection and the dawning places of his gifts, would strive earnestly and with whole-hearted zeal, trusting in God and wholly weaned from everything except him, and would adopt in this spirit the proper methods of propagating their religion, if they would become alert and active, undoubtedly the light of the visible Truth would be shed over all the regions of the globe.

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80. Although it was not clear what purpose impelled this man or where he was tending, see how the zealous efforts of Protestant leaders have spread his doctrines far and wide.

81. Now if the illustrious people of the one true God, the recipients of His confirmations, the objects of His Divine assistance, should put forth all their strength, and with complete dedication, relying upon God and turning aside from all else but Him, should adopt procedures for spreading the Faith and should bend all their efforts to this end, it is certain that His Divine light would envelop the whole earth.

رسالهء مدنیّه

ملاحظه نمائید که این شخص با وجود آنکه معلوم نبود بچه هوائی پرواز میکند و بچه مقصدی متحرک بهمت و غیرت رؤسای مذهبش چه قدر ترویج شد .

حال اگر ملت باهرهء حقّ که مظهر تأییدات الهیّه و مطلع توفیقات ربّانیّه است اگر بهمت تامّه و غیرت کامله متوسّلاً الی الله و منقطعاً عمّا سواه تشبّث بوسائل ترویج نمایند و بذل سعی و اقدام کنند البتّه انوار حقّ مبین بر کلّ آفاق ساطع گردد

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But alas! Whereas there are some people who do not know anything of the truth of this, the pulse of the world is not in their hands to feel, and they have no idea what is the great real antidote to the chronic disease of false opinions. They think that the prevalence of a religion is ensured only by the sword, and they try to prove it by the Hadeeth, "I am a Prophet by the sword," whilst truly if they gave due consideration to the subject, they would quickly find out, that, at the present time, the sword cannot become an instrument for the spreading of any religion, but, on the contrary, it would be a means of horrifying and frightening the hearts of men.

163. According to the blessed Law it is unlawful to compel the people of the Book to accept Islam by force, while it is the lawful duty of every believer in the Unity of God to be a guidance to the rest of the world.
164. The Hadeeths, "I am a Prophet by the sword," "I command you to kill the people until they shall confess," "There is no God but God," are uttered concerning ignorant polytheists, who, on account of their extreme barbarism and ignorance, were fallen entirely from the state of humanity. For truly a belief which is extorted by the stroke of the sword is sure to be most untrustworthy, and soon changes into unbelief and error.
165. Thus it happened with the tribes dwelling around the enlightened city of Madina, soon after the ascent of the highest sun of Prophethood to the seat of Truth, near the All-powerful King, God the Almighty, those tribes returned again to heathenism and became apostates.
166. Consider again the period when the holy breath of the Spirit of God (Jesus Christ) perfumed the land of Palestine, Galilee, the banks of the river of Jordan, and the regions round about Jerusalem when the glorious melodies of the *Gospel* reached the ears of the spiritually-minded. At that time, every nation and people in Asia, Europe, Africa, America and Oceania (the isles of the ocean), except the Jewish nation, who were believers in the divine Unity, were fire worshippers and idolaters, and neglectful of the call of the Judgment Day.
167. By the mission of the holy One, the excellent, pure, life-giving breath of eternal truth was bestowed on the dwellers in

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82. A few, who are unaware of the reality below the surface of events, who cannot feel the pulse of the world under their fingers, who do not know what a massive dose of truth must be administered to heal this chronic old disease of falsehood, believe that the Faith can only be spread by the sword, and bolster their opinion with the Tradition, "I am a Prophet by the sword." If, however, they would carefully examine this question, they would see that in this day and age the sword is not a suitable means for promulgating the Faith, for it would only fill peoples' hearts with revulsion and terror. According to the Divine Law of Muhammad, it is not permissible to compel the People of the Book to acknowledge and accept the Faith. While it is a sacred obligation devolving on every conscientious believer in the unity of God to guide mankind to the truth, the Traditions "I am a Prophet by the sword" and "I am commanded to threaten the lives of the people until they say, 'There is none other God but God'" referred to the idolaters of the Days of Ignorance, who in their blindness and bestiality had sunk below the level of human beings. A faith born of sword thrusts could hardly be relied upon, and would for any trifling cause revert to error and unbelief. After the ascension of Muhammad, and His passing to "the seat of truth, in the presence of the potent King,"⁶⁰ the tribes around Medina apostatized from their Faith, turning back to the idolatry of pagan times.

83. Remember when the holy breaths of the Spirit of God (Jesus) were shedding their sweetness over Palestine and Galilee, over the shores of Jordan and the regions around Jerusalem, and the wondrous melodies of the Gospel were sounding in the ears of the spiritually illumined, all the peoples of Asia and Europe, of Africa and America, of Oceania, which comprises the islands and archipelagoes of the Pacific and Indian Oceans, were fire-worshippers and pagans, ignorant of the Divine Voice that spoke out on the Day of the Covenant.⁶¹ Alone the Jews believed in the divinity and oneness of God. Following the declaration of Jesus, the pure and reviving breath of His mouth conferred

رسالهء مدنیہ

و بعضی نفوس کہ بر حقائق امور اطلاعی ندارند و نبض عالم در دستشان نه و ندانند کہ علت مزمنهء بطلان را چه فاروق اعظم حقّی لازم همچہ گمان میکنند کہ ترویج بسیف منوط است و بحدیث انا نبیّ بالسّیف استدلال مینمایند . و حال آنکہ فی الحقیقہ اگر بنظر دقیق ملاحظہ نمایند مشہود گردد کہ در این عصر سیف واسطہء ترویج نہ بلکہ سبب وحشت و دہشت و اشمزاز قلوب و نفوس گردد و در شریعت مبارکہء غرّ اہل کتاب را بقوہء قاهرہ اجبار بر اقرار و ایمان جائز نہ و حال آنکہ دلالت و ہدایت فریضہء ذمّت ہر مؤمن موحد است و حدیث (انا نبیّ بالسّیف) و کذلک حدیث (امرت ان اقاتل الناس حتّٰی یقولوا لا الہ الا اللہ) در حقّ مشرکین جاہلیہ کہ از کثرت توحّش و نادانی از درجہء بشریت ساقط بودند وارد . چہ کہ ایمانیکہ بضرب سیف حاصل گردد بسیار بی اعتبار و بسبب امر جزئی منقلب بکفر و ضلال میشود چنانکہ قبائل و طوائف اطراف مدینہء منورہ بعد از عروج آفتاب اوج نبوت بمعارج (فی مقعد صدق عند ملیک مقتدر) دوبارہ بدین جاہلیہ برگشتہ مرتدّ شدند .

و همچنین ملاحظہ نمائید زمانیکہ نفحات قدسیہء روح اللہ خطّہء فلسطین و جلیل و سواحل نہر اردن و جوانب اورشلیم را معطر ساخته و الحان جلیل انجیل بمسامع روحانیان در آمدہ در آن زمان کلّ قبائل و طوائف آسیا و اروپ و افریک و امریک و اوقیانوس کہ جزائر بحر محیط است مجوس و بت پرست و غافل از خطاب یوم الست بودند مقررّ وحدانیّت و الوہیت جز ملت موسویہ نبودہ . بعد از بعثت

⁶⁰Qur'án 54:55.

⁶¹Qur'án 7:171: Yawm-i-Alast, the Day when God, addressing Adam's posterity-to-be, said to them, "Am I not your Lord?" (a-lastu bi Rabbikum) and they replied: "Yea, we bear witness."

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those parts, by the inspiration of God, and the radical basis of the Law of Jesus was established, which was, at that time, the medicine and immediate cure for the diseased bodies of humanity.

168. Although in the lifetime of that holy One, there were a few souls who believed in God, but there were really only twelve men who believed—the apostles (among whom was Judas Iscariot who became an apostate—so that there remained eleven apostles), and some women. However, after the ascension of the holy One to the horizon of glory, this small number of men and women were chosen by reason of their spiritual ability and holy living and by the divine power and inspiration of the breath of Christ, for the dignity of guiding to the truth the whole people of the earth.
169. The heathen nations and the Jews of that generation arose with the intention of extinguishing by their power and efforts the divine Light which was kindled in the lamp of the land of Jerusalem. As it is written: "They purpose to extinguish the Light of God with their mouths, but God has resolved to perfect his Light, although the infidels be averse thereto and regard it as impossible."
170. So they martyred each one of those holy persons, with the most excruciating torments and tortures. Some of them were cut to pieces with knives, others were cast into a fiery furnace to be burnt. Some of the disciples of those holy men were buried alive, after being tortured with all manners of racking instrument. In spite of all these grievous tortures and the widespread popular prejudice and hostility excited against them, they never ceased preaching God's religion, and they did this without drawing the sword from its sheath, or injuring anyone in the slightest.
171. The followers of Jesus Christ have, at last, spread so widely over the world, that in the continents of Europe and America no impression of any other religion has remained. And in Asia, Africa, and in the Isles of the Ocean, there are today a great multitude who have entered into the shadow of the *Gospel*.

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eternal life on the inhabitants of those regions for a period of three years, and through Divine Revelation the Law of Christ, at that time the vital remedy for the ailing body of the world, was established. In the days of Jesus only a few individuals turned their faces toward God; in fact only the twelve disciples and a few women truly became believers, and one of the disciples, Judas Iscariot apostatized from his Faith, leaving eleven. After the ascension of Jesus to the Realm of Glory, these few souls stood up with their spiritual qualities and with deeds that were pure and holy, and they arose by the power of God and the life-giving breaths of the Messiah to save all the peoples of the earth. Then all the idolatrous nations as well as the Jews rose up in their might to kill the Divine fire that had been lit in the lamp of Jerusalem. "Fain would they put out God's light with their mouths: but God hath willed to perfect His light, albeit the infidels abhor it."⁶² Under the fiercest tortures, they did every one of these holy souls to death; with butchers' cleavers, they chopped the pure and undefiled bodies of some of them to pieces and burned them in furnaces, and they stretched some of the followers on the rack and then buried them alive. In spite of this agonizing requital, the Christians continued to teach the Cause of God, and they never drew a sword from its scabbard or even so much as grazed a cheek. Then in the end the Faith of Christ encompassed the whole earth, so that in Europe and America no traces of other religions were left, and today in Asia and Africa and Oceania, large masses of people are living within the sanctuary of the Four Gospels.

رسالهء مدنیّه

انفاس طیبیه طاهرهء روح بخش آنحضرت در مدّت سه سال حیات جاودانی بر اهالی آندیار مبذول داشت و بوحی الهی اسّ اساس شریعت عیسویّه که در آن عصر معجون برء السّاعهء هیئت معلولهء بشریّه بود تأسیس شد . اگر چه در زمان آنحضرت انفس قلیله مقل الی الله گشتند بلکه فی الحقیقه مؤمن موقن عبارت از دوازده نفر رجال حواریین و چند نساء بودند و یکی از حواریین که مسمّی بیهودای اسخر یوطی بود نیز مرتدّ شده یازده نفر باقی ماندند . باری بعد از صعود آنحضرت بافق عزّت این نفوس قلیله باخلاق حسنهء روحانیّه و روش و حرکات مقدّسهء رحمانیّه مبعوث شده بقوهء الهیّه و نفّس مسیحائی بهدایت کلّ من علی الارض قیام نمودند . و در آنزمان کلّ ملل اصنامیّه و ملت یهود بکمال قوّت و اهتمام بر اطفای سراج الهی که در زجاجهء خطّهء اورشلیم مشتعل گشته برخاستند (پربدون ان یطفنوا نور الله بافواهم و یأبی الله الا ان یتّم نوره و لو کره الکافرون) و هر یک از این نفوس مبارکه را بیدترین عذابی شهید نمودند بلکه جسم مطهرّ بعضی را بساطور قصّابی ریزه ریزه نموده و در گلخنها بسوختند و بعضی اتباع و اشیاع این اشخاص مقدّسه را بعد از شکنجه و عذاب زنده زیر خاک دفن نمودند . با وجود این عقوبات شدیدہ ابداً در تبلیغ امر الله فتور ننموده بدون سلّ سیف و خراشیدن روی نفسی بالاخره ملت عیسویّه عالم را احاطه نموده بقسمی که در قطعہء اروپا و امریک از ادیان سائره اثری باقی نماند و در آسیا و افریک و جزائر بحر محیط جمّ غفیری از اهالی الیوم در ظلّ انجیل داخلند .

⁶²Qur'án 9:33

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172. These facts are a clear manifest proof that the dissemination of the divine religion is owing to the perfecting of the individual, to goodness of disposition, to acceptable habits or customs and deeds proceeding from a spiritual mind.
173. If an individual of good disposition believes in God, he would be accepted in the Threshold of Unity. For his soul has been purified from all personal taints and the greed of self-interest, and has taken refuge under the protecting care of God. He will be characterized among men by the qualities of trustfulness, truthfulness, temperance, the cherishing of righteousness, zealousness, fidelity, piety and holiness.
174. Thus will the principal purpose of the revelation of holy, heavenly laws be attained—that is to say, the civilizing of this world, the purifying of the characters of men and the realization of the happiness of the next world. If it be attempted to attain to these, at the point of the sword, men may outwardly become believers, but inwardly they will be deceivers.
175. Here we may tell a story which nobody will read without receiving instruction therefrom.
176. It is written in Arabian history, before the call of the Prophet (on whom be peace!), that Naaman-Ibn-Mazar-Lakomi, one of the heathen Arab kings, whose throne was in the city of Hera, one day took so much strong drink that he knew not what he was doing and his intellect was overclouded. In this condition of drunkenness and unconsciousness he gave orders that Khaled-Ibn-Muzlel, and Omar-Ibn-Mas'oud-Kaldah, two of his favorite and intimate friends, should be put to death.
177. When he recovered from his drunken fit, he inquired after them and was told what had occurred, that he had commanded them to be killed. He grew burdened with extreme sorrow and his heart was filled with blood,⁶³ and because of the great love and friendship he had had for them, he ordered two great buildings to be erected on the site of their graves.

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84. It has now by the above irrefutable proofs been fully established that the Faith of God must be propagated through human perfections, through qualities that are excellent and pleasing, and spiritual behavior. If a soul of his own accord advances toward God he will be accepted at the Threshold of Oneness, for such a one is free of personal considerations, of greed and selfish interests, and he has taken refuge within the sheltering protection of his Lord. He will become known among men as trustworthy and truthful, temperate and scrupulous, high-minded and loyal, incorruptible and God-fearing. In this way the primary purpose in revealing the Divine Law—which is to bring about happiness in the after life and civilization and the refinement of character in this—will be realized. As for the sword, it will only produce a man who is outwardly a believer, and inwardly a traitor and apostate.
85. We shall here relate a story that will serve as an example to all. The Arabian chronicles tell how, at a time prior to the advent of Muhammad, Nu'mán son of Mundhír the Lakhmite—an Arab king in the Days of Ignorance, whose seat of government was the city of Hírih—had one day returned so often to his wine-cup that his mind clouded over and his reason deserted him. In this drunken and insensible condition he gave orders that his two boon companions, his close and much-loved friends, Khálid son of Mudallil and 'Amr son of Mas'úd-Kaldih, should be put to death. When he wakened after his carousal, he inquired for the two friends and was given the grievous news. He was sick at heart, and because of his intense love and longing for them, he built two splendid monuments over their two graves and he named these the Smearred-With-Blood.

رسالهء مدنیہ

حال باین ادلہء واضعہ لایحہ ثابت و مبرهن گشت کہ ترویج دین الہی بکمالات انسانیہ و اخلاق حسنہ و شیم مرضیہ و روش و حرکت روحانیہ است . اگر نفسی بصرافت فطرت اقبال الی اللہ نماید مقبول درگاہ احدیت بودہ چہ کہ این نفس از اغراض شخصیہ و طمع منافع ذاتیہ مبرا و بصون حمایت حق التجا نمودہ بصفت امانت و صداقت و پرهیزکاری و حقوق پروری و ہمت و وفا و دیانت و ثقی بین خلق ظاہر گردد و مقصود اصلی از انزال شرائع مقدسہء سمائیہ کہ سعادت اخروی و تمدن دنیوی و تہذیب اخلاق باشد حاصل گردد و الا بضرب سیف بظاہر مقبل و در باطن مغلّ و مدبر گردند .

در این مقام حکایتی کہ سبب عبرت کلّ گردد ذکر نمائیم . در تواریخ عربیہ مذکور کہ قبل از بعثت نبوی علیہ السلام نعمان بن منذر لخمی کہ یکی از ملوک عرب جاہلیہ و مقرّ سریر سلطنتش مدینہء حیرہ بودہ روزی از کثرت تجرّع اقداح مدام عقلش زائل و شعورش باطل گشت . در عالم سکر و بیہوشی بقتل خالد بن مضللّ و عمر بن مسعود کلدہ کہ دو ندیم و انیس و در محفل انس یار و جلسش بودند فرمان داد . و چون از عالم مستی و سکر بہوش آمد بپرسش حال دو ندیم پرداخت تفصیل واقعہ را بیان نمودند بغایت محزون و دلخون شد . از حبّ شدید و تعلق خاطر عظیم کہ باین دو ندیم داشت بر مقابرشان دو بناء عالی مسمی بغریان ساختہ

⁶³ A Persian idiom meaning "bursting with grief."

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178. And in commemoration of them, he set apart two days in the year, one was called the "day of wrath" and the other the "day of grace," when he would come with great pomp and sit between the two buildings. On the day of wrath no one who came within the range of his eye could escape with his life, and he was put to death. On the day of grace, however, anyone who arrived or came on a mission to the king would have favors and gifts conferred upon him. This law and custom was strictly observed.
179. One day the King, riding a horse called by name "Favorite," started for the country, with the object of hunting. Suddenly he sighted an antelope in the distance, and pursuing it, urged on his horse to its fullest speed, until he was separated from the rest of his company and escort.
180. The sun was setting and he failed to secure his quarry.
181. Turning back in disappointment, he unexpectedly saw a tent afar off, and made up his mind to betake himself there. When he reached the door of the tent, he asked, "Do you seek a guest?"
182. The master of the tent, whose name was Hanzalah Ibn Abi Ghofra of Taey, answered, "Yes," and going forth to meet him, helped him to alight and received him gladly, saying to his wife, "This, as anyone may see, is a noble personage. Prepare a feast, do your utmost in the way of entertainment, get ready the best you have."
183. His wife replied: "We have one ewe, kill it; whilst I bring the little flour I have kept against such an occasion."
184. Then Hanzalah milked the ewe, brought a bowl full of milk and presented it to the guest; after which he killed the sheep, and prepared a savory morsel for him.
185. Naaman spent the night in great comfort, through the courtesy, love and self-denial of his host, Hanzalah.
186. When the dawn broke, Naaman thought of his return and called Hanzalah saying, "You have showed the truest hospitality and the highest courtesy in your entertainment of me. I am Naaman-Ibn-Manzar-Lakhmi. I shall be pleased to see you and reward your kind hospitality."

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86. Then he set apart two days out of the year, in memory of the two companions, and he called one of them the Day of Evil and one the Day of Grace. Every year on these two appointed days he would issue forth with pomp and circumstance and sit between the monuments. If, on the Day of Evil, his eye fell on any soul, that person would be put to death; but on the Day of Grace, whoever passed would be overwhelmed with gifts and benefits. Such was his rule, sealed with a mighty oath and always rigidly observed.
87. One day the king mounted his horse, that was called Ma□múd, and rode out into the plains to hunt. Suddenly in the distance he caught sight of a wild donkey. Nu'mán urged on his horse to overtake it, and galloped away at such speed that he was cut off from his retinue. As night approached, the king was hopelessly lost. Then he made out a tent, far off in the desert, and he turned his horse and headed toward it. When he reached the entrance of the tent he asked, "Will you receive a guest?" The owner (who was Hanzalá, son of Ábi-Ghafráy-i-Tá'í) replied, "Yea." He came forward and helped Nu'mán to dismount. Then he went to his wife and told her, "There are clear signs of greatness in the bearing of this person. Do your best to show him hospitality, and make ready a feast." His wife said, "We have a ewe. Sacrifice it. And I have saved a little flour against such a day." Hanzalá first milked the ewe and carried a bowl of milk to Nu'mán, and then he slaughtered her and prepared a meal; and what with his friendliness and loving-kindness, Nu'mán spent that night in peace and comfort. When dawn came, Nu'mán made ready to leave, and he said to Hanzalá: "You have shown me the utmost generosity, receiving and feasting me. I am Nu'mán, son of Mundhír, and I shall eagerly await your arrival at my court."

رسالهء مدنیہ

و بیادگار این دو ندیم یوم بؤس و یوم نعیم در هر سالی قرار داد. و در این دو روز معلوم بحشمت تمام آمده ما بین غریبان نشسته در یوم بؤس نظرش بر هر که افتادی بجان امان نیافتی و در یوم نعیم هر وارد و وافدی را مظهر احسان و عنایت بی نهایت ساختی و این قاعده و قانون مستمر و بیمین شدید مستحکم بود .

تا آنکه روزی پادشاه اسبی محمود نام سوار و بقصد شکار عزم صحرا نمود ناگاه از دور گوری بنظرش درآمد در عقب آن گور پادشاه اسب برانگیخت و تاخت تا از خیل و جیش خود دور و وقت بیگانه شد مایوس گشت ناگاه سواد خیمه ای در بادیه پیدا شد عنان بدان جانب معطوف داشت تا بدر خیمه رسید فرمود مهمان میطلبید خداوند خیمه

حنظله بن ابی غفراء طائی گفت بلی و استقبال نموده نعمانرا فرود آورده و با زوجهء خود گفت در ناصیهء این شخص آثار بزرگی باهر تهیاً ضیافتی کن و در مهمان نوازی همّتی و غیرتی نما . زن گفت گوسفندی داریم ذبح نما و من بجهت احتیاط چنین روزی قدری آرد ذخیره نموده ام پس حنظله گوسفند را دوشیده قدحی شیر نزد نعمان برده آنگاه گوسفند را ذبح نموده مائده ای ترتیب داد و آنشب را نعمان از محبّت و الفت حنظله بکمال خوشنودی و سرور بسر برد . و چون فجر طالع شد نعمان عزم عزیمت فرمود بحنظله خطاب نمود که تو در ضیافت و مهمان نوازی منتهای جوانمردی را آشکار نمودی من نعمان بن منذر و قدوم ترا بکمال اشتیاق منتظرم .

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187. A long period went by, when a great famine befell the district of Taey, and Hanzalah was reduced to great extremity.
188. He decided to seek the presence of the king, and by a strange chance appeared before Naaman on the day of wrath.
189. The king was extremely distressed and began to reproach him: "Why have you sought the presence of your friend on this day of wrath, which is a fatal day? If today my eyes were to fall on my only-begotten son Kabus, he could not escape with his life. Now ask what you will!"
190. Hanzalah answered, "I know not about the day of wrath; but earthly things are only for life and the living; and as at this hour it is appointed that I should drink of a fatal cup, of what imaginable use to me can be all the good things of the earth?"
191. Naaman said, "There is no way of reversing the decree!"
192. Then Hanzalah pleaded, "Grant me a reprieve that I may return to my family and make my will; and on the day of wrath next year I will be present again before you."

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88. Time passed, and famine fell on the land of Tayy. Hanzalá was in dire need and for this reason he sought out the king. By a strange coincidence he arrived on the Day of Evil. Nu'mán was greatly troubled in spirit. He began to reproach his friend, saying, "Why did you come to your friend on this day of all days? For this is the Day of Evil, that is, the Day of Wrath and the Day of Distress. This day, should my eyes alight on Qábús, my only son, he should not escape with his life. Now ask me whatever favor you will."
89. Hanzalá said: "I knew nothing of your Day of Evil. As for the gifts of this life, they are meant for the living, and since I at this hour must drink of death, what can all the world's storehouses avail me now?"
90. Nu'mán said, "There is no help for this."
91. Hanzalá told him: "Respite me, then, that I may go back to my wife and make my testament. Next year I shall return, on the Day of Evil."

رسالهء مدنیّه

مدتی گذشت تا آنکه قحط و غلاء عظیمی در دیار طیّ روی نمود حنظله بااحتیاج شدید مبتلا شد بدین سبب بحضور پادشاه شتافت. از غرائب اتفاقات یوم بؤس در پیشگاه حضور نعمان حاضر گشت پادشاه بغایت آزرده خاطر شده آغاز عتاب نمود که چرا چنین روزی بحضور رفیق خود شتافتی که روز بؤس یعنی سختی است. اگر امروز نظرم بر یگانه فرزندم قابوس افتد بجان امان نیابد اکنون حاجتی که داری بخواه.

حنظله گفت از یوم بؤس بیخبر بودم و نعمت دنیا بجهت حیاة و بقاست و چون مرا در این ساعت چشیدن کأس هلاک مقرر از خزائن ارض چه فائده متصور. نعمان گفت از این امر چاره نیست.

پس حنظله بر زبان راند مرا چندان امان ده که بنزد عیال خود عودت نمایم و وصیّت اجرا نمایم و در سال آینده یوم بؤس حاضر گردم.

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193. Naaman required a surety from him, so that, if he broke his promise, the surety would be put to death in his stead.
194. Hanzalah looked anxiously round, seeking to find someone willing to be surety for him, until his eyes fell upon Shareek Ibn Amr Ibn Quais Shaibani, who was one of Naaman's servants; he uttered these lines in a stanza:
"O Shareek! O son of Amre,
May I perchance escape from death?
O brother of all the afflicted,
Be not in doubt regarding it;
O brother, the Naaman's trust is in thee.
It is the day to be surety for the Shaykh;
Son of Shaiban the generous;
The grace of the All-Provider makes the way easy."
195. Shareek answered, "O brother, I cannot summon up courage to risk my life."
196. The unfortunate Hanzalah was stupefied and amazed.
197. Then there stood forth a man called Quarad Ibn Ajdaa Kalbey, offering to become surety on the condition that if he did not deliver up Hanzalah on the day of wrath in the following year, he would himself be ready to endure whatever the king might order to be done to him.
198. So the king made a present of five hundred camels to Hanzalah and sent him away.
199. On the day of wrath in the next year, when the true dawn rose from the horizon of the east, Naaman proceeded as usual with great pomp to the two buildings called Gharijan. He took with him Quarad, that he might be executed as the victim of his royal wrath.
200. The courtiers present entreated for a reprieve till the evening, so that Hanzalah might return; whilst the king's purpose was, for the sake of the love he bore him, to save Hanzalah from death by executing his surety.
201. However, he waited till towards the evening. When Quarad was stripped and his neck was about to be severed, suddenly a horseman was descried afar off galloping with the utmost speed. Naaman said to the executioner: "What are you tarrying for?" And his ministers rejoined: "Perhaps this horseman may be Hanzalah!"
202. When he approached they saw it was Hanzalah of Taey.

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92. Nu'mán then asked for a guarantor, so that, if Hanzalá should break his word, this guarantor would be put to death instead. Hanzalá, helpless and bewildered, looked about him. Then his gaze fell on one of Nu'mán's retinue, Sharík, son of 'Amr, son of Qays of Shaybán, and to him he recited these lines: "O my partner, O son of 'Amr! Is there any escape from death? O brother of every afflicted one! O brother of him who is brotherless! O brother of Nu'mán, in thee today is a surety for the Shaykh. Where is Shaybán the noble—may the All-Merciful favor him!" But Sharík only answered, "O my brother, a man cannot gamble with his life." At this the victim could not tell where to turn. Then a man named Qarád, son of Adjá the Kalbite stood up and offered himself as a surety, agreeing that, should he fail on the next Day of Wrath to deliver up the victim, the king might do with him, Qarád, as he wished. Nu'mán then bestowed five hundred camels on Hanzalá, and sent him home.
93. In the following year on the Day of Evil, as soon as the true dawn broke in the sky, Nu'mán as was his custom set out with pomp and pageantry and made for the two mausoleums called the Smearred-With-Blood. He brought Qarád along, to wreak his kingly wrath upon him. The pillars of the state then loosed their tongues and begged for mercy, imploring the king to respite Qarád until sundown, for they hoped that Hanzalá might yet return; but the king's purpose was to spare the life of Hanzalá, and to requite his hospitality by putting Qarád to death in his place. As the sun began to set, they stripped off the garments of Qarád, and made ready to sever his head. At that moment a rider appeared in the distance, galloping at top speed. Nu'mán said to the swordsman, "Why delayest thou?" The ministers said, "Perchance it is Hanzalá who comes." And when the rider drew near, they saw it was none other.

رسالهء مدنیّه

نعمان ضامنی خواست که اگر در وعده مخالفت نماید ضامن را بقتل رساند . حنظله متحیرانه بهر طرف نگرست تا آنکه نظرش بر شریک بن عمر و بن قیس شیبانی که یکی از خدام نعمان بود افتاد و این ابیات را بخواند :

" یا شریکا یا ابن عمرو هل من الموت محاله "

" یا آخا کلّ مصاب یا آخا من لا آخا له "

" یا آخا التّعمان فیک ال یوم عن شیخ کفاله "

" این شیبان کریم أنعم الرحمن باله . "

شریک گفت : ای برادر بجان جوانمردی نتوان نمود . بیچاره متحیر ماند پس شخصی که موسوم بقراد بن اجدع کلبی بود برخاست و کفالت نمود مشروط باینکه اگر یوم بؤس سنهء آتیه حنظله را تسلیم ننماید هر حکم که پادشاه اراده فرماید در حقّ او جاری کند . پس نعمان پانصد شتر بحنظله احسان نموده روانه ساخت .

در سنهء بعد روز بؤس چون صبح صادق از افق مشرق سر برآورد نعمان با حشمت بی پایان بر عادت مألوفه توجّه بمحل غریبان نمود و قراد را بهمراهی آورد تا معرض سخط پادشاهی گردد . ارکان دولت بشفاعت زبان گشودند تا غروب مهلت خواستند که بلکه حنظله

عودت نماید و پادشاه را مقصد چنان بود که از جهت پاس محبّت حنظله را بقتل ضامن از هلاکت نجات دهد . باری چون قریب بغروب شد قراد را برهنه ساخته تا گردن زنند ناگاه از دور سواری پدید شد که بسرعت تمام میتاخت . نعمان بسیّاف گفت منتظر چه هستی وزرا گفتند شاید این سوار حنظله باشد چون نزدیک شد حنظلهء طائی بود .

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Naaman was displeased at his coming and addressed him: "O fool! you that escaped the claws of death, why have you abandoned yourself to them again?"

203. Hanzalah answered: "Know, O king, that faithfulness to my promise has made the deadly poison of death sweet to my taste!"
204. And Naaman answered: "What was the cause of thy faithfulness and thy design in keeping thy word?"
205. And Hanzalah replied: "I believe in the divine Unity of God, and in the Books which came from heaven!"
206. Then Naaman inquired of him: "What is the religion to which thou belongest?"
207. And Hanzalah answered: "I am quickened by the breath of Christ, and am walking in the right path, in the way of the Spirit of God (Jesus Christ)."
208. And Naaman said unto him: "Breathe the holy breath of the Spirit of God into my nostrils!"
209. Hanzalah took out the White Hand of Guidance⁶⁴ from the bosom of God's love, promising the light of the *Gospel* on the eyes and judgment of those present.
210. When Hanzalah had chanted melodiously some divine verses from the verses of the *Gospel*, Naaman and all his ministers left their idols and their idolatry and became verily converted to the divine religion and steadfast therein, confessing it was a hundred thousand pities they had not known until then of such an infinite mercy and had been so long deprived of this unutterable grace of God!
211. They immediately destroyed the two buildings, and repenting of their cruelty and oppression established straightway the foundations of justice and right judgment.

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94. Nu'mán was sorely displeased. He said, "Thou fool! Thou didst slip away once from the clutching fingers of death; must thou provoke him now a second time?"
95. And Hanzalá answered, "Sweet in my mouth and pleasant on my tongue is the poison of death, at the thought of redeeming my pledge."
96. Nu'mán asked, "What could be the reason for this trustworthiness, this regard for thine obligation and this concern for thine oath?" And Hanzalá answered, "It is my faith in the one God and in the Books that have come down from heaven." Nu'mán asked, "What Faith dost thou profess?" And Hanzalá said, "It was the holy breaths of Jesus that brought me to life. I follow the straight pathway of Christ, the Spirit of God." Nu'mán said, "Let me inhale these sweet aromas of the Spirit."
97. So it was that Hanzalá drew out the white hand of guidance from the bosom of the love of God,⁶⁵ and illumined the sight and the insight of the beholders with the Gospel light. After he had in bell-like accents recited some of the divine verses out of the Evangel, Nu'mán and all his ministers sickened of their idols and their idol-worship and were confirmed in the Faith of God. And they said, "Alas, a thousand times alas, that up to now we were careless of this infinite mercy and veiled away therefrom, and were bereft of this rain from the clouds of the grace of God." Then straightway the king tore down the two monuments called the Smearred-With-Blood, and he repented of his tyranny and established justice in the land.

رسالهء مدنیّه

نعمانرا آمدن او موافق نیفتاد . گفت ای جاهل احمق با وجود آنکه از پنجهء مرگ گریختی بار دیگر چرا درآویختی .

حنظله گفت : وفای بعهد زهر هلاهل هلاکت را در مذاق من شیرین و گوارا نمود .

نعمان سؤال نمود باعث بر این حقّ گذاری و وفا پروری و مراعات عهد و پیمان چه امری بود ؟ حنظله گفت : اقرارم بوحدانیت الهیّه و ایمانم بکتاب منزلهء سماویّه . نعمان گفت : بچه دین متدیّتی ؟ جواب داد که بنفس مسیحائی زنده و در صراط مستقیم روح الله پویندهام .

نعمان گفت : نفحات قدسیّهء روح الله را بر مشام من عرضه کن .

حنظله ید بیضای هدایت را از جیب محبّهء الله برآورد انوار انجیل بر بصر و بصیرت حاضرین اشراق نمود و چون حنظله چند آیات الهیّه از انجیل

بالحان جلیل تلاوت نمود نعمان و جمیع وزرایش از بت و بت پرستی بیزار و در دین الهی ثابت و راسخ گشته بر زبان راندند که صد هزار افسوس که تا بحال ازین رحمت بی پایان غافل و محجوب و از این غمام فضل رحمن مأیوس و محروم بودیم و فوراً غریبان را خراب نموده از ظلم و اعتساف نادم و اساس عدل و انصاف را استوار نمود .

⁶⁴ Moses, in order to show his power to the Israelites is said on one occasion to have withdrawn his right hand from his garment: it was white as snow, and the moon was reflected in it brightly. Therefore "to take out the white hand of Guidance" means to show a miraculous power by which to guide people. Cf. *Quran* xxviii. 32.

⁶⁵Cf. Qur'án 27:12, referring to Moses: "Put now thy hand into thy bosom: it shall come forth white ... one of nine signs to Pharaoh and his people..." Also Qur'án 7:105; 20:23; 26:32; 32. Also Exodus 4:6. See too Edward

Fitzgerald's The Rubaiyat of Omar Khayyam:

Now the New Year reviving old Desires,
The thoughtful Soul to Solitude retires,
Where the White Hand of Moses on the Bough
Puts out, and Jesus from the Ground suspire.
The metaphors here refer to white blossoms and the perfumes of spring.

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212. Now reflect on this wonder, that a peasant, an unknown individual and apparently a man of naught, because he had the characteristics of the sincere and upright, saved such a zealous king and a great multitude of people with him from the darkness of the evening of errors, leading them to the Light of the Morning of Guidance! Saving them from the desert of perdition and idolatry and bringing them to the coast of the sea of the divine Unity! He was the instrument of the abolition of a savage custom, which was a disgrace to humanity and destructive of the roots of civilization.
213. There is urgent need of widespread thought and study; and much wisdom and discrimination are required. Alas! my heart swells within me and is full of grief, because it cannot see that the people are devoting their care and energy to what today is worthy of both.
214. The Sun of Truth is shining over the whole earth, and we still remain afflicted by the darkness of our selfishness. The great Ocean is surging about us, and we are scorched, exhausted and enfeebled by thirst. The divine Manna is falling from the Heaven of Unity, and yet we wander astray and are bewildered how to escape famine!
215. "I am silent, between speaking and weeping!"
216. One of the chief hindrances to the accepting of the divine Religion⁶⁶ by the peoples of other religions is the prevailing bigotry and heathenish obstinacy. Consider, for instance, that the divine call to the Prophet was: "Invite men to the path of thy Lord with wisdom and mild exhortation; and discuss with them in the kindest way."⁶⁷ So he was ordered to be humble and gentle to all. Accordingly that "Blessed Tree of Prophecy"⁶⁸ of neither the East nor the West" cast the shade of the infinite bounty over the heads of all the people of the world and went his ways with the greatest benignity of heart and graciousness of manners.
217. Likewise the holy prophets, Moses and Aaron (upon both of whom be peace!), were commanded when addressing and reproving Pharaoh their master, "Speak to him soft words, haply he may understand and believe."

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98. Observe how one individual, and he a man of the desert, to outward seeming unknown and of no station—because he showed forth one of the qualities of the pure in heart, was able to deliver this proud sovereign and a great company of others from the dark night of unbelief and guide them into the morning of salvation; to save them from the perdition of idolatry and bring them to the shores of the oneness of God, and to put an end to practices of the sort which blight a whole society and reduce the peoples to barbarism. One must think deeply over this, and grasp its meaning.
99. My heart aches, for I note with intense regret that the attention of the people is nowhere directed toward that which is worthy of this day and time. The Sun of Truth has risen above the world but we are ensnared in the dark of our imaginings. The waters of the Most Great Sea are surging all around us, while we are parched and weak with thirst. The divine bread is coming down from heaven, and yet we grope and stumble in a famine-stricken land. "Between the weeping and the telling, I spin out my days."
100. One of the principal reasons why people of other religions have shunned and failed to become converted to the Faith of God is fanaticism and unreasoning religious zeal. See for example the divine words that were addressed to Muhammad, the Ark of Salvation, the Luminous Countenance and Lord of Men, bidding Him to be gentle with the people and long-suffering: "Debate with them in the kindest manner."⁶⁹ That Blessed Tree Whose light was "neither of the East nor of the West"⁷⁰ and Who cast over all the peoples of the earth the sheltering shade of a measureless grace, showed forth infinite kindness and forbearance in His dealings with every one. In these words, likewise, were Moses and Aaron commanded to challenge Pharaoh, Lord of the Stakes:⁷¹ "Speak ye to him with gentle speech."⁷²

رسالهء مدنیّه

حال ملاحظه نمائید که شخصی از اهل بادیه بحسب ظاهر گمنام و بی‌مقام چون بصفتی از صفات مخلصین ظاهر شد چنین پادشاه غیور را با جمّ غفیری از ظلمت شام ضلالت نجات داده بصبح هدایت دلالت نمود

و از بادیهء هلاکت بت پرستی خلاص نموده بساحل بحر وحدانیت الهیه وارد کرد و سبب ابطال چنین عاداتی که فی الحقیقه آفت جمعیت بشریت و مخرب بنیان مدنیت است گردید . تفکر و تعمق لازم و تعقل و تدبّر واجب است .

خلاصه قلب در منتهی درجهء احزان و تأسف که از هیچ وجه توجه عموم را متوجه آنچه الیوم لائق و سزاوار است نمی‌بیند . شمس حقیقت بر کلّ آفاق مشرق و ما در ظلمات هوای خود گرفتار و بحر اعظم از کلّ جهات متموج و ما از تشنگی سوخته و افسرده و ناتوان موائد الهیه از سماء احدیت نازل و ما در مفازء قحط سرگشته و حیران (من میان گفت و گریه می‌تنم) .

و از جمله اسباب کلیّه که سبب اجتناب ادیان سائره بتدین بدین الهی گشته تعصب و حمیت جاهلیّه است . مثلاً ملاحظه فرمایند که خطاب الهی بجمال نورانی و فلک رحمانی سرور اهل عالم (و جادلهم بالتی هی احسن) وارد و بمدارا و ملائمت مأمور چنانچه آن شجرهء مبارکهء (لا شرقیه و لا غربیهء) نبوت ظلّ الطاف بینهایت را بر سر عموم اهل عالم افکنده و بملاطفت کبری و خلق عظیم رفتار و حرکت می‌فرمودند و همچنین حضرت موسی و حضرت هارون علیهما السلام در خطاب و عتاب بفرعون ذی الاوتاد بامر (قولاً له قولاً لیتاً) مأمور .

⁶⁶ i.e. Bahaism.

⁶⁷ Quran.

⁶⁸ Muhammad.

⁶⁹ Qur'án 16:126.

⁷⁰ Qur'án 24:35.

⁷¹ Dhu'l-Awtád is variously rendered by translators of the Qur'án as The Impaler, The Contriver of the Stakes, The Lord of a Strong Dominion, The One Surrounded by Ministers, etc. Awtád means pegs or tent stakes. See Qur'án 38:11 and 89:9.

⁷² Qur'án 20:46.

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218. Notwithstanding the fame of the noble prophets and saints, which if they were sincerely imitated would in every respect be a speedy means of bringing perfect goodness into humanity, some persons entirely disregard the example of such good feelings and extraordinary benevolence. They are far removed from understanding the essence of the sacred Books of God, and avoid associating with persons of other religions, and they never observe the ancient courtesies of ceremonial usage, and hold it unlawful to do so.
219. With such a lack of intimacy and kindly intercourse, how can it be possible to guide a soul from the mortal darkness of negation, and illumine him with the bright morning of authority? Or to stimulate and encourage a man to ascend from the depths of ignorance and obstinacy to the loftiest horizon of the knowledge of God, and salvation from ignorance?
220. Now let us reflect with the eyes of judgment that if Hanzalah had not behaved with perfect love and sincerity, kindness and hospitality, towards Naaman Ibn Manzar, he could never possibly have become the instrument of the guidance and adherence, of that king and that great multitude of polytheists' belief in the unity of God.
221. Even as avoiding and shunning the company of people and being 'harsh' with them are the sure means of filling them with fear, so are love, kindness, humility and gentleness the truest method of binding people's souls and attracting their hearts. If one of the believers in monotheism were during his association with a person of another faith to show signs of repulsion, uttering with his lips the terrible words that uncleanness prevented his intercourse with him; verily, that foreign person would be so grieved and sad at his words, that even if he were to see the splitting of the moon,⁷³ he would never draw nigh to the Truth. The consequence of this attitude will be that if there exist in the heart of the person mentioned, some little striving towards God, he will repent of that also, and will flee altogether from the shore of the Sea of Faith and seek refuge in the wilderness of indifference and vanity. And when he arrives in his own country he will put abroad all these things in the newspapers and otherwise make them public, and declare that the nation in question was lacking extremely in the ordinary qualities of humanity.

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101. Although the noble conduct of the Prophets and Holy Ones of God is widely known, and it is indeed, until the coming of the Hour,⁷⁴ in every aspect of life an excellent pattern for all mankind to follow, nevertheless some have remained neglectful of and separated from these qualities of extraordinary sympathy and loving-kindness, and have been prevented from attaining to the inner significances of the Holy Books. Not only do they scrupulously shun the adherents of religions other than their own, they do not even permit themselves to show them common courtesy. If one is not allowed to associate with another, how can one guide him out of the dark and empty night of denial, of "there-is-no-God," into the bright morning of belief, and the affirmation, "but God."⁷⁵ And how can one urge him on and encourage him to rise up out of the abyss of perdition and ignorance and climb the heights of salvation and knowledge? Consider justly: had not Hanzalá treated Nu'mán with true friendship, showing him kindness and hospitality, could he have brought the King and a great number of other idolaters to acknowledge the unity of God? To keep aloof from people, to shun them, to be harsh with them, will make them shrink away, while affection and consideration, mildness and forbearance will attract their hearts toward God. If a true believer when meeting an individual from a foreign country should express revulsion, and should speak the horrible words forbidding association with foreigners and referring to them as "unclean," the stranger would be grieved and offended to such a point that he would never accept the Faith, even if he should see, taking place before his very eyes, the miracle of the splitting of the moon. The results of shunning him would be this, that if there had been in his heart some faint inclination toward God, he would repent of it, and would flee away from the sea of faith into the wastes of oblivion and unbelief. And upon returning home to his own country he would publish in the press statements to the effect that such and such a nation was utterly lacking in the qualifications of a civilized people.

رسالهء مدنیہ

با وجود شهرت سیر خیریّه انبیا و اولیاء الهی که فی الحقیقه در جمیع مراتب هیئت بشریّه را تا قیام السّاعه أسوءه حسنه است مع ذلک بعضی از این تلطّفات و تعطّفات فوق العاده غافل و محجوب و از حقائق کتب مقدّسه الهیّه محروم و مهجور گشته از اهل سائر ادیان کمال اجتناب و احتراز را مجری و ابدأ تعارفات عادیّه را نیز جائز نمیدانند. با وجود عدم جواز الفت و معاشرت چگونه میتوان نفسی را هدایت نموده از ظلام فانی لا بصبح نورانی الّا منور فرمود و از اسفل جهل و ضلال بصعود اعلی افق علم و هدی تشویق و تحریص نمود؟ حال بعین انصاف ملاحظه نمائید که اگر حنظله با نعمان ابن منذر با کمال محبّت و صداقت و مهربانی و مهمان پروری حرکت نمیکرد آن پادشاه و جمّ غفیر از مشرکین را بوحدانیت الهی چگونه مقرّ و معترف میگردانید. اجتناب و احتراز و خشونت سبب اشمئزاز قلوب و نفوس گردد و محبّت و ملاطفت و مدارا و ملائمت سبب اقبال نفوس و توجّه قلوب شود. اگر شخصی از مؤمنین موحدین در حین ملاقات با نفسی از ملل اجنبیّه اظهار احتراز نماید و کلمهء موحشهء عدم تجویز معاشرت و فقدان طهارت را بر زبان راند آن شخص اجنبی از این کلمه چنان محزون و مکدر گردد که اگر شقّ القمر نیز بیند اقبال بحقّ ننماید و ثمرهء اجتناب این باشد که اگر در قلب آن شخص توجّه قلبی الی الله بوده از آن نیز پشیمان گشته بکلی از شاطی بحر ایمان بیادیهء غفلت و بطلان فرار نماید و چون بممالک و وطن خود رسد در جمیع روزنامه ها درج نماید که فلان ملت در شرائط انسانیت بمنتهی درجهء قصورند.

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222. Now, if, inspired by the Stars of Heaven of Unity, we were to meditate a little upon the verses and explanations of the *Quran* and the authoritative Books, it would become manifest and proved, that a soul which is characterized by the qualities of faith and endowed with spiritual morals, shall become a manifestation of the wide mercy of God to all creatures, and shall be an Orient of the divine gifts to all beings. For, the sacred qualities of the people of Faith are justice, judgment, long-suffering, patience, kindness, faithfulness, sincerity, fidelity, love, benevolence, zeal, the protection of others, and humanity.
223. So that if an individual were really pure and holy, he would use those means which would attract the heart of all the nations of the world, and, by the attributes of God, he would draw all the world to the right path and give them to taste of the Kawthar⁷⁶ of eternal life.

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102. If we ponder a while over the Qur'anic verses and proofs, and the traditional accounts which have come down to us from those stars of the heaven of Divine Unity, the Holy Imáms, we shall be convinced of the fact that if a soul is endowed with the attributes of true faith and characterized with spiritual qualities he will become to all mankind an emblem of the outstretched mercies of God. For the attributes of the people of faith are justice and fair-mindedness; forbearance and compassion and generosity; consideration for others; candor, trustworthiness, and loyalty; love and loving-kindness; devotion and determination and humanity. If therefore an individual is truly righteous, he will avail himself of all those means which will attract the hearts of men, and through the attributes of God he will draw them to the straight path of faith and cause them to drink from the river of everlasting life.

رسالهء مدنیّه

اگر قدری تفکر در آیات و بیّنات قرآنیّه و روایات مأثورّه از نجوم سماء احدیّت نمائیم معلوم و مبرهن گردد که اگر نفسی بصفات ایمانیّه متّصف و باخلاق روحانیّه متخلّق باشد مظهر رحمت منبسطهء الهیّه است برای کلّ ممکنات و مشرق الطاف رحمانیّه است بجهت کلّ موجودات چه که صفات مقدّسهء اهل ایمان عدل و انصاف و بردباری و مرحمت و مکرمت و حقوق پروری و صداقت و امانت و وفاداری و محبّت و ملاطفت و غیرت و حمیّت و انسانیت است . پس اگر نفسی فی الحقیقه پاک و مقدّس باشد متشبّث بوسائلی شود که جلب قلوب کلّ ملل عالم نماید و بصفات حقّ جمیع عالم را بصراط مستقیم کشاند و از کوثر حیات ابدیّه چشاند .

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224. Nowadays, alas, we have closed our eyes to all such good movements, sacrificing the eternal happiness of mankind to our own temporal interests, and, counting heathenish obstinacy as the proper mode by which to secure our supremacy, we are not even satisfied with that, but are even endeavoring to bring contempt and ruin upon one another.
225. When we want to exhibit our knowledge, either of abstruse subjects, or of moderation, or of piety and the fear of God, we commence by reproaching and abusing this one and that one, saying: "So-and-so's dogma is founded on false belief; So-and-so's acts leave much to be desired; Zaid's religious worship is too shallow and Amr's life is weak from the religious standpoint; Somebody's ideas are similar to those of a European; Somebody's private life is inclined to be disreputable; X. Y. Z. have not been attending service and they show no hospitality; 'tis a pity that during this month the rich merchant ... did not depart to the Everlasting Gardens (i.e. did not die), and no presents were offered to the Threshold of the Seat of Prophecy nor any alms for, purification! Therefore, the basis of our Law is destroyed, and there is no more power enduring in faith and piety!"
226. "The world has fallen into error! energy is no longer shown to obtain for the clergy its share in the extortions of the governors. It is the end of the world! There are still some proprietors who have been left in possession of that which they had last year! In the town of X. there were eighty different judges, now their number is continually dwindling down, and there only remain five for the memory's sake. Each of them had the habit of giving 200 different judgments and contradictory fatwas⁷⁷ in a single day, and now they do not exceed fifty! A mass of the servants of Allah used to become distracted by it, and now they are at peace. In the past, one day the plaintiff was in the right, on the morrow the defendant. At present this established custom is also abandoned! What a religion of infidels! What an ignorance of idolaters! Unfortunate religion! Unfortunate belief! What a calamity! What a false godliness! What a depth of unbelief! Alas! alas! alas! where is faith?"
227. "O brethren in the faith ; the time is the Time of the End, and the Day of Judgment is at hand!"⁷⁸

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103. Today we have closed our eyes to every righteous act and have sacrificed the abiding happiness of society to our own transitory profit. We regard fanaticism and zealotry as redounding to our credit and honor, and not content with this, we denounce one another and plot each other's ruin, and whenever we wish to put on a show of wisdom and learning, of virtue and godliness, we set about mocking and reviling this one and that. "The ideas of such a one," we say, "are wide of the mark, and so-and-so's behavior leaves much to be desired. The religious observances of Zayd are few and far between, and 'Amr is not firm in his faith. So-and-so's opinions smack of Europe. Fundamentally, Blank thinks of nothing but his own name and fame. Last night when the congregation stood up to pray, the row was out of line, and it is not permissible to follow a different leader. No rich man has died this month, and nothing has been offered to charity in memory of the Prophet. The edifice of religion has crumbled, the foundations of faiths have been blown to the winds. The carpet of belief has been rolled up, the tokens of certitude blotted out; the whole world has fallen into error; when it comes to repelling tyranny all are soft and remiss. Days and months have passed away, and these villages and estates still belong to the same owners as they did last year. In this town there used to be seventy different governments functioning in good order, but the number has steadily decreased; there are only twenty-five left now, as a memento. It used to be that two hundred contradictory judgments were handed down by the same mufti in any one day, now we hardly get fifty. In those days there were crowds of people who were all brainsick with litigation, and now they rest in peace; today the plaintiff would be defeated and the defendant victorious, tomorrow the plaintiff won the case and the defendant lost it—but now this excellent practice has been abandoned too. What is this heathenish religion, this idolatrous kind of error! Alas for the Law, alas for the Faith, alas for all these calamities! O Brothers in the Faith! This is surely the end of the world! The Judgment is coming!"

رسالهء مدنیّه

حال ما از جمیع امور خیریه چشم پوشیده سعادت ابدیهء جمهور را فدای منافع موقتهء خود مینمائیم و تعصب و حمیت جاهلیّه را وسیلهء عزّت و اعتبار خویشتن میشمیریم . باین قناعت ننموده بتکفیر و تدمیر یکدیگر میکوشیم و چون خواهیم که اظهار معرفت و دانائی و زهد و ورع و تقوای الهی نمائیم بطعن و سبّ این و آن پردازیم که عقیدهء فلان باطل است و عمل فلان ناقص عبادت زید قلیل است و دیانت عمرو ضعیف افکار فلان مشابه اطوار فرنگ است و اسرار فلان متوجّه نام و ننگ صف جماعت دوش پیوسته نبود و اقتدای بشخص دیگر جائز و شایسته نه . در این ماه شخص توانگری بحدائق باقیه نشتافت و خیرات و مبرّاتی در پیشگاه مسند پیغمبری حاضر نگشت . بنیان شریعت خراب شد و اساس دیانت تار و مار بساط ایمان منطوی شد و اعلام ایقان مختلفی گشت عالم بضاللت افتاد و در ردّ مظالم فتور و رخاوت حاصل شد روزها و ماهها بسر آمد و عقار و ضیاع در دست مالک سال گذشته باقی ماند . در این شهر هفتاد حکومت مختلفه مرتّب بود و حال روز بروز قلت یافته بیست و پنج حکومت یادگار ماند روزی دویست احکام متضاده و فتاوی متباینه از یک مصدر ظاهر و حال تجاوز از پنجاه نمینماید . جمّ غفیری از عباد الله بجهت محاکمه سرگردان و حال در مأمّن راحت مستریح و در امان . یکرروز مدّعی مغلوب و مدّعی علیه غالب و روز دیگر مدّعی غالب و مدّعی علیه مغلوب حال این مسلک مستقیم نیز متروک شد . این چه دیانت کفریه است و این چه ضاللت شرکیّه وا ویلا و شریعتا و دینا و مصیبتا ای برادران مؤمنین زمان زمان آخر است و روز قیامت نزدیک .

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228. By such words as those I have instanced the minds of all the weak are confused and disturbed, and the hearts of those in poverty are terrified. Ignorant as they are of the true facts they do not realize the motives underlying such utterances and do not know that a hundred thousand personal objects are hidden under the veil of some person's superstitious words. Therefore they think the speaker has been stirred to his utterance by religious enthusiasm and the fear of God: whereas the speaker discerns his own especial ruin as resulting from the elevation of the masses, and his cries are accordingly! And as he beholds his own blindness when he perceives the good sight of other men, he begins studiously to groan and moan and lament.
229. But a discriminating eye is needed to observe, that, if such hearts were the veritable manifestations of the fear of God, their fragrant odor would assuredly have perfumed the world, even as doth the "musk of the soul."
230. Nothing can be verified in the world except only by word which needs to be followed by act.
231. If not, these owls are falsely inspired;
They have learned only the notes of the white falcons;
If the Quata⁷⁹ should learn the notes of the hoopoe,
What becomes of the secret of the hoopoe and of the message of Sheba⁸⁰?"
232. The divines, who have extracted from the Books of God's revelation the meanings, the understanding and the infinite knowledge of the Deity, those whose hearts are the falling places of the inspirations of divine mystery, ought in very truth to be strenuous in asserting the superiority of God's resplendent people⁸² over the others.
233. It behoves them to endeavor to grasp the methods which would probably become the means of the enlightenment of the nation. If any soul disregard such good purposes, surely he will not be accepted in the Court of God; he is like one of those who are full of blemishes whilst appearing perfect outwardly; he is poor in the extreme, though he may speak as from the abundance of riches. Thus it is said:

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104. With words such as these they assault the minds of the helpless masses and disturb the hearts of the already bewildered poor, who know nothing of the true state of affairs and the real basis for all such talk, and remain completely unaware of the fact that a thousand selfish purposes are concealed behind the supposedly religious eloquence of certain individuals. They imagine that speakers of this type are motivated by virtuous zeal, when the truth is that such individuals keep up a great hue and cry because they see their own personal ruin in the welfare of the masses, and believe that if the people's eyes are opened, their own light will go out. Only the keenest insight will detect the fact that if the hearts of these individuals were really impelled by righteousness and the fear of God, the fragrance of it would, like musk, be spreading everywhere. Nothing in the world can ever be supported by words alone.

But these ill-omened owls have done a wrong,
And learned to sing as the white falcon sings.
And what of Sheba's message that the lapwing brings
If the bittern learn to sing the lapwing's song?⁸¹

106. The spiritually learned, those who have derived infinite significance and wisdom from the Book of Divine Revelation, and whose illumined hearts draw inspiration from the unseen world of God, certainly exert their efforts to bring about the supremacy of the true followers of God, in all respects and above all peoples, and they toil and struggle to make use of every agency that will conduce to progress. If any man neglects these high purposes he can never prove acceptable in the sight of God; he stands out with all his shortcomings and claims perfection, and destitute, pretends to wealth.

رسالهء مدنیّه

. باری باینگونه کلمات تخدیش اذهان بیچارگان اهالی و تشویش قلوب درماندگان مساکینی میشود که از حقائق امور و اساس این اقوال خبر ندارند و نمیدانند که صد هزار اغراض نفسانیّه در تحت نقاب اقوال تعصّبیّه بعضی مستور . لهذا گمان میکنند که قائل را غیرت دینیّه و خشیه الله بر آن داشته و حال آنکه قائل چون در آبادی عموم خرابی خصوصی خود را می بیند فریاد کند و در بینائی دیگران کوری خود را مشاهده مینماید ناله و فغان آغاز کند . لکن دیده بصیرت لازم که ادراک کند اگر این قلوب مظهر خشیه الله بود البتّه رائحهء طیبه اش چون مشک جان عالم را معطر مینمود . هیچ امری در عالم بمجرّد قول تصدیق نشود .

" ورنه این جعدان دغل افروختند
بانگ بازان سفید آموختند "
" بانگ هدهد گر پیامزد قطا
راز هدهد کو و پیغام سبا "؟

و علمای ربّانی که از کتاب وحی الهی استنباط معانی و معارف و حکم نامتناهی نموده اند و قلب منیرشان مهبط الهام غیبی ربّانیست البتّه تفوّق ملّت بیضای حقّ را بر جمیع ملل در کلّ مراتب بکمال جدّ و جهد طالب و در تشبّث وسائل ما به التّرقی بمنتهای همّت ساعی و مجاهد و اگر نفسی از این مقاصد خیریه غافل البتّه مقبول درگاه احدیّت نبوده بلکه در کمال نقص بهیئت تامّه ظاهر و در منتهای فقر بکلمهء غنا ناطق

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"If a blind man is idle and prone to anger:

Know him simply to be a morsel of flesh without eyes."

234. There is a great difference between an authentic man and an imitator of one; the former is David himself, the latter is merely like the tone of his voice.

235. Knowledge and wisdom, purity and faithfulness and freedom of the soul, have not been and are not judged by outward appearance and dress.

236. Remember well the sweet word which, when travelling, I once heard a great personage say: "Not every turban⁸³ can be an evidence of piety and knowledge; and not every cap an argument of ignorance and vice." Oh! many a cap has raised aloft the banner of knowledge; and oh! many a turban has brought to naught the judgment of the law!

237. The third requirement of the sacred words is : "Repelling his carnal desire." What glorious meanings are contained in it! It cannot be explained by mere unequal words and facile quotations.

238. It is the radical basis of all the praiseworthy qualities of humanity. Truly it is like a candle to the world, and the great foundation of the highest spiritual morality of mankind! It seems also to balance all characteristics and is the means whereby all the pleasing habits of human beings are kept in moderation.

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One sluggish, blind and surly's a poor thing,

"A lump of flesh, without a foot or wing."

How far is he who apes and makes a show

From the illumined, who doth truly know.

One but an echo, though it's clear and sharp,

And one, the Psalmist David with his harp.

108. Knowledge, purity, devotion, discipline, independence, have nothing to do with outer appearance and dress. Once in the course of My travels I heard an eminent personage make the following excellent remark, the wit and charm of which remain in memory: "Not every cleric's turban is a proof of continence and knowledge; not every layman's hat a sign of ignorance and immorality. How many a hat has proudly raised the banner of knowledge, how many a turban pulled down the Law of God!"

109. The third element of the utterance under discussion is, "opposes his passions." How wonderful are the implications of this deceptively easy, all-inclusive phrase. This is the very foundation of every laudable human quality; indeed, these few words embody the light of the world, the impregnable basis of all the spiritual attributes of human beings. This is the balance wheel of all behavior, the means of keeping all man's good qualities in equilibrium.

رسالهء مدنیّه

" گر ضریری لمّثر است و تیز خشم

گوشت پارش دان که او را نیست چشم "

" از مقلّد تا محقق فرقهاست

کین چه داود است و آن دیگر صداست "

علم و دانش و پاکی و زهد و ورع و آزادگی بهیئت و لباس نبوده و نیست . در زمان سیاحت کلمهء مبارکه ای از شخص بزرگواری استماع نمودم که تا بحال شیرینی آن کلمه از کامم نرفته و آن اینست : نه هر عمامه ای دلیل زهد و علمست و نه هر کلاه ای علت جهل و فسق ای بسا کلاه که علم علم برافراخت و ای بسا عمامه که حکم شرع برانداخت .

و کلمهء ثالث از این کلمات مقدّسه کلمهء (مخالفاً لهواه) وارد . چه قدر این عبارت شامل معانی جلیله است از جوامع الکلم و عبارات سهل ممتنعست اسّ اساس اخلاق ممدوحهء انسانیّت است . و فی الحقیقه این کلمه شمع عالم و بنیان اعظم اخلاق روحانیّهء نورانیّهء بنی آدم است معدّل کلّ اخلاق و سبب اعتدال حقیقی تمام شیم مرضیهء انسانیست .

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239. For carnal desire is like a fire which has consumed a hundred thousand edifices built up by thoughtful sages; and even the sea of their sciences and arts has not been able to put out this blazing conflagration.
240. Oh! how many times it has happened that a soul, adorned with all the best characteristics of humanity and equipped with the ornaments of learning, has, by following after his carnal desire, removed his pleasing qualities from the constraining form of moderation and cast them into the world of excess, so that his sincere and honest intentions have been totally altered into vicious designs, and his qualities, far from appearing in their proper light, were on the contrary diverted from the righteous straight path into the false and dangerous. Good morals are most acceptable and praiseworthy both in the sight of God and of his beloved who are near to him in his Court, and among those who are gifted with thought.
241. But there is this condition that the central aims of morals should be wisdom and knowledge, and its controlling idea should be true moderation.
242. If an explanation and discussion of this point were entered into in full, this book would be prolonged beyond the allowed length and the object of it would be lost in the mass of additional words. It must therefore be left to some future occasion.
243. However that may be, it should be stated that it is in the terrible ocean of carnal desire that all the peoples of Europe, notwithstanding their civilization and renown, are entirely overwhelmed and drowned, so that the outcome of their civilization is futile and fruitless.
244. No one must wonder at these statements, nor be afraid; for the chief, nay, the universal purpose of establishing by great laws the principles and foundations of all kinds of civilization, is the happiness of human beings; and human happiness lies in being near to the "Threshold of the Almighty God," and in the well-being of all persons, whether of high or low station. And the perfecting of the morals of humanity are the chief means towards those ends.

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110. For desire is a flame that has reduced to ashes uncounted lifetime harvests of the learned, a devouring fire that even the vast sea of their accumulated knowledge could never quench. How often has it happened that an individual who was graced with every attribute of humanity and wore the jewel of true understanding, nevertheless followed after his passions until his excellent qualities passed beyond moderation and he was forced into excess. His pure intentions changed to evil ones, his attributes were no longer put to uses worthy of them, and the power of his desires turned him aside from righteousness and its rewards into ways that were dangerous and dark. A good character is in the sight of God and His chosen ones and the possessors of insight, the most excellent and praiseworthy of all things, but always on condition that its center of emanation should be reason and knowledge and its base should be true moderation. Were the implications of this subject to be developed as they deserve the work would grow too long and our main theme would be lost to view.
111. All the peoples of Europe, notwithstanding their vaunted civilization, sink and drown in this terrifying sea of passion and desire, and this is why all the phenomena of their culture come to nothing. Let no one wonder at this statement or deplore it. The primary purpose, the basic objective, in laying down powerful laws and setting up great principles and institutions dealing with every aspect of civilization, is human happiness; and human happiness consists only in drawing closer to the Threshold of Almighty God, and in securing the peace and well-being of every individual member, high and low alike, of the human race; and the supreme agencies for accomplishing these two objectives are the excellent qualities with which humanity has been endowed.

رسالهء مدنیّه

- چه که هوای نفس آتشی است که صد هزار خرمن وجود حکمای دانشمند را سوخته و دریای علوم و فنونشان این نار مشتعل را خامود ننموده . و چه بسیار واقع که نفسی بجمع صفات حسنهء انسانیّه آرسته و بزور عرفان پیراسته لکن اتباع هوی شیم مرضیّه آن شخص را از هیئت اعتدال خارج نموده در حیز افراط انداخت نیّت خالصه را بنیّت فاسده تبدیل نمود و همچنین اخلاق در مواضع لائقه ظاهر نگشت بلکه بقوت هوی و هوس از مسلک مستقیم نافع منحرف بمنهج غیر صحیح مضرّ متحوّل گشت . اخلاق حسنه عند الله و عند مقرّبین درگاهش و نزد اولی الالباب مقبول و ممدوحترین امور لکن بشرط آنکه مرکز سنوحش عقل و دانش و نقطهء استنادش اعتدال حقیقی باشد . و اگر حقائق این امور کما هو حقّه بیان گردد کار بتطویل انجامد و موضوع و محمول از میان برود .
- باری در این بحر هائل هوی کلّ طوائف اروپا با این همه تمدّن و صیبتها هالک و مستغرق و از این جهت کلّ قضایای تمدنیّهشان ساقط نتیجه است . بعضی از این کلمه تعجب ننمایند و استیجاش نفرمایند چونکه مقصد اصلی و مطلب کلّی از بسط قوانین اعظم و وضع اصول و اساس اقوام جمع شئون تمدّن سعادت بشریّه است و سعادت بشریّه در تقرّب درگاه کبریا و راحت و آسایش اعلی و ادنی از افراد هیئت عمومیّه است و وسائل عظیمهء این دو مقصد اخلاق حسنهء انسانیّت است

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The outward trappings of civilization, without inward moral advancement, may be likened unto confused dreams which cannot be interpreted; and sensual enjoyment, apart from spiritual perfection, is like unto the mirage which he that is athirst believes to be water.

245. For, the fulfilling of the will and pleasure of God, and the advancement of the peace and wellbeing of the people cannot be perfectly achieved by external civilization alone.

That the nations of Europe, indeed, have not yet progressed to any great height of moral civilization is manifest from the thoughts and acts of them all.

246. Reflect, for example, that the principal design of the various states today is to seize possession of each other's territories and to destroy one another, and that, although they are thus moved by intense inward hatred, they yet make a great show and profession of extreme friendliness, love and brotherhood.

It is commonly said that "the king, who makes peace and loves reconciliation, is aiming more than those kings who have war in their hearts at the building of huge battleships and the increase of military forces, because reconciliation and peace cannot be attained without large armaments."

247. Under cloak of this, they are continually stirring, both by day and by night, with great efforts to make vast provision and preparation for war. The poor people, the poor subjects of these kings, those who gain their livelihood by the sweat of their brow, by undergoing the hardships of their callings, are compelled to yield up the greater part of their hard-won earnings for this purpose, the accumulation of war materials and the training of men to be warlike. How many thousands of men there are who, instead of devoting themselves to the useful arts of peace, are daily employing their keenness and industry to the invention of new deadly instruments of war, which are to be the means of shedding the blood of their fellow-creatures with greater facility and profusion!

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112. A superficial culture, unsupported by a cultivated morality, is as "a confused medley of dreams,"⁸⁴ and external lustre without inner perfection is "like a vapor in the desert which the thirsty dreameth to be water."⁸⁵ For results which would win the good pleasure of God and secure the peace and well-being of man, could never be fully achieved in a merely external civilization.

113. The peoples of Europe have not advanced to the higher planes of moral civilization, as their opinions and behavior clearly demonstrate. Notice, for example, how the supreme desire of European governments and peoples today is to conquer and crush one another, and how, while harboring the greatest secret repulsion, they spend their time exchanging expressions of neighborly affection, friendship and harmony.

114. There is the well-known case of the ruler who is fostering peace and tranquillity and at the same time devoting more energy than the warmongers to the accumulation of weapons and the building up of a larger army, on the grounds that peace and harmony can only be brought about by force. Peace is the pretext, and night and day they are all straining every nerve to pile up more weapons of war, and to pay for this their wretched people must sacrifice most of whatever they are able to earn by their sweat and toil. How many thousands have given up their work in useful industries and are laboring day and night to produce new and deadlier weapons which would spill out the blood of the race more copiously than before.

رسالهء مدنیّه

و تمدنّ صوری بی تمدنّ اخلاق حکم (أضغاث أحلام) داشته و صفای

ظاهر بی کمال باطن (کسر اب بقیعة یحسبه الظمان ماء) انگاشته گردد . زیرا نتیجه ای که رضایت باری و راحت و آسایش عمومیست از تمدنّ ظاهر صوری بتمامه حاصل نشود

و اهالی اوروپ در درجات عالیّه تمدنّ اخلاق ترقی نموده اند چنانچه از افکار و اطوار عمومیّه ملل اوروپ واضح و آشکار است . مثلاً ملاحظه نمائید که الیوم اعظم آمال دول و ملل اوروپ تغلب و اضمحلال یکدیگر است و در کمال کره باطن باظهار منتهی درجهء الفت و محبت و اتحاد مشغول .

و قضیّهء مشهورهء پادشاه آشتی و آسایش پرور در تدارک مهمّات حربیه و ازدیاد قوهء عسکریه بیشتر از ملوک جنگ آور بذل جهد بلیغ

مینمایند چه که صلح و آشتی من دون قوهء شدیدّه میسر نگردد در ظاهر بهانه نموده لیلأ و نهارأ جمیعاً باعظم جدّ و جهد در تدارکات حربیه میکوشند و اهالی مسکین آنچه بعرق جبین پیدا کرده اکثرش را باید انفاق این راه کنند . و چه قدر آلاف از نفوس که صنائع نافع را ترک نموده شب و روز بکمال همّت در ایجاد آلت مضرّهء جدیدّه که بیشتر از پیشتر سبب سفک دماء ابناء جنس است مشغولند

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Every day some such new and deadly weapon is being invented and, as the old ones cannot compete with the new, the European governments are constantly being obliged to abandon the older fashioned armaments and to make ready new ones. So, at the present time, the year 1292 of Hegira,⁸⁶ a new rifle has been invented in Germany and a new cannon in Austria, which can fire more effectively than the Martini rifle and the Krupp cannon, and are more deadly in the destruction of human life, and more rapid in their effects. The tremendous expense of equipment with these new weapons has to be borne by the unfortunate subjects of either state.

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Each day they invent a new bomb or explosive and then the governments must abandon their obsolete arms and begin producing the new, since the old weapons cannot hold their own against the new. For example at this writing, in the year 1292 A.H.⁸⁷ they have invented a new rifle in Germany and a bronze cannon in Austria, which have greater firepower than the Martini-Henry rifle and the Krupp cannon, are more rapid in their effects and more efficient in annihilating humankind. The staggering cost of it all must be borne by the hapless masses.

رسالهء مدنیّه

و هر روز آلت حرّاقهء جدیده احداث و ایجاد میکنند و دول مجبور بر این گردند که آلات حربیّهء قدیم را ترک نموده در تدارک آلات جدیده کوشند چه که آلات حربیّهء قدیم با آلات حربیّهء جدید مقاومت ننماید چنانچه در این ایام که سنهء هزار و دویست و نود و دو هجریست در ممالک آلمان صنعت تفنگ جدیدی و در ممالک نمچه ایجاد توپ نحاسی تازه ای نموده اند که از تفنگ هنری مارتی و توپ کروپ آتش بارتر و در هدم بنیان انسانی شدیدتر و سریع التّأثیرتر است . و این مصارف باهظه را باید که رعایای فلک زده تحمّل نمایند .

248. Now, what think you? Does this outward civilization, without the true inward civilization, give rise to general peace and well-being, and is it likely to meet with the *divine* sanction and approval? Or is it the destroyer of the highest principles of humanity and of the foundations of happiness and prosperity?

116. Be just: can this nominal civilization, unsupported by a genuine civilization of character, bring about the peace and well-being of the people or win the good pleasure of God? Does it not, rather, connote the destruction of man's estate and pull down the pillars of happiness and peace?

حال انصاف دهید که این تمدّن صوری بدون تمدّن حقیقی اخلاقی سبب آسایش و راحت عمومی و وسیلهء اجتلاب مرضات الهی است و یا خود مخرب بنیان انسانیت و مدمّر ارکان آسایش و سعادت است ؟

249. In the years 1870-1871 of the Christian era, during the war between Germany and France, it is known that about 600,000 persons were killed and wounded in battle. How many families were utterly ruined! And how many towns, which in the evening were flourishing and prospering exceedingly, in the morning were razed to the ground and laid waste! How many little children became orphans, and how many others lost their foster-parents and guardians! How many fathers and mothers stricken in years had to look on whilst the fruit of their loins, their young sons, were struggling amidst the dust and blood and dying! How many wives were widows, bereft of their husbands and left without anyone to help them!

117. At the time of the Franco-Prussian War, in the year 1870 of the Christian era, it was reported that 600,000 men died, broken and beaten, on the field of battle. How many a home was torn out by the roots; how many a city, flourishing the night before, was toppled down by sunrise. How many a child was orphaned and abandoned, how many an old father and mother had to see their sons, the young fruit of their lives, twisting and dying in dust and blood. How many women were widowed, left without a helper or protector.

در سنهء هزار و هشتصد و هفتاد میلادی که محاربه بین آلمان و فرنسا واقع شد از قرار مشهور ششصد هزار نفس در میدان مهاجمه و مدافعه مأیوس و مقهور کشته گشتند . چه بسیار بنیان خاندانها که از اساس منهدم شد و چه بسیار مدن در شام در منتهای معموریت بود و بامداد عالیها سافلها گشت . چه قدر اولاد صغار که یتیم و بی پرستار ماندند و چه قدر پدران و مادران سالخورده ثمرهء زندگانیشان جوانان نورسیده را در خاک و خون غلطان و مرده دیدند و چه قدر نساء که بی رجال و دستگیر ماندند .

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250. Who does not remember likewise the burning by the Germans of many of the grand and magnificent buildings in France, the destruction of libraries and the conflagration of military hospitals with all the sick and injured inmates? And the terrible occurrences that took place during the Commune in Paris, and the horrible fate that befell many of those who were opposed to it?
251. Who does not remember the long years of quarrelling and enmity between the religious leader of the Roman Catholics and the German Government under Bismarck? And the ruin of cities and houses caused by the bloodshed during the Carlist War in Spain?
252. There are in short only too many catastrophes of this kind that might be mentioned which prove the deficiency of the European peoples in moral civilization.
253. As the present writer has no wish to cast reflections, he does not enter into further details, but it is clear enough that no man of thought and discernment would approve of a state of things in which such events could take place. How could it be possible to these peoples and nations among whom such terrible events, utterly opposed to all peaceful and human ideas, are happening to lay claim to complete and real civilization, especially as the only outcome of such inhumanity is conquest and temporary dominion, as its achievement and consequence is not lasting and enduring, and therefore is not worth the study and contemplation of thoughtful men?
254. In past centuries Germany conquered parts of France, likewise the French frequently established their rule over parts of Germany.
255. Is it just that those 600,000 poor people, God's servants, whom we have mentioned, should have been sacrificed for temporary results and external interests of this kind? In the name of God, no! Even a child can understand the injury and injustice caused by such methods.

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118. And then there were the libraries and magnificent buildings of France that went up in flames, and the military hospital, packed with sick and wounded men, that was set on fire and burned to the ground. And there followed the terrible events of the Commune, the savage acts, the ruin and horror when opposing factions fought and killed one another in the streets of Paris. There were the hatreds and hostilities between Catholic religious leaders and the German government. There was the civil strife and uproar, the bloodshed and havoc brought on between the partisans of the Republic and the Carlists in Spain.
119. Only too many such instances are available to demonstrate the fact that Europe is morally uncivilized. Since the writer has no wish to cast aspersions on anyone He has confined Himself to these few examples. It is clear that no perceptive and well-informed mind can countenance such events. Is it right and proper that peoples among whom, diametrically opposed to the most desirable human behavior, such horrors take place, should dare lay claim to a real and adequate civilization? Especially when out of all this no results can be hoped for except the winning of a transient victory; and since this outcome never endures, it is, to the wise, not worth the effort.
120. Time and again down the centuries, the German state has subdued the French; over and over, the kingdom of France has governed German land. Is it permissible that in our day 600,000 helpless creatures should be offered up as a sacrifice to such nominal and temporary uses and results? No, by the Lord God! Even a child can see the evil of it. Yet the pursuit of passion and desire will wrap the eyes in a thousand veils that rise out of the heart to blind the sight and the insight as well.

رسالهء مدنیہ

- و همچنین کیفیات احراق کتابخانه‌ها و بعض ابنیهء جسیمهء فرنسا و آتش زدن دار الشقای عسکریهء با جمیع عساكر مجروحهء مریضه و وقایع مؤلمه و حرکات موحشهء طائفهء کومون و حوادث مدهشهء اختلاف و تحزب جمعیت متضادهء متقاتله در پاریس و منازعه و عدوان مابین رؤسای دینیّهء قاتولیک و حکومت آلمان ظهور فتنه ها و فسادها و تدمیر بلاد و اوطان و خونریزی میان حزبین جمهوریت و دون کارلوس در اسپانیا .
- خلاصه از اینگونه وقایع که دلالت بر عدم تمدن اخلاق طوائف اوروپ مینماید بسیار و این عبد چون هتک جهتی را مقصود نداشته لهذا بچند کلمه اختصار نموده . حال واضحست که شخص عاقل بصیر و عارف خبیر تصدیق اینگونه امور ننماید . آیا طوائف و قبائلیکه مغایر شیم حسنهء عالم انسانی اینگونه امور موحشه در مابینشان جاریست چگونه سزاوار است که ادعای تمدن حقیقی کامل تام نمایند ؟ علی الخصوص که نتیجه ای از این امور مأمول نه الا تغلب و تسلط موقت حالی و چون این نتیجه باقی و پایدار نه لهذا نزد اولی الالباب تقید و اهتمام را سزاوار نیست .
- در قرون سالفه کراراً و مراراً حکومت آلمان غالب بر فرنسا گشت و همچنین سلطنت فرنسا دفعات عدیده بر اقلیم آلمان حکمرانی نمود . حال جائز که ششصد هزار نفوس مسکین از بندگان پروردگار فدای این نتایج و منافع موقتهء صورتیه گردد ؟ لا و الله . بلکه اطفال نیز ادراک مضرت اینگونه امور بنمایند و لکن متابعت هوی صد هزار حجاب از دل بر دیده افکند و بصر و بصیرت هر دو نا بینا گردد .

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256. But when the heart, influenced by worldly desires, throws a hundred thousand veils over the eyes, both the eyes and the judgment grow blind; then hatred enters, the understanding becomes obscured, and a hundred veils coming from the heart blind the eyes.

257. Yea, the true civilization will raise its banner in the center of the world, when some noble kings of high ambitions, the bright suns of the world of humanitarian enthusiasm, shall, for the good and happiness of all the human race, step forth with firm resolution and keen strength of mind and hold a conference on the question of universal peace;⁸⁸ when keeping fast hold of the means of enforcing their views they shall establish a union of the states of the world, and conclude a definite treaty and strict alliance between them upon conditions not to be evaded. When the whole human race had been consulted through their representatives and invited to corroborate this treaty which verily would be a treaty of universal peace and would be accounted sacred by all the peoples of the earth, it would be the duty of the united powers of the world to see that this great treaty should be strengthened and should endure.

258. In such a universal treaty the limits of the borders and boundaries of every state should be fixed, and the customs and laws of every government; all the agreements and the affairs of state and the arrangements between the various governments should be propounded and settled in due form; the size of the armaments for each government should likewise be definitely agreed upon, because if in the case of any state there were to be an increase in the preparation for war, it would be a cause of alarm to the other states. At any rate the bases of this powerful alliance should be so fixed that, if one of the states afterwards broke any of the articles of it, the rest of the nations of the world would rise up and destroy it. Yea, the whole human race would band its forces together to exterminate it.

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Desire and self come in the door
And blot out virtue, bright before,
And a hundred veils will rise
From the heart, to blind the eyes.

122. True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. They must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking—the real source of the peace and well-being of all the world—should be regarded as sacred by all that dwell on earth. All the forces of humanity must be mobilized to ensure the stability and permanence of this Most Great Covenant. In this all-embracing Pact the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of the armaments of every government should be strictly limited, for if the preparations for war and the military forces of any nation should be allowed to increase, they will arouse the suspicion of others. The fundamental principle underlying this solemn Pact should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise to reduce it to utter submission, nay the human race as a whole should resolve, with every power at its disposal, to destroy that government. Should this greatest of all remedies be applied to the sick body of the world, it will assuredly recover from its ills and will remain eternally safe and secure.⁸⁹

رسالهء مدنیّه

" چون غرض آمد هنر پوشیده شد
صد حجاب از دل بسوی دیده شد "

بلی تمدن حقیقی وقتی در قطب عالم علم افرازد که چند ملوک بزرگوار بلند همت چون آفتاب رخشندهء عالم غیرت و حمیت بجهت خیریت و سعادت عموم بشر بعزمی ثابت و رأی راسخ قدم پیش نهاده مسئلهء صلح عمومی را در میدان مشورت گذارند و بجمع وسائل و وسائط تشبث نموده عقد انجمن دول عالم نمایند و یک معاهدهء قویّه و میثاق و شروط محکمهء ثابتّه تأسیس نمایند و اعلان نموده باتفاق عموم هیئت بشریّه مؤکد فرمایند . این امر اتمّ اقوم را که فی الحقیقه سبب آسایش آفرینش است کلّ سگان ارض مقدّس شمرده جمیع قوای عالم متوجه ثبوت و بقای این عهد اعظم باشند . و در این معاهدهء عمومیّه تعیین

و تحدید حدود و ثغور هر دولتی گردد و توضیح روش و حرکت هر حکومتی شود و جمیع معاهدات و مناسبات دولیّه و روابط و ضوابط مابین هیئت حکومتیّه بشریّه مقرر و معین گردد و کذلک قوهء حربیّه هر حکومتی بحدی معلوم مخصّص شود . چه اگر تدارکات محاربه و قوهء عسکریّه دولتی از دیاد یابد سبب توهم دول سائره گردد . باری اصل مبنای این عهد قویم را بر آن قرار دهند که اگر دولتی از دول من بعد شرطی از شروط را فسخ نماید کلّ دول عالم بر اضمحلال او قیام نمایند بلکه هیئت بشریّه بکمال قوت بر تدمیر آنحکومت برخیزد . اگر جسم مریض عالم باین داروی اعظم موفق گردد البتّه اعتدال کلی کسب نموده بشفای باقی دائمی فائز گردد .

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259. If so great a remedy should be applied to the sick body of the world, it would certainly be the means of continually and permanently healing its illness by the inculcation of universal moderation. Reflect that, under such conditions of life, no government or kingdom would need to prepare and accumulate war materials, or would need to pay heed to the invention of new weapons of offence for the vexation and hurt of mankind. On the contrary, they would only require a few soldiers, as a means of assuring the safety of the state and punishing the wicked and rebellious and preventing the growth of civil sedition. Not more than these few would be needed. In the first place, therefore, the servants of God—that is to say, all the inhabitants of a state—would be freed from bearing the burden of the tremendous expense of an army; in the second, the many persons who now devote their lives to the invention of fresh instruments of war would no longer waste their time upon such work, which but encourages ferocity and bloodthirstiness, and is repugnant to the universal ideal of humanity—on the contrary, they would then employ their natural gifts in the cause of the general well-being, and would contribute towards the peace and salvation of mankind. All the rulers of the world will then be settled on peaceful thrones amid the glory of a perfect civilization, and all the nations and peoples will rest in the cradle of peace and comfort.

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123. Observe that if such a happy situation be forthcoming, no government would need continually to pile up the weapons of war, nor feel itself obliged to produce ever new military weapons with which to conquer the human race. A small force for the purposes of internal security, the correction of criminal and disorderly elements and the prevention of local disturbances, would be required—no more. In this way the entire population would, first of all, be relieved of the crushing burden of expenditure currently imposed for military purposes, and secondly, great numbers of people would cease to devote their time to the continual devising of new weapons of destruction—those testimonials of greed and bloodthirstiness, so inconsistent with the gift of life—and would instead bend their efforts to the production of whatever will foster human existence and peace and well-being, and would become the cause of universal development and prosperity. Then every nation on earth will reign in honor, and every people will be cradled in tranquillity and content.

رسالهء مدنیّه

ملاحظه فرمائید که اگر چنین نعمتی میسر شود هیچ سلطنت و حکومتی محتاج تھیاً و تدارکات مهمّات جنگ و حرب نباشد و مضطرّ باصطناع آلات حربیّهء جدیده بجهت مقهوریت نوع انسان نگردد بلکه بعسکر قلیلی که سبب تأمین مملکت و تأدیب اهل فساد و شقاوت و منع فتن داخلیّه است محتاج و بس . از این جهت اولاً بندگان الهی عموم اهالی از تحمّل اثقال مصارف باهظهء حربیّهء دول راحت و مستریح شوند ثانیاً نفوس کثیره اوقات خود را دائماً در اصطناع آلات مضرّه که شواهد درندگی و خونخواری و منافی موهبت کلیّّهء عالم انسانی است صرف ننمایند بلکه در آنچه سبب آسایش و حیات و زندگی جهانیانست کوشیده سبب فلاح و نجاج نوع بشر گردند و عموم دول عالم بکمال عزّت بر سریر تاجداری مستقرّ و کافّهء قبائل و امم در مهد آسایش و راحت آرمیده و مستریح شوند .

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260. Some persons who are ignorant of the world of true humanity and its high ambitions for the general good, reckon such a glorious condition of life to be very difficult, nay, rather impossible to compass. But it is not so. Far from it. For by the grace of God, and by the testimony of the beloved, those near to the threshold of the Creator, and by the incomparably high ambitions of the souls that are perfect, and the thoughts and opinions of the wisest men of the age, there never has been and is not now anything improbable and impossible in existence. What are required are the most resolved determination and the most ardent enthusiasm. How many things which in ancient times were regarded as impossibilities, of such a kind that the intellect could hardly conceive them, we now perceive to have become quite simple and easy! Why then should this great and important matter of universal peace, which is verily the sun amongst the lights of civilization, the cause of honor, freedom and salvation for all, be considered as something improbable of realization?

261. It is evident that the honor and greatness of man have not arisen through bloodthirstiness, the destruction of cities and kingdoms, the ruining and murdering of armies and peoples. On the contrary the cause of highmindedness and prosperity is based upon the cherishing of justice and the sympathy with one's fellow-citizens, from the highest to the lowest, upon building up the kingdom, the cities and villages, the suburbs and the country and upon the freedom and quiet of the servants of God in laying down the foundations of the principles of progress and in the extension of the common weal, the increase of wealth and general prosperity.

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124. A few, unaware of the power latent in human endeavor, consider this matter as highly impracticable, nay even beyond the scope of man's utmost efforts. Such is not the case, however. On the contrary, thanks to the unfailing grace of God, the loving-kindness of His favored ones, the unrivaled endeavors of wise and capable souls, and the thoughts and ideas of the peerless leaders of this age, nothing whatsoever can be regarded as unattainable. Endeavor, ceaseless endeavor, is required. Nothing short of an indomitable determination can possibly achieve it. Many a cause which past ages have regarded as purely visionary, yet in this day has become most easy and practicable. Why should this most great and lofty Cause—the daystar of the firmament of true civilization and the cause of the glory, the advancement, the well-being and the success of all humanity—be regarded as impossible of achievement? Surely the day will come when its beautiful light shall shed illumination upon the assemblage of man.

125. The apparatus of conflict will, as preparations go on at their present rate, reach the point where war will become something intolerable to mankind.

126. It is clear from what has already been said that man's glory and greatness do not consist in his being avid for blood and sharp of claw, in tearing down cities and spreading havoc, in butchering armed forces and civilians. What would mean a bright future for him would be his reputation for justice, his kindness to the entire population whether high or low, his building up countries and cities, villages and districts, his making life easy, peaceful and happy for his fellow beings, his laying down fundamental principles for progress, his raising the standards and increasing the wealth of the entire population.

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و بعضی اشخاص که از هم کلّیهء عالم انسان بیخبرند این امر را بسیار مشکل بلکه محال و ممتنع شمرند. نچنانست بلکه از فضل پروردگار و عنایت مقربین درگاه آفریدگار و همّت بیهمتای نفوس کاملهء ماهره و افکار و آراء فرائد زمانه هیچ امری در وجود ممتنع و محال نبوده و نیست همّت همّت غیرت غیرت لازمست. چه بسیار امور که در ازمنهء سابقه از مقولهء ممتنعات شمرده میشد که ابدأ عقول تصوّر وقوع آنرا نمینمود حال ملاحظه مینمائیم که بسیار سهل و آسان گشته و این امر اعظم اقوم که فی الحقیقه آفتاب انور جهان مدنیّت و سبب فوز و فلاح و راحت و نجاح کلّ است از چه جهت ممتنع و محال فرض شود؟ و لابدّ بر اینست که عاقبت شاهد این سعادت در انجمن عالم جلوهرگر گردد. چه که آلات و ادوات حربیه بر این منوال بدرجه ای رسد که حرب بدرجهء ما لا یطاق هیئت بشریه واصل گردد. از این تفصیل مشروحهء گذشته مبرهن است که شرف و بزرگواری انسان به خونخوارگی و تیز چنگی و تدمیر مداین و ممالک اجنبی و تنبیر و اهلاک جیوش و اهالی نبوده بلکه سبب بلند اختری و جوان بختی صیت عدالت پروری و دلجوئی عموم رعایا از اعالی و ادانی و تعمیر ممالک و مُدُن و قُری و حوالی و نواحی و ترفیه و ترویج بندگان الهی و وضع اسّ اساس اصول ترقّی و توسیع حال جمهور و تزئید ثروت و غنای عمومست.

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Reflect how many world-subduing kings have sat on thrones as conquerors; for example Halakoo Khan; Ameer Taimoor Koorkan, who subjugated the great continent of Asia; Alexander the Macedonian; and Napoleon the First, who stretched the hand of tyranny over three of the five continents of the world. And what advantages have resulted from these vast conquests? Was any kingdom established? or any gain of happiness? Was any dynasty permanently settled thereby? or did it mean merely the ending of the reign of one particular dynasty? The only result produced by the world-conquering operations of Halakoo and Djangiz, provoking war on all sides, was that the continent of Asia became like a heap of ashes beneath the blaze of terrible conflagrations.

262. Ameer Taimoor won no benefit by his subduing of the earth; he only dispersed the people in his path and destroyed the foundations of humanity.

263. The only outcome of the great conquest of Alexander the Macedonian was the fall of his son from his throne as a ruler; and the passing of his dominions into the hands of Cassander, Seleucus, Ptolemy, and Lysimachus.

264. Napoleon the First found no benefit in his victories over the kings of Europe; but he ruined well-constituted kingdoms and well-cultivated countries, he destroyed hundreds of thousands of men, terrorized and intimidated the whole continent of Europe, and ended his life in a wretched captivity. Such were the results left behind them by these kings and their huge conquests.

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127. Consider how throughout history many a king has sat on his throne as a conqueror. Among them were Hulagü Khán and Tamerlane, who took over the vast continent of Asia, and Alexander of Macedon and Napoleon I, who stretched their arrogant fists over three of the earth's five continents. And what was gained by all their mighty victories? Was any country made to flourish, did any happiness result, did any throne stand? Or was it rather that those reigning houses lost their power? Except that Asia went up in the flame of many battles and fell away to ashes, Changíz's Hulagü, the warlord, gathered no fruit from all his conquests. And Tamerlane, out of all his triumphs, reaped only the peoples blown to the winds, and universal ruin. And Alexander had nothing to show for his vast victories, except that his son toppled from the throne and Philip and Ptolemy took over the dominions he once had ruled. And what did the first Napoleon gain from subjugating the kings of Europe, except the destruction of flourishing countries, the downfall of their inhabitants, the spreading of terror and anguish across Europe and, at the end of his days, his own captivity? So much for the conquerors and the monuments they leave behind them.

رسالهء مدنیّه

. ملاحظه فرمائید که در امکان چه بسیار ملوک جهانگیر بر سریر کشورستانی مستقر گشتند . از آنجمله هلاکوخان و امیر تیمور گورکان

که فی الحقیقه قطعهء عظیمهء آسیا را در قبضهء تصرف آوردند و اسکندر رومی و ناپلیون اول که دست تطاول را بر سه قطعه از قطعات خمسهء عالم گشودند . آیا چه ثمره ای از این فتوحات جسیمه مترتب شد ؟ مملکتی معمور گشت و یا خود سعادت منظر آمد ؟ سبب استقرار

سلطنت شد و یا باعث انقراض حکومت از آن خاندان گردید ؟ هلاکوی چنگیز جنگ انگیز از جهان گیریش ثمره ای

مشهود نشد جز آنکه قطعهء آسیا از نائرهء حروبات شدید

چون تلّ خاکستر گشت و امیر تیمور از کشورستانی بغیر از تشنّت جمعیت عالم و تخریب بنیان بنی آدم نتیجه ای حاصل نکرد و اسکندر رومی از فتوحات عظیمه اش جز سقوط

پسرش از سریر تاجداری و تغلب فلسقوس و بطلمیوس بر کلّ ممالکش فائده ای مشاهده نشد و ناپلیون اول از ظفر بر

ملوک اوروپ الّا تخریب ممالک معموره و تدمیر نفوس عامه و استیلاء تزلزل و اضطراب شدید در قطعهء اوروپ و

اسیری نفس خود در انجام ایام فوآندی نیافت . این آثار ملوک جهانگیر .

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Now, consider carefully in contrast the graces and the praiseworthy virtues, the highmindedness and great dignity of the just and righteous sovereign Anusheerwan⁹⁰ the Just. At the time when that chief pillar of justice ascended the throne the Persian Government was shaken to its foundations by years of misrule and oppression: but, by his God-given wisdom, he established the reign of equity, abolished the methods of cruelty and injustice, and gathered together the dispersed people of Persia under the protecting shadow of the wings of his sovereignty.

265. In a short time, under the life-giving influence of his care and devotion, the decaying and desolate kingdom of Persia was quickened into fresh vitality and became one of the happiest of nationalities. He restored and fortified the weakened powers of the Government. His fame for justice spread over all the seven regions of the earth, and the greater part of the peoples of the world were raised from the depths of extreme poverty and degradation to the zenith of honor and prosperity.

266. Although he belonged to the nation of Magi,⁹¹ and Center of the Creation, Muhammad, the Sun of Truth of the heaven of prophecy, uttered these blessed words concerning him: "I was born in the time of the Just King." And he rejoiced at having been born in the days of his government. Now, is that glorious monarch thus esteemed for his loving peace and justice, or for the shedding of blood in the overrunning of the world?

267. Reflect how pre-eminently he is distinguished in the world, the center of wonders, since the fame of his greatness is undying on earth and so he enjoys the glory of Eternal Life.

268. If we were to enter into an explanation of the reasons of the immortality of great men, this brief work would be unduly prolonged; and as it is not clear and evident that the reading of this book will result in any universal benefit to the general thought of the Persian people, we prefer to keep it short, and pass on to some questions which more nearly touch their intellect and mind. If, however, this short treatise should show any good results, we will later on, God the Almighty King willing, commence a work dealing with the essential bases of the divine philosophy in the heavenly Kingdom, and will write some larger books for the general edification.

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128. Contrast with this the praiseworthy qualities and the greatness and nobility of Anúshirván the Generous and the Just.⁹² That fair-minded monarch came to power at a time when the once solidly established throne of Persia was about to crumble away. With his Divine gift of intellect, he laid the foundations of justice, uprooting oppression and tyranny and gathering the scattered peoples of Persia under the wings of his dominion. Thanks to the restoring influence of his continual care, Persia that had lain withered and desolate was quickened into life and rapidly changed into the fairest of all flourishing nations. He rebuilt and reinforced the disorganized powers of the state, and the renown of his righteousness and justice echoed across the seven climes,⁹³ until the peoples rose up out of their degradation and misery to the heights of felicity and honor. Although he was a Magian, Muhammad, that Center of creation and Sun of prophethood, said of him: "I was born in the time of a just king," and rejoiced at having come into the world during his reign. Did this illustrious personage achieve his exalted station by virtue of his admirable qualities or rather by reaching out to conquer the earth and spill the blood of its peoples? Observe that he attained to such a distinguished rank in the heart of the world that his greatness still rings out through all the impermanence of time, and he won eternal life. Should We comment on the continuing life of the great, this brief essay would be unduly prolonged, and since it is by no means certain that public opinion in Persia will be materially affected by its perusal, We shall abridge the work, and go on to other matters which come within the purview of the public mind. If, however, it develops that this abridgement produces favorable results. We shall, God willing, write a number of books dealing at length and usefully with fundamental principles of the Divine wisdom in its relation to the phenomenal world.

بعد باسّ اساس حکم الهیّه در عوالم ملکیه پرداخته
بعضی کتب مفیده مفصلّه تحریر گردد .

رسالهء مدنیّه

ولکن قدری در فضائل و خصائل حمیده و عظمت و بزرگواری شأن شهریار عادل انوشیروان باذل تأمل نمائید که آن سرور داد پرور در زمانی بر سریر جهانبانی مستقرّ شد که بنیان قویّ الارکان سلطنت ایرانرا از هر جهت خلل و فتور طاری شده بود بعقل خداداد تأسیس عدل و داد نموده بنیان ظلم و بیداد را قلع و قمع و هیئت پریشان ایران را در ظلّ جناح سلطنتش جمع فرمود . در مدتی قلیله ممالک پژمرده و ویران ایران به پرتو حیات بخش توجهاتش زنده و براندهترین ممالک معمورهء مسکونه گشت قوای متحلّلهء حکومت را تکرار اعاده و مزداد و صیت عدل و انصافش آفاق اقالیم سبعة را احاطه نمود جمهور اهالی از حسیض ذلت و فلاکت باوج عزّت و سعادت صعود نمودند . با وجود آنکه از ملت مجوس بود صدر آفرینش شمس حقیقت آسمان نبوت بکلام مبارک (ائی وُلدت فی زمن ملک عادل) ناطق گشتند و اظهار مسرتّ

از ولادت در زمان حکومت او فرمودند . حال آن بزرگوار آیا بسیر مرضیه باین مقام بلند اعلی فائز گشت یا خود بجهان گیری و خونریزی ؟ ملاحظه فرمائید که در قطب ابداع بچه شأنی مفتخر و متباهی گشت

که آوازه بزرگواریش در جهان فانی جاوید و باقی ماند و بحیات ابدیه موقّق گردید . و اگر به بیان زندگی دائمی بزرگواران بپردازیم کار این مختصر به مطوّل انجامد و چون واضح و مبرهن نیست که از قرانت این کتاب تأثیر فوائد کلیّه در افکار عمومی اهالی ایران حاصل گردد لهذا اختصار نمائیم و بعضی مسائل را که قریب عقول ناس است ذکر کنیم . و لکن اگر از این مختصر نتایج حسنه مشهود گردد انشاء الله تعالی من

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269. However that may be, in this life the great powers of the world are not able to resist the victorious onslaught of the armies of justice: and the most impregnable fortress, resting upon the finest foundation, cannot oppose it. For all creatures shall obediently and willingly suffer themselves to be defeated in the victories won by this sharp sword, Justice, and the strongholds of the world, overthrown by its attack, shall be exalted to the extremest height of prosperity and filled to the fullest with happy people.
270. There are two great Banners which overshadow the crown of every sovereign; the first is that of Wisdom, the second that of Justice, which iron mountains cannot resist and which the "Wall of Alexander" will be powerless to stand against. With perfect ease will they penetrate into the states, the pillars of the world, like the great luminary, the bright lights of a sovereign's government.
271. It is quite plain and obvious, that the life of this mortal world, like the breezes at daybreak, is not enduring but passes away. Blessed therefore is the great one, who, walking in the path of God's will, shall leave behind him a praiseworthy fame and happy remembrance.
- "When the pure soul is about to pass away, what matter whether it dies on a throne, or on the surface of dust?"

Yea, the expansion of the world and the subduing of the world are praised; yea, even war is sometimes the great foundation of peace, and destroying is the cause of rebuilding. If, for example, a great sovereign should wage war against a threatening foe, or for the unification of the whole body of people and divided kingdom, he may urge the steed of resolution into the racecourse of bravery and courage; in short, his war may be essentially attuned to the melodies of peace; and then verily this fury is kindness itself and this oppression is the essence of justice itself and this war is the source of reconciliation. Today, the true duty of a powerful king is to establish a universal peace; for verily it signifies the freedom of all the people of the world.

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131. No power on earth can prevail against the armies of justice, and every citadel must fall before them; for men willingly go down under the triumphant strokes of this decisive blade, and desolate places bloom and flourish under the trappings of this host. There are two mighty banners which, when they cast their shadow across the crown of any king, will cause the influence of his government quickly and easily to penetrate the whole earth, even as if it were the light of the sun: the first of these two banners is wisdom; the second is justice. Against these two most potent forces, the iron hills cannot prevail, and Alexander's wall will break before them. It is clear that life in this fast-fading world is as fleeting and inconstant as the morning wind, and this being so, how fortunate are the great who leave a good name behind them, and the memory of a lifetime spent in the pathway of the good pleasure of God.

It is all one, if it be a throne
Or the bare ground under the open sky,
Where the pure soul lays him
Down to die.⁹⁴

A conquest can be a praiseworthy thing, and there are times when war becomes the powerful basis of peace, and ruin the very means of reconstruction. If, for example, a high-minded sovereign marshals his troops to block the onset of the insurgent and the aggressor, or again, if he takes the field and distinguishes himself in a struggle to unify a divided state and people, if, in brief, he is waging war for a righteous purpose, then this seeming wrath is mercy itself, and this apparent tyranny the very substance of justice and this warfare the cornerstone of peace. Today, the task befitting great rulers is to establish universal peace, for in this lies the freedom of all peoples.

رسالهء مدنیّه

باری در عالم وجود سطوت قاهرهء جنود عدل را قوای اعظم عالم مقابلی نکند و بنیان مرصوص حصون حصینه مقاومت ننماید. چه که فتوحات این سیف قاطع را کلّ برایاً طوعاً و رضاءً مغلوب گردند و ویرانهای عالم از هجوم این جنود باعلی درجهء معموریّت و آبادی سرفراز شود. دو رایت اعظمست که بر افسر هر جهانبنایی سایه افکند بمثابهء نیّر اعظم انوار ساطعهء حکومتش بکمال سهولت در ارکان عالم نفوذ کند. رایت اولیّه عقل و رایت ثانیه عدل. این دو قوهء عظیم را جبال آهنین مقاومت نتواند و سدّ سکندریرا متانت نماند. و این واضح و بدیهی است که حیات این عالم فانی چون نسائم صبحگاهی بی ثبات و در مرور. در این صورت خوشا بزرگواریکه در سبیل رضایت باری صیت ممدوحه و ذکر خیری یادگار گذارد.

"چو آهنگ رفتن کند جان پاک
چو بر تخت مردن چو بر روی خاک"

بلی جهانگشائی و کشورستانی ممدوح و بلکه در بعضی اوقات جنگ بنیان اعظم صلح است و تدمیر سبب تعمیر. مثلاً شهریار بزرگواری اگر در مقابل عدوی باغی طاغی صف جنگ بیاراید و یا آنکه بجهت جمع شمل هیئت و ممالک متشکتهء پراکنده سمند همت را در میدان جلادت و شجاعت بر انگیزد خلاصه محاربهء اش مبنی بر نوایای صالحه باشد فی الحقیقه این قهر عین لطف و این ظلم جوهر عدل و این جنگ بنیان آشتی است. الیوم شایستهء ملوک مقتدر تأسیس صلح عمومیست زیرا فی الحقیقه آزادی جهانیان است.

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272. The fourth word of that splendid narrative is, "obedient to his master's command." It is plain and evident that the greatest glory of humanity consists in obeying the Omnipotent God, and man's nobility and honor depend upon his following the injunctions and prohibitions of the Lord, the Single One. The brightness of life hangs on Religion; and the progress, renown and happiness of people consist in keeping the commandments of God's holy Books. To one who considers life as a whole, it is manifest that in this world, regarded both materially and spiritually, Religion embodies the chief, infrangible foundation of things, and the highest, most righteous and impregnable principles attainable in creation; it embodies the whole of the ideal and formal perfections, and it is the controller of the civilization and the prosperity of all mankind.

273. But there are some feeble-minded persons who, not having given any sufficiently attentive or deep consideration to the fundamentals of the divine religions, have assumed the hypocritical ways of people only professedly religious to be the standard, imagining all the religious-minded to be of the same stamp. They have, therefore, deemed religion to be a hindrance to the common advancement; nay, they have accounted it to be the origination of all quarrels and disputes; and the cause of hatred and general enmity between human beings. They have not so much as reflected, that the bases of divine religions cannot be discerned in the deeds of those who merely profess religion. There is nothing, however good, which is not capable of being most flippantly abused in this world.

274. For example, if a lighted lamp be put in the hands of ignorant children, or blind people, they neither lighten the house nor banish the prevailing darkness; on the contrary, they will set on fire both themselves and the house. Can it be said that the lamp is to be blamed on this account? In the name of God, no! A lamp is a guide to the path and a light-giver to one who sees; but it is a great misfortune to a blind man.

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132. The fourth phrase of the aforementioned Utterance which points out the way of salvation is: "obedient to the commandments of his Lord." It is certain that man's highest distinction is to be lowly before and obedient to his God; that his greatest glory, his most exalted rank and honor, depend on his close observance of the Divine commands and prohibitions. Religion is the light of the world, and the progress, achievement, and happiness of man result from obedience to the laws set down in the holy Books. Briefly, it is demonstrable that in this life, both outwardly and inwardly the mightiest of structures, the most solidly established, the most enduring, standing guard over the world, assuring both the spiritual and the material perfections of mankind, and protecting the happiness and the civilization of society—is religion.

133. It is true that there are foolish individuals who have never properly examined the fundamentals of the Divine religions, who have taken as their criterion the behavior of a few religious hypocrites and measured all religious persons by that yardstick, and have on this account concluded that religions are an obstacle to progress, a divisive factor and a cause of malevolence and enmity among peoples. They have not even observed this much, that the principles of the Divine religions can hardly be evaluated by the acts of those who only claim to follow them. For every excellent thing, peerless though it may be, can still be diverted to the wrong ends. A lighted lamp in the hands of an ignorant child or of the blind will not dispel the surrounding darkness nor light up the house—it will set both the bearer and the house on fire. Can we, in such an instance, blame the lamp? No, by the Lord God! To the seeing, a lamp is a guide and will show him his path; but it is a disaster to the blind.

رسالهء مدنیّه

کلمهء رابعهء آن روایت باهر الهدایهء (مطیباً لامر مولاه) است . این معلوم و مبرهن است که اعظم منقبت عالم انسانی اطاعت پروردگار است و شرف و عزّتش در متابعت او امر و نواهی خداوند یکتا . نورانیت امکان بدیانت است و ترقی و فوز و سعادت خلق در متابعت احکام کتب مقدّسهء الهیه . فی الجمله ملاحظه شود مشهود گردد که در عالم وجود ظاهراً و باطناً اعظم اساس متین رصین و اکبر بنیان قویم رزین که محیط بر آفرینش و کافل کمالات معنویّه و صوریه و ضابط سعادت و مدنیت هیئت عمومیّه بشریه است دیانتست .

اگر چه بعضی سبک مغزان که تعمّق و تدبّر در اسّ اساس ادیان الهیهء ننموده‌اند و روش بعضی مدّعیان کاذبهء تدیّن را میزان قرار داده کلّ را بآن قیاس نمایند از این جهت ادیان را مانع ترقی عموم انگاشته‌اند بلکه مؤسس نزاع و جدال و مسبّب بغض و عداوت کلّیه بین اقوام بشریهء شمرده‌اند . و این قدر ملاحظه ننموده‌اند که اساس ادیان الهی را از اعمال مدّعیان دیانت ادراک نتوان نمود . چه که هر امر خیری که در ابداع شبه آن متصور نه قابل سوء استعمال است . مثلاً اگر سراج نورانی در دست

جهلای صبیان و نابینایان افتد خانه نیفرورد و ظلمت مستولیه زائل نگردد بلکه خانه و خود را هر دو بسوزاند . در این صورت میتوان گفت سراج مذموم است ؟ لا و الله . سراج هادی سبیل و نور دهندهء شخص بصیر است لکن ضریر را آفتی است عظیم .

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275. Thus, there was a man named Voltaire, a native of France, one of the scoffers at religious customs, who wrote several works in abuse of it, whose contents are worthy of the toys of ignorant children. This man has assumed as the standard of religion the characters and conduct of the Popes who are the heads of the Roman Catholic Faith; the evil proceedings of the spiritual leaders of Christianity have opened the mouth of opposition to the Spirit of God, Jesus Christ; and with his misdirected reason Voltaire did not comprehend the real significance of the holy divine Books, but he has raised misleading difficulties and objections about some of the contents and subjects of the heaven-revealed Books. "And we revealed in the Quran what is cure and mercy unto the believers, but it increaseth nothing unto the wrongdoers except loss."

276. How beautifully the Physician of Ghaznah has explained this:

"In the case of those who cannot understand the ideal parables;
If they perceive nothing in the *Quran* but words,
It is no wonder for they are led astray.
For, in the rays of the most brilliant sun,
The eye of the blind can discover nothing but heat."

As it is written: "Many will go astray by it, and many shall be led by it; but none shall go astray by it but the wicked."

277. It is plain and manifest that the surest means towards the well-being and prosperity of men, and towards the highest object of civilization, the liberty of the citizen, are love and friendship and the most intimate union between all individuals of the human race. Nothing in the world can be imagined or rendered easy without union and agreement; and the true divine religion is the most perfect cause of friendship and union in the world. As it is written: "Hadst thou expended all that was in the earth, thou couldst not reconcile their hearts; but God reconciled them."⁹⁹

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134. Among those who have repudiated religious faith was the Frenchman, Voltaire, who wrote a great number of books attacking the religions, works which are no better than children's playthings. This individual, taking as his criterion the omissions and commissions of the Pope, the head of the Roman Catholic religion, and the intrigues and quarrels of the spiritual leaders of Christendom, opened his mouth and caviled at the Spirit of God (Jesus). In the unsoundness of his reasoning, he failed to grasp the true significance of the sacred Scriptures, took exception to certain portions of the revealed Texts and dwelt on the difficulties involved. "And We send down of the Qur'án that which is a healing and a mercy to the faithful: But it shall only add to the ruin of the wicked."⁹⁵

The Sage of Ghazná⁹⁶ told the mystic story
To his veiled hearers, in an allegory:
If those who err see naught in the Qur'án
But only words, it's not to wonder on;
Of all the sun's fire, lighting up the sky
Only the warmth can reach a blind man's eye.⁹⁷

136. "Many will He mislead by such parables and many guide: but none will He mislead thereby except the wicked..."⁹⁸

137. It is certain that the greatest of instrumentalities for achieving the advancement and the glory of man, the supreme agency for the enlightenment and the redemption of the world, is love and fellowship and unity among all the members of the human race. Nothing can be effected in the world, not even conceivably, without unity and agreement, and the perfect means for engendering fellowship and union is true religion. "Hadst Thou spent all the riches of the earth, Thou couldst not have united their hearts; but God hath united them..."¹⁰⁰

رسالهء مدنیہ

از جملهء منکران دیانت شخصی بوده و لتر نام از اهل فرانسه و کتب عدیده در ردّ ادیان تصنیف نموده که مضامینش سزاوار ملعبهء صبیان بیخردانست . این شخص حرکات و سکنات پاپرا که رئیس مذهب کاتولیک است و قتن و فساد رؤسای روحانیّه ملت مسیحیّه را میزان قرار داده بر روح الله زبان اعتراض گشوده و بعقل سقیم ملتفت معانی حقیقیّه کتب مقدّسه الهیّه نگشته بر بعضی مضامین کتب منزلهء سماویّه محذورات و مشکلات بیان کرده (و نزل من القرآن ما هو شفاء و رحمة للمؤمنین و لا یزید الظالمین الا خساراً)

" خوش بیان کرد آن حکیم غزنوی
بحر محجوبان مثال معنوی "
" که ز قرآن گر نه بیند غیر قال
این عجب نبود ز اصحاب ضلال "
" کز شعاع آفتاب پر ز نور
غیر گرمی می نیابد چشم کور "

(یضلّ به کثیراً و یهدی به کثیراً و ما یضلّ به الا الفاسقین) .

این معلوم و واضحست که اعظم وسائط فوز و فلاح عباد و اکبر وسائل تمدّن و نجاح من فی البلاد محبّت و الفت و اتحاد کلی بین افراد نوع انسانی است و هیچ امری در عالم بدون اتحاد و اتفاق متصور و میسر نگردد و در عالم اکمل و وسائل الفت و اتحاد دیانت حقیقیّه الهیّه است (لو أنفقت ما فی الارض جميعاً ما الفتّ بین قلوبهم و لكنّ الله ألف بینهم) .

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278. Such is the power of true union, both inward and outward, which was seen in the raising up of the Prophets of God, who gathered together under the protecting shade of the Word of Unity families and tribes which were at feud, so that a hundred thousand souls were counted as one man, and thousands of men were represented in the form of a single Person.

"Their numbers are like the waves, which the wind has gathered together into one; as The Truth shed his light upon them, never his light shall be dispersed. Separated from each other is the life of the wolves and dogs; united are the souls of the lions of God" (believers).

279. The details of occurrences that took place in the times of the raising up of the prophets of old (upon whom be peace!), and their manners, conditions and signs, are not mentioned at length in the authentic histories, as might certainly have been expected, but are briefly alluded to in the verses of the *Quran* and in traditions and in the Bible.

280. But as, since the time of the Patriarch Moses, we have full accounts of the happenings in the great *Quran*, and in the authentic traditions, in the Bible and in trustworthy histories, we will therefore briefly set them forth, so that by these sure evidences all may have proof and demonstration of the true answer to this question:

281. *Is Religion the real fundamental principle of humanity and civilization? or is it—as Voltaire and such as he have thought it to be—the destroyer of the essentials of the success, peace and wellbeing of mankind?*

282. The answer will be given so conclusively that it should be impossible for any nation on earth to deny its truth; because it shall be according to the authentic history of all nations and the belief of all peoples of the earth.

283. When the children of Israel multiplied rapidly, they came to be scattered over all parts of the kingdom of Egypt. The Egyptian kings of the Hyksos dynasty began then to bestow honors and powers on their own people, the Egyptians, and to

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138. With the advent of the Prophets of God, their power of creating a real union, one which is both external and of the heart, draws together malevolent peoples who have been thirsting for one another's blood, into the one shelter of the Word of God. Then a hundred thousand souls become as one soul, and unnumbered individuals emerge as one body.

Once they were as the waves of the sea
That the wind made many out of one.
Then God shed down on them His sun,
And His sun but one can never be.
Souls of dogs and wolves go separately,
But the soul of the lions of God is one.¹⁰¹

140. The events that transpired at the advent of the Prophets of the past, and Their ways and works and circumstances, are not adequately set down in authoritative histories, and are referred to only in condensed form in the verses of the *Qur'án*, the Holy Traditions and the Torah. Since, however, all events from the days of Moses until the present time are contained in the mighty *Qur'án*, the authoritative Traditions, the Torah and other reliable sources, We shall content Ourselves with brief references here, the purpose being to determine conclusively whether religion is the very basis and root-principle of culture and civilization, or whether as Voltaire and his like suppose, it defeats all social progress, well-being and peace.

141. To preclude once and for all objections on the part of any of the world's peoples, We shall conduct Our discussion conformably to those authoritative accounts which all nations are agreed upon.

142. At a time when the Israelites had multiplied in Egypt and were spread throughout the whole country, the Coptic Pharaohs of Egypt determined to strengthen and favor their own Coptic peoples and to degrade and dishonor the children of Israel,

رسالهء مدنیّه

چنانچه در بعثت انبیای الهی قوهء اتحاد حقیقی باطنی و ظاهری قبائل و طوائف متضادهء متقاتله را در ظلّ کلمهء واحده جمع نموده صد هزار جان حکم جان واحد یافته و هزاران نفوس بهیئت شخص یگانه مجسم گشته .

" بر مثال موجها اعدادشان

در عدد آورده باشد بادشان "

" چونکه حق رشّ علیهم نوره

مفترق هر گز نگردد نور هو "

" جان گرگان و سگان از هم جداست

مّتحد جانهای شیران خداست "

تفصیل واقعهء در زمان بعثت انبیای سلف علیهم السّلام و اطوار و احوال و آثارشان کما هو حقّه در تواریخ معتبره مفصلاً مذکور نه بلکه در آیات قرآنیّه و احادیث و توراّه مجمل ذکر شده . لکن چون از زمان حضرت موسی تا بحال جمیع امور در قرآن عظیم و احادیث صحیحه

و توراّه و تواریخ معتبره مندرج لهذا مختصراً بیان میشود تا بپراهمین متقنه نزد کلّ معلوم و واضح گردد که در عالم وجود آیا دیانت اسّ اصول اصلیهء انسانیت و مدنیت است و یا خود چنانچه ولتر و امثال او گمان برده اند مخرب بنیان ترقی و راحت و آسایش جمعیت بشریه است .

و از این جهت که مجال انکار بجهت طائفه ای از طوائف عالم باقی نماند بقسمی بیان میشود که مطابق تواریخ صحیحهء عموم ملل و مصدق کلّ اهل عالم است .

در زمانیکه بنی اسرائیل در مملکت مصر از توالد و تناسل تکثر نموده در جمیع ممالک مصر منتشر گشتند پادشاهان قبطیان فراغنهء مصر بر اعزاز

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despise and oppress the Hebrews, who were regarded as foreigners. The children of Israel, who were dispersed through the land, were "for a long time captives in the hands of the Egyptians, were oppressed and tortured, and were scorned by all the people; to this extent that the basest Egyptian might torture and persecute the noblest Hebrew. In fact, such was their bondage, degradation and oppression, that neither by day nor by night had the Israelites any security for their own lives; nor could their children and wives find any refuge or protection from the injustice and cruelty of Pharaoh's ministers.

284. They were so unhappy that their food became even like unto morsels of their own hearts swelling with blood, and their drink became tears, like unto the Jayhun.¹⁰²

285. In such an agonized condition were they, until the Beauty of Moses beheld the splendor of the fire of Oneness, by the side of the valley of Safety—the blessed Shrine. And he heard the life-prolonging Voice of God from the spiritual divine fire in the Bush; which was neither from the East nor from the West. He was exalted to universal prophecy, and shone like the lamp of guidance among the Hebrews; and by the light of guidance he led those gone astray in the darkness of ignorance to the right path of knowledge and perfection. Having gathered all the various tribes of the Israelites together under the protecting shadow of the Word of Unity, he raised aloft the banner of perfect union over the hills of agreement and friendliness. So, in a short time those ignorant people having been educated by the divine teaching, were no longer alienated one from the other, but were attached to the Oneness of God; they were saved from despite, degradation, poverty, captivity, and ignorance, and were divinely favored with the highest degree of renown and prosperity. They then emigrated from the kingdom of Egypt and turned their steps towards the original, native land of Israel; and so they arrived at the land of the Canaanites and Philistines. They first conquered the regions about the river Jordan and Jericho and dwelt in them, and later they occupied all the neighboring towns from Phoenicia, Zoan to Ammon.

286. Finally in the time of Joshua the Bani Israel came to have rule over the countries of thirty-one kingdoms.

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whom they regarded as foreigners. Over a long period, the Israelites, divided and scattered, were captive in the hands of the tyrannical Copts, and were scorned and despised by all, so that the meanest of the Copts would freely persecute and lord it over the noblest of the Israelites. The enslavement, wretchedness and helplessness of the Hebrews reached such a pitch that they were never, day or night, secure in their own persons nor able to provide any defense for their wives and families against the tyranny of their Pharaohic captors. Then their food was the fragments of their own broken hearts, and their drink a river of tears. They continued on in this anguish until suddenly Moses, the All-Beauteous, beheld the Divine Light streaming out of the blessed Vale, the place that was holy ground, and heard the quickening voice of God as it spoke from the flame of that Tree

“neither of the East nor of the West,”¹⁰³ and He stood up in the full panoply of His universal prophethood. In the midst of the Israelites, He blazed out like a lamp of Divine guidance, and by the light of salvation He led that lost people out of the shadows of ignorance into knowledge and perfection. He gathered Israel's scattered tribes into the shelter of the unifying and universal Word of God, and over the heights of union He raised up the banner of harmony, so that within a brief interval those benighted souls became spiritually educated, and they who had been strangers to the truth, rallied to the cause of the oneness of God, and were delivered out of their wretchedness, their indigence, their incomprehension and captivity and achieved a supreme degree of happiness and honor. They emigrated from Egypt, set out for Israel's original homeland, and came to Canaan and Philistia. They first conquered the shores of the River Jordan, and Jericho, and settled in that area, and ultimately all the neighboring regions, such as Phoenicia, Edom and Ammon, came under their sway. In Joshua's time there were thirty-one governments in the hands of the Israelites, and in every noble human attribute—learning, stability, determination, courage, honor, generosity—this people came to surpass all the nations of the earth. When in those days an Israelite would enter a gathering, he was immediately singled out for his many virtues, and even foreign peoples wishing to praise a man would say that he was like an Israelite.

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و قوت قوم خود قبطی و اذلال و حقارت سبطی که غریب میسرند برخواستند و مدتی مدید بنی اسرائیل مختلف و متفرق شده در تحت ایادی ظلم و جور قبطیان اسیر و در اعین کلّ ناس سفیل و حقیر بودند بقسمی که حقیرترین قبطی ادیت و جفا بر عزیزترین سبطی مینمود. تا آنکه اسارت و ذلت و مظلومیت بدرجهء نهایت رسید. شب و روز بنی اسرائیل نه از جان در امان و نه اطفال و عیالشان را از بیدادی عوانان فرعون ملجأ و پناهی نمایان طعامشان از فرط مصائب و آلام قطعات دل

پر خون و شرابشان سرشک مثابهء جیحون. بنی اسرائیل در این حال پر ملال تا که جمال موسوی أشعهء نار احدیهء را از شطر وادی ایمن بقعهء مبارکه مشاهده فرمودند و ندای جان فزای الهی را از نار موقدهء ربّانیّه در شجرهء (لا شرقیه و لا غربیه) استماع نمودند و بنبوت کلّیه مبعوث گشتند و چون سراج هدایت در انجمن سبطیان بر افروختند و بنور هدی آن گمگشتگان ظلمات جهل را بر سبیل مستقیم علم و کمال دلالت فرمودند و فرق مختلفهء اسباط اسرائیلیان را در ظلّ کلمهء واحدهء جامعهء توحید جمع فرموده علم اتحاد کامل را بر اتلال اتفاق و یگانگی بر افراختند. و در مدّت قلیله آن نفوس جاهله بتربیت الهیه تربیت گشته از بیگانگی بیگانگی حقّ گرویدند و از حقارت و ذلت

و مسکنت و اسارت و جهالت خلاص شده بمنتهی درجهء عزّت و سعادت فائز گشتند. بعد از مملکت مصر رحلت نموده توجّه بموطن اولّ اسرائیل کرده بارض کنعان و فلسطین وارد و در بدایت سواحل نهر اردن و اریحار را فتح نموده در آن بلاد ساکن و بالاخره جمیع بلاد مجاوره را از فینیکه و ادوم و عامون خلاصه در زمان یوشع ممالک سی و یک حکومت در تحت تصرف بنی اسرائیل آمد. و این طایفه

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در جمیع شئون

و صفات و فضائل انسانیّه از علم و معرفت و ثبات و همّت و جلادت و شجاعت و عزّت و سخاوت بر کلّ قبائل و ملل عالم تفوق نمودند . یک شخص اسرائیلی در آن عصر اگر بین مجمعی داخل میشد بجمیع شیم مرضیه ممتاز بود حتّی قبائل سائره در مدح نفسی اگر زبان میگشودند نسبت اسرائیلی میدادند .

They then surpassed all the nations of the world in all kinds of human qualities; in science, knowledge, steadfastness, resolution, bravery, courage, honor and generosity. At that period whenever an Israelite entered into a company of people, he could be distinguished by his amiable characteristics; and if one of the other nations wished to praise anybody, they would compare him to an Israelite. It is written in several histories that the Greek philosophers, such as Pythagoras, acquired most of their knowledge of the divine and natural philosophy from the disciple of the great King Solomon. Socrates, when travelling, met some of the most celebrated theologians of Israel and learnt many things from them; and after his return to Greece he established the belief in the Unity of God and in the immortality of the soul after the decomposition of the bodily elements. The ignorant men in Athens consequently objected to one who had sounded the mystery of philosophy and were enraged against him; so that he was obliged to poison himself in prison.

143. It is furthermore a matter of record in numerous historical works that the philosophers of Greece such as Pythagoras, acquired the major part of their philosophy, both divine and material, from the disciples of Solomon. And Socrates after having eagerly journeyed to meet with some of Israel's most illustrious scholars and divines, on his return to Greece established the concept of the oneness of God and the continuing life of the human soul after it has put off its elemental dust. Ultimately, the ignorant among the Greeks denounced this man who had fathomed the inmost mysteries of wisdom, and rose up to take his life; and then the populace forced the hand of their ruler, and in council assembled they caused Socrates to drink from the poisoned cup.

287. However, after the Jews had attained this high stage of civilization and had been privileged to reach the highest possible degree of prosperity, they gradually forgot the fundamental bases of religion—the law of Moses—and steeped themselves in superficial ceremonies and heathen customs. In the time of Rehoboam, the son of King Solomon, there were great discussions among the children of Israel, and Jeroboam claimed the kingship and set up the worship of idols. For many centuries, war was carried on between Rehoboam and Jeroboam and his descendants, and the Jewish tribes became wholly disorganized and disunited.

144. After the Israelites had advanced along every level of civilization, and had achieved success in the highest possible degree, they began little by little to forget the root-principles of the Mosaic Law and Faith, to busy themselves with rites and ceremonials and to show forth unbecoming conduct. In the days of Rehoboam, the son of Solomon, terrible dissension broke out among them; one of their number, Jeroboam, plotted to get the throne, and it was he who introduced the worship of idols. The strife between Rehoboam and Jeroboam led to centuries of warfare between their descendants, with the result that the tribes of Israel were scattered and disrupted. In brief, it was because they forgot the meaning of the Law of God that they became involved in ignorant fanaticism and blameworthy practices such

288. Finally, forgetting the significance of God's law, they darkened their ways with heathen superstitions and with

و در تواریخ متعدّده مذکور که فلاسفهء یونان مثل فیثاغورث اکثر مسائل حکمت الهیه و طبیعیّه را از تلامذهء حضرت سلیمان اقتباس نمود و سقراط بسیاحت شتافته با بعضی از اجلهء علمای ربّانی اسرائیلی ملاقات نموده در مراجعت بیونان بنیان اعتقاد وحدانیّت الهیه و بقای ارواح انسانیّه بعد از خلع لباس اجسام عنصریّه را تأسیس نمود . عاقبت جهلهء یونان بر آن واقف اسرار حکمت اعتراض نموده بر قتلش قیام نمودند و پادشاه یونان را اهالی مجبور ساخته در مجلس سقراط را پیالهء سم بچشانیدند .

باری مختصر اینکه بعد از آنکه ملت اسرائیلیّه در جمیع مراتب تمدّن ترقّی نمود و بمنتهی درجهء سعادت فائز گشت قلیلا قلیلا اسّ اساس دیانت و شریعت موسویّه را فراموش نموده بعبادات رسمیّه و اطوار غیر مرضیه مشغول شدند . در زمان رجبعام پسر حضرت سلیمان در بنی اسرائیل اختلاف عظیمی واقع شد . یاربعام که از افراد اسرائیلیان بود سر سلطنت برداشت و عبادت اصنام را بنا گذاشت . چند قرن محاربه بین رجبعام و یاربعام و سلالهشان واقع گشت و قبائل یهود مختلف و متفرّق شدند . بالاخصار از اینکه معنی

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outrageous revolt and rebellion. Their theological doctors disregarded the needs of humanity, which were written in the holy Books, and looked solely after their personal profits, which reduced the nation to the extreme of religious negligence and ignorance. As a result of this, their seemingly permanent prosperity was changed to the uttermost degree of degradation; the rulers of Persia, Greece and Rome defeated them; and the banner of their authority was destroyed. The ignorance and foolishness, selfishness and degradation of the religious leaders of the community were revealed in their fulness when they were opposed to Nebuchadnezzar, the King of Babylon. He tore up the life of the Israelites by its roots; and after the customary murdering, plundering and destroying of houses and fields and towns, he took captive those who survived his sword and brought them to Babylon.

289. After seventy years, the children of the captivity were released and returned to Jerusalem. Hezekiah and Ezra (upon whom be peace!) engaged day by day in re-establishing the authority of the holy Books, and the Israelites began to recover from their evil ways; and therewith dawned for them again the bright morning of former generations.

290. Not many years later, there again rose great dissensions and differences among them in their conduct and thoughts. The ideas of the Jewish leaders were turned to worldly objects, and the progress of the Jews during the time of Ezra (upon whom be peace!) was changed to corrupt customs and the fostering of evil.

291. So far did their immorality go, that the soldiers of Rome, and others, even their own people, subjugated the kingdom of Israel.

292. Lastly came Titus, the warrior and Roman general, who levelled the native land of the Jews to the dust, so effectively that he killed countless numbers of their men, captured their women and children, destroyed their houses, cut down their trees, burnt their books, robbed them of their possessions and made Jerusalem as a heap of ashes. After this conclusive conquest the star of the government of the Israelites set in the West of nothingness. Since then, these people have been dispersed and scattered all over the world. As it is written: "And they shall draw upon them indignation and shall be smitten with poverty." These two disasters caused by Nebuchadnezzar and Titus are mentioned in the glorious *Quran*. As it is written: "And we

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as insurgence and sedition. Their divines, having concluded that all those essential qualifications of humankind set forth in the Holy Book were by then a dead letter, began to think only of furthering their own selfish interests, and afflicted the people by allowing them to sink into the lowest depths of heedlessness and ignorance. And the fruit of their wrong doing was this, that the old-time glory which had endured so long now changed to degradation, and the rulers of Persia, of Greece, and of Rome, took them over. The banners of their sovereignty were reversed; the ignorance, foolishness, abasement and self-love of their religious leaders and their scholars were brought to light in the coming of Nebuchadnezzar, King of Babylon, who destroyed them. After a general massacre, and the sacking and razing of their houses and even the uprooting of their trees, he took captive whatever remnants his sword had spared and carried them off to Babylon. Seventy years later the descendants of these captives were released and went back to Jerusalem. Then Hezekiah and Ezra reestablished in their midst the fundamental principles of the Holy Book, and day by day the Israelites advanced, and the morning-brightness of their earlier ages dawned again. In a short time, however, great dissensions as to belief and conduct broke out anew, and again the one concern of the Jewish doctors became the promotion of their own selfish purposes, and the reforms that had obtained in Ezra's time were changed to perversity and corruption. The situation worsened to such a degree that time and again, the armies of the republic of Rome and of its rulers conquered Israelite territory. Finally the warlike Titus, commander of the Roman forces, trampled the Jewish homeland into dust, putting every man to the sword, taking the women and children captive, flattening their houses, tearing out their trees, burning their books, looting their treasures, and reducing Jerusalem and the Temple to an ash heap. After this supreme calamity, the star of Israel's dominion sank away to nothing, and to this day, the remnant of that vanished nation has been scattered to the four winds. "Humiliation and misery were stamped upon them."¹⁰⁵ These two most great afflictions, brought on by Nebuchadnezzar and Titus, are referred to in the glorious Qur'án: "And We solemnly declared to the children of Israel in the Book, 'Twice surely will ye commit evil in the earth, and with great loftiness of pride will ye surely be uplifted.' And when the menace for the first of the

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شریعة اللہ را فراموش نموده بتعصبات جاهلیہ و خصائل غیر مرضیہء بغی و طغیان متصف شدند و علماشان لوازم حقیقیہء انسانیہء مندرجہ در کتاب مقدس را نسیاً منسیاً انگاشته در فکر منافع ذاتیہء خود افتادند و ملت را بمنتهی درجہء غفلت و جهالت مبتلا کردند. از ثمرہء اعمالشان آن عزت پایدار بمنتهی درجہء ذلت مبدل گشت و ملوک فرس و یونان و رومان مسلط بر ایشان گشته رایت استقلالشان سرنگون شد جهالت و نادانی و نکبت و خود پرستی رؤسای دینیہ و احبارشان مجسم گشته بصورت بختنصر ملک بابل مبعوث شدہ بکلئ بنیان اسرائیلیان را بر انداخت. بعد از قتل عام و غارت و ہدم بیوت و قلع اشجار آنچه از بقیہ السیوف باقی ماند اسیر کردہ ببابل برد. بعد از ہفتاد سنہ اولاد اسراء مرخص شدہ مراجعت بہ بیت المقدس نمودند. حزقیاء و عزیر علیہما السلام مجدداً تأسیس اساس کتاب مقدس را نمودند یوماً فیوماً ملت اسرائیلیہ ترقی نمودہ صبح نورانی اعصار اولیہ لائح گشت. بعد از مدتی قلیل باز اختلافات عظیمہ در اطوار و افکارشان واقع ہم علمای یہود متوجہ اغراض نفسانیہ گشت و اصلاحات جاریہء زمان عزیر علیہ السلام بروش و احوال فاسدہ تبدیل شد. کار بجائی انجامید کہ عساکر ملوک و جمہوریت رومان مراراً

و کراراً ممالک اسرائیلیانرا فتح نمودند. بالاخرہ طیطوس قہرمان کہ سردار رومان بود بلاد متوطنہء یہود را با خاک یکسان نمود بقسمی کہ جمیع رجال را قتل و نساء و اولاد را اسیر و بیوترا ہدم و اشجار را قطع و کتب را حرق و اموال را نہب و بیت المقدس را چون تلّ خاکستر نمود. و بعد از این مصیبت کبری ستارہء حکومت بنی اسرائیلیان در مغرب نیستی متواری شد و تا بحال بر این منوال این ملت مضمحل گشتہ در اطراف عالم پراکنده اند (و ضربت علیہم الذلّہ و

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announced the decree unto the children of Israel in the book, that you shall commit evil in the earth twice, and rise up in great insurrection." Even he says: "And when the time of the second threat came, we sent enemies to abase them, and to enter the temple, and they entered it the first time; and to destroy utterly what they conquered."¹⁰⁴

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two came to be executed, We sent against you Our servants endowed with terrible prowess; and they searched the inmost part of your abodes, and the menace was accomplished... And when the punishment threatened for your latter transgression came to be inflicted, then We sent an enemy to sadden your faces, and to enter the Temple as they entered it at first, and to destroy with utter destruction that which they had conquered."¹⁰⁶

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المسكنة) . و اين مصيبتين اعظمين بختتصر و طيطوس در قرآن مجيد مذکور (و قضينا الى بنى اسرائيل فى الكتاب لتفسدن فى الارض مرتين و لتعلن علواً كبيراً فاذا جاء وعد اولاهما بعثنا عليكم عباداً لنا اولى بأس شديد فجاثوا خلال الديار و كان وعداً مفعولاً) تا آنكه ميفرمايد (فاذا جاء وعد الآخرة ليسووا و جوهكم و ليدخلوا المسجد كما دخلوه اول مرة و ليتبروا ما علوا تنبيراً).

بارى مقصود اينكه ملاحظه شود كه ديانت حقيقيه چگونه سبب تمدن و عزت و سعادت و علو منزلت و معارف و ترقى طوائف ذليلهء اسيرهء حقيرهء جاهله ميشود و چون بدست علماء جاهل متعصب افتد از سوء استعمال چنين نورانيت عظمى بظلمت دهماء تبديل ميشود.

293. The purport of this is that men should consider how true religion becomes the means of civilization, fame, prosperity, the enhancer of dignity and education and a source of progress for the degraded and captive, the submissive and the ignorant. And when it falls into the hands of ignorant and superstitious leaders, the great light of religion is changed by their evil acts into a great darkness.

145. Our purpose is to show how true religion promotes the civilization and honor, the prosperity and prestige, the learning and advancement of a people once abject, enslaved and ignorant, and how, when it falls into the hands of religious leaders who are foolish and fanatical, it is diverted to the wrong ends, until this greatest of splendors turns into blackest night.

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294. When for the second time the phenomena and signs of the dispersion, misery, nothing less than oppression of the Israelites appeared, then the holy excellent breeze of the Spirit of God, Jesus Christ, blew upon the coasts of the river of Jordan in the land of Galilee, and the showers of mercy rose over that land, and there was a great spiritual rain; so that by the overflowing of that great Sea, the wilderness of Jerusalem was perfumed with the fragrances of the knowledge of God, and the universal harmonies of the glorious good Tidings reached the ears of the people from the choirs of the heavenly Kingdom. By the breath of Christ the dead souls were awakened from the graves of negligence and ignorance and were endowed with eternal life. During a period of three years, that Luminary of the Zenith of perfection moved in and through the country and wilderness of Jerusalem and Palestine, leading all men to the Morning of Guidance and educating them to supreme spiritual and moral ideals.
295. If the people of Israel had accepted that Luminous Beauty, Jesus Christ, and had girded up the loins of service to obey him, they would have been quickened by a new spirit, and refreshed by plenteous vernal rains from the life-giving breezes of the Spirit of God.
296. But alas! they opposed him and arose to persecute that source of inspired knowledge and the falling place of the divine revelation; all except a few who were turning towards God and were purified from the dark vices of this temporary world and thought to ascend to the place which has no place, where God and his saints dwell.
297. But the people in general brought troubles so terrible on that Orient of the divine bounties, that it was impossible for him even to remain and take rest in any village. He knew not where to lay his head; notwithstanding this, the Banner of the Great Guidance was raised aloft, and the foundation of our moral advancement or civilization, which is at the root of universal humanity, become established.

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146. When for the second time the unmistakable signs of Israel's disintegration, abasement, subjection and annihilation had become apparent, then the sweet and holy breathings of the Spirit of God (Jesus) were shed across Jordan and the land of Galilee; the cloud of Divine pity overspread those skies, and rained down the copious waters of the spirit, and after those swelling showers that came from the most great Sea, the Holy Land put forth its perfume and blossomed with the knowledge of God. Then the solemn Gospel song rose up till it rang in the ears of those who dwell in the chambers of heaven, and at the touch of Jesus' breath the unmindful dead that lay in the graves of their ignorance lifted up their heads to receive eternal life. For the space of three years, that Luminary of perfections walked about the fields of Palestine and in the neighborhood of Jerusalem, leading all men into the dawn of redemption, teaching them how to acquire spiritual qualities and attributes well-pleasing to God. Had the people of Israel believed in that beautiful Countenance, they would have girded themselves to serve and obey Him heart and soul, and through the quickening fragrance of His Spirit they would have regained their lost vitality and gone on to new victories.
147. Alas, of what avail was it; they turned away and opposed Him. They rose up and tormented that Source of Divine knowledge, that Point where the Revelation had come down—all except for a handful who, turning their faces toward God, were cleansed of the stain of this world and found their way to the heights of the placeless Realm. They inflicted every agony on that Wellspring of grace until it became impossible for Him to live in the towns, and still He lifted up the flag of salvation and solidly established the fundamentals of human righteousness, that essential basis of true civilization.

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و چون دفعهء ثانیه علائم و آثار تشنّت و ذلت و نیستی و مقهوریت طائفهء اسرائیلیان نمودار شد نفحات طیّبهء قدسیّهء روح الله بر شواطی نهر اردن و خطّهء جلیل ساطع گشت و ابر رحمت برخواست و بر آن دیار امطار روحانیت کبری مبذول داشت . و از رشحات و طفحات بحر اعظم بریّهء قدس بریاحین معرفهء الله معطر گردید و جوامع الحان جلیل انجیل بمسامع اهل صوامع ملکوت در آمد و بنفس مسیحائی نفوس میته سر از قبر غفلت و جهالت برداشته بحیات ابدیهء فائز گشتند . در مدّت سه سال آن نیر اوج کمال در دشت و صحراء اورشلیم و فلسطین حرکت نموده کلّ را بصبح هدایت دلالت میفرمودند و باخلاق روحانیه و صفات مرضیه تربیت مینمودند . و اگر ملت اسرائیلیّه بآن جمال نورانی اقبال نموده کمر خدمت بر اطاعت می بستند بروائح جان بخش روح الله بروحی تازه و فتوحی بی اندازه مؤید میگشتند .

و لکن چه فائده که کلّ اعراض نمودند و بر اذیت آن معدن علم لدنی و مهبط وحی الهی برخاستند الا معدودی قلیل که متوجّه الی الله از شئون ظلمانیّهء امکان مقدّس شده قصد معارج لامکان نمودند . خلاصه جمیع بلیات شدید بر آن مشرق الطاف الهیه وارد بقسمی که اقامت و استقرار در قریه ای ممکن نبود . با وجود این علم هدایت کبری مرتفع و اساس تمدّن اخلاق انسانیه که اصول مدنیت جامعه است مؤسس گشت .

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In Matthew, v. 39, he gives advice of which this is the translation, "But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also"; and likewise in the 43rd verse, He says, "Ye have heard that it hath been said, Thou shalt love thy neighbor (Lev. xix 18), and hate thy enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain (of mercy) on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?"

The teachings of that Dawning-place of the divine wisdom are many of this kind.

298. Verily those souls that are characterized by the sacred qualities of the Beatitudes are the essence of existence and the dawning-place of true civilization.

Christ hath indeed established the Law of Holiness on a foundation of pure spirituality and moral perfection; and he hath laid down for believers special rules and customs which belong to the essence of life and of the world. Although even this Manifestation of spiritual and moral guidance was outwardly tortured by the remorseless hatred and persecution of his oppressors, yet having escaped from the darkness of the Jews, he shone and was manifested by the Light of the eternal glory in a new dawn.

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148. In the fifth chapter of Matthew beginning with the thirty-seventh verse He counsels: "Resist not evil and injury with its like; but whosoever shall smite thee on thy right cheek, turn to him the other also." And further, from the forty-third verse: "Ye have heard that it hath been said, 'Thou shalt love thy neighbor, and thou shalt not vex thine enemy with enmity.'¹⁰⁷ But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth down the rain of His mercy on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same?"

149. Many were the counsels of this kind that were uttered by that Dayspring of Divine wisdom, and souls who have become characterized with such attributes of holiness are the distilled essence of creation and the sources of true civilization.

150. Jesus, then, founded the sacred Law on a basis of moral character and complete spirituality, and for those who believed in Him He delineated a special way of life which constitutes the highest type of action on earth. And while those emblems of redemption were to outward seeming abandoned to the malevolence and persecution of their tormentors, in reality they had been delivered out of the hopeless darkness which encompassed the Jews and they shone forth in everlasting glory at the dawn of that new day.

رسالهء مدنیّه

در فصل پنجم آیهء سی و هفتم از انجیل مئی نصیحتی میفرماید که ترجمهء اش این است : در بدی و شرور و اذیت مقابلهء بالمثل ننمائید اگر نفسی بر طرف ایمن روی تو طپانچه ای زند طرف ایسر را برگردان . و همچنین در آیهء چهل و سیم میفرماید : شنیدهء اید که گفته شده است قریب خود را دوست دار و دشمنت را بعداوت میازار و اما من چنین میگویم دشمنانتان را دوست دارید و ذکر خیر کنید بدگویان خود را و مبغضانتانرا احسان نمائید و نفوسیکه شما را اذیت و طرد مینمایند ایشانرا دعا نمائید تا بمنزلهء فرزند پروردگار آسمانی باشید چه که آفتاب او بر گنهکار و نیکوکار هر دو مشرق و ابر رحمت او بر ستمکار و ابرار هر دو ممطر . زیرا اگر دوستان خود را دوست دارید چه اجر و مزیتی از برای شماست ؟ آیا مأمورین اخذ اعشار اغلال چنین نمی نمایند ؟

و تعلیمات آن مطلع حکمت الهیه از این قبیل بسیار . فی الحقیقه نفوسی که باین صفات مقدّسه متّصف گردند جواهر وجود و مطالع تمدّن حقیقی هستند .

خلاصه آن حضرت شریعت مقدّسه را بر روحانیت صرفه و اخلاق حسنه تأسیس و نفوس مؤمنه را روش و مسلک خاصی که جوهر حیات عالم است تعیین فرمودند چنانچه آن مظاهر هدی ولو در ظاهر باعظم نعمت و عقوبت ظالمین مبتلا شدند و لکن فی الحقیقه از ظلمات خذلان یهود نجات یافته در صبح ابداع بانوار عزّت سرمدیه مشرق و لائح گشتند

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299. The powerful Jewish nation vanished and disappeared; but those few of them who hastened to the protecting shade of the Blessed Tree of Christ, verily they rejuvenated all the peoples of the world. At that time all nations were plunged in the lowest depths of superstition, ignorance, and heathenism. They did not believe in the Unity of God, but in a plurality of deities. There were no monotheists except a few Jews; they had neither the power nor the spirit to exert any influence. Then arose those blessed souls, the disciples of Christ, to promulgate a religion which was repugnant and opposed to the opinions of the whole of mankind.

300. All the rulers of the earth took determined measures to exterminate the people of Jesus. Nevertheless and in consequence, most of the disciples strove with all their heart and soul to spread abroad the divine religion; and presently all the kings of Europe, many of the peoples of Asia and Africa, and some of the dwellers in the Isles of the Ocean were gathered together under the protecting shadow of the Word of Unity.

301. Reflect now, is there in existence any surer and greater foundation of life and conduct than religion? Or could any surer and greater than the divine religion be imagined which encompasses the whole of creation? Have there ever been any other means and bond of love, intimacy, union and perfect harmony like the faith in the beloved Omniscient One? Or has there ever been known any other foundation for the general instruction in all morality except that of the heavenly laws?

The qualities which characterize the sages from of old and the highest degree of perfection obtainable through philosophy were possessed from the commencement of their conversion and confession by the believers in God who were merely a primary manifestation of these perfections.¹⁰⁸

302. Let us remember what a high moral ideal was attained by those souls who drank of the Salsabil of guidance from the hands of trace of the Spirit of God,¹⁰⁹ and sheltered themselves, under the protecting shadow of the *Gospel*. This was testified to by the famous physician Galen, who, although he was not a Christian, nevertheless, in the course of a commentary on Plato's *Politics* praises the believers in God in the following words :-

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151. That mighty Jewish nation toppled and crumbled away, but those few souls who sought shelter beneath the Messianic Tree transformed all human life. At that time the peoples of the world were utterly ignorant, fanatical and idolatrous. Only a small group of Jews professed belief in the oneness of God and they were wretched outcasts. These holy Christian souls now stood up to promulgate a Cause which was diametrically opposed and repugnant to the beliefs of the entire human race. The kings of four out of the world's five continents inexorably resolved to wipe out the followers of Christ, and nevertheless in the end most of them set about promoting the Faith of God with their whole hearts; all the nations of Europe, many of the peoples of Asia and Africa, and some of the inhabitants of the islands of the Pacific, were gathered into the shelter of the oneness of God.

152. Consider whether there exists anywhere in creation a principle mightier in every sense than religion, or whether any conceivable power is more pervasive than the various Divine Faiths, or whether any agency can bring about real love and fellowship and union among all peoples as can belief in an almighty and all-knowing God, or whether except for the laws of God there has been any evidence of an instrumentality for educating all mankind in every phase of righteousness.

153. Those qualities which the philosophers attained when they had reached the very heights of their wisdom, those noble human attributes which characterized them at the peak of their perfection, would be exemplified by the believers as soon as they accepted the Faith. Observe how those souls who drank the living waters of redemption at the gracious hands of Jesus, the Spirit of God, and came into the sheltering shade of the Gospel, attained to such a high plane of moral conduct that Galen, the celebrated physician, although not himself a Christian, in his summary of Plato's Republic extolled their actions. A literal translation of his words is as follows:

رسالهء مدنیہ

و آن ملت جسیمهء یهود معدوم و مضمحل شدند و لکن این نفوس معدوده چون بظلّ شجرهء مبارکهء عیسویّه شتافتند فی الحقیقه هیئت عمومیهء عالم را تبدیل نمودند . در آن زمان جمیع اهالی اقالیم عالم در منتهی درجهء تعصب و نادانی و حمیت جاهلیّه و شرک بوحدانیت الهیه بودند مدعی اعتقاد بوحدانیت جز شرمهء قلیلهء یهود نه و آنان نیز بکلی مخدول و منکوب و این نفوس مبارکه بترویج امری قیام نمودند که مغایر و مصادد آراء جمیع هیئت بشریه بود . و کلّ ملوک چهار قطعه از قطعات خمسهء عالم بر اضمحلال ملت عیسویّه باتمّ عزم برخاستند مع ذلک عاقبت اکثری بجان و دل در ترویج دین الهی شتافتند و کلّ ملل اوروپ و بسیاری از طوائف آسیا و افریک و بعضی متمکنین جزائر بحر محیط در ظلّ کلمهء توحید جمع شدند .

حال ملاحظه نمائید که آیا در وجود از هر جهت اساسی اعظم از دیانت خلق شده و یا خود امری محیط بر آفرینش چون ادیان الهی متصور گردد و یا امری وسیلهء محبت و الفت و اتحاد و یگانگی تامّ چون ایمان بعزیز علم بوده و یا خود اساس تربیت عموم در جمیع اخلاق جز شرائع سماویّه مشهود گشته

صفاتی که حکما در منتهی درجهء فلسفه بآن فائز و خصالی که در اعظم درایج کمال بدان متّصف بودند ؟ مؤمنین بالله در بدایت تصدیق و ایمان مظهر آن شیم مرضیهء انسانیّه میگردیدند . ملاحظه کنید نفوسیکه سلسبیل هدایت را از ایادی الطاف روح الله نوشیدند و در ظلّ انجیل مستظلّ گشتند بچه درجه از اخلاق واصل گشتند که جالینوس حکیم مشهور با وجود آنکه از ملت مسیحیه نبود مع ذلک در ستایش مؤمنین بالله در شرح جوامع کتاب افلاطون که در سیاست مدن تصنیف نموده مرقوم است که بعینه ترجمهء آن اینست :

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303. "Most people cannot understand teaching which proceeds from the evidence of facts: they therefore need something in the way of mystery, such as promises of rewards and punishments in a future life. What proves it is this—that today we behold a religious sect who are called Nazarenes (i.e. Christians), who believe in rewards and punishments on the Last Day. And by them excellent achievements are performed, like those of a true philosopher. Thus we all see with our own eyes that they have no fear of death, and, with their ardent longing for wisdom and justice, they are to be accounted among the true philosophers."¹¹⁰

304. These words of Galen, and the position he assigns to a philosopher in that age, go to show that there could be no higher position occupied by anyone than by the Christians of those days. Reflect, how the divine religion, with the power of its spiritual splendor, enabled most of the believers to reach such a degree of moral perfection, that a famous man like Galen, though he was not an adherent of Christianity, yet bears witness to the fact.

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154. "The generality of mankind are unable to grasp a sequence of logical arguments. For this reason they stand in need of symbols and parables telling of rewards and punishments in the next world. A confirmatory evidence of this is that today we observe a people called Christians, who believe devoutly in rewards and punishments in a future state. This group show forth excellent actions, similar to the actions of an individual who is a true philosopher. For example, we all see with our own eyes that they have no fear of death, and their passion for justice and fair-dealing is so great that they should be considered true philosophers."¹¹¹

155. The station of a philosopher, in that age and in the mind of Galen, was superior to any other station in the world. Consider then how the enlightening and spiritualizing power of divine religions impels the believers to such heights of perfection that a philosopher like Galen, not himself a Christian, offers such testimony.

رسالهء مدنیّه

جمهور ناس سیاق اقوال برهانیّه را ادراک نتوانند و از این جهت محتاج کلمات رموزیّه از اخبارات ثواب و عقاب در دار آخرتند . و دلیل بر ثبوت این مطلب آنکه الیوم مشاهده میکنیم قومیرا که مسمّی بنصاری‌اند و بثواب و عقاب آخرت معتقد و مؤمن و از این طایفه افعال حسنه صدور مینماید مثل افعال نفسی که فیلسوف حقیقی است چنانچه جمیع ما عیانا مشاهده مینمائیم که از موت مخافتی ندارند و از کثرت حرص و اشتیاقشان بعدل و انصاف از متفلسفین حقیقی محسوبند (انتهی کلام جالینوس)

و مقام فیلسوف در آن زمان و بعقیدهء جالینوس مقامی بود که اعظم

از آن در ابداع تصوّر نمینمود . ملاحظه نمائید که قوهء نورانیّهء روحانیّهء ادیان الهیّه جمهور متدیّنین را بدرجه ای از کمالات فائز میفرماید که مثل جالینوس حکیم با وجود آنکه از افراد آن ملت نبود چنین شهادت میدهد .

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Among their good deeds and pious acts, the Christians established infirmaries, hospitals, and charitable institutions. The Emperor Constantine, for instance, was the first in the times of the Roman empire to found a public hospital for the treatment of poor people who had no one to care for them. This great Emperor was the first of the Roman emperors to throw himself heart and soul into the cause of the Spirit of God. He resolutely exerted himself to promulgate the principles of the *Gospel*, and he brought justice and moderation into the methods of the Roman government, which previously was noted for the sheerest injustice and oppression.

305. His blessed name shines forth in the dawn of history like a star of the day-break; and the fame of his greatness in the world of civilization is celebrated among all sects of Christians. In short, through the blessing of the education of those holy souls, who devoted their lofty efforts to the dissemination of the teaching of the *Gospel*, firm foundations of ideal morals were at that period established in the world, and numerous schools, colleges, infirmaries and institutions for educating poor and orphan children, were inaugurated.

306. Many were the souls who forsook their personal profit, seeking to please God, and they spent their lives in educating and instructing the people. But when the dawn of the bright morning of the Beauty of Ahmad¹¹³ drew nigh, the reins of all Christianity had fallen into the hands of ignorant monks. And the merciful breezes of grace were entirely stayed, and the commandments of the glorious *Gospel*, which were at the roots of civilization, were set at naught by the evil acts and conduct of those who were outwardly honorable and inwardly unworthy.

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156. One demonstration of the excellent character of the Christians in those days was their dedication to charity and good works, and the fact that they founded hospitals and philanthropic institutions. For example, the first person to establish public clinics throughout the Roman Empire where the poor, the injured and the helpless received medical care, was the Emperor Constantine. This great king was the first Roman ruler to champion the Cause of Christ. He spared no efforts, dedicating his life to the promotion of the principles of the Gospel, and he solidly established the Roman government, which in reality had been nothing but a system of unrelieved oppression, on moderation and justice. His blessed name shines out across the dawn of history like the morning star, and his rank and fame among the world's noblest and most highly civilized is still on the tongues of Christians of all denominations.

157. What a firm foundation of excellent character was laid down in those days, thanks to the training of holy souls who arose to promote the teachings of the Gospel. How many primary schools, colleges, hospitals, were established, and institutions where fatherless and indigent children received their education. How many were the individuals who sacrificed their own personal advantages and "out of desire to please the Lord"¹¹² devoted the days of their lives to teaching the masses.

158. When, however, the time approached for the effulgent beauty of Muhammad to dawn upon the world, the control of Christian affairs passed into the hands of ignorant priests. Those heavenly breezes, soft-flowing from the regions of Divine grace, died away, and the laws of the great Evangel, the rock-foundation on which the civilization of the world was based, turned barren of results, this out of misuse and because of the conduct of persons who, seemingly fair, were yet inwardly foul.

رسالهء مدنیّه

و از آثار این اخلاق حسنه اهل انجیل در آن ازمنه و اعصار تشبّث بخیرات و اعمال صالحات نمودند و بیمارستانها و دار الشفاها و مواضع خیرات تأسیس شد چنانچه اوّل شخصیکه در ممالک رومان محلات عمومیّه بجهت معالجهء مساکین و مجروحین بی پرستار بنیان نهاد ملک قسطنطین است . و این پادشاه عظیم اوّل ملکیت از ملوک رومان که بر نصرت امر حضرت روح الله قیام فرمود و بکمال همّت در ترویج اساس انجیل جان فدائی نمود و سلطنت رومانرا که فی الحقیقه عبارت

از صرف اعتساف بود در نقطهء عدل و اعتدال مستقرّ و مرکوز گردانید و اسم مبارکش در فجر تواریخ چون ستارهء سحری درّی و درخشنده است و صیت بزرگواریش در جهان مدنیّت و شأن ورد زبان جمیع فرق مسیحائی . خلاصه از برکت تربیت نفوس مقدّسهء که بر ترویج تعلیمات انجیلیّه قیام نمودند چه اساس متین اخلاق حسنه در جهان در آن زمان تأسیس شد چه بسیار مکاتب و مدارس و بیمارستانها و محلات و مکتبها بجهت تربیت اولاد ایتمام و فقراء تأسیس شد و چه بسیار نفوس که منافع ذاتیّه خود را ترک نموده (ابتغاء لمرضات الله) اوقات عمر را صرف تعلیم و تربیت عموم نمودند .

و لکن در زمانیکه طلوع صبح نورانی جمال احمدی قریب شد زمام امور جمهور مسیحیّین در دست قسیسین جاهله افتاد بکلی آن نسائم رحمانیّه از مهبّ عنایت منقطع شد و احکام انجیل جلیل که اسّ اساس مدنیّت عالم بود از سوء استعمال و حرکت نفوسیکه بظاهر آراسته و بیاطن کاسته بودند ساقط النّتیجه گشت .

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307. All the authoritative historians of Europe, who have treated of the circumstances, conditions, manners, politics, education, and general civilization of the past centuries, Middle Ages, and modern times, have declared that during the ten Mediaeval centuries, which extend from the beginning of the sixth century A. D. to the end of the fifteenth century, the kingdoms of Europe were in a most unhappy state and terribly lacking in every essential of civilization.
308. The chief cause of this was, that the monks, as the Europeans called the spiritual leaders of religion, neglecting the eternal glory of obeying the holy precepts and the heavenly teachings of the *Gospel*, were in co-operation with the pillars of wordly government, the ministers of state, of that age, who were advocates of oppression and rebellion, and, closing their eyes to the glory which is enduring they aided one another in their efforts towards securing mere temporary advantages and carnal benefits. So that matters at length reached such a pass that the peoples fell wholly into the hands of the ministers of state and of the monks, with the result that the fundamental bases of the religion, civilization, and prosperity of the nations of Europe were destroyed.

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159. The noted historians of Europe, in describing the conditions, manners, politics, learning and culture, in all their aspects, of early, medieval and modern times, unanimously record that during the ten centuries constituting the Middle Ages, from the beginning of the sixth century of the Christian era till the close of the fifteenth, Europe was in every respect and to an extreme degree, barbaric and dark. The principal cause of this was that the monks, referred to by European peoples as spiritual and religious leaders, had given up the abiding glory that comes from obedience to the sacred commandments and heavenly teachings of the Gospel, and had joined forces with the presumptuous and tyrannical rulers of the temporal governments of those times. They had turned their eyes away from everlasting glory, and were devoting all their efforts to the furtherance of their mutual worldly interests and passing and perishable advantages. Ultimately things reached a point where the masses were hopeless prisoners in the hands of these two groups, and all this brought down in ruins the whole structure of the religion, culture, welfare and civilization of the peoples of Europe.

رسالهء مدنیّه

چنانچه جمیع مورّخین مشهور از اهالی اوروپ در بیان کیفیت احوال و اطوار و سیاست و تمدّن و معارف و جمیع شئون قرون قدیمه و قرون وسطی و قرون جدیده ذکر نموده‌اند که قرون عشرهء وسطی که عبارت از بدایت قرن سادس میلاد الی نهایت قرن خامس عشر است ممالک اوروپ در منتهی درجهء توحّش و عدم مدنیّت از جمیع شئون بود. و باعث اصلی آن آنکه رهایی که باصطلاح اهالی اوروپ رؤسای روحانی دینی بودند از عزّت ابدیّهء اتّباع اوامر مقدّسه و تعلیمات سماویّه انجیل غافل گشته با ارکان حکومت دنیوی آن زمان که در کمال ظلم و طغیان بودند اتّفاق نموده و از عزّت پایدار چشم پوشیده در منافع موقّتهء فانیه و اغراض نفسانیّه یکدیگر کمال سعی و کوشش را مجریمیداشتند. تا آنکه بالاخره امر بجائی رسید که عموم اهالی در دست این دو فریق اسیر صرف ماندند و این احوال و اطوار سبب هدم اسّ اساس دیانت و انسانیت و مدنیّت و سعادت اهالی اوروپ گشت.

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309. And then the dawn of hope arose, the season of the divine spring was at hand, the showers of mercy rained down, and the life-giving winds of grace blew upon mankind. The Sun of goodness ascending from the horizon of Hijaz and of Yathreb,¹¹⁴ revealed itself in the holiness of the Prophet Muhammad and bestowed upon the world the light of everlasting glory. There was a change in the lands in which great talents were showed, and the meaning of the verse—"brightened the earth with the Light of the Lord"—grew to be interpreted that the world became a new world and the dead body of the world was inspired anew with an infinite spirit of life. Oppression and ignorance were extirpated from their roots, and the high portico of knowledge and justice grew to be lofty and exalted. The sea of progress swept onward and the lights of science shone forth. The barbarous tribes and nations of the regions of Hijaz were the most ignorant of the peoples and barbarous tribes of the earth before the blazing of the burning lamp of the great Prophet in the land of Batha.¹¹⁵ Their depraved habits and horrible customs, their blood-thirstiness, quarrelling and animosities were described in the books and histories of that time; the civilized nations did not regard the Arabian tribes of Yathreb and Batha as human beings. But, after the dawn of the Luminary of the world in that land and country, through the teaching of that source of perfection and vessel of the revelation of God, the Owner of Glory, and by the grace of the holy divine Law, they were in a short time gathered together under the protecting shadow of the word of divine Unity; and those savage peoples progressed so far in the stages of humanity and ideal perfection, that all the rest of the nations of that epoch were amazed and filled with wonderment.

310. The very tribes, races and nations who were always in the habit of scorning and despising the Arabians, and considering them a people of no account, thronged with great eagerness to the native land and kingdom of the Arabians in order to study politics and the branches of learning and the sciences, and to be taught the arts and handicrafts, and acquire other elements of civilization.

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160. When the unworthy acts and thoughts and the discreditable purposes of the leaders had stilled the sweet savors of the Spirit of God (Jesus) and they ceased to stream across the world, and the darkness of ignorance and bigotry and of actions that were displeasing to God, encompassed the earth, then the dawn of hope shone out and the Divine spring drew on; a cloud of mercy overspread the world, and out of the regions of grace the fecund winds began to blow. In the sign of Muhammad, the Sun of Truth rose over Yathrib (Medina) and the Hijáz and cast across the universe the lights of eternal glory. Then the earth of human potentialities was transformed, and the words "The earth shall shine with the light of her Lord,"¹¹⁶ were fulfilled. The old world turned new again, and its dead body rose into abundant life. Then tyranny and ignorance were overthrown, and towering palaces of knowledge and justice were reared in their place. A sea of enlightenment thundered, and science cast down its rays. The savage peoples of the Hijáz, before that Flame of supreme Prophethood was lit in the lamp of Mecca, were the most brutish and benighted of all the peoples of the earth. In all the histories, their depraved and vicious practices, their ferocity and their constant feuds, are a matter of record. In those days the civilized peoples of the world did not even consider the Arab tribes of Mecca and Medina as human beings. And yet, after the Light of the World rose over them, they were—because of the education bestowed on them by that Mine of perfections, that Focal Center of Revelation, and the blessings vouchsafed by the Divine Law—within a brief interval gathered into the shelter of the principle of Divine oneness. This brutish people then attained such a high degree of human perfection and civilization that all their contemporaries marveled at them. Those very peoples who had always mocked the Arabs and held them up to ridicule as a breed devoid of judgment, now eagerly sought them out, visiting their countries to acquire enlightenment and culture, technical skills, statecraft, arts and sciences.

معارف و مدنیت و تعلم فنون و صنائع مینمودند

رسالهء مدنیّه

و چون روائح طیبیه نفعات روحانیّه روح الله در آفاق امکان از اعمال و افکار ناشایسته و نیّات غیر لائقه رؤسا زائل گشت و ظلمت جهل و نادانی و اخلاق غیر مرضیه عالم را احاطه نمود فجر امید دمید و موسم ربیع الهی رسید ابر رحمت برخواست و نسائم جان بخش از مهبّ عنایت وزید شمس حقیقت از افق حجاز و یثرب در نقطهء محمدیه اشراق فرمود و بر آفاق ممکنات انوار عزّت سرمدیه مبذول داشت اراضی قابلیّات تبدیل گشت (و اشرفت الارض بنور ربّها) تفسیر شد جهان جهانی تازه و جسم میّت امکان بروحی بی اندازه فائز گشت بنیان ظلم و جهل منهدم شد و ایوان بلند علم و عدل بلند و متعالی گشت بحر مدنیت بخروشید و انوار معارف بدرخشید . اقوام و طوائف متوحّشهء اقلیم حجاز قبل از اشتعال سراج و هاج نبوت کبری در زجاجهء بطحا جاهلترین قبائل و متوحّشترین طوائف عالم بودند و سیر مذمومه و عوائد موحشه و خون خواری و اختلافات و معادات آن اقوام در کلّ کتب و صحائف تاریخیّه مذکور حتّی طوائف متمدنهء عالم در آن زمان قبائل اعراب یثرب و بطحا را از نوع بشر نمی شمردند . لکن بعد از طلوع نیر آفاق در آن خطّه و دیار از تربیت آن معدن کمال و مهبط وحی ذی الجلال و فیوضات شریعت مقدّسهء الهیه در مدّت قلیله در ظلّ کلمهء وحدانیّت جمع شده این جمهور اشخاص متوحّشه در جمیع مراتب انسانیّه و کمالات بشریه چنان ترقّی نمودند که کلّ ملل عالم در آن عصر مبهوت و متحیر گشتند . طوائف و قبائل و ملل عالم که دائماً اعراب را سُخریه و استهزاء مینمودند و جنس بیفصل میشمردند بکمال اشتیاق بموطن و ممالک عرب آمده تحصیل فضائل انسانیّه و اقتباس علوم سیاسیّه و اکتساب معارف و مدنیت و تعلم فنون و صنائع مینمودند .

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Consider what was the real educating factor in the case of these Arabian people, whose savagery and ignorance during their period of heathendom was such, that they used to bury alive their daughters at seven years of age—an act which even an animal would loathe and shrink from, but which they in the extremity of their ignorance, gloried in, and reckoned to be a sign of the supreme nobility of mind. A people who were so grossly and cruelly ignorant were raised by the blessings of the teaching of the great Prophet to such power that they conquered the kingdoms of Egypt, Syria, Damascus, Chaldea, Arabia and Persia. In their sole hands was the administration of everything most important in the four quarters of the world.

311. The Arabians became the first among the nations and peoples of the earth in science and art, education, philosophy, politics, morals, handicrafts and inventions. Verily, the growth of scattered savage tribes within a short period to the highest possible degree of human perfection, is the completest proof of the real power and prophethood of Muhammad, the Chief of Creation.

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161. Observe the influence on material situations of that training which is inculcated by the true Educator. Here were tribes so benighted and untamed that during the period of the Jāhiliyyih they would bury their seven-year-old daughters alive—an act which even an animal, let alone a human being, would hate and shrink from but which they in their extreme degradation considered the ultimate expression of honor and devotion to principle—and this darkened people, thanks to the manifest teachings of that great Personage, advanced to such a degree that after they conquered Egypt, Syria and its capital Damascus, Chaldea, Mesopotamia and Írán, they came to administer single-handedly whatever matters were of major importance in four main regions of the globe.

162. The Arabs then excelled all the peoples of the world in science and the arts, in industry and invention, in philosophy, government and moral character. And truly, the rise of this brutish and despicable element, in such a short interval, to the supreme heights of human perfection, is the greatest demonstration of the rightfulness of the Lord Muhammad's Prophethood.

رسالهء مدنیّه

آثار تربیت مربّی حقیقی را در امور محسوسه ملاحظه کنید که اشخاصی که از کثرت توحّش و نادانی در زمان جاهلیّه دختران هفت سالهء خود را زنده زیر خاک مینمودند و چنین امری را که از انسان گذشته طبیعت حیوان نیز از آن متنقّر و متبرّی از شدّت جهالت منتهی رتبهء حمیّت و غیرت میشمردند این چنین اشخاص نادان از فیوضات تربیت ظاهرهء آن بزرگوار بدرجه ای رسیدند که ممالک مصر و سریان و شام و کلدان و عراق و ایرانرا فتح نموده جمیع مهمّ امور چهار اقلیم عالم را منفرداً اداره نمودند خلاصه طائفهء عرب در جمیع علوم و فنون و معارف و حکمت و سیاست و اخلاق و صنایع و بدایع سرور کلّ ملل و اقوام گشتند . و فی الحقیقه بلوغ چنین طائفهء متوحّشهء حقیره در مدّت قلیله بمنتهی درجهء کمالات بشریّه اعظم برهان حقّیّت و نبوت سرور کائنات است

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In the first ages of the sway of Islam, all the nations of Europe acquired their ideas of morality, and the art of civilization from Islam and from the inhabitants of the kingdom of Spain. A study of books of general history will prove and make it manifest that most of the culture of Europe has been derived from Islam. So the Europeans gradually collected the books of the philosophers, sages, theologians, and learned men of Islam, and read and discussed them in their scientific institutions and universities with the utmost zeal, and derived great benefit from them.

312. So much so, that there are several copies in the libraries of the kingdoms of Europe, of all those books of the learned men of Islam which are rare in their native countries. If there were no fear of unduly lengthening this treatise, I could show how heavily the Islamic books of theology and law, and their ideas and principles, which are now current in the various kingdoms of Europe, have been laid under contribution by the latter.

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163. In the early ages of Islám the peoples of Europe acquired the sciences and arts of civilization from Islám as practiced by the inhabitants of Andalusia. A careful and thorough investigation of the historical record will establish the fact that the major part of the civilization of Europe is derived from Islám; for all the writings of Muslim scholars and divines and philosophers were gradually collected in Europe and were with the most painstaking care weighed and debated at academic gatherings and in the centers of learning, after which their valued contents would be put to use. Today, numerous copies of the works of Muslim scholars which are not to be found in Islamic countries, are available in the libraries of Europe. Furthermore, the laws and principles current in all European countries are derived to a considerable degree and indeed virtually in their entirety from the works on jurisprudence and the legal decision of Muslim theologians. Were it not for the fear of unduly lengthening the present text, We would cite these borrowings one by one.

رسالهء مدنیّه

در اعصار اولیّیه اسلام جمیع طوائف اروپا اکتساب فضائل و معارف مدنیّت را از اسلام ساکنین ممالک اندلس مینمودند. و اگر در کتب تواریخیه از جمیع دقت شود مبرهن و واضح گردد که اکثر تمدّن اروپا مقتبس از اسلام است چنانچه جمیع کتب حکما و دانشمندان و علماء و فضلاء اسلامیّه را قلیلاً قلیلاً در اروپا جمع و بکمال دقت در مجامع و محافل علوم مطالعه و مذاکره نموده امور مفیده را اجرا نمودند و الآن کتب فضلاء اسلام که در ممالک اسلام نابود است در کتابخانهای ممالک اروپا نسخ عدیده اش موجود و قوانین و اصولی که در کلّ ممالک اروپا جاریست اکثر بلکه کثیّه مسائلش مقتبس از کتب فقهیّه و فتاوی علمای اسلامیّه است. و اگر خوف از تطویل نبود مسائل مقتبسه فرداً فرداً سمت تحریر می یافت.

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313. The commencement of modern European civilization took place in the seventh century of the Hegira. It came about in this way. In the latter part of the fifth century,¹¹⁷ the Pope, the head of Christendom, raised a great lamentation and moaning, because the sacred places of the Christians, such as Jerusalem, Bethlehem and Nazareth, were fallen under the rule of Islam. By his encouragement and exhortation he induced the great majority of the nations of Europe to wage a religious war. Such were his wailings and laments that all the kingdoms of Europe rose up in arms. The kings of the people of the Cross, with many soldiers, crossed over the Gulf of Constantinople into the continent of Asia. At that time the Khalifat were ruling over the province of Egypt and some of the Arabian kingdoms; and the kings of Turistan, that is the Saldjukees of the desert of Syria, were also generally under their rule and obedient to them.
314. So the kings of Europe with a numerous army invaded the desert of Syria and Egypt, and for a period of 203 years continual wars were carried on between the kings of the country of Syria and the European kings, and reinforcements were ever arriving from Europe. The kings of Europe repeatedly conquered every, fortress and strong place in Syria; and the kings of Islam delivered them out of their hands. After Solah ed Din the King Mansoor Ayooby in the year 693 of Hegira expelled all the kings and troops of Europe from the kingdoms and coasts of Syria and Egypt; and they returned in defeat and disappointment to Europe. In these wars, which are known as the wars of the people of the Cross, millions of persons were killed.
315. So, from the beginning of the year 490 of Hegira to the year 693, the kings, generals and chief men of Europe were continually coming and going in the countries of Syria and Egypt. When finally they returned to Europe, they established there what they had seen and known of the politics, civilization, education, colleges, schools, and the excellent ceremonies and customs of the kingdoms of Islam, during that period of 203 years. The period of European civilization dates from that time.

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The beginnings of European civilization date from the seventh century of the Muslim era. The particulars were these: toward the end of the fifth century of the hegira, the Pope or Head of Christendom set up a great hue and cry over the fact that places sacred to the Christians, such as Jerusalem, Bethlehem and Nazareth, had fallen under Muslim rule, and he stirred up the kings and the commoners of Europe to undertake what he considered a holy war. His impassioned outcry waxed so loud that all the countries of Europe responded, and crusading kings at the head of innumerable hosts passed over the Sea of Marmara and made their way to the continent of Asia. In those days the Fátimid caliphs ruled over Egypt and some countries of the West, and most of the time the kings of Syria, that is the Saljúqs, were subject to them as well. Briefly, the kings of the West with their unnumbered armies fell upon Syria and Egypt, and there was continuous warfare between the Syrian rulers and those of Europe for a period of two hundred and three years. Reinforcements were always coming in from Europe, and time and time again the Western rulers stormed and took over every castle in Syria, and as often, the kings of Islám delivered them out of their hands. Finally Saladin, in the year 693 A.H., drove the European kings and their armies out of Egypt and off the Syrian coast. Hopelessly beaten, they went back to Europe. In the course of these wars of the Crusades, millions of human beings perished. To sum up, from 490 A.H. until 693, kings, commanders and other European leaders continually came and went between Egypt, Syria and the West, and when in the end they all returned home, they introduced into Europe whatever they had observed over two hundred and odd years in Muslim countries as to government, social development and learning, colleges, schools and the refinements of living. The civilization of Europe dates from that time.

دویست سال و کسری آنچه از سیاست و مدنیت و معارف و مدارس و مکاتب و عادات و رسوم مستحسنهء ممالک اسلامیّه مشاهده کردند بعد المراجعة در اوروپ تأسیس نمودند مبدء تمدن اوروپ از آن زمانست .

رسالهء مدنیّه

مبدء تمدن اوروپ در قرن سابع هجری واقع و تفصیل آن قضیه آنکه در اواخر قرن خامس هجری پاپ رئیس ملت مسیحیه از اینکه مقامات مقدسهء نصاری چون بیت المقدس و بیت اللحم و ناصره در تحت حکومت اسلامیّه افتاده ناله و فریاد آغاز نمود و جمهور ملوک و اهالی اوروپ را تشویق و تحریص نموده باعتقاد خود بحرب دینی و جهاددلالیت کرد . و بقسمی فریاد و حنین و انینش بلند شد که کلّ ممالک اوروپ قیام نمودند و ملوک صلیبیون با عساکر بیشمار از خلیج قسطنطنیه گذشته توجّه بقطعهء آسیا نمودند . و در آن زمان خلفای علویه بر دیار مصریه و بعضی ممالک غرب حکمرانی مینمودند . و در اکثر اوقات ملوک سورستان یعنی سلجوقیهء بریه الشّام نیز در تحت اطاعت و انقیادشان بودند . باری ملوک اوروپ با سپاه بیشمار هجوم بر بریه الشّام و مصر نمودند و مدّت دویست و سه سال مستمرّاً ما بین ملوک بریه الشّام و ملوک اوروپ محاربه واقع و دائماً از اوروپ مدد میرسید . هر قلعه ای از قلاع سوریه را بکرات و مرّات ملوک فرنگ فتح نمودند و پادشاهان اسلام از دست فرنگ نجات دادند . تا اینکه صلاح الدّین ملک منصور ایوبی در سنهء ششصد و نود و سه هجری بکلی ملوک و عساکر اوروپ را از ممالک و سواحل بریه الشّام و مصر اخراج نموده مایوس و منکوب بممالک اوروپ مراجعت نمودند . و در این محاربات که بحرب صلیبیون مشهور کرورها از نفوس تلف شد . خلاصه از ابتدای تاریخ چهار صد و نود هجری تا سنهء ششصد و نود و سه هجری متّصلاً از اوروپ ملوک و سرداران و سرامدان بریه الشّام و مصر تردّد مینمودند و چون عاقبت جمیع مراجعت نمودند در مدّت

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316. O people of Persia! How long will you persist in procrastination, in slothfulness? You that were masters of the world and in the van of mankind—how is it that you have lost your ancient glory, that you have slept in the corner of obscurity? You who were once the fount of teaching and the spring of the progress of humanity—why have you now become so exhausted and degenerate and negligible? You who were the source of light to the human race—how is it that you are thrust back into the darkness of neglect and spiritlessness?
317. Open the eyes of your judgment and discern what it is that you sorely need. Gird up the loins of resolution and enthusiasm, and strive for the means of education and advancement. Is it fitting that foreign tribes and nations should derive and acquire the virtues of humanity and education from the teaching left behind them by your ancestors and forefathers, whilst you who are their children and heirs go without such benefits? Does it commend itself to you that, whilst your neighbors are endeavoring day and night, with all their heart and soul, to master the means of progress, renown and well-being, you, steeped in ignorant superstition, should give way to quarrelling, disputes, fractiousness, carnal desires and selfish thoughts? Is it praised and praiseworthy that you waste your natural genius and inborn capacity and creative intellect in dullness and vanity, making no use of them? As we pass from the subject, let it be

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O people of Persia! How long will your torpor and lethargy last? You were once the lords of the whole earth; the world was at your beck and call. How is it that your glory has lapsed and you have fallen from favor now, and crept away into some corner of oblivion? You were the fountainhead of learning, the unfailing spring of light for all the earth, how is it that you are withered now, and quenched, and faint of heart? You who once lit the world, how is it that you lurk, inert, bemused, in darkness now? Open your mind's eye, see your great and present need. Rise up and struggle, seek education, seek enlightenment. Is it meet that a foreign people should receive from your own forbears its culture and its knowledge, and that you, their blood, their rightful heirs, should go without? How does it seem, when your neighbors are at work by day and night with their whole hearts, providing for their advancement, their honor and prosperity, that you, in your ignorant fanaticism, are busy only with your quarrels and antipathies, your indulgences and appetites and empty dreams? Is it commendable that you should waste and fritter away in apathy the brilliance that is your birthright, your native competence, your inborn understanding? Again, We have digressed from Our theme.

رسالهء مدنیّه

ای اهل ایران تکاسل و تراخی تا کی متبوع و مطاع کلّ آفاق بودید حال چگونه از عزّ قبول باز مانده در زاویهء خمول خزیده‌اید؟ منشأ معارف و مبدأ تمدّن جهانیان بودید اکنون چگونه افسرده و مخمود و پژمرده گشته‌اید؟ سبب نور انیّت آفاق بوده‌اید حال چگونه در ظلمات غفلت و کسالت باز مانده‌اید؟ چشم بصیرت را باز و احتیاجات حالیّه خود را ادراک نمائید کمر همّت و غیرت بر بندید و در تدارک وسائط معارف و مدنیّت بکوشید. آیا سزاوارست که طوائف و قبائل اجانب فضائل و معارف را از آثار اسلاف و اجداد شما اقتباس نمایند و شما که اولاد و وارثید محروم بمانید؟ آیا این پسندیده است که همسایگان و مجاوران لیلأ و نهاراً در تشبّث وسائل ترقی و عزّت و سعادت بجان و دل بکوشند و شما از تعصّب جاهلیّه بمضاددت و منازعت و هوی و هوس خود مشغول گردید؟ و آیا این ممدوح و محمود است که این ذکاء فطری و استعداد طبیعی و فطانت خلقیّه را در کسالت و بطالت صرف و ضایع نمائید؟ باز از مقصد دور افتادیم.

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mentioned that all the scholars and learned men of Europe, who are acquainted with the facts of ancient history and have a reputation for truth and judgment, are convinced and believe that their civilization has been derived from Islam in every particular. See, for instance, Ducoudray,¹¹⁸ the celebrated French writer, whose knowledge and authority and learning are testified to by all the scholars and savants of Europe.

318. In his book entitled *The Progress of Nations in Humanity, Politeness and Learning*, which is one of his famous works, he has written in great detail on the subject of the European nations having acquired from Islam the laws of civilization and the principles of progress and prosperity. He has, however, dealt with it at such length that it is not possible, within the space of the present treatise, to insert a translation of his remarks. The reader who wishes for more detail can refer to the book itself.

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166. Those European intellectuals who are well-informed as to the facts of Europe's past, and are characterized by truthfulness and a sense of justice, unanimously acknowledge that in every particular the basic elements of their civilization are derived from Islám. For example Draper,¹¹⁹ the well-known French authority, a writer whose accuracy, ability and learning are attested by all European scholars, in one of his best-known works. The Intellectual Development of Europe, has written a detailed account in this connection, that is, with reference to the derivation by the peoples of Europe of the fundamentals of civilization and the bases of progress and well-being from Islám. His account is exhaustive, and a translation here would unduly lengthen out the present work and would indeed be irrelevant to Our purpose. If further details are desired the reader may refer to that text.

رسالهء مدنیّه

باری جمیع هوشمندان و مطلعین بر حقائق احوال تاریخیّه ازمنهء سالفه از اهالی اوروپ که بصدق و انصاف متّصفاند مقرّ و معترفند که اساس جمیع شئون تمدنیّهشان مقتبس از اسلام است . چنانچه مؤلف محقق مشهور (دری بار) از اهالی فرانسه که در نزد جمیع مؤلفین و دانایان اوروپ اطلاع و مهارت و دانائیش مسلم است در کتاب مسمّی به (ترقی امم) در ادبیّات که از تألیفات مشهورهء اوست در این باب یعنی اکتساب ملل اوروپ قوانین مدنیّت و قواعد ترقی و سعادت را از اسلام شرح مبسوطی بیان نموده و چون بسیار مفصّل است لهذا ترجمه و درجش در این رساله سبب تطویل بلکه خروج از صدد است و اگر نفسی در آنچه گفته شد قانع نه مراجعت بآن کتاب نماید .

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319. Briefly, M. Ducoudray has explained and proves that the whole civilization of Europe is built upon the laws, regulations, principles, literature, philosophy and sciences, the excellent customs and ceremonies, the art, the handicrafts, manners, institutions, and morals of Islam, many even of the words used in the French language being also derived from Arabic. He has gone into a detailed examination of each of these points, and has shown and verified even the dates when these acquisitions from Islam were severally made; and how the Arabs entered into the western country which is called today the kingdom of Spain; and how in a short time they established a complete civilization there, how perfect was the machinery of their politics and education, how solidly they built up schools, colleges, sciences, arts, philosophy and handicrafts, how widely their authority and greatness extended; and how many children of the nobles of the kingdoms of Europe used to visit the universities of Qartaba,¹²⁰ Gharnata Ashbeellan,¹²¹ and Toolid,¹²² and studied the science of arts there. He has also mentioned that one European named Cuthbert, who visited the Arabian kingdom and entered the university of Cordova, as a student of science and art on his return to Europe became so famous that subsequently he sat as Pope on the throne of the Roman Catholic Church.

320. The purport of these disquisitions is plain and manifest, that the real sources of both our ideal and practical perfecting lie in the divine religions and that they are the fountainhead for the development of civilization, for the beneficent and universal education of humanity. To anyone who regards life with just and unprejudiced eyes, it will be clear that all political laws are embraced in the following blessed words.

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167. In essence, the author shows how the totality of Europe's civilization—its laws, principles, institutions, its sciences, philosophies, varied learning, its civilized manners and customs, its literature, art and industry, its organization, its discipline, its behavior, its commendable character traits, and even many of the words current in the French language, derives from the Arabs. One by one, he investigates each of these elements in detail, even giving the period when each was brought over from Islám. He describes as well the arrival of the Arabs in the West, in what is now Spain, and how in a short time they established a well-developed civilization there, and to what a high degree of excellence their administrative system and scholarship attained, and how solidly founded and well regulated were their schools and colleges, where sciences and philosophy, arts and crafts, were taught; what a high level of leadership they achieved in the arts of civilization and how many were the children of Europe's leading families who were sent to attend the schools of Cordova and Granada, Seville and Toledo to acquire the sciences and arts of civilized life. He even records that a European named Gerbert came to the West and enrolled at the University of Cordova in Arab territory, studied arts and sciences there, and after his return to Europe achieved such prominence that ultimately he was elevated to the leadership of the Catholic Church and became the Pope.

168. The purpose of these references is to establish the fact that the religions of God are the true source of the spiritual and material perfections of man, and the fountainhead for all mankind of enlightenment and beneficial knowledge. If one observes the matter justly it will be found that all the laws of politics are contained in these few and holy words:

رسالهء مدنیّه

مختصر اینست که جمیع تمدن اوروپ از قوانین و نظام و اصول و معارف و حکم و علوم و عادات و رسوم مستحسنة و ادبیات و صنایع و انتظام و ترتیب و روش و اخلاق حتی بسیاری از الفاظ مستعمله در لسان فرانسه را مقتبس از عرب است بیان نموده و فرداً فرداً بتفصیل ذکر کرده و ثابت و مبرهن داشته که هر یک را در چه زمان از اسلام اقتباس نمودند. و همچنین تفصیل دخول عرب در بلاد غرب که الیوم مملکت اسپانیاست و در مدت قلیله مدنیّت کامله را در آن ممالک بچه نحو تأسیس نمودند و سیاست مدن و معارفشان در چه درجهء کمال بود و تأسیس مدارس و مکاتب علوم و فنون و حکمت و صنایعشان بچه متانت و انتظام بود و سروری و بزرگواریشان در جهان مدنیّت بچه درجه رسید و از ممالک اوروپ چه بسیار اطفال بزرگان که بمدارس قرطبه و غرناطه و اشبیلیّه و طولیدو آمده تعلم معارف و فنون و اکتساب مدنیّت مینمودند حتی ذکر نموده که یکی از اهالی اوروپ که موسوم به کربرت بود بمملکت غرب آمده و در مدرسهء (کوردوفا) که از ممالک عرب بود داخل شده تحصیل معارف و علوم نموده در مراجعت باوروپ بقسمی شهرت یافت که عاقبت بر سریر ریاست دینیّه کاتولیک استقرار یافته پاپ گشت.

مقصود از این بیانات آنکه معلوم و واضح گردد که ادیان الهی مؤسس حقیقی کمالات معنویّه و ظاهریّه انسان و مشرق اقتباس مدنیّت و معارف نافعہء عمومیّه بشریّه است. و اگر بنظر انصاف ملاحظه شود جمیع قوانین سیاسیّه در مدلول این چند کلمهء مبارکه داخل

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As it is written :—

321. "Believing in God and the Last Day, and commending what is right and forbidding what is wrong, and hastening forward in goodness; these are the righteous people."¹²³
322. Likewise he says: "Verily, God ordaineth justice and kindness and giving to your kindred and forbiddeth you sin, vice and rebellion. He adviseth you that ye may understand."¹²⁴
323. And regarding moral civilization he says: "Turn to forgiving and command what is good and shun the ignorant."¹²⁵
324. Again he says: "Who expend their possessions in charity and the easing of troubles, who suppress their anger and forgive men; and God loveth the virtuous."¹²⁶
325. And again he says: "It is no virtue if you turn your faces towards the East or the West, but virtue is in him who believeth in God, in the Last Day, the angels, the Book and the Prophets; and giveth money for God's love unto his kindred, and the orphans, and the needy, and travelers, and beggars, and for the release of captives, debtors and slaves; and who observeth prayer and giveth the legal alms; as well as those who perform their covenant when they have covenanted; and who behave patiently in hardships and adversity and in times of violence; these are they who speak the truth and these are they who fear God and seek his shelter."¹²⁷
326. Again he says: "And they that prefer them over themselves, even though there be poverty amongst them; and he who is saved from his own covetousness; these are the men who shall prosper."¹²⁸
327. Reflect, that these few blessed verses contain the innermost essence of real civilization and the highest ideal of the most excellent human character.

"For verily there is no God but He." In like manner, the less important advantages of civilization are also obtainable through the teachings of the Prophets of God.

328. What thing of value to mankind has ever existed, which has not been written in the divine holy Books, either directly or symbolically?

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169. "And they enjoin what is just, and forbid what is unjust, and speed on in good works. These are of the righteous."¹²⁹ And again: "that there may be among you a people who invite to the good, and enjoin the just, and forbid the wrong. These are they with whom it shall be well."¹³⁰ And further: "Verily, God enjoineth justice and the doing of good ... and He forbiddeth wickedness and oppression. He warneth you that haply ye may be mindful."¹³¹ And yet again, of the civilizing of human behavior: "Make due allowances; and enjoin what is just, and withdraw from the ignorant."¹³² And likewise: "...who master their anger, and forgive others! God loveth the doers of good."¹³³ And again: "There is no righteousness in turning your faces toward the East or the West, but he is righteous who believeth in God, and the last day, and the angels, and the Scriptures, and the Prophets; who for the love of God disburseth his wealth to his kindred, and to orphans, and the needy and the wayfarer, and those who ask, and for ransom; who observeth prayer, and payeth the legal alms, and who is of those who perform their covenant when they have covenanted, and are patient under ills and hardships, and in time of trouble: these are they who are just, and these are they who fear the Lord."¹³⁴ And yet further: "They prefer them before themselves, though poverty be their own lot."¹³⁵ See how these few sacred verses encompass the highest levels and innermost meanings of civilization and embody all the excellencies of human character.

170. By the Lord God, and there is no God but He, even the minutest details of civilized life derive from the grace of the Prophets of God. What thing of value to mankind has ever come into being which was not first set forth either directly or by implication in the Holy Scriptures?

رسالهء مدنیہ

قوله تعالى (و يأمرون بالمعروف و ينهون عن المنكر و يسارعون فى الخيرات و أولئك من الصالحين) و همچنين ميفرمايد (و لتكن منكم أمة يدعون الى الخير و يأمرون بالمعروف و ينهون عن المنكر و أولئك هم المفلحون) و همچنين ميفرمايد (انّ الله يأمر بالعدل و الاحسان و ينهى عن الفحشاء و المنكر و البغى يعظكم لعلكم تذكرون) . و در

تمدّن اخلاق ميفرمايد (خذ العفو و أمر بالعرف و أعرض عن الجاهلين) و همچنين ميفرمايد (الكاظمين الغيظ و العافين عن الناس و الله يحبّ المحسنين) و همچنين ميفرمايد (ليس البرّ ان تؤلّوا و جوهكم قبلّ المشرق و المغرب و لكنّ البرّ من آمن بالله و اليوم الآخر و الملائكة و الكتاب و النبيّين و آتى المال على حبه ذوى القربى و اليتامى و المساكين و ابن السبيل و السائلين و فى الرقاب و أقام الصلّاة و آتى الزكّاة و الموفون بعهدهم اذا عاهدوا و الصّابرين فى البأساء و الضراء و حين البأس أولئك الذين صدقوا و أولئك هم المتّقون) و همچنين ميفرمايد (و يؤثرون على أنفسهم و لو كان بهم خصاصة) . ملاحظه فرمائيد كه در اين چند آيهء مباركّه منتهى درايج حقائق مدنيّت و جوامع لوامع شيم مستحسنهء انسانيّت مذکور .

(فو الله الذى لا اله الا هو) كه جزئيات تمدنيّهء عالم نيز از الطاف انبياي الهى حاصل گشته . آيا چه امر نافعى در وجود موجود شده كه در كتب مقدسهء الهيهء واضحا و يا خود تلويحاً مذکور نه؟

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But alas! when arms are in the hands of cowards, there is no safety either for life or property. On the contrary, they give power and authority into the hands of the thief. In like manner when inefficient priests hold the reins of governance, they become even as thick veils to screen the splendor of religion.

329. At the bottom of religion is sincerity; to be more explicit, the religious man must be free from all personal hatred and should exert himself for the good of the community. Only by the agency of true religion is it possible for men to close their eyes to their own personal advantages and to sacrifice their own personal benefit for the general well-being. For, self-love is inherent in the disposition of man, and it is impossible for him to neglect his own casual temporal advantages unless he has the hope of a great proportionate reward in the next world.

330. But he who has assurance in God and is a believer in his Word, as he has a promise and assurance of universal reward in the next world, deems all worldly gains as nothing, compared to the well-being and glory that await him according to his deserts hereafter. He therefore sets aside his own comfort and selfish interests and, seeking the sight of God, freely devotes himself, heart and soul, to the common good, "and he is one of those who forsaketh himself to endeavor to please God."

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171. Alas, of what avail is it. When the weapons are in cowards' hands, no man's life and property are safe, and thieves only grow the stronger. When, in the same way, a far-from-perfect priesthood acquire control of affairs, they come down like a massive curtain between the people and the light of Faith.

172. Sincerity is the foundation-stone of faith. That is, a religious individual must disregard his personal desires and seek in whatever way he can wholeheartedly to serve the public interest; and it is impossible for a human being to turn aside from his own selfish advantages and sacrifice his own good for the good of the community except through true religious faith. For self-love is kneaded into the very clay of man, and it is not possible that, without any hope of a substantial reward, he should neglect his own present material good. That individual, however, who puts his faith in God and believes in the words of God—because he is promised and certain of a plentiful reward in the next life, and because worldly benefits as compared to the abiding joy and glory of future planes of existence are nothing to him—will for the sake of God abandon his own peace and profit and will freely consecrate his heart and soul to the common good. "A man, too, there is who selleth his very self out of desire to please God."¹³⁶

رسالهء مدنیّه

و لکن چه فائده چون سلاح و آلات حربیّه در دست جبان باشد جان و مال محفوظ نماند بلکه بالعکس سبب قوت و اقتدار سارق گردد. بهمچنین زمام امور چون بدست علمای غیر کامل افتد نورانیت دیانت را چون حجاب عظیم حائل گردند. اسّ اساس دیانت خلوص است یعنی شخص متدین باید که از جمیع اغراض شخصیّه خود گذشته بایّ وجه کان در خیریت جمهور بکوشد.

. و ممکن نیست که نفوس از منافع ذاتیّه خود چشم پوشند و خیر خود را فدای خیر عموم نمایند الا بتدین حقیقی. چه که در طینت انسانیّه محبت ذاتیّه خود مخمّر و ممکن نیست بدون امیدواری اجر جزیل و ثواب جمیل از فوائد موقتهء جسمانیّه خود بگذرد و لکن شخص موقن باللّه و مؤمن بآیات او چون موعود و متیقن مثنوبات کلیّه اخرویّه است و جمیع نعم دنیویّه در مقابل عزّت و سعادت درجات اخرویّه کأن لم یکن انگاشته گردد لهذا راحت و منافع خود را ابتغاءً لوجه اللّه ترک نموده در نفع عموم دل و جان را رایگان مبذول دارد (و من النّاس من یشری نفسه ابتغاءَ مرضات اللّه)

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331. Some persons think that the natural righteousness of man is a hindrance to his committing evil acts, and is a controlling guide towards his ideal and practical perfecting—that is to say, that he who is endowed with natural wisdom, a zealous disposition, and self-control, is not tempted to bring trouble on his fellow-creatures and is most anxious to do what is right, without any consideration of the severe punishments assigned for deeds of wickedness, and the great rewards for good deeds.
332. In reply—a careful study of general history, first of all makes it manifest and demonstrates, that a natural sense of right proceeds from the graces of the teachings of God's Prophets. We likewise notice in the case of young children, that, if they are deprived of the instruction of a teacher, the signs of cruelty and perversity become manifest in them, and their vicious habits gradually increase; clearly, therefore, the development of a natural righteousness is also the result of teaching.
333. Secondly, in answer to those who imagine that natural wisdom and an inherent sense of right is a hindrance to wrongdoing and that it therefore also leads to the performance of good works, it is plain and obvious that such persons are like the great Elixir which never can be discovered. For such a hypothesis cannot be established by mere words; verily acts are needed. Now, in what concern of life can the community be protected and guarded simply by good intentions, without pious acts?
334. Besides this, he who is endowed with natural morality, if he truly becomes an incarnation of the fear of God, surely he will be the more steadfast and persevering in the harmonies of his good works.

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173. There are some who imagine that an innate sense of human dignity will prevent man from committing evil actions and insure his spiritual and material perfection. That is, that an individual who is characterized with natural intelligence, high resolve, and a driving zeal, will, without any consideration for the severe punishments consequent on evil acts, or for the great rewards of righteousness, instinctively refrain from inflicting harm on his fellow men and will hunger and thirst to do good. And yet, if we ponder the lessons of history it will become evident that this very sense of honor and dignity is itself one of the bounties deriving from the instructions of the Prophets of God. We also observe in infants the signs of aggression and lawlessness, and that if a child is deprived of a teacher's instructions his undesirable qualities increase from one moment to the next. It is therefore clear that the emergence of this natural sense of human dignity and honor is the result of education. Secondly, even if we grant for the sake of the argument that instinctive intelligence and an innate moral quality would prevent wrongdoing, it is obvious that individuals so characterized are as rare as the philosopher's stone. An assumption of this sort cannot be validated by mere words, it must be supported by the facts. Let us see what power in creation impels the masses toward righteous aims and deeds!
174. Aside from this, if that rare individual who does exemplify such a faculty should also become an embodiment of the fear of God, it is certain that his strivings toward righteousness would be strongly reinforced.

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و بعضی نفوس چنان گمان کنند که ناموس طبیعی انسان مانع ارتکاب اعمال قبیحه و ضابط کمالات معنویّه و صورتیّه است یعنی شخصی که مؤصف بخرد طبیعی و غیرت فطریّه و حمیت ذاتیّه است بدون ملاحظهء عقوبات شدیدّه مرتبه بر اعمال شریّه و ثبوبات عظیمهء افعال خیریّه بریء از اضرار عباد و حریص بر اعمال خیریّه است . (اولاً) آنکه در تواریخ عمومیّه دقت نمائیم واضح و مبرهن شود که ناموس طبیعی از فیوضات تعالیم انبیای الهی است و همچنین ملاحظه مینمائیم که از اطفال در صغر سن آثار تعدی و تجاوز ظاهر و اگر از تربیت مربی محروم ماند آنآ فأنآ شیم غیر مرضیّه اش تزايد یابد . پس معلوم شد که ظهور ناموس طبیعی نیز از نتایج تعلیم است . و ثانیاً) آنکه بر فرض تصوّر اینکه خرد طبیعی و ناموس فطری مانع شرّ و مدلّ بر خیر است این معلوم و واضحست که همچو نفوس چون اکسیر اعظمست چه که این ادعا بقول تمام نشود بلکه عمل لازم . حال چه امری در وجود جمهور را بر نیات حسنه و اعمال صالحه ملجأ و مضطرّ مینماید ؟

و از این گذشته آن شخصی که مصدر ناموس طبیعی است اگر مظهر خشیه الله گردد البتّه در نوایای خیریّه اش ثابتتر و راسختر گردد .

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In brief, every benefit to mankind is obtained by the graces of the divine Religion, because it leads the truly religious souls to sincere purposes, high ambitions, spotless chastity and honor, kindness and mercy, fidelity to promise, freedom of rights and liberality; justice to all classes and conditions of men, manliness, generosity, courage, resolute endeavor and striving for the good of all the servants of God. Furthermore, it induces the various pleasing customs of humanity which are the bright candle of civilization.

335. If a man is not endowed with these amiable qualities, surely he has not yet tasted a drop of the water of the clear Euphrates, from which flow the rivers of the maxims of the holy divine Books, and he has not breathed any breath of the holy air of the divine earth. For nothing in existence can be accomplished only by words. There is a rule and sign for every station in life, and every class has its mark or symbol.

336. To sum up, our meaning in this exposition is that it is manifest and proved that the divine religions and the sacred Laws of God and the heavenly teachings are the great foundation of human well-being. There is no other salvation and real freedom for all the peoples of the world without this greatest and best kind of remedy. But on the condition that it should be administered by a sincere physician; if not, the medicines of immediate cure which the Lord hath created for the healing of the diseases and infirmities of mankind may fall into the hands of an unskillful doctor, so that health and cure cannot be attained; on the contrary, they shall be the cause of death to the poor, and a sorrow to the hearts of those who are powerless to interfere.

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175. Universal benefits derive from the grace of the Divine religions, for they lead their true followers to sincerity of intent, to high purpose, to purity and spotless honor, to surpassing kindness and compassion, to the keeping of their covenants when they have covenanted, to concern for the rights of others, to liberality, to justice in every aspect of life, to humanity and philanthropy, to valor and to unflinching efforts in the service of mankind. It is religion, to sum up, which produces all human virtues, and it is these virtues which are the bright candles of civilization. If a man is not characterized by these excellent qualities, it is certain that he has never attained to so much as a drop out of the fathomless river of the waters of life that flows through the teachings of the Holy Books, nor caught the faintest breath of the fragrant breezes that blow from the gardens of God; for nothing on earth can be demonstrated by words alone, and every level of existence is known by its signs and symbols, and every degree in man's development has its identifying mark.

176. The purpose of these statements is to make it abundantly clear that the Divine religions, the holy precepts, the heavenly teachings, are the unassailable basis of human happiness, and that the peoples of the world can hope for no real relief or deliverance without this one great remedy. This panacea must, however, be administered by a wise and skilled physician, for in the hands of an incompetent all the cures that the Lord of men has ever created to heal men's ills could produce no health, and would on the contrary only destroy the helpless and burden the hearts of the already afflicted.

رسالهء مدنیّه

خلاصه فواید کلّیه از فیوضات ادیان الهیّه حاصل زیرا متدینین حقیقی را بر صدق طویّت و حسن نیّت و عفت و عصمت کبری و رأفت و رحمت عظمی و وفای بعهد و میثاق و حرّیت حقوق و انفاق و عدالت در جمیع شئون و مروّت و سخاوت و شجاعت و سعی و اقدام در نفع جمهور بندگان الهی باری بجمیع شیم مرضیّه انسانیه که شمع روشن جهان مدنیّت است دلالت مینماید. و اگر نفسی فی الحقیقه باین صفات ممدوحه متّصف نه البتّه بنمی از یم عذب فرات که در مجاری کلمات تعلیمیّه کتب مقدّسهء الهیّه متموّج است نرسیده و نفعه ای از روائح قدسیّه ریاض الهیّه استنشام ننموده چه که هیچ امری در وجود بقول تمام نشود هر مقامیرا روش و علامتی و هر شأنی را نشانه و اشارتی.

مجملاً مقصود از این بیانات آنکه واضح و مدلل شود که ادیان الهیّه و شرائع مقدّسهء ربّانیّه و تعالیم سماویّه اعظم اساس سعادت بشریّه است و از برای کلّ اهل عالم نجاج و فلاح حقیقی بدون این تریاق فاروق اعظم ممکن نه و لکن بشرط آنکه در دست حکیم دانای حاذق باشد و الا اگر جمیع ادویهء برء السّاعه که خداوند عالمیان بجهت شفای آلام و اسقام آدمیان خلق فرموده بدست طبیب غیر حاذق افتد صحت و عافیت میسر نگرده بلکه بالعکس سبب اهلاک نفوس بیچارگان و ادنیّت قلوب درماندگان گردد.

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For example, we have been commanded by the Source of the divine wisdom and the Manifestation of the Universal Prophethood, that, for the encouragement and stimulation in learning the sciences and acquiring arts and trades, we should visit even the farthestmost regions of China!¹³⁷ But our unskillful physicians forbid it, and make it matter of dispute, and try to prove that "Whoso likens himself to one of the other nations, he is one of them"; whilst they have not themselves understood the meaning of the said resemblance, and do not know yet that the divine sacred Laws impel and encourage the whole nation to the studying of the principles of inventive improvements and the learning of sciences and arts from the other nations. Anyone who contradicts this shall be deprived of the Salsabil of Knowledge; and is wandering in the desert of ignorance after the mirage of selfish hatred.

337. Now, consider fairly, which of these new improvements are contrary to the precepts of God, either in intention or in act? Well, there is this blessed verse which says, "Command them to consult among themselves."¹³⁸ And words of the same meaning were spoken¹³⁹ to the Dawning-place of Knowledge and Fountain-head of perfection;¹⁴⁰ with all his universal virtues both ideal and formal, He says, "Consult with them in this matter." When we take this into account how can it be said that consultation¹⁴¹ would be repugnant to the rules of the sacred law? The proofs of reason also make the supreme advantages of consultation evident and manifest.

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177. That Source of Divine wisdom, that Manifestation of Universal Prophethood (Muhammad), encouraging mankind to acquire sciences and arts and similar advantages has commanded them to seek these even in the furthestmost reaches of China; yet the incompetent and caviling doctors forbid this, offering as their justification the saying, "He who imitates a people is one of them." They have not even grasped what is meant by the "imitation" referred to, nor do they know that the Divine religions enjoin upon and encourage all the faithful to adopt such principles as will conduce to continuous improvements, and to acquire from other peoples sciences and arts. Whoever expresses himself to the contrary has never drunk of the nectar of knowledge and is astray in his own ignorance, groping after the mirage of his desires.

178. Judge this aright: which one of these modern developments, whether in themselves or in their application, is contrary to the Divine commandments? If they mean the establishment of parliaments, these are enjoined by the very text of the holy verse: "and whose affairs are guided by mutual counsel."¹⁴² And again, addressing the Dayspring of all knowledge, the Source of perfection (Muhammad), in spite of His being in possession of universal wisdom, the words are: "and consult them in the affair."¹⁴³ In view of this how can the question of mutual consultation be in conflict with the religious Law? The great advantages of consultation can be established by logical arguments as well.

رسالهء مدنیّه

مثلاً منبع حکمت الهیّه و مظهر نبوت کلّیه در ترغیب و تحریص اکتساب معارف و اقتباس فنون و فوائد بسعی الی اقصی بلاد چین امر میفرماید و لکن طیبیان غیر حاذق منع و ستیزه مینمایند و استدلال میکنند (من تشبه بقوم فهو منهم) و حال آنکه وجه تشابه مذکور را ادراک ننموده و نمیدانند که شرائع مقدّسهء الهیّه جمهور امت را بر تمهید اصول اصلاحات متتابعه و اقتباس فنون و معارف از امم سائره تشویق و دلالت مینماید و هر نفسیکه غیر از این گوید از سلسبیل علم محروم و در بادیهء جهل از پی سراب اغراض نفسانیّه سرگردان و حیران .

حال بدیدهء انصاف ملاحظه نمائید این اصلاحات جدیده بالقوه و بالفعل کدام یک مخالف اوامر الهیّه واقع گشته ؟ اگر امر تأسیس مجالس مشورت است اینکه در نصّ آیهء مبارکه است که میفرماید (أمرهم شوری بینهم) و همچنین خطاباً بمطلع علم و منبع کمال با وجود آن فضائل کلّیهء معنویّه و صوریه میفرماید (و شاورهم فی الأمر) . در این صورت چگونه امر مشورت مغایر قوانین شریعت مقدّسه است . و بدلائل عقلیه نیز فضیلت مشورت ثابت و مبرهن و مجرب .

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338. Or again, is it contrary to the divine Laws that the infliction of capital punishment should be dependent on diligent inquiries, the verification of the law courts' legal proofs, and the command of the sovereign? Were all the acts of capital punishment carried out in the times of ancient government, according to the precepts of the *Quran*? It has, for instance, been handed down by tradition that the Governor of Gulpaigan, in the time of the prime ministry of Hadji Mirza Agasee,¹⁴⁴ without cross-examination, and without permission of anyone, ordered thirteen humble persons, the chiefs of the villages of Gulpaigan, who were of the stock of descendants of the Pure One¹⁴⁵ and had committed no crime, to be beheaded within one hour by an extreme act of injustice.

339. At one time the inhabitants of Persia numbered over fifty millions. Some of this number were annihilated in civil wars, but more of them were destroyed through the absence of proper political government, and by the tyranny of their rulers; and now after this long lapse of time, there is not one-fifth of the people left. For the governors, of their own authority, seized upon many innocent persons who displeased them and burnt them up with the fire of wrath. Or if a man was proved to be a murderer he would stir up people against the laws for his personal objects and no one had power to make resistance, for the governor was not one to be looked to in matters of justice. Can anyone affirm that such a state of things was according to justice and judgment, and in agreement with the commandments of the religion of God?

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179. Can they say that it would be contrary to the laws of God to make a death sentence conditional on the most careful investigations, on the sanction of numerous bodies, on legal proof and the royal order? Can they claim that what went on under the previous government was in conformity with the Qur'án? For example, in the days when Ājī Mírzá Aqásí was Prime Minister, it was heard from many sources that the governor of Gulpaygán seized thirteen defenseless bailiffs of that region, all of them of holy lineage, all of them guiltless, and without a trial, and without obtaining any higher sanction, beheaded them in a single hour. At one time the population of Persia exceeded fifty millions. This has been dissipated partly through civil wars, but predominantly because of the lack of an adequate system of government and the despotism and unbridled authority of provincial and local governors. With the passage of time, not one-fifth of the population has survived, for the governors would select any victim they cared to, however innocent, and vent their wrath on him and destroy him. Or, for a whim, they would make a pet out of some proven mass murderer. Not a soul could speak out, because the governor was in absolute control. Can we say that these things were in conformity with justice or with the laws of God?

رسالهء مدنیّه

و یا خود قصاصاً قتل نفوس را منوط بتحقیقات دقیقہ و تصدیق مجالس عدیدہ و ثبوت شرعی و تعلق فرمان پادشاهی نمودن مغایر شرائع الہیہ است؟ و آنچه در زمان حکومت سابقہ مجری بود موافق احکام قرآن مبین بود؟ چنانچہ متواتراً مسموع گشت کہ حاکم گلپایگان در زمان صدارت حاجی میرزا آقاسی بدون سؤال و جواب و استنذان از جہتی سیزدہ نفر بیچارگان کدخدایان قرای گلپایگان را کہ از سلالہء طاہرہ بودند من دون جرم در یکساعت در نہایت مظلومیّت گردن بریدہ . اہالی مملکت ایران در زمانی متجاوز از صدکروہ بودند بسبب بعضی حروبات داخلہ و اکثر بجهت عدم قوانین سیاسیہ و مطلق العنان و الارادہ بودن ولات و حکام تلف شدہ کمکم بمرور ایام خمس اہالی باقی نماندہ چہ کہ حکام بارادہء خود ہر نفس بی جرمی را خواستند بآتش قہر و شکنجہ بگداختند و یا خود قاتل مئبوت شرعی اشخاص عدیدہ را بجهت اغراض ذاتیہ بنواختند . ہیچ نفسی را قدرت اعتراض نبود چہ کہ حاکم یتصرف کیف یشاء بود . آیا میتوان گفت این امور موافق عدل و انصاف و مطابق احکام شریعت اللہ است؟

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340. Or, can it be said that the principles of the divine religion are opposed to the giving of encouragement and stimulation for the study of useful sciences and the spreading of general education, a knowledge of the practical advantages of natural philosophy, the extension of the domain of handicrafts and the increase of the materials of commerce and national wealth? Or are the disposition of the military forces in the cities, the planning of suburbs and villages, the repairing of roads and bridges and the construction of railways in order to facilitate the means of transport and the traveling of the inhabitants of a country—are these opposed and repugnant to the Threshold of Unity? Or are the discovering of abandoned mines which are a great source of wealth to a state and nation, and the founding of works and factories, which are a means of well-being, peace, and riches for a whole nation, the encouragement of the originating of new handicrafts, and the advancement of the progress of home trade—are these adverse to the commandments of the Lord of Creation?

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180. Can we maintain that it is contrary to the fundamentals of the Faith to encourage the acquisition of useful arts and of general knowledge, to inform oneself as to the truths of such physical sciences as are beneficial to man, and to widen the scope of industry and increase the products of commerce and multiply the nation's avenues of wealth? Would it conflict with the worship of God to establish law and order in the cities and organize the rural districts, to repair the roads and build railroads and facilitate transportation and travel and thus increase the people's well-being? Would it be inconsistent with the Divine commands and prohibitions if we were to work the abandoned mines which are the greatest source of the nation's wealth, and to build factories, from which come the entire people's comfort, security and affluence? Or to stimulate the creation of new industries and to promote improvements in our domestic products?

رسالهء مدنیّه

و یا خود تشویق و تحریص بر تعلّم فنون مفیده و اکتساب معارف عمومیّه و اطلاع بر حقائق حکمت طبیعیّه نافعہ و توسیع دائرہء صنایع و تزیید مواد تجارت و تکثیر وسائط ثروت ملت منافی اصول دیانت الہیّه است؟ و یا خود آنکہ ترتیب نظام مدن و تنظیم احوال نواحی و قری و تعمیر طرق و سبل و تمدید راه کالسکہء آتشی و تسهیل وسائط نقلیّه و حرکت و ترفیہ عموم اہالی مضادّ عبودیّت درگاہ حضرت احدیّت است؟ و یا خود اشغال معادن متروکہ کہ اعظم وسائط ثروت دولت و ملت است و ایجاد معامل و کارخانہا کہ منبع آسایش و راحت و باعث غنا و توانگری عموم ملت است و تحریص و تحریص ایجاد صنایع جدیدہ و تشویق ترقی امتعہء وطنیّه مغایر اوامر و نواہی ربّ البریّه است؟

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341. Verily, verily, I wonder how the veil of darkness has been cast over men's eyes that they cannot perceive the truth of things so obvious!

342. When such irrefragable evidences and proofs are brought forward, there is no doubt that objectors will reply to them, out of the deep hatred of their hearts, that on the Judgment Day when our lives are in the hands of God, inquiries will not be made about the sciences or education or complete civilization of a man, but pious deeds will be required. First of all, let us say in rejoinder that no questions will be raised as to education and civilization. Will they not, in the Day of great Judgment at the Court of God, ask: "O Leaders and Chiefs of this great nation, why were you the cause that they should have descended from the zenith of their ancient glory, and are ousted from their position at the center of civilization, although it was in your power to become the means of advancing the sacred glory of the nation? It is plain enough, and easy to see that you have neglected this duty, yea, that you have diminished the ancient renown of the people. Were this people not in the heaven of prosperity like the shining stars? Why have you been the cause of their having fallen into such black darkness? You, who were able to light the lamp of the glory of the people in both worlds—why did you not do so with all your soul? When the luminous Lamp of the Graces of God was lighted, you did not shelter it from the winds of differences, by the globe of your resolution; why did you rise to extinguish it with all your power?"

343. "The record of every man we have attached to his neck and on the day of the resurrection, we will produce it unto him in a book which we shall find open."¹⁴⁶

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181. By the All-Glorious! I am astonished to find what a veil has fallen across their eyes, and how it blinds them even to such obvious necessities as these. And there is no doubt whatever that when conclusive arguments and proofs of this sort are advanced, they will answer, out of a thousand hidden spites and prejudices: "On the Day of Judgment, when men stand before their Lord, they will not be questioned as to their education and the degree of their culture—rather will they be examined as to their good deeds." Let us grant this and assume that man will not be asked as to his culture and education; even so, on that great Day of Reckoning, will not the leaders be called to account? Will it not be said to them: "O chiefs and leaders! Why did ye cause this mighty nation to fall from the heights of its former glory, to pass from its place at the heart and center of the civilized world? Ye were well able to take hold of such measures as would lead to the high honor of this people. This ye failed to do, and ye even went on to deprive them of the common benefits enjoyed by all. Did not this people once shine out like stars in an auspicious heaven? How have ye dared to quench their light in darkness! Ye could have lit the lamp of temporal and eternal glory for them; why did ye fail to strive for this with all your hearts? And when by God's grace a flaming Light flared up, why did ye fail to shelter it in the glass of your valor, from the winds that beat against it? Why did ye rise up in all your might to put it out?"

182. "And every man's fate have We fastened about his neck: and on the Day of Resurrection will We bring it forth to him a book which shall be proffered to him wide open."¹⁴⁷

رسالهء مدنیّه

قسم بذات پاک ذی الجلال که متحیرم چگونه پرده بر ابصار افتاده که امور باین بدیهی ادراک نمیشود. و چون اینگونه براهین و ادلهء محکمه بیان شود شبهه ای نیست که از جهت صد هزار اغراض باطنیه در جواب

خواهند گفت که در یوم محشر بین یدی الله از معارف و مدنیت کاملهء انسان سؤال نمیکند بلکه اعمال صالحه را جویند. اولاً آنکه سلّمنا سؤال از معارف و مدنیت نمیکند. آیا در یوم حشر اکبر در دیوان الهی مؤاخذه نمینمایند که ای رؤسا و بزرگان این ملت بزرگوار را چرا سبب شدید که از اوج عزت قدیمه تنزل نمودند و از مرکزیت جهان مدنیت باز ماندند؟ با وجود آنکه مقتدر بودید که بوسائطی متشبث شوید که سبب عزت مقدسهء ملت شوید. این را ننموده که سهل است بلکه ملت را از فوائد عادیه نیز باز داشتید. آیا این قوم در سماء سعادت چون انجم زاهیه نبودند؟ چگونه باعث شدید که در این ظلمت دهما افتادند؟ و یا خود مقتدر بر ایقادر سراج عزت دارین ملت بودید چرا بجان کوشیدید؟ یا آنکه چون سراج نورانی بتوفیقات الهی روشن شد بزجاجهء همّت او را از اریاح مخالف حفظ ننموده از چه جهت بکمال قوت بر اطفای آن قیام نمودید؟

(و کلّ انسان ألزمناه طائرهُ فی عنقه و تُخرج له یوم القیامة کتابا یلقاه منشورا)

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344. Secondly, we demand, what highest deeds in the world could be greater than working in the public interests? Can any higher career be imagined than this, that a man should devote himself to the cause of the education, progress, glory and prosperity of the servants of God? No, in God's name! It is the greatest of pious deeds that the blessed souls should take hold of them that are powerless by the hands, and deliver them from ignorance, degradation and poverty, and, filled with sincere purpose for the sake of God, should gird up the loins of their ambition in the service of all people, forgetting their own worldly advantage and striving for the common good. As it is written, "And prefer others over thyself, even though there be poverty amongst them; the best of men are those who do good to their fellows, and the worst are those who do harm to them."

345. Gracious God! What an extraordinary and wonderful thing it is, that nobody, when he listens to these words, properly ponders and perceives what the particular speaker means by this saying, and what personal hatred and self-interest he may have hidden behind the veil of words! For example, you will notice one man who, because of his own paltry interests, may become a hindrance to the prosperity of the majority, and for the fulfilling of his desires will destroy and will let the fields and plantations of a great multitude of people be parched up. In order to maintain his mastery, he may continually lead the people into ignorant, superstitious ways, which are the ruin of the bases of civilization.

Notwithstanding that this man may commit acts like these which are abhorred in the Threshold of the Almighty, and hated by all the Prophets and saints of God, if he sees a person after a meal washing his hands with soap, the inventor of which was Abdullah Bonay, a Muhammadan, although that humble man has not yet touched his hem and beard with his hands, yet he raises up his voice and cries that the principle of the law is being set at naught! And that customs of the countries of the infidels have been introduced! He never sees that his own acts are evil, but he reckons the cause of cleanliness to be ignorance and wickedness!

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183. Again, is there any deed in the world that would be nobler than service to the common good? Is there any greater blessing conceivable for a man, than that he should become the cause of the education, the development, the prosperity and honor of his fellow-creatures? No, by the Lord God! The highest righteousness of all is for blessed souls to take hold of the hands of the helpless and deliver them out of their ignorance and abasement and poverty, and with pure motives, and only for the sake of God, to arise and energetically devote themselves to the service of the masses, forgetting their own worldly advantage and working only to serve the general good. "They prefer them before themselves, though poverty be their own lot."¹⁴⁸ "The best of men are those who serve the people; the worst of men are those who harm the people."

184. Glory be to God! What an extraordinary situation now obtains, when no one, hearing a claim advanced, asks himself what the speaker's real motive might be, and what selfish purpose he might not have hidden behind the mask of words. You find, for example, that an individual seeking to further his own petty and personal concerns, will block the advancement of an entire people. To turn his own water mill, he will let the farms and fields of all the others parch and wither. To maintain his own leadership, he will everlastingly direct the masses toward that prejudice and fanaticism which subvert the very base of civilization.

185. Such a man, at the same moment that he is perpetrating actions which are anathema in the sight of God and detested by all the Prophets and Holy Ones, if he sees a person who has just finished eating wash his hands with soap—an article the inventor of which was 'Abdu'lláh Buní, a Muslim—will, because this unfortunate does not instead wipe his hands up and down the front of his robe and on his beard, set up a hue and cry to the effect that the religious law has been overthrown, and the manners and customs of heathen nations are being introduced into ours. Utterly disregarding the evil of his own ways, he considers the very cause of cleanliness and refinement as wicked and foolish.

رسالهء مدنیہ

و ثانیاً آنکه چه اعمال صالحه در وجود اعظم از نفع عموم است؟ آیا موهبتی در عالم اعظم از این متصور که انسان سبب تربیت و ترقی و عزت و سعادت بندگان الهی شود؟ لا و الله. اکبر مثنویات اینست که نفوس مبارکه دست بیچارگانرا گرفته از جهالت و ذلت و مسکنت نجات دهند و بنیت خالصه لله کمر همت را بر خدمت جمهور اهالی بر بندند و خیر دنیوی خویشتن را فراموش نموده بجهت نفع عموم بکوشند (و یؤثرون علی أنفسهم و لو کان بهم خصاصه) (خیر الناس من ینفع الناس و شر الناس من یضر الناس).

. سبحان الله چه امور و احوال عجیبه واقع که هیچ نفسی حین استماع قولی دقت و فراست نمینماید که مقصود قائل از این قول چه و در نقاب اقوال چه غرض نفسانی پنهان نموده. مثلاً ملاحظه میفرمائید که شخصی بجهت منافع جزئیّه ذاتیّه خود مانع سعادت جمهوری از ناس میشود و بجهت گردش آسیاب خود مزارع و کشت زار جم غفیر را تشنه و خراب میکند و بجهت مطاعیت خود دائماً ناس را بر تعصب جاهلیت که مخرب بنیان مدنیت است دلالت میکند.

□

حال این شخص با وجود آنکه عملی را مرتکب که مردود درگاه کبریا و مبغوض کلّ انبیاء و اولیای الهی است اگر ببیند نفسی بعد از طعام دست خود را بصابون که موجودش عبد الله بونی و از اسلام است بشوید چون این بیچاره دست خود را بدامن و محاسن خود نمالیده آن شخص فریاد برآرد که بنیان شریعت بر هم خورد و آداب ممالک کفریّه متداول گشت. ابدأ سوء اعمال خود را نظر ننماید لکن سبب لطافت و پاکی را جهل و فسق شمارد.

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346. O people of Persia! Open your eyes and unclosethese ears, and free yourselves from imitating the people of vain imagination, for it is the especial path towards folly and ignorance.
347. Discover for yourselves the reality of things, and strive to assimilate the methods by which the means of life, of well-being, of noble-mindedness and glory are attained among the nations and people of the world.
348. The Breezes of the true Spring are blowing; be therefore adorned with buds and flowers like the trees of the field and garden! The Spring Showers are pouring down, be therefore verdant and flourish, like the Garden of Paradise! The Morning Star hath dawned! Enter ye into the Right Path! The Sea of Glory is rising; run ye therefore to the Shore of Advancement! Pure, excellent Water is flowing freely; do not then stay in the thirsty barren desert! Exalt your ambition on high, and make your purposes excelling! How long will ye endure in sloth? How long in negligence? You can find nothing to be gained by idleness, except despair in this world and the next, and you can gain nothing except degradation and subjection by indulging in ignorance and superstition, and listening to the words of the thoughtless. The divine Graces are your succor and the heavenly Assistance your privilege; why should you not rejoice with all your soul and strive with your body?

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186. O People of Persia! Open your eyes! Pay heed! Release yourselves from this blind following of the bigots, this senseless imitation which is the principal reason why men fall away into paths of ignorance and degradation. See the true state of things. Rise up; seize hold of such means as will bring you life and happiness and greatness and glory among all the nations of the world.
187. The winds of the true springtide are passing over you; adorn yourselves with blossoms like trees in the scented garden. Spring clouds are streaming; then turn you fresh and verdant like the sweet eternal fields. The dawn star is shining, set your feet on the true path. The sea of might is swelling, hasten to the shores of high resolve and fortune. The pure water of life is welling up, why wear away your days in a desert of thirst? Aim high, choose noble ends; how long this lethargy, how long this negligence! Despair, both here and hereafter, is all you will gain from self-indulgence; abomination and misery are all you will harvest from fanaticism, from believing the foolish and the mindless. The confirmations of God are supporting you, the succor of God is at hand: why do you not cry out and exult with all your heart, and strive with all your soul!

رسالهء مدنیّه

. ای اهل ایران چشم را بگشائید و گوشرا باز کنید و از تقلید نفوس متوهّمه که سبب اعظم ضلالت و گمراهی و سفالت و نادانی انسان است مقدّس شته بحقیقت امور پی برید و در اتّخاذ تشبّث بوسائل حیات وسعادت و بزرگواری و عزّت خود بین ملل و طوائف عالم بکوشید .

نسائم ربیع حقیقی میوزد چون اشجار بوستان بشکوفه و ازهار مزین

گردید . و ابر بهاری در فیضان چون روضهء خلد سر سبز و خرم شوید . ستارهء صبحگاهی درخشید در مسلک مستقیم در آئید . بحر عزّت در موج بر شاطی اقبال و اقدام بشتابید . معین حیات طیّبه در جوش در بادیهء تشنگی پژمرده نیاسائید . همّت را بلند کنید و مقاصد را ارجمند . کسالت تا کی و غفلت تا چند؟ از تن پروری جز نومیدی دارین نیابید و از تعصّب جاهلی و استماع اقوال بیفکران و بیخردان جز نکبت و ذلّت نبینید . توفیقات الهیه مؤیّد شما و تأییدات ربّانیّه موقّق . از چه بجان نخروشید و بتن نکوشید ؟

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349. One of the matters which needs complete and fundamental improvement with us, is the method of learning sciences and the system of studying literature and the arts, since by reason of the lack of method and of system, the way of learning is much disordered and difficult. The generalizations of the sciences have been very extensively discussed in such a manner that teachers might waste long years of their wits and lives upon them, though they are matters of sheer imagination, and do not result in any practical effect. It is weakening to dabble merely in words and thoughts.
350. If you reflect on the subject without bias, it will become clear and manifest that such studies, after they have been concluded, avail nothing, but are sheer theorizing, involving the pursuit of useless, fanciful ideas, and the resulting unprofitable discussions.
351. There is no doubt that to engage in such kinds of theorizing, intellectual inquiries and unpractical reasoning, in such flights of verbal imagination, is the cause of much waste of time and futility of life. It acts as an obstacle to a man and hinders him from studying those sciences and arts which are most necessary and useful to his fellow-creatures. The first thing to be pondered in every art before studying it, is to know what benefit comes from that art, and what fruit and result can be obtained.
352. If a universal profit accrues to the majority of mankind, from useful sciences surely a man should exert himself to study them with his whole soul. If the sole result of his study is to consist in useless reasonings, following after the imaginations of others, and becoming a centre of quarrel and dispute, out of which no one can derive any advantage—what is the sense of it, why should a man spend his life in empty discussion and argument?

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188. Among those matters which require thorough revision and reform is the method of studying the various branches of knowledge and the organization of the academic curriculum. From lack of organization, education has become haphazard and confused. Trifling subjects which should not call for elaboration receive undue attention, to such an extent that students, over long periods of time, waste their minds and their energies on material that is pure supposition, in no way susceptible of proof, such study consisting in going deep into statements and concepts which careful examination would establish as not even unlikely, but rather as unalloyed superstition, and representing the investigation of useless conceits and the chasing of absurdities. There can be no doubt that to concern oneself with such illusions, to examine into and lengthily debate such idle propositions, is nothing but a waste of time and a marring of the days of one's life. Not only this, but it also prevents the individual from undertaking the study of those arts and sciences of which society stands in dire need. The individual should, prior to engaging in the study of any subject, ask himself what its uses are and what fruit and result will derive from it. If it is a useful branch of knowledge, that is, if society will gain important benefits from it, then he should certainly pursue it with all his heart. If not, if it consists in empty, profitless debates and in a vain concatenation of imaginings that lead to no result except acrimony, why devote one's life to such useless hairsplittings and disputes.

رسالهء مدنیّه

و از جمله اموریکه محتاج اصلاحات تامّهء کامله است طریق تعلم علوم و ترتیب تحصیل معارف و فنون است . چه که از عدم ترتیب بسیار پریشان و متفرّق گشته و فنون موزّه که داعی بر تطویلش نه بغایت مطوّل شده بقسمیکه باید متعلمین مدّت مدیده اذهان و اعمار خود را صرف اموری نمایند که تصوّر صرفست و بهیچوجه تحقیقی ندارد چه که تعمّق در اقوال و افکاریست که اگر بدیدهء بصیرت ملاحظه شود واضح و مثبت گردد که این نکات بعد از وقوع نیز نیست بلکه صرف اوهام و تتابع تصوّرات بیفایده و توالی ملاحظات بیهوده است . و شبهه ای نیست که اشتغال باینگونه اوهام و تدقیق و بحث زاید در اینگونه اقوال سبب تضییع اوقات و اتلاف اعمار است بلکه انسان را از تحصیل معارف و فنونیکه از لوازم ما یحتاج الیه هیئت بشریّه است ممنوع و محروم مینماید . انسان باید در هر فتنی قبل از تحصیل ملاحظه نماید که فوائد این فنّ چه چیز است و چه ثمره و نتایجی از او حاصل . اگر از علوم مفیده یعنی جمعیت بشریّه را فوائد کلّی از او حاصل البتّه بجان در تحصیلش بکوشد و الا اگر عبارت از مباحث بیفائدهء صرفه و تصوّرات متتابعهء متوالیه بوده و جز آنکه سبب نزاع و جدال شود ثمره ای از او حاصل نه بچه جهت انسان حیات خود را در منازعات و مجادلات بیفایدهء آن صرف نماید .

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353. As this subject needs treatment at length and a strong array of argument, in order that this position may be proved and demonstrated that some of those sciences, which today no one holds in regard, are or have been of extreme excellence, whilst likewise it is evident the nation has no need to study some of the sciences which are not the useful kind, therefore in the second volume of this book they will be mentioned in detail. Meanwhile I hope by the reading of this first volume there may result widespread effects in the views of the general public; because I have been led to write this by a sincere good purpose in the name of God. Although people who can distinguish between sincere thoughts and false words are as rare as "red sulphur," the hopes of this writer are in the infinite grace of the Lord of Unity.

354. Let us now return to our principal subject. There are persons who think that such advances in culture must be introduced one after another and should be carried out patiently and slowly. What is their object in saying so? If their idea in suggesting delay is due to the requirements and necessity of wisdom in government, it is very acceptable and true, because certainly important affairs cannot be accomplished in haste; yea, hurry itself becomes the cause of less speed and languor.

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189. Because this matter requires further elucidation and a thorough hearing, so that it can be fully established that some of the subjects which today are neglected are extremely valuable, while the nation has no need whatever of various other, superfluous studies, the point will, God willing, be developed in a second volume. Our hope is that a reading of this first volume will produce fundamental changes in the thinking and the behavior of society, for We have undertaken the work with a sincere intent and purely for the sake of God. Although in this world individuals who are able to distinguish between sincere intentions and false words are as rare as the philosopher's stone, yet We fix Our hopes on the measureless bounties of the Lord.

190. To resume: As for that group who maintains that in effecting these necessary reforms we must proceed with deliberation, exercise patience and gain the objectives one at a time, just what do they mean by this? If by deliberation they are referring to that circumspection which the science of government requires, their thought is timely and appropriate. It is certain that momentous undertakings cannot be brought to a successful conclusion in haste; that in such cases haste would only make waste.

رسالهء مدنیّه

و چون این مطلب بسیار محتاج بتفصیل و محاکمهء مکملّه است تا اینکه ثابت و میرهن گردد که بعضی علوم که الیوم اهتمامی در آن نه منتهای محسّناترا داشته و همچنین واضح و مدلل شود که هیئت ملت بهیچوجه محتاج بتحصیل بعضی فنون زائده نبوده لهذا در جلد ثانی این کتاب ان شاء الله بتفصیل ذکر میشود . و امید واریم که از مطالعهء این جلد اول تأثیرات کلّیه در افکار و اطوار هیئت عمومیّه حاصل گردد چه که نیّت خالصهء لله بر تألیف آن دلالت نمود. اگر چه در عالم نفوسی که امتیاز بین افکار صادق و اقوال کاذبه دهند چون کبریت احمرند و لکن امیدواری این عبد بالطاف بینهایت ربّ احدیّت است.

(بر سر اصل مطلب رویم) و اما حزبیکه بر آنند در اجراء اصلاحات لازمه باید صبر و تائی نموده شیئاً فشیئاً مجری داشت . آیا مقصودشان از این بیانات چه ؟ اگر مرادشان از تائی که از مقتضیات و لوازم حکمت حکومت است این فکر بسیار مقبول و بموقع چه که البتّه مهمّ امور باستعجال انجام نپذیرد بلکه عجله سبب فتور میگردد .

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The growth of the world of politics is like unto the growth of human beings, who primarily spring from the seed, then develop gradually to the stages of coagulated blood and the foetus in the womb, after which come the bones and the flesh, evolving a living being which at last grows up to be the finest production of the whole creation. Such as these are the necessary beginnings of created life and are founded on the Universal Wisdom.

355. In like manner also the evolution of politics cannot be developed at once from the depth of inefficiency and weakness to the zenith of fitness and perfection; yea, it is necessary that the perfect soul should study and assimilate day and night those methods which would advance the cause of progress, in order that the nation and the state may, day by day, yea, moment by moment, advance and grow in all directions.

356. When three things are realized on earth by the divine favor, the earth will be endowed with new life, with measureless refinement and beauty; the first is the blowing of the Spring Winds. Secondly, the overflowing mercy of the Showers of Nissan (April). Thirdly, the heat of the bright Sun. When these three gifts are granted by the Infinite Divine Bounty then, by God's permission, the faded trees and branches, gradually becoming green and flourishing, will be ornamented with every sort of bud, blossom and fruit. In like manner, when the sincere purposes and the justice of the sovereign, the knowledge and perfect political efficiency of the ministers of state and the ambition and enthusiasm of the people are all realized at the same time, then indeed, the millennium of progress and human perfection, the consummation of the glory and the prosperity of state and nation will be accomplished.

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191. The world of politics is like the world of man; he is seed at first, and then passes by degrees to the condition of embryo and foetus, acquiring a bone structure, being clothed with flesh, taking on his own special form, until at last he reaches the plane where he can befittingly fulfill the words: "the most excellent of Makers."¹⁴⁹ Just as this is a requirement of creation and is based on the universal Wisdom, the political world in the same way cannot instantaneously evolve from the nadir of defectiveness to the zenith of rightness and perfection. Rather, qualified individuals must strive by day and by night, using all those means which will conduce to progress, until the government and the people develop along every line from day to day and even from moment to moment.

192. When, through the Divine bestowals, three things appear on earth, this world of dust will come alive, and stand forth wondrously adorned and full of grace. These are first, the fruitful winds of spring; second, the welling plenty of spring clouds; and third, the heat of the bright sun. When, out of the endless bounty of God, these three have been vouchsafed, then slowly, by His leave, dry trees and branches turn fresh and green again, and array themselves with many kinds of blossoms and fruits. It is the same when the pure intentions and the justice of the ruler, the wisdom and consummate skill and statecraft of the governing authorities, and the determination and unstinted efforts of the people, are all combined; then day by day the effects of the advancement, of the far-reaching reforms, of the pride and prosperity of government and people alike, will become clearly manifest.

رسالهء مدنیّه

مثل عالم سیاسی مثل عالم انسان است که اوّل نطفه پس تدرّج در مراتب علّقه و مُضغه و عظام و اکساء لحم و انشاء خلق آخر تا برتبهء احسن الخالقین واصل گردد. همچنانکه این از لوازم خلقت و مبنی بر حکمت کلّیه است بهمچنین عالم سیاسی دفعهء واحده از حضيض فتور باوج کمال و سداد نرسد بلکه نفوس کامله لیلأ و نهاراً بوسائل ما به التّرقی تشبّث نموده تا دولت و ملّت یوماً فیوماً بلکه آنأ فانأ ترقی و نمو در جمیع مراتب نماید.

(سه چیز) چون در عالم کون بعنایت الهیّه موجود شد این عالم خاک بحیات تازه و لطافت و زینت بیاندازه فائز گردد. (اوّل) اریاح لواقح بهاری (و ثانی) فیضان و کرم ابر نیسانی (ثالث) حرارت آفتاب نورانی. چون این سه از فضل بی پایان الهی احسان شد باذن الله اشجار و اغصان پژمرده کم کم سر سبز و خرم گشته بانواع شکوفه و ازهار و اثمار مزین گردند. و همچنین نیات خالصه و معدلت پادشاهی و دانش و مهارت کاملهء سیاسی اولیای امور و همّت و غیرت اهالی چون جمع شود روز بروز آثار ترقی و اصلاحات کامله و عزّت و سعادت دولت و ملّت جلوهگر گردد.

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357. But if, by delay, is meant that in every generation only a small proportion of the required social advances should be introduced, it is nothing but the old slothfulness and purposelessness over again, and in such a case no result can be the outcome except the repetition of futile discussions. If haste is harmful, purposelessness and slowness are a hundred thousand times more so. Yea, the middle procedure is the best and worthy of praise. Thus, it has been said, "Do you lie between good and bad," which points to the limitation of excess and superfluity. Also, "Do not chain your hand over your neck, and do not stretch it straight out, but act between the two ways."

358. The most important of all the matters in question, and that with which it is most specially necessary to deal effectively, is the promotion of education. And no freedom or salvation could be imagined in the case of any nation which had not progressed in this greatest and most important point; just as the greatest cause of degradation and decadency of every nation is bigotry and ignorance.

359. As the majority of the people have now no knowledge of the ancient happenings, and they know yet less about facts that concern mankind in general and the necessary investigations of the present age,

it is therefore needful that useful treatises and books should be written, explaining with convincing proofs whatever is most requisite for the Persian nation and what would be likely to conduce to the prosperity and advancement of human beings in general. And those treatises and books should be printed and distributed all over the kingdom, so that at least the eyes and ears of the distinguished individuals of the nation may be opened, and they may make endeavors towards promoting their sacred glory.

360. The dissemination of high thoughts is the motive power in the arteries of this transitory world; yea, it is the soul of all peoples. Thoughts are infinite as the sea, and the ways and manners of life are like embankments and dykes against the waves; and not until the sea moves do the waves rise up and cast on shore the pearls of wisdom.

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193. If, however, by delay and postponement they mean this, that in each generation only one minute section of the necessary reforms should be attended to, this is nothing but lethargy and inertia, and no results would be forthcoming from such a procedure, except the endless repetition of idle words. If haste is harmful, inertness and indolence are a thousand times worse. A middle course is best, as it is written: "It is incumbent upon you to do good between the two evils," this referring to the mean between the two extremes. "And let not thy hand be tied up to thy neck; nor yet open it with all openness ... but between these follow a middle way."¹⁵⁰

194. The primary, the most urgent requirement is the promotion of education. It is inconceivable that any nation should achieve prosperity and success unless this paramount, this fundamental concern is carried forward. The principal reason for the decline and fall of peoples is ignorance. Today the mass of the people are uninformed even as to ordinary affairs, how much less do they grasp the core of the important problems and complex needs of the time.

195. It is therefore urgent that beneficial articles and books be written, clearly and definitely establishing what the present-day requirements of the people are, and what will conduce to the happiness and advancement of society. These should be published and spread throughout the nation, so that at least the leaders among the people should become, to some degree, awakened, and arise to exert themselves along those lines which will lead to their abiding honor. The publication of high thoughts is the dynamic power in the arteries of life; it is the very soul of the world. Thoughts are a boundless sea, and the effects and varying conditions of existence are as the separate forms and individual limits of the waves; not until the sea boils up will the waves rise and scatter their pearls of knowledge on the shore of life.

رسالهء مدنیّه

و لکن اگر مقصود از تأتی این باشد که در هر عصری امری جزئی از لوازم اصلاحات جاری گردد این عین رخاوت و کسالت است و بر این منوال بهیچوجه ثمره ای حاصل نگردد جز تکرر اقوال بیفایده . اگر عجله مضرّ است رخاوت و بطائت صد هزار درجه مضرّتش بیشتر است بلکه توسط حال ممدوح چنانچه فرموده اند (علیکم بالحسنه بین السیّتين) که حدّ افراط و تفریط باشد . (لا تجعل یدک مغلوله الی عنقک و لا تَبسُطها کلّ البسط فابتغ بین ذلک سبیلا)

الزم امور و اقدم تشبّات لازمه توسیع دائرهء معارف است و از هیچ ملّتی نجاح و فلاح بدون ترقّی این امر اهمّ اقوم متصورّ نه چنانچه باعث اعظم تنزّل و تزلزل ملل جهل و نادانی است و الآن اکثر اهالی از امور عادیه اطلاع ندارند تا چه رسد بوقوف حقائق امور کلّیه و دقائق لوازم عصریه .

لهذا لازمست که رسائل و کتب مفیده تصنیف شود و آنچه الیوم ما یحتاج الیه ملّت و موقوف علیه سعادت و ترقّی بشریه است در آن بیراهین قاطعه بیان شود و آن رسائل و کتب را طبع نموده در اطراف مملکت انتشار شود تا اقلاً خواصّ افراد ملّت قدری چشم و گوششان باز شده در آنچه سبب عزّت مقدّسهء ایشانست بکوشند. نشر افکار عالیّه قوهء محرّکه در شریان امکان بلکه جان جهان است . افکار چون بحر بی پایان و آثار و اطوار وجود چون تعینات و حدود امواج . تا بحر بحرکت و جوش نیاید امواج بر نخیزد و لالی حکمت بر شاطی وجود نیفشاند .

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361. "O Brother, thou art wholly in essence thought; What is the rest of thee but bones and sinews?"
362. The thoughts of the people should be turned to whatsoever thing is today worthy and deserving of attention. And this cannot be done except by means of the most careful explanations of things, combined with the clearest proof of statements. For the poor people are ignorant of the world, and though no doubt they seek and desire to arrive at prosperity and well-being, they are blinded by the veils of ignorance and remain powerless.
363. Bear in mind, what a terrible cause of degradation and of contempt amongst nations is the lack of education! Today, the greatest of all the nations and tribes of the world, so far as population goes, is the Chinese, who number a little over 400,000,000 souls. That state ought therefore to be most exalted above all states, and that nation the most renowned of all the nations of the world. But the reverse is now the case, because of China's deficiency in the sciences and in education, in moral and material civilization; so that she is the weakest and most impotent of all the weak nations and states. Not many years ago, a handful of English soldiers did battle with her, and so completely was China defeated that her capital, Peking, was conquered by them. Now supposing the people and state of China were to climb to the level of the highest degree of modern education and were equipped with the arts of civilization, all the states on earth might assault her without success, and their armies would return to their native countries defeated and powerless.

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196. Thou, Brother, art thy thought alone, The rest is only thew and bone.¹⁵¹
197. Public opinion must be directed toward whatever is worthy of this day, and this is impossible except through the use of adequate arguments and the adducing of clear, comprehensive and conclusive proofs. For the helpless masses know nothing of the world, and while there is no doubt that they seek and long for their own happiness, yet ignorance like a heavy veil shuts them away from it.
198. Observe to what a degree the lack of education will weaken and degrade a people. Today [1875] from the standpoint of population the greatest nation in the world is China, which has something over four hundred million inhabitants. On this account, its government should be the most distinguished on earth, its people the most acclaimed. And yet on the contrary, because of its lack of education in cultural and material civilization, it is the feeblest and the most helpless of all weak nations. Not long ago, a small contingent of English and French troops went to war with China and defeated that country so decisively that they took over its capital Peking. Had the Chinese government and people been abreast of the advanced sciences of the day, had they been skilled in the arts of civilization, then if all the nations on earth had marched against them the attack would still have failed, and the attackers would have returned defeated whence they had come.

رسالهء مدنیّه

" ای برادر تو همه اندیشهء ما بقى تو استخوان و ریشهء "

باید افکار عمومیّه را متوجّه آنچه الیوم لائق و سزاوار است نمود و این ممکن نه الا ببیان کافی و اقامهء دلیل واضح مبرهن وافی چه که بیچارگان اهالی از عالم وجود بیخبرند و شبهه ای نیست که سعادت خود را طالب و امل و لکن حجابات جهل حائل و حاجز گشته .

ملاحظه فرمائید که قلت معارف بچه مثابه باعث ذلت و حقارت ملت میشود . الیوم اعظم طوائف و ملل عالم از جهة کثرت نفوس ملت چین است که هشتصد کرور و کسری نفوس اهالی است و از این جهة باید که دولتش سر افرازترین دول و ملتش مشهورترین ملل عالم باشد و حال بالعکس بجهة عدم معارف تمدن ادبی و مادّی ضعیف و بی پا ترین ملل و دول ضعیفه است چنانچه مدّت قلیلهء قبل از این عساکر قلیلی از انگلیس و فرانسه با او محاربه نموده بقسمی دولت چین شکست خورد که پای تختش را که مسمّی به پکین است فتح نمودند . حال اگر دولت و ملت چین در درجات عالیّهء معارف عصریّه متصاعد و بفنون تمدن متفنن بودند اگر کلّ دول عالم بر او هجوم مینمودند البتّه عاجز گشته خائباً خاسراً مراجعت مینمودند .

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364. Stranger than this is the story of the Japanese kingdom, which was originally subject to China and under the protection of the Chinese Government. A few years ago Japan opened her eyes, and studied the methods of progress and civilization of the present day. She encouraged the development of the sciences and common handicrafts, and strove with all her power and capacity to improve her position, until she attracted to herself the attention of the whole of humanity, and although her population is only about one-sixth, yea, one-tenth, of that of China, the power of her Government has reached such a pitch that, in recent times, she waged war against the Chinese and at last compelled them to come to terms with Japan.
365. Let it be closely considered, accordingly, that both governments and peoples owe their glory and well-being and freedom to education and civilization.

Hence it is necessary that many schools should be opened in all the cities of Persia, even in the villages and small towns, in order that everyone may in every possible way be encouraged to see that the children be taught reading and writing. If necessary, make this even compulsory, for, until the veins and tendons of the nation stir with life, will any study and adoption of improvements be of any avail; because the nation is like unto the body, zeal and resolution are like unto the soul, so that the soulless body cannot move. Now this mighty capacity of enthusiasm is most highly evidenced in the disposition of the Persians, its motive power is to be the extension of the sphere of education.

366. But there are men who believe that it is not necessary and desirable to acquire from other nations these principles of civilization and of progress towards the acme of human prosperity in worldly matters, in the laws, in the spread of knowledge, in the various social betterments and perfectings; and that, on the contrary, it is more fitting and advisable that the government and nation of Persia, after having studied and examined deeply into the subjects involved, should themselves originate the measures that shall lead to success.

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Stranger even than this episode is the fact that the government of Japan was in the beginning subject to and under the protection of China, and that now for some years, Japan has opened its eyes and adopted the techniques of contemporary progress and civilization, promoting sciences and industries of use to the public, and striving to the utmost of their power and competence until public opinion was focused on reform. This government has currently advanced to such a point that, although its population is only one-sixth, or even one-tenth, that of China, it has recently challenged the latter government, and China has finally been forced to come to terms. Observe carefully how education and the arts of civilization bring honor, prosperity, independence and freedom to a government and its people.

200. It is, furthermore, a vital necessity to establish schools throughout Persia, even in the smallest country towns and villages, and to encourage the people in every possible way to have their children learn to read and write. If necessary, education should even be made compulsory. Until the nerves and arteries of the nation stir into life, every measure that is attempted will prove vain; for the people are as the human body, and determination and the will to struggle are as the soul, and a soulless body does not move. This dynamic power is present to a superlative degree in the very nature of the Persian people, and the spread of education will release it.

201. As to that element who believe that it is neither necessary nor appropriate to borrow the principles of civilization, the fundamentals of progress toward high levels of social happiness in the material world, the laws which effect thorough reforms, the methods which extend the scope of culture—and that it is far more suitable that Persia and the Persians reflect over the situation and then create their own techniques of progress.

رسالهء مدنیّه

و از این حکایت عجیتر آنکه حکومت ژوپان در اصل تابع و در تحت

حمایت حکومت چین بود چند سال است که چشم و گوش باز کرده تشبّث بوسائل ترقی و تمدّات عصریّه و ترویج معارف و صنایع عمومیّه نموده بقدر اقتدار و استطاعت جهد و کوشش کرده تا آنکه افکار عمومیّه متوجّه اصلاحات گذشته علی العجاله حکومتش بمقامی رسیده که با وجود آنکه نفوس آن مملکت تقریباً سدس بلکه عشر اهالی حکومت چین است در این ایام با دولت چین مقابلی نمود بالاخره حکومت چین مجبور بمصالحه گشت. دقت نمایند که چگونه معارف و تمدّن سبب عزّت و سعادت و حرّیت و آزادی حکومت و ملت میشود.

. و همچنین لازم است که در جمیع بلاد ایران حتی قری و قصبات صغیره مکتبهای متعدّده گشوده و اهالی از هر جهت تشویق و تحریص بر تعلیم قرائت و کتابت اطفال شوند حتی عند اللزوم اجبار گردند. تا عروق و اعصاب ملت بحرکت نیاید کلّ تشبّثات بیفائده است چه که ملت بمتابهء جسم و غیرت و همّت مانند جانند جسم بیجان حرکت نکند. حال این قوهء عظمی در طینت اهالی ایران در منتهی درجه موجود محرّکش توسیع دائرهء معارفست.

و امّا حزبیکه برآند این اصول تمدنیّه و اساس ترقی مراتب عالیّه سعادت بشریّه در عوالم ملکّیه و قوانین اصلاحات کامله و اتّساع دوائر مدنیّت تامّه را اقتباس از ملل سائره لازم و موافق نه بلکه لائق و سزاوارچنانست که حکومت و ملت ایران تفکّر و تعمّق نموده خود ایجاد امور ما به الترقی نمایند.

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367. Certainly, if it were possible to gather together the vigorous intellects and the far-seeing talents of the most eminent men in the country, as well as the perseverance and enthusiasm of the most intelligent and competent persons, who have knowledge of the great laws governing political affairs; and if with united endeavor and steadfastness they were to consider and discuss both the highest general principles and the smallest details; then perhaps, as the result of fruitful and righteous deliberation, there might be a general improvement in some of the national concerns. But the counsellors would, in most instances, be obliged to learn from other countries, because, during several centuries, millions of people lived and died before the elements of modern progress came into existence.
368. Supposing, however, we close our eyes to this fact, and supposing we wish to attain to a similar degree of progress; what would happen?
369. Firstly, many generations would pass away before we could obtain what we desire. Consider for example, that in other kingdoms experiments were made for a long time before steam-power was discovered; and through it many things have been made easy which were difficult or beyond the abilities of man. How many centuries would be required if, the use of steam having been abandoned, it were attempted to find another force similar to it. So that it is better there should be no delay in making use of this power, whilst endeavors may continually be made meanwhile to find a possibly greater one.
370. In like manner, take the case of the other arts, sciences, handicrafts, and political institutions of proved advantage, which are the outcome of centuries of experiment and whose general benefit and utility have been demonstrated and manifested in the fame and greatness of states and the comfort and advancement of nations. Is it right that you shall abandon them without any reason and seek other methods of progress? Until such new methods come into existence and their substantial utility is evidenced and proved, many years must pass, and many lives come to and end. "Yet we are in the turning of the same lane."

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202. It is certain that if the vigorous intelligence and superior skill of the nation's great, and the energy and resolve of the most eminent men at the imperial court, and the determined efforts of those who have knowledge and capacity, and are well versed in the great laws of political life, should all be combined, and all should exert every effort and examine and reflect over every detail as well as on the main currents of affairs, there is every likelihood that because of the effective plans they would evolve, some situations would be thoroughly reformed. In the majority of cases, however, they would still be obliged to borrow; because, throughout the many-centuried past, hundreds of thousands of persons have devoted their entire lives to putting these things to the test until they were able to bring about these substantial developments. If all that is to be ignored and an effort is made to re-create those agencies in our own country and in our own way, and thus effect the hoped-for advancement, many generations would pass by and still the goal would not be reached. Observe for instance that in other countries they persevered over a long period until finally they discovered the power of steam and by means of it were enabled easily to perform the heavy tasks which were once beyond human strength. How many centuries it would take if we were to abandon the use of this power and instead strain every nerve to invent a substitute. It is therefore preferable to keep on with the use of steam and at the same time continuously to examine into the possibility of there being a far greater force available. One should regard the other technological advances, sciences, arts and political formulae of proven usefulness in the same light—i.e., those procedures which, down the ages, have time and again been put to the test and whose many uses and advantages have demonstrably resulted in the glory and greatness of the state, and the well-being and progress of the people. Should all these be abandoned, for no valid reason, and other methods of reform be attempted, by the time such reforms might eventuate, and their advantages might be put to proof, many years would go by, and many lives. Meanwhile, "we are still at the first bend in the road."¹⁵²

بگذرد و عمرها بسر آید (و ما هنوز اندر خم یک کوچه‌ایم)

رسالهء مدنیّه

البته اگر عقول مستقیمه و مهارت کلیّه فرائد ملت و همت و غیرت اشخاص شاخصه در دربار دولت و جهد بلیغ اصحاب درایت و کفایت که مطلع بر قوانین اعظم عالم سیاسی هستند جمع شوند و بکمال جهد و اقدام در جزئیات و کلیّات امور تدبّر و تفکّر نموده بتدابیر صائبه ممکن است که بعضی امور اصلاحات کلیّه یابد و لکن در اکثر امور مجبور بر اقتباسند . چه که قرونهای عدیده کرورها از نفوس عمر خود را صرف نموده و تجربه کرده تا آنکه آن امور اصلاحیه بحیّز وجود آمده . حال اگر چشم از آن پوشیده شود تا آنکه در خود مملکت بنحو دیگر اسباب فراهم آید که ترقی مأمول حاصل گردد اولاً آنکه اعصار کثیره بگذرد و مطلوب میسر نشود . مثلاً ملاحظه نمائید که در ممالک سائره مدتی مدیده کوشیدند تا آنکه قوهء بخار را کشف و معلوم و بواسطهء آن چه بسیار امور و اشغال مشکله را که ما فوق طاقت انسان بود سهل و آسان نمودند . حال استعمال این قوه را ترک نموده و سعی و کوشش شود تا آنکه قوه ای مشابه این قوه کشف و ایجاد شود قرون کثیره لازم است . پس بهتر آنست که در استعمال این قوه قصوری نشود و لکن دائماً متفکّر در آن باشند که بلکه قوه ای اعظم از آن بدست آید . و همچنین قیاس نمائید سائر فنون و معارف و صنایع و قضیّات مثبتوت الفوائد عالم سیاسی را که در قرونهای عدیده مکرراً تجربه شده و بجهت عزّت و عظمت دولت و آسایش و ترقی ملت منافع و فوائد و محسنات کلیّه اش ثابت و مبرهن گشته . حال آنرا بدون سبب و داعی ترک نموده بنوع دیگر در صدد اصلاحات کوشیده شود تا آن اصلاحات از حیّز قوه بوجود آید و فوائد و منافعش ثابت و مبرهن گردد سالها بگذرد و عمرها بسر آید (و ما هنوز اندر خم یک کوچه‌ایم)

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371. The superiority in the civilization of posterity over their ancestors is conditioned by this, that they take over the accumulated knowledge of their predecessors and follow in their footsteps in those discoveries which have been tested in former times by the touchstone of experience and by the great benefits of which have been proved. Besides which, they themselves make other discoveries and add them to the store for future generations. So it is clear that, whilst posterity takes over the knowledge and follows the example of its ancestors, the special discoveries of the former are unknown to the latter; but this is conditioned by the fact that the posterity must be a people of progress and perfecting, because there have been many descendants who have not possessed a single drop of the infinite ocean of their forefathers' sciences.

372. Let us reflect a moment. We assume that a people is created on earth by the divine Power. Surely, now, whilst they are here, those souls need many things for their renown, happiness, comfort and peace. Is it easier for them to acquire such things from the other existing creatures, or is it easier entirely to originate whatever they may require for human happiness out of their own heads, spreading the items of progress over numberless ages?

373. If it be said that the laws and principles and bases of progress towards the highest degrees of civilization, which are current in other countries, do not suit the Persians, and that therefore it is necessary that the rulers of the kingdom should strive in Persia itself to inaugurate the reforms which are suitable to the conditions of the country; let me ask these objectors to explain wherein lies the harmfulness of the reforms in question?

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203. The superiority of the present in relation to the past consists in this, that the present can take over and adopt as a model many things which have been tried and tested and the great benefits of which have been demonstrated in the past, and that it can make its own new discoveries and by these augment its valuable inheritance. It is clear, then, that the accomplishment and experience of the past are known and available to the present, while the discoveries peculiar to the present were unknown to the past. This presupposes that the later generation is made up of persons of ability; otherwise, how many a later generation has lacked even so much as a drop out of the boundless ocean of knowledge that was its forbears'.

204. Reflect a little: let us suppose that, through the power of God, certain individuals are placed on earth; these obviously stand in need of many things, to provide for their human dignity, their happiness and ease. Now is it more practicable for them to acquire these things from their contemporaries, or should they, in each successive generation, borrow nothing, but instead independently create one or another of the instrumentalities which are necessary to human existence?

205. Should some maintain that those laws, principles and fundamentals of progress on the highest levels of a fully developed society, which are current in other countries, are not suited to the condition and the traditional needs of Persia's people, and that on this account it is necessary that within Írán, the nations' planners should exert their utmost efforts to bring about reforms appropriate to Persia—let them first explain what harm could come from such foreign importations.

رسالهء مدنیّه

شرف و مزیت اخلاف بر اسلاف در اینست که اموری که در زمان سابق

بمحک تجربه رسیده و فوائد عظیمه اش ثابت گشته اخلاف آنرا از اسلاف اقتباس نمایند و تأسی بایشان کنند و از آن گذشته قضایای دیگر خود را کشف کرده آنرا نیز ضمیمه آن امور مفیده نمایند. پس معلوم شد که معلومات و مجربات اسلاف معلوم و موجود نزد اخلاف است و لکن کشفیات خاصهء اخلاف مجهول اسلاف است و لکن بشرط آنکه اخلاف از اهل کمالات باشند و الا چه بسیار اخلاف که قطره ای از بحر بی پایان معارف اسلاف نصیب نبردند.

قدری ملاحظه نمائید که فرض کنیم نفوسی بقدرت الهیه در زمین خلق شدند آن نفوس بجهة عزت و سعادت و آسایش و راحت خود البته محتاج بامور کثیره هستند. حال آن امور را اگر از سائر مخلوقات موجوده اقتباس نمایند آهون است یا خود در هر قرنی بدون اقتباس ایجاد

امری از امور لازمهء تعیش بشر نمایند؟
و اگر گفته شود که قوانین و اصول و اساس ترقی در درجات عالیّه

مدنیّت کامله که در ممالک سائره جاریست آن موافق حال و مقتضیات مألوفهء اهالی ایران نیست از اینجهت لازم است که در خود ایران مدبران مملکت جهد بلیغ نموده ایجاد اصلاحاتی نمایند که موافق حال این بلاد باشد. اول بیان کنند که مضرت از چه جهه است؟

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374. Will the condition of the Persians be injured by the reconstruction of the kingdom, the repairing of the roads, the possession of the means of strengthening the weak, quickening the poor, adopting methods of progress for the whole people, and the increase of the public wealth; the widening of the domain of education, the regulation of government, the freedom of rights, the safety of life and property, of honor and reputation? The harm resulting from other methods is manifest and obvious in every kingdom, and not confined to any particular place:

and all such imaginings come from want of wisdom and of knowledge and poverty of thought. Yea, most of those who are opposed and bitter against these agreements, concealing in truth their selfishness behind the veils of futile words and openly making speeches which have no connection whatever with what lurks in their hearts; such persons disturb the minds of the weak.

375. O people of Persia! Purify and sanctify your hearts, which is a divine trust, from the pollution of self-conceit, adorning them with the crown of sincerity and harmony, in order that the sacred glory and eternal majesty of so resplendent a nation may dawn and be revealed in the Orient of Prosperity. An end will soon come to these few days of earthly life which are disappearing as the shadow! Make every effort and strive to obtain for yourselves the favor and help of the Lord of Unity; so as to leave behind you a name of goodness and a tale of favorable mention in the hearts and on the tongues of your successors; as it is written, "And create for me a truthful tongue in the Last Days."

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206. If the country were built up, the roads repaired, the lot of the helpless improved by various means, the poor rehabilitated, the masses set on the path to progress, the avenues of public wealth increased, the scope of education widened, the government properly organized, and the free exercise of the individual's rights, and the security of his person and property, his dignity and good name, assured—would all this be at odds with the character of the Persian people? Whatever is in conflict with these measures has already been proved injurious, in every country, and does not concern one locality more than another.

207. These superstitions result in their entirety from lack of wisdom and understanding, and insufficient observation and analysis. Indeed, the majority of the reactionaries and the procrastinators are only concealing their own selfish interests under a barrage of idle words, and confusing the minds of the helpless masses with public statements which bear no relation to their well-concealed objectives.

208. O people of Persia! The heart is a divine trust; cleanse it from the stain of self-love, adorn it with the coronal of pure intent, until the sacred honor, the abiding greatness of this illustrious nation may shine out like the true morning in an auspicious heaven. This handful of days on earth will slip away like shadows and be over. Strive then that God may shed His grace upon you, that you may leave a favorable remembrance in the hearts and on the lips of those to come. "And grant that I be spoken of with honor by posterity."¹⁵³

رسالهء مدنیّه

آیا عمار ممالک و تعمیر مسالک و توسل بوسائل تقویت ضعفاء و احیاء فقرا و ترتیب اسباب ترقی جمهور و تکثیر مواد ثروت عموم و توسیع دائرهء معارف و تنظیم حکومت و آزادی حقوق و امنیت جان و مال و عرض و ناموس مغایر حال اهل ایرانست؟ و آنچه غیر از امثال این امور است مضرّتش در هر مملکت واضح و هویدا است اختصاص بمکانی دون مکان ندارد .

باری جمیع این اوهامات از عدم عقل و دانش و قلت تفکر و ملاحظه صدور یابد بلکه اکثر معارضین و مسامحین فی الحقیقه اغراض شخصیّه خود را در نقاب اقوال بیفایده ستر نموده در ظاهر بیعضی کلمات که هیچ تعلق بآنچه مضمّر قلوب است ندارد عقول بیچارگان اهالی را مشوّش مینمایند .

ای اهل ایران قلب که ودیعهء ربّانیّه است او را از آرایش خود پرستی پاک و مقدّس نموده باکلیل نوایای خالصه مزین نمائید تا عزّت مقدّسه و عظمت سرمدیّه این ملت باهره چون صبح صادق از مشرق اقبال طالع و لائح گردد . این چند روز ایّام حیات دنیویّه که چون ظلّ زائل است عنقریب بسر آید جهد نمائید تا مشمول الطاف و عنایت ربّ احدیت گردید و اثر خیری و ذکر خوشی از خود در قلوب و السن اخلاف بگذارید (و اجعل لی لسان صدق فی الآخرین) .

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376. Blessed is a man who forgets his own good self-interest, like the Beloved Ones of the Threshold of God, and throws the ball of resolution on to the race ground of the common interest! Thus by the divine Bounty and heavenly Assistance, he will cause this glorious nation again to attain the Zenith of its former Grandeur, and these desolate regions to become refreshed by New Life! So that, as the Nature-renewing Spring, he will give to the trees of Human Souls the holy blessings of Spiritual Leaves, Flowers and Fruits!

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209. Happy the soul that shall forget his own good, and like the chosen ones of God, vie with his fellows in service to the good of all; until, strengthened by the blessings and perpetual confirmations of God, he shall be empowered to raise this mighty nation up to its ancient pinnacles of glory, and restore this withered land to sweet new life, and as a spiritual springtime, array those trees which are the lives of men with the fresh leaves, the blossoms and fruits of consecrated joy.

رسالهء مدنیّه

ای خوشا حال نفسی که خیر ذاتی خود را فراموش نموده
چون خاصان درگاه حقّ گوی همّت را در میدان منفعت
جمهور افکنده تا بعنایت الهیّه
و تأییدات صمدانیّه مؤید بر آن گردد که این ملت عظیمه را
باوج عزّت قدیمه رساند و این اقلیم پژمرده را بحیات طیّبه
تازه و زنده نماید و چون بهار روحانی اشجار نفوس انسانیرا
بحلیهء اوراق و ازهار و اثمار سعادت مقدّسه سر سبز و خرم
نماید (تمّ)