



The Writings and Utterances of the Central Figures of the Bahá'í Faith

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 109:

The Secret of Divine Civilization
(1875)



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Series preface

This series of volumes presents, in approximate chronological order and, where possible, in parallel-text format, the available writings and reported utterances of the three Central Figures of the Bahá'í Faith: the Báb (1819–1850), Bahá'u'lláh (1817–1892), and ‘Abdu’l-Bahá (1844–1921). The majority of the texts appear here in English for the first time.

What follows is an independent scholarly and documentary undertaking, with the purpose of facilitating closer engagement with the textual record of the Bahá'í Faith by readers working across Arabic, Persian, Ottoman Turkish, and English. It is not prepared under the direction of Bahá'í institutions and does not constitute an official edition of the texts. The relevant Bahá'í institutions are the final authority with respect to authenticated texts and authorized translations. Accordingly, this series is envisioned as a provisional research aid and reference tool—a scouting expedition to uncharted domains, that defers to finalized texts and translations wherever these are available.

Altogether, the series comprises over 29,000 authored works and reported utterances spanning the years 1843 to 1921. Despite its length—over 10,000,000 words without double-counting the translations—it is not a comprehensive corpus. Rather, it represents the material presently known to the compiler to be publicly obtainable in the original and/or in translation. It is estimated to represent somewhat more than half of the known total, the remainder being held in the International Baha'i Archives in Haifa, Israel.

The series proceeds on a principle of maximal inclusion within the constraints of public accessibility. It therefore brings together texts of unequal status and differing degrees of reliability. Some items are authenticated; others are not. Some survive in stable typed or printed form; others are preserved through imperfect transcription, excerpted publication, or secondhand report. The reader should therefore approach the corpus with appropriate source-critical caution. Inclusion in the series should not be taken to imply authenticity, completeness, or accuracy.

Where authorized English translations issued by the Bahá'í World Centre are available in full, they are rendered in blue text and can be regarded as possessing a distinct status from other translations in the series. Such translations embody a high degree of fidelity, terminological consistency, and editorial care. Readers new to the Bahá'í writings are well advised to begin with the World Centre's own published collection of authorized translations, among them the one-volume thematic anthology *Bahá'í Sacred Writings*, available at bahai.org/library. In the present series, newly published authorized translations will be incorporated as they become available. When only a portion of a translation is authorized (individual sentences or paragraphs), it will be demarcated at the paragraph level, although work on this is ongoing.

The remaining translations in the series are provisional. Some are taken from older publications and documents where the English translation may be the only available text; a few are the work

of human translators working independently; the majority have been produced with the assistance of large language models and subsequently reviewed to varying degrees by the compiler. Given the scale of the corpus, the extent of detailed human oversight has necessarily been uneven, and readers should not assume uniform quality across the series. These translations are offered not as definitive renderings but as provisional points of access intended to invite a deeper study of the texts. In the case of difficult, textually uncertain, or context-dependent passages, the original sources should always be consulted where available.

The series will be of greatest benefit to readers able to work comparatively between the English and the original Arabic, Persian, or Ottoman Turkish. Towards this end, translations and original texts have been aligned at the paragraph level where possible. The paragraphing of provisional translations should also be treated as tentative and subject to future revision.

Items representing reported utterances are distinguished typographically—rendered in grey text—from items transmitted as authored texts. This distinction assists the reader in quickly assessing differences of textual status. It does not by itself resolve questions of authenticity or historical reliability, which require separate evaluation.

The original-language texts reproduced here may also contain errors, lacunae, or other imperfections inherited from manuscripts, printed editions, digital transcription, or optical character recognition. This is particularly true of texts deriving from difficult or damaged manuscript sources. The present series is not a critical edition and makes no claim to establish definitive texts through comparison of multiple manuscript witnesses. Rather, it reproduces and organizes the best textual forms available to the compiler, in whatever state, at the time of compilation.

Each item is identified by a code assigned in the Partial Inventory project, including the initial letters BB for the Báb, BH for Bahá'u'lláh, and AB for ‘Abdu’l-Bahá, and the optional letter "U" to indicate reported utterances. These codes provide a stable means of reference across the series. Volume assignments, paragraphing, metadata, and translations may change in future revisions, but the Inventory codes are intended to remain constant. A cumulative catalog appended to the end of the series records these items in sequence and may also include further information such as abstracts, notes, subjects, and musical interpretations.

For further technical notes and cautions on the texts and translations, see the appendix to volume 1 of this series.

The volume introductions and study guides which serve as bookends to each volume have also been prepared with the assistance of large language models, and as such merely offer potentially useful points of entry into an otherwise overwhelmingly vast collection of material.

This series is conceived as a living scholarly instrument, subject to continual correction and expansion as new material becomes available and as errors in existing entries are identified. Corrections of significance may be communicated to the compiler at loom.of.reality@gmail.com. Revised versions of individual volumes will be issued as corrections are incorporated. The latest versions can be downloaded at blog.loomofreality.org.

Series outline

The present volume forms part of a larger series arranged, in approximate chronological order, by author, period, and, where useful, by major work or thematic grouping. The outline below is intended to help readers locate the volume within the overall architecture of the series. Titles, chronological placements, and volume divisions remain provisional in some cases and may be revised as the corpus is refined.

The Báb

I. First period (Shiraz, Bushihr and the Hajj)

1. Pre-declaration writings (to May 1844)
2. Qayyumu'l-Asma' (Commentary on the Surah of Joseph, May 1844)
3. Early post-declaration writings (mid-late 1844)
4. The Hajj and Bushihr (late 1844–July 1845)
5. Kitab-i-Ruh (Book of the Spirit, composed at sea)
6. Shiraz: Later writings of the first period (June–August 1845)
7. Shiraz: Period of retirement (later 1845)

II. Second period (Shiraz and Isfahan)

8. Shiraz: Early writings of the second period (early-mid 1846)
9. Tafsir-i-Suratu'l-Kawthar (Commentary on the Surah of Abundance, April 1846)
10. Shiraz: Middle writings of the second period (April–August 1846)
11. Tafsir-i-Suratu'l-Va'l-Asr and Nubuwwat-i-Khassih (Commentaries on Surah of the Afternoon and Specific Prophethood, late 1846)
12. Isfahan: Late writings of the second period (Aug 1846–March 1847)

III. Third period (Maku and Chihriq)

13. Bayan-i-Farsi (The Persian Bayan, Maku 1847)
14. The Seven Proofs and the Arabic Bayan (Maku 1847)
15. Maku: Early writings of the third period (Maku 1847)
- 16–17. Commentary on the Qur'an I and II (Maku 1847?) (place-holder volumes)
- 18–19. Kitab-i-Asma' (The Book of Names, Chihriq 1848–1849)
20. Kitab-i-Jaza' (The Book of the Reckoning, Chihriq 1848)
21. Themes of declaration, affirmation and negation (Chihriq 1848–1850)
22. Writings on Tabarsi and Zanzan (Chihriq 1848–1850)
23. Prayers and visitation tablets (Chihriq 1848–1850)
24. Anticipation of He Whom God Will Make Manifest (Chihriq 1848–1850)
25. Panj Sha'n (Book of the Five Modes, 1850)
26. Matters of transition and succession (Chihriq 1848–1850)
27. Misc. works and correspondence

Bahá'u'lláh

I. Baghdad period

- 28. Early Baghdad and Sulaymaniyyih (to 1856)
- 29. Middle Baghdad (1856–1860)
- 30. The Kitab-i-Iqan (The Book of Certitude, 1860)
- 31. Late Baghdad (1860–1863)
- 32. Baghdad, year unknown (to 1863)

II. Edirne period

- 33. Istanbul and early Edirne (mid-1863 to March 1866)
- 34. Middle Edirne and the year of withdrawal (March 1866–Sept. 1867)
- 35. The Kitab-i-Badi' (1866)
- 36. Late Edirne (Sept. 1867–August 1868)
- 37–39. Edirne, year unknown (1864–1868) I-III

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
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- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
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‘Abdu’l-Bahá

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- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
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- 119. Letters and utterances in the year 1899
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- 145–146. Letters and utterances in the year 1910 I–II
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- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

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- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 109

Written in 1875, during Baha'u'llah's lifetime and well before the inauguration of 'Abdu'l-Baha's own ministry, *The Secret of Divine Civilization* (AB00004) stands as one of the most ambitious works in the writings of 'Abdu'l-Baha. Addressed anonymously to the Persian nation as a whole, it combines patriotic exhortation, moral philosophy, political reflection, and religious argument in a sustained plea for national regeneration. As the text itself indicates, it was composed in the context of Nasiri'd-Din Shah's reforming initiatives, and it offers a forceful defense of Western-style modernization against those who denounced such measures as alien intrusions. At the same time, it insists that the true restoration of Persia cannot be achieved by mere imitation or by material development alone, but must rest on a deeper renewal of character, public virtue, and spiritual intelligence. Shoghi Effendi's description of the treatise as 'Abdu'l-Baha's "outstanding contribution to the future reorganization of the world" is justified by the remarkable breadth of its horizon and the systematic character of its social vision.

What makes the treatise especially significant is the way it grounds reform simultaneously in secular prudence and in religious principle. The work advocates education reform, the cultivation of sciences and useful arts, just legislation, freedom from corruption, the strengthening of commerce and international relations, and the borrowing of effective institutions from other societies where necessary, all in the service of restoring Persia's lost greatness. Yet it also argues that religion remains the greatest instrument for the achievement of genuine civilization, because only religion can reliably discipline the ego and sustain moral order. In that connection, one of the treatise's most important lines of argument is its rejection of the sufficiency of a purely secular morality based on an alleged innate human nobility: self-interest, it argues in memorable terms, is too deeply rooted in human nature for social order to rest securely on unaided conscience alone. At the same time, the work is far from triumphalist about religion, warning with notable frankness that religion itself, if captured by ignorance, ambition, or fanaticism, can be diverted from its proper end and become an instrument of harm rather than civilization.

A further distinctive feature of the treatise is its sustained attention to leadership and moral authority. Its celebrated discussion of the "truly learned" is framed through an Islamic tradition that the learned must guard themselves, defend their faith, oppose their passions, and obey the commandments of their Lord. In this light, 'Abdu'l-Baha redefines the vocation of the religious scholar, not as obstruction or blind attachment to inherited custom, but as disciplined moral stewardship in the service of the common good. The same concern informs his treatment of consultative institutions, public administration, and law. The treatise even sketches, in embryonic form, an outline of the "Lesser Peace": international cooperation, treaty relations, the curbing of arbitrary power, and the construction of a just political order founded on collective security and enlightened governance. In all these respects, "The Secret of Divine Civilization" is not only a reformist intervention

in nineteenth-century Iran that holds equal relevance in the present day, but links the spiritual transformation of the human being with the orderly material reconstruction of society.

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AB00004

*Madaniyyih (The Secret of Divine Civilization)**To: The People of Iran**Date: 1875*

1 In the Name of God the Clement, the Merciful

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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.

2 بدایع حمد و ثنا و جوامع شکر و سپاس درگاه احدیت پروردگاری را سزاست که از بین کافه حقایق کونیه حقیقت انسانیه را بدانش و هوش که نیرین اعظمین عالم کون و امکان است مفتخر و ممتاز فرمود و از نتایج و آثار آن موهبت عظمی در هر عصر و قری مرآت کائنات را بصور بدیعه و نقوش جدید مرآسم و منطبع نمود چه اگر بدیده پاک در عالم وجود نگری مشهود گردد که از فیوضات فکر و دانش هیكل عالم در هر دوری بجلوه و طوری مزین و بلطایف بخشایش جدیدی متباهی و مفتخر است

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.

3 و این آیت کبرای خداوند بی همتا در آفرینش و شرف بر جمله ممکنات سبقت و پیشی داشته و حدیث اول ما خلق الله العقل شاهد این مطلب و در صدر ایجاد در هیكل انسانی من حیث الظهور مشخص گردید

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'an, hath created man, hath taught him articulate speech."

4 پاک و منزّهست خداوندی که باشرافات انوار این لطیفه ربّانیه عالم ظلماتی را غیظه عوالم نورانی فرمود و اشرفت الأرض بنور ربّها متعالی و مقدّست پروردگاری که فطرت انسانیه را مطلع این فیض نامتناهی فرمود الرحمن علم القرآن خلق الانسان علمه البيان

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.

5 حال ای هوشمندان بشکرانه این فضل اعظم باید دست نیاز ببارگاه ربّ بی انباز برافراخت و تضرّع و ابتهال نمود که موفق بر آن گردیم که در این عهد و عصر سنوحات رحمانیه از وجدان نفوس انسانیه طالع و لایح گردد تا این نار موقده ربّانیه که مودوع در افتده بشریه است مخمود نماند

6 Consider carefully: all these highly varied phenomena, these concepts, this knowledge, these technical procedures and philosophical systems, these sciences, arts, industries and inventions – all are emanations of the human mind. Whatever people has ventured deeper into this shoreless sea, has come to excel the rest. The happiness and pride of a nation consist in this, that it should shine out like the sun in the high heaven of knowledge. “Shall they who have knowledge and they who have it not, be treated alike?” 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 How long shall we drift on the wings of passion and vain desire; how long shall we spend our days like barbarians in the depths of ignorance and abomination? God has given us eyes, that we may look about us at the world, and lay hold of whatsoever will further civilization and the arts of living. He has given us ears, that we may hear and profit by the wisdom of scholars and philosophers and arise to promote and practice it. Senses and faculties have been bestowed upon us, to be devoted to the service of the general good; so that we, distinguished above all other forms of life for perceptiveness and reason, should labor at all times and along all lines, whether the occasion be great or small, ordinary or extraordinary, until all mankind are safely gathered into the impregnable stronghold of knowledge. We should continually be establishing new bases for human happiness and creating and promoting new instrumentalities toward this end. How excellent, how honorable is man if he arises to fulfil his responsibilities; how wretched and contemptible, if he shuts his eyes to the welfare of society and wastes his precious life in pursuing his own selfish interests and personal advantages. Supreme happiness is man’s, and he beholds the signs of God in the world and in the human soul, if he urges on the steed of high endeavor in the arena of civilization and justice. “We will surely show them Our signs in the world and within themselves.”

8 And this is man’s uttermost wretchedness: that he should live inert, apathetic, dull, involved only with his own base appetites.

6 بدیده بصیرت ملاحظه نمائید که این آثار و افکار و معارف و فنون و حکم و علوم و صنایع و بدایع مختلفه متنوعه کل از فیوضات عقل و دانش است هر طایفه و قبیله‌ای که در این بحر بی‌پایان بیشتر تعمق نمودند از سایر قبایل و ملل پیشترند عزت و سعادت هر ملتی در آن است که از افق معارف چون شمس مشرق گردند هل یستوی الذین یعلمون و الذین لا یعلمون و شرافت و مفخرت انسان در آن است که بین ملا امکان منشأ خیری گردد در عالم وجود آیا نعمتی اعظم از آن متصور است که انسان چون در خود نگرد مشاهده کند که بتوفیقات الهیه سبب آسایش و راحت و سعادت و منفعت هیئت بشریه است لا والله بلکه لذت و سعادتی اتم و اکبر از این نه

7 تا بکی پر نفس و هوی پرواز نمائیم و تا بکی در اسفل جهل بنکت کبری چون امم متوحشه بسر بریم پروردگار چشم عنایت فرموده که در آفاق بنگریم و آنچه وسیله تمدن و انسانیت است بآن تشبث نمائیم و گوش احسان شده تا کلمات حکمیه عقلا و دانایان را استماع نموده و پند گرفته کمر همت باجرای مقتضیات آن بر بندیم حواس و قوای باطنیه اعطا گشته که در امور خیریه جمعیت بشریت صرف نمائیم و بعقل دوربین بین اجناس و انواع موجودات ممتاز شده دائماً مستمراً در امور کلیه و جزئی و مهمه و عادیه مشغول گردیم تا جمیع در حصن حصین دانائی محفوظ و مصون باشیم و در کلّ احیان بجهت سعادت بشریه اساس جدیدی تأسیس و صنع بدیعی ایجاد و ترویج نمائیم چه قدر انسان شریف و عزیز است اگر بآنچه باید و شاید قیام نماید و چه قدر ذلیل و ذلیل است اگر از منفعت جمهور چشم پوشیده در فکر منافع ذاتیه و اغراض شخصیّه خود عمر گرانمایه را بگذراند اعظم سعادت سعادت انسانیه و اوست مدیرک حقایق آیات آفاقیه و انفسیه اگر سمند همت بی‌همتا را در میدان عدل و تمدن جولان دهد سنجیم آیاتنا فی الآفاق و فی انفسهم

When he is thus, he has his being in the deepest ignorance and savagery, sinking lower than the brute beasts. "They are like the brutes: Yea, they go more astray... For the vilest beasts in God's sight, are the deaf, the dumb, who understand not."

8 و اکبر شقاوت شقاوت بشری است اگر کاهل و مخمود و منجمد و منهمک در شهوات نفسانیّه ماند در این صورت در درکات اسفل توحش و نادانی از حیوانات مضّرّه پستتر افتد اولئک کالأنعام بل هم اضلّ انّ شرّ الدّوابّ عند الله الصّمّ البکم الذّین لا یعقلون

- 9 We must now highly resolve to arise and lay hold of all those instrumentalities that promote the peace and well-being and happiness, the knowledge, culture and industry, the dignity, value and station, of the entire human race. Thus, through the restoring waters of pure intention and unselfish effort, the earth of human potentialities will blossom with its own latent excellence and flower into praiseworthy qualities, and bear and flourish until it comes to rival that rose garden of knowledge which belonged to our forefathers. Then will this holy land of Persia become in every sense the focal center of human perfections, reflecting as if in a mirror the full panoply of world civilization.

9 باری باید دامن همت بکمر غیرت زد و از هر جهت باسباب آسایش و راحت و سعادت و معارف و تمدّن و صنایع و عزّت و شرف و علو منزلت جمعیت بشریّه تشبّث نمود تا از زلال نیت خالصه و سلسال جهد و کوشش اراضی قابلیات انسانیّه بریاحین فضایل ذاتیّه و شقایق حقایق خصایل حمیده سرسبز و خرم گشته رشک گلستان معارف اسلاف گردد و این قطعه مبارکه ایرانیه مرکز سنوح کالات انسانیّه در جمیع مراتب گشته آینه جهان نمای جهان مدنیت شود

- 10 All praise and honor be to the Dayspring of Divine wisdom, the Dawning Point of Revelation (Muhammad), and to the holy line of His descendants, since, by the widespread rays of His consummate wisdom, His universal knowledge, those savage denizens of Yathrib (Medina) and Batha (Mecca), miraculously, and in so brief a time, were drawn out of the depths of their ignorance, rose up to the pinnacles of learning, and became centers of arts and sciences and human perfections, and stars of felicity and true civilization, shining across the horizons of the world.

10 و جوهر ذکر و ثنا مطلع علم لدنی و مشرق وحی الهی و عترت طاهره اش را لایق و سزااست که از اشعه ساطعه حکمت بالغه و معارف کلیه اش سگان متوحشه اقلیم یثرب و بطحا خارق العاده در اندک زمانی از حضيض جهل و نادانی باعلی درجه علم و دانائی عروج و صعود نمودند بقسمی که در فجر امکان چون نجوم سعادت و مدنیت بدرخشیدند و مرکز فنون و معارف و علوم و خصایص انسانیّه گشتند

- 11 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 counsel to His country's sons, words spoken for God's sake alone and in the spirit

11 بر اولی الأبصار معلوم و واضح بوده که چون در این ایام رأی جهان آرای پادشاهی بر تمدّن و ترقی و آسایش و راحت اهالی ایران و معموریت و آبادی بلدان قرار یافته و بصرافت طبع یدیمین رعیت پروری و عدالت گستری را از آستین همت کامله و غیرت تامّه برآورده تا بانوار عدل آفاق ایران را محسود ممالک شرق و غرب فرماید و نشاء اولای اعصار اوّلیّه ممتازّه ایران در عروق و شریان اهالی و متوطنین این دیار سریان نماید لهذا این عبد لازم دانسته که بشکرانه این همت کلیّه مختصری در بعضی موادّ لازمه لوجه الله مرقوم نماید و از تصریح اسم خویش احتراز نموده تا واضح و مبرهن گردد که مقصدی جز خیر کل نداشته و ندارم بلکه چون دلالت بر خیر را عین عمل

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."

خیر دانسته لهذا بدین چند کلمه نصیحه انبای وطن خویش را چون ناصح امین لوجه الله متذکر مینمایم و ربّ خیر شاهد و گواه است که جز صرف خیر مقصدی نداشته چه که این آواره بادیّه محبّه الله بعالمی افتاده که دست تحسین و تزییف و تصدیق و تکذیب کل کوتاه است انما نطعمکم لوجه الله و ما نرید منکم جزاء ولا شکوراً

12 "The hand is veiled, yet the pen writes as bidden;

12 دست پنهان و قلم بین خطّ گذار

13 The horse leaps forward, yet the rider's hidden."

13 اسب در جولان و ناپیدا سوار

14 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 of Kings humbled the rulers of Greece and Rome. The greatest of the world's philosophers marveled at the wisdom of her government, and her political system became the model for all the kings of the four continents then known. She was distinguished among all peoples for the scope of her dominion, she was honored by all for her praiseworthy culture and civilization. She was as the pivot of the world, she was the source and center of sciences and arts, the wellspring of great inventions and discoveries, the rich mine of human virtues and perfections. The intellect, the wisdom of the individual members of this excellent nation dazzled the minds of other peoples, the brilliance and perceptive genius that characterized all this noble race aroused the envy of the whole world.

14 ای اهل ایران قدری در ریاض تواریخ اعصار سالفه سیر نمائید و سر بحیب تفکر فرو برده ببصر عبرت ملاحظه کنید که تماشای عظیمی است در ازمنه سابقه مملکت ایران بمنزله قلب عالم و چون شمع افروخته بین انجمن آفاق منور بود عزّت و سعادتش چون صبح صادق از افق کائنات طالع و نور جهان افروز معارفش در اقطار مشارق و مغارب منتشر و ساطع آوازه جهان گیری تاجداران ایران حتی بسمع مجاورین دایره قطبیه رسیده و صیت سطوت ملک الملوکش ملوک یونان و رومان را خاضع و خاشع نموده بود حکمت حکومتش حکمای اعظم عالم را متحیر ساخته و قوانین سیاسیّه اش دستورالعمل کلّ ملوک قطعات اربعه عالم گشته ملت ایران مابین ملل عالم بعنوان جهان گیری ممتاز و بصفت ممدوحه تمدّن و معارف سرافراز در قطب عالم مرکز علوم و فنون جلیله بود و منبع صنایع و بدایع عظیمه و معدن فضایل و خصایل حمیده انسانیّه دانش و هوش افراد این ملت باهره حیرت بخش عقول جهانیان بود و فطانت و ذکاوت عموم این طایفه جلیله مغبوط عموم عالمیان گذشته

15 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 Isfandiyar, 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

15 از آنچه در تواریخ فارسیّه مندرج و مندرج است در اسفار توریّه که الیوم نزد کلّ ملل اروپا من دون تحریف کتاب مقدس مسلم است مذکور که در زمان کورش که در کتب فارسیّه به بهمن ابن اسفندیار موسوم حکومت ایران از حدود داخلیّه هند و چین تا اقصی بلاد یمن و حبشه که منقسم به سیصد و شصت اقلیم بود حکمرانی مینمود و در تواریخ رومان

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-Fida, he took over the entire known world. It is likewise recorded in this same text and elsewhere, that Firaydun, a king of the Pishdadiyan 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.

مذکور که این پادشاه غیور با لشکر بی پایان بنیان حکومت رومان را که بجهان گیری مشهور بود با خاک یکسان نموده زلزله در جمیع ارکان حکومت عالم انداخت و نظر بتاریخ ابی الفداء که از تواریخ معتبره عربی است اقالیم سبعة عالم را در قبضة تصرف آورد و هم چنین در آن تاریخ و غیره مذکور که از ملوک پیشدادیان فریدون که فی الحقیقه بکالات ذاتیه و حکم و معارف کلیه و فتوحات متعدده متابعه فرید ملوک سلف و خلف بود اقالیم سبعة را مابین اولاد ثلاثه خود تقسیم فرمود

- 16 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.

16 خلاصه از مفاد تواریخ ملل مشهوره مشهود و مثبت است که نخستین حکومتی که در عالم تأسیس شده و اعظم سلطنتی که بین ملل تشکیل گشته تحت حکمرانی و دیهم جهانبانی ایران است

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

17 حال ای اهل ایران باید قدری از سکر هوی بهوش آمده و از غفلت و کاهلی بیدار گشته بنظر انصاف نظر کنیم آیا غیرت و همت انسان قائل بر آن میشود که چنین خطه مبارکه که منشأ تمدن عالم و مبدأ عزت و سعادت بنی آدم بوده و مغبوط آفاق و محسود کل ملل شرق و غرب امکان حال محل تأسف کل قبایل و شعوب گردد و در تواریخ اعصار حالیه ذکر عدم مدنیتش تا ابدالآباد در صفحه روزگار باقی با وجود آنکه ملتش اشرف ملل بوده حال باین احوال اسف اشتمال قناعت نماید و مع آنکه اقلیمش مرغوب ترین کل اقالیم بوده حال بنکبت عدم سعی و کوشش و نادانی بی معارف ترین کشورهای عالم شمرده گردد

- 18 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?

18 آیا اهل ایران در قرون پیشین سردقتر دانائی و عنوان منشور دانش و هوش نبودند و از افق عرفان بفضل رحمن چون نیر اعظم طالع و مشرق نه حال چگونه بدین حال پرمالال اکتفا نموده در هوای نفسانی خود حرکت مینمائیم و از آنچه سعادت کبری و مرضی درگاه احدیت حضرت کبریا است چشم پوشیده کل باغراض شخصیه و منافع ذلیه ذاتیه خود گرفتار شدیم

- 19 This fairest of lands was once a lamp, streaming with the rays of Divine knowledge, of science and art, of nobility and high achievement, of wisdom and valor. Today, because of the idleness and lethargy of her people, their torpor, their undisciplined way of life, their lack of pride, lack of ambition – her bright fortune has been totally eclipsed, her light has turned to darkness. “The seven heavens and the seven earths weep over the mighty when he is brought low.”
- 19 این خطّه طیّبه چون سراج وّهّاج بانوار عرفان و ضیاء علوم و فنون و علو منزلت و سموّ همت و حکمت و شجاعت و مروّت نورانی بود حال از کسالت و بطالت و خمودت و عدم ترتیب و نظم و قلت غیرت و همت اهالی پرتو اقبالش مکدّر و ظلمانی گشته بکت السّموات السّبع و الأرضون السّبع علی عزیز ذلّ
- 20 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.
- 20 همچو گمان نرود که اهالی ایران در ذكاء خلقی و فطانت و دهاء جبلی و ادراک و شعور فطری و عقل و نبی و دانش و استعداد طبیعی از مادون دون و پست‌ترند استغفرالله بلکه در قوای فطریّه سبقت بر کلّ قبایل و طوایف داشته و دارند و هم‌چنین مملکت ایران بحسب اعتدال و مواقع طبیعیّه و محاسن جغرافیا و قوّه انبائیّه منتها درجه تحسین را داشته ولکن تفکّر و تعمق باید و جهد و کوشش شاید و تربیت و تشویق و تحریص لازم و همت کامله و غیرت تامّه واجب
- 21 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.
- 21 الآن بین قطعات خمسّه عالم بحسب نظم و ترتیب و سیاست و تجارت و صناعت و فنون و علوم و معارف و حکمت طبیعیّه قطعّه اروپ و اکثر مواقع امریک شهرت یافته و حال آنکه در ازمنه قدیمه متوحّش‌ترین طوایف عالم و جاهل و کاهل‌ترین قبایل و امم بودند حتّی بلقب برابره که بمعنی وحشی صرف باشد ملقب بوده‌اند و از این گذشته از قرن خامس میلاد تا قرن خامس عشر که بقرون متوسطه تعبیر گشته در میان دول و ملل اروپ وقایع عظیمه و امور مغایره شدیده و حرکات موحشه و حوادث مدهشه بشأنی وقوع یافته که اهل اروپ آن قرون عشره را فی الحقیقه اعصار توحش می‌شمرند بناء علی ذلک فی الحقیقه اساس مدنیت و اصلاحات و ترقّی در اروپ از قرن خامس عشر میلاد تأسیس شده و جمیع تمدّن مشهود بتشویق و تحریص خردمندان و توسیع دایره معارف و بذل سعی و اظهار غیرت و اقدام و همت حاصل و میسر گشته
- 22 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
- 22 حال بفضل الهی و همت روحانیّه مظهر نبوّت کلّیه پادشاه معدلت‌پناه ایران سراق عدل را بر آفاق ممالک کشیده و صبح نیات خالصه

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.

شهریاری از مشرق هم خیریه جهانبانی دمیده و اراده فرموده که در این مملکت عظیم المنقبة تأسیس اساس عدل و حقانیت و تشدید ارکان معارف و مدنیت فرماید و جمیع وسایل ما به الترقی را از حیز قوه بمقام فعل آرد تا عصر تاجداری رشک اعصار سالفه گردد و تا بحال چون ملاحظه نمیشد که سروری که زمام کل امور در کف کفایت او است و اصلاح حال جمهور منوط بهمت بلند او چنانکه باید و شاید چون پدر مهربان در تربیت و مدنیت و راحت و آسایش افراد اهل مملکت سعی بلیغ را مجری فرماید و بر وجه مطلوب آثار رعیت پروری واضح و مبرهن گردد لهذا بنده و امثال این بنده ساکت بودند و لکن حال چون مشهود ابصار اولی البصائر گشته که ذات خسروانه بصرافت طبع اراده فرموده که تشکیل حکومت عادلانه و تاسیس بنیان ترقی عموم تبعه فرماید لذا نیت صادقانه دلالت بر این اذکار نمود

- 23 It is indeed strange that instead of offering thanks for this bounty, which truly derives from the grace of Almighty God, by arising as one in gratitude and enthusiasm and praying that these noble purposes will daily multiply, some, on the contrary, whose reason has been corrupted by personal motives and the clarity of whose perception has been clouded by self-interest and conceit; whose energies are devoted to the service of their passions, whose sense of pride is perverted to the love of leadership, have raised the standard of opposition and waxed loud in their complaints. Up to now, they blamed the Shah 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 foreignisms, 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

23 و عجب در اینست بجای آنکه کل بشکرانه این نعمت که فی الحقیقه توفیقات رب العزة است قیام نمایند و بجناب ممنونیت و مسرت در هوای خوش شادمانی پرواز کنند و بدرگاه احدیت دعا و نیاز آرند که یوماً فیوماً این مقاصد خیریه شهریاری مزداد گردد بالعکس بعضی نفوس که عقول و افکارشان بعلل اغراض ذاتیه مختل و روشنائی رأی و تصوراتشان بغبار خودپرستی و ظلمات منفعت شخصیه محجوب و مکدر همیشان مصروف شهوات نفسیه و غیرتشان محول بر وسایل ریاسیه علم مغایرت برافراخته و آغاز شکایت نموده اند و حال آنکه تا بحال متشکی بودند که چرا پادشاه بنفس نفیس خود در فکر خیر عموم و بحری راحت و آسایش جمهور نپردازد حال که باین همت کبری قیام فرموده اعتراض دیگر کنند بعضی گویند که این افکار جدیدۀ ممالک بعیده است و منافی مقتضیات حالیه و اطوار قدیمه ایران و برخی بیچارگان ناس را که از اساس متین دین و ارکان شرع مبین بی خبرند و قوه امتیازیه ندارند جمع نموده گویند که این قوانین بلاد کفریه است و مغایر اصول مرعیه شرعیه و من تشبه بقوم فهو منهم قومی بر آند که باید اینگونه امور اصلاحیه را بتأتی شیئاً فشیئاً اجرا نمود تعجیل جایز نه و حزبی بر

reform their political administration and their educational system and the state of their culture and that there is no need to borrow improvements from other nations. Every faction, in short, follows its own particular illusion.

آنند که باید تشبث بوسایلی نمود که اهل ایران خود ایجاد اصلاحات لازمۀ سیاسیه و معارف عمومیه و مدنیت تامۀ کامله نمایند لزوم اقتباس از سایر طوایف نه باری هر گروهی بهوائی پرواز مینمایند

- 24 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 ای اهل ایران سرگردانی تا بکی و حیرانی تا چند و اختلاف آراء و مضادّتی بی فایده و بی فکری و بی خبری تا چه زمان باقی اغیار بیدار و ما بخواب غفلت گرفتار جمیع ملل در اصلاح احوال عمومیه خود میکوشند و ما هر یک در دام هوی و هوس خود مبتلا دمیدم ما بسته دام نویم

- 25 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."

25 و خداوند عالمیان شاهد و گواه این عبد است که در بسط این مضامین مقصد مداهنه و جلب قلوب و چشم بمکافات خیریه از جهتی نداشته و ندارم بلکه ابتغاء لمرضاة الله میگویم نظر از عالم و عالمیان بسته بصون حمایت حضرت احدیت التجا نموده‌ام لا اسألكم علیه اجرا ان اجری الا علی الله

- 26 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? Is it not true that for centuries, the people of Persia have lived as we see them living today, carrying out the pattern of the past? Have any discernible benefits resulted, has any progress been made? If these things had not been tested by experience, some in whose minds the light of native intelligence is clouded, might idly question them. On the contrary, however, every aspect of these prerequisites to progress have in other countries been time and again put to the test, and their benefits demonstrated so plainly that even the dullest mind can grasp them.

26 باری اشخاصی که گویند این افکار جدیدۀ موافقی حال طوایف سایرہ است و بمقتضیات حالیه و روش احوال ایرانیه مناسبتی ندارد فی الجمله ملاحظه نمینمایند که ممالک سایرہ نیز در قرون سابقہ بر این منوال بوده چگونه این ترتیب و تنظیم و تشبثات مدنیہ سبب ترقی آن ممالک و اقالیم گشته آیا اهل اروپا از این تشبثات ضرری مشاهده نموده‌اند و یا خود بالعکس بکمال علو منزلت جسمانیہ نایل گشتند و یا آنکه چند قرن است که هیئت عمومیه ایران بر روش معلوم حرکت نموده و بر اصول معتادہ مشی کرده چه فواید و ترقی مشہود و حاصل شد و اگر این امور تا بحال بحک تجرّبه نرسیده بود محتمل که محل توهم بعضی نفوس کاهله گردد یعنی اشخاصی که شعلۀ نورانی عقل هیولائی در زجاجۀ فطرتشان مخمود است حال نچنان است بلکه جزئیات این کیفیات تمدنیہ در ممالک سایرہ مراراً و کراراً تجرّبه گشته و فوایدش درجۀ وضوح یافته که هر اعمای غبی ادراک نموده

- 27 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

27 حال چشم اعتساف را بسته بنظر عدل و انصاف باید ملاحظه نمود که کدام یک از این اساس محکم متین و بنیان حصین رزین مبلین مقتضیات

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?

- 28 Or if by using one's perceptive faculties, one can draw analogies from present circumstances and the conclusions arrived at by collective experience, and can envisage as coming realities situations now only potential, would it be unreasonable to take such present measures as would guarantee our future security? Would it seem shortsighted, improvident and unsound, would it constitute a deviation from what is right and proper, if we were to strengthen our relationships with neighboring countries, enter into binding treaties with the great powers, foster friendly connections with well-disposed governments, look to the expansion of trade with the nations of East and West, develop our natural resources and increase the wealth of our people?

- 29 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 soldiery, who are a living sacrifice to the state and the people and brave death at every turn, from their present extreme misery and indigence, and to make adequate arrangements for their sustenance, clothing and housing, and exert every effort to instruct their officers in military science, and supply them with the most advanced types of firearms and other weapons?

حسنه حالیه و منافی لوازم خیریه سیاسیة ایران و مخالف صوالح مستحسنه و منافع عمومیه جمهور است آیا توسیع دایره معارف و تشیید ارکان فنون و علوم نافع و ترویج صنایع کامله از امور مضره است زیرا که افراد هیئت اجتماعیه را از حیز اسفل جهل باعلی افق دانش و فضل متصاعد میفرماید و یا خود تأسیس قوانین عادلّه موافق احکام الهیه که کافل سعادت بشریه است و حقوق هیئت عمومیه را در تحت صیانت قوه محفوظ داشته این حریت حقوق عمومیه افراد اهالی مبای و مغایر فلاح و نجاح است

- 28 و یا خود بعقل دوربین از قراین احوال حالیه و نتایج افکار عمومیه عالم وقوعات ازمنه استقبالیه را که در حیز قوه است بالفعل ادراک نموده در امنیت حال استقبال بذل جهد و سعی نمودن منافی اطوار حکیمانه است و یا خود تشبث بوسایل اتحاد با امم مجاوره و عقد معاهدات قویه با دول عظیمه و محافظه علاقات و دادیه با دول متحابه و توسیع دایره تجارت با امم شرق و غرب و تکثیر مدفوعات طبیعیه مملکت و تزید ثروت امت مخالف عاقبت اندیشی و رأی مستقیم و منحرف از نهج قوم است

- 29 و یا خود حکام ولایات و نواحی مملکت را از حریت مطلقه سیاسیه یتصرف کیف بشاء بازداشتیه بقانون حقانیت مقید و اجرائات قصاصیه چون قتل و حبس و امثالهما منوط باستیذان از دربار معدلت مدار و در مجالس عدلیه مقرر سریر سلطنت بعد از تحقیق و تعیین درجات شقاوت و جنایت و قباح جانی و اجراء مایستحق مشروط بصدور فرمان عالی نمودن مخرب اساس رعیت پروریست و یا خود سد ابواب رشوت و برطیل که الیوم بتعبیر ملیح پیشکش و تعارف معبر سبب تدمیر بنیان معدلت است و یا خود هیئت عسکریه را که فی الحقیقه فدائیان دولت و ملتند و جانشان در کل احیان در معرض تلف از ذلت کبری و مسکنت عظمی نجات داده در ترتیب مآکل و مشارشان و تنظیم البسه و مساکنشان کوشیده و در تعلیم فنون حربیه بصاحبان مناصب عسکریه و در تدارک احوال مهمات و آلات و ادوات

30 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.

31 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.

32 The Shah 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."

33 Otherwise it is clear that the results will prove unacceptable. For it has been directly witnessed in certain foreign countries that following on the establishment of parliaments those bodies actually distressed and confused the people and their well-meant reforms produced maleficent results. While the setting up of parliaments, the organizing of assemblies of consultation, constitutes the very foundation and bedrock of government,

ناریه کمال سعی و اهتمام را مبذول داشتن از افکار سقیمه است

30 و اگر نفسی گوید که هنوز اصلاحات مذکوره چنانچه باید و شاید در حیز وجود نیامده اگر انصاف دهد این قصور از نتایج عدم اتحاد آراء عمومیّه و قلت همت و غیرت متفقدان و بزرگان مملکت صدور یافته این بسی مبرهن و واضح است که تا جمهور اهالی تربیت نشوند و افکار عمومیّه در مرکز مستقیمی قرار نیابد و دامن عفت و عصمت افراد اولیای امور حتی اهل مناصب جزئیّه از شایبّه اطوار غیر مرضیه پاک و مطهر نگردد امور بر محور لایق دوران ننماید و انتظام احوال و ضبط و ربط اطوار تا بدرجهائی نرسد که اگر نفسی ولو کمال جهد مبذول نماید خود را عاجز یابد از اینکه مقدار رأس شعری از مسلک حقانیت تجاوز نماید اصلاح مأمول تام رخ ننماید

31 و از این گذشته هر امر خیری که وسیله اعظم سعادت عالم باشد قابل سوء استعمال است و حسن و سوء استعمال بسته بدرجات مختلفه افکار و استعداد و دیانت و حقانیت و علو همت و سمو غیرت متحیزان و متفقدان اهالی است

32 و فی الحقیقه آنچه بر نفس حضرت سلطان بود آن را جاری و ساری فرمود حال انجام امور و مصالح عباد در کفّ کفایت نفوس مجتمعه در مجالس افتاد و اگر آن نفوس بطراز عصمت و عفت مزین شوند یعنی اذیال مقدسه را باشیای نالایقه نیالایند البتّه تأییدات الهیه آن نفوس را مبدأ خیرات عالم گرداند و آنچه مصلحت ناس است از لسان و قلم آن نفوس جاری فرماید و جمیع بلدان مملکت علیه ایران از انوار عدلیّه آن نفوس ثابته راسخه منور گردد بشأنی که اشعه آن نور جمیع عالم را احاطه نماید لیس هذا علی الله بعزیز

33 و الاّ البتّه نتایج غیر مقبوله مشهود شود چنانچه در بعضی مدن از ممالک اجنبیه برأی العین مشاهده شد که بعد از تشکیل مجالس آن جمع سبب پریشانی جمهور و آن اصلاحات خیریه سبب احداثات مضره شد تشکیل مجالس و تأسیس محافل مشورت اساس متین و بنیان رزین عالم سیاست است ولکن از لوازم این

there are several essential requirements which these institutions must fulfill. First, the elected members must be righteous, God-fearing, high-minded, incorruptible. Second, they must be fully cognizant, in every particular, of the laws of God, informed as to the highest principles of law, versed in the rules which govern the management of internal affairs and the conduct of foreign relations, skilled in the useful arts of civilization, and content with their lawful emoluments.

34 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.

35 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.

36 Close investigation will show that the primary cause of oppression and injustice, of unrighteousness, irregularity and disorder, is the people's lack of religious faith and the fact that they are uneducated. When, for example, the people are genuinely religious and are literate and well-schooled, and a difficulty presents itself, they can apply to the local authorities; if they do not meet with justice and secure their rights and if they see that the conduct of the local government is incompatible with the Divine good pleasure and the king's justice, they can then take their case to higher courts and describe the deviation of the local administration from the spiritual law. Those courts can then send for the local records of the case and in this way justice will be done. At present, however, because of their inadequate schooling, most of the population lack even the vocabulary to explain what they want.

37 As to those persons who, here and there, are considered leaders of the people: because this is only the beginning of the

اساس امور چندی است اول آنکه باید اعضای منتخبه متدین و مظهر خشیه الله و بلند همت و عقیف النفس باشند ثانیاً آنکه مطلع بر دقائق اوامر الهیه و واقف بر اصول مستحسنه مقننه مرعیه و عالم بر قوانین ضبط و ربط مهام داخلیه و روابط و علاقات خارجیه و متفنن در فنون نافعۀ مدنیۀ و قانع بمداخل ملکی خود باشند

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

35 و اما اگر اعضای مجالس برعکس این قضیه دون و نادان و بی خبر از قوانین حکومت و سیاست ممالک و بلدان و پست همت و بی غیرت جاهل و کاهل و طالب منافع ذاتیه خود باشند ثمره و فوایدی بر تأسیس مجالس مترتب نشود مگر آنکه زمان سابق اگر مسکین فقیری بجهت احقاق و تحصیل حقوق خود بشخص واحد هدیهئی تقدیم مینمود بعد باید کل اعضای مجلس را راضی کند و الا احقاق حقوقش متصور نگردد

36 و چون نظر دقیق نمائید مشهود و معلوم گردد که علت عظمای جور و فتنه و عدم عدل و حقانیت و انتظام امور از قلت تدین حقیقی و عدم معارف جمهور است مثلاً اگر اهالی متدین و در قرائت و کتابت ماهر و متفنن باشند اگر مشکلی رخ نماید اولاً بحکومت محلیه شکایت نمایند اگر امری مغایر عدل و انصاف بینند و روش و حرکت حکومت را منافی رضای باری و مغایر معدلت شریاری مشاهده کنند داوری خود را بمجالس عالییه رسانند و انحراف حکومت محلیه را از مسلک مستقیم شرع مبین بیان کنند و بعد مجالس عالییه صورت استنطاق را از محل معلوم بطلبند البته آن شخص مشمول الطاف عدل و داد گردد و لکن حال اکثر اهالی از قلت معارف زبان و بیانی که تفهیم مقاصد خویش نمایند ندارند

37 و هم چنین نفوسی که در اطراف و اکفاف از وجوه و اکابر اهالی معدودند چون بدایت تشکیلات و تأسیسات جدیدۀ است از عدم

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

- 38 A man should pause and reflect and be just: his Lord, out of measureless grace, has made him a human being and honored him with the words: "Verily, We created man in the goodliest of forms" – and caused His mercy which rises out of the dawn of oneness to shine down upon him, until he became the well-spring 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?

- 39 "Dost thou think thyself only a puny form,

- 40 when the universe is folded up within thee?"

- 41 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.

- 42 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

ترقی در درجات عالیّه معارف هنوز لذّت حقانیت پروری و حلاوت معدلت گستری را نچشیده و از معین عذب فرات صدق طویت و خلوص نیت نوشیده و کجا هو حقّه ادراکی نموده که اعظم شرف انسان و سعادت کلیّه عالم امکان عزّت نفس و همت بلند و مقاصد ارجمند و عصمت فطریّه و عفت خلقیه است بلکه بلنداختری و بزرگواری را در جمع زخارف دنیویّه بآی نحو کان دانسته

- 38 حال قدری انصاف لازم است که انسان فی الجمله تفکر نماید پروردگار عالمیان او را بفضل و موهبت کبری انسان خلق فرموده و بخلعت لقد خلقنا الانسان فی احسن تقویم سرافراز داشته و بتجلیات رحمانیه از صبح احدیه مستشرق نموده و منبع آیات الهیّه و مهبط اسرار ملکوتیه گشته و در فجر ابداع بانوار صفات کامله و فیوضات قدسیّه مستنیر شده حال چگونگی این رداء مطهر را بگشای اغراض نفسانیه بیالاید و این عزّت جاوید را بذلّ شدید تبدیل نماید

- 39 أ تزعم أنك جرم صغير

- 40 و فیک انطوى العالم الأكبر

- 41 و اگر مقصود اختصار و مراعات صدد مقصد اصلی نبود بجملی از مسائل الهیّه در بیان حقیقت انسانیه و علو منزلت و سمو منقبت بشریه مرقوم میشد این زمان بگذار تا وقت دگر

- 42 در قطب امکان شأن اعظم و مقام اکبر ارفع انغم ظاهراً و باطناً اولاً و آخراً انبیای الهی راست و حال آنکه اکثرشان بحسب ظاهر جز فقر صیرف نداشته و کذلک عزّت کلیّه اولیای حق و مقربان درگاه احدیت را مختص و حال آنکه ابداً در فکر غنای ظاهر خود نبودند و هم چنین ملوک معدلت سلوکی که صیت جهانبانی و عدالت آسمانیان آفاق کائنات را فرا گرفته و آوازه حقوق پروری و بزرگواریشان اقالیم سبعة را احاطه نموده در فکر توانگری و غنای فاحش ذاتی خود نبوده بلکه غنای جمهور رعایا را عین غنای خود شمرده و ثروت و وسعت عموم افراد اهالی را معموریت خزاین سلطنت دانسته افتخارشان بذهب و فضّه نبوده

silver, but rather in their enlightenment and their determination to achieve the universal good.

- 43 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.

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

- 45 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.

- 46 Observe the case when an individual is an eminent person in his country, zealous, wise, pure-hearted, known for his innate

بلکه بروشنائی رأی و بلندی همت جهان‌آرای بوده

- 43 و هم‌چنین وزرای مکرم و وکلای مفتخری که رضای حق را بر رضای خود مقدم داشته و در فنون سیاسیه علم مهارت کلیه را بر اتلال حکمت حکومتیه برافراشته در انجمن دانش چون مصباح معارف افروخته و از اطوار و افکار و رفتارشان آثار دولتیخواهی واضح و نتایج معموریت‌پروری لایح بوظیفه زهیده خود قناعت نموده روز و شب مشغول بتثبیت مهم امور و احداث و ایجاد وسایل ترقی جمهور بودند و بفکر ثاقب و رأی صائب دولت متبوعه خود را مطاع دول عالم و مقرر سریر سلطنت را مرکز رتق و فتق عظیم امور ملل و امم فرموده بوصول اعلی مراقی مفخرت ذاتیه و اسمی معارج حیثیت فطریه متباهی گشتند

- 44 و کذلک مشاهیر علمای نحاریر که بفضایل علییه و خصایل حمیده موصوف و بعروة الوثقای تقی متشبث و بذیل هدی متوسل و متمسک و مرآت تخیلاتشان بصور معانی کلیه مرتسم و زجاء تصورانشان از شمس معارف عمومیه مقتبس و در آیام و لیالی بتدقیق و تحقیق علوم نافعه مشغول و بتربیت و تعلیم انفس مستعدّه متعلّم مءلوف البته در مذاق عرفانشان گنج بادآورد خسروان بقطره‌ئی از زلال معارف و بیان برابری نکند و قناطیر مقنطره ذهب و فضّه با حل مسئله‌ئی از مسائل غامضه مقابلی ننماید لذاذ امور خارجه را چون ملاعب صبیان انگارند و کلفت زخارف زایده را لایق دونان و جاهلان شمردن چون طیور شکور بحبوب چندی قناعت نموده نغمات حکمت و معارفشان حیرت‌بخش مدارک و شعور اجلّه فضلائی امم آفاق گردد

- 45 و هم‌چنین سروران خردمندان از اهالی و متحیزان متنفّذان ولایات و نواحی که ارکان حکومتند علو منزلت و سمو شأن و سعادتشان در خیرخواهی عموم و تفقّد و تجسّس وسایل عمار مملکت و ثروت و آسایش رعیت است

- 46 مثلاً ملاحظه نمائید که اگر شخصی از اکابر ولایتی غیور و هوشمند و پاک دل و دانشمند

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

47 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.

48 “I see a thousand builders unequal to one subverter;

49 what then of the one builder who is followed by a thousand subverters?”

50 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:

51 “On my back is a garment which, were it sold

52 for a penny, that penny would be worth far more;

53 yet within the garment is a soul which, if you weighed it

54 against all the souls in the world, would prove greater and nobler.”

55 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

و بقطانت فطریّه موصوف و بذکا و درایت خلقیه معروف و از ارکان هیئت ولایت باشد حال عزّت کلیّه و سعادت سرمدیه و شاءن و شرف دنیوی و اخرویش در چه چیز است آیا در ملازمت صداقت و راستی و غیرت و حمیت پروری و ابتغاء مرضات الهی و استجلاب حسن انظار خسروی و استرضاء خاطر جمهور اهالی است و یا خود بجهت آنکه در شام عیش مهیا و سفره مهتائی حاضر سازد در روز بتخریب وطن و بلاد و احراق قلوب عباد مشغول گردد و خود را در درگاه حضرت کبریا مردود و از دربار معدلت مدار مطرود و در نزد جمهور اهالی بدنام و ذلیل نماید فوالله عظام بالیه در قبور از چنین نفس و امثال او بهتر است چه فایده که از موائد سمائیّه خصایل انسانیّه نجشیده و از چشمه صافی موهبت عوالم بشریّه نوشیده اند

47 و این معلوم است که مقصد از تاسیس این مجالس عدل و حقانیت است مجال انکار نه ولكن تا همت ارکان و اعضای منتخبه چه بظهور رساند اگر بنیت خالصه موفق شوند البته نتایج مبارکه و اصلاحات غیر مترقبه حاصل گردد والا البته مهمل و معوق ماند و امور بکلی مختل شود

48 اری الف بان لا یقوم بهادم

49 فکیف بیان خلفه الف هادم

50 باری از تفصیلی که بیان شد مقصود این بود که اقلاً معلوم گردد که عزّت و سعادت و بزرگواری و منقبت و تلذذ و راحت انسان در ثروت ذاتیّه خود نبوده بلکه در علو فطرت و سمو همت و وسعت معلومات و حل مشکلاتست فنعم ما قال

51 علی ثیاب لو یباع جمیعها بفلس

52 لکان الفلس منهنّ اکثرا

53 و فیهنّ نفس لو یقاس بها

54 نفوس الوری کانت اجلّ و اکبرا

55 و بنظر این عبد چنان میآید که اگر انتخاب اعضای موقتّه در مجالس ممالک محروسه منوط برضایت و انتخاب جمهور باشد احسن است چه

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.

- 56 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.

- 57 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

که اعضای منتخبه از این جهت قدری در امور عدل و داد را مراعات مینمایند که مبادا صیت و شهرتشان مذموم گردد و از درجه حسن توجه اهالی ساقط شوند

56 و همچو ظنّ و گمان نرود که مقصود از این کلمات مذمت غنا و مدح فقر و احتیاج است بلکه غنا منتهای ممدوحیت را داشته اگر بسی و کوشش نفس خود انسان در تجارت و زراعت و صناعت بفضل الهی حاصل گردد و در امور خیریه صرف شود و علی الخصوص اگر شخصی عاقل و مدبر تشبث بوسایلی نماید که جمهور اهالی ثروت و غنای کلی برسند همتی اعظم از این نه و عندالله اکبر ثمرات بوده و هست چه که این بلندهمت سبب آسایش و راحت و سدّ احتیاجات جمع غفیری از عباد حق گردد ثروت و غنا بسیار ممدوح اگر هیئت جمعیت ملت غنی باشد و لکن اگر اشخاص معدوده غنای فاحش داشته و سایرین محتاج و مفتقر و از آن غنا اثر و ثمری حاصل نشود این غنا از برای آن غنی خسران مبین است ولی اگر در ترویج معارف و تاسیس مکاتب ابتدائیه و مدارس صنایع و تربیت ایام و مساکین خلاصه در منافع عمومی صرف نماید آن شخص عند الحق و الخلق بزرگوارترین سکن زمین و از اهل اعلی علین محسوب

57 و اما حزبی که برآند این اصلاحات جدید و تشکیلات سدیّه بالقوه و بالفعل مغایر رضای پروردگار و منافی اوامر شارع مختار و مخالف اساس شرع متین و مباین سیرت حبیب ربّ العالمین است قدری تدبّر نمایند که این مخالفت از چه جهت است آیا مغایرتش از جهت اقتباس از ملل سیره است که باین واسطه وجه مشابهت حاصل و من تشبه بقوم فهو منهم وارد اولاً این امور ظاهره جسمانیّه اسباب تمدنیّه و وسایل معارف و فنون حکمت طبعیه و تشبثات ترقی اهل حرف و صنایع عمومیّه و ضبط و ربط مهام امور مملکت بوده دخی با اساس مسائل کلیّه الهیه و غوامض حقایق عقیده دینیّه ندارد و اگر گفته شود در این امور نیز اقتباس جایز نه این قول دلیل بر جهل و نادانی قائل است آیا حدیث مشهور اطلبوا العلم ولو بالصحین را فراموش نموده اند و این

Tradition): "Seek after knowledge, even unto China"? It is certain that the people of China were, in the sight of God, among the most rejected of men, because they worshiped idols and were unmindful of the omniscient Lord. The Europeans are at least "Peoples of the Book," and believers in God and specifically referred to in the sacred verse, "Thou shalt certainly find those to be nearest in affection to the believers, who say, 'We are Christians.'" 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?

58 Furthermore, in the Battle of the Confederates, Abu Sufyan enlisted the aid of the Bani Kinanih, the Bani Qahtan and the Jewish Bani 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 Salman (the Persian) came into the presence of the Prophet – the Dawning-Point of revelation, the Focus of the endless splendors of grace – and he said that in Persia to protect themselves from an encroaching host they would dig a moat or trench about their lands, and that this had proved a highly efficient safeguard against surprise attacks. Did that Wellspring of universal wisdom, that Mine of divine knowledge say in reply that this was a custom current among idolatrous, fire-worshiping Magians and could therefore hardly be adopted by monotheists? Or did He rather immediately direct His followers to set about digging a trench? He even, in His Own blessed person, took hold of the tools and went to work beside them.

59 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, Muhammad respected the months of religious truce, retained the prohibition of swine's flesh, continued the use of the lunar calendar and the names

معلوم است که اهل صین در درگاه احدیت از مردودترین ناس محسوب چه که عبده اصنام و غافل از عبودیت خیر عالم بوده اند و اهل اروپا اقلاً از اهل کتاب و مقرر و معترف بعزیز و هابند و در آیه مبارکه و لتجدن اقربهم مودة للذين آمنوا الذين قالوا انا نصارى مصرح پس طلب علم و معارف از ممالک امت انجیل جایز و موافق تر است حال چگونه تعلم از عبده اوئان مقبول عندالله و تعلم از اهل کتاب مبعوض درگاه کبریاست

58 و هم چنین در غزوه احزاب ابوسفیان بنی کانه و بنی قحطان و بنی قریظه یهود را با خود متفق نموده با کافه طوایف قریش بر اطفای سراج الهی که در مشکوه یثرب برافروخته بود قیام نمودند و چون در آن زمان ارباب امتحان و افتتان از هر جهت بقوه شدیده در هوب بود بقوله تعالی ا لم ا حسب الناس ان یترکوا ان یقولوا آمنا و هم لا یفتنون و مؤمنین قلیل و اعدا بهجوم عمومی برخاسته خواستند که آفتاب مشرق حقیقت را بغبار ظلم و جور تیره گردانند حضرت سلمان بحضور مطلع وحی الهی و مہبط تجلیات و فیض نامتناهی حاضر عرض نمود که در ممالک فرسیہ بجهت محافظت و صیانت خود از اعدا باطراف مملکت حفر خندق نمایند و این بجهت محافظه از هجوم بغی بسیار موافق و مفید آیا آن منبع عقل کلی و معدن حکمت و علم الهی فرمودند که این از عادات ممالک شرکیہ کفریہ مجوس است و اهل توحید را اتباع جایز نه و یا آنکه جمیع موحدین را سریعاً بحفر خندق امر فرمودند حتی بنفس مبارک الت حفر را برداشته و بمعاونت اصحاب و احباب قیام فرمودند

59 و از این گذشته در کتب کافه فرق اسلامیہ از تواریخ و غیره که علمای عظام و مورخین نظام تصنیف نموده اند مذکور که بعد از طلوع نیر آفاق از مشرق حجاز که فی الحقیقه از اشعه ساطعه اش هیئت عمومیہ امکان مستنیر و تغیر و تبدیل کلی در ارکان عالم بنزول شریعت جدیدہ الهیہ و تاسیس مبانی حکم ربانیہ پیدا شد شریعت مقدسه سماویہ در بعضی احکام

of the months and so on. There is a considerable number of such laws specifically enumerated in the texts:

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

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

62 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 truce, the lunar calendar, and the cutting off of the right hand as punishment for theft, formed no part of Abraham’s Law. In any case, the Pentateuch is extant and available today, and contains the

مطابق عادات ماءلوفۀ اهل جاهلیۀ نازل شد از آن جمله حرمت و رعایت اشهر حرام و حرمت اکل لحم خنزیر و اعتبار شهر قمریۀ و اسمائشان و غیر از این امور کثیره ایست که بعینه و بعبارته از کتب نقل میشود

60 و كانت الجاهلیّة تفعل اشیاء جاءت شریعة الاسلام بها فكانوا لا ینکحون الأمّات و البنات و کان اقیح شیء عندهم الجمع بین الأخّین و كانوا یعیبون المتزوّج بامرأة ایه و یسمّونه الضّیّز و كانوا یحجّون البیت و یعتمرون و یحرّمون و یطوفون و یسعون و یقفون المواقف کلّها و یرمون الجمار و كانوا یکبسون فی کلّ ثلاثة اعوام شهراً و یغتسلون من الجنابة و كانوا یدأومون علی المضمضة و الاستنشاق و فرق الرّأس و السّواک و تقليم الأظفار و تنفّ الابط و كانوا یقطعون ید السّارق الیمنی

61 حال نعوذ بالله میتوان بخاطر آورد که چون در بعضی از احکام شریعت غرّا با عادات اهل جاهلیۀ که مطرود جمیع طوائفند وجه مشابہت دارد نقصی وارد است و یا خود تصوّر میتوان کرد که استغفرالله حقّ غنیّ مطلق اتباع آراء کفریۀ فرموده حکمت بالغۀ الهیۀ بسیار آبا از قدرت حقّ بعید و ممتنع بود که شریعت مبارکه را من دون مشابہت عادتی از عادات امم جاهلیۀ نازل فرماید بلکه مقصود از این حکمت کلیّۀ این بود که عباد از قیود تعصبات جاهلیۀ آزاد شوند و این اقوالی را که الیوم وسیلۀ تخدیش اذهان و تشویش وجدان بیچارگان نموده بر زبان نرانند

62 ولکن بعضی از نفوس که از حقایق کتب الهیۀ و جوامع صحف نقلیۀ و تاریخیۀ کما هی اطلاع ندارند خواهند گفت که این کیفیات و عادات از سنن جلیلۀ حضرت خلیل علیه السلام است و در میان اقوام جاهلیۀ باقی و برقرار بود و در مدلول آیۀ مبارکۀ اتبع ملّة ابراهیم حنیفاً داخل لکن در جمیع کتب و صحف فرق اسلامیۀ این مسلم و مذکور است که احترام اشهر حرام و اعتبار اشهر قمریۀ و قطع

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 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.

بیمین سارق از سنن حضرت خلیل علیه السلام نیست و از این گذشته الآن کتاب توریة موجود و شریعت حضرت ابراهیم علیه السلام در او مذکور مراجعت کنند یقیناً خواهند گفت توریة نیز محرف است زیرا در آیه مبارکه وارد یحرفون الکلم عن مواضعه و حال آنکه تحریف در مواضع معلومه واقع و در کتب علمیّه و تفسیریّه مذکور اگر بتفصیل این مسئله پردازیم از مقصود اصلی تاءلیف این رساله بازمانیم لذا اختصار اولی

- 63 According to some accounts, mankind has been directed to borrow various good qualities and ways from wild animals, and to learn a lesson from these. Since it is permissible to imitate virtues of dumb animals, it is certainly far more so to borrow material sciences and techniques from foreign peoples, who at least belong to the human race and are distinguished by judgment and the power of speech. And if it be contended that such praiseworthy qualities are inborn in animals, by what proof can they claim that these essential principles of civilization, this knowledge and these sciences current among other peoples, are not inborn? Is there any Creator save God? Say: Praised be God!

63 و دیگر آنکه در بعضی روایات مذکور که برخی اخلاق حسنه و شیم مرضیه را از وحوش اقتباس کنید و عبرت گیرید پس چون تعلّم اخلاق حسنه از حیوان صامت جایز بوجه اولی از ملل اجنبیه که اقلاً از نوع انسان و بنفس ناطقه و قوه ممیزه ممتاز اکتساب و اقتباس فنون جسمانیّه جایز و اگر ملاحظه شود که در حیوانات این صفات مدوحه خلقیست این اصول و اساس مدنیت و علوم و حکمت طبیعیّه در ممالک سایره بچه برهان میتوان گفت که غیر خلقیست هل من خالق غیر الله قل سبحان الله

- 64 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 algebra 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.

64 و هم چنین جمیع افاضل علمای متفنین و اکابر فقهای کاملین در بعضی فنونی که مبدء و مبدع آن حکمای یونان چون ارسطو و غیره بودند تتبع نموده اند و اقتباس معارف حکمیّه چون علم طبّ و ریاضی و جبر و حساب را از کتب یونانیّه سبب فوز و فلاح شمرده اند چنانچه فنّ منطق را کلّ علما تتبع و تدریس نمایند و حال آنکه مؤسس آن را از صابئین می شمردند و اکثری تصریح نموده اند که اگر عالم نحریری در فنون شیئی مهارت کامله داشته لکن در فنّ منطق تتبع تمام نیافته اعتماد کلی بر اقوال و نتایج فکریّه و استنباط مسائل کلیّه او نه

- 65 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

65 پس باین دلایل واضح و براهین متقنه ظاهر و مبرهن گشت که اکتساب اصول و قوانین مدنیّه و اقتباس معارف و صنایع عمومیّه مختصراً ما ینتفع به العموم از ممالک سایره جایز تا افکار عموم متوجه این امور نافع گردد و بکمال همت

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.

- 66 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.

- 67 Foreign nations, in spite of their having achieved the greatest expertness in science, industry and the arts, do not hesitate to borrow ideas from one another. How can Persia, a country in the direst need, be allowed to lag behind, neglected, abandoned?

- 68 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?"

- 69 The spiritually learned are lamps of guidance among the nations, and stars of good fortune shining from the horizons of humankind. They are fountains of life for such as lie in the death of ignorance and unawareness, and clear springs of perfections for those who thirst and wander in the wasteland of their defects and errors. They are the dawning places of the emblems of Divine Unity and initiates in the mysteries of the glorious Qur'an. They are skilled physicians for the ailing body of the world, they are the sure antidote to the poison that

بر اکتساب و اجراء آن قیام نموده تا بعون الهی در اندک مدتی این اقلیم پاک سرور اقلیم سایره گردد

- 66 ای خردمندان بعین عقل و تدبّر ملاحظه نمائید آیا ممکن است که تفنگ و توپ عادی با تفنگ هنری مارتی و توپ کروپ مقابلی نماید حال اگر نفسی بگوید که ما را همین آلات ناریه قدیمه موافقت لزوم باستحصاال اسلحه و آلاتی که در ممالک اجنبیه ایجاد شده نه آیا این قول را هیچ طفلی بسمع قبول استماع نماید و یا آنکه ما تا بحال احمال و امته و اجناس تجاریه را از مملکتی بمملکتی بواسطه حیوانات نقل میکنیم محتاج بکالسکه آنتی نبوده و نیستیم چه ضرور مشابهت بامم سایره بجوئیم آیا این کلام قرین اذعان هیچ هوشیاری گردد لا والله مگر آنکه نظر ببعضی اغراض که در قلوب خود کتمان نموده امور بدیهیه را انکار نمائیم

- 67 ممالک اجنبیه با آنکه در فنون و معارف و صنایع عمومیه کمال مهارت را نایل مع ذلک از یکدیگر اقتباس میکنند ممالک ایرانیه که منتها درجه احتیاج را داشته چگونه جایز است که مهمل و معطل بماند

- 68 و علمای بزرگواری که سالک بر خطّ مستقیم و منهج قویم و واقف بر اسرار حکمت الهیه و مطلع بر حقایق کتب مقدسه ربّانیه هستند و قلوب مبارکشان بحلیه تقی متحلی و وجوه نضره‌شان بانوار هدی روشن و منیر ملتفت احتیاجات حالیه و ناظر بر مقتضیات زمانیه هستند البتّه بکمال جدّ تشویق و تحریص بتمدّن و معارف مینمایند هل یستوی الذین یعلمون و الذین لا یعلمون و هل تستوی الظلمات و النور

- 69 علما سراج هدایتند بین ملأ عالم و نجوم سعادتند مشرق و لایح از افق طوایف و امم سلسبیل حیاتند انفس میته جهل و نادانی را و معین صافی کالاتند تشنگان بادیه نقص و گمراهی را مطلع آیات توحیدند و مطلع بر حقایق قرآن مجید طبیب حاذقند جسم معلول عالم را و تریاق فاروق اعظمند هیئت مسمومه بنی آدم را حصن حصینند مدینه عالم انسانیت را و کف منیعند

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."

70 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.

71 "The flower-faced may sulk or play the flirt,

72 The cruel fair may bridle and coquet;

73 But coyness in the ugly is ill-met,

74 And pain in a blind eye's a double hurt."

75 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 illustrious and holy words embody all the conditions of learning, a brief commentary on their meaning is appropriate. Whoever is lacking in these divine qualifications and does not demonstrate these inescapable requirements in his own life, should not be referred to as learned and is not worthy to serve as a model for the believers.

76 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.

مضطربین و مضطربین جهالت را العلم نور یقذفه
الله فی قلب من یشاء

70 ولكن پروردگار عالمیان از برای هر شیء علامت و آثاری خلق فرموده و محک و امتحانی مقرر داشته عالم ربانی را بکالات معنویه و ظاهریه لازم و حسن اخلاق و نورانیت فطرت و صدق نیت و فطانت و ذکا و فراست و نبی و عقل و حجتی و زهد و تقوای حقیقی و خشیه الله قلبی واجب و الا شمع بی نور هر چند بلند و قطور باشد حکم اعجاز نخل خاویه و خشب مستده داشته

71 ناز را روئی بیاید همچو ورد

72 چون نداری گرد بدخوئی مگرد

73 زشت باشد روی نازیبا و ناز

74 سخت باشد چشم نایبنا و درد

75 در روایت صحیحہ وارد و اما من کان من العلماء صائناً لنفسه و حافظاً لدينه و مخالفاً لهواه و مطيعاً لأمر مولاه فللعوام ان یقلدوه و چون این کلمات مشرقه جامع جمیع شرایط علمیه است لهذا شرح مجملی در ترجمه این روایت مبارکه بیان میشود و هر کس که دارنده این شئون رحمانیه و مظهر مدلول این روایت صحیحہ نبوده نسبت علم از او منقطع و منسلب و مطاعیت موحدین را لایق و سزاوار نه

76 اول کلمه این شرایط مقدسه صائناً لنفسه است و این معلوم است که مقصد حفظ نفس از بلایا و محن جسمانی نبوده زیرا انبیا و اولیا کلاً و طراً معرض اعظم شداید عالم و هدف سهام بلیات و اذیات ملل و امم گشته بجهت خبر جمهور اتفاق جان نموده بمشهد فدا بجان و دل شتافتند و بکالات معنویه و صوریه هیئت عالم را برداء جدید فضایل ذاتیه و شیم مرضیه اکتسابیه مزین فرمودند بلکه مقصود اصلی حقیقی صیانت از نقایص یاطنیه و ظاهریه و اتصاف باوصاف کالیه معنویه و صوریه بوده

77 The first attribute of perfection is learning and the cultural attainments of the mind, and this eminent station is achieved when the individual combines in himself a thorough knowledge of those complex and transcendental realities pertaining to God, of the fundamental truths of Qur'anic political and religious law, of the contents of the sacred Scriptures of other faiths, and of those regulations and procedures which would contribute to the progress and civilization of this distinguished country. He should in addition be informed as to the laws and principles, the customs, conditions and manners, and the material and moral virtues characterizing the statecraft of other nations, and should be well versed in all the useful branches of learning of the day, and study the historical records of by-gone governments and peoples. For if a learned individual has no knowledge of the sacred Scriptures and the entire field of divine and natural science, of religious jurisprudence and the arts of government and the varied learning of the time and the great events of history, he might prove unequal to an emergency, and this is inconsistent with the necessary qualification of comprehensive knowledge.

78 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.

79 When the Chief of the Exile came into the presence of that Luminary of divine wisdom, of salvation and certitude, the Imam Rida – 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.

80 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?

77 اول صفت کمالیه علم و فضل است و جامعیت این مقام اعظم اقوم آگاهی کماهی بر غوامض مسائل الهی و حقایق حکم سیاسیة شرعیة قرآنی و مضامین سایر کتب سماوی و وقوف بر ضوابط و روابط ترقی و تمدن ملت باهره و اطلاع بر قوانین و اصول و رسوم و احوال و اطوار و قوای مادی و ادبی عالم سیاسی ملل سایر و جامعیت فنون نافعه عصریه و تتبع در کتب تاریخیة اعصار سالفه ملل و دول است چه اگر شخص عالم وقوف بر مضامین کتب مقدسه و جامعیت حکمت الهیه و طبیعیه و علوم شرعیه و فنون سیاسیة و معارف عصریه و اطلاع بر وقایع عظیمه قرون سالفه ملل و دول نداشته باشد عنداللزوم عاجز ماند و این منافی صفت جامعیت است

78 مثلاً عالم ربّانی اگر در محاوره با شخص مسیحی از الحان جلیل انجیل بی خبر باشد آنچه از حقایق فرقانیّه بیان نماید ابداً مسموع و مقبول آن شخص نیستد و لکن اگر آن شخص ملاحظه نماید که آنچه در دست او است و مستند بر آن این عالم بزرگوار از قسّسین امت انجیل آگاه تر و بر حقایق کتب مقدسه مطلع و داناتر است بالطبع آنچه بیان نماید قبول کند چه که جز اقرار مفری از برای او نه

79 چنانچه رأس الجالوت چون بحضور آفتاب فلک عرفان و نیر اوج هدایت و ایقان حضرت رضا علیه السلام مشرف شد اگر در استله و اجوبه آن معدن علم بادله و براهین مألوفه رأس الجالوت بیان نمیمردند اقرار و اعتراف بر بزرگواری آن حضرت نمینمود

80 و از این گذشته عالم سیاسی را دو قوه اعظم اقوم لازم قوه تشریعیه و قوه تنفیذیه مرکز قوه تنفیذیه حکومت است و مرجع قوه تشریعیه دانایان هوشمند حال اگر این رکن رکن و اساس متین جامع و کامل نباشد چگونه فلاح و نجاح از برای هیئت ملت تصور گردد

- 81 In view of the fact that at the present time such fully developed and comprehensively learned individuals are hard to come by, and the government and people are in dire need of order and direction, it is essential to establish a body of scholars the various groups of whose membership would each be expert in one of the aforementioned branches of knowledge. This body should with the greatest energy and vigor deliberate as to all present and future requirements, and bring about equilibrium and order.
- 82 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 completely involved with the dispute. Indeed, these two litigants might just as well be dead, for they can serve their government and community not a particle. If, however, a definite and final verdict were forthcoming, the duly convicted party would perforce give up all hope of reopening the case, and would then be relieved on that score and would go back to looking after his own concerns and those of others.
- 83 Since the primary means for securing the peace and tranquillity of the people, and the most effective agency for the advancement of high and low alike, is this all-important matter, it is incumbent on those learned members of the great consultative assembly who are thoroughly versed in the Divine law to evolve a single, direct and definite procedure for the settlement of litigations. This instrument should then be published throughout the country by order of the king, and its provisions should be strictly adhered to. This all-important question requires the most urgent attention.
- ولکن چون این اوان چنین نفوس کامله جامعه نادر الوجود است و حکومت و هیئت ملت بانظام حال در غایت درجه احتیاج لذات سبب هیئت علمیه لازم که اعضای این مجلس هر چند نفس در فنی از فنون مذکوره ماهر باشند و باقدام و جهد بلیغ در جمیع احتیاجات حالیه واستقبالیه تفکر نموده امور را در نقطه اعتدال و مرکز مستقیمی مرکوز نمایند
- اولاً چون تا بحال احکام شرعیه را در مراجعات و محاکمات مدار معینی نبوده زیرا هر یک از علما نظر بر رأی و اجتهاد خود نوعی حکم مینماید مثلاً دو نفس مراجعه مینمایند یکی از علما حکم بمدعی و دیگری بمدعی علیه دهد بلکه احیاناً در ماده واحده دو حکم مخالف از یک شخص مجتهد صادر چه که اول چنان معلوم شده بود و حال چنین و شبههئی نیست که این امور سبب تشویش کافه امور مهمه واقع و از این فتور عظیمی در اساس هیئت اجتماعی طاری گردد چه که هیچیک از مدعی و مدعی علیه مایوس از دعوای خود نگشته مادام العمر مترصد اخذ حکم ثانی مخالف حکم اول شده جمیع عمر خود را بر لجاج میگذرانند و از اینکه اوقات خود را بکلی متوجه معانده و منازعه مینمایند از امور نافعه خیریه و اشغال خود بازمانند و فی الحقیقه این تخصیص حکم میت را دارند و حکومت و هیئت اجتماعی را ذرهئی خدمت نتوانند ولیکن اگر حکم قاطعی در میان باشد دیگر محقوق محکوم ابداً امید استحصال امر ثانی ندارد لهذا راحت و آسایش جسته باشغال و خدمات خود و غیر مشغول گردد
- نظر باینکه اعظم وسیله آسایش و راحت اهالی و اکبر واسطه ترقی جمهور اعلی و ادانی این امر اهم اتم است لذا باید علمائی که واقفند بر مسائل شرعیه الهیه در این مجلس کبیر اولاً یک منهج قویم و صراط مستقیمی بجهت قطع دعاوی عموم تعیین و تالیف نموده بامر حضرت سلطان در جمیع ولایات منتشر گردد و بر موجب آن حکم جاری شود بسیار این امر مهم را اهتمام لازم است

- 84 The second attribute of perfection is justice and impartiality. This means to have no regard for one's own personal benefits and selfish advantages, and to carry out the laws of God without the slightest concern for anything else. It means to see one's self as only one of the servants of God, the All-Possessing, and except for aspiring to spiritual distinction, never attempting to be singled out from the others. It means to consider the welfare of the community as one's own. It means, in brief, to regard humanity as a single individual, and one's own self as a member of that corporeal form, and to know of a certainty that if pain or injury afflicts any member of that body, it must inevitably result in suffering for all the rest.
- 85 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.
- 86 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.
- 87 Other attributes of perfection are to fear God, to love God by loving His servants, to exercise mildness and forbearance and calm, to be sincere, amenable, clement and compassionate; to have resolution and courage, trustworthiness and energy, to strive and struggle, to be generous, loyal, without malice, to have zeal and a sense of honor, to be high-minded and magnanimous, and to have regard for the rights of others. Whoever
- 84 و ثانی صفت کمالیه عدل و حقانیت است و آن عدم التفات و التزام منافع ذاتیه و فواید شخصیّه خود و بدون ملاحظه و مراعات جهت از جهات بین خلق اجراء احکام حق نمودن و نفس خود را چون افراد بندگان غنی مطلق شمردن و جز امتیاز معنوی در امری از امور تفرد از جمهور نجستن و خیر عموم را خیر خویشان دانستن خلاصه هیئت جمعیت را بمنزله شخص واحد پنداشتن و نفس خود را عضوی از اعضای این هیئت محسّمه انگاشتن و الم و تأثر هر جزئی سبب تألم کلّ اجزاء هیئت بالبداهه تیقّن نمودنست
- 85 و ثالث صفت کمالیه بصدق طویتی و خلوص نیت بتربیت جمهور پرداخته در تعلیم معارف عمومیه و تدریس علوم نافع و تشویق بر ترقیات عصریه و تحریص بر توسیع دوائر صنایع و تجارت و ترغیب اتخاذ وسایل ثروت اهالی مملکت بذل جهد بلیغ و سعی منیع نمودن است چه که عموم ناس از این امور مهمّه که علّت مرزمنه هیئت اجتماعیّه را برء فورریست بی خبرند
- 86 باید که علمای هوشمند و دانایان خردمند خالصاً مخلصاً لله بوعظ و نصیحت عموم برخیزند تا دیده اهالی از این کل بینش معارف روشن و بصیر گردد زیرا الیوم ناس بظنون و اوهام خود چنین تصوّر نموده اند که نفسی که موقن بالله و مؤمن بآیات و رسل و کتب و شرایع الهیه و مظهر خشیه الله است باید معطل و معوق بماند و ببطالت و بطائت ایام بگذراند تا از نفوسی عندالله محسوب گردد که از دنیا و ما فیها گذشته دل بعالم اخروی بسته اند و از خلق بعید شده بحق تقرّب جسته اند چون این بیان مفصلاً در این کتاب در موقع دیگر ذکر خواهد یافت لهذا در این مقام ترک اولی
- 87 باری باقی صفات کمالیه خشیه الله و محبة الله فی محبة عباده و حلم و سکون و صدق و سلوک و رحم و مروّت و جلادت و شجاعت و ثبات و اقدام و جهد و کوشش و کرم و بخشش و وفا و صفا و حمیت و غیرت و همت و بزرگواری و حقوق پروری و امثال ذلک بوده و فاقد این

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 maunds of paper."

اخلاق حسنه انسانيه ناقص است و اگر حقایق هر یک از این صفات را بیان نمائیم مثنوی هفتاد من کاغذ شود

88 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.

88 و ثانی کلمه این شرایط مقدسه علیه حافظاً لدینه است و این معلوم است که مقصد از این کلمه مبارکه منحصر در استنباط احکام و مراعات عبادات و اجتناب از کبیر و صغیر و اجراء احکام شرعی و باین وسایط محافظه دین الله نمودن نبوده بلکه هیئت ملت را از کل جهات محافظه نمودن و در اعلاء کلمه الله و تکثیر جمعیت دینی و ترویج دین الهی و غلبه و استعلاش بر سایر ادیان از اتخاذ جمیع وسایل و وسایط سعی بلیغ را مبذول داشتن است

89 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 midmost heart of the world.

89 و فی الحقیقه اگر علمای اسلامیه در این امور چنانچه باید و شاید اقدام مینمودند تا بحال جمیع ملل عالم در ظل کلمه وحدانیت داخل میشدند و شعله نورانیّه لیظهره علی الدین کله چون آفتاب در قطب امکان طالع و بر جمیع آفاق لایح میگشت

90 Fifteen centuries after Christ, Luther, who was originally one of the twelve members of a Catholic religious body at the center of the Papal government and later on initiated the Protestant religious belief, opposed the Pope on certain points of doctrine such as the prohibition of monastic marriage, the revering and bowing down before images of the Apostles and Christian leaders of the past, and various other religious practices and ceremonies which were accretional to the ordinances of the Gospel. Although at that period the power of the Pope was so great and he was regarded with such awe that the kings of Europe shook and trembled before him, and he held control of all Europe's major concerns in the grasp of his might – nevertheless because Luther's position as regards the freedom of religious leaders to marry, the abstention from worshiping 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

90 در قرن خامس عشر میلاد لوطر که اول یکی از اعضای اثنا عشر هیئت مذهبیّه کاتولیک در مرکز حکومت پاپ بود و مؤخرأً محدث مذهب پروتستان گشت در بعضی مسائل که عدم تجویز تزویج رهبانین و تعظیم و تکریم صور حواریین و رؤسای سلف مسیحیین و عادات و رسوم مذهبیّه زایدۀ بر احکام انجیل با پاپ مخالفت نمود با وجود آنکه در آن زمان اقتدار پاپ بدرجهئی بود که کل ملوک اروپا از سطوتش متزلزل و مضطرب و مضطرب و ربط امور مهمه قطعه اروپا در یمین قوت و قدرتش مودوع و مرتبط ولیکن چون در این مسائل که جواز تزویج رؤسای دینیّه و عدم سجود و تعظیم بر تمثال و صور معلقه در کلیس و ابطال عادات رسمیّه زایدۀ بر مضامین انجیل لوطر محقّ و محقق بود و بوسایل لازمه تزویج تشبث نمود در ظرف این قرون اربعه و کسری اکثر اهالی امریک و چهار خمس قطعه المان و انگلیس و بسیاری از اهالی نجه خلاصه تقریباً دو بیست و پنجاه کرور از مذاهب سایره نصاری در مذهب پروتستان

this religion are still making every effort to promote it, and today on the East Coast of Africa, ostensibly to emancipate the Sudanese and various Negro peoples, they have established schools and colleges and are training and civilizing completely savage African tribes, while their true and primary purpose is to convert some of the Muslim Negro tribes to Protestantism. Every community is toiling for the advancement of its people, and we (i.e., Muslims) sleep on!

داخل گشتند و هنوز رؤسای این مذهب بکمال همت در ترویج و حال در سواحل شرقیۀ افریک بظاهر حریت و آزادی سودان و زنگیان را وسیله نموده مکاتب و مدارس تاسیس کرده بتعلیم و تدریس و تمدین طوایف متوحشه صرّفۀ افریک مشغولند و در باطن مقصد اصلیشان آنکه بعضی طوایف اسلامیۀ زنگیان را داخل در مذهب پروتستان نمایند هر طایفه‌ئی در ارتفاع ملت خود مشغول و ما در خواب غفلت مدهوش

- 91 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.

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

- 92 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.

92 حال اگر ملت باهره حقّ که مظهر تأییدات الهیه و مطلع توفیقات ربّانیه است اگر بهمت تامّه و غیرت کامله متوسلاً الی الله و منقطعاً عما سواه تثبّت بوسایل ترویج نمایند و بذل سعی و اقدام کنند البتّه انوار حقّ مبین بر کلّ آفاق ساطع گردد

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

93 و بعضی نفوس که بر حقایق امور اطلاعی ندارند و نبض عالم در دستشان نه و ندانند که علت مزمنۀ بطلان را چه فاروق اعظم حقّ لازم همچو گان میکنند که ترویج بسیف منوط است و بحديث انا نبی بالسيف استدلال مینمایند و حال آنکه فی الحقیقه اگر بنظر دقیق ملاحظه نمایند مشهود گردد که در این عصر سیف واسطۀ ترویج نه بلکه سبب وحشت و دهشت و اشمئزاز قلوب و نفوس گردد و در شریعت مبارکه غرّاء اهل کتاب را بقوۀ قاهره اجبار بر اقرار و ایمان جایز نه و حال آنکه دلالت و هدایت فریضۀ ذمّه هر مؤمن موحد است و حدیث انا نبی بالسيف و کذلک حدیث امرت ان اقاتل الناس حتی یقولوا لا اله الا الله در حقّ مشرکین جاهلیّه که از کثرت توحش و نادانی از درجۀ بشریت ساقط بودند وارد چه که ایمانی که بضرب سیف حاصل گردد بسیاری اعتبار و بسبب امر جزئی منقلب بکفر و ضلال میشود چنانکه قبایل و طوایف اطراف مدینۀ منوره بعد از عروج آفتاب اوج

presence of the potent King," the tribes around Medina apostatized from their Faith, turning back to the idolatry of pagan times.

- 94 Remember when the holy breaths of the Spirit of God (Jesus) were shedding their sweetness over Palestine and Galilee, over the shores of Jordan and the regions around Jerusalem, and the wondrous melodies of the Gospel were sounding in the ears of the spiritually illumined, all the peoples of Asia and Europe, of Africa and America, of Oceania, which comprises the islands and archipelagoes of the Pacific and Indian Oceans, were fire-worshippers and pagans, ignorant of the Divine Voice that spoke out on the Day of the Covenant 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 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 living within the sanctuary of the Four Gospels.

نبوت بمعارض فی مقعد صدق عند ملیک مقتدر
دوباره بدین جاهلیه برگشته مرتد شدند

94 و هم چنین ملاحظه نمائید زمانی که نفحات قدسیه روح الله خطه فلسطین و جلیل و سواحل نهر اردن و جوانب اورشلیم را معطر ساخته و الحان جلیل انجیل بمسامع روحانیان درآمده در آن زمان کل قبایل و طوایف آسیا و اروپا و افریقا و امریکا و اوقیانوس که جزایر بحر محیط است مجوس و بت پرست و غافل از خطاب یوم الست بودند مقرر وحدانیت و الوهیت چیز ملت موسویه نبوده بعد از بعثت انفسا طیبه طاهره روح بخش آن حضرت در مدت سه سال حیات جاودانی بر اهالی آن دیار مبذول داشت و بوحی الهی اس اساس شریعت عیسویه که در آن عصر معجون براء الساعه هیئت معلوله بشریه بود تاسیس شد اگرچه در زمان آن حضرت انفسا قلیله مقبل الی الله گشتند بلکه فی الحقیقه مؤمن موقن عبارت از دوازده نفر رجال حواریین و چند نساء بودند و یکی از حواریین که مسمی به یهودای استخریوطی بود نیز مرتد شده یازده نفر باقی ماندند باری بعد از صعود آن حضرت یافتن عترت این نفوس قلیله باخلاق حسنه روحانیه و روش و حرکات مقدسه رحمانیه مبعوث شده بقوة الهیه و نفس مسیحائی بهدایت کل من علی الأرض قیام نمودند و در آن زمان کل ملل اصنامیه و ملت یهود بکمال قوت و اهتمام بر اطفای سراج الهی که در زجاجه خطه اورشلیم مشتعل گشته برخاستند یریدون ان یطفؤوا نور الله بأفواههم و یأبی الله الا ان یتم نوره ولو کره الکافرون و هر یک از این نفوس مبارکه را بدترین عذابی شهید نمودند بلکه جسم مطهر بعضی را بساطور قصابی ریزه ریزه نموده در گلخنیا بسوختند و بعضی اتباع و اشباع این اشخاص مقدسه را بعد از شکنجه و عذاب زنده زیر خاک دفن نمودند با وجود این عقوبات شدید ابداً در تبلیغ امر الله فتور ننموده بدون سلّ سیف و خراشیدن روی نفسی بالآخره ملت عیسویه عالم را احاطه نموده بقسمی که در قطعه اروپا و امریکا از ادیان سایه اثری باقی نماند و در آسیا و افریقا

و جزایر بحر محیط جم غفیری از اهالی الیوم در
ظلّ النجیل داخلند

95 It has now by the above irrefutable proofs been fully established that the Faith of God must be propagated through human perfections, through qualities that are excellent and pleasing, and spiritual behavior. If a soul of his own accord advances toward God he will be accepted at the Threshold of Oneness, for such a one is free of personal considerations, of greed and selfish interests, and he has taken refuge within the sheltering protection of his Lord. He will become known among men as trustworthy and truthful, temperate and scrupulous, high-minded and loyal, incorruptible and God-fearing. In this way the primary purpose in revealing the Divine Law – which is to bring about happiness in the after life and civilization and the refinement of character in this – will be realized. As for the sword, it will only produce a man who is outwardly a believer, and inwardly a traitor and apostate.

95 حال باین ادله واضح و لایحه ثابت و مبرهن گشت که ترویج دین الهی بکمالات انسانیّه و اخلاق حسنه و شیم مرضیه و روش و حرکت روحانیّه است اگر نفسی بصرافت فطرت اقبال الی الله نماید مقبول درگاه احدیت بوده چه که این نفس از اغراض شخصیّه و طمع منافع ذاتیه مبرا و بصون حمایت حق التجا نموده بصفّت امانت و صداقت و پرهیزکاری و حقوق پروری و همت و وفا و دیانت و تقی بین خلق ظاهر گردد و مقصود اصلی از انزال شرایع مقدسه سمانیه که سعادت اخروی و تمدن دنیوی و تهذیب اخلاق باشد حاصل گردد والا بضرب سیف بظاهر مقبل و در باطن مغلّ و مدبر گردند

96 We shall here relate a story that will serve as an example to all. The Arabian chronicles tell how, at a time prior to the advent of Muhammad, Nu'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 Mudallil and Amr son of Mas'ud-Kaldih, should be put to death. When he awakened after his carousal, he inquired for the two friends and was given the grievous news. He was sick at heart, and because of his intense love and longing for them, he built two splendid monuments over their two graves and he named these the Smeared-With-Blood.

96 در این مقام حکایتی که سبب عبرت کل گردد ذکر نمائیم در تواریخ عربیه مذکور که قبل از بعثت نبوی علیه السلام نعمان ابن منذر نخمی که یکی از ملوک عرب جاهلیّه و مقرر سریر سلطنتش مدینه حیره بوده روزی از کثرت تجرع اقداح مدام عقلش زائل و شعورش باطل گشت در عالم سکر و بیهوشی بقتل خالد بن مضلل و عمر بن مسعود کده که دو ندیم و انیس و در محفل انس یار و جلسش بودند فرمان داد و چون از عالم مستی و سکر بهوش آمد پرسش حال دو ندیم پرداخت تفصیل واقعه را بیان نمودند بغایت محزون و دغنون شد از حبّ شدید و تعلق خاطر عظیم که باین دو ندیم داشت بر مقابرشان دو بناء عالی مسعی به غریبان ساخته

97 Then he set apart two days out of the year, in memory of the two companions, and he called one of them the Day of Evil and one the Day of Grace. Every year on these two appointed days he would issue forth with pomp and circumstance and sit between the monuments. If, on the Day of Evil, his eye fell on any soul, that person would be put to death; but on the Day of Grace, whoever passed would be overwhelmed with gifts and benefits. Such was his rule, sealed with a mighty oath and always rigidly observed.

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

98 One day the king mounted his horse, that was called Mahmud, and rode out into the plains to hunt. Suddenly in the distance he caught sight of a wild donkey. Nu'man urged on his

98 تا آنکه روزی پادشاه اسبی محمود نام سوار و بقصد شکار عزم صحرا نمود ناگاه از دور گوری بنظرش درآمد در عقب آن گور پادشاه اسب

horse to overtake it, and galloped away at such speed that he was cut off from his retinue. As night approached, the king was hopelessly lost. Then he made out a tent, far off in the desert, and he turned his horse and headed toward it. When he reached the entrance of the tent he asked, "Will you receive a guest?" The owner (who was Hanzala, son of Abi-Ghawayr-i-Ta'i) replied, "Yea." He came forward and helped Nu'man 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." Hanzala first milked the ewe and carried a bowl of milk to Nu'man, and then he slaughtered her and prepared a meal; and what with his friendliness and loving-kindness, Nu'man spent that night in peace and comfort. When dawn came, Nu'man made ready to leave, and he said to Hanzala: "You have shown me the utmost generosity, receiving and feasting me. I am Nu'man, son of Mundhir, and I shall eagerly await your arrival at my court."

برانگیخت و تاخت تا از خیل و جیش خود دور و وقت پیگاه شده مأیوس گشت ناگاه سواد خیمه‌ئی در بادیه پیدا شد عنان بدان جانب معطوف داشت تا بدر خیمه رسید فرمود میهمان میطلبید خداوند خیمه حنظل ابن ابی عفراء طائی گفت بلی و استقبال نموده نعمان را فرود آورده و با زوجه خود گفت در ناصیه این شخص آثار بزرگی باهر تہیاً ضیافتی کن و در مهمان‌نوازی همتی و غیرتی نمازن گفت گوسفندی داریم ذبح نما و من بجهت احتیاط چنین روزی قدری آرد ذخیره نموده‌ام پس حنظل گوسفند را دوشیده قدحی شیر نزد نعمان برده آنگاه گوسفند را ذبح نموده مائده‌ئی ترتیب داد و آن شب را نعمان از محبت و الفت حنظل بکمال خوشنودی و سرور بسر برد و چون فجر طالع شد نعمان عزم عزیمت فرمود به حنظل خطاب نمود که تو در ضیافت و مهمان‌نوازی منتهای جوانمردی را آشکار نمودی من نعمان ابن منذر و قدوم تو را بکمال اشتیاق منتظرم

- 99 Time passed, and famine fell on the land of Tayy. Hanzala 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'man 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 Qabus, my only son, he should not escape with his life. Now ask me whatever favor you will."

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

- 100 Hanzala 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?"

100 حنظل گفت از یوم بؤس بی‌خبر بودم و نعمت دنیا بجهت حیات و بقا است و چون مرا در این ساعت چشیدن کأس هلاک مقرر از خزاین ارض چه فایده متصور

- 101 Nu'man said, "There is no help for this."

101 نعمان گفت از این امر چاره‌ئی نیست

- 102 Hanzala 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."

102 پس حنظل بر زبان راند مرا چندان امان ده که بنزد عیال خود عودت نمایم و وصیت اجرا نمایم و در سال آینده یوم بؤس حاضر گردم

- 103 Nu'man then asked for a guarantor, so that, if Hanzala should break his word, this guarantor would be put to death instead. Hanzala, helpless and bewildered, looked about him. Then his gaze fell on one of Nu'man's retinue, Sharik, son of Amr, son of Qays of Shayban, and to him he recited these lines:

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

- 104 “O my partner, O son of Amr! 104 یا شریکا یا بن عمرو
- 105 Is there any escape from death? 105 هل من الموت محاله
- 106 O brother of every afflicted one! 106 یا اخا کلّ مصابیا
- 107 O brother of him who is brotherless! 107 اخا من لا اخا له
- 108 O brother of Nu'man, in thee today 108 یا اخا النعمان فیک ال
- 109 is a surety for the Shaykh. 109 یوم عن شیخ کفاله
- 110 Where is Shayban the noble – 110 ابن شیبان کریم
- 111 may the All-Merciful favor him!” 111 انعم الرحمن باله
- 112 But Sharik only answered, “O my brother, a man cannot gamble with his life.” At this the victim could not tell where to turn. Then a man named Qarad, son of Adja' the Kalbite stood up and offered himself as a surety, agreeing that, should he fail on the next Day of Wrath to deliver up the victim, the king might do with him, Qarad, as he wished. Nu'man then bestowed five hundred camels on Hanzala, and sent him home. 112 شریک گفت ای برادر بجان جوانمردی نتوان نمود بچاره متحیر ماند پس شخصی که موسوم به قراد بن اجدع کلّی بود برخاست و کفالت نمود مشروط باینکه اگر یوم بؤس سنّه آتیه حنظله را تسلیم ننماید هر حکم که پادشاه اراده فرماید در حق او جاری کند پس نعمان پانصد شتر به حنظله احسان نموده روانه ساخت
- 113 In the following year on the Day of Evil, as soon as the true dawn broke in the sky, Nu'man as was his custom set out with pomp and pageantry and made for the two mausoleums called the Smeared-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 Hanzala might yet return; but the king's purpose was to spare the life of Hanzala, 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'man said to the swordsman, “Why delayest thou?” The ministers said, “Perchance it is Hanzala who comes.” And when the rider drew near, they saw it was none other. 113 در سنّه بعد روز بؤس چون صبح صادق از افق مشرق سر برآورد نعمان با حشمت بی پایان بر عادت مألفه توجه بحلّ غریان نمود و قراد را بهمراهی آورد تا معرض سخط پادشاهی گردد ارکان دولت بشفاعت زبان گشودند و تا غروب مهلت خواستند که بلکه حنظله عودت نماید و پادشاه را مقصد چنان بود که از جهت پاس محبت حنظله را بقتل ضامن از هلاکت نجات دهد باری چون قریب بغروب شد قراد را برهنه ساخته تا گردن زنند ناگاه از دور سواری پدید شد که بسرعت تمام میتاخت نعمان بسیّاف گفت منتظر چه هستی وزرا گفتند شاید این سوار حنظله باشد چون نزدیک شد حنظله طائی بود
- 114 Nu'man 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?” 114 نعمان را آمدن او موافق نیفتاد گفت ای جاهل احق با وجود آنکه از بنجه مرگ گریختی بار دیگر چرا درآویختی
- 115 And Hanzala answered, “Sweet in my mouth and pleasant on my tongue is the poison of death, at the thought of redeeming my pledge.” 115 حنظله گفت وفای بعهد زهر هلاهل هلاکت را در مذاق من شیرین و گوارا نمود
- 116 Nu'man asked, “What could be the reason for this trustworthiness, this regard for thine obligation and this concern for thine oath?” And Hanzala answered, “It is my faith in the one God and in the Books that have come down from heaven.” Nu'man 116 نعمان سؤال نمود باعث بر این حق گذاری و وفایوری و مراعات عهد و پیمان چه امری بود حنظله گفت اقرارم بوحداثت الهیه و

asked, "What Faith dost thou profess?" And Hanzala said, "It was the holy breaths of Jesus that brought me to life. I follow the straight pathway of Christ, the Spirit of God." Nu'man said, "Let me inhale these sweet aromas of the Spirit."

ایمانم بکتاب منزله سماویہ نعمان گفت بچه دین
متدبیتی جواب داد که بنفس مسیحائی زنده
و در صراط مستقیم روح الله پویندهام نعمان
گفت نفحات قدسیه روح الله را بر مشام من
عرضه کن

117 So it was that Hanzala drew out the white hand of guidance from the bosom of the love of God, and illumined the sight and the insight of the beholders with the Gospel light. After he had in bell-like accents recited some of the divine verses out of the Evangel, Nu'man and all his ministers sickened of their idols and their idol-worship and were confirmed in the Faith of God. And they said, "Alas, a thousand times alas, that up to now we were careless of this infinite mercy and veiled away therefrom, and were bereft of this rain from the clouds of the grace of God." Then straightway the king tore down the two monuments called the Smeared-With-Blood, and he repented of his tyranny and established justice in the land.

117 حنظله ید بیضای هدایت را از جیب محبة الله
برآورد انوار انجیل بر بصر و بصیرت حاضرین
اشراق نمود و چون حنظله چند آیات الهیه از
انجیل بالخان جلیل تلاوت نمود نعمان و جمیع
وزرائش از بت و بت پرستی بیزار و در دین الهی
ثابت و راسخ گشته بر زبان راندند که صد هزار
افسوس که تا بحال از این رحمت بی پایان غافل
و محجوب و از این غمام فضل رحمن مایوس
و محروم بودیم و فوراً غریبان را خراب نموده از
ظلم و اعتساف نادم و اساس عدل و انصاف را
استوار نمود

118 Observe how one individual, and he a man of the desert, to outward seeming unknown and of no station – because he showed forth one of the qualities of the pure in heart, was able to deliver this proud sovereign and a great company of others from the dark night of unbelief and guide them into the morning of salvation; to save them from the perdition of idolatry and bring them to the shores of the oneness of God, and to put an end to practices of the sort which blight a whole society and reduce the peoples to barbarism. One must think deeply over this, and grasp its meaning.

118 حال ملاحظه نمائید که شخصی از اهل بادیه
بحسب ظاهر گمنام و بی مقام چون بصفی از
صفات مخلصین ظاهر شد چنین پادشاه غیور
را با جم غفیری از ظلمت شام ضلالت نجات
داده بصبح هدایت دلالت نمود و از بادیه
هلاکت بت پرستی خلاص نموده بساحل بحر
وحدانیت الهیه وارد کرد و سبب ابطال چنین
عاداتی که فی الحقیقه آفت جمعیت بشریت و
مخرّب بنیان مدنیت است گردید تفکر و تعمق
لازم و تعقل و تدبیر واجب است

119 My heart aches, for I note with intense regret that the attention of the people is nowhere directed toward that which is worthy of this day and time. The Sun of Truth has risen above the world but we are ensnared in the dark of our imaginings. The waters of the Most Great Sea are surging all around us, while we are parched and weak with thirst. The divine bread is coming down from heaven, and yet we grope and stumble in a famine-stricken land. "Between the weeping and the telling, I spin out my days."

119 خلاصه قلب در متبها درجه احزان و تأسف
که از هیچ وجه توجه عموم را متوجه آنچه الیوم
لایق و سزاوار است نمی بیند شمس حقیقت بر
کل آفاق مشرق و ما در ظلمات هوای خود
گرفتار و بحر اعظم از کل جهات متموج و ما
از تشنگی سوخته و افسرده و ناتوان موائد الهیه از
سماء احدیت نازل و ما در مفازة فط سرگشته
و حیران من میان گفت و گریه می تم

120 One of the principal reasons why people of other religions have shunned and failed to become converted to the Faith of God is fanaticism and unreasoning religious zeal. See for example the divine words that were addressed to Muhammad, the Ark of Salvation, the Luminous Countenance and Lord of Men, bidding Him to be gentle with the people and long-suffering: "Debate with them in the kindest manner." That Blessed Tree Whose light was "neither of the East nor of the West" and Who

120 و از جمله اسباب کلیه که سبب اجتناب ادیان
سایره بتدین بدین الهی گشته تعصب و حمیت
جاهلیه است مثلاً ملاحظه فرمائید که خطاب
الهی بجمال نورانی و فلک رحمانی سرور اهل
عالم و جادهم بالتی هی احسن وارد و بمدارا و
ملایمت مأمور چنانچه آن شجره مبارکه لاشرقیه
و لاغربیه نبوت ظل الطاف بی نهایت را بر

cast over all the peoples of the earth the sheltering shade of a measureless grace, showed forth infinite kindness and forbearance in His dealings with every one. In these words, likewise, were Moses and Aaron commanded to challenge Pharaoh, Lord of the Stakes: "Speak ye to him with gentle speech."

- 121 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, in every aspect of life an excellent pattern for all mankind to follow, nevertheless some have remained neglectful of and separated from these qualities of extraordinary sympathy and loving-kindness, and have been prevented from attaining to the inner significances of the Holy Books. Not only do they scrupulously shun the adherents of religions other than their own, they do not even permit themselves to show them common courtesy. If one is not allowed to associate with another, how can one guide him out of the dark and empty night of denial, of "there-is-no-God," into the bright morning of belief, and the affirmation, "but God." 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 Hanzala treated Nu'man 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.

- 122 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 Imams, 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

سر عموم اهل عالم افکنده و بملاطفت کبری و خلق عظیم رفتار و حرکت میفرمودند و هم چنین حضرت موسی و حضرت هارون علیهما السلام در خطاب و عتاب به فرعون ذی الأوتاد بامر قولا له قولا لينا مأمور

با وجود شهرت سیر خیریه انبیا و اولیای الهی که 121 فی الحقیقه در جمیع مراتب هیئت بشریه را تا قیام الساعه اسوه حسنه است مع ذلک بعضی از این تلطفات و تعطفات فوق العاده غافل و محجوب و از حقایق کتب مقدسه الهیه محروم و مهجور گشته از اهل سایر ادیان کمال اجتناب و احتراز را مجری و ابداء تعارفات عادیه را نیز جایز نمیدانند با وجود عدم جواز الفت و معاشرت چگونه می توان نفسی را هدایت نموده از ظلام فانی لا بصبح نورانی الا منور فرمود و از اسفل جهل و ضلال بصعود اعلی افق علم و هدی تشویق و تحریر نمود حال بعین انصاف ملاحظه نمائید که اگر حنظله با نعمان ابن منذر با کمال محبت و صداقت و مهربانی و همان پروری حرکت نمی کرد آن پادشاه و جم غفیر از مشرکین را بوحدانیت الهی چگونه مقرر و معترف میگردانید اجتناب و احتراز و خشونت سبب اشتزاز قلوب و نفوس گردد و محبت و ملاطفت و مدارا و ملایمت سبب اقبال نفوس و توجه قلوب شود اگر شخصی از مؤمنین موحدین در حین ملاقات با نفسی از ملی اجنبیه اظهار احتراز نماید و کلمه موحشه عدم تجویز معاشرت و فقدان طهارت را بر زبان راند آن شخص اجنبی از این کلمه چنان محزون و مکدر گردد که اگر شق القمر نیز بیند اقبال بحق نماید و ثمره اجتناب این باشد که اگر در قلب آن شخص توجه قلبی الی الله بوده از آن نیز پشیمان گشته بکلی از شاطی بحر ایمان بیادی غفلت و بطلان فرار نماید و چون بمالک و وطن خود رسد در جمیع روزنامه ها درج نماید که فلان ملت در شرایط انسانیت بمنتهای درجه قصورند

اگر قدری تفکر در آیات و بینات قرآنی و 122 روایات مأثوره از نجوم سماء احدیت نمائیم معلوم و مبرهن گردد که اگر نفسی بصفات ایمانیه متصف و باخلاق روحانیه متخلق باشد مظهر رحمت منبسطه الهیه است برای کل

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.

ممکات و مشرق الطاف رحمانیه است بجهت کل موجودات چه که صفات مقدسه اهل ایمان عدل و انصاف و بردباری و مرحمت و مکرمت و حقوق پروری و صداقت و امانت و وفاداری و محبت و ملاطف و غیرت و حمیت و انسانیت است پس اگر نفسی فی الحقیقه پاک و مقدس باشد متشبث بوسایلی شود که جلب قلوب کل ملل عالم نماید و بصفات حق جمیع عالم را بصراط مستقیم کشاند و از کوثر حیات ابدیه چشاند

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

123 حال ما از جمیع امور خیریه چشم پوشیده سعادت ابدیه جمهور را فدای منافع موقته خود مینمائیم و تعصب و حمیت جاهلیه را وسیله عزت و اعتبار خویشین میشمریم باین قناعت ننموده بتکفیر و تدمیر یکدیگر میکوشیم و چون خواهیم که اظهار معرفت و دانائی و زهد و ورع و تقوای الهی نمائیم بطعن و سب این و آن پردازیم که عقیده فلان باطل است و عمل فلان ناقص عبادت زید قلیل است و دیانت عمرو ضعیف افکار فلان مشابه اطوار فرنگ است و اسرار فلان متوجه نام و ننگ صف جماعت دوش پیوسته نبود و اقتدای بشخص دیگر جایز و شایسته نه در این ماه شخص توانگری بمحذایق باقیه نشتافت و خیرات و مبرات در پیشگاه مسند پیغمبری حاضر نگشت بنیان شریعت خراب شد و اساس دیانت تار و مار بساط ایمان منطوی شد و اعلام ایقان مختفی گشت عالم بضلالت افتاد و در رد مظالم فتور و رخاوت حاصل شد روزها و ماهها بسر آمد و عقار و ضیاع در دست مالک سال گذشته باقی ماند در این شهر هفتاد حکومت مختلفه مرتب بود و حال روز بروز قلت یافته بیست و پنج حکومت یادگار ماند روزی دویست احکام متضاده و فتاوای متباینه از یک مصدر ظاهر و حال تجاوز از پنجاه نمینماید جمع غفیری از عباد الله بجهت محاکمه سرگردان و حال در مأمن راحت مستریح و در امان یک روز مدعی مغلوب و مدعی علیه غالب و روز دیگر مدعی غالب و مدعی علیه مغلوب حال این مسلک مستقیم نیز متروک شد این چه دیانت کفریه است و این چه ضلالت شرکیه و اوایلا و اشریعتا

- وادینا و امصیبتا ای برادران مؤمنین زمان زمان
آخر است و روز قیامت نزدیک
- 124 With words such as these they assault the minds of the help-
less 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 be-
hind the supposedly religious eloquence of certain individuals.
They imagine that speakers of this type are motivated by vir-
tuous 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 individu-
als 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.
- 125 But these ill-omened owls have done a wrong,
126 And learned to sing as the white falcon sings.
127 And what of Sheba's message that the lapwing brings
128 If the bittern learn to sing the lapwing's song?
- 129 The spiritually learned, those who have derived infinite sig-
nificance and wisdom from the Book of Divine Revelation,
and whose illumined hearts draw inspiration from the unseen
world of God, certainly exert their efforts to bring about the
supremacy of the true followers of God, in all respects and
above all peoples, and they toil and struggle to make use of ev-
ery agency that will conduce to progress. If any man neglects
these high purposes he can never prove acceptable in the sight
of God; he stands out with all his shortcomings and claims
perfection, and destitute, pretends to wealth.
- 130 One sluggish, blind and surly's a poor thing,
131 "A lump of flesh, without a foot or wing."
132 How far is he who apes and makes a show, From the illumined,
who doth truly know.
133 One but an echo, though it's clear and sharp, And one, the
Psalmist David with his harp.
134 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
- باری باینگونه کلمات تخیلش اذهان بیچارگان
اهالی و تشویش قلوب درماندگان مساکینی
میشود که از حقایق امور و اساس این اقوال
خبر ندارند و نمیدانند که صدهزار اغراض
نفسانیّه در تحت نقاب اقوال تعصّبیّه بعضی
مستور لهذا گمان میکنند که قائل را غیرت دینیّه
و خشیه الله بر آن داشته و حال آنکه قائل چون
در آبادی عموم خرابی خصوصی خود را می بیند
فریاد کند و در بینائی دیگران کوری خود را
مشاهده مینماید ناله و فغان آغاز کند لکن
دیدۀ بصیرت لازم که ادراک کند اگر این
قلوب مظهر خشیه الله بود البتّه رایحه طیبّه اش
چون مشک جان عالم را معطر مینمود هیچ
امری در عالم بجزّ قول تصدیق نشود
- 125 ورنه این جغدان دغل افروختند
126 بانگ بازان سفید آموختند
127 بانگ هدهد گر پیاموزد قطا
128 راز هدهد کو و پیغام سبا
- 129 و علمای ربّانی که از کتاب وحی الهی استنباط
معانی و معارف و حکم نامتناهی نموده اند و قلب
منیرشان مهبط الهام غیبی ربّانی است البتّه تفوّق
ملت بیضای حق را بر جمیع ملل در کلّ مراتب
بکمال جدّ و جهد طالب و در تشبّث وسایل ما به
التّرقی بمنتهای همت ساعی و مجاهد و اگر نفسی
از این مقاصد خیریه غافل البتّه مقبول درگاه
احدیت نبوده بلکه در کمال نقص بهیئت تامّه
ظاهر و در منتهای فقر بکلمه غنا ناطق
- 130 گر ضریری لمر است و تیزخشم
131 گوشت پاره اش دان که او را نیست چشم
132 از مقلّد تا محقّق فرقه است
133 کین چه داود است و آن دیگر صداست
134 علم و دانش و پاکی و زهد و ورع و آزادگی
بهیئت و لباس نبوده و نیست در زمان سیاحت
کلمه مبارکهئی از شخص بزرگواری استماع نمودم

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!"

- 135 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.

- 136 For desire is a flame that has reduced to ashes uncounted lifetime harvests of the learned, a devouring fire that even the vast sea of their accumulated knowledge could never quench. How often has it happened that an individual who was graced with every attribute of humanity and wore the jewel of true understanding, nevertheless followed after his passions until his excellent qualities passed beyond moderation and he was forced into excess. His pure intentions changed to evil ones, his attributes were no longer put to uses worthy of them, and the power of his desires turned him aside from righteousness and its rewards into ways that were dangerous and dark. A good character is in the sight of God and His chosen ones and the possessors of insight, the most excellent and praiseworthy of all things, but always on condition that its center of emanation should be reason and knowledge and its base should be true moderation. Were the implications of this subject to be developed as they deserve the work would grow too long and our main theme would be lost to view.

- 137 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

که تا بحال شیرینی آن کلمه از کامم نرفته و آن اینست نه هر عمامه‌ای دلیل زهد و علم است و نه هر کلاه‌ی علّت جهل و فسق ای بسا کلاه که علم علم برافراخت و ای بسا عمامه که حکم شرع برانداخت

- 135 و کلمه‌ی ثالث از این کلمات مقدّسه کلمه‌ی مخالفاً لخواه وارد چه قدر این عبارت شامل معانی جلیله است از جوامع الکلم و عبارات سهل ممتنع است اسّ اساس اخلاق مدوحه‌ی انسانیّت است و فی الحقیقه این کلمه شمع عالم و بنیان اعظم اخلاق و روحانیّه نورانیّه بنی آدم است معدّل کلّ اخلاق و سبب اعتدال حقیقی تمام شیم مرضیه انسانی است

- 136 چه که هوای نفس آتشی است که صد هزار خرمن وجود حکمای دانشمند را سوخته و دریای علوم و فنویشان این نار مشتعله را بخود نموده و چه بسیار واقع که نفسی بجمع صفات حسنه انسانیّه آراسته و بزور عرفان پیراسته لکن اتباع هوی شیم مرضیه آن شخص را از هیئت اعتدال خارج نموده در حیز افراط انداخت نیت خالصه را بنیت فاسده تبدیل نمود و هم چنین اخلاق در مواضع لایقه ظاهر نگشت بلکه بقوت هوی و هوس از مسلک مستقیم نافع منحرف بمنهج غیر صحیح مضّر متحوّل گشت اخلاق حسنه عندالله و عند مقربین درگاهش و نزد اولی الألباب مقبول و مدوحتین امور لکن بشرط آنکه مرکز سنوحش عقل و دانش و نقطه استنادش اعتدال حقیقی باشد و اگر حقایق این امور کما هو حقّه بیان گردد کار بتطویل انجامد و موضوع و محمول از میان رود

- 137 باری در این بحر هایل هوی کلّ طوایف اروپا با این همه تمدّن و صیّتها هالک و مستغرق و از این جهت کلّ قضایای تمدنیّه‌شان ساقط نتیجه است بعضی از این کلمه تعجب ننمایند و استیحاش نفرمایند چون که مقصد اصلی و مطلب کلّی از بسط قوانین اعظم و وضع اصول و اساس اقوام جمیع شئون تمدّن سعادت بشریه است و سعادت بشریه در تقرّب درگاه کبریا و راحت و آسایش اعلی و ادنی از افراد هیئت عمومیّه است

objectives are the excellent qualities with which humanity has been endowed.

- 138 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.

- 139 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.

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

- 141 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.

و وسایل عظیمه این دو مقصد اخلاق حسنه انسانیست

- 138 و تمدن صوری بی تمدن اخلاق حکم اضغاث احلام داشته و صفای ظاهر بی کمال باطن کسر آب بقیعه بحسب الظمان ماء انگاشته گردد زیرا نتیجه‌ئی که رضایت باری و راحت و آسایش عمومیت از تمدن ظاهر صوری بتمامه حاصل نشود

- 139 و اهالی اروپا در درجات عالیّه تمدن اخلاق ترقی نموده‌اند چنانچه از افکار و اطوار عمومیّه ملل اروپا واضح و آشکار است مثلاً ملاحظه نمائید که الیوم اعظم آمال دول و ملل اروپا تغلب و اضمحلال یکدیگر است و در کمال کراه باطن باظهار منتها درجه الفت و محبت و اتحاد مشغول

- 140 و قضیه مشهوره پادشاه آشتی و آسایش‌پرور در تدارکات مهمات حربیه و ازدیاد قوه عسکریه بیشتر از ملوک جنگ‌آور بذل جهد بلیغ مینمایند چه که صلح و آشتی من دون قوه شدیدّه میسر نگردد در ظاهر بهانه نموده لیلاً و نهراً جمیعاً باعظم جد و جهد در تدارکات حربیه میکوشند و اهالی مسکین آنچه بعرق جبین پیدا کرده اکثرش را باید انفاق این راه کنند و چه قدر آلف از نفوس که صنایع نافع را ترک نموده شب و روز بکمال همت در ایجاد آلت مضرة جدیدّه که بیشتر از پیشتر سبب سفک دماء ابناء جنس است مشغولند

- 141 و هر روز آلت حراقه جدیدّه‌ئی احداث و ایجاد میکنند و دول مجبور بر این گردند که آلات حربیه قدیم را ترک نموده در تدارک آلات جدیدّه کوشند چه که آلات حربیه قدیم با آلات حربیه جدیدّه مقاومت ننماید چنانچه در این ایام که سنه هزار و دویست و نود و دو هجریست در ممالک المان صنعت تفنگ جدیدی و در ممالک فنج ایجاد توپ نحاسی تازه‌ئی نموده‌اند که از تفنگ هنری مارتی و توپ کروپ آتشبارتر و در هدم بنیان انسانی شدیدتر و سریع‌التأثیرتر است و این مصارف باهظه را باید که رعایای فلک‌زده تحمل نمایند

- 142 Be just: can this nominal civilization, unsupported by a genuine civilization of character, bring about the peace and well-being of the people or win the good pleasure of God? Does it not, rather, connote the destruction of man's estate and pull down the pillars of happiness and peace?
- 143 At the time of the Franco-Prussian War, in the year 1870 of the Christian era, it was reported that 600,000 men died, broken and beaten, on the field of battle. How many a home was torn out by the roots; how many a city, flourishing the night before, was toppled down by sunrise. How many a child was orphaned and abandoned, how many an old father and mother had to see their sons, the young fruit of their lives, twisting and dying in dust and blood. How many women were widowed, left without a helper or protector.
- 144 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.
- 145 Only too many such instances are available to demonstrate the fact that Europe is morally uncivilized. Since the writer has no wish to cast aspersions on anyone He has confined Himself to these few examples. It is clear that no perceptive and well-informed mind can countenance such events. Is it right and proper that peoples among whom, diametrically opposed to the most desirable human behavior, such horrors take place, should dare lay claim to a real and adequate civilization? Especially when out of all this no results can be hoped for except the winning of a transient victory; and since this outcome never endures, it is, to the wise, not worth the effort.
- 146 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
- 142 حال انصاف دهید که این تمدن صوری بدون تمدن حقیقی اخلاقی سبب آسایش و راحت عمومی و وسیلهٔ اجتناب از مرزات الهیست و یا خود مخرب بنیان انسانیت و مدرارکان آسایش و سعادت است
- 143 در سنهٔ هزار و هشتصد و هفتاد میلادی که محاربهٔ بین المان و فرنسا واقع شد از قرار مشهور ششصد هزار نفس در میدان مباحه و مدافعه مأیوس و مقهور کشته گشتند چه بسیار بنیان خاندانها که از اساس منهدم شد و چه بسیار مدن در شام در منتهای معموریت بود و بامداد عالیه سافله گشت چه قدر از اولاد صغار که یتیم و بیپرستار ماندند و چه قدر پدران و مادران سانخورده ثمرهٔ زندگانشان جوانان نورسیده را در خاک و خون غلطان و مرده دیدند و چه قدر نساء که بی رجال و دستگیر ماندند
- 144 و هم چنین کیفیات احراق کتابخانه‌ها و بعضی ابنیهٔ جسیمهٔ فرنسا و آتش زدن دارالشفای عسکریه با جمیع عساکر مجروحهٔ مریضه و وقایع مؤله و حرکات موحشهٔ طایفهٔ کومون و حوادث مدهشهٔ اختلاف و تخرب جمعیات متضادهٔ متقاتله در پاریس و منازعه و عدوان مابین رؤسای دینیهٔ کاتولیک و حکومت المان و ظهور فتنه‌ها و فسادها و تدمیر بلاد و اوطان و خونریزی میان حزین جمهوریت و دون کارلوس در اسپانیا
- 145 خلاصه از اینگونه وقایع که دلالت بر عدم تمدن اخلاق طوایف اروپ می‌نماید بسیار و این عبد چون هتک جهتی را مقصود نداشته لهذا بچند کلمه اختصار نمود حال واضح است که شخص عاقل بصیر و عارف خبر تصدیق اینگونه امور ننماید آیا طوایف و قبایلی که مغایر شیم حسنهٔ عالم انسانی اینگونه امور موحشه در مابینشان جاری است چگونه سزاوار است که ادعای تمدن حقیقی کامل تام نمایند علی‌الخصوص که نتیجهٔ از این امور مأمول نه الا تغلب و تسلط موقت حالی و چون این نتیجه باقی و پایدار نه لهذا نزد اولی الألباب تقیّد و اهتمام را سزاوار نیست
- 146 در قرون سالفه مراراً و کراً حکومت المان غالب بر فرنسا گشت و هم چنین سلطنت فرنسا دفعات عدیده بر اقلیم المان حکمرانی نمود حال

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.

جایز که ششصد هزار نفوس مسکین از بندگان پروردگار فدای این نتایج و منافع موقتۀ صوریہ گردد لا والله بلکه اطفال نیز ادراک مضرت اینگونه امور نمایند ولیکن متابعت هوی صد هزار حجاب از دل بر دیده افکند و بصر و بصیرت هر دو نابینا گردد

147 Desire and self come in the door And blot out virtue, bright before,

147 چون غرض آمد هنر پوشیده شد

148 And a hundred veils will rise From the heart, to blind the eyes.

148 صد حجاب از دل بسوی دیده شد

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

149 بلی تمدن حقیقی وقتی در قطب عالم علم افرازد که چند ملوک بزرگوار پلندھمت چون آفتاب رخشندۀ عالم غیرت و حمیت بجهت خیریت و سعادت عموم بشر بعزمی ثابت و رأیی راسخ قدم پیش نہادہ مسئلہ صلح عمومی را در میدان مشورت گذارند و بجمع وسایل و وسایط تشبث نمودہ عقد انجمن دول عالم نمایند و یک معاہدہ قویہ و میثاق و شروط محکمہ ثابتہ تاءسیس نمایند و اعلان نمودہ باتفاق عموم ہیئت بشریہ مؤکد فرمایند این امر اتم اقوم را کہ فی الحقیقہ سبب آسایش آفرینش است کلّ سکان ارض مقدس شمرده جمیع قوای عالم متوجہ ثبوت و بقای این عہد اعظم باشد و در این معاہدہ عمومیہ تعیین و تحدید حدود و ثغور ہر دولتی گردد و توضیح روش و حرکت ہر حکومتی شود و جمیع معاہدات و مناسبات دولیہ و روابط و ضوابط مابین ہیئت حکومتیہ بشریہ مقرر و معین گردد و کذلک قوہ حریہ ہر حکومتی بحدی معلوم مخصص شود چہ اگر تدارکات محاربہ و قوای عسکریہ دولتی ازدیاد یابد سبب توہم دول سائرہ گردد باری اصل مبنای این عہد قویم را بر آن قرار دہند کہ اگر دولتی از دول من بعد شرطی از شروط را فسخ نماید کلّ دول عالم بر اضمحلال او قیام نمایند بلکہ ہیئت بشریہ بکمال قوت بر تدمیر آن حکومت برخیزد اگر جسم مریض عالم باین داروی اعظم موفق گردد البتہ اعتدال کلی کسب نمودہ بشفای باقی دائمی فایز گردد

150 Observe that if such a happy situation be forthcoming, no government would need continually to pile up the weapons of war,

150 ملاحظہ فرمائید کہ اگر چنین نعمتی میسر شود هیچ سلطنت و حکومتی محتاج تہیّا و تدارکات

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.

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

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

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

مهمات جنگ و حرب نباشد و مضطرّ باصطناع آلات حربیّه جدیده بجهت مقهوریت نوع انسان نگردد بلکه بعسکرقلیلی که سبب تأمین مملکت و تاءدیب اهل فساد و شقاوت و منع فتن داخلیه است محتاج و بس از این جهت اولاً بندگان الهی عموم اهالی از تجمل ائقال مصارف باهظه حربیّه دول راحت و مستریح شوند ثانیاً نفوس کثیره اوقات خود را دائماً در اصطناع آلات مضرّه که شواهد درندگی و خونخواری و منافی موهبت کلیّه عالم انسانی است صرف نمایند بلکه در آنچه سبب آسایش و حیات و زندگی جهانیان است کوشیده سبب فلاح و نجات نوع بشر گردند و عموم دول عالم بکمال عزّت بر سریر تاجداری مستقرّ و کافّه قبایل و امم در مهد آسایش و راحت آرمیده و مستریح شوند

151 و بعضی اشخاص که از هم کلیّه عالم انسان بی‌خبرند این امر را بسیار مشکل بلکه محال و ممنوع شمرند نچنان است بلکه از فضل پروردگار و عنایات مقربین درگاه آفریدگار و همت بیهمتای نفوس کامله ماهره و افکار و آراء فرایند زمانه هیچ امری در وجود ممنوع و محال نبوده و نیست همت همت غیرت غیرت لازم است چه بسیار امور که در ازمنه سابقه از مقوله ممنوعات شمرده میشد که ابداً عقول تصور وقوع آن را نمینمود حال ملاحظه مینمائیم که بسیار سهل و آسان گشته و این امر اعظم اقوم که فی الحقیقه آفتاب انور جهان مدنیت و سبب فوز و فلاح و راحت و نجات کل است از چه جهت ممنوع و محال فرض شود و لابد بر اینست که عاقبت شاهد این سعادت در انجمن عالم جلوه‌گر گردد

152 چه که آلات و ادوات حربیّه بر این منوال بدرجهئی رسد که حرب بدرجهٔ ما لا یطاق هیئت بشریه واصل گردد

153 از این تفصیل مشروحه گذشته مبرهن است که شرف و بزرگواری انسان بخونخواری و تیزچنگی و تدمیر مداین و ممالک اجنبی و تبئیر و اهلاک جیوش و اهالی نبوده بلکه سبب بلنداختری و جوان‌بخشی صیت عدالت‌پروری و دلجوئی عموم رعایا از اعلی و ادانی و تعمیر ممالک و مدن و قرا و حوالی و نواحی و ترفیه و ترویج بندگان الهی

and happy for his fellow beings, his laying down fundamental principles for progress, his raising the standards and increasing the wealth of the entire population.

- 154 Consider how throughout history many a king has sat on his throne as a conqueror. Among them were Hulagu 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 Hulagu, 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.

- 155 Contrast with this the praiseworthy qualities and the greatness and nobility of Anushirvan the Generous and the Just. 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, until the peoples rose up out of their degradation and misery to the heights of felicity and honor. Although he was a Magian, Muhammad, that Center of creation and Sun of prophethood, said of him: "I was born in the time of a just king," and rejoiced at having come into the world during his reign. Did this illustrious personage achieve his exalted station by virtue of his admirable qualities or rather by reaching

و وضع اسّ اساس اصول ترقّی و توسیع حال
جمهور و تزئید ثروت و غنای عمومی است

154 ملاحظه فرمائید که در امکان چه بسیار ملوک
جهان گیر بر سریر کشورستانی مستقر گشتند از
آن جمله هلاکو خان و امیر تیمور گورکان که
فی الحقیقه قطعه عظیمه آسیا را در قبضه تصرف
آوردند و اسکندر رومی و ناپلیون اول که دست
تطاؤل را بر سه قطعه از قطعات خمسة عالم
گشودند آیا چه ثمره‌ئی از این فتوحات جسیمه
مترتب شد مملکتی معمور گشت و یا خود
سعادت منظر آمد سبب استقرار سلطنت شد و
یا باعث انقراض حکومت از آن خاندان گردید
هلاکوی چنگیز جنگ انگیز از جهان گیریش
ثمره‌ئی مشهود نشد جز آنکه قطعه آسیا از نایره
حروبات شديده چون تلّ خاکستر گشت و
امیر تیمور از کشورستانی بغیر از تشتت جمعیت
عالم و تخریب بنیان بنی آدم نتیجه‌ئی حاصل
نکرد و اسکندر رومی از فتوحات عظیمه‌اش
جز سقوط پسرش از سریر تاجداری و تغلب
فلسقوس و بطلیوس بر کلّ ممالکش فایده‌ئی
مشاهده نشد و ناپلیون اول از ظفر بر ملوک
اروپ الا تخریب ممالک معموره و تدمیر نفوس
عالمه و استیلای تزلزل و اضطراب شدید در
قطعه اروپ و اسیری نفس خود در انجام ایام
فوایدی نیافت این آثار ملوک جهان گیر

155 ولکن قدری در فضایل و خصایل حمیده
و عظمت و بزرگواری شأن شهریار عادل
انوشیروان باذل تامل نمائید که آن سرور
دادپرور در زمانی بر سریر جهانبانی مستقر شد
که بنیان قوی الأركان سلطنت ایران را از
هر جهت خلل و فتور طاری شده بود بعقل
خداداد تأسیس عدل و داد نموده بنیان ظلم و
پیدادی را قلع و قمع و هیئت پریشان ایران را در
ظلّ جناح سلطنتش جمع فرمود در مدتی قلیله
ممالک پزمرده ویران ایران پرتو حیات بخش
توجهاتش زنده و برازنده ترین ممالک معموره
مسکونه گشت قوای متحلله حکومت را تکرار
اعاده و مزداد و صیت عدل و انصافش
آفاق اقالیم سبعة را احاطه نمود جمهور اهالی
از حسیض ذلت و فلاکت باوج عزّت و
سعادت صعود نمودند با وجود آنکه از ملت
مجوس بود صدر آفرینش شمس حقیقت آسمان

out to conquer the earth and spill the blood of its peoples? Observe that he attained to such a distinguished rank in the heart of the world that his greatness still rings out through all the impermanence of time, and he won eternal life. Should We comment on the continuing life of the great, this brief essay would be unduly prolonged, and since it is by no means certain that public opinion in Persia will be materially affected by its perusal, We shall abridge the work, and go on to other matters which come within the purview of the public mind. If, however, it develops that this abridgement produces favorable results, We shall, God willing, write a number of books dealing at length and usefully with fundamental principles of the Divine wisdom in its relation to the phenomenal world.

نبوت بکلام مبارک آنی ولدت فی زمن ملک عادل ناطق گشتند و اظهار مسرت از ولادت در زمان حکومت او فرمودند حال آن بزرگوار آیا بسیر مرضیه باین مقام بلند اعلیٰ فلز گشت یا خود بجهان گیری و خونریزی ملاحظه فرمائید که در قطب ابداع بجه شائی مفتخر و متباهی گشت که آوازه بزرگواریش در جهان فانی جاوید و باقی ماند و بحیات ابدیه موفق گردید و اگر بیان زندگی دائمی بزرگواران پردازیم کار این مختصر بمطول انجامد و چون واضح و مبرهن نیست که از قرائت این کتاب تأثیر فواید کلیه در افکار عمومی اهالی ایران حاصل گردد لهذا اختصار نمائیم و بعضی مسائل را که قریب عقول ناس است ذکر کنیم ولکن اگر از این مختصر نتایج حسنه مشهود گردد ان شاء الله تعالی من بعد باس اساس حکم الهیه در عوالم ملکیه پرداخته بعضی کتب مفیده مفصله تحریر گردد

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

156 باری در عالم وجود سطوت قاهره جنود عدل را قوای اعظم عالم مقابلی نکند و بنیان مرصوص حصون حصینه مقاومت ننماید چه که فتوحات این سیف قاطع را کلّ برآیا طوعاً و رضاء مغلوب گردند و ویرانهای عالم از هجوم این جنود باعلی درجه معموریت و آبادی سرافراز شود دو رایت اعظم است که بر افسر هر جهانبانی سایه افکند بمثابة نیر اعظم انوار ساطعه حکومتش بکمال سهولت در ارکان عالم نفوذ کند رایت اولیه عقل و رایت ثانیه عدل این دو قوه عظیمه را جبال آهنین مقاومت نتواند و سد سکندری را متانت نماند و این واضح و بدیهیست که حیات این عالم فانی چون نسایم صبحگاهی بی ثبات و در مرور در این صورت خوشا بزرگواری که در سبیل رضایت باری صیت ممدوحه و ذکر خیری یادگار گذارد

157 It is all one, if it be a throne Or the bare ground under the open sky,

157 چو آهنگ رفتن کند جان پاک

158 Where the pure soul lays him Down to die.

158 چه بر تخت مردن چه بر روی خاک

159 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

159 بلی جهان گشائی و کشورستانی ممدوح و بلکه در بعضی اوقات جنگ بنیان اعظم صلح است و تدبیر سبب تعمیر مثلاً شهریار بزرگواری اگر

sovereign marshals his troops to block the onset of the insurgent and the aggressor, or again, if he takes the field and distinguishes himself in a struggle to unify a divided state and people, if, in brief, he is waging war for a righteous purpose, then this seeming wrath is mercy itself, and this apparent tyranny the very substance of justice and this warfare the cornerstone of peace. Today, the task befitting great rulers is to establish universal peace, for in this lies the freedom of all peoples.

- 160 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.

- 161 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.

- 162 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

در مقابل عدوی باغی طاغی صفّ جنگ
پیاراید و یا آنکه بجهت جمع شمل هیئت و ممالک
مشتتّه پراکنده سمند همّت را در میدان جلادت
و شجاعت برانگیزد خلاصه محاربه‌اش مبنی بر
نوایای صالحه باشد فی الحقیقه این قهر عین لطف
و این ظلم جوهر عدل و این جنگ بنیان آشتی
است الیوم شایسته ملوک مقتدر تاءسیس صلح
عمومی است زیرا فی الحقیقه آزادی جهانیان
است

کلمه رابعه آن روایت باهر الهدایه مطیعاً لأمر
مولاه است این معلوم و مبرهن است که اعظم
منقبت عالم انسانی اطاعت پروردگار است و
شرف و عزّتش در متابعت اوامر و نواهی
خداوند یگانه نورايت امکان بدیانت است و ترقی
و فوز و سعادت خلق در متابعت احکام کتب
مقدسه الهیه فی الجمله ملاحظه شود مشهود گردد
که در عالم وجود ظاهراً و باطناً اعظم اساس
متین رصین و اکبر بنیان قویم رزین که محیط
بر آفرینش و کافل کمالات معنویه و صوریّه و
ضابط سعادت و مدیت هیئت عمومیه بشریه
است دیانت است

اگرچه بعضی سبک مغزان که تعمق و تدبّر در
اساس ادیان الهیه ننموده‌اند و روش بعضی
مدعیان کاذبه تدبّر را میزان قرار داده کل را
بآن قیاس نمایند از این جهت ادیان را مانع ترقی
عموم انگاشته‌اند بلکه مؤسّس نزاع و جدال و
مسبب بغض و عداوت کلیّه بین اقوام بشریه
شمرده‌اند و این قدر ملاحظه ننموده‌اند که اساس
ادیان الهی را از اعمال مدعیان دیانت ادراک
توان نمود چه که هر امر خیری که در ابداع
شبه آن متصور نه قابل سوء استعمال است مثلاً
اگر سراج نورانی در دست جهلای صبیان و
نابینایان افتد خانه نیفزود و ظلمت مستولیه زائل
نگردد بلکه خانه و خود را هر دو بسوزاند در
این صورت میتوان گفت سراج مذموم است لا
والله سراج هادی سیل و نوردنده شخص بصیر
است لکن ضریر را آفتی است عظیم

از جمله منکران دیانت شخصی بوده ولتر نام از اهل
فرانسه و کتب عدیده در ردّ ادیان تصنیف نموده
که مضامینش سزاوار ملعبه صبیان بی‌خردان
است این شخص حرکات و سکات پاپ را که

the omissions and commissions of the Pope, the head of the Roman Catholic religion, and the intrigues and quarrels of the spiritual leaders of Christendom, opened his mouth and caviled at the Spirit of God (Jesus). In the unsoundness of his reasoning, he failed to grasp the true significance of the sacred Scriptures, took exception to certain portions of the revealed Texts and dwelt on the difficulties involved. "And We send down of the Qur'an that which is a healing and a mercy to the faithful: But it shall only add to the ruin of the wicked."

رئیس مذهب کاتولیک است و فتن و فساد رؤسای روحانیه ملت مسیحیه را میزان قرار داده بر روح الله زبان اعتراض گشوده و بعقل سقیم ملتفت معانی حقیقیه کتب مقدسه الهیه نگشته بر بعضی مضامین کتب منزله سماویه محدودرات و مشکلات بیان کرده و نازل من القرآن ما هو شفاء و رحمة للمؤمنین ولا یزید الظالمین الا خساراً

- 163 The Sage of Ghazna told the mystic story
خوش بیان کرد آن حکیم غزنوی
- 164 To his veiled hearers, in an allegory:
بهر محبوبان مثال معنوی
- 165 If those who err see naught in the Qur'an
که ز قرآن گر نبیند غیر قال
- 166 But only words, it's not to wonder on;
این عجب نبود ز اصحاب ضلال
- 167 Of all the sun's fire, lighting up the sky
کز شعاع آفتاب پر ز نور
- 168 Only the warmth can reach a blind man's eye.
غیر گرمی می نیابد چشم کور
- 169 "Many will He mislead by such parables and many guide: but none will He mislead thereby except the wicked..."
یضلل به کثیراً و یهدی به کثیراً و ما یضلل به الا الفاسقین
- 170 It is certain that the greatest of instrumentalities for achieving the advancement and the glory of man, the supreme agency for the enlightenment and the redemption of the world, is love and fellowship and unity among all the members of the human race. Nothing can be effected in the world, not even conceivably, without unity and agreement, and the perfect means for engendering fellowship and union is true religion. "Hadst Thou spent all the riches of the earth, Thou couldst not have united their hearts; but God hath united them..."
این معلوم و واضح است که اعظم وسایط فوز و فلاح عباد و اکبر وسایل تمدن و نجاح من فی البلاد محبت و الفت و اتحاد کلی بین افراد نوع انسانی است و هیچ امری در عالم بدون اتحاد و اتفاق متصور و میسر نگردد و در عالم اکمل وسایل الفت و اتحاد دیانت حقیقیه الهیه است لو انفق ما فی الأرض جمیعاً ما الفت بین قلوبهم ولكن الله الف بینهم
- 171 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.
چنانچه در بعثت انبیای الهی قوه اتحاد حقیقی باطنی و ظاهری قبایل و طوایف متضاده متقاتله را در ظل کلمه واحده جمع نموده صدهزار جان حکم جان واحد یافته و هزاران نفوس بهیئت شخص یگانه مجسم گشته
- 172 Once they were as the waves of the sea
بر مثال موجها اعدادشان
- 173 That the wind made many out of one.
در عدد آورده باشد بادشان
- 174 Then God shed down on them His sun,
چون که حق رش علیهم نوره
- 175 And His sun but one can never be.
مفترق هرگز نگردد نور او
- 176 Souls of dogs and wolves go separately,
جان گرگان و سگان از هم جداست

177 But the soul of the lions of God is one.

178 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.

179 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.

180 At a time when the Israelites had multiplied in Egypt and were spread throughout the whole country, the Coptic Pharaohs of Egypt determined to strengthen and favor their own Coptic peoples and to degrade and dishonor the children of Israel, whom they regarded as foreigners. Over a long period, the Israelites, divided and scattered, were captive in the hands of the tyrannical Copts, and were scorned and despised by all, so that the meanest of the Copts would freely persecute and lord it over the noblest of the Israelites. The enslavement, wretchedness and helplessness of the Hebrews reached such a pitch that they were never, day or night, secure in their own persons nor able to provide any defense for their wives and families against the tyranny of their Pharaohic captors. Then their food was the fragments of their own broken hearts, and their drink a river of tears. They continued on in this anguish until suddenly Moses, the All-Beauteous, beheld the Divine Light streaming out of the blessed Vale, the place that was holy ground, and heard the quickening voice of God as it spoke from the flame of that Tree "neither of the East nor of the West," 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

177 متحد جانهای شیران خداست

178 تفصیل واقعه در زمان بعثت انبیای سلف علیهم السلام و اطوار و احوال و آثارشان کما هو حقّه در تواریخ معتبره مفصلاً مذکور نه بلکه در آیات قرآنیّه و احادیث و توریّه مجمل ذکر شده لکن چون از زمان حضرت موسی تا بحال جمیع امور در قرآن عظیم و احادیث صحیحّه و توریّه و تواریخ معتبره مندرج لهذا مختصراً بیان میشود تا بپراهن متقنه نزد کل معلوم و واضح گردد که در عالم وجود آیا دیانت اس اصول اصلیه انسانیت و مدنیتست و یا خود چنانچه ولتر و امثال او گمان برده اند مخرب بنیان ترقی و راحت و آسایش جمعیت بشریه است

179 و از این جهت که مجال انکار بجهت طایفه ای از طوایف عالم باقی نماند بقسمی بیان میشود که مطابق تواریخ صحیحّه عموم ملل و مصدق کلّ اهل عالم است

180 در زمانی که بنی اسرائیل در مملکت مصر از توالد و تناسل تکثر نموده در جمیع ممالک مصر منتشر گشتند پادشاهان قبطیان فراعنه مصر بر اعزاز و قوت قوم خود قبطی و اذلال و حقارت سبطی که غریب میشمردند برخاستند و مدتی مدید بنی اسرائیل مختلف و متفرق شده در تحت ابدای ظلم و جور قبطیان اسیر و در اعین کلّ ناس سفیل و حقیر بودند بقسمی که حقیرترین قبطی اذیت و جفا بر عزیزترین سبطی مینمود تا آنکه اسارت و ذلت و مظلومیت بدرجه نهایت رسید شب و روز بنی اسرائیل نه از جان در امان و نه اطفال و عیالشان را از پیدای عوانان فرعون ملجأ و پناهی نمایان طعامشان از فرط مصائب و آلام قطعات دل پر خون و شرابشان سرشک مثابه جیحون بنی اسرائیل در این حال پرمالال ناگه جمال موسوی اشعه نار احدثیه را از شطر وادی ایمن بقعه مبارکه مشاهده فرمودند و ندای جانفزای الهی را از نار موقده ربانیه در شجره لاشرقیه و لاغربیه استماع نمودند و بنیوت کلیه مبعوث گشتند و چون سراج هدایت در انجمن سبطیان برافروختند و بنور هدی آن گمگشتگان ظلمات جهل را بر سبیل مستقیم علم و کمال دلالت فرمودند و فرق مختلفه اسباط اسرائیلیان را در

a brief interval those benighted souls became spiritually educated, and they who had been strangers to the truth, rallied to the cause of the oneness of God, and were delivered out of their wretchedness, their indigence, their incomprehension and captivity and achieved a supreme degree of happiness and honor. They emigrated from Egypt, set out for Israel's original homeland, and came to Canaan and Philistia. They first conquered the shores of the River Jordan, and Jericho, and settled in that area, and ultimately all the neighboring regions, such as Phoenicia, Edom and Ammon, came under their sway. In Joshua's time there were thirty-one governments in the hands of the Israelites, and in every noble human attribute – learning, stability, determination, courage, honor, generosity – this people came to surpass all the nations of the earth. When in those days an Israelite would enter a gathering, he was immediately singled out for his many virtues, and even foreign peoples wishing to praise a man would say that he was like an Israelite.

ظَلَّ كَلِمَةُ وَاحِدَةٍ جَامِعَةٌ تَوْحِيدَ جَمْعِ فَرَمُودِهِ
عِلْمِ اتِّحَادِ كَامِلٍ رَا بَرِ اتِّلَالِ اتِّفَاقِ وَ يَكَاغَنِي
بِرَاخْتِنْدِ وَ دَرِ مَدَّتِ قَلِيلِهِ آن نفوس جاهله
بَتَرِيَّتِ الهِيَةِ تَرِيَّتِ گَشْتِه از يگانگي به يگانگي
حَقِّ گَرْوِيدَنْدِ وَ از حَقَّارَتِ وَ ذَلَّتِ وَ مَسْكَنتِ
وَ اسَارَتِ وَ جِهَالَتِ خِلَاصِ شُدِه بَمَنْتِهَا درجۀ
عَزَّتِ وَ سَعَادَتِ فَايَزِ گَشْتَنْدِ بَعْدِ از مَمْلُكَتِ
مَصْرِ رَحَلَتِ نُمُودِه تَوَجُّهَ بَمَوْطَنِ اَوَّلِ اسْرَائِيلِ
كَرْدِه بَارِضِ كَنْعَانَ وَ فِلَسْطِينَ وَارَدِ وَ دَرِ بَدَايَتِ
سَوَاحِلِ نَهْرِ اَرْدَنِ وَ اَرِيحَا رَا فَتَحِ نُمُودِه دَرِ آن
بِلَادِ سَاكِنِ وَ بِلَاآخِرِه جَمِيعِ بِلَادِ مَجَاوِرِه رَا از
فِينِيكِه وَ اَدُومِ وَ عَامُونِ خِلَاصَه دَرِ زَمَانِ يَوْشَعِ
مَمَالِكِ سِي وَ يَكِ حُكُومَتِ دَرِ تَحْتِ تَصَرَّفِ
بَنِي اسْرَائِيلِ اَمَدِ وَ اَيْنِ طَافِيَه دَرِ جَمِيعِ شُئُونِ وَ
صِفَاتِ وَ فِضَائِلِ اِنْسَانِيَه از عِلْمِ وَ مَعْرِفَتِ وَ ثَبَاتِ
وَ هَمَّتِ وَ جِلَادَتِ وَ شَجَاعَتِ وَ عَزَّتِ وَ سَخَاوَتِ
بَرِ كُلِّ قِبَائِلِ وَ مَلَلِ عَالَمِ تَفُوقِ نُمُودَنْدِ يَكِ شَخْصِ
اسْرَائِيلِي دَرِ آن عَصْرِ اَكْرَبِينَ جَمْعِي دَاخِلِ مِيشَدِ
بِجَمِيعِ شِيمِ مَرَضِيَه مِمْتَازِ بُوَدِ حَتَّى قِبَائِلِ سَايِرِه دَرِ
مَدْحِ نَفْسِي اَكْرَبِ زَبَانَ مِيگَشُودَنْدِ نَسَبَتِ اسْرَائِيلِي
مِيَدَاذَنْدِ

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

181 وَ دَرِ تَوَارِيخِ مَتَعَدَّدِه مَذْكُورِ كِه فِلَاسَفَهٗ يُونَانِ مِثْلِ
فِيثَاغُورَتِ اَكْثَرِ مَسَائِلِ حَكْمَتِ الهِيَهٗ وَ طَبِيعِيَهٗ رَا
از تِلَاْمَذَهٗ حَضْرَتِ سَلِيمَانَ اقْتِبَاسِ نُمُودِ وَ سَقْرَاطِ
بِسِيَاخَتِ شَتَاْفَتِه بَا بَعْضِي از اَجَلَهٗ عِلْمَايِ رَبَّانِي
اسْرَائِيلِي مِلَاقَاتِ نُمُودِه دَرِ مَرَاجَعَتِ بِه يُونَانِ
بَنِيَانِ اِعْتِقَادِ وَحْدَانِيَّتِ الهِيَهٗ وَ بَقَايِ ارواحِ اِنْسَانِيَهٗ
بَعْدِ از خَلْعِ لِبَاسِ اجْسَامِ عَنَصْرِيَهٗ رَا تَاءَسِيْسِ
نُمُودِ عَاقِبَتِ جِهَلَهٗ يُونَانِ بَرَانِ وَاَقِفِ اسْرَارِ حَكْمَتِ
اِعْتِرَاضِ نُمُودِه بَرِ قَتْلَشِ قِيَامِ نُمُودَنْدِ وَ پَادِشَاهِ يُونَانِ
رَا اِهَالِي مَجْبُورِ سَاخْتِه دَرِ مَجْلِسِ سَقْرَاطِ رَا پِيَالَهٗ
سَمِّ بَچْشَانِيدَنْدِ

182 After the Israelites had advanced along every level of civilization, and had achieved success in the highest possible degree, they began little by little to forget the root-principles of the Mosaic Law and Faith, to busy themselves with rites and ceremonies and to show forth unbecoming conduct. In the days of Rehoboam, the son of Solomon, terrible dissension broke out among them; one of their number, Jeroboam, plotted to get the throne, and it was he who introduced the worship of idols. The strife between Rehoboam and Jeroboam led to centuries of warfare between their descendants, with the result that the

182 بَارِي مَخْتَصِرِ اَيْنَكِه بَعْدِ از اَنَكِه مَلَّتِ اسْرَائِيلِيَهٗ
دَرِ جَمِيعِ مَرَاتِبِ تَمَدُنِ تَرْقِي نُمُودِ وَ بَمَنْتِهَا درجۀ
سَعَادَتِ فَايَزِ گَشْتِ قَلِيلًا قَلِيلًا اَسَّ اسَاسِ
دِيَانَتِ وَ شَرِيعَتِ مَوْسَوِيَهٗ رَا فَرَا مَوْشِ نُمُودِه
بِعَادَاتِ رَسْمِيَهٗ وَ اطْوَارِ غَيْرِ مَرَضِيَهٗ مَشْغُولِ
شُدِ دَرِ زَمَانِ رَحْبَعَامِ پَسَرِ حَضْرَتِ سَلِيمَانَ
دَرِ بَنِي اسْرَائِيلِ اِخْتِلَافِ عَظِيمِي وَاَقَعِ شُدِ وَ
يَا رِبْعَامِ كِه از اَفْرَادِ اسْرَائِيلِيَانِ بُوَدِ سَرِ سُلْطَنَتِ

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

برداشت و عبادت اصنام را بنا گذاشت چند قرن محاربه بين رحبعم و ياربعم و سلاله‌شان واقع گشت و قبایل يهود مختلف و متفرق شدند بالاخصصار از اينكه معني شريعة الله را فراموش نموده بتعصبات جاهليه و خصايل غير مرضيه بغي و طغيان متصف شدند و علماشان لوازم حقيقت انسانيه مندرجه در كتاب مقدس را نسياً منسياً انگاشته در فكر منافع ذاتيه خود افتادند و ملت را بمنتهى درجه غفلت و جهالت مبتلا كردند از ثمره اعمالشان آن عزت پديدار بمنتهى درجه ذلت مبدل گشت و ملوك فرس و يونان و رومان مسلط بر ايشان گشته رايستقلالشان سرنگون شد جهالت و نادانى و نكيت و خودپرستى رؤساي دينيه و احبارشان مجسم گشته بصورت بختنصر ملك بابل مبعوث شده بگلي بنیان اسرائيليان را برانداخت بعد از قتل عام و غارت و هدم بيوت و قلع اشجار آنچه از بقیه السیوف باقی ماند اسیر کرده به بابل برد بعد از هفتاد سنه اولاد اسرا مرخص شده مراجعت به بيت المقدس نمودند حزقيا و عزير عليهما السلام مجدداً تاسيس اساس كتاب مقدس را نمودند يوماً فيوماً ملت اسرائيليه ترقى نموده صبح نوراني اعصار اوليه لايح گشت بعد از مدتی قليل باز اختلافات عظيمه در اطوار و افكارشان واقع همم علمای يهود متوجه اغراض نفسانيه گشت و اصلاحات جاريه زمان عزير عليه السلام بروش و احوال فاسده تبديل شد کار بجائی انجاميد که عساكر ملوك و جمهوريت رومان مراراً و كراراً ممالك اسرائيليان را فتح نمودند بالآخره طيطوس قهرمان که سردار رومان بود بلاد متوطنه يهود را با خاک يکسان نمود بقسمی که جميع رجال را قتل و نساء و اولاد را اسير و بيوت را هدم و اشجار را قطع و کتب را حرق و اموال را نهب و بيت المقدس را چون تل خاکستر نمود و بعد از اين مصيبت کبری ستاره حکومت اسرائيليان در مغرب نيسی متواری شد و تا بحال بر اين منوال اين ملت مضمحل گشته در اطراف عالم پراکنده اند و ضربت عليهم الذلة والمسکنة و اين مصيبتين اعظمين بختنصر و طيطوس در قرآن مجيد مذکور و قضينا الي بنی اسرائيل في الکتاب لتفسدن في

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.”

الأرض مرتين وتعلن علواً كبيراً فإذا جاء وعد أولاهما بعثنا عليكم عبداً لنا أولى بأس شديد فحاسوا خلال الديار وكان وعداً مفعولاً تا آنكه ميفرماید فاذا جاء وعد الآخرة ليسوؤوا وجوهكم و ليدخلوا المسجد كما دخلوه أول مرة و ليتبروا ما علواً تنبيراً

- 183 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.

183 باری مقصود اینکه ملاحظه شود که دیانت حقیقیه چگونه سبب تمدن و عزّت و سعادت و علو منزلت و معارف و ترقی طوایف ذلیلۀ اسیرۀ حقیرۀ جاهله میشود و چون بدست علماء جاهل متعصب افتد از سوء استعمال چنین نورانیت عظمی بظلمت دهما تبدیل میشود

- 184 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.

184 و چون دفعۀ ثانیۀ علایم و آثار تشّت و ذلّت و نیستی و مقهوریت طایفۀ اسرائیلیان نمودار شد نفحات طیبۀ قدسیۀ روح الله بر شواطی نهر اردن و خطۀ جلیل ساطع گشت و ابر رحمت برخاست و بر آن دیار امطار روحانیت کبری مبدول داشت و از رشحات و طفحات بحر اعظم بریۀ قدس بریاحین معرفۀ الله معطر گردید و جوامع الحان جلیل انجیل بمسامع اهل صوامع ملکوت درآمد و بنفس مسیحائی نفوس میتۀ سر از قبر غفلت و جهالت برداشته بحیات ابدیۀ فایز گشتند در مدت سه سال آن نیر اوج کمال در دشت و صحرای اورشلیم و فلسطین حرکت نموده کل را بصبح هدایت دلالت میفرمودند و باخلاق روحانیه و صفات مرضیه تربیت مینمودند و اگر ملت اسرائیلیه بآن جمال نورانی اقبال نموده کمر خدمت بر اطاعت می بستند بروایج جان بخش روح الله بروحی تازه و فتوحی بی اندازه مؤید می گشتند

- 185 Alas, of what avail was it; they turned away and opposed Him. They rose up and tormented that Source of Divine knowledge, that Point where the Revelation had come down – all except for a handful who, turning their faces toward God, were cleansed of the stain of this world and found their way to the heights of the placeless Realm. They inflicted every agony on that Wellspring of grace until it became impossible for Him to live in the towns, and still He lifted up the flag of salvation and solidly established the fundamentals of human righteousness, that essential basis of true civilization.

185 ولكن چه فايده كه كل اعراض نمودند و بر اذيت آن معدن علم لدني و مبهط وحی الهی برخاستند الا معدودی قليل كه متوجّهاً الى الله از شئون ظلمانيۀ امكان مقدّس شده قصد معارج لامكان نمودند خلاصه جميع بليّات شدیده بر آن مشرق الطاف الهيۀ وارد بقسمی كه اقامت و استقرار در قریه ئی ممكن نبود با وجود این علم هدایت کبری مرتفع و اساس تمدن اخلاق انسانیۀ كه اصول مدنیّت جامعه است مؤسس گشت

186 In the fifth chapter of Matthew beginning with the thirty-seventh verse He counsels: "Resist not evil and injury with its like; but whosoever shall smite thee on thy right cheek, turn to him the other also." And further, from the forty-third verse: "Ye have heard that it hath been said, 'Thou shalt love thy neighbor, and thou shalt not vex thine enemy with enmity.' 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?"

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

188 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.

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

186 در فصل پنجم آیه سی و هفتم از انجیل متی نصیحتی میفرماید که ترجمه‌اش اینست در بدی و شرور و اذیت مقابله بالمثل ننمائید اگر نفسی بر طرف ایمن روی تو طپانجه‌ئی زند طرف ایسر را برگردان و هم چنین در آیه چهل و سوم میفرماید شنیده‌اید که گفته شده است قریب خود را دوست دار و دشمن را بعداوت بیازار و اما من چنین میگویم دشمنانتان را دوست دارید و ذکر خیر کنید بدگویان خود را و مبغضانیان را احسان نمائید و نفوسی که شما را اذیت و طرد مینمایند ایشان را دعا نمائید تا بمنزله فرزند پروردگار آسمانی باشید چه که آفتاب او بر گنه‌کار و نیکوکار هر دو مشرق و ابر رحمت او بر ستمکار و ابرار هر دو مطر زیرا اگر دوستان خود را دوست دارید چه اجر و مزیتی از برای شما است آیا ماء‌مورین اخذ اعشار اغلال چنین نمینمایند

187 و تعلیمات آن مطلع حکمت الهیه از این قبیل بسیار فی‌الحقیقه نفوسی که باین صفات مقدسه متصف گردند جواهر وجود و مطالع تمدن حقیقی هستند

188 خلاصه آن حضرت شریعت مقدسه را بر روحانیت صرفه و اخلاق حسنه تاسیس و نفوس مؤمنه را روش و مسلک خاصی که جوهر حیات عالم است تعیین فرمودند چنانچه آن مظاهر هدی ولو در ظاهر باعظم نعمت و عقوبت ظالمین مبتلا شدند ولیکن فی‌الحقیقه از ظلمات خذلان یهود نجات یافته در صبح ابداع بانوار عزت سرمدیه مشرق و لایح گشتند

189 و آن ملت جسمیه یهود معدوم و مضمحل شدند ولیکن این نفوس معدوده چون بظل شجره مبارکه عیسویه شتافتند فی‌الحقیقه هیئت عمومیه عالم را تبدیل نمودند در آن زمان جمیع اهالی اقالیم عالم در منتها درجه تعصب و نادانی و حیث جاهلیه و شرک بوحدانیت الهیه بودند مدعی اعتقاد بوحدانیت جز شردمه قبیله یهود نه و آنان نیز بکلی مخدول و منکوب و این نفوس مبارکه بترویج امری قیام نمودند که مغایر و مضاد آراء جمیع هیئت بشریه بود و کل ملوک چهار قطعه از قطعات خمسۀ عالم بر اضمحلال ملت عیسویه باتم عزم برخاستند مع ذلک عاقبت اکثری بجان و

دل در ترویج دین الهی شتافتند و کلّ ملل اروپا و بسیاری از طوایف آسیا و آفریقا و بعضی متمکنین جزایر بحر محیط در ظلّ کلمه توحید جمع شدند

190 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.

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

192 "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."

193 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.

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

191 صفاتی که حکما در مرتبه درجه فلسفه بآن فایز و خصالی که در اعظم درآج کمال بدان متصف بودند مؤمنین بالله در بدایت تصدیق و ایمان مظهر آن شیم مرضیه انسانیّه میگرددند ملاحظه کنید نفوسی که سلسیل هدایت را از ایادی الطاف روح الله نوشیدند و در ظلّ انجیل مستظّل گشتند بچه درجه از اخلاق واصل گشتند که جالینوس حکیم مشهور با وجود آنکه از ملت مسیحیه نبود مع ذلک در ستایش مؤمنین بالله در شرح جوامع کتاب افلاطون که در سیاست مدن تصنیف نموده مرقوم است که بعینه ترجمه آن این است

192 جمهور ناس سیاق اقوال برهانیّه را ادراک نتوانند و از این جهت محتاج کلمات رموزیه از اخبارات ثواب و عقاب در دار آخرتند و دلیل بر ثبوت این مطلب آنکه الیوم مشاهده میکنیم قومی را که مسمی به نصاری اند و بواب و عقاب آخرت معتقد و مؤمن و از این طایفه افعال حسنه صدور مینماید مثل افعال نفسی که فیلسوف حقیقی است چنانچه جمیع ما عیاناً مشاهده مینمائیم که از موت مخافتی ندارند و از کثرت حرص و اشتیاقشان بعدل و انصاف از متفلسفین حقیقی محسوبند انتهی

193 کلام جالینوس و مقام فیلسوف در آن زمان و بعقیده جالینوس مقامی بود که اعظم از آن در ابداع تصور نمینمود ملاحظه نمائید که قوه نورانیّه روحانیّه ادیان الهیه جمهور متدینین را بدرجهئی از کالات فایز میفرماید که مثل جالینوس حکیم با

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

195 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.

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

197 The noted historians of Europe, in describing the conditions, manners, politics, learning and culture, in all their aspects, of early, medieval and modern times, unanimously record that during the ten centuries constituting the Middle Ages, from the beginning of the sixth century of the Christian era till the close of the fifteenth, Europe was in every respect and to an extreme degree, barbaric and dark. The principal cause of this

وجود آنکه از افراد آن ملت نبود چنین شهادت میدهد

194 و از آثار این اخلاق حسنه اهل انجیل در آن ازمینه و اعصار تشبث بخیرات و اعمال صالحات نمودند و بیمارستانها و دارالشفاه و مواضع خیرات تاسیس شد چنانچه اول شخصی که در ممالک رومان محلات عمومی به جهت معالجه مساکین و مجروحین بیمارستان بنیان نهاد ملک قسطنطین است و این پادشاه عظیم اول ملکی است از ملوک رومان که بر نصرت امر حضرت روح الله قیام فرمود و بکمال همت در ترویج اساس انجیل جان فدائی نمود و سلطنت رومان را که فی الحقیقه عبارت از صرف اعتساف بود در نقطه عدل و اعتدال مستقر و مرکوز گردانید و اسم مبارکش در فجر تواریخ چون ستاره سحری دری و درخشنده است و صیت بزرگواریش در جهان مدنیت و شائن ورد زبان جمیع فرق مسیحائی

195 خلاصه از برکت تربیت نفوس مقدسهئی که بر ترویج تعلیمات انجیلیه قیام نمودند چه اساس متین اخلاق حسنه در جهان در آن زمان تاسیس شد چه بسیار مکاتب و مدارس و بیمارستانها و محلات و مکتبها بجهت تربیت اولاد ایام و فقرا تاسیس شد و چه بسیار نفوس که منافع ذاتیه خود را ترک نموده ابتغاء لمرضاة الله اوقات عمر را صرف تعلیم و تربیت عموم نمودند

196 ولكن در زمانی که طلوع صبح نورانی جمال احمدی قریب شد زمام امور جمهور مسیحیین در دست قسسیسین جاهله افتاد بکلی آن نسایم رحمانیه از مهب عنایت منقطع شد و احکام انجیل جلیل که اس اساس مدنیت عالم بود از سوء استعمال و حرکت نفوسی که بظاهر آراسته و بیاطن کاسته بودند ساقط النتیجه گشت

197 چنانچه جمیع مورخین مشهور از اهالی اروپا در بیان کیفیت احوال و اطوار و سیاست و تمدن و معارف و جمیع شئون قرون قدیمه و قرون وسطی و قرون جدیده ذکر نموده اند که قرون عشره وسطی که عبارت از بدایت قرن سادس میلاد الی نهایت قرن خامس عشر است ممالک

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.

اروپ در مرتبه درجه توحش و عدم مدنیت از جمیع شئون بود و باعث اصلی آن آنکه رهبانین که باصلاح اهالی اروپ رؤسای روحانی دینی بودند از عزت ابدیه اتباع اوامر مقدسه و تعلیمات سماویة انجیل غافل گشته با ارکان حکومت دنیوی آن زمان که در کمال ظلم و طغیان بودند اتفاق نموده و از عزت پایدار چشم پوشیده در منافع موقتۀ فانیه و اغراض نفسانیۀ یکدیگر کمال سعی و کوشش را مجری میداشتند تا آنکه بالآخره امر بجائی رسید که عموم اهالی در دست این دو فریق اسیر صرف ماندند و این احوال و اطوار سبب هدم اس اساس دیانت و انسانیت و مدنیت و سعادت اهالی اروپ گشت

198 When the unworthy acts and thoughts and the discreditable purposes of the leaders had stilled the sweet savors of the Spirit of God (Jesus) and they ceased to stream across the world, and the darkness of ignorance and bigotry and of actions that were displeasing to God, encompassed the earth, then the dawn of hope shone out and the Divine spring drew on; a cloud of mercy overspread the world, and out of the regions of grace the fecund winds began to blow. In the sign of Muhammad, the Sun of Truth rose over Yathrib (Medina) and the Hijaz 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 Hijaz, 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

198 و چون رواج طیبۀ نفحات روحانیۀ روح الله در آفاق امکان از اعمال و افکار ناشایسته و نیات غیر لایقۀ رؤسا زائل گشت و ظلمت جهل و نادانی و اخلاق غیر مرضیه عالم را احاطه نمود فجر امید دمید و موسم ربیع الهی رسید ابر رحمت برخاست و نسایم جان بخش از مهب عنایت وزید شمس حقیقت از افق حجاز و یثرب در نقطۀ محمدیه اشراق فرمود و بر آفاق ممکنات انوار عزت سرمدیه مبدول داشت اراضی قایلیات تبدیل گشت و اشراق الأرض بنور ربها تفسیر شد جهان جهانی تازه و جسم میت امکان بروحی بی اندازه فلز گشت بنیان ظلم و جهل منهدم شد و ایوان بلند علم و عدل بلند و متعالی گشت بحر مدنیت بخروشید و انوار معارف بدرخشید اقوام و طوایف متوحشه اقلیم حجاز قبل از اشتعال سراج و هاج نبوت کبری در زجاجة بطحا جاهلترین قبایل و متوحش ترین طوایف عالم بودند و سیر مذمومه و عواید موحشه و خونخواری و اختلاف و معادات آن اقوام در کل کتب و صحایف تاریخیه مذکور حتی طوایف متمدنه عالم در آن زمان قبایل اعراب یثرب و بطحا را از نوع بشر نمیشمردند لکن بعد از طلوع نیر آفاق در آن خطه و دیار از تربیت آن معدن کمال و مہبط وحی ذی الجلال و فیوضات شریعت مقدسه الهیه در مدت قلیله در ظل کلمۀ وحدانیت جمع شده این جمهور اشخاص متوحشه در جمیع مراتب انسانیه

held them up to ridicule as a breed devoid of judgment, now eagerly sought them out, visiting their countries to acquire enlightenment and culture, technical skills, statecraft, arts and sciences.

و کلمات بشریّه چنان ترقّی نمودند که کلّ ملل عالم در آن عصر مبهوت و متحیر گشتند طوایف و قبایل و ملل عالم که دائماً اعراب را سخریّه و استهزا مینمودند و جنس بیفصل میشمردند بکمال اشتیاق بموطن و ممالک عرب آمده تحصیل فضایل انسانیّه و اقتباس علوم سیاسیّه و اکتساب معارف و مدنیّت و تعلّم فنون و صنایع مینمودند

- 199 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.

199 آثار تربیت مربّی حقیقی را در امور محسوسه ملاحظه کنید که اشخاصی که از کثرت توحش و نادانی در زمان جاهلیّه دختران هفت ساله خود را زنده زیر خاک مینمودند و چنین امری را که از انسان گذشته طبیعت حیوان نیز از آن متنفر و متبری از شدت جهالت منتهای رتبه حمیت و غیرت میشمردند این چنین اشخاص نادان از فیوضات تربیت ظاهره آن بزرگوار بدرجهائی رسیدند که ممالک مصر و سریان و شام و کلدان و عراق و ایران را فتح نموده جمیع مهمّ امور چهار اقلیم عالم را منفرداً اداره نمودند

- 200 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.

200 خلاصه طایفه عرب در جمیع فنون و علوم و معارف و حکمت و سیاست و اخلاق و صنایع و بدایع سرور کلّ ملل و اقوام گشتند و فی الحقیقه بلوغ چنین طایفه متوحشه حقیره در مدّت قلیله بمنتهای درجه کلمات بشریّه اعظم برهان حقیّت و نبوت سرور کائنات است

- 201 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.

201 در اعصار اوّلیّه اسلام جمیع طوایف اروپا اکتساب فضایل و معارف مدنیّت را از اسلام و ساکنین ممالک اندلس مینمودند و اگر در کتب توارخیّه از جمیع دقّت شود مبرهن و واضح گردد که اکثر تمدّن اروپا مقتبس از اسلام است چنانچه جمیع کتب حکما و دانشمندان و علما و فضلاء اسلامیّه را قلیلاً قلیلاً در اروپا جمع و بکمال دقّت در مجامع و محافل علوم مطالعه و مذاکره نموده امور مفیده را اجرا نمودند و الآن کتب فضلاء اسلام که در ممالک اسلام نابود است در کتابخانه‌های ممالک اروپا نسخ عیدیه‌اش موجود و قوانین و اصولی که در کلّ ممالک اروپا جاری است اکثر بلکه کلیّه مسائلش مقتبس از کتب فقهیّه

و فتاویٰ علمای اسلامیّه است و اگر خوف از تطویل نبود مسائل مقتبسه فرداً فرداً سمت تحریر مییافت

202 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 Fatimid caliphs ruled over Egypt and some countries of the West, and most of the time the kings of Syria, that is the Saljuqs, 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.

202 مبدأ تمدن اروپا در قرن سابع هجری واقع و تفصیل این قضیه آنکه در اواخر قرن خامس هجری پاپ رئیس ملت مسیحیه از اینکه مقامات مقدسه نصاری چون بیت المقدس و بیت اللحم و ناصره در تحت حکومت اسلامیّه افتاده ناله و فریاد آغاز نمود و جمهور ملوک و اهالی اروپا را تشویق و تحریص نموده باعتقاد خود بحرب دینی و جهاد دلالت کرد و بقسمی فریاد و حنین و انینش بلند شد که کلّ ممالک اروپا قیام نمودند و ملوک صلیبیون با عساکر بیشمار از خلیج قسطنطنیه گذشته توجّه بقطعه آسیا نمودند و در آن زمان خلفای علویه بر دیار مصریه و بعضی ممالک غرب حکمرانی مینمودند و در اکثر اوقات ملوک سورستان یعنی سلجوقیه بریه الشام نیز در تحت اطاعت و انقیادشان بودند باری ملوک اروپا با سپاه بیشمار هجوم بر بریه الشام و مصر نمودند و مدت دوپست و سه سال مستمراً مابین ملوک بریه الشام و ملوک اروپا محاربه واقع و دائماً از اروپا مدد میرسید هر قلعهائی از قلاع سوریه را بزکات و مّرات ملوک فرنگ فتح نمودند و پادشاهان اسلام از دست فرنگ نجات دادند تا آنکه صلاح الدین ملک منصور ایوبی در سنه ششصد و نود و سه هجری بکلّی ملوک و عساکر اروپا را از ممالک و سواحل بریه الشام و مصر اخراج نموده مأیوس و منکوب بممالک اروپا مراجعت نمودند و در این محاربات که بحرب صلیبیون مشهور کروورها از نفوس تلف شد خلاصه از ابتدای تاریخ چهارصد و نود هجری تا سنه ششصد و نود و سه هجری متصیلاً از اروپا ملوک و سرداران و سرآمدان به بریه الشام و مصر تردد مینمودند و چون عاقبت جمیع مراجعت نمودند در مدت دوپست سال و کسری آنچه از سیاست و مدنیّت و معارف و مدارس و مکاتب و عادات و رسوم مستحسنه ممالک اسلامیّه مشاهده کردند بعد المراجعة در اروپا تاءسیس نمودند مبدأ تمدن اروپا از آن زمان است

203 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.

204 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.

205 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

203 ای اهل ایران تکاسل و تراخی تا کی متبوع و مطاع کل آفاق بودید حال چگونه از عتر قبول بازمانده در زاویه نهمول خزیده‌اید منشأ معارف و مبدأ تمدن جهانیان بودید اکنون چگونه افسرده و مخمود و پژمرده گشته‌اید سبب نورانیت آفاق بوده‌اید حال چگونه در ظلمات غفلت و کسالت بازمانده‌اید چشم بصیرت را باز و احتیاجات حالیه خود را ادراک نمائید کمر همت و غیرت برنیدید و در تدارک وسایط معارف و مدنیت بکوشید آیا سزاوار است که طوایف و قبایل اجانب فضایل و معارف را از آثار اسلاف و اجداد شما اقتباس نمایند و شما که اولاد وارثید محروم بنماید آیا این پسندیده است که همسایگان و مجاوران لیل و نهاراً در تشبث وسایل ترقی و عزت و سعادت بجان و دل بکوشند و شما از تعصب جاهلیه بمضادت و منازعت و هوی و هوس خود مشغول گردید و آیا این ممدوح و محمود است که این ذکاء فطری و استعداد طبیعی و فطانت خلقیه را در کسالت و بطالت صرف و ضایع نمائید باز از مقصد دور افتادیم

204 باری جمیع هوشمندان و مطلعین بر حقایق احوال تاریخیّه ازمنه سالفه از اهالی اروپ که بصدق و انصاف متصفند مقرر و معترفند که اساس جمیع شئون تمدنیّه شان مقتبس از اسلام است چنانچه مؤلف محقق مشهور دربار از اهالی فرانسه که در نزد جمیع مؤلفین و دانایان اروپ اطلاع و مهارت و دانائیش مسلم است در کتاب مسمی به ترقی امم در ادبیات که از تالیفات مشهوره اوست در این باب یعنی اکتساب ملل اروپ قوانین مدنیت و قواعد ترقی و سعادت را از اسلام شرح مبسوطی بیان نموده و چون بسیار مفصل است لهذا ترجمه و درجش در این رساله سبب تطویل بلکه خروج از صدد است و اگر نفسی در آنچه گفته شد قانع نه مراجعت بآن کتاب نماید

205 مختصر اینست که جمیع تمدن اروپ از قوانین و نظام و اصول و معارف و حکم و علوم و عادات و رسوم مستحسنة و ادبیات و صنایع و انتظام و ترتیب و روش و اخلاق حتی بسیاری از الفاظ مستعمله در لسان فرانسه را مقتبس از عرب است بیان نموده و فرداً فرداً بتفصیل ذکر

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 to what a high degree of excellence their administrative system and scholarship attained, and how solidly founded and well regulated were their schools and colleges, where sciences and philosophy, arts and crafts, were taught; what a high level of leadership they achieved in the arts of civilization and how many were the children of Europe's leading families who were sent to attend the schools of Cordova and Granada, Seville and Toledo to acquire the sciences and arts of civilized life. He even records that a European named Gerbert came to the West and enrolled at the University of Cordova in Arab territory, studied arts and sciences there, and after his return to Europe achieved such prominence that ultimately he was elevated to the leadership of the Catholic Church and became the Pope.

کرده و ثابت و مبرهن داشته که هر یک را در چه زمان از اسلام اقتباس نمودند و همچنین تفصیل دخول عرب در بلاد غرب که الیوم مملکت اسپانیا است و در مدّت قلیله مدنیّت کامله را در آن ممالک بجه نحو تاءسیس نمودند و سیاست مدن و معارفشان در چه درجه کمال بود و تاءسیس مدارس و مکاتب علوم و فنون و حکمت و صنایعشان بجه متانت و انتظام بود و سروری و بزرگواریشان در جهان مدنیّت بجه درجه رسید و از ممالک اروپ چه بسیار اطفال بزرگان که بمدارس قرطبه و غرناطه و اشبیلیه و تولید و آمده تعلّم معارف و فنون و اکتساب مدنیّت مینمودند حتّی ذکر نموده که یکی از اهالی اروپ که موسوم به گربرت بود بمملکت غرب آمده و در مدرسه کوردوفا که از ممالک عرب بود داخل شده تحصیل معارف و علوم نموده در مراجعت به اروپ بقسمی شهرت یافت که عاقبت بر سریر ریاست دینیّه کاتولیک استقرار یافته پاپ گشت

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

206 مقصود از این بیانات آنکه معلوم و واضح گردد که ادیان الهی مؤسّس حقیقی کالات معنویّه و ظاهریّه انسان و میثوق اقتباس مدنیّت و معارف نافعه عمومیّه بشریه است و اگر بنظر انصاف ملاحظه شود جمیع قوانین سیاسیّه در مدلول این چند کلمه مبارکه داخل قوله تعالی

207 "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 enjoineeth 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." And likewise: "...who master their anger, and forgive others! God loveth the doers of good." 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

207 و یاأمرون بالمعروف و ینهون عن المنکر و یسارعون فی الخیرات و اولئک من الصّالحین و هم چنین میفرماید و لتکن منکم امة یدعون الی الخیر و یأمرون بالمعروف و ینهون عن المنکر و اولئک هم المفلحون و هم چنین میفرماید انّ الله یأمر بالعدل و الاحسان و ینهی عن الفحشاء و المنکر و البغی یعظکم لعلّکم تذکرون و در تمدّن اخلاق میفرماید خذ العفو و أمر بالعرف و اعرض عن الجاهلین و هم چنین میفرماید الکاظمین الغیظ و العافین عن النّاس و الله یحبّ المحسنین و هم چنین میفرماید لیس البرّ ان تولّوا و جوهکم قبل المشرق و المغرب و لکنّ البرّ من آمن بالله و الیوم الآخر و الملائکة و الکتاب و النّبیین و آتی المال علی حبه ذوی القربی و الیتامی و المساکین و ابن السبیل و السّائلین و فی الرّقاب و اقام الصّلوٰة و آتی الزّکوٰة و الموفون بعهدهم

under ills and hardships, and in time of trouble: these are they who are just, and these are they who fear the Lord.” And yet further: “They prefer them before themselves, though poverty be their own lot.” See how these few sacred verses encompass the highest levels and innermost meanings of civilization and embody all the excellencies of human character.

اذا عاهدوا و الصّابرين في الباءساء و الضراء
و حين الباءس اولئك الذين صدقوا و اولئك
هم المتقون و هم چنین میفرماید و یثرون علی
انفسهم ولو کان بهم خصاصة ملاحظه فرمائید
که در این چند آیه مبارکه منتها درائج حقایق
مدنیّت و جوامع لوامع شیم مستحسنه انسانیت
مذکور

208 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?

208 فوالله الذي لا اله الا هو که جزئیات تمدنیّه عالم
نیز از الطاف انبیای الهی حاصل گشته آیا چه
امر نافعی در وجود موجود شده که در کتب
مقدسه الهیه واضحاً و یا خود تلویحاً مذکور نه

209 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.

209 ولكن چه فایده چون سلاح و آلات حربیه
در دست جبان باشد جان و مال محفوظ نماند
بلکه بالعکس سبب قوت و اقتدار سارق گردد
بهم چنین زمام امور چون بدست علمای غیر کامل
افتد نورانیت دیانت را چون حجاب عظیم حائل
گردند

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

210 اس اساس دیانت خلوص است یعنی شخص
متدین باید که از جمیع اغراض شخصیّه خود
گذشته بآی وجه کان در خیریت جمهور بکوشد
و ممکن نیست که نفوس از منافع ذاتیه خود
چشم پوشند و خیر خود را فدای خیر عموم نمایند
الا بتدین حقیقی چه که در طینت انسانیه محبت
ذاتیه خود مخمر و ممکن نیست بدون امیدواری
اجر جزیل و ثواب جمیل از فواید موقتّه جسمانیّه
خود بگذرد ولكن شخص موقن بالله و مؤمن
بآیات او چون موعود و متیقن مژوبات کلیّه
اخرویّه است و جمیع نعم دنیویه در مقابل عزّت
و سعادت درجات اخرویّه کأن لم یکن انگاشته
گردد لهذا راحت و منافع خود را ابتغاء لوجه الله
ترک نموده در نفع عموم دل و جان را رایگان
مبذول دارد و من الناس من یشری نفسه ابتغاء
مرضاة الله

211 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

211 و بعضی نفوس چنان گمان کنند که ناموس
طبیعی انسان مانع ارتکاب اعمال قبیحه و ضابط
کیالات معنویه و صوریّه است یعنی شخصی که
متصف بخرد طبیعی و غیرت فطریه و حمیت
ذاتیه است بدون ملاحظه عقوبات شدیدّه مرتبه
بر اعمال شرّیه و مژوبات عظیمه افعال خیریه
بریء از اضرار عباد و حریص بر اعمال خیریه

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!

212 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.

213 Universal benefits derive from the grace of the Divine religions, for they lead their true followers to sincerity of intent, to high purpose, to purity and spotless honor, to surpassing kindness and compassion, to the keeping of their covenants when they have covenanted, to concern for the rights of others, to liberality, to justice in every aspect of life, to humanity and philanthropy, to valor and to 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.

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

است اولاً آنکه در توارخ عمومیّه دقت نمائیم واضح و مبرهن شود که ناموس طبیعی از فیوضات تعلیم انبیای الهیست و هم چنین ملاحظه مینمائیم که از اطفال در صغر سن آثار تعدی و تجاوز ظاهر و اگر از تربیت مربی محروم ماند آناً فاناً شیم غیر مرضیه اش تزیید یابد پس معلوم شد که ظهور ناموس طبیعی نیز از نتایج تعلیم است و ثانیاً آنکه بر فرض تصوّر اینکه خرد طبیعی و ناموس فطری مانع شر و مدّل بر خیر است این معلوم و واضحست که همچو نفوس چون اکسیر اعظم است چه که این ادّعا بقول تمام نشود بلکه عمل لازم حال چه امری در وجود جمهور را بر نیات حسنه و اعمال صالحه ملجأ و مضطرّ مینماید

212 و از این گذشته آن شخصی که مصدر ناموس طبیعی است اگر مظهر خشیه الله گردد البتّه در نوایای خیریه اش ثابت تر و راسخ تر گردد

213 خلاصه فواید کلیّه از فیوضات ادیان الهیه حاصل زیرا متدینین حقیقی را بر صدق طویّت و حسن نیت و عفت و عصمت کبری و رأفیت و رحمت عظمی و وفای بعهد و میثاق و حریت حقوق و انفاق و عدالت در جمیع شئون و مراتب و سخاوت و شجاعت و سعی و اقدام در نفع جمهور بندگان الهی باری بجمع شیم مرضیه انسانیّه که شع روشن جهان مدنیت است دلالت مینماید و اگر نفسی فی الحقیقه باین صفات ممدوحه متّصف نه البتّه بنی از یم عذب فرات که در مجاری کلمات تعلیمیّه کتب مقدّسه الهیه متموج است نرسیده و نفعهائی از روائج قدسیّه ریاض الهیه استشمام ننموده چه که هیچ امری در وجود بقول تمام نشود هر مقامی را روش و علامتی و هر شأنی را نشانه و اشارتی

214 مجملأ مقصود از این بیانات آنکه واضح و مدّل شود که ادیان الهیه و شرایع مقدّسه ربّانیّه و تعلیم سماویّه اعظم اساس سعادت بشریه است و از برای کلّ اهل عالم نجاح و فلاح حقیقی بدون این تریاق فاروق اعظم ممکن نه و لکن بشرط آنکه در دست حکیم دانای حاذق باشد و الا

health, and would on the contrary only destroy the helpless and burden the hearts of the already afflicted.

215 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 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.

216 Judge this aright: which one of these modern developments, whether in themselves or in their application, is contrary to the Divine commandments? If they mean the establishment of parliaments, these are enjoined by the very text of the holy verse: "and whose affairs are guided by mutual counsel." 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 arguments as well.

217 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 Haji Mirza Aqasi 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 guiltless, and without a trial, and without obtaining any higher sanction, beheaded them in a single hour.

اگر جمیع ادویه براء الساعه که خداوند عالمیان بجهت شفای آلام و اسقام آدمیان خلق فرموده بدست طبیب غیر حاذق افتد صحت و عافیت میسر نگردد بلکه بالعکس سبب اهلاک نفوس بیچارگان و اذیت قلوب درماندگان گردد

215 مثلاً منبع حکمت الهیه و مظهر نبوت کلیه در ترغیب و تحریرص اکتساب معارف و اقتباس فنون و فواید بسیعی الی اقصی بلاد چین امر میفرماید و لکن طبیبان غیر حاذق منع و ستیزه مینمایند و استدلال می کنند من تشبه بقوم فهو منهم و حال آنکه وجه تشابه مذکور را ادراک ننموده و نمیدانند که شرایع مقدسه الهیه جمهور امت را بر تمهید اصول اصلاحات متتابعه و اقتباس فنون و معارف از امم سیره تشویق و دلالت مینماید و هر نفسی که غیر از این گوید از سلسبیل علم محروم و در بادیة جهل از پی سراب اغراض نفسانیه سرگردان و حیران

216 حال بدیده انصاف ملاحظه نمائید این اصلاحات جدیدة بالقوه و بالفعل کدام یک مخالف اوامر الهیه واقع گشته اگر امر تاءسیس مجالس مشورت است اینکه در نص آیه مبارکه است که میفرماید امرهم شوری بینهم و هم چنین خطاباً بمطلع علم و منبع کمال با وجود آن فضایل کلیه معنیه و صوریه میفرماید و شاورهم فی الامر در این صورت چگونه امر مشورت مغایر قوانین شریعت مقدسه است و بدلائل عقلیه نیز فضیلت مشورت ثابت و مبرهن و مجرب

217 و یا خود قصاصاً قتل نفوس را منوط بتحقیقات دقیقه و تصدیق مجالس عدیده و ثبوت شرعی و تعلق فرمان پادشاهی نمودن مغایر شرایع الهیه است و آنچه در زمان حکومت سابقه مجری بود موافق احکام قرآن مبین بود چنانچه متواتراً مسموع گشت که حاکم گلپایگان در زمان صدارت حاجی میرزا آقاسی بدون سوءال و جواب و استیذان از جهتی سیزده نفر بیچارگان کدخدایان قرای گلپایگان را که از سلاله طاهره بودند من دون جرم در یک ساعت در نهایت مظلومیت گردن بریده

218 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?

219 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?

220 By the All-Glorious! I am astonished to find what a veil has fallen across their eyes, and how it blinds them even to such obvious necessities as these. And there is no doubt whatever that when conclusive arguments and proofs of this sort are advanced, they will answer, out of a thousand hidden spites and prejudices: "On the Day of Judgment, when men stand before their Lord, they will not be questioned as to their education and the degree of their culture – rather will they be examined as to their good deeds." Let us grant this and assume that man will not be asked as to his culture and education; even so, on that great Day of Reckoning, will not the leaders be called to account? Will it not be said to them: "O chiefs and leaders! Why did ye cause this mighty nation to fall from the heights of its former glory, to pass from its place at the heart and center of the civilized world? Ye were well able to take hold

218 اهالی مملکت ایران در زمانی متجاوز از صد کرور بودند بسبب بعضی حروب و داخلی و اکثر بجهت عدم قوانین سیاسیه و مطلق العنان و الاراده بودن ولات و حکام تلف شده کم کم برور ایام خمس اهالی باقی نمانده چه که حکام باراده خود هر نفس بی جرمی را خواستند بآتش قهر و شکنجه بگذاختند و یا خود قاتل مثنوی شرعی اشخاص عدیده را بجهت اغراض ذاتیه بناختند هیچ نفسی را قدرت اعتراض نبود چه که حاکم یتصرف کیف یشاء بود آیا میتوان گفت این امور موافق عدل و انصاف و مطابق احکام شریعه الله است

219 و یا خود تشویق و تحریص بر تعلّم فنون مفیده و اکتساب معارف عمومیّه و اطلاع بر حقایق حکمت طبیعیّه نافعّه و توسیع دایره صنایع و تزئین مواد تجارت و تکثیر وسایط ثروت ملت منافی اصول دیانت الهیه است و یا خود آنکه ترتیب نظام مدن و تنظیم احوال نواحی و قرا و تعمیر طرق و سیل و تمهید راه کالسکه آتشی و تسهیل وسایط نقلیه و حرکت و ترفیه عموم اهالی مضاد عبودیت درگاه حضرت احدیتست و یا خود اشغال معادن متروکه که اعظم وسایط ثروت دولت و ملت است و ایجاد معامل و کارخانه ها که منبع آسایش و راحت و باعث غنا و توانگری عموم ملت است و تحریض و تحریص ایجاد صنایع جدید و تشویق ترقی امتعه وطنیه مغایر اوامر و نواهی رب البریه است

220 قسم بذات پاک ذی الجلال که متحیرم چگونه پرده بر ابصار افتاده که امور باین بدیهی ادراک نمیشود و چون اینگونه براهین و ادله محکمه بیان شود شبههائی نیست که از جهت صد هزار اغراض باطنیه در جواب خواهند گفت که در یوم محشر بین یدی الله از معارف و مدنیت کامله انسان سوءال نمیکند بلکه اعمال صالحه را چونید اولاً آنکه سلطنا سؤال از معارف و مدنیت نمیکند آیا در یوم محشر اکبر در دیوان الهی مؤاخذه نمینمایند که ای رؤسا و بزرگان این ملت بزرگوار را چرا سبب شدید که از اوج عزّت قدیمه تنزل نمودند و از مرکزیت جهان مدنیت بازماندند با وجود آنکه مقتدر بودید که بوسیلهی منشبت شوید که سبب عزّت مقدسه

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?"

221 "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."

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

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

224 Such a man, at the same moment that he is perpetrating actions which are anathema in the sight of God and detested by all the Prophets and Holy Ones, if he sees a person who has just finished eating wash his hands with soap – an article the inventor of which was Abdu'llah 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

ملت شوید این را ننموده که سهل است بلکه ملت را از فواید عادیّه نیز بازداشتید آیا این قوم در سماء سعادت چون انجم زاهیه نبودند چگونه باعث شدید که در این ظلمت دهما افتادند و یا خود مقتدر بر ايقاد سراج عزّت دارین ملت بودید چرا بجان نکوشیدید و یا آنکه چون سراج نورانی بتوفیقات الهی روشن شد بزجاجه همت او را از اریاح مخالف حفظ ننموده از چه جهت بکمال قوّت بر اطفای آن قیام نمودید

221 و کلّ انسان الزّمنه طائرّه فی عنقه و نخرج له یوم القیامة ککّاباً یلقاه منشوراً

222 و ثانیاً آنکه چه اعمال صالحه در وجود اعظم از نفع عمومست آیا موهبتی در عالم اعظم از این متصور که انسان سبب تربیت و ترقی و عزّت و سعادت بندگان الهی شود لا والله اکبر ثوابت این است که نفوس مبارکه دست پیچارگان را گرفته از جهالت و ذلّت و مسکنت نجات دهند و بنیت خالصه لله کمر همت را بر خدمت جمهور اهالی بر بندند و خیر دنیوی خویشتن را فراموش نموده بجهت نفع عموم بکوشند و یژثرون علی انفسهم ولو کان بهم خصاصة خیر الناس من ینفع الناس و شرّ الناس من یضرّ الناس

223 سبحان الله چه امور و احوال عجیبه واقع که هیچ نفسی حین استماع قولی دقّت و فراست نمینماید که مقصود قائل از این قول چه و در نقاب اقوال چه غرض نفسانی پنهان نموده مثلاً ملاحظه میفرمائید که شخصی بجهت منافع جزئیّه ذاتیه خود مانع سعادت جمهوری از ناس میشود و بجهت گردش آسیاب خود مزارع و کشتزار جمع غفیری را تشنه و خراب میکند و بجهت مطاعیت خود دائماً ناس را بر تعصّب جاهلیت که مخرب بنیان مدنیّت است دلالت میکند

224 حال این شخص با وجود آنکه عملی را مرتکب که مردود درگاه کبریا و مبعوض کلّ انبیا و اولیای الهیست اگر ببیند نفسی بعد از طعام دست خود را بصابون که موجدش عبدالله بونی و از اسلام است بشوید چون این پیچاره دست خود را بدامن و محاسن خود نمالیده آن شخص

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.

225 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.

226 The winds of the true springtide are passing over you; adorn yourselves with blossoms like trees in the scented garden. Spring clouds are streaming; then turn you fresh and verdant like the sweet eternal fields. The dawn star is shining, set your feet on the true path. The sea of might is swelling, hasten to the shores of high resolve and fortune. The pure water of life is welling up, why wear away your days in a desert of thirst? Aim high, choose noble ends; how long this lethargy, how long this negligence! Despair, both here and hereafter, is all you will gain from self-indulgence; abomination and misery are all you will harvest from fanaticism, from believing the foolish and the mindless. The confirmations of God are supporting you, the succor of God is at hand: why do you not cry out and exult with all your heart, and strive with all your soul!

227 Among those matters which require thorough revision and reform is the method of studying the various branches of knowledge and the organization of the academic curriculum. From lack of organization, education has become haphazard and confused. Trifling subjects which should not call for elaboration receive undue attention, to such an extent that students, over long periods of time, waste their minds and their energies on material that is pure supposition, in no way susceptible of proof, such study consisting in going deep into statements and concepts which careful examination would establish as not even unlikely, but rather as unalloyed superstition, and representing the investigation of useless conceits and the chasing of absurdities. There can be no doubt that to concern oneself with such illusions, to examine into and lengthily debate such idle propositions, is nothing but a waste of time and a marring of the days of one's life. Not only this, but it also prevents the individual from undertaking the study of those arts and sciences of which society stands in dire need. The individual should, prior to engaging in the study of any subject, ask himself what

فریاد برآرد که بنیان شریعت بر هم خورد و آداب ممالک کفریه متداول گشت ابداً سوء اعمال خود را نظر ننماید لکن سبب لطافت و پاکی را جهل و فسق شمارد

225 ای اهل ایران چشم را بگشائید و گوش را باز کنید و از تقلید نفوس متوهمه که سبب اعظم ضلالت و گمراهی و سفالت و نادانی انسانست مقدس گشته بحقیقت امور پی برید و در اتخاذ و تثبیت وسایل حیات و سعادت و بزرگواری و عزت خود بین ملل و طوایف عالم بکوشید

226 نسایم ربیع حقیقی میوزد چون اشجار بوستان بشکوفه و ازهار مزین گردید و ابر بهاری در فیضان چون روضه خلد سرسبز و خرم شوید ستاره صبحگاهی درخشید در مسلک مستقیم درآئید بحر عزت در موج بر شاطی اقبال و اقدام بشتاید معین حیات طیبه در جوش در بادیه تشنگی پژمرده نیاسائید همت را بلند کنید و مقاصد را ارجمند کسالت تا کی و غفلت تا چند از تن پروری جز نومیدی دارین نیاید و از تعصب جاهلی و استماع اقوال بی فکران و بی خردان جز نکبت و ذلت نبینید توفیقات الهیه مؤید شما و تأییدات ربانیه موفّق از چه بجان نخرشید و بتن نکوشید

227 و از جمله اموری که محتاج اصلاحات تامّه کامله است طریق تعلّم علوم و ترتیب تحصیل معارف و فنون است چه که از عدم ترتیب بسیار پریشان و متفرّق گشته و فنون موجزه که داعی بر تطویلش نه بغایت مطول شده بقسمی که باید متعلّین مدت مدیده اذهان و اعمار خود را صرف اموری نمایند که تصوّر صرف است و بهیچ وجه تحقیقی ندارد چه که تعمّق در اقوال و افکار است که اگر بدیده بصیرت ملاحظه شود واضح و مشبوت گردد که این نکات بعد از وقوع نیز نیست بلکه صرف اوهام و تابع تصوّرات بی فایده و توالی ملاحظات پیوده است و شبههائی نیست که اشتغال باینگونه اوهام و تدقیق و بحث زاید در اینگونه اقوال سبب تضییع اوقات و اتلاف اعمار است بلکه انسان را از تحصیل معارف و فنونی که از لوازم ما محتاج الیه هیئت بشریه

its uses are and what fruit and result will derive from it. If it is a useful branch of knowledge, that is, if society will gain important benefits from it, then he should certainly pursue it with all his heart. If not, if it consists in empty, profitless debates and in a vain concatenation of imaginings that lead to no result except acrimony, why devote one's life to such useless hairsplittings and disputes.

228 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.

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

230 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 rightness and perfection. Rather, qualified individuals must strive by day and by night, using all those means which will conduce to progress, until the government

است ممنوع و محروم مینماید انسان باید در هر فنی قبل از تحصیل ملاحظه نماید که فواید این فن چه چیز است و چه ثمره و نتایجی از او حاصل اگر از علوم مفیده یعنی جمعیت بشریه را فواید کلی از او حاصل البتّه بجان در تحصیلش بکوشد و الا اگر عبارت از مباحث بی فایده صرفه و تصورات متتابعه متوالیه بوده و جز آنکه سبب نزاع و جدال شود ثمره‌ئی از او حاصل نه بجهت انسان حیات خود را در منازعات و مجادلات بی فایده آن صرف نماید

228 و چون این مطلب بسیار محتاج بتفصیل و محاکمه مکمله است تا آنکه ثابت و مبرهن گردد که بعضی علوم که الیوم اهتمامی در آن نه منتهای محسنات را داشته و هم چنین واضح و مدلل شود که هیئت ملت بهیچ وجه محتاج بتفصیل بعضی فنون زایده نبوده لهذا در جلد ثانی این کتاب انشاء الله بتفصیل ذکر میشود و امیدواریم که از مطالعه این جلد اول تأثیرات کلیه در افکار و اطوار هیئت عمومیه حاصل گردد چه که نیت خالصه الله بر تالیف آن دلالت نمود اگرچه در عالم نفوسی که امتیاز بین افکار صادق و اقوال کاذبه دهند چون کبریت احمدند و لکن امیدواری این عبد بالطاف بی نهایت رب احدیت است

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

230 مثل عالم سیاسی مثل انسان است که اول نطفه پس تدرج در مراتب علقه و مضغه و عظام و اکساء لحم و انشاء خلق آخر تا برتبه احسن الخالقین واصل گردد هم چنان که این از لوازم خلقت و مبنی بر حکمت کلیه است بهم چنین عالم سیاسی دفعه واحده از حضيض فتور باوج کمال و سداد نرسد بلکه نفوس کامله لیلاً و نهاراً به وسایل ما به الترقی تشبث نموده تا دولت و ملت

and the people develop along every line from day to day and even from moment to moment.

231 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.

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

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

234 It is therefore urgent that beneficial articles and books be written, clearly and definitely establishing what the present-day requirements of the people are, and what will conduce to the happiness and advancement of society. These should be published and spread throughout the nation, so that at least the leaders among the people should become, to some degree, awakened, and arise to exert themselves along those lines which will lead to their abiding honor. The publication of high thoughts

یوماً فیوماً بلکه انا فانا ترقی و نمو در جمیع مراتب نماید

231 سه چیز چون در عالم کون بعنایت الهیه موجود شد این عالم خاک بحیات تازه و لطافت و زینت بی اندازه فایز گردد اول اریاح لواق بهاری و ثانی فیضان و کرم ابر نیسانی ثالث حرارت آفتاب نورانی چون این سه از فضل بی پایان الهی احسان شد باذن الله اشجار و اغصان پژمرده کم کم سرسبز و خرم گشته بانواع شکوفه و ازهار و اثمار مزین گردند و هم چنین نبات خالصه و معدلت پادشاهی و دانش و مهارت کامله سیاسی اولیای امور و همت و غیرت اهالی چون جمع شود روز بروز آثار ترقی و اصلاحات کامله و عزت و سعادت دولت و ملت جلوه گر گردد

232 ولكن اگر مقصود از تاءتی این باشد که در هر عصری امری جزئی از لوازم اصلاحات جاری گردد این عین رخاوت و کسالت است و بر این منوال بهیچ وجه ثمره‌ئی حاصل نگردد جز تکرار اقوال بی فایده اگر عجله مضرت است رخاوت و بطالت صد هزار درجه مضرتش بیشتر است بلکه توسط حال ممدوح چنانچه فرموده اند علیکم بالחסنه بین السیئتين که حد افراط و حد تفريط باشد لا تجعل یدک مغلوله الى عنقک و لا تبسطها کل البسط فابتغ بین ذلک سیبلاً

233 الزم امور و اقدم تشبثات لازمه توسیع دایره معارف است و از هیچ ملتی نجات و فلاح بدون ترقی این امر اهم اقوم متصور نه چنانچه باعث اعظم تنزل و تزلزل ملل جهل و نادانی است و الآن اکثر اهالی از امور عادیّه اطلاع ندارند تا چه رسد بوقوف حقایق امور کلیه و دقایق لوازم عصریه

234 لهذا لازم است که رسایل و کتب مفیده تصنیف شود و آنچه الیوم ما یحتاج الیه ملت و موقوف علیه سعادت و ترقی بشریه است در آن براهین قاطعه بیان شود و آن رسایل و کتب را طبع نموده در اطراف مملکت انتشار شود تا اقلاً خواص افراد ملت قدری چشم و گوششان باز شده در آنچه سبب عزت مقدسه

is the dynamic power in the arteries of life; it is the very soul of the world. Thoughts are a boundless sea, and the effects and varying conditions of existence are as the separate forms and individual limits of the waves; not until the sea boils up will the waves rise and scatter their pearls of knowledge on the shore of life.

ایشان است بکوشند نشر افکار عالیّه قوه محرکه در شریان امکان بلکه جان جهانست افکار چون بحر بی پایان و آثار و اطوار وجود چون تعینات و حدود امواج تا بحر بحرکت و جوش نیاید امواج برنخیزد و لآلی حکمت بر شاطی وجود نیفشاند

235 Thou, Brother, art thy thought alone,

235 ای برادر تو همه اندیشه‌ئی

236 The rest is only thew and bone.

236 مابقی تو استخوان و ریشه‌ئی

237 Public opinion must be directed toward whatever is worthy of this day, and this is impossible except through the use of adequate arguments and the adducing of clear, comprehensive and conclusive proofs. For the helpless masses know nothing of the world, and while there is no doubt that they seek and long for their own happiness, yet ignorance like a heavy veil shuts them away from it.

237 باید افکار عمومیّه را متوجه آنچه الیوم لایق و سزاوار است نمود و این ممکن نه الاّ بیان کافی و اقامه دلیل واضح مبرهن وافی چه که بیچارگان اهالی از عالم و خود بی خبرند و شبهه‌ئی نیست که سعادت خود را طالب و آمل و لکن حجاب جهل حائل و حاجز گشته

238 Observe to what a degree the lack of education will weaken and degrade a people. Today from the standpoint of population the greatest nation in the world is China, which has something over four hundred million inhabitants. On this account, its government should be the most distinguished on earth, its people the most acclaimed. And yet on the contrary, because of its lack of education in cultural and material civilization, it is the feeblest and the most helpless of all weak nations. Not long ago, a small contingent of English and French troops went to war with China and defeated that country so decisively that they took over its capital Peking. Had the Chinese government and people been abreast of the advanced sciences of the day, had they been skilled in the arts of civilization, then if all the nations on earth had marched against them the attack would still have failed, and the attackers would have returned defeated whence they had come.

238 ملاحظه فرمائید که قلت معارف بجه مثابه باعث ذلت و حقارت ملت میشود الیوم اعظم طوایف و ملل عالم از جهت کثرت نفوس ملت چین است که هشتصد کرور و کسری نفوس اهالی است و از این جهت باید که دولتش سرافرازترین دول و ملتش مشهورترین ملل عالم باشد و حال بالعکس بجهت عدم معارف و تمدن ادبی و مادی ضعیف و بی پاترین ملل و دول ضعیفه است چنانچه مدت قلیله‌ئی قبل از این عساکر قلیلی از انگلیس و فرانسه با او محاربه نموده بقسمی دولت چین شکست خورد که پای تختش را که مسمی به پکین است فتح نمودند حال اگر دولت و ملت چین در درجات عالیّه معارف عصریه متصاعد و بفنون تمدن متفنن بودند اگر کل دول عالم بر او هجوم می نمودند البته عاجز گشته خائباً خاسراً مراجعت می نمودند

239 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,

239 و از این حکایت عجیب تر آنکه حکومت ژوپان در اصل تابع و در تحت حمایت حکومت چین بود چند سال است که چشم و گوش باز کرده تشبث بوسایل ترقی و تمدنات عصریه و ترویج معارف و صنایع عمومیّه نموده بقدر اقتدار و استطاعت جهد و کوشش کرده تا آنکه افکار عمومیّه متوجه اصلاح گشته علی العجاله حکومتش بمقامی رسیده که با وجود آنکه نفوس آن مملکت تقریباً سدس بلکه عشر اهالی

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.

- 240 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.

- 241 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.

- 242 It is certain that if the vigorous intelligence and superior skill of the nation's great, and the energy and resolve of the most eminent men at the imperial court, and the determined efforts of those who have knowledge and capacity, and are well versed in the great laws of political life, should all be combined, and all should exert every effort and examine and reflect over every detail as well as on the main currents of affairs, there is every likelihood that because of the effective plans they would evolve, some situations would be thoroughly reformed. In the majority of cases, however, they would still be obliged to borrow; because, throughout the many-centuried past, hundreds of thousands of persons have devoted their entire lives to putting these things to the test until they were able to bring about these substantial developments. If all that is to be ignored and an effort is made to re-create those agencies in our own country and in our own way, and thus effect the hoped-for advancement, many generations would pass by and still the goal would not be reached. Observe for instance that in other countries they persevered over a long period until finally they discovered the power of steam and by means of it were enabled easily to perform the heavy tasks which were once beyond human strength.

حکومت چین است در این ایام با دولت چین مقابلی نمود بالأخره حکومت چین مجبور بمصالحه گشت دقت نمائید که چگونه معارف و تمدن سبب عزّت و سعادت و حریت و آزادی حکومت و ملت میشود

- 240 و هم چنین لازم است که در جمیع بلاد ایران حتی قرا و قصبات صغیره مکتبهای متعدّد گشوده و اهالی از هر جهت تشویق و تحریص بر تعلیم قرائت و کتابت اطفال شوند حتی عنداللزوم اجبار گردند تا عروق و اعصاب ملت بحرکت نیاید کلّ تشبّثات بی فایده است چه که ملت بمثابّه جسم و غیرت و همت مانند جان جسم بی جان حرکت نکند حال این قوّه عظمی در طینت اهالی ایران در منتها درجه موجود محرّکش توسیع دایره معارف است

- 241 و اما حزبی که بر آند این اصول تمدّیه و اساس ترقی مراتب عالیّه سعادت بشریه در عوالم ملکیه و قوانین اصلاحات کامله و اتّساع دوائر مدنیّت تاّمه را اقتباس از ملل سایره لازم و موافق نه بلکه لایق و سزاوار چنان است که حکومت و ملت ایران تفکّر و تعمق نموده خود ایجاد امور ما به التّرقی نمایند

- 242 البتّه اگر عقول مستقیمه و مهارت کلیّه فراید ملت و همت و غیرت اشخاص شاخصه در دربار دولت و جهد بلیغ اصحاب درایت و کفایت که مطلع بر قوانین اعظم عالم سیاسی هستند جمع شود و بکمال جهد و اقدام در جزئیات و کلیّات امور تدبّر و تفکّر نموده بتداییر صائبه ممکنست که بعضی امور اصلاحات کلیه یابد و لکن در اکثر امور مجبور بر اقتباسند چه که قرونهای عدیده کزورها از نفوس عمر خود را صرف نموده و تجربه کرده تا آنکه آن امور اصلاحیه بحیّز وجود آمده حال اگر چشم از آن پوشیده شود تا آنکه در خود مملکت بنحو دیگر اسباب فراهم آید که ترقی ماءمول حاصل گردد اولاً آنکه اعصار کثیره بگذرد و مطلوب میسر نشود مثلاً ملاحظه نمائید که در ممالک سایره مدتی مدیده کوشیدند تا آنکه قوّه بخار را کشف و معلوم و بواسطه آن چه بسیار امور و اشغال مشکله را که مافوق طاقت انسان بود سهل و آسان نمودند حال استعمال این

How many centuries it would take if we were to abandon the use of this power and instead strain every nerve to invent a substitute. It is therefore preferable to keep on with the use of steam and at the same time continuously to examine into the possibility of there being a far greater force available. One should regard the other technological advances, sciences, arts and political formulae of proven usefulness in the same light – i.e., those procedures which, down the ages, have time and again been put to the test and whose many uses and advantages have demonstrably resulted in the glory and greatness of the state, and the well-being and progress of the people. Should all these be abandoned, for no valid reason, and other methods of reform be attempted, by the time such reforms might eventuate, and their advantages might be put to proof, many years would go by, and many lives. Meanwhile, “we are still at the first bend in the road.”

243 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’.

244 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?

245 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

قوه را ترک نموده و سعی و کوشش شود تا آنکه قوه‌ئی مشابه این قوه کشف و ایجاد شود قرون کثیره لازم است پس بهتر آنست که در استعمال این قوه قصوری نشود و لکن دائماً متفکر در آن باشند که بلکه قوه‌ئی اعظم از آن بدست آید و هم چنین قیاس نمائید سایر فنون و معارف و صنایع و قضایات مثبت الفوائد عالم سیاسی را که در قرونهای عیدیه مکرراً تجربه شده و بجهت عزت و عظمت دولت و آسایش و ترقی ملت منافع و فواید و محسنات کلیه‌اش ثابت و مبرهن گشته حال آن را بدون سبب و داعی ترک نموده بنوع دیگر در صدد اصلاحات کوشیده شود تا آن اصلاحات از حیث قوه بوجود آید و فواید و منافعی ثابت و مبرهن گردد سالها بگذرد و عمرها بسر آید و ما هنوز اندر خم یک کوچه‌ایم

243 شرف و مزیت اخلاف بر اسلاف در این است که اموری که در زمان سابق بحدی تجربه رسیده و فواید عظیمه‌اش ثابت گشته اخلاف آن را از اسلاف اقتباس نمایند و تأسی بایشان کنند و از آن گذشته قضایای دیگر خود کشف کرده آن را نیز ضمیمه آن امور مفیده نمایند پس معلوم شد که معلومات و مجربات اسلاف معلوم و موجود نزد اخلاف است و لکن کشفیات خاصه اخلاف مجهول اسلاف و لکن بشرط آنکه اخلاف از اهل کالات باشند و الا چه بسیار اخلاف که قطره‌ئی از بحر بی‌پایان معارف اسلاف نصیب نبرند

244 قدری ملاحظه نمائید که فرض کنیم نفوسی بقدرت الهیه در زمین خلق شدند آن نفوس بجهت عزت و سعادت و آسایش و راحت خود البته محتاج بامور کثیره هستند حال آن امور را اگر از سایر مخلوقات موجوده اقتباس نمایند اهون است یا خود در هر قرنی بدون اقتباس ایجاد امری از امور لازمه تعیش بشر نمایند

245 و اگر گفته شود که قوانین و اصول و اساس ترقی در درجات عالیّه مدنیّت کامله که در ممالک سلیره جاری است آن موافق حال و مقتضیات مألوفه اهالی ایران نیست از این جهت لازم است که در خود ایران مدیران مملکت جهد بلیغ نموده ایجاد اصلاحاتی نمایند که موافق

about reforms appropriate to Persia – let them first explain what harm could come from such foreign importations.

- 246 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.

- 247 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.

- 248 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."

- 249 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.

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حال این بلاد باشد اول بیان کنند که مضرت از چه جهت است

246 آیا عمار ممالک و تعمیر مسالک و توسل بوسایل تقویت ضعفا و احیاء فقرا و ترتیب اسباب ترقی جمهور و تکثیر مواد ثروت عموم و توسیع دایره معارف و تنظیم حکومت و آزادی حقوق و امنیت جان و مال و عرض و ناموس مغایر حال اهل ایران است و آنچه غیر از امثال این امور است مضرتش در هر مملکت واضح و هویداست اختصاص بمکانی دون مکان ندارد

247 باری جمیع این اوهامات از عدم عقل و دانش و قلت تفکر و ملاحظه صدور یابد بلکه اکثر معارضین و مسامحین فی الحقیقه اغراض شخصیّه خود را در نقاب اقوال بنی فایده ستر نموده در ظاهر بعضی کلمات که هیچ تعلق بآنچه مضمّر قلوبست ندارد عقول بیچارگان اهالی را مشوش مینمایند

248 ای اهل ایران قلب که ودیعه ربّانیه است او را از آلائش خودپرستی پاک و مقدّس نموده با کلیل نوایای خالصه مزین نمائید تا عزّت مقدّسه و عظمت سرمدیه این ملت باهره چون صبح صادق از مشرق اقبال طالع و لایح گردد این چند روز ایام حیات دنیویّه که چون ظلّ زائل است عنقریب بسر آید جهد نمائید تا مشمول الطاف و عنایت ربّ احدیت گردید و اثر خیری و ذکر خوشی از خود در قلوب و السن اخلاف بگذارید و اجعل لی لسان صدق فی الآخِرین

249 ای خوشا حال نفسی که خیر ذاتی خود را فراموش نموده چون خاصان درگاه حقّ گوی همت را در میدان منفعت جمهور افکند تا بعنایات الهیه و تأییدات صمدانیه مؤید بر آن گردد که این ملت عظیمه را باوج عزّت قدیمه رساند و این اقلیم پُرمرد را بحیات طیبّه تازه و زنده نماید و چون بهار روحانی اشجار نفوس انسانی را بحلیّه اوراق و ازهار و اثمار سعادت مقدّسه سرسبز و خرم نماید

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Study guide to this volume

Written in 1875 during Baha'u'llah's lifetime and addressed anonymously to the Persian nation as a whole, *The Secret of Divine Civilization* (*Madaniyyih*, AB00004) stands as one of the most sustained works of political and philosophical argument in the writings of 'Abdu'l-Baha. Composed against the backdrop of Nasiri'd-Din Shah's reforming initiatives and the anxious debate within Persia about the relationship between Western modernization and Islamic identity, it combines patriotic exhortation, moral philosophy, political reflection, historical analysis, and religious argument in a single plea for national regeneration. The text insists that Persia's restoration cannot be achieved by mere imitation of the West or by material development alone, but must rest on a deeper renewal of character and of the institutions through which character is formed — parliaments, schools, courts of justice, and, above all, a learned class whose members combine intellectual breadth with personal virtue. At the same time it offers a powerful argument against those who resist reform on religious grounds, showing through Quranic reasoning and historical precedent that the acquisition of knowledge and technique from any quarter is not only permissible but obligatory. The work draws on Islamic jurisprudence, Quranic exegesis, Prophetic hadith, European and Persian history, Aristotelian political philosophy, and the example of the Protestant Reformation in a single sustained argument — an argument whose urgency has not diminished.

Reason as the Supreme Divine Endowment

Key Passages

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. — AB00004

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. — AB00004

All these highly varied phenomena, these concepts, this knowledge, these technical procedures and philosophical systems, these sciences, arts, industries and inventions — all are emanations of the human mind. Whatever people has ventured deeper into this shoreless sea, has come to excel the rest. The happiness and pride of a nation consist in this, that it should shine out like the sun in the high heaven of knowledge. “Shall they who have knowledge and they who have it not, be treated alike?” 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. — AB00004

We must now highly resolve to arise and lay hold of all those instrumentalities that promote the peace and well-being and happiness, the knowledge, culture and industry, the dignity, value and station, of the entire human race. Thus, through the restoring waters of pure intention and unselfish effort, the earth of human potentialities will blossom with its own latent excellence and flower into praiseworthy qualities, and bear and flourish until it comes to rival that rosegarden of knowledge which belonged to our forefathers. — AB00004

Context for Study

The opening pages of *The Secret of Divine Civilization* establish a philosophical anthropology that grounds the entire argument: the intellect is the supreme divine endowment, “the two most luminous lights in either world,” and the measure of a civilization is precisely its fidelity to this endowment. The Prophetic hadith “Before all else, God created the mind” (*awwalu ma khalaqa’llahu al-’aql*) had long been a touchstone in Islamic philosophical theology, cited by the Mu’tazilites, the Ismaili Neoplatonists, and the *hikmat* tradition of Mulla Sadra, each interpreting “mind” according to their own framework. ‘Abdu’l-Baha deploys it in a distinctly social direction: the intellect is given to humanity collectively, and its fruits are civilization, science, industry, and justice. This is in one sense Aristotle’s *Politics* retranslated — the human being as *zoion politikon*, a creature whose natural good is realized only in community — but it also echoes the Islamic concept of *maslaha* (public interest) and anticipates the Kantian imperative of universal legislation. What is distinctively Baha’i is the insistence that material and spiritual progress are inseparable: knowledge without moral purpose is sterile, but moral life without knowledge is equally deformed. The Quranic contrast between those who know and those who know not (Q39:9) is pressed into service as a social principle rather than merely an individual aspiration, establishing that a nation’s honor consists in collective excellence.

Questions for Reflection

1. The text grounds civilization in the divine endowment of reason and identifies a nation’s worth with its collective attainment of knowledge. How does this compare with Aristotle’s account of the city-state as the natural context for human excellence, with Kant’s idea of humanity progressing toward a universal civic condition, and with the Islamic concept of *maslaha* (common welfare) as a source of law?
2. The hadith “Before all else, God created the mind” was interpreted very differently by the rational theologians (*Mu’tazilites*), the Ismaili philosophers, and the *hikmat* tradition. Which

interpretation does 'Abdu'l-Baha's use of it most resemble, and what is at stake in the difference?

3. The text insists that "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." How does this social conception of individual honor compare with Confucian virtue ethics, with the Protestant idea of calling (*Beruf*), and with modern liberal conceptions of individual autonomy?
4. If all sciences, arts, industries, and inventions "are emanations of the human mind," does this mean that no area of human inquiry is in principle beyond the purview of a Baha'i perspective? What does this claim imply for the relationship between religious and secular institutions of learning?
5. The text was addressed specifically to Persia in 1875, in the context of a particular political struggle. How does the argument's historical specificity interact with its claim to universal principles? In what ways does the passage of time strengthen or complicate the argument?

Reform, Religion, and the Legitimacy of Learning from Other Nations

Key Passages

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. Every faction, in short, follows its own particular illusion. — AB00004

It has been directly witnessed in certain foreign countries that following on the establishment of parliaments those bodies actually distressed and confused the people and their well-meant reforms produced maleficent results. While the setting up of parliaments, the organizing of assemblies of consultation, constitutes the very foundation and bedrock of government, there are several essential requirements which these institutions must fulfill. First, the elected members must be righteous, God-fearing, high-minded, incorruptible. Second, they must be fully cognizant, in every particular, of the laws of God, informed as to the highest principles of law, versed in the rules which govern the management of internal affairs and the conduct of foreign relations, skilled in the useful arts of civilization, and content with their lawful emoluments. — AB00004

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.... Foreign nations, in spite of their having achieved the greatest expertness in science, industry and the arts, do not hesitate to borrow ideas from one another. How can Persia, a country in the direst need, be allowed to lag behind, neglected, abandoned? — AB00004

Have they forgotten the celebrated hadith: “Seek after knowledge, even unto China”? It is certain that the people of China were, in the sight of God, among the most rejected of men, because they worshiped idols and were unmindful of the omniscient Lord. The Europeans are at least “Peoples of the Book,” and believers in God and specifically referred to in the sacred verse, “Thou shalt certainly find those to be nearest in affection to the believers, who say, ‘We are Christians.’” It is therefore quite permissible and indeed more appropriate to acquire knowledge from Christian countries. — AB00004

Context for Study

The central polemical target of *The Secret of Divine Civilization* is the position that the adoption of Western sciences, institutions, and techniques constitutes an act of cultural apostasy forbidden by the principle “He who imitates a people is one of them.” ‘Abdu’l-Baha dismantles this position with a double strategy: historical precedent (the Prophet himself drew on Persian military technique at the Battle of the Trench; Islamic law retained many pre-Islamic Arabian customs; Greek philosophy was enthusiastically studied by Muslim jurists and theologians) and Quranic authority (the hadith commanding the pursuit of knowledge “even unto China” explicitly licenses learning from non-Muslim sources). The argument is notable for its sophistication within the conventions of Islamic jurisprudence: ‘Abdu’l-Baha engages Islamic law on its own terms, out-arguing its misapplication from within. The parallel passage on parliaments is equally important: the text is clear that constitutional institutions are foundational to good government, but that they require virtuous members to function; the mere form of a consultative assembly produces no benefit without the substance of moral character. This position anticipates arguments made by later democratic theorists — Tocqueville’s insistence on “habits of the heart” as the precondition of democratic life, John Stuart Mill’s concerns about the quality of representation, and contemporary debates about civic virtue and institutional design. It also resonates with Confucian political philosophy, in which the rectification of names and the cultivation of the ruler’s moral character precede any structural reform.

Questions for Reflection

1. The argument that it is permissible to borrow sciences and techniques from non-Muslim nations operates through Quranic reasoning and prophetic precedent. How effective is this kind of internal argument (reasoning within a tradition’s own sources) compared with external arguments (appeals to universal rationality), and when is each more appropriate?
2. The text insists that constitutional assemblies are “the very foundation and bedrock of government” while simultaneously warning that they produce maleficent results when their members lack the required virtues. How does this conditional endorsement of democratic institutions compare with Rousseau’s general will, Tocqueville’s associational democracy, and Madison’s theory of republican institutions that channel self-interest toward the common good?

3. *'Abdu'l-Baha* uses the example of the Battle of the Trench to show that the Prophet Muhammad drew on Persian military technology. What does this willingness to learn from adversaries or strangers suggest about the proper relationship between a community's identity and its openness to external influence? How have different religious traditions navigated this tension?
4. The opponents of reform claim to be defending authentic religious identity against foreign corruption. What is the difference between authentic preservation of religious identity and reactionary resistance to legitimate development, and how does *'Abdu'l-Baha's* argument help us draw that line?
5. The text was written in a Shi'ite Islamic context, but its argument for borrowing knowledge from "People of the Book" and even from non-monotheists has implications far beyond that context. How might it apply to contemporary debates about globalization, cultural exchange, and the identity of religious communities in pluralist societies?

The Qualities of the Truly Learned: Character, Knowledge, and Public Trust

Key Passages

The spiritually learned are lamps of guidance among the nations, and stars of good fortune shining from the horizons of humankind. They are fountains of life for such as lie in the death of ignorance and unawareness, and clear springs of perfections for those who thirst and wander in the wasteland of their defects and errors. They are the dawning places of the emblems of Divine Unity and initiates in the mysteries of the glorious Qur'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. — AB00004

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 illustrious and holy words embody all the conditions of learning, a brief commentary on their meaning is appropriate. Whoever is lacking in these divine qualifications and does not demonstrate these inescapable requirements in his own life, should not be referred to as learned and is not worthy to serve as a model for the believers. — AB00004

The first attribute of perfection is learning and the cultural attainments of the mind, and this eminent station is achieved when the individual combines in himself a thorough knowledge of those complex and transcendental realities pertaining to God, of the fundamental truths of Qur'anic political and religious law, of the contents of the sacred Scriptures of other faiths, and of those regulations and procedures which would contribute to the progress and civilization of this distinguished country. He should in addition be informed as to the laws and principles, the customs, conditions and manners, and the material and moral virtues characterizing the statecraft of other nations, and should be well versed in all the useful branches of learning of the day, and study the historical records of bygone governments and peoples. — AB00004

The second attribute of perfection is justice and impartiality. This means to have no regard for one's own personal benefits and selfish advantages, and to carry out the laws of God without the slightest concern for anything else. It means to see one's self as only one of the servants of God, the All-Possessing, and except for aspiring to spiritual distinction, never attempting to be singled out from the others. It means to consider the welfare of the community as one's own. It means, in brief, to regard humanity as a single individual, and one's own self as a member of that corporeal form, and to know of a certainty that if pain or injury afflicts any member of that body, it must inevitably result in suffering for all the rest. — AB00004

Context for Study

The central figure of *The Secret of Divine Civilization* is the truly learned person (*'ulama-yi rabbani*) — the scholar-physician who diagnoses the ailing body of society and prescribes its cure. This figure is defined by a conjunction of attributes that the text refuses to separate: command of the religious sciences and of secular knowledge including the politics and history of foreign nations; rigorous personal virtue; impartiality that extends to seeing the whole of humanity as one's own body; and the practical courage to educate the masses. The image of the body politic in which an injury to any member is an injury to all recalls the Pauline body of Christ (1 Corinthians 12), the Platonic account of the just city as an analogue to the just soul, and the Confucian ideal of *ren* (humaneness) as the recognition that one's own flourishing is inseparable from the flourishing of all. What is particularly notable is the breadth of the required learning: the ideal scholar must be versed in the scriptures of other faiths, the governance systems of other nations, and “all the useful branches of learning of the day.” This is not the juristic or theological specialist of classical Islamic education (*madrasa*) alone, but a new type of humanist-scholar-statesman whose model is simultaneously prophetic and civic. The physician metaphor, moreover, runs through the whole treatise and will reappear prominently in 'Abdu'l-Baha's later writings (including in Volume 112 of this corpus), establishing a consistent Baha'i image for the social function of spiritual teaching.

Questions for Reflection

1. The text demands that the truly learned be not only theologically expert but also versed in foreign governance, comparative religion, history, and the practical arts. How does this encyclopedic ideal of learning compare with the medieval Islamic concept of the *'alim*, with the Confucian *junzi* (exemplary person), with the Renaissance humanist ideal, and with contemporary expectations of religious leadership?
2. Justice is defined here as the ability to “regard humanity as a single individual, and one's own self as a member of that corporeal form.” How does this organic solidarity compare with Paul's image of the body of Christ in 1 Corinthians 12, with Rawls's veil of ignorance as a device for producing impartial legislation, and with Buddhist teachings on interdependence (*pratityasamutpada*)?
3. The text makes a sharp distinction between those who are genuinely learned (and worthy of being patterns for the believers) and those who merely hold positions or titles without the required virtues. What institutional arrangements might protect a community from the latter while encouraging the former? How does this concern parallel debates in other traditions about the corruption of priestly or scholarly elites?

4. The “skilled physician for the ailing body of the world” is a consistent Baha’i metaphor for the Manifestation and His appointed guides. What does this medical metaphor reveal about the Baha’i understanding of the relationship between spiritual authority and the needs of the people? Where does the metaphor illuminate, and where does it strain under the weight of what it must carry?
5. The text requires scholars to “defend their faith” through intellectual excellence and moral example rather than through coercion. How does this model of religious witness compare with the ideal of the martyr in Christianity, the jihad of the tongue in Islam, the bodhisattva’s upaya (skillful means) in Buddhism, and the prophetic tradition of speaking truth to power in Judaism?

Wealth, Governance, and the Social Purpose of Institutions

Key Passages

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. — AB00004

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.— AB00004

Close investigation will show that the primary cause of oppression and injustice, of unrighteousness, irregularity and disorder, is the people’s lack of religious faith and the fact that they are uneducated. When, for example, the people are genuinely religious and are literate and well-schooled, and a difficulty presents itself, they can apply to the local authorities; if they do not meet with justice and secure their rights and if they see that the conduct of the local government is incompatible with the Divine good pleasure and the king’s justice, they can then take their case to higher courts and describe the deviation of the local administration from the spiritual law. — AB00004

Context for Study

The Secret of Divine Civilization’s treatment of wealth and governance is neither a simple endorsement of capitalist development nor a spiritualist rejection of material prosperity. The text draws a careful distinction: wealth is praiseworthy when it is gained through legitimate effort and spent

on the public good, and the highest form of wealth-creation is that which enriches the entire population rather than concentrating riches in a few hands. This position resonates with the Islamic obligation of *zakat* (almsgiving as a purification of wealth) and with Baha'u'llah's later teachings on the elimination of extremes of wealth and poverty, but it also contains a notable anticipation of later social-democratic arguments about the relationship between private enterprise and public welfare. The ranking of stations — Prophets first, holy persons second, just kings third, virtuous statesmen and scholars fourth — establishes a hierarchy in which spiritual authority is primary, but temporal power and intellectual leadership are indispensable and honorable second and third positions. This resonates with Islamic concepts of the *wilayat al-faqih* (guardianship of the jurist) and with Christian natural law theories of legitimate temporal authority, while differing from both in grounding the hierarchy in character rather than in institutional succession. The final observation — that the primary cause of injustice is the combination of lack of faith and lack of education — makes religious formation and schooling structurally equivalent as prerequisites of just governance, a claim that challenges both purely secular and purely ecclesiastical theories of good order.

Questions for Reflection

1. The text insists that “Wealth is most commendable, provided the entire population is wealthy.” How does this principle relate to Islamic teachings on *zakat* and *khums*, to Christian traditions of just distribution, to Rawls's difference principle (inequalities are just only if they benefit the least advantaged), and to contemporary debates about inequality and social mobility?
2. A hierarchy of social stations places the Prophets first, the holy persons second, and just kings and scholars below them. What are the political implications of this ordering? In a society that accepts it, what would the relationship between religious authority and state power look like, and how would it differ from both theocracy and secularism?
3. The text argues that oppression results primarily from lack of faith and lack of education. This is a moral and educational theory of the causes of injustice rather than a structural or economic one. How adequate is this diagnosis? Where does it illuminate the roots of injustice, and what does it leave out?
4. The observation that parliaments can produce maleficent results when their members are corrupt or incompetent is a critique of procedural democracy in favor of substantive virtue in office. How does this critique compare with Plato's objections to democracy in the *Republic*, with Confucian arguments for meritocratic governance, and with contemporary debates about democratic backsliding and institutional design?
5. The text was written for Persia in 1875 but never explicitly names the Baha'i revelation as the source of its guidance. Why might 'Abdu'l-Baha have chosen to argue in a universalist register accessible to any thoughtful reader? What does this rhetorical choice reveal about the intended audience and about the Baha'i approach to public discourse?

Faith Spread by Moral Excellence: The Protestant Example and Its Limits

Key Passages

The Faith of God must be propagated through human perfections, through qualities that are excellent and pleasing, and spiritual behavior. If a soul of his own accord advances toward God he will be accepted at the Threshold of Oneness, for such a one is free of personal considerations, of greed and selfish interests, and he has taken refuge within the sheltering protection of his Lord. He will become known among men as trustworthy and truthful, temperate and scrupulous, high-minded and loyal, incorruptible and God-fearing. —

AB00004

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...Although at that period the power of the Pope was so great and he was regarded with such awe that the kings of Europe shook and trembled before him...nevertheless because Luther's position...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...have entered the Protestant Church. — AB00004

Remember when the holy breaths of the Spirit of God (Jesus) were shedding their sweetness over Palestine and Galilee, over the shores of Jordan and the regions around Jerusalem, and the wondrous melodies of the Gospel were sounding in the ears of the spiritually illumined...Under the fiercest tortures, they did every one of these holy souls to death...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. — AB00004

Context for Study

The closing argument of *The Secret of Divine Civilization* turns from domestic political reform to the question of how a faith spreads and endures. The key claim is that any faith propagated by coercion produces only outward conformity; genuine conversion and lasting community can only come through the attraction of moral excellence. This is argued through the contrast between those who hold that Islam was spread “by the sword” and the historical example of early Christianity, which expanded without political power by the sheer quality of its adherents’ lives. The Protestant Reformation is then invoked as a second example: Luther’s success is attributed precisely to the fact that his position was “demonstrably correct” and that he used legitimate means of persuasion. This is a nuanced historical reading: ‘Abdu’l-Baha reads the Reformation with nuance (noting that Luther’s final purpose is not entirely clear), deploying it as evidence that principled intellectual and moral argument can reshape entire civilizations. The argument resonates with the Christian tradition of apologetics from Justin Martyr onward, with Gandhi’s concept of *satyagraha* (truth-force as the only legitimate weapon of moral struggle), and with the Quranic verse “There is no

compulsion in religion” (Q2:256) as interpreted by liberal Muslim reformers. The implicit standard — that the quality of a community’s life is the primary witness to the truth of its teaching — represents a Baha’i development of the oldest argument in the history of missionary encounter.

Questions for Reflection

1. The text argues that faith propagated by coercion produces only apostasy and that moral excellence is the only lasting means of teaching. How does this position compare with the historical record of religious expansion in Islam, Christianity, and Buddhism, and with contemporary debates about religious freedom and proselytism?
2. The early Christian community is presented as succeeding precisely because it refused the sword and relied instead on the quality of its witness. How does this historical claim hold up against the actual complexity of early Christian history, including its eventual alliance with imperial power? What does selective use of historical examples in a religious argument reveal about the nature of such arguments?
3. Luther is invoked as an example of principled reform prevailing against established power. What are the similarities and differences between the Protestant Reformation and the Baha’i movement as ‘Abdu’l-Baha understood it? Why might he choose to cite a specifically Christian reformer in an argument addressed to a Muslim audience?
4. The claim that a faith must be spread through “qualities that are excellent and pleasing” places the entire burden of religious witness on personal character. What institutional arrangements, educational practices, and community norms would be needed to sustain this standard across generations, when the founding enthusiasm has faded?
5. The text was written in 1875, a decade before ‘Abdu’l-Baha began His own ministry and more than a century before the Baha’i community had achieved any significant public presence in Persia. Reading it now, with knowledge of what followed, what do you find prescient about its analysis, and what do you find that subsequent history has complicated or overturned?

A Guiding Question for the Whole Volume

The Secret of Divine Civilization addresses a nation at a crisis point, but its arguments are not finally about Persia in 1875 alone. They are about the conditions under which any civilization can be genuinely free, just, and spiritually alive — conditions that require simultaneously the broadest possible cultivation of the intellect, the deepest possible cultivation of personal virtue, and the most rigorous possible reform of institutions. The text refuses to choose between tradition and modernity, between faith and reason, between the individual and the collective, insisting that the apparent oppositions are false ones when each term is properly understood.

A guiding question for the whole volume might therefore be: **What would it mean for a civilization to be genuinely “divine” — to embody simultaneously the full development of human intellectual and material capacities and the deepest moral and spiritual excellence — and what does ‘Abdu’l-Baha’s argument suggest about why every civilization to date has fallen short of this ideal?**