

the community of American adherents. It also aroused great interest in various circles in Europe, where Baha'i communities were now formed. Toward the end of World War I, the Ottoman authorities, aroused by enemies of 'Abd-al-Baha' and by his pacifist attitudes, seriously menaced his life. In 1920 he was made a knight of the Order of the British Empire. He died at Haifa on 28 November 1921 and was buried beside the Bab (his mausoleum was completed in 1957). In his will, 'Abd-al-Baha' appointed his eldest grandson, Šowqi Effendi Rabbani (eldest son of his eldest daughter), as Guardian of the Cause of God (vali-e amr Allah).

The works of 'Abd-al-Baha' fall into two groups: his direct writings and speeches, lectures, and table talk as noted down by his followers. In the first group, the following are of special interest. 1. Resala-ye madaniya ("Epistle on civilization"), written in Persian before 1875 and published in Bombay, 1310/1892-93, is a treatise on the philosophy of history and civilization from a Baha'i viewpoint. Two translations are available, one by Dawud, *The Mysterious Forces of Civilization*, London, 1910 (2nd ed., Chicago, 1918), and a more recent and accurate version by M. Gail, *The Secret of Divine Civilization*, Wilmette, 1957. 2. Maqala-ye šaksi sayyah is a work in Persian, probably written in 1886, that does not bear the author's name. It was translated, with notes and appendixes, by E. G. Browne in *A Traveler's Narrative Written to Illustrate the Episode of the Bab*, and published with the Persian text in 2 vols. (Vol. 1 being a facsimile edition of the Persian text), Cambridge, 1891. 3. Resala-ye siasiya ("Epistle on politics"), written in Persian in 1893, published with n.p. and n.d. 4. Tadkerat al-wafa' is an account in Persian of the lives of some of the early Babi and Baha'i believers who died in the author's lifetime. It was written in 1915 and published in Haifa in 1924. M. Gail has made an English translation, *Memorials of the Faithful*, Wilmette, Illinois, 1971. 5. A large number of tablets (alvah) or epistles are addressed to various persons in East and West. The original Arabic and Persian texts were collected as *Makatib-e 'Abd-al-Baha'*, 3 vols., Cairo, 1910-21; in English, *Tablets of 'Abdu'l-Baha'*, ed. Windust, 3 vols., Chicago, 1909, 1915, and 1916, respectively. The collection and publication of the epistles of 'Abd-al-Baha' have continued in Tehran (IV, 1343 Š./1964; V, 1344 Š./1965; VI, 1345 Š./1966; VII, 1346 Š./1967; VIII, 1347 Š./1968-69?).

The second group includes: 6. *Al-Nur al-abha fi mofawazat hazrat-e 'Abd-al-Baha'*, table talk with Mrs. Laura Barney in 'Akka. The Persian text was published in London in 1908 and again in 1920. Mrs. Clifford's translation, *Some Answered Questions*, was published in London in 1908 and has often been reprinted (a French translation, *Les leçons de Saint-Jean-d'Acre* by H. Dreyfus, was published in Paris the same year). The Baha'i interpretation of Christian dogmas and beliefs in this book are particularly interesting. 7. *Paris Talks: Addresses Given by 'Abd-ul-Baha' in Paris 1911-12*, London, 1923, 9th ed., London, 1951 (various other ed., also under the title *The Wisdom of 'Abd-ul-Baha'*). 8. *'Abd-ul-Baha' in London* (various ed.). 9. *The Promulgation of Universal Peace*, 2 vols., Chicago, 1922-25,

contains addresses given in the United States. A Persian collection of the European and American speeches was published in Cairo in 1340/1921.

Read the rest of this article online at
www.iranicaonline.org/articles/abd-al-baha.

Bibliography : Other translations of 'Abd-al-Baha's works into English, in addition to those mentioned in the text, include the following: Tablet to the Central Organization for a Durable Peace, the Hague, New York, 1930. Tablet to Dr. Forel, New York, 1930. Tablets of the Divine Plan, Wilmette, 1959. Will and Testament, New York, 1925. (Some of these are also found in collected works.)

There is a vast literature on 'Abd-al-Baha. Works by non-Bahais include: M. H. Phelps, *Life and Teachings of Abbas Effendi*, London, 1912; and S. Lemaître, *Une grande figure de l'unité: 'Abdu'l-Baha* , Paris, 1952. Further bibliography is given in H. M. Balyuzi, *'Abdu'l-Baha: the Centre of the Covenant of Baha'u'llah*, London, 1971 (reviewed by L. P. Edwell-Sutton in *JRAS* 1973, pp. 166-68).

2. Teachings

by Denis MacEoin

Modern Bahai opinion tends to view 'Abd-al-Baha simply as an inspired interpreter (mubayyan) or expounder of his father's teachings. While there is a fundamental truth in this, it obscures somewhat his own original contributions to Bahai thinking, particularly as it came to be expressed in Europe and North America. Baha'allah's large corpus of writings deal in the main with a limited range of topics: ethical and mystical themes, the interpretation of traditional Islamic beliefs, the fulfillment of Babi and other religious prophecy in himself, his replacement of Babi use of force and intolerance with an ethos of human brotherhood, world peace, and inter-religious toleration, and the provision of a new shari'a for the Bahai community.

'Abd-al-Baha plays variations on many of these themes. But, in the course of his correspondence with European and American converts (from the mid-1890s), and, more particularly, his travels in the West, he began to introduce new concepts or, at least, to give prominence to ideas which had been mentioned only in passing by his father, although described as "the teachings of Baha'allah." Most notable among these are the principles of equality of the sexes, the need for independent search after truth (taharri-ye haqiqat), harmony of religion and science, oneness of all religions (an extension of the essentially Judeo-Christian-Islamic-Babi-Bahai progressive revelation of Baha'allah), and the solution of the economic problem. His enumeration of these and other points termed "fundamental Bahai principles"—often expressed as the ten or twelve principles—created one of the basic elements in the presentation of the Bahai religion in later years, especially in the West. References to scientific and social progress,

labor relations, socialism, education, or the problems raised by Western civilization and deteriorating international relations are increasingly common in his lectures and discourses in Europe and the United States and in the tablets (alvah, tawqi?at) written after his return to Palestine. There is a similar increase in the amount of space devoted to the discussion of Christian doctrine, biblical prophecy, and, to a lesser extent, questions concerning reincarnation, astrology, faith healing, spiritualism, occult practices, vegetarianism, and so forth (which are generally condemned) raised by early Western Baha?is from a theosophist, spiritualist, new thought, or similar background (see particularly al-Nur al-abha fi mofawazat-e hazrat-e ?Abd-al-Baha?).

In terms of style, ?Abd-al-Baha?'s written works often stand in marked contrast to those of his father. Brought up for the most part in an Arab environment (Baghdad from 1852 to 1863, Palestine from 1868) and educated in Arabic literature, his Arabic style is purer than that of Baha?allah; in both Persian and Arabic, he displays considerable skill in developing a consciously literary manner. Works such as the Resala-ye madaniya and Resala-ye siyasiya show an affinity with the writings of many reformers of the period (such as Malkom Khan), although the question of influences remains to be studied in depth. The general atmosphere of early 20th century internationalism, pacifism, and humanitarian liberalism imbues the later lectures and letters (see particularly the Tablets to the Hague), while there is throughout a growing concern with the internal organization of Baha?i movement. By contrast with the letters, the talks are couched in a simple, almost naive style, partly influenced by the demands of speaking through an interpreter. In consequence, the Western Baha?i understanding of ?Abd-al-Baha? , largely based on these talks and on translations of relatively straightforward letters to converts in Europe and North America, is ignorant of the more urbane, literary exponent of 19th century reformism.

Bibliography : The original texts of many talks given by ?Abd-al-Baha? in Europe and America may be found in Ketabat hazrat ?Abd-al-Baha? fi Orobb wa Amrika (Cairo, 1340/1921) and Ketabat-e mobaraka-ye hazrat-e ?Abd-al-Baha? (as vol. 2 following the previous title; Tehran, 1971). The most important text for ?Abd-al-Baha?'s Western tours is the travel diary of his secretary Mirza Mahmud Zarqani Ketab-e badaye? al-atar, 2 vols. (Bombay, 1914, 1921); less valuable, but of interest is Howard Colby Ives, Portals to Freedom (1937; reprinted London, 1962). Contemporary Western accounts of ?Abd-al-Baha?, which include reports of his lecture tours, may be found in Star of the West. The Baha?i Magazine, vols. 1-14 (1910-24) reprinted in 8 vols. (Oxford, 1978). ?Abd-al-Baha?'s table talk in Egypt is recorded by another secretary Mirza Ahmad Sohrab in Abdul Baha?i in Egypt (London, n.d.). Memoirs of ?Abd-al-Baha? include Dr. Habib Mo?ayyad, Katerat-e Habib, 2 vols. (Tehran, 1962, 1973) and Dr. Yunes Khan Afrukta, Katerat-e noh sala-ye ?Akka? (Tehran). Recent biographical works by Baha?is include Mohammad ?Ali Feyzi, Hayat-e hazrat-e ?Abd-al-Baha? (Tehran, 1972) and Hušang

Mahmudi, Yaddaštha?i dar bara-ye hazrat-e ?Abd-al-Baha? , 2 vols. (Tehran, 1974, 1975[?]). The most recent translation of letters by ?Abd-al-Baha? is by Marzieh Gail, Tablets of ?Abd-al-Baha? (Haifa, 1979). Early translations and memoirs may be found listed in the New York Public Library List of Works in the New York Public Library Relating to Persia, New York, 1915, pp. 103-07 (note especially the entries of ?Abd-al-Baha ibn Baha Allah, Chase, Goodall, Grundy, Johnson, Lucas, and Stevens).

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