



# ABDUL BAHA IN EGYPT

By  
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Author of "The New Humanity" and  
"Heart Fantasies"



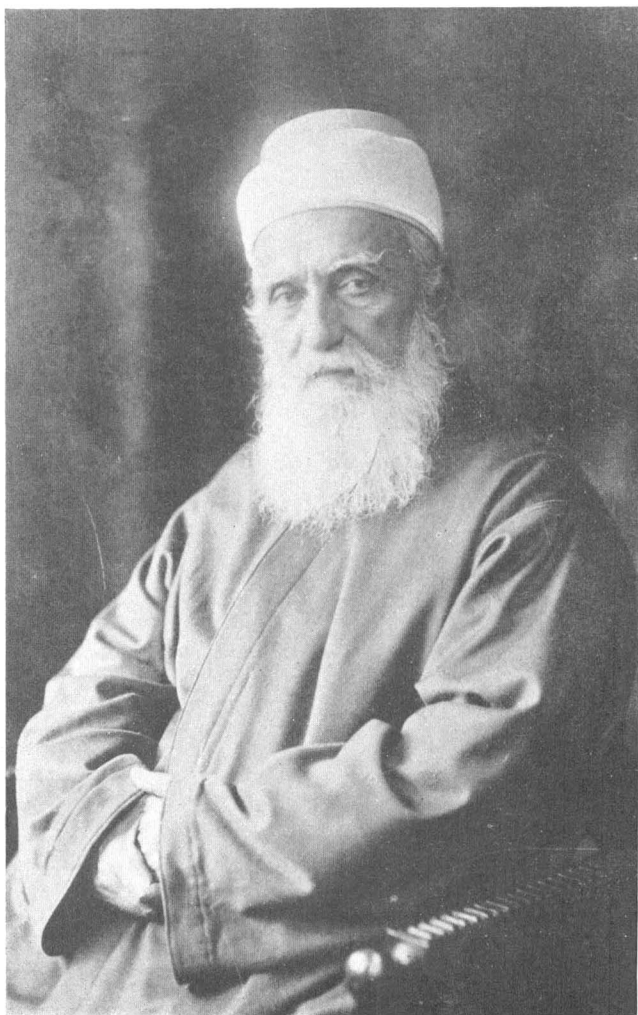
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ABDUL BAHÁ

*Approved by the Publishing Committee of the  
National Spiritual Assembly of the Bahais of the  
United States and Canada.*

THESE RECORDS  
OF THE PERFECT LIFE  
OF ABDUL BAHA  
ARE DEDICATED  
TO HIS EVER-PRESENT SPIRIT

## FOREWORD

*Around the great figures of the Prophets in all ages have been woven stories and records, often in the remote past clouded by myth and allegory, which nevertheless, constitute a witness to the light.*

*In this age when the influence of Baha-Ullah and Abdul Baha is universally felt and their writings are being studied and translated into many languages, this intimate diary record should meet with wide response.*

*Mizra Ahmad Sohrab served for more than eight years as one of the private secretaries and interpreters of Abdul Baha; he accompanied him on his journey throughout the West in 1912 and was with him during the World War. In this diary he has vividly portrayed certain aspects and events in the daily life and surroundings of the "Master" not found elsewhere, thus adding a document of human interest and appeal to the ever expanding literature written around the Bahai Cause.*

*Through his great love for Abdul Baha, Mirza Ahmad Sorab has given us a glimpse into that divine life of servitude and sacrifice, whose imperishable traces are written in the history of this age.*

## PREFACE

ABDUL BAHA ABBAS, a Persian, to whom millions turned as the prophet of International Peace and Brotherhood and who was hailed both in the East and in the West as the teacher of Love and Goodwill among mankind, was one of the outstanding spiritual figures of the 19th and 20th centuries.

His were inspired words, and men of all ranks obeyed him and carried his precepts in their lives, because they realized that here lived among them a godman—as 2000 years ago there lived another godman in the midst of another people and another race.

To the students of the origin and growth of religions, the lives of the founders of those religions have been the sources of the most fruitful and searching studies, and here in the 20th century, we saw with our own eyes a man who embodied in his life and practiced in his daily association with his fellowmen, the highest ideals of truth and beauty; laying the foundation of a Universal Faith to which an ever increasing number of people from every religion, and no religion have subscribed with unflinching loyalty.

Mirza Ahmad Sohrab, also a Persian, lived and traveled with Abdul Baha throughout America, Europe, Egypt and Palestine. As his secretary and interpreter,



from 1912 to 1919 he was with him during eventful years which included the World War. Thus he became a close observer of the events that transpired around this great teacher of Universal Ideals and recorded daily his most salient remarks, talks and utterances. Besides this, he translated into English thousands of Abdul Baha's "Tablets" or letters to his followers, scattered in all parts of the Western hemisphere.

Thus the Diary, kept by Mirza Ahmad Sohrab, during those eight years, is no other than a compendium of Bahai Ideals, principles, events and stories, interspersed with general reflections and descriptions of the countries through which they traveled. It is a treasury of hopeful things for the sore-footed traveler along the path of spiritual search.

When the Diary was being written, the Manuscript was regularly mailed to Mr. and Mrs. Joseph H. Hannen of Washington, D. C., who faithfully made typewritten copies and forwarded them to all the Bahai Centers throughout the world.

In this manner, for years, extracts and quotations have been circulated and published in all the Bahai literature and books from what has become popularly known as "Ahmad's Diary of Abdul Baha."

At different times in the past years, efforts have been made to publish the Diary in its entirety—so that it may become available not only to Abdul Baha's followers and admirers, but to students of religions and philosophy as well; but the psychological hour had not yet arrived. Praise be to God, these obstacles are at last removed

and God in His mysterious way has provided the means through the instrumentality of "The New History Foundation"—so that the Diary may be given to the world in a series of uniform volumes.

The present book covers a period of three months—from July 1st to September 30th, 1913. It is hoped that the second volume will be ready for publication at an early date and so, with the help of God, from time to time various volumes will be given out until the whole series is complete.

In the course of writing the Diary, the author often refers to Abdul Baha Abbas as the "Master" or the "Beloved." This title was one of the many given to him by his Father, Baha-Ullah, the founder of the Bahai Movement. "Aga" is the Persian word for the "Master" or "Lord" and by this title, he was known to all the Bahais, up to the year 1892, when Baha-Ullah departed from this life and then, he took to himself the name of "Abdul Baha"—the Servant of God. But to the people outside the Bahai community, he was ever known as "Abbas Effendi."

The author in presenting this Diary to the world in its original form written some twenty years ago hopes that the reader will be able to conjure a picture of Abdul Baha's life and ministrations among the early adherents of the Bahai Movement.

*I arose next morning (Tuesday, April 14th) after a most refreshing sleep, and was served with tea by the old man with spectacles. Soon after this a sudden stir without announced the arrival of fresh visitors, and a moment after my companion of the previous evening entered the room, accompanied by two other persons, one of whom proved to be the Babi agent from Beyrout, while the other, as I guessed from the first by the extraordinary deference shown to him by all present, was none other than Baha's eldest son Abbas Effendi.*

*Seldom have I seen one whose appearance impressed me more. A tall strongly-built man holding himself as an arrow, with white turban and raiment, long black locks reaching almost to the shoulder, broad powerful forehead indicating a strong intellect combined with an unswerving will, eyes keen as a hawk's, and strongly-marked but pleasing features—such was my first impression of Abbas Effendi, “the master” (Aga) as he par excellence is called by the Babis.*

*Subsequent conversation with him served only to heighten the respect with which his appearance had from the first inspired me. One more eloquent of speech, more ready of argument, more apt of illustration, more intimately acquainted with the sacred books of the Jews, the Christians and the Muhammadans, could, I should think,*

*scarcely be found even amongst the eloquent, ready, and subtle race to which he belongs.*

*These qualities, combined with a bearing at once majestic and genial, made me cease to wonder at the influence and esteem which he enjoyed even beyond the circle of his father's followers.*

*About the greatness of this man and his power no one who had seen him could entertain a doubt.*

EDWARD G. BROWNE, 1891.

(Fellow of Pembroke College, Cambridge, and Lecturer in Persian in the University of Cambridge.)

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