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 Hadeeth’ 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.

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.”

Secret of Divine Civilization

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.” 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.”

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 Explanations, in Arabic al biyan, the title given by the Bab to his principal work, and consequently to his dispensation.
3 Qur’án 39:69.
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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 have 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?" 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.

7. حَالَ ای هَوْشمندان بِشَكَّارَانِهِ ای فَضْل اَکْمِن سَبْبَانِی، اَی فَضْیل اَکْمِن سَبْبَانِی، اَی فَضْیل اَکْمِن سَبْبَانِی

8. بِیارَگَهْ رِبَّ بَی انْیاز بِرَفَارَعْتَ وْتَضْرِعْ وْابْتَهَالَ نَمَودَ کَهْ مَوقْعَ بَنَ آَرْنُد

9. کَهْ در اَنْیَعَد وْعَصْرَ سْنَوْحَتَ رَحْمَانِیُّهَ اَزْ وْسَجَانَ نَفْوس

10. اَسْتَنْاَتَیُّهُ طَالِع وْنَلَحْنَرُد دَا اَی نَارَ مَوْقَعَهِ رَبَّانِیُّهَ کَهْ مَوْدُوع

11. در اَنْیَهَ بَشَرَیُّهَ اَسْتَمَحْمَدَ نَمَانَد

12. بَدِیدَه بِصَبَرَت مَلَاحْظَه نَمَانَیُّه کَه اَی آَنَارَ وْازَکَ وْ مَعَارَف وْفَقْ وْنَ حَ وْعَرَوْن وْصَنَعَ وْبَدَانَ مَخْلَفَهُ مَنْتَوْعَهْ کَلَّ اَزْ فَیْضَتَ عَقْل

13. وْدَانَ اَسْتَرْ. هَرْ طَیَافَه وْقَیِلَهْ کَهْ در اَی بَرَر بَی پَایان

14. بِیشَرُتْ تَعَقَّبَ نَمْوَدْدَ اِزْ سَارَتْ قَبَالَ وْمَلْ بَیشَرَتْ. عَرَزَت وْسَعَادَتْ هَرَ مَلَی تَنَبَ اَزْ کَهْ اَزْ اَفْقَ مَعَارَفَ جَوْنَ شَمَس

15. مَشَرْفٌ جَرَدْتْ ( هَلْ بَیضَوْنْ یُنَیلَمْوْن وْ الَّذِینَ لاَیلَمْوْن) وْشَرَافَ وْمَفْحَرَتْ اَسْتَنَزْ دَا اَسْتَت

16. کَہْ بَینَلْ مَلاَ اَکَمْانَ مَنْشَه خَرَبْرِمْ گَرَدْ. دَر اَمَل وْوَجْدْ اَیاَ نَعَمْتَی

17. اَعْنَامْ کَهْ اَنْتَ مَتْسَرْوْرِ اَسْتَکَّهْانْ کَهْ سَیُبْ اَسْاَدَ وْرَاهَت وْسَعَادَت

18. وْمَفْعَتْ هَرُتْ بَشَرُّیُّه اَسْتَر لاْ وَالَّهْ بِلَکَ لَکْ وْسَعَاَدَتْ اَتًّ وْ اَکْبِرَ اَرْ اِنْ نَه

Qur’an 39:12
Mysterious Forces of Civilization

How long 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 stead of endeavor on the racecourse of justice and civilization alone is capable of comprehending the wonderful signs of the natural and spiritual world. For it is 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 fulfills 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

6Qur'án 41:53.
Mysterious Forces of Civilization

In the misery of men lieth their greatest sorrow.

12. He who remaineth idle and indifferent, and continueth in his egoism, indulging constantly in 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 rosette 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 Yathrib9 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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It is indeed evident to all men of discernment that at this time the world-illumining 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.

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.

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.

The Omniscient Lord is my witness, that I seek nothing but the right.

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.

"Verily we exhort you for the sake of God, and expect neither your rewards nor yet your thankfulness."

The hand is concealed, but written words are spread abroad; the horse gallopeth but the rider is invisible!

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His Majesty the Shah 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 Iran 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. Since He believes that guidance toward righteousness is in itself a righteous act, He offers these few words of exhortation 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

"The hand is veiled, yet the pen writes as bidden; The horse leaps forward, yet the rider's hidden."

11. The 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.”

Mysterious Forces of Civilization

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. Iran 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 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.
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In the records of the Persians, which are supported by the Old Testament, whose inspiration is accepted by the nations of Europe, it is directly stated that in the time of Cyrus, called in the Persian books of Persian language, the Persian rule extended from the confines of India and China to the utmost regions of the Yemen and Ethiopia; this vast empire was divided into three hundred and sixty provinces, over each of which was placed a Satrap.

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.

And as regards the history of Abu al Fada, one of the most trustworthy Arab writers, he states that his conquests extended over the seven divisions of the world.

It is likewise mentioned in his works, as well as in those of other writers, that Faridoon, one of the kings of the Pishdadian 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.

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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 Išqandiyār, 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. 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-Fidā, he took over the entire known world. It is likewise recorded in this same text and elsewhere, that Farīydūn, a king of the Pishdadian 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.

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.

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.

13 Vide Isaiah xlv. 28, xlvi. 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

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 aforetime 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 lirbarities 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?

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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?

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?

16. 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?

17. 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 aforetime 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 lirbarities 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?
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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?

"The seven heavens and the seven earths weep for darkness. "The seven heavens and the seven earths weep for darkness."

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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."

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.

It must not be supposed that the Persians are inferior in their natural vivacity, understanding, genius, 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.
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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.

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.

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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.
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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, 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.

And these are indeed the signs of his goodness.

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Today by the grace of God and the spiritual influence of His universal Manifestation, the fair-minded ruler of Iran 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 Shah 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.

Bahá'u'lláh.
Mysterious Forces of Civilization

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 observations; whosoever adopts the customs of nations, verily he is of them.”

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 fashion, 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 line.

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}

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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?

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 intelligence 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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Those who maintain that these modern concepts apply only to other countries and are irrelevant in Iran, 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?

It is 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.

رسالهٔ مدنیّه

بارّ ایشاخی قوین این افکار جدیده موافق حال طوانف سانره است و بمقتضیات حالیّه و روش احوال ایرانیّه مناسبی ندارد.در العمل ملاحظه نمی‌نماید.که ممّالک سانره نیز در قرون سابق بر این منوال بوده جگونه این ترتیب و تنظیم و نشیبات مدنیّه سبب ترّقی ان ممّالک و اقائیم گشته. آیا اهل اوروب از این نشیبات یاضری مشاهده نموده‌اند و یا یانکه چند قرن است که هینت عمویّه ایران بر روش معلوم حرکت نموده و بر اصول متعادل مشی کرده چه؟ فنورد و ترقی مشهود و حاصل شد؟ و اگر این امور تا بالح محکم تجبه بررسی‌ده بود محتمل که محل توهم بعضی نقوس کاهه گردد یعنی ایشاخیه شعله‌ نورانی عقل هیولانی در زناهج‌ فطری تشکل ممّال است حال نه چنانست بلکه جزیات این کیفیّات تمدّّنیّه در ممّالک سانره مرارا و کرارا تجربه گشته و فوائد درجه وضوح یافته که هو اعمای غیٴی 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?

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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 historical 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, provident 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?
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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?

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?

Are these things indeed an attack on the foundations of society?

To close the doors of bribery, to abolish the corruption of justice, a practice now favorably known by the fair name of "pishkash" 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 all 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?

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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 Shah 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 soldier, 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?

و وأخود حكام ولايات ونواحي مملكتنا في حريته مطلقه سياسیه (بتصرف كيف يشاء) بإذانه بهقانون حقائیته مقيم و اجرای قاصبه، و جون قتل و حبس و امالها ملوط باستیذان از دیگر معلول مدار و در مجالس عدلیه، مقر سریر سلطنت بعد از تحقیق و تعیین درجات شفاوت و جنایت و وقتیان جانی و اجراه ما، سبیر شده بهصورت فرمال عالی نموند محترم اساس ونیا بیرون است، و اخود سد ابوا رشوت و برطیحه الیه بتعییر ملیح پیشکه و تعیرف ویسری بنامه معلول است، و اخود هنیم عسکریه را که فی الحقیقه دانیان دولت و ملیت و جانشان در کل حیاتی در معرض تلف از ذالت کبیر و مسئولی عمومی نجات داده در ترتیب مالک و مشاركین و تنظیم و مساکنی کوشیده و در تعلیم فنون حربی بهصالحه مناسب عسکریه و در دادرک اعمال مهمات و الالات و ادوات داریه عکمال سعی و اهتماما مبدول داشته افزکر 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 be administered 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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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.

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.

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.

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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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.

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.

و از این گذشته هر امر خیره که وسیله اعظم سعادت عالم باشد نیست. سو، استعمال است و حسن، سو استعمال بسته به درجات مختلفی افکار، استعداد، و دین و حقائیق و علوا همیشه و همیشه غیرت متحصن و منتفی این 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.

And if these persons 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."

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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 Iran 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."


32. 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-meaning 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, and followers of the law. 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.

61. And if these persons 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 righteous 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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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.

"The difficulties of those, who make difficulties in all things, can be overcome, as in the twinkling of an eye."

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.

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.

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 first must 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.

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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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.

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.

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-educated, 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.

Statute of Academic Freedom

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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.

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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 immanaculity of mind. They have, rather, imagined that their greatness consists in the accumulation, by whatever means may offer, of worldly goods.

36. 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 best of forms”—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 thy body a small thing, while in thee is enfolded the great universe?”

37. 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.

38. 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.

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?"

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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.

 رسول‌ه مدینیه

در قطب امکان شان اعظم و مقام اکثر ارفع افخم ظاهرا و باطناً اولاً و اخراً انپیای الیه راست و حال انکہ اکثرشان بحسب ظاهر جز قفر صرف نااشته و کذلک عریت کلیه اولیاء حق و مقریان درگاه احطلب را مختص و حال انکہ ابدا در فکر غنا ظاهر خود نبودند و ہمچنین ملک معلمی سلواک کہ صبر جهانی و عادتی اسلامیان افاق مکانات را فرا گرفت و اواسدھ حقوق بوری و بزرگواریان اقیام سبہا را احاطه نمودہ در فکر توانگری و غنای فانش ذاتی خود نبودہ بلکہ غنای مجمور رعاوا را عین غنای خود شمرده ثروت و وسعت عموم افراد اهالی را معموریت خزان سلطنت دانستہ افتخارشان زکبر و فضہ نبودہ بلکہ بروشانی روا و بلندی همہ جهان آرائہ بوده.
Mysterious Forces of Civilization

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 diligent, 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.

Secret of Divine Civilization

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.

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

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.

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

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?

Secret of Divine Civilization

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 wise.

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?

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.

والله يضمن سورة خرمندان أزاهالي ومتبحز متخددان وياتوات وواحزي كرها حكما سان عل مسلمات ومسيوشان وساعداشان در خیر مژ وعوم ولفد وتحسس وسائل عمل مملکت وفروت واسیش ریت است.
Mysterious Forces of Civilization

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

Secret of Divine Civilization

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, for that 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?

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?"

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

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.

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

It is clear that the maintenance of such assemblies is a matter of public concern. Should they however burst forth, what destruction would be caused!"
Mysterious Forces of Civilization

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.

"Upon me is a garment which the merchant would refuse at a farthing. Yet therein lies a soul unsuspected of the onlookers."

"Verily in the souls of men lieth their only glory!"

Secret of Divine Civilization

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."

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.

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.

And on this same basis: "My Lord, my Lord, is there another to meditate all this?" "Verily, it is He who is meditating all this."

And the best judge is He who judges with knowledge and insight. It is He who judges with justice; He is the All-Grandly-Magnificent, the Forgiving, the Merciful. It is He who judges with justice, lest the doers of wrongs may be distinguished from the doers of right. And He is the All-Grandly-Magnificent, the Forgiving, the Merciful.
Mysterious Forces of Civilization

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.

But it must not be imagined from these words, that it is intended to condemn riches or to belaud poverty and need.

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.

And than this, there is no greater ambition, for it is, and has been, of all things, the most acceptable in God's sight.

A man should be a constant source of wellbeing and contentment, and a ready help to prosperity for multitudes of people.

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.

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

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.
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 strong 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 imitaten 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 as among the means of men in the sight of the Almighty God, for verily they were worshippers of idols, and neglected to serve the Omnipotent; while the people of Europe were considered as the people of the Book, 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 anarchists to whom arrogance is strange.”

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?

Secret of Divine Civilization

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 hadith (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 unimindful 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.’”

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?

Religious.

28 Religious.
27 By the early fanatic Musulmans.
26 Alhul’I-Kitab, a name given by Muhammad to the Jews and the Christians who have also received from God a written Law.
25 Quotation from the Qur’an.
Mysterious Forces of Civilization

It is thus that a confederation of infidels, the Abu Sofyan, the children of Kanana, the children of Kahtan, the children of Quraitat and the Jews, together with all the tribes of Quraish 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?'

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 Salman 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."

Did he, who was the source of universal wisdom and divine knowledge, forbid them, declaring that this was the custom of polytheistic infidels?

Did he affirm it unlawful for the worshippers of the great Unity to adopt the fruit of their invention?

Secret of Divine Civilization

Furthermore, in the Battle of the Confederates, Abú Súfyan enlisted the aid of the Baní Kináníh, 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?" 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 Salimán (the Persian) came into the presence of the Prophet—the Dawning-Point of revelation, the Focus of the endless splendors of grace—and 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, held the tools and went to work beside them.

Ramalan Mdhíyí

و همچنین در غزوه احبار ابوسیفین بی‌کاتانه و بینی قحطان و بینی قریطه، به‌ویهود را یا یا خود متفق نموده با کافه طوائف قربان بر اطعام سراح الهی یک در مشکات بتر بر افرودیته بود قیام نمودند. و جون در آن‌زمان اریاح امتحان و افتتان از هر جهت بقوه‌ه شدیدی در هیب بود قید معاله تعی (ال‌ام‌حبه‌الناس ان یترکوا ان یقولوا آماده و هم لباقתקווה) و مونیمن قلیل و آعدا به‌جمع عمومی برخاسته‌حوادسدن که آقتاد مشرف حیفتی را یغبار ظلم و یغور تهر گردن‌ائی حضرت سلمان بعض‌المراعی و حکم‌الهی و میدت‌تجلیات فیض نامتعناتی حاضر عرض نمود که در ممالک فرهیج بخت دانش‌نامه و عیب‌سنای‌ tường از اعدا باطرف مملکت حفر خنثی‌نامدان و این به‌جهت حاضره‌از هیب ای بسیار مواقیف و مهیان. این آن منبع عقل کلی و معذبن حکمت و علم الهی قرموئدن که این از عداد ممالک شرک‌کنی‌که کریانه‌که موس است و اهل‌توحید را ابباع‌جاده‌نی به آنکه‌جمع‌ mourین را سریعاً بحفر خنثی‌امر قرموئدن حتی به‌نفس مبارک‌الت حفر را برداشته و بمعاوتن اصحاب و احباب قیام قرموئدن؟

31 Names of the different tribes who were fighting against Muhammad.
32 Qur’an.
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’an 29:2.
Mysterious Forces of Civilization

Moreover in books of the most learned ulama, and of the greatest historians of Islam, is it not written that after the great Luminaries had appeared on the horizon of Hijaz, 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 abstention 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.

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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 Hijaz, 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. Among these, Muhammed respected the months of religious truce, 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:

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.

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.
Mysterious Forces of Civilization

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.

Secret of Divine Civilization

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 Mu’ammad 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.
Mysterious Forces of Civilization

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:

"Follow the religion of Abraham, which is a good one."

But verily, it is written in all the books of Islam, that to respect the observance of the sacred months, 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?

It may, however, be advanced that the Bible itself has been altered and its text corrupted.

But the question of these alterations is fully discussed in the books of commentators. 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.

Secret of Divine Civilization

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." Nevertheless it is a fact attested by the writings of all the Islamic schools that the months of trace, 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." It is, however, known where such distortion has been occurred, and is a matter of record in critical texts and commentaries. Were We to develop the subject beyond this brief reference, We would have to abandon Our present purpose.

40 Zu’lqā’ah, Zu’l’hadja, Muharram, Rajah.
41Qur’ān 16:124.
42Qur’ān 4:45; 5:16.
Mysterious Forces of Civilization

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."

Secret of Divine Civilization

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: Praiséd be God!

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.

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.

119. 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 Sabean. 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.

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

45 Zenon of Elec, 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 Musul al-Khowarizmi... wrote in Baghdad (c. 825) he gave to one of his works the name Al-jebr w’al-mugjalalah. The title is sometimes translated as 'restoration and equation,' but the meaning was not clear even to the later Arab writers." Encyclopaedia Britannica, 1952, s.v. Algebra.
Mysterious Forces of Civilization

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 public knowledge, and that, in a short period, by God's help, the prudent nation may become chief amongst peoples.

Secret of Divine Civilization

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.

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.

O men of understanding, reflect with wisdom and discernment! Can our ancient and obsolete muskets be successfully matched against Martini rifles and Krupp cannons?

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?

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."

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.

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?
Mysterious Forces of Civilization

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 illuminated 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.

Secret of Divine Civilization

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?" 61

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 Divine Unity and initiates in the mysteries of the glorious Qur’an. 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."

126. "Are they equal who know and who do not know? And can the darkness be compared with the light?"

127. 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 Salsabil46 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.

128. "Knowledge is like unto the lamp lighted by God in the heart of him whom he chooseth."

129. 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 illuminated 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.

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ReFM: Mysterious Forces of Civilization

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Secret of Divine Civilization

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46 A river in Paradise.
Mysterious Forces of Civilization

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.

Secret of Divine Civilization

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.

63.

“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.”

64.

“The flowered may sunk 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.”

65.

An authoritative Tradition states: “As for him who is one of the learned, 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 illustrous 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.

60. i.e. the collection of authentic Hadeeths.

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

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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.

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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.

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 Qur’an 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.

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.

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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Mysterious Forces of Civilization

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 Qur’an, 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. 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 wandering 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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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’an 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.

When the Chief of the Exile came into the presence of that luminary of divine wisdom, of salvation and certitude, the Imam Ri’āh—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.

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?

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Mysterious Forces of Civilization

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.

Secret of Divine Civilization

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 of 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 equilibration and order.

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.

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.

Up to now the religious law has not been given a decisive role in our courts, because each of the ulama 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 ulama 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 consistently involved in 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 definitive 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.

55 A member of the Shiite clergy.

رسائله مدنیہ

اولًا جوں بہال احکام شرعیہ رہا دی را در ملازمات و محاکمات، مدار مخصوصا نبودہ زیرا هر یک از علماء نظیر برائی اتھجید خود نوعی حکم میں ناملدے میں، مثال نوں منافع میں میں بعد از علماء حکم نوعی اتھجید و دیگرید بدعی علیہ دھکھ شکستن کے میں شکستن صدار چہ کہ اول جنان معلوم بہو بہو جانیں و شہبہ ای نیست کہ ایم امور سبب نشوشیش کافہ امور میں اور واقع از این فتر علمیہ ایمحیطیا طاری گرد چہ کہ جہاں یک

اعمر مرتضی یک حکم ثانی مخلاف حکم اوہا شہد ججميع عمر خود را لاج میکر اندر از اینکہ خود را کیلی متوجہ معنیہ و مزاز میںمیں از اموار نافعہ خیریہ اتھ جھاژ خود بیمئند و مالیہ این شخصی حکم را اور حکومت و حکومت و اجتماعی روہ را دی خدمت نتواند ۔ ولک اگر حکم قاطع بر میان باشند دیگر محلف محکمہ ایسا امید استحصال امر ثانی ندارد لهذا راحت و اسائی جشہ باشگال و خدمات خود و غیر مشغول گردہ.
Secret of Divine Civilization

Since the primary means for securing the peace and tranquility 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.

The second characteristic of progress consists in the observance of justice and righteousness.

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.

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.

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.

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.

It is only in granting the Constitution in 1907 that the Shah Musaffaru’d Din created regular tribunals apart from the mujtaheed.
Mysterious Forces of Civilization

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 Kohl of the sight of sciences.

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.

Secret of Divine Civilization

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.

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

رسالة مدنیہ

باہد کہ علماء هوشنند دانالان خریدند خالصا مخلصا لله بوعظ و نصیحت عموم برخیزند تا دیدن ایہ آگئی از این گنجل بیتش معافر روش و بصیر گردد . زیرا الیوم ناس بطلون و اوهم خود چنین تصویر نمودناد کے نفیسیا موقن بالله و مؤمن بآیات و رسال و کتب و شرائع الیہ و مظهر خشیئة الله است باہد معطل و مموک بمانند و ببطالت و ببطائی ایام بکثراند یا افزوسی علیROKE محصوب گردد کا اس دن اور مافیا گمتشدی دل بعلم اخروی بستناد و از خلق بعد شدی بحیث تقریب جستناد . جون این بیان مفسلا در این کتاب در موقع حیگر ذکر خواهد یافت لهذا در این مقام گردد کا اس دن اور مافیا گمتشدی دل بعلم اخروی بستناد و از خلق بعد شدی بحیث تقریب جستناد . جون این بیان مفسلا در این کتاب در موقع حیگر ذکر خواهد یافت لهذا در این مقام گردد کا اس دن اور مافیا گمتشدی دل بعلم اخروی بستناد و از خلق بعد شدی بحیث تقریب جستناد . جون این بیان مفسلا در این کتاب در موقع حیگر ذکر خواهد یافت لهذا در این مقام گردد کا اس دن اور مافیا گمتشدی دل بعلم اخروی بستناد و از خلق بعد شدی بحیث تقریب جستناد . جون این بیان مفسلا در این کتاب در موقع حیگر ذکر خواهد یافت لهذا در این مقام گردد کا اس دن اور مافیا گمتشدی دل بعلم اخروی بستناد و از خلق بعد شدی بحیث تقریب جستناد . جون این بیان مفسلا در این کتاب در موقع حیگر ذکر خواهد یافت لهذا در این مقام گردد کا اس دن اور مافیا گمتشدی دل بعلم اخروی بستناد و از خلق بعد شدی بحیث تقریب جستناد . جون این بیان مفسلا در این کتاب در موقع حیگر ذکر خواهد یافت لهذا در این مقام گردد کا اس دن اور مافیا گمتشدی دل بعلم اخروی بستناد و از خلق بعد شدی بحیث تقریب جستناد . جون این بیان مفسلا در این کتاب در موقع حیگر ذکر خواهد یافت لهذا در این مقام گردد کا اس دن اور مافیا گمتشدی دل بعلم اخروی بستناد و از خلق بعد شدی بحیث تقریب جستناد . جون این بیان مفسلا در این کتاب در موقع حیگر ذکر خواهد یافت لهذا در این مقام گردد کا اس دن اور مافیا گمتشدی دل بعلم اخروی بستناد و از خلق بعد شدی بحیث تقریب جستناد . جون این بیان مفسلا در این کتاب در موقع حیگر ذکر خواهد یافت لهذا در این مقام
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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, perseverence, activity, purity, cheerfulness, modesty, zeal, resolution, highmindedness, the cherishing of righteousness and similar feelings; and the lack of these human characteristics and good feelings is a terrible deficiency.

The actual value of each of these qualities would take us too long to explain in the present volume.

The second condition required in this holy sentence is: "An observer of his religion."

It is apparent that the meaning of this blessed phrase or text has not been 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.

If the ulama of Islam had commenced aight, all the nations of the world would by this time have entered under the shadow of the Word of Unity.

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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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, patient 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 mounds" 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.

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" would have flamed out like the sun in the midst heart of the world.

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

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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 later 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.

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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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.

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

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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.

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.

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.
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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.

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 guide to the rest of the world.

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.

Thus it happened with the tribes dwelling around the enlightened city of Medina, 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.

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 neglected the call of the Judgment Day.

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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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 people's hearts with revulsion and terror. According to the Divine Law of Mu’ammad, 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 but God, and Muhammad His Apostle’” (another saying of His) are on the same footing as the other sayings of God’s Apostle, and truly of a different and higher value. The latter sayings are, according to the Companions, the authentic saying of God’s Apostle, and are on the same footing as the other hadiths in the Qur’an and the traditions of the Prophet.

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 Gospels 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 fireworshippers 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

60Qur’an 5:45.61Qur’an 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 Rabbi-kum) and they replied: “Yea, we bear witness.”

61Qur’an 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 Rabbi-kum) 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.

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.

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.

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." 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 within the sanctuary of the Four Gospels.

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. 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.

170. 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.

168. "Qur’an 9:33"
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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.

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, zealfulness, fidelity, piety and holiness.

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.

Here we may tell a story which nobody will read without receiving instruction therefrom.

It is written in Arabic 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-Muziel, and Omar-Ibn-Mas'oud-Kalahd, two of his favorite and intimate friends, should be put to death.

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, 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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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 its 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.

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 Mu'ammar, Nu'man son of Mundhir the Lakhmite—an Arab king in the Days of Ignorance, whose seat of government was the city of Hirih—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, Khalid son of Mualalil and 'Amr son of Mas'ud-Kaldih, should be put to death. When he wakened after his carcass, 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 Smeared-With-Blood.

Hall Ba'ain Adla, Wadahome La Tabbita wa Merbu Ghisttya

ترجيح نين اليم بكمالاتهم تساني و اخلاص حسن و شيم مرضي و روش و حركيت روحانيه است. اگر نفس

建筑面积 فطرت اقيال الي الله ناميد مقبول درگاه احديت بوده

چه کس اين نفس از اغراض شخصي و طمع مناقع ذاتي مبرعا و

بصور حمايت حق انجوموده بصفت امنه و صدقها و

پرها زكرى و حقوق پرو بهنم و واي و دينان و نئي

بين خلق الورد و مقصود اصلي از انزال شرائع

امکنیسمه مانده که سعادت اخري و تمدن دنیوي و تهيذب

امثال حامدل حاصل ورد و لا اضرب سيف بهكار مقبل و

در باتلن مغول و مدير مگدن.

65 A Persian idiom meaning "bursting with grief."
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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.

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.

The sun was setting and he failed to secure his quarry.

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?”

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.”

His wife replied: “We have one ewe, kill it; whilst I bring the little flour I have kept against such an occasion.”

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.

Naaman spent the night in great comfort, through the courtesy, love and self-denial of his host, Hanzalah.

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-Lakhmī. I shall be pleased to see you and reward your kind hospitality.”

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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 the other 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.

One day the king mounted his horse, that was called Ma'mūd, and rode out into the plains to hunt. Suddenly in the distance he caught sight of a wild donkey. Nu'mān urged on his horse to overtake it, and galloped away at such speed that he was cut off from his rein. 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 Hanzalah, son of Abī-Gharfāy-i-Tā‘ī) replied, “Yes.” He came forward and helped Nu'mān 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.”

Hanzalah first milked the ewe and carried a bowl of milk to Nu'mān, and then he slaughtered her and prepared a meal; and what with his friendliness and kindness, Nu'mān spent that night in peace and comfort. When dawn came, Nu’mān made ready to leave, and he said to Hanzalah: “You have shown me the utmost generosity, receiving and feasting me. I am Nu’mān, son of Mundhir, and I shall eagerly await your arrival at my court.”

Resalāme Mūdīnī

و ویادگان این دون وئوب و پوه نعیم در هر سال قرار داد. و در این دولرنومز علوهم حشمت تمام آمده ما بین گریان نشسته در پس نظرش بر هره افتدان بجان آن نیافته و در نهایت هر وارد و وادی از مظهر احسان و شاینی داشته سائخت این قاعدته و قانون مستم و بیمین شکسته بود.

تا اینکه روژی پادشاه اسپی مرحمان نام سوار و بقصد شگار

عزم صحا

نوم ناهانگ از دور گوره بنظر شرده در عقق آن گور و پادشاه اسپی بر ارگنگخت و ناتخت از خیل و حیش خود دور و وقت بیگه شد موسی نشنا ناهانگ سواد خیمه ای در وادی پیدا شد علنی. بنیان گرفت مهروش داشته تا بر خیمه رسید فرومود میمان مطلبد خدان خیمه حنظلی بن ایبی گرفت بیله ولی استفاده نموده عمانیا فروند اوده و با روزه خودگفت نابیده این شخص آثار بزرگی بهار تینضا ضافته کن در میمان نوازی همکی و غیرتی نما. زن گرفت گوسفنی دارم دیج نما و من به دیدن احتیاط قزین روزی گرفت مردم پس نظنه گوسفنی دیج مدیح شیر نزد ایمان برده ایمان گوسفنی را دیج میمان مانند تریب داد و انشب را از ماجیه و اتفاق حنظلی بکمال خودگفت و سرور برید. و چون فجر طالع شد نمود عزم عزمی فرمود بهناظهترخت نمود که تو در ضیافت و میمان نوازی منتهایی جوامردی را اگه اکثر نمودی من نامه مبد دار و قوم ترا باکم اشتیاق منظور.
Secret of Divine Civilization

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 Qābus, my only son, he should not escape with his life. Now ask me whatever favor you will.”

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?”

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.”

Mysterious Forces of Civilization

A long period went by, when a great famine befell the district of Taey, and Hanzalah was reduced to great extremity.

He decided to seek the presence of the king, and by a strange chance appeared before Naaman on the day of wrath.

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!”

Naaman said, “There is no way of reversing the decree!”

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.”

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?”

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.”
In the following year on the Day of Wrath, as soon as the true dawn broke in the sky, Nu’mân as was his custom set out with pomp and pageantry and made for the two mausoleums called the Smearcd-With-Blood. He brought Qarad 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 Qarad until sundown, for they hoped that Hanzalah might yet return; but the king’s purpose was to spare the life of Hanzalah, and to requite his hospitality by putting Qarad to death in his place. As the sun began to set, they stripped off the garments of Qarad, and made ready to sever his head. At that moment a rider appeared in the distance, galloping at top speed. Nu’mân said to the swordsman, “Why delayest thou?” The ministers said, “Perchance it is Hanzalah who comes.” And when the rider drew near, they saw it was Hanzalah of Taey.

When he approached they saw it was Hanzalah of Taey.
Mysterious Forces of Civilization

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?"

Hanzalah answered: "Know, O king, that faithfulness to my promise has made the deadly poison of death sweet to my taste!"

And Naaman answered: "What was the cause of thy faithfulness and thy design in keeping thy word?"

Hanzalah replied: "I believe in the divine Unity of God, and in the Books which came from heaven!"

Then Naaman inquired of him: "What is the religion to which thou belongest?"

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)."

And Naaman said unto him: "Breathe the holy breath of the Spirit of God into my nostrils!"

Hanzalah took out the White Hand of Guidance\(64\) from the bosom of God's love, promising the light of the Gospel on the eyes and judgment of those present.

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 religion of the divine steadfast 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!

They immediately destroyed the two buildings, and repenting of their cruelty and oppression established straightway the foundations of justice and right judgment.

Secret of Divine Civilization

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?"

And Hanzalah answered, "Sweet in my mouth and pleasant on my tongue is the poison of death, at the thought of redeeming my pledge."

Nu'mán asked, "What could be the reason for this trustworthiness, this regard for thine obligation and this concern for thine oath?"

And Hanzalah answered, "It is my faith in the one God and in the Books that have come down from heaven."

Then Naaman inquired of him: "What is the religion to which thou belongest?"

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)."

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 suspires. The metaphors here refer to white blossoms and the perfumes of spring. 64Moses, 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. Qur'an 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 suspires. The metaphors here refer to white blossoms and the perfumes of spring. 94. Рالسة مدنیہ

95. رمان شاہ قدوش ہے۔ اس کا عمل کیا ہے احکام با وجود آنکھ از پنچھے مرگ گھیختی بار دیگر چرا دوایختی۔

96. حنظله گفت: و فریاد زمرہ ملالہ حلاکتا را در میٹان م میرین و گوڑا نمود۔

97. نعمان سوال نمود باعث بر این حق گذاری و وفا پوری و مراعات عہد و یہماں چہ امری بود ہے حنظله گفت: اقرارم بوحداثیہ یہیمہ و ابیمکم کبکم مسیحہ زنہدآ ہے میرین گفت: چیہ دین متنی؟ جواب داد کہ بنت مسیحیہ زنہدآ ہے میرین گفت: نہفحات قدسیہ، روح ہے رائ بر مشام من عرضہ کن۔

98. حنظله یہ بیضائی هدایت را از جیب مجیدہ ہے پرآورد انوار انجل بر بر و بصر بر حاضرین اشراق نمودو چون حنظله چند ایسے نہیں کہ انجل بالحالم جیل تاکہ نمود نمود و جمع و وزیراں ایت و بیت پرستی بیزار و در دینہ نیڑیت اور راست نمکش بیزان رانئینہ کہ ضریز شافوس کہ تا بھال ازین رمیت بی پیاہان غالب و محجوب و از این غم فدل رحمن ملینوی و محروم بودنام اورا غزیران را خراب نمودہ از ظلم و اعتصاف نام و اسادل و انساف را استوار نمود۔
Mysterious Forces of Civilization

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.

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.

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 bew idered how to escape famine!

"I am silent, between speaking and weeping!"

One of the chief hindrances to the accepting of the divine Religion 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." So he was ordered to be humble and gentle to all. Accordingly that "Blessed Tree of Prophecy" 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.

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."
Muhammad.

Qur'án 16:126.

Qur'án 24:35.

Dhul-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.

Qur'án 20:46.
Mysterious Forces of Civilization

Notwithstanding the fame of the noble prophets and saints, 101. 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.

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?

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.

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, kindliness, humility and gentleness the true 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.

Secret of Divine Civilization

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 negligent 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 Hanzalah 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.

 رسوله مدنيه

با وجود شهرت سر خبرته، اندیشه اولویت الهی که در الحقيقة در جمع مراتب هینه بشریه را تا قیام الساعه اسوس حسنی است مع ذلک بعض از این تلفقات و تعطیلات فوق العاده غافل و مجنون و در حقیق کتب مقدسه الهی محروم و مهجور گشت از اهل سائر ادیان کمال اجتاز و احرار که را ابدا تعارف عامیه را ناژج نمی‌دانند. با وجود عدم جواز الفت و معاشرت گوجه مپوتان ها را هدایت نموده از عظوم فائی لات بصحب نورانی ما مترود و از اغلب جهل و فضله بصوص علاع و عف وی هشی تشویق و تحریص نمود؟ حال باعین انساف ملاحظه نماید که اگر حضور بل اسلام ان امتداد یا کمال مانتی و صادق و مهربان و مهربان پروری حکمرانی آن نمایان و حفظ جغرافیا مبین می‌کری مرا و وحدانیت الهی گوجه مقر و معترف میگرداند. اجتاز و احرار و خوشتن سبب اشکال قولب و نفوس قردر مجنون و ملطفات و مدارا و ملامت سبب اشکال قولب و تویج قربب شود. اگر شخصی از مؤمنین موحین در حین ملاقات با نفسی از ملل اختلفی اطبار احرار تمامی و کلمه، موحش عمدم تجویز معایث و فقید طهارت را بر زبان ان شخصیقن اجتناب از این کلمه چنین ملاحک و مکرون گردید که اگر شوق القلم پنیری اغلب بحق نمایند و عمل اجتناب این باشد که اگر در قلب آن شخص تویج قربب یله وجد از این نیز پیشان گشته بنیکی از شاطی بر بیر ایمان بپدایه، غفلت و بطلان قار در فرام و جوان همکار و طوفان مرد در بیام رونه مه در نمایند که این ملت در شرافت انسانیت یا بمنهی درجه فصولرد.
Mysterious Forces of Civilization

Now, if, inspired by the Stars of Heaven of Unity, we were to meditate a little upon the verses and explanations of the Qur'an 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, kindliness, faithfulness, sincerity, fidelity, love, benevolence, zeal, the protection of others, and humanity.

Secret of Divine Civilization

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 Imāms, 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.
Mysterious Forces of Civilization

224. Nowadays, alas, we have closed our eyes to all such good, 103, 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 w rong; 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 pitiful. 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 mutf in any one day, now we hardly get fifty. In those days there were crowds of people who were all brainwashed 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 idiotatious 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!"

Secret of Divine Civilization

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 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 pitiful. 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 mutf in any one day, now we hardly get fifty. In those days there were crowds of people who were all brainwashed 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 idiotatious 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!"
Mysterious Forces of Civilization

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
dothe "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 Sheba?"

Secret of Divine Civilization

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

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
people 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:
Mysterious Forces of Civilization

"If a blind man is idle and prone to anger: 
Know him simply to be a morsel of flesh without eyes."

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.

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

235. Remember well the sweet word which, when travelling, I once heard a great personage say: "Not every turban 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!

236. 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.

237. 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.

Secret of Divine Civilization

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.

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!”

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.

Populations and the True Providence of Mankind

"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.

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The development of the population is the true providence of mankind.
Mysterious Forces of Civilization

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.

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.

But there is this condition that the central aims of morals should be wisdom and knowledge, and its controlling idea should be true moderation.

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.

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.

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.

Secret of Divine Civilization

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 the man, and the 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.

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.

Revelation of the Holy Prophet

There is no doubt that the same as well as that of the Prophet, who is the Lord of all worlds, has been endowed.

All the creatures have been endowed with a certain kind of knowledge. But in the case of the Prophet, the knowledge was more pronounced and the attributes were no longer put to uses worthy of the man, and the rewards into ways that were dangerous and dark. A good character is in the sight of God and His beloved who are near to Him in His Court, and among those who are gifted with thought. But there is this condition that the central aims of morals should be wisdom and knowledge, and its controlling idea should be true moderation.

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Revelation of the Holy Prophet
Mysterious Forces of Civilization

The outward trappings of civilization, without inward moral advance ment, 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.

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.

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."

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 calling, 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!

Secret of Divine Civilization

A superficial culture, unsupported by a cultivated morality, is as "a confused medley of dreams," and external lustre without inner perfection is "like a vapor in the desert which the thirsty dreameth to be water." 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.

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.

There is the well-known case of the ruler who is fostering peace and tranquility 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 sweat and toil. How many thousands have given up their training of men to be warlike. How many thousands of men have given up their training of men to be warlike. How many thousands of men have given up their training of men to be warlike. How many thousands of men have given up their training of men to be warlike. How many thousands of men have given up their training of men to be warlike. How many thousands of men have given up their training of men to be warlike. How many thousands of men have given up their training of men to be warlike. How many thousands of men have given up their training of men to be warlike. How many thousands of men have given up their training of men to be warlike. How many thousands of men have given up their training of men to be warlike. How many thousands of men have given up their training of men to be warlike.
**Mysterious Forces of Civilization**

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, 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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**Secret of Divine Civilization**

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. 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.

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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?

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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!

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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, and 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.

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Mysterious Forces of Civilization

Who does not remember 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?

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?

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.

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?

In past centuries Germany conquered parts of France, likewise the French frequently established their rule over parts of Germany.

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.

Secret of Divine Civilization

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.

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. It is right and proper that people 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.

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.

رسائله مدنيه

و هيمنين كفيات احرز كابخانهها و بعض ابنه جسمههم

فونسا و اخت ف главное عبركتي جاي جميع عساكر

مجرموه مرضي و ووقع مولمه و حركات موسمه طاقنههم

كروم و حواته مهشهها اخلاق و تحزب جميات

متقدمه مقافله بين داريس و مازاعه و عدون مابين رؤساء

دينيه قاتلوك و حكومه ألمان ظهر فقته ها و فساده و

تدمير بلاء واوطن و خوفريزي ميان حزبين جمهوريه و

دون كارلوس ابلانداسا .

خلاصه از اينگونه قابل که دالت بر عدم تمدن اخلاق

طوانف اورو اینمیاند سبیار و این عبد جون هنک جهشی را

مصوص نداسته این که اینکمل احصا نیمورد . حال

و اسحق را که شک عاطل بصر و عرف خبر تصدیق

ایینگونه اموص نماید . این طوانف و قبالیکه ماگیر شیم حسن

عالم انسانی اینگونه اموص موصله در مایشانش جاریست.

چگونه نماینده است که ادعای تمدن حافز نام نمایند؟

علیه نصوص که تجربه آی این اموص ماموله ها اعلا

و تسلیم موقت حاصل و جنون این تبیه بایلی و پایان هب

نزنده اولیال اباب تقدیم و اهتمام را سزارا نیست.

در قرون سالهه کارا و مرارا حکومته ألمان غالب بر

فرنسا گذشت و هيمنین سلطنت فرنسا دفعات عیده بر اقیم

المان اکرمانی نمود . حال جانه که تشکه حزار نووس

مسکین از بنگان پورودگان ذخیره نتیجه و منافع مقوقه

صویرنه گردید لا و الله . بلکه اطفال نیز ادراک مضتر

ایینگونه اموص بنمایند ولک متابعت هو صد حزار حجاب از

دل بر دیده افکند و بصر و بصیرت هر دن نا بینا گردد.
Mysterious Forces of Civilization

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.59 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.

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 the rest, the whole nations of the world would rise up and destroy it. Yea, the whole human race would band its forces together to exterminate it.

Secret of Divine Civilization

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.

True civilization will unfurl its banner in the midstmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns—the shining exponents 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 the whole 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 upon 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 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.59

رسالة مدنية

"جًن غرض آَمَد هنر بوشيده" "صد حجاب أَد بسوي دبه" "بلى تمكن حقيقي وقتى في فلسط علم أفرازته كه جند ملوك بذر حوراكن دون جًن أفتاب رشنده علم غييرت و حميت بجهته خيريت و سعادت عومم يرثر برمى ثابت و رأى رايخ قد يبيش و نهاده مستلم صفح عموم را رم دميان مهورت گذك و جمع و ساواكنا نيتشت نموده عقد اسمين دول علم نمایند و يك ماهاده قويه و ميباش و شرط بحكيمه ثابته تاسيس نمایند و اعان ف呼唤 نموده اتفاق عموم يرات ف خير مراكن آين اسم بهيه في الحقته شپه اسياش افرشتش است كن جًن ارت مفعن شمرده قويه علم ماتشه ثوب و يعى آين اعبد پادند. و در آين معاعده عموميه "تيعين و تحديد حدود و شغور هر دولتى گردد و توضع روش و حركتان هر حكومتى شود و جميع معاعدات و مناسبات دولته و روابط و ضوابط الابن هيئت حكومته بشرى مقر و معين گردد و كذلك قوه حريه هي قوه ميلود مخصوص شود. چگ آگر درکارکان محاربه و قوه عسكریه دولتى ازدند باب دُست درست و بنام. بارى اصل ميناى آين عهد قوم را اى قرار دهدن كه گردونى از دول من بعد شرطى از شرط را فسخ نمایند كل دول عالم بر اضحلالى قيم نمایند بلکه يهين بشرى به نیم كم قوت بر تدمر انحکومت بريخيزد. أگر جسم مريض علم باين داروي اعظم موقف گردد البته اعتدل كلي كسب نموده بشفاغى پافقى دانى فانى گردد."
Mysterious Forces of Civilization

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.

Secret of Divine Civilization

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.

President of the Majlis-e-Tehreek-e-Hizbul Ahrar
Mysterious Forces of Civilization

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 to 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?

Secret of Divine Civilization

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 unfailling grace of God, the loving-kindness of His favored ones, the unrivalled 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 course 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 beauteous light shall shed illumination upon the assemblage of man.

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

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.
Mysterious Forces of Civilization

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.

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.

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 Lyssimachus.

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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Consider how throughout history many a king has sat on his throne as a conqueror. Among them were Hulagü Khan 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, Changiz’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.
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Now, consider carefully in contrast the graces and the 128. praiseworthy virtues, the highmindedness and great dignity of the just and righteous sovereign Anushewan59 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.

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 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, Mu' ammad, 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 pursal, 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.

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Contrast with this the praiseworthy qualities and the greatness and nobility of Antūrīvān the Generous and the Just.52 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, Mu' ammad, 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 pursal, 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.

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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 trampings 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.

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 distributes 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 wreckage 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.
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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 ad 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, irrefragible 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.

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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.

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.

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.

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.
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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 Church; 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 pure and mercy unto the believers, but it increaseth nothing unto the wrongdoers except loss."

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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 intriguers 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 Quran that which is a healing and a mercy to the faithful: But it shall only add to the ruin of the wicked."

The Sage of Ghaznah96 told the mystic story
To his veiled hearers, in an allegory:
If those who err see naught in the Quran 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

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

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 unity is true religion. "Hadst Thou spent all the riches of the earth, Thou couldst not have united their hearts; but God hath united them...."99

275. 276. 277.
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Such is the power of true union, both inward and outward, as was seen in the raising up of the Prophets of God, who gathered together under the protecting shade of the Word of Unity 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).

278. 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 Qur'an and in traditions and the Bible. But as, since the time of the Patriarch Moses, we have full accounts of the happenings in the great Qur'an, 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:

279. 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?

280. 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.

281. 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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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

278. With 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'an, 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'an, 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.

279. 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.

280. At a time when the Israelites had multiplied in Egypt and were spread throughout the whole country, the Coptic Pharaoths of Egypt determined to strengthen and favor their own Coptic peoples and to debase and degrade the children of Israel, By means of war and destruction. So they prepared to seize their opportunity to crush them.

281. After having thus made ready, they attacked the Israelites, who had been exiled from their homeland, in order to destroy them and make them subject to the Coptic culture. But the Israelites, who were divided into two parts, one led by Moses and the other by Pharaoh, fought against the Coptic forces and managed to defeat them. The victorious Israelites returned to their homeland and established their rule over the land.
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despite 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 scoured 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.

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.384

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 spite, 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, Zaan to Ammon.

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 Pharaonic 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,"385 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 indignity, their incomprehensibility 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 conquered hands in the lands 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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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 disciples 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.

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 divided.

Finally, forgetting the significance of God's law, they darkened their ways with heathen superstitions and with the continuing life of the human soul after it has put off its element. Ultimately, the ignorant among the Greeks caused Socrates to drink from the poisoned cup. Ignorant men in Athens consequently objected to one who had involved in ignorant fanaticism and blameworthy practices such as the kingship and set up the worship of idols. For many centuries, war was carried on 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 divided. Finally, forgetting the significance of God's law, they darkened their ways with heathen superstitions and with
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outrageous revolt and rebellion. Their theological doctrines 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 plundering, destroying of houses and fields and towns, he took captive those who survived his sword and brought them to Babylon. 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 authority of the holy books, and the Israelites began to recover from their evil ways; and therewith dawned for them again the

coming of Nebuchadnezzar, King of Babylon, who destroyed the whole kingdom of Babylon, and burnt their books, looting their heap. After this supreme calamity, the star of Israel's dominion was levelled. Two of the most terrible calamities, which are mentioned in the glorious Qur'an, are: ‘And We solemnly declared to the children of Israel in the Book, ‘Twice surely will ye commit evil in the earth, and with great littleness of pride will ye surely be uplifted.’ And when the menace for the first of the

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as insurrection and sedition. Their divines, having concluded that all those essential qualifications of mankind 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 to 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, they 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.’ These two most great afflictions, brought on by Nebuchadnezzar and Titus, are referred to in the glorious Qur'an: ‘And We solemnly declared to the children of Israel in the Book, ‘Twice surely will you commit evil in the earth, and with great littleness of pride will you surely be uplifted.’ And when the menace for the first of the
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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."106

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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

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.

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.

رسالةً مدينيّة

المسكينة). و ابن مصيرين أعظمين أعظمين، خانتم و طينوس در قرآن مجيد مذكور (و قضينا إلى بنى إسرائيل في الكتاب لتشذب في الأرض مررتين و تلون علوها كبيرًا، فإذا جاء وعد أولاهم بعثنا عليكم عبادًا لنا أولى بأس شديد، فسوا خلال الذيار و كان و عداً فغولاً (فأنا مشرف (فأنا جاء وعد الآخرة ليسوا و هم و ليدخلوا المسجد كما دخلوها أول مرة و ليبتوا ما عوا من نباه).
Mysterious Forces of Civilization

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 wakened 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 Jerusalem and Palestine, leading all men to the Morning of reveileion; all except a few who were turning towar ds God and his saints dwell. 

Secret of Divine Civilization

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 beauteous 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.

294. When for the second time the phenomena and signs of the dispersation, 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 wakened 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 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 Bunner 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.

298. 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 wells, and still He lifted up the flag of salvation and solidly established the fundamentals of human righteousness, that essential basis of true civilization.

299. و جوز دفعه کانیه علاون و آثار تنشت و نیستی و مهوری و طاقونه اسرائیلیان نموده شد نفتخته طیبه قدیسیه روح الله بر شواطی نه ارد و خطبه جلیل ساطع گشت و ابر رحمت برخاسته و بر أ ان دیار امیار روحانیت کریب میدول داشته. از رشوات و طلبات بیه اعظم بریه دید پری احیا معرفه الله مطلب گردید و جوامع الجنوبل انجیل بسامع ولط ملکوت در ام و بقص مسیحیه نفس میته سر از قبرغ فلت و جهاد برداشتی بحیتی ابتدی فاز کشتند. در مدت سالان ان نیر اوگ کمال در دشت و صحراء اورشیم و فلسطین حارکت نموده کل را بصیح هدايت داده میرموئدین وبیات روحانیت کان جمل نورانی اقبال نموده کم خدمت هم اطاعت میستند برناخت جان بخش روح الله برمحی تازه و فتحبئ بهر مثبت میکشتند. و لکن چه فاندیه چکل اعضا نموده و بر اذیت ان معیمن ان دلی و همیت وی الهی برخاصتادا لاموده قیلی که متوجهی الی شان فلسطینی، امکان مثبت دشده صد معارج لاکن نمودن. خلاصه جمل بلایی شدید بان بر ان مشرق الطاف الهی وارد یکنی فکمی که امکان و استقرار در قریه ای ممکن نبود. با وجدان بر علم دهای کبری مرتفع و اساس مسند اخلاق انسانیه که اصول مبتنی جامعه است مراتع گشت.
Mysterious Forces of Civilization

In Matthew, v. 39, he gives advice of which this is the 148.

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?”

Secret of Divine Civilization

In the fifth chapter of Matthew containing 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 shalt not vex thine enemy with enmity.’” 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?”

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

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.

Many were the counsels of this kind that were uttered by that
Dawnspring 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.

Christ hath indeed established the Law of Holiness on a 150.

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.

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.

رسالة مدينتي

در فصل پنجم آیه س و هفتین از انجیل می تصحیحی میفرماید که ترجمه آن است: در بدی و شرور و آنیت مقاوت، به‌一把هم تنها اگر نسبت برطرف این روز تو طبیعی، او زند تِرف ایسر یا برگردان و همچنین در آیه چه و سیم میفرماید: شنیده‌ای که گفته شده است قربان خود را دوست دار و دشمنت را بعاویت میزیار و آمیزنی بر دوست خود را رفع از کسریت کنید بیگذویان خود را و میغضبتانارا احسان نمایید و نفوشیکه شما را آنیت و طرف میمیادان انشا یا دعا نمایید تا بنمایه فرزند پروندگار اسامی بانشی که افتاد یا برگه‌گدار و نیکوکار هر دو مشترق و ابر رحمن و ابر ستمار و ابرار هر دو ممطر. زیرا اگر دوستان خود را دوست دارد چه اجر و زمینی از یار شماست؟ آیا ماموریت ایند اعضا

و تعلیمات آن مطلع حکمت الهی از این قبل پیامر. در الحقيقة نویسی که باین صفات متفسه نصفرگدن جوهر وجد و مطلع تمدن حقيقة ستند.

خلاصه آن حضرت شریعت مقدس را بر روحانیتی صرفه و اخلاق حسن تأسیس و نوس مومه را روشن و سبلک خاصی که جوهر حیات عالم است تعیین فرمودن چنانچه آن معاشر هدی ولو در ظاهر باعظم تفت و عفونت الامین مبنا یماند و چنانکه حکیفی از ظلمات خدانی بهونه نجات یافته در صبح ادبیات از سرمندی مشرک و لاحق گشته.
Secret of Divine Civilization

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 inerexorably 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.

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.

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 the God, of the Spirit and 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 Politics extolled their actions. A literal translation of his words is as follows:

"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."

Mysterious Forces of Civilization

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 monothestis 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.

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.

Reflect now, is there in existence any surer and greater foundation of life and conduct than religion? 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.

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, 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:
Mysterious Forces of Civilization

"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."\[^{110}\]

Secret of Divine Civilization

"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."\[^{111}\]

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.

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.
Mysterious Forces of Civilization

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.

Secret of Divine Civilization

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 unrelied 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.

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" devoted the days of their lives to teaching the masses.

When, however, the time approached for the effluent beauty of Mu’ammad 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.

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 Ahmad 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 naught by the evil acts and conduct of those who were outwardly honorable and inwardly unworthy.
Mysterious Forces of Civilization

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.

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 worldly 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 more 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.

Secret of Divine Civilization

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 sixteenth 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.

رسائله مدنيه

قائمه جمع مورخين مشهور از اهالي اوروب در بيان كيفيت احوال و اطوار و سياسات و تمدن و معروف و جميع شون افروزي و درون و وسطی و قرون نوگره نموداند كه قرون عصره وستي كه عبارت از بدايت قرن سادس ميلادتي تا نهایت قرن خمس عشر است مالرك اروپ در منزلتي درجه توحش و عدم مدينیت از جميع شون بود. و باعث اصلي أن آنگه راهبیكه باصطلاح اهلی اوروب روزساي روحاني دييني بودند. از عزيت ابديه اتباع أوامر مقدسه و تعليمات سماويه انجيل غافل گشته با ارکان حكومت دنيوي آن زمان که در كمال ظلم و طغیان بودند افتقاد نموده و از عزيت ابديار جشم پوشيده در منابع موقت فانيه و اغراض نفسنديه، یک ديگر كمال سعي و کوشش را مجريداشتند. تا آنگه بالاخره امر بجانی رسيد كه عموم اهالي در دست اين دو فرق اسير صرف ماندن و اين احوال و اطوار سپه همدان اسناد و انسانيت و مدنيت و سعادت اهالي اوروب گشت.
Mysterious Forces of Civilization

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, 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—“broadened 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 extinguished 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 very tribes, races and nations who were always in the dark, 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 the force the fecund winds began to blow. In the sign of Muhammad, the Sun of Truth rose over Yathrib (Medina) and the ħijāz 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,” 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 ħijāz, 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, techniques, statecraft, scripture, and so forth.

Secret of Divine Civilization

When the unworthy acts and thoughts and the discreditable purposes of the leaders had stifled 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 the force the fecund winds began to blow. In the sign of Muhammad, the Sun of Truth rose over Yathrib (Medina) and the ħijāz 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,” 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 ħijāz, 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, techniques, statecraft, scripture, and so forth.
Mysterious Forces of Civilization

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.

The Arabs then excelled all the peoples of the world 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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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 Jahiliyyih 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 Iran, they came to administer single-handedly whatever matters were of major importance in four main regions of the globe.

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.

 رسوله مدنيّه

أثاث تربيت مرتّي حقيقى را عن امر محسوس إ ملاحظة كتبد كه أشخاصى كه از كثر توحل و نادناى ذ زمان جاهلىه detectors فخت ساله خودى زنه زين خان مينموند و بهين اميرا كه از انسان كذهى طبعت حيول نيز از أن منتفر و متيزي از شى جهاليى منتهى حميت و غيرت ميشرندن اين كنرى اشخاص نادان ف نوضات تربيع ظاهره ان يزورى برجه اي رسيدن كه مالك مسر و سرين و شام و كلدان و عراق و ايرانا فتح نوده جميع مهام امور جىاع اقليم عالم را منفرد اداى نوددن خلاصه طاقه رى في جميع علم و فنون و معارف و حكىده و سياست و اخلاق و صناعه و سابع سرون كى ملس و اقوام كذهى و ى فى المحيطين يلعى كنرى متوشهد قيرى بورد مدت فليلى منتهى درجه كملاسه بشرىى اعتم بريران حقيقى و نوتوت سروت كانات است
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.

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.

In the early ages of Islam the peoples of Europe acquired the sciences and arts of civilization from Islam 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 Islam; 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.
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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, 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 lamentations that all the kings of Europe rose up in arms. The kings of the people of the Cross, with many soldiers, crossed over the Gulf of Constantiople into the continent of Asia. At that time the Khilafat were ruling over the province of Egypt and some of the Arabian kingdoms; and the kings of Turistan, that is the Saldjuces of the desert of Syria, were also generally under their rule and obedient to them.

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 Saloth ed Din the King Mansoor Ayooby in the year 693 of Hegira expelled all the kings and troops of Europe from the countries 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.

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 excelent ceremonies and customs of the kingsdom 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 Fatimit caliphs ruled over Egypt and some countries of the West, and most of the time the kings of Syria, that is the Saljuq, 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 Islam 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.

The arrival of Christian missions and monks of the East, as well as of monks from the East, came to Europe, and so the arts, sciences, and philosophy of the East began to affect the Western world. The Christian monks and missionaries also brought with them the knowledge of the ancient Greek and Roman civilizations to the Christian world. The arrival of the Crusaders brought a new wave of Western influence to the Middle East, which had a significant impact on the region.

The Crusades also had a lasting impact on the development of art and architecture. The Gothic style, which originated in Europe, was adopted in the Crusader states and had a profound influence on the architecture of the Middle East. The Crusades also brought about a surge in trade between Europe and the Islamic world, leading to the development of new markets and the growth of cities.

The arrival of the Crusaders and the subsequent wars had a profound impact on the Middle East. The political landscape of the region was transformed, with new powers emerging and old ones declining. The Crusaders also brought about a surge in trade between Europe and the Islamic world, leading to the development of new markets and the growth of cities.

At the same time, the Crusades also had a lasting impact on the development of art and architecture. The Gothic style, which originated in Europe, was adopted in the Crusader states and had a profound influence on the architecture of the Middle East. The Crusades also brought about a surge in trade between Europe and the Islamic world, leading to the development of new markets and the growth of cities.
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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?

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 intelligence 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.

رسالة مدينتي

إي أهلي إيران تكاسل وترخيص تاكي متبوع وطاع كل أفاق بودي حال جهانه از عز قبول بار ماندود رازاويه خمول خزیده؟ منشاً معاف و مبداً ممنو جهانیان بودی اکون جهان افسرد و محروم و بزرمرده گشتی؟ سبب نوری؟؟؟؟ أفاق بودی حال جهانه در ظلمات غنط و کسانی بار ماندود؟ چشم بصره را بار و احتیاجات حالیه ی حور را ادراک نمایند کم همین و غیرت بر بندید در تدارک و سیاست معاف و مینیتی بکوشید. آیا سراوارست که طوانف و قیامت انداز فضائل و معاف را از آثار اسلام و اجاد شه اقتباس نمایند و شما که اولد و وارث مروحی بمانید؟ آیا ای بسانیده است که یک همسایگان و مجاوران لیل و نهارا نشیب و سوالی رقیق و عزت و سعادت بجا نمی ودل بکوشند و شما از تعرص جاهلی بمضاد و منازعت و هو و هو خوش مشغول گردید و آیا این مدور و محروم است که این ذکر طریب و استعداد طبیعی و فضائلی خلقی را در کسانی و طالبین صرف و ضایع نمایید؟ بار 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, the celebrated French writer, whose knowledge and authority and learning are testified to by all the scholars and savants of Europe.

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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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 Islam. For example Draper, 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 Islam. 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.
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319. Briefly, M. Ducoudray has explained and proved 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 Qaraba,108 Gharnata Ashbeelain,111 and Toledo,112 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.

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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 Islam. 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 what a high degree of excellence their administrative system and scholarship attained, and how solidly 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 arts and science 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.

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 beneficient 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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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.

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"And they enjoin what is just, and forbid what is unjust, and speed on in good works. These are of the righteous."

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."

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.

And yet again, of the civilizing of human behavior: "Make due allowances; and enjoin what is just, and withdraw from the ignorant." 129 And likewise: "...who master their anger, and forgive others! God loveth the doers of good." 130

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." 131 And yet further: "They prefer them before themselves, though poverty be their own lot." 132 See how these few sacred verses encompass the highest levels and innermost meanings of civilization and embody all the excellencies of human character.

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?
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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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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.

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 sel leth his very self out of desire to please God.”

و لكنه فانده جود سلاح، وإذ يغبني على عهد 하나ش، جاه، وإثر محظوظ نامند، بك بالعكس سبب، وت اقتشارد، سارك جردد. يمتنين زمزم امور جون بمست علما غير كامل افتد نورانيه دينه را جون حجاج عظم حامل جردد.

اس بار دينه خليه است بعني شخص متمدن باید که از جميع اعراض شخصیته، خود گذشته باي، وجه که در خيرتیت، چمیه یکوشد.

و ممنک نیست که نفس از منافع ذاتیته، خود جشم پوشند و خبر خود را قبادی خبر عوم نمایدن ایلا، ونیزین حقيقة. چه که در طلبت انسانیه، محتی ذاتیته، خود مخروط و ممنک نیست بدن امجرداری جزیل و نوابجمل از فوائد موقعه جسمانیه، خود بگذرد و لکن شخص موطن باله، وموین بایان، او جون موعد و متقین موثبات کلتیه، اخرویه است و جمع تعبدیه در مقال عرت و سعادت درجات آخرویه کان لم ینک انگاشته گردد. لهذا راحت و منافع خود را ابیه، لوجه الله ترک نموده. در نفع عوم دل و جنگ را راهوه مبندول دارد (و من الناس من، یشرى نفسه ابیه مرضات الله)
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 wrong-doing 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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331. 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!

333. 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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332. And while some 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.

334. 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.

335. Secondly, in answer to those who imagine that natural wisdom and an inherent sense of right is a hindrance to wrong-doing 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?

336. 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.
Mysterious Forces of Civilization

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 liberty; 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.

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.

Secret of Divine Civilization

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 liberty, to justice in every aspect of life, to humanity and philanthropy, to valor and to unflagging 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.

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 man’s ills could produce no health, and would on the contrary only destroy the helpless and burden the hearts of the already afflicted.

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 unskilful 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.
Mysterious Forces of Civilization

For example, we have been commanded by the Source of the
divine wisdom and the Manifestation of the Universal
Prophethood (Muhammad), encouraging mankind to
acquire sciences and arts and similar advantages has
commanded them to seek these even in the furthest 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.

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.” And words of the same meaning
were spoken to the Dawning-place of Knowledge and
Fountain-head of perfection; 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
consultation would be repugnant to the rules of the sacred
law? The proofs of reason also make the supreme advantages of
consultation evident and manifest.

Secret of Divine Civilization

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 furthest reaches of
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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.

Judge this aright: which 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 affairs are guided by mutual counsel.”

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.” 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
tests as well.

جال بدیده انصاف ملاقاته تمتانید این اصلاحات جدیده بالقوه
و باللغه کدام یک مخالف اواخر الهیه واقع گشت؟ اگر امر
تأسیس مجالس مشورت است اینکه در نص آنی مبارک است
که، مقیاً (امام دره بری بیهم) و همچنین خاطبی مطمع
ونان که با وجود و قصقات کلمه عفونته و صوریه
مقیاً (شاعر به عنوان در) در این صورت چپنگه امر
مشورت میگیرد اوطن شریعت مقاسه است. و در لاله عقلیه
نزی فضیلت مشورت ثابت و مبهون و مجرب.
Mysterious Forces of Civilization

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 Gulpaign, in the time of the prime ministry of Hadji Mirza Agasee, without cross-examination, and without permission of anyone, ordered thirteen humble persons, the chiefs of the villages of Gulpaign, who were of the stock of descendants of the Pure One and had committed no crime, to be beheaded within one hour by an extreme act of injustice.

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?

Secret of Divine Civilization

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'an? For example, in the days when Murtza Agase was Prime Minister, it was heard from many sources that the governor of Gulpaygan seized thirteen defenseless bailiffs of that region, all of them of holy lineage, all of them guileless, 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?
Mysterious Forces of Civilization

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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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?
Secret of Divine Civilization

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 spikes 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?”

Mysterious Forces of Civilization

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!

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 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?”

“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.”

“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.”

رسالة مدنية

قسم ذوات پاک ذی الجزاء كه متمیز چگونه پرده بر ایسرا افتد که امر باين بهده ادای نمیشود. و چون اینگونه برای هن و ادله مامکه بیان شود شیبی آن نیست که از جهت صد هزار افراز باطنی در جواهر خواهد گفت که در يوم مشرین یبدی الله از معارف و مدنیت کاملی انسان سوال نمیکند بلکه حمل اعمال صلاحی را جویند. اولاً اگر اینکه انسان سوال از معارف و مدنیت نمیکند.

اگر در يوم مشرین بکرب دوریه الهی مؤذن بسیار برای دنیا و نسبت گرزان یست بزرگوار را چرای ما بعد که آیت عزت قدرتی نزول نمودند، از مرکزیت چنان مدنیتی بیاز مانندن بیا وجود اینکه مقترح بودید که برسانش متشیب شیوید. این عزت مقدسه ملت شورید. این را نموده که سه است لطف ملت را از فوان عادی نز داشتی. این این قوم در سما سعادت چون نامه زادیه نبودن چگونه باعث شید که در این ظلمت دما افتادن؟ و چون ما دکتری ایفاد ارجعت عزت دارین بودید چرا بیان کردید؟ پاینچ چون سراج نورانی بیونیتها روشند بزاجه عمت او را از اریغ مخالفه فتح نموده از چه جهت بکلام قوئت بز است قیلم نمودید؟ (و کل انسان ال زمینه طائرة فعلنه و نخرج به يوم القيادة (کتابا پلجه منشور)
Mysterious Forces of Civilization

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."

Secret of Divine Civilization

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 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."

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 a great majority 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 ‘Abdul-lah Buni, 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.

148 "The best of men are those who serve the people; the worst of men are those who harm the people."

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 having hands with soap—an article the inventor of which was ‘Abdul-lah Buni, 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 and foolish.
Mysterious Forces of Civilization

O people of Persia! Open your eyes and unclose your ears, and free yourselves from imitating the people of vain imagination, for it is the especial path towards folly and ignorance.

Discover for yourselves the reality of things, and strive to assimilate the methods by which the means of life, of wellbeing, of noble-mindedness and glory are attained among the nations and people of the world.

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 excellent! 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?

Secret of Divine Civilization

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.

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 wakening 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!
Mysterious Forces of Civilization

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.

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.

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.

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?

Secret of Divine Civilization

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 discussions.

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Mysterious Forces of Civilization

As this subject needs treatment at length and a strong array of argument, in order that this position may be proved and demonstrated that in order 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.

Secret of Divine Civilization

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.

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.

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 circumcisions 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.
Mysterious Forces of Civilization

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.

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.

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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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.” 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 perfection and reformation. Rather, qualified individuals must strive by day and by night, using all those means which will conduct to progress, until the government and the people develop along every line from day to day and even from moment to moment.

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.
Mysterious Forces of Civilization

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.”

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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, inertia 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.”

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.

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 necessary to conduct 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.

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 as 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.
Mysterious Forces of Civilization

"O Brother, thou art wholly in essence thought; What is the rest of thee but bones and sinews?"

Secret of Divine Civilization

Thou, Brother, art thy thought alone, The rest is only thee and bone.¹⁹¹

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 aduding 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.

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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 they would have failed, and the attackers would have returned defeated whence they had come.

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Mysterious Forces of Civilization

364. Stranger than this is the story of the Japanese kingdom, 199. 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.

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364. 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.

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 improvement 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 evidently in the disposition of the Persians, its motive power is to be the extension of the sphere of education.

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 perfections; 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.

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.

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.
Mysterious Forces of Civilization

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.

Supposing, however, we close our eyes to this fact, and supposing we wish to attain to a similar degree of progress; what would happen?

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.

In like manner, take the case of the other arts, sciences, handicrafts, and institutional proofs of 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 an end. "Yet we are in the turning of the same lane."

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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 will still be obliged to narrow: because, throughout the many-centuries 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 use the power of this steam and instead serve 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 any of 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.”

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Mysterious Forces of Civilization

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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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’.

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?

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 Iran, 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.

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Mysterious Forces of Civilization

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 to 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 thuth 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.

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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.

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.

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."

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."
Mysterious Forces of Civilization

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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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.