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الف : منابع مطالعه :

۱ - کتاب : "THE BAHÁ'Í FAITH" تالیف : خانم کلوریا فیضی (همراه با جزوه)

ب : ضمایم :

- ۱ - معانی لغات مشکله درس به همراه تلفظ صحیح آنها با علائم فونتیک (در جزوه)
- ۲ - تمرینات هفتگنی همراه با جواب (در جزوه)
- ۳ - تکالیف ۲ هفتگی ارسالی (در جزوه)
- ۴ - ترجمه نصوص مبارکه (در جزوه)

ج : ارزشیابی

۱ - امتحانات

- میان ترم (۲۵ نمره / هفته نهم)
- پایان ترم (۲۵ نمره / هفته هفدهم)
- قراشت (۱۰ نمره / هفته هفدهم)

۲ - تکلیف

- اول (۵ نمره / هفته چهارم)
- دوم (۵ نمره / هفته هشتم)
- سوم (۵ نمره / هفته سیزدهم)
- چهارم (۵ نمره / هفته هفدهم)

" مخصوص جامعه بهائی است "

فهرست مطالب جزوه درس انگلیسی ۴

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لطفاً قبل از مطالعه جزوه اغلاط چاپی زیر را اصلاح فرمائید:

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Key to phonetic symbols

Oxford Advanced Dictionary از کتاب

Vowels and diphthongs

1	i:	as in	see /si:/	11	ɜ:	as in	fur /fɜ:(r)/
2	ɪ	as in	sit /sɪt/	12	ə	as in	ago /ə'gəʊ/
3	e	as in	ten /ten/	13	eɪ	as in	page /peɪdʒ/
4	æ	as in	hat /hæt/	14	əʊ	as in	home /həʊm/
5	ɑ:	as in	arm /ɑ:m/	15	aɪ	as in	five /faɪv/
6	ɒ	as in	got /gɒt/	16	aʊ	as in	now /naʊ/
7	ɔ:	as in	saw /sɔ:/	17	ɔɪ	as in	join /dʒɔɪn/
8	ʊ	as in	put /pʊt/	18	ɪə	as in	near /nɪə(r)/
9	u:	as in	too /tu:/	19	eə	as in	hair /heə(r)/
10	ʌ	as in	cup /kʌp/	20	ʊə	as in	pure /pjʊə(r)/

Consonants

1	p	as in	pen /pen/	13	s	as in	so /səʊ/
2	b	as in	bad /bæd/	14	z	as in	zoo /zu:/
3	t	as in	tea /ti:/	15	ʃ	as in	she /ʃi:/
4	d	as in	did /dɪd/	16	ʒ	as in	vision /'vɪʒn/
5	k	as in	cat /kæt/	17	h	as in	how /haʊ/
6	g	as in	got /gɒt/	18	m	as in	man /mæn/
7	tʃ	as in	chin /tʃɪn/	19	n	as in	no /nəʊ/
8	dʒ	as in	June /dʒu:n/	20	ŋ	as in	sing /sɪŋ/
9	f	as in	fall /fɔ:l/	21	l	as in	leg /leg/
10	v	as in	voice /vɔɪs/	22	r	as in	red /red/
11	θ	as in	thin /θɪn/	23	j	as in	yes /jes/
12	ð	as in	then /ðen/	24	w	as in	wet /wet/

/'/ represents *primary stress* as in **about** /ə'baʊt/

/,/ represents *secondary stress* as in **academic** /,ækə'demɪk/

(r) An 'r' in parentheses is heard in British pronunciation when it is immediately followed by a word, or a suffix, beginning with a vowel. Otherwise it is omitted. In American pronunciation no 'r' of the phonetic spelling or of the ordinary spelling is omitted.

/-/ Hyphens preceding and/or following parts of a repeated transcription indicate that only the repeated part changes.

⇒ the Introduction for a full explanation of the phonetic information.

sb = somebody

sth = something

کنگره جهانی

در آوریل ۱۹۶۳ کنگره عظیمی در تالار آلبرت هال لندن منعقد شد، هزاران نفر مرد و زن از آمریکا، مکزیک، برزیل، آفریقا، اندونزی، استرالیا، قاره پهناور آسیا و اروپا از دایره قطبی تا اسپانیا در این اجتماع بی سابقه شرکت داشتند. من از بالکن سالن کنفرانس می توانستم نمایندگانی را از همه نژادها، رنگها و باسوابق مذهبی گوناگون مشاهده کنم و شگفت آنکه آنان همگی با وحدت نظر کامل در راه مقصد واحدی سعی و کوشش می کردند: وحدت نوع بشر.

برای اولین بار در تاریخ مردمی از اکناف و اقطار جهان گرد آمده بودند تا با توافق کامل اموری را به انجام رسانند و نه اینکه اختلافات خویش را حل و فصل کنند.

این بیشتر به معجزه و رویا شبیه بود. آیا ممکن بود که ملل مختلف به یکدیگر بپیوندند و نژادهای متغایر یکدیگر را بعنوان یک خلق بپذیرند؟ آیا می شد که مسیحی و هندو، مسلمان و یهود، زردشتی و بودایی مانند فرزندان خدای واحد با یکدیگر همکاری کنند؟

این رویا "مسلمان" تحقق یافته و معجزه واقع شده بود. مردمی که در آلبرت هال گرد آمده بودند ثابت کردند که عصر جدیدی در جهان طالع شده و اخوت نـوع انسان قابل تحقق است.

در خلال جلسات کنگره و در حال قدم زدن در میان این هزاران زن و مرد، مردمی از تمام طبقات اجتماع مشاهده میکردم. از متفکران عالیمقام و اشخاص معروف تا مردم عامی مثل عموفرد از بومیان استرالیا یا آندرسن خاچاکولو از گذرگاههای کوهستانی بولیوی و در بین آنان تجار موفق و کارگران ساده، اشخاصی که علائق عمیق مذهبی داشته اند و افرادی که قبلاً "لامذهبی یا ضد دین بوده اند حال همگی با عقیده ای مشترک راهی یافته بودند تا در آن اهداف عالی خود را تحقق بخشند. آنها بهایی بودند.

در صفحات آینده سعی خواهم کرد در حد امکان به سادگی شرح دهم که امر بهایی چگونه آغاز شد، بهائیان بچه اعتقاد دارند و چگونه با یکدیگر همکاری می کنند.

Ministry : /'ministri / n, religious mission

Lay down : /lei / vt, sacrifice فدا کردن

" BABA'ULLAH "

- Persecution : /pɜ:sɪkjʊ:ʃn / n. (U) persecuting or being persecuted
- Renown: /ri'nauən / n. (U) (fml) fame or distinction,
- Renowned : famous
- Defender: /di'fendə / protector of sth/sb from harm.
- Enchanting: /ɪn'tʃɑ:nɪŋ / adj. delightful
- Roam: /rəʊm / walk or travel without any definite aim or destination.
- Promulgate: /prɒmlgeɪt / v. make (sth) widely known, announce officially
(a decree, new law etc); proclaim
- Confiscate: /'kɒnfɪsket / v. take possession of (sb's property) by
authority without payment or compensation
- مصادره کردن
- Black Pit: /-pɪt / dark hole in the ground used as a dungeon سیاہ چال
- Martyr : /'mɑ:tə(r) / n. person who is killed or made to suffer
greatly because of his beliefs. شهید
- Banish : /'bæniʃ / v. send sb away, out of the country, as a punishment
- Rigour : /'rɪgə(r) / n. severity, strictness; hard condition.
- Uproot: /ʌp'ru:t / v. pull (a tree), to destroy or remove completely.
- Constantinople : /kɒnstæntɪ'nəʊpl / قسطنطنیہ - استانبول
- Anguish: /'æŋgwɪʃ / n. sever physical or mental pain
- Struck : pt. & pp of strike = to be indicated (usu by sounds)
- Usher in: /'ʌʃə(r) / v. mark the start of sth., herald sth.
- Adrianople : /ədriæ'nɒpl / ادرنہ
- Ecclesiastical : /ɪkli:zɪ'æstɪkl / adj. of the clergymen , of the
Christian Church
- Lament: /lə'ment / v. feel or express great sorrow or regret for sb/sth.
- Zenith : /'zenɪθ / n. highest point (of power, prosperity, etc) ; peak.
- Strata ; pl of stratum (= a social class or division)
- Astray : /ə'streɪ / adv. away from the right path or direction
Go astray : become misled
- Intoxication: /ɪntɒksɪ'keɪʃn / n. state of being intoxicated, esp.
drunkenness, excitement
- Mockery : /'mɒkəri / n. action of mocking: sb/sth; scorn or
ridicule. استهزاء
- Orientalist : /ɔ:ri'entəlist / n. person who studies the language, arts,
etc. of oriental countries.
- Piercing : /pɪəsɪŋ / adj. shrill, penetrating - deeply affecting
- Ample : /'æmpl / adj. large in size

Brow : /braʊ/ 1, eyebrow 2, forehead.

Emperor : /'emparə(r)/ n. ruler of an empire

Stirrer - up : /'stɜːrə(r)/ person who habitually causes trouble between other people

Doctrine : /'dɒktrɪn/ (any of) a set of beliefs held by a church, political party, group of scientists etc.

Turbulent : /'tɜːbjʊlənt/ adj. in a state of commotion or unrest.

THE EXEMPLAR

Tedious : /'tiːdiəs/ adj. tiresome because of being too long, boring.

Zeal : /zɪːl/ n. (usu intense) energy or enthusiasm, keenness.

Mirth : /mɜːθ/ n. merriment or happiness, laughter

Synagogue : /'sɪnəgɒg/ n. building use by Jews for religious worship or teaching.

Charitable : /'tʃærətəbl/ adj. generous in giving money, food, etc. to poor people

THE GUARDIAN OF THE CAUSE

Guardian: /'gɑ:diən / n. person who is legally responsible for sb who can not manage his own affairs, eg an orphaned child

در اینجا حضرت ولی امرالله

Watch (over): /'wɒtʃ 'əʊveɪ(r)/ v. guard or protect

Link: /'lɪŋk/ v. make a connection between people or things.

Administrative Order: /əd'mɪnɪstrətɪv 'ɔ:də(r)/ n. نظم اداری

Coordinate: /kəʊ'ɔ:dɪneɪt/ v. to harmonize in a common action or effort.

Preserve: /prɪ'zɜ:v / v. keep or maintain in an unchanged or perfect condition.

Magnetic: /mæɡ'netɪk / adj. having a powerful attraction.

Midst: /mɪdst / n. middle part میان

Trial: /tr'aɪəl / n. test; trouble something that one must endure

Beset: /bɪ'set / v. surround on all sides

Bereave: /bɪ'ri:v / v. deprive by death داغ دیده کردن

'Abdu'l - Baha's Will and Testament: الواح وصایا

Loyalty: /'lɔɪəltɪ / n. being true and faithful

Direction: /dɪ'rekʃn, daɪ-/ n. supervision; guidance

Collaboration: /kə'læbə'reɪʃn / n. working together, esp to create or produce sth.

Touching: /'tʌtʃɪŋ / adj. affecting

Obedience: /ə'bi:diəns / n. the act of doing the command, order or instruction of

Dedicate: /'dedɪkeɪt / v. devote

Content: /'kɒntent / n. that which is written in a book; subject matter.

Call (upon): /kɔ:l ə'pɒn / v. formally invite or request somebody to do something.

Shoulder: /'ʃɔ:ldə(r) / v. to take responsibility of

Tremendous: /tri'mendəs / adj. very great

Grief: /'grɪ:f / n. deep sorrow

Assign: /ə'saɪn / v. give sth to sb as a share of work to be done

Onwards: /ɒnwədz / adv. forward; toward a position that is ahead in space or time.

Content (with): /kɒnt'ent wɪθ / adj. satisfied with; not wanting more

Detailed: /'di:teɪld; u:s:di'teɪld / adj. thorough

Lasting: /læstɪŋ / adj. continuing for a long time.

THE GUARDIAN OF THE CAUSE

- Tribute: /'tribju:t / n. indication of the effectiveness of sth
Colossal: /kə'lɒsl / adj. very large ; immense / huge
Set apart: / set ə'pɑ:t/ v. make sb/sth different from or superior to others
Ordeal : /ɔ:'di:l, 'ɔ:di:l / n. difficult or painful experience
Insurmountable : /ɪnsə'maʊntəbl / adj. that can not be overcome
Erect: /i'rekt / v. establish
Ensure: /ɪn'sʊ:(r) / v. guarantee تضمین کردن
Undertaking : /ʌndə'teɪkɪŋ / n. work that one has undertaken; task

THE TEACHINGS OF BAHĀ'U'LLĀH

GOD

- Abstract: /'æbstrækt / adj. existing in thought or as an idea but not having a physical or practical existence
Come into being : v. begin to exist
Instinctively : /ɪn'stɪŋktɪvli / adv. بطور غریزی
Rationally : /'ræʃnəli / adv. in a reasonable way ; reasonably
Fellow - believer : /'feləʊ bɪ'li:və(r) / people who has the same believe or opinion
Illimitable : /ɪ'lɪmɪtəbl / adj. limitless; without limit
Superior : /su:'piəriə(r) / adj. higher in rank or position
Perceive: /pə'si:v / v. become aware of in one's mind ; achieve understanding of
Frail : /freɪl / adj. morally weak
Conviction: /kən'vɪkʃn / n. firm opinion or believe
Incomprehensible : /ɪnkəmprɪ'hensəbl / adj. that cannot be understood
Concept: /'kɒnsɛpt / n. idea underlying sth; general notion
Fail: /feɪl / v. become weak (to do sth)
Mouth-piece : /'maʊpi:ɪs / n. person who expresses the opinions of others
Convey : /kən'veɪ / v. transmit, make (ideas, feelings, etc) known to someone.
Terms: /tɜ:mz / words used to express an idea
Indignity : /ɪn'dɪgnəti / n. thing said or done that humiliates sb.
Heap (upon) : /hi:p / v. load or put sth in a pile on sb.
Shower : /'ʃaʊə(r) / v. send or give sth to sb in great numbers

- Charge sb with sth : /tʃɑ:dʒ/ / v. give sb. a duty or responsibility
عهده دار کردن
- All : /ɔ:l/ prefix (forming compound adjs and advs) : in the highest degree.
- All - embracing : one who embraces in the highest degree محیط
- Thereto : /ʒəd'tu: / adv. to that; to it
- Demonstrate : /'dɛmənstreɪt / v. show (sth) clearly by giving proof or evidence
شرح دادن - نشان دادن
- Indisputable : /ɪndɪ'spju:təbl / adj. that cannot be disputed or denied - beyond doubt
- Servitude : /'sɜ:vɪtju:d, U.S.:tu:d / n. submission to a master
بندگی
- Rival : /'raɪvəl / n. person or thing competing with another
- Compete : /kəm'pi:t / v. try to win sth by defeating others who are trying to do the same.
- Homage : /'hɒmɪdʒ/ n. honor or respect publicly expressed to a person or idea.
- Adapt : /ə'dæpt / v. become adjusted to new conditions, etc.
- Identical : /aɪ'dentɪkəl / adj. similar in every detail; exactly alike
- Eternal : /ɪ'tɜ:nl / adj. lasting or existing for ever.
- Concern : /kən'sɜ:n / v. be about ; have as a subject
- Abrogate : /æbrə'geɪt / v. cancel; repeal or annul (sth)
- Flow : /fləʊ / v. move freely and continuously جریان داشتن
- Out of : by the use of.
- Affect : /ə'fekt / v. influence
- Dogma : /'dɒgmə; U.S.:dɒ'gma/ n. عقیده و تعصب مذهبی
- Ritual : /'ri:tʃuəl / n. series of actions used in a religious ceremony
- Tradition; /trə'dɪʃn / n. passing of beliefs or customs from one generation to the next, esp without writing حدیث - عرف - سنت
- imitate: /ɪmɪteɪt / v. mimic تقلید کردن
- Discard; /dɪ'skɑ:d / v. throw (sth) out or away - lay aside as useless
- Transition: /træn'zɪʃn / n. changing from one state or condition to another.
- Chaos : /'keɪɒs/ n. complete disorder or confusion
- Penetrate: /'penɪtreɪt / v. make a way into ; spread
- Receptive : /rɪ'septɪv / adj. able or quick to receive new ideas
- Transcend : /'træns'send / v. surpass برتری یافتن - کنا زدن
- Barrier: /bæ'rɪə(r) / n. thing that keeps people apart; thing that prevents progress or movement مانع
- Unfold: /ʌn'fəʊld / v. (cause sth to) be revealed or made known

Eagerness: /'i:ɡə(r)- / n. enthusiasm اشتیاق

Rise above (sth): /raɪz ə'baʊ / v. (show oneself to) be superior
فائق آمدن

Oppose: /ə'pəʊz / v. to be against; be hostile to

Camp: /kæmp / n. group of people with the same (esp political or religious) ideas.

Pave: /peɪv / v. create a situation in which sth specified is possible or can happen هموار کردن

Commence: /kə'mens / v. begin (sth); start

Momentum: /mə'mentəm / n. the force of motion

Diminish: /dɪ'mɪnɪʃ / v. decrease

Decay: /di'keɪ / n. losing power, influence, etc زوال

Set in: begin, and seem likely to continue

Cohesive: /kə'hɪsɪv / adj. tending to stick together چسباننده - چسبنده

Infuse (into): /ɪn'fju:z / v. put (a quality) into; fill sb/sth
with a quality القاء کردن

Preach: /pri:tʃ / v. give a sermon موعظه کردن

Intolerance: /ɪn'tɒlərəns / n. impatience عدم تحمل، ناشکیبائی

Hatred: /'heɪtrɪd / n. very strong dislike; hate

Disillusioned: /dɪsɪ'lju:ʒn(d) / adj. disappointed in sth that one had believed in.

Dishearten: /dɪs'ha:tən / v. to lose hope or confidence; disappoint

Greed: /ɡri:d / n. excessive and selfish desire for wealth, power

Creep (into): /kri:p / v. move slowly or stealthily into

Sink: /sɪŋk / v. become lower; fall slowly down-wards نزول کردن

Learned: /'lɜ:nɪd / adj. having much knowledge acquired by study

Prescribe: /prɪ'skraɪb / v. advise or order the use of تجویز کردن

Remedy: /'remədi / n. treatment, medicine that cures a disease or pain
علاج، درمان

Heal: /hi:l / v. cause to become healthy again - cure

Saviour: /'seɪvɪə(r) / n. person who rescues or saves sb from danger

The saviour: manifestation of God.

Very: /'veri / adj. actual

Monopoly: /mə'nɒpəli / n. sole possession or control of sth مالکیت انحصاری

Care (for): /keə(r) / v. look after

Figure: /'fɪɡə(r) / n. a person - esp his character or influence

Representative (of sb): /reprɪ'zentətɪv / n. person chosen or appointed to act as a substitute or deputy for (sb)

Distort: /dɪ'stɔ:t / v. give a false account of (sth) تحریف کردن

Conflict : /kən'flikt / v. be in disagreement or opposition
 Source : /sɔ:s / n. point of origin; place from which sth comes or is obtained
 Disentangle : /disɪntæŋgl / v. free sth that hooks into it رها کردن
 Purely : /pjʊə(r) / adv. merely or entirely
 Profess : /prə'fes / v. publicly declare one's faith ; state openly one's belief.
 Over look : /əʊvə'lʊk / v. take no notice of ; ignore.
 Lone : /ləʊn / adj. without companions. alone
 Prophecy : /prə'fəsi / v. say what will happen in the future; foretell
 Usher (sth in) : /'ʌʃə(r) / v. mark the start of sth; herald sth
 طلسمه، چیزی بودن

" INVESTIGATION OF TRUTH "

Successive : /sək'sesɪv / coming one after the other in unbroken series. متوالی
 Founder : /'faʊndə(r) / n person who founds or establishes sth.
 Entrust : /ɪn'trʌst / v. trust sb to take charge of sth / sb. سپردن (به) واگذار کردن
 Particular : /pə'tɪkjʊlə(r) / adj individual ویژه - مخصوص
 Mission : /mɪʃn / n. particular task or duty undertaken by an individual or a group ما موریت - رسالت
 Promise : /'prɒmɪs / assure وعده دادن
 Follower : /'fɒləʊə(r) / n. person who follows a cause or belief
 Raise : /reɪz / v. cause (sth) to be heard (increase the volume) بلند کردن (ندا)
 Mankind : /mæn'kaɪnd / the human race نوع بشر
 The Call of God: ندای الهی
 Fulfilment : /fʊl'fɪlmənt / fulfilling or being fulfilled تحقق، محقق شدن
 Verily : /'verəli / truly حقیقتاً ، راستی
 Behold : /bɪ'həʊld / v. see (esp sth un usual)
 Countenance : /'kaʊntənəns / n. face - expression of face
 Lift up : /lɪft ʌp / raise sth to higher position.
 Behove : /bɪ'həʊv / v. be necessary for, be right, be one's duty
 Blot out : /blɒt əʊt / remove or destroy completely
 Trace : /treɪs / n. sign (very small amount)
 Idle : /'aɪdl / adj. useless
 Gaze : /geɪz / v. look at sb/sth مشاهده کردن
 Token : /'tɒkən / symbol or evidence of sth.

Proof: /pru:f /	evidence that shows sth is true.	
Claim: /kleim /	n. assert	دعوی - ادعا
Advance: /ədva:ns /	v. make or present	اظهار کردن
Serious: /'sɪəriəs /	adj. Solemn and thoughtful	
Investigation: /'ɪnvestɪ'geɪʃn /	n. search	تحرّی
Blindly imitate: /'blaɪndli 'ɪmɪteɪt /		تقلید کور کورانه
Forsake: /fə'seɪk /	renounce	ترک کردن
Open mind: /'ɔ:pən maɪnd /	n. unprejudice	
Beware: /bi'weə(r) /	v. be cautious (of sb/sth)	
Accuse: /ə'kju:z /	v. say that sb has done wrong	
False prophets: /fəʊls prə'fɪtɪz /		پیامبران دروغین
Suppress: /sə'pres /	v. put an end to (sth) , esp by force	
divine: /di'vaɪn /	adj of, from or like God	
Educator: /'edʒukeɪtər /	n. person who trains the mind and character of sb.	
Confident: /'kɒnfɪdənt /	adj. feeling or showing trust in oneself or one's ability	
Super human Power:	قدرت ما فوق بشری ، قدرت خارق العاده	
Meantime: /mi:n'taɪm /	adv. meanwhile ; in the time between two events	در این ضمن
Interference: /'ɪntə'fɪərəns /	n. interfering	داخلت - مداخله
The Scriptures: /skriptʃə(r)z /	n. the Bible	آثار مقدسه
Conflicting: /'kɒnflɪkɪŋ /	different	
Interpretation: /'ɪntɜ:pri'teɪʃn /	n. explanation or meaning.	interpreting تفسیر ، تعبیر
Extra-ordinary: /'ekstrə:dɪnəri /	very unusual,	
Miraculous: /mɪ'rækjʊləs /	like a miracle. contrary to the laws of nature, remarkable or unexpected	اعجاز آمیز
Mouthpiece: /maʊθ'pi:s /	person who expresses the opinions of others	
Seeker: /si:kər /	n. جستجوگر one who tries to find or obtain sth	
Preconceived: /pri:kən'si:vəd /	adj.(of an idea, opinion, etc.)formed in advance and not based on knowledge or experience.	
Unbiased: /ʌn'baɪəsd /		بدون تعصب
Enquiring mind: /ɪn'kwɪərɪŋ maɪnd /		ذهن جستجوگر
Fair: /feə(r) /	adj.	منصف ، مادیق
Intellect: /'ɪntələkt /	n.	هوش ، عقل
Inherited: /ɪn'herɪtəd /		موروثی ، به ارث رسیده
Humility: /hju:mɪləti /	n. humble attitude of mind	
Weigh: /weɪ /	v. consider carefully the relative value or importance of sth.	
Deficient: /dɪ'fɪʃnt /	adj. incomplete	
Whilst: /waɪlst /	when	

Deprive: /di'praiv / v

مهروم کردن

Literal: /'lɪərəl / adj. word for word - stupid - obvious

Endure: /ɪn'dʒʊə(r) / suffer patiently

Boundless /'baʊndləs / without limits

Shower: /'ʃaʊə(r) / v. send or give sth to sb in great numbers

Merciless foes: /'mɜːsɪləs fəʊz /

دشمنان بیرحم

Saint: /seɪnt / n person who has died and is in heaven.

Meek: /miːk / adj humble and obedient

Array: /ə'reɪ / v. place (esp armed forces, troops, etc.) in battle order.

Triumphant: /traɪ'ʌmfnt / adj.

پیروز ، منصور

Infallible: /ɪn'fæləbl / adj.

مصون از خطا

Thorn bush: /θɔːn bʊʃ / n.

بوته خار

SELECTIONS

FROM

THE WRITINGS OF BAHAMULLAH

Immeasurably: /im'eʒərəblɪ / adv. that cannot be measured, esp. because of extent.

Exalt: /ɪg'zɔ:lɪt / v. make (sb.) higher in rank or greater in power praised (sb) highly.

Exalted: /ɪg'zɔ:lɪtɪd / adj. a person of exalted rank

err: /ɜ:(r) / v. make mistake, do wrong

Grievous: /'gri:vəs / adv. painful

Tempt: /tempt / v. persuade or try to persuade sb. to do sth, esp sth wrong or unwise.

Discriminate: /dɪskrɪmɪneɪt / v. treat (one person or group) worse or better than others.

Tabernacle: /'tæbənaɪkl / n. portable shrine used by Israelites during their wanderings in the wilderness. Place of worship سراپرده

Subsequent: /sʌbsɪkwənt / adj. following

Indulge: /ɪndʌldʒ / v. allow oneself to enjoy the pleasure of sth.

Commission: /kəmɪʃn / v. give sb. the job of making (sth)

Exigency: /'eksɪdʒənsɪ / n. urgent need or demand

Sower: /səʊər / person who scatters (seed) in or on the ground.

Foster: /'fɒstə(r) / v. help the growth and development of (sth)

Discord: /'dɪskɔ:d / n. disagreement, quarelling

Deprive: /dɪ'praɪv / v. obtain sth from sth, get - take away from

Attire: /ə'taɪə(r)/n. clothes

Fore-ordain : /fɔ:ɔ:'deɪn / v. (of god or fate) arrange or determine (sth) before it actually happens

Unseemly : /ʌn'si:mli / adj. not suitable

Waver: /weɪvə(r) / v. be uncertain

(تزلزل)

Eternal : /ɪ'tɜ:nl / adj. lasting or existing for ever.

Yearn : /jɜ:n / v. to have an eager desire

Sanctify : /sæŋktɪfaɪ / v. make (sb/sth) holy. consider as holy

Concealment : /kən'si:lmənt / n. action or state of being hidden

Denial : /dɪ'naɪəl / n. refusal

Perversity : /pə'vɜ:sɪti / n. turning against what is reasonable

اغفال

Repudiated: /rɪ'pjʊ:diəti / v. refuse to abide by, reject

Invariably: /ɪn'veəriəbli / adv. always , constant

Hinder : /'hɪndə(r) / v. prevent the progress of sh/sth; obstruct or delay sb/sth

Rein : /reɪn / means of control
 Portal : /'pɔ:tl / (door way (esp of a large building)
 Deprivation : /depraɪveɪʃn / n. depriving or being deprived.
 Sanction : /'sæŋkʃn / n. authorize or approve تصويب
 Chalice : /'tʃælɪs / n. large cup for holding wine
 Cruelty : /'kru:ltɪ / cruel actions (act)
 Bondage : /bɒndɪdʒ / n. slavery; captivity
 Behest : /bi'hest / n. sb's order
 Summon : /'sʌmən / v. call, tell sb to come
 Inscribe : /ɪn'skraɪb / v. write, esp as a formal or permanent record
 Tarry : /'tɑ:ri / v. wait, be late
 Stir : /stɜ:(r) / (-rr-) excite or arouse (a person or his feelings)
 Launch : /lɔ:ntʃ / v. put (sth) into motion. put into action.
 Manifold : /'mænɪfəʊld / adj. many and various
 Regenerate : /ri'dʒenəreɪt / v. reform or improve sb, esp morally or
 spiritually. احياء
 Acquaint : /ə'kweɪnt / v. make sb / oneself familiar with or aware of sth.
 Pauper : /pɔ:pə(r) / n. very poor person
 Shatter : /'lætə(r) / v. break suddenly and violently into pieces
 Further : /'fɜ:ʃə(r) / v. promote

THE INDIVIDUAL

Wise : /waɪz / n. way
 Give way : v.t. to move back, to retire (تسليم شدن)
 Abase : /ə'beɪs / vt. humiliate or degrade oneself or another
 Recur : /rɪ'kɜ:(r) / vi. come or happen again
 Kingdom : /'kɪŋdəm / n. any one of the three divisions of the natural
 world (vegetable, animal and mineral kingdoms)
 Transgress : /trænz'gres / vt. go beyond
 Abuse : /əbju:z / vt. make a bad or wrong use of
 Savage : /'sævɪdʒ / adj. & n. a person living by hunting or fishing
 Faculty : /'fækltɪ / n. power or ability
 Crave : /kreɪv / vt. ask eagerly for, have a strong desire for
 Forsake : /fə'seɪk / vt. give up, go away from, to leave altogether
 Superficial : /su:pə'fɪʃl / adj. of the surface, not deep and complete
 Distract : /dɪ'strækt / vt. draw away ones attention from something
 Fashion : /'fæʃn / vt. give form or shape (old fashioned; of old form
 or shape)

Over flow : /'əʊvə'fləʊ / go beyond the usual limits or area

No less: adj. not a smaller amount than

SERVICE

Solitary: /'sɒlɪtrɪ / adj. alone, without companions

Asceticism: /ə'setɪsɪzəm/ n. living the life of severe self discipline
ریاضت

In itself: adv. alone, without the help of anything else.

Conscientiously: /kɒnsɪ'ɛnʃəsli/ adv. done carefully and honestly

Exertion: /ɪg'zɜ:ʃn / n. effort

Fullness: (also fulness) completeness being full

بتمامها

Minister : /'mɪnɪstə(r) / vi. give help or service

PRAYER

Dedication : /dedɪ'keɪʃn / n. giving completely, devotion

Draw upon: /'drɔ: ə'pɒn / vt. attract.

Blessing : /blesɪŋ / n. the favour of God

Transcendent: /trænz'endənt/ adj. above the others, excelling

Incorruptible : /ɪnkə'rɒptəbl / adj. that which can not be decayed
corrupted or destroyed

FASTING

Discipline: /'dɪsɪplɪn / n. training especially of the mind and character
to produce self control

Obligatory: /ə'blɪgətəri/ adj. that is required by law or custom واجب

Abstinence : /æbstɪnəns / n. holding oneself back خودداری - اجتناب

Carnal : /kɑ:nəl / of the body or flesh جسمانی

SUFFERING

Contrary: /'kɒntrəri / adj. opposite

Blissful : /blɪs - / adj. with great happiness and joy

Sustain : /sə'steɪn / vt. providing the necessities for life .

saving, supporting the spirits vitality and courage

Fortitude: /'fɔ:tɪtju:d/ n. calm courage, self control, in the case of
pain, danger or difficulty.

Deep : /di:p / adv. profoundly, extremely

Category: /'kætigəri/ n. division or class in a complete system

LIFE AFTER DEATH

Shun: /ʃʌn / vt. keep away from, avoid

Nil : /nil / n. nothing

Exert our utmost : /-ˈʌtmɑːst / try to the most that's possible

Matter : /mætə(r) / vi. be of importance

Discard: /dɪskɑ:d / vt. throw out or away, put aside

Utter: /ʌtə(r) / adj. complete, total

Retard: /rɪˈtɑ:d / vt. hinder, cause to proceed slowly

Prescription: /prɪˈskrɪpʃn / n. the doctor's written order or direction
for the making up and use of a medicine

Assume : /əˈʃju:m / vt. take as a truth before there is a proof

Ailment: ? n. illness (ˈeɪlmənt /)

Supreme : /suːˈpri:m / adj. highest in degree, rank or authority

Wherefore: /'weəfə(r) / adv. why

Splendour: /'splendə(r)/ n. brightness, magnificence

Veil: /veɪl / vt. to cover, to conceal as if by a veil

WORK

Livelihood: /'laɪvlihood/ n. means of living, ways on which one earns money

Engage: /ɪnˈgeɪdʒ / vt. take part in, busy oneself with

Indolence: /ɪndələns / n. being lazy or in-active

Despise: /dɪˈspaɪz. / vt. consider worthless

ACQUISITION OF KNOWLEDGE

Stress: /stres / n. emphasis placed on something

Profession: /prəˈfeʃn / n. profession especially one requiring advanced
and special training

Ascent: /əˈsent / n. upward movement, the act of progress

Incumbent: /ɪnˈkʌmbənt / adj. be his duty, binding

Veritable : /'verɪtəbl / adj. real, rightly named

Depository: /dɪˈpɒzɪtri/ n. place where goods are stored and deposited,
storehouse

Proceed: /prəˈsi:d/ vi. come, arise from

Conduce : /kənˈdju:s/ vt. contribute to, help to produce

DIETRY LAWS

Dietry : /'daɪətri / adj. pertaining to diet (sort of food usually eaten by a person or community)

Observe : /əb'zɜ:v / vt. to adhere to or abide by

Habit forming drugs : داروهای (مواد) اعتیادآور

Intoxicate : /ɪn'tɒksɪkeɪt/ vt. make stupid with, cause to lose self-control as the result of taking alcoholic drinks

MARRIAGE

Liquor : /lɪkə(r) / n. any alcoholic drink

Celibacy : /'selɪbəsi/ n. state of living unmarried

Chastity : /'tʃæstəti / n. state of being chaste and virtuous

Monogamy : /mə'nɒɡəmi / n. practice of being married to only one person at a time

Cordial : /'kɔ:diəl / adj. warm and sincere

Party : /'pa:ti / n. participant, person

Exercise : /'eksəsaɪz / vt. exert

Harmony : /'hɑ:məni / n. agreement

Matrimony : /'mætrɪməni / n. the state of being married

Prospective : /prə'spektɪv / adj. who will be, future

Rush : /rʌʃ / vi & vt. do something with violence or speed

Censure : /'senʃə(r) / vt. criticize unfavorably

تنقید کردن

Develop : /di'veləp / vt. to come to have gradually, acquire

version : /ə'vɜ:ʃn / n. strong dislike

COOPERATION

Cooperation : /kəʊpə'reɪʃn/ n. working or acting together for a common purpose

Pursue : /pə'sju: / vt. have as an aim or purpose

Paramount : /'pærəmaʊnt/ adj. supreme, superior, pre-eminent

Better : /'betə(r) / vt. improve, do better

Further on : /'fɜ:ðərɒn / adv. in a more distant place or time

Touch up-on : /tʌtʃ ə'pɒn / vt. treat briefly

SELECTIONS

FROM

THE WRITINGS OF BAHÁ'U'LLAH

Lofty: /'lɒftɪ / adj. noble

Degradation: /'deɪɡreɪʃn / n. degrading or being degraded

انحطاط

پستی

Effusion: /ɪ'fju:ʒn/ n. pouring out

Sedition: /sɪ'dɪʃn / n. words or actions intended to make people rebel against the authority of the state

Deter: /dɪ'tɜ:(r) / v. hinder, discourage

Deprive: /dɪ'praɪv / v. take away from sb/sth

محروم شدن

Attainment: /ə'teɪnmənt / n. thing attained, esp skill or knowledge

Righteous: /'raɪtʃəs / adj. doing what is morally right

Courtesy: /kɜ:təsi / n. good manners

ادب

Admonisher: /əd'mɒnɪʃə(r)/ n. a person who gives a mild but firm warning or scolding to sb

Fugitive: /'fju:dʒetɪv / n. person who is running away or escaping - refugee

Fidelity: /'fɪdɪləti / n. faithfulness, truthfulness

FROM THE HIDDEN WORDS OF BAHÁ'U'LLAH

Imperishable: /ɪm'perɪʃəbl / that will not decay

Liberal: /'lɪbərəl / adj. tending to give freely - generous

Ascribe: /ə'skraɪb / v. consider sth to be caused by

Slumber: /slʌmbə(r) / sleep

SOCIETY

Abject: /æbdʒekt/ adj. hopeless - miserable

Appalling: /ə'pɔ:l - / adj. extremely bad

Insanitary: /ɪn'sænɪtri / adj. unclean - not healthy

Sovereign: /'sɒvrɪn / adj. supreme, highest

اعلیٰ - اعظم

Healing: /'hi:lɪŋ / causing sth to become healthy, making easier to bear.

Compulsory: /kəm'pʌlsəri / adj. obligatory

Fanaticism: /fə'nætɪsɪzəm / n. great or obsessive enthusiasm

EQUAL RIGHTS FOR MEN AND WOMEN:

- Contribute: /kən'tribju:t / v. to give help - to have a share in
Ascendancy: /ə'sendənsi / n. having dominant power or control
Masculine: /'mæskjulɪn/ adj having the qualities or appearance thought
to be typical of men - male

UNIVERSAL LANGUAGE

- Diversity: /daɪ'vɜ:səti / n. variety (as of opinion) - unlikeness

RELIGION AND SCIENCE

- Fierce: /'fiəs / adj. violent & angry
Destruction: /dɪ'strʌkʃn / n. destroying or being destroyed
Dogma: /'dɒgmə / n. belief or set of beliefs put forward by some
authority, to be accepted as a matter of faith.

BAHA'I ADMINISTRATION

- Present - day order: n. هذا النظم - نظم کنونی
Roll (up): /rɒl / v. برچیده شدن - منظوی شدن
Spread (out): /spred / v. منتشر شدن - گسترش یافتن
(in its) stead: /sted / n. instead of it
Gentle: /'dʒentl / adj. mild - noble
Destine: /'destɪn / v. decide or ordain in advance مقدر کردن - معین کردن
Humiliate: /hju'mɪliət / v. cause to feel ashamed تحقیر کردن
Monarch: /'monək / n. supreme ruler (a king, queen, emperor or
empress)
Host: /hɒst / n. large number of people جند
Torture: /'tɔ:tʃə(r) / v. cause severe suffering to شکنجه کردن - عذاب دادن
Break away from: v. رها کردن - رها شدن از
Age - old: /eɪdʒ əʊld / adj. having existed for a very long time
Acclaim: /ə'kleɪm / acknowledge the greatness of sb
Embodiment: /ɪm'bɒdɪmənt / n. تجسم
Champion: /'tʃæmpɪən / n. person who fights, argues or speaks in support
of another or of a cause قهرمان - مبارز
Face with: v. مواجه شدن
Take root: /teɪk ru:t / v. ریشه دواندن - پایه گرفتن

WORLD PEACE

Pave: /peɪv/ / make conditions easy or ready

Lesser peace:

ملح اصغر

Barrier: /bæriə(r)/ thing that keeps people apart

Envisage: /ɪn'vɪzɪdʒ/ / v. imagine

SELECTIONS

Kinship: /'kɪndrɪd/ / n. one's family and relatives.

Root out: /ru:t aʊt/ / destroy sth completely

Consort: /kən'sɔ:t/ / v. be in harmony with sth. - to associate

Conducive: /kən'dju:sɪv/ / allowing or helping sth to happen.

Tribulation: /trɪbju'leɪʃn/ / n. sad event, accident, illness, etc. that causes great trouble or suffering.

Convulsion: /kən'vʌlʃn/ / n. violent disturbance

تشنج - آشوب

Lamentably: /lə'mentəbli/ / adv. regrettably, deplorably

Heedfully: /hi:dflɪ/ / adv. carefully

Pernicious: /pə'nɪʃəs/ / adj. having a very harmful or destructive effect (on sb/ sth)

Chaos: /'keɪɒs/ / n. complete disorder or confusion

Agitate: /'ædʒɪteɪt/ / v. disturb, excite

Fragrance: /'freɪgrəns/ / sweet and pleasing taste or smell

ریحان

God grant:

انشاء الله

Pronounce: /prə'nəʊns/ / v.t. pass judgment

Conscience: /'kɒnsjəns/ / n.

ادراک بنفس - تمیز

Conscientious: /'kɒnsjənʃəs/ / adj. guided by one's sense of duty

Initiate: /ɪ'nɪʃieɪt/ / v.

اجراء اداره ، هدايت

Sentiment: /'sentɪmənt/ / n. feelings, points of view

Purge: /pɜ:dʒ/ / v. make clean or free

Suspicion: /sə'spɪʃn/ / n. feeling that sth is wrong

Stifle: /'staɪfl/ / v.

خفگان - اختناق

assertive: /ə'sɜ:tɪv/ / adj. dogmatical

Ventilate: /'ventɪleɪt/ /

مطرح کردن

Grievance: /'grɪvəns/ / n. cause for complaint or protest

Motive: /'məʊtɪv/ / n. that which determines the will, cause, ground

Verdict: /'vɜ:dɪkt/ /

تصمیمات - مصوبات

Justify: /'dʒʌstɪfaɪ/ / v.t.

توجیه

Prevalent: /pri'veil /v. exist or happen generally

Effusion: /i'fju:ʒn / Pouring out of thoughts and feelings in words.

THE NINETEEN DAY FEAST

Interval: /intəvəl / n. time between two events.

Dispensation: /dispen'seɪʃn / n. religious system prevalent at a certain period

دور

THE NATIONAL SPIRITUAL ASSEMBLY

Partiality: /pa:ʃi'æliət / n. favourable prejudice or bias

Self-centredness: /self'sentədnis / n. thinking too much about oneself and too little about others.

Interdependence: /intədipendəns / n. to depend on each other

THE UNIVERSAL HOUSE OF JUSTICE

Jurisdiction: /dʒʊərəs'di:kʃn / n. authority to carry out justice and to interpret and apply laws.

Enact: /ɪnækt / v. make or pass (a decree)

Percentage: /pə'sentɪdʒ / n. rate, number or amount in each hundred

Legislate: /'ledʒɪsleɪt / v. make laws

Appeal: /ə'pi:l / v. take (a question) to a higher court

LOYALTY TO GOVERNMENT

Reside: /ri'zaid / have one's home (in a certain place); live

Transgression: /trænz'greɪʃn / n. sin, breaking a law

Conflict: /kən'flikt / v. be in opposition or disagreement.

HANDS OF THE CAUSE OF GOD

Entrust: /ɪn'trʌst / v. trust sb. to take charge of sb/sth

Allot: /ə'lɒt / v. give (time, money, duties, etc) as a share of what is available.

Collaboration: /kələbə'reɪʃn / n. working together (with sb) esp to create or produce sth.

Despair : /di'speə(r) / n. the state of having lost all hope	بیاس - نومیدی
Crowned head : /kraʊnd- / n.	تاجدار
Put from : v.	دورنگهداشتن
Sink : /sɪŋk / v.	رسوخ کردن
Embrace : /ɪm'breɪs / n.	آغوش
Wide embrace:	آغوش باز
Negligent: /'neglɪdʒənt / adj. taking too little care	غافل
Dispute : /'dɪspju:t / v. quarrel in words	مجادله کردن
Brethren : /'breðrən / n. brothers	
Adorn : /ə'dɔ:n / v. add beauty ; decorate	آراستن - زینت دادن
Bestir : /bɪ'stɜ:(r) / v. be active	جنباندن - به حرکت در آوردن
Lay (down) : /leɪ- / v. establish (regulation)	
Centre of the covenant:	مرکز میثاق
feature: /'fi:tʃə(r) / n.	جنبه - لحاظ
Interpretation: /ɪn'tɜ:pɪ'teɪʃn / n. an explanation or meaning given by one who interprets	تبیین - تفسیر
Schism : /'sɪzəm / n. division of an organization into two or more groups, usually through difference of opinion	انشقاق و تفرق
(Take) Measure: /'meʒə(r) / n. (proposed) law; plan	
Preliminary : /pri'lɪmɪnəri / adj. coming first and preparing for what follows.	اولیه - مقدماتی
Close look :	نظری دقیق
Consolidate : /kən'sɒlɪdeɪt / v. make or become solid, strong or firm	تحکیم نمودن
Nucleus : /'nju:kliəs / n.	هسته - مغز - اساس

RELIGION WITHOUT CLERGY

Selfless : adj. free from self	(ممویت) فارغ از خود (selfless div.otion
Monk: /mɒŋk / n	راهب
Belittle : /bɪ'lɪtl / v.	تحقیر کردن
Requirements of this age:	اقتضای این زمان
Sound : /saʊnd / adj. healthy	سالم
Moral : /'mɒrəl / n.	اخلاق
Burial : /'berɪəl / n. burying ; place (a dead body) in a grave	تدفین
Rite : /raɪt / n. act or ceremony (esp. in religious services)	مراسم - آداب
Discharge : /dɪ'stʃɑ:dʒ / v.	ادا کردن

Under the auspices of : / 'ɔspɪsɪz / pl. helped and favoured by

حمایات - توجہات

Spiritual assembly:

مجلس روحانی

THE L.S.A.

Annually : / 'ænjʊəli / adv. per year

Ballot : / 'bælət / n. piece of paper used in secret voting

ورقه رای

Vote : / vɔʊt / v.

رای دادن

Nominate : / 'nɒmɪneɪt / v.

کاندیدا شدن

Ample : / 'æmpl / adj. plentiful

DUTIES OF THE S.A.

Bear in mind :

بخطر سپردن

Expression : / ɪk'spreʃn / n.

تجلی

Representative : / reprɪ'zentətɪv / n.

نمایندہ

LIMITATION OF WEALTH AND POVERTY

Taxation : / tæks'eɪʃn / n. taxes to be paid

Surplus : / 'sɜ:pləs / n. amount left over after one has used all that one needs

مازاد

Employee : / ɛm'plɔɪ'i / person who works for sb or for a company in return of wages.

Labourer : / 'leɪbərə(r) / n. person who does heavy unskilled work.

Tyranny : / 'tɪrəni / n. cruel unjust or oppressive use of power or authority.

World Common-Wealth

Autonomy : / ɔ:'tɒnəmi / n. self - government, independence

Back : / 'bæk / v. support

Executive : / ɪg'zɛkjʊtɪv / n. a body having the authority to carry out decisions, laws, decrees, etc.

قوة اجرائیہ

Tribunal : / traɪ'bjʊ:nl / n. place of judgment, court

Rabuka : /ri'bjuk / v. reprove sb - speak severely to

Sect : /Sekt / n. group of people who share (esp religious) beliefs
on opinions which differ from those of most people.

فرقه

Breach : /bri:tʃ / n. breaking or neglect (of a law, agreement, etc.)

Repent : /ri'pent / feel regret or sorrow about (sth one has done or
failed to do)

Covenant - breaker :

ناقض عهد و میثاق

Belittle : /bilitl / v. make (a person or an action) seem unimportant
or of little value.

Rank : /rɒŋk / n.

صف

Trial : /'traɪəl / (act or process of) testing the ability, quality
etc. of sb / sth

HOUSES OF WORSHIP

Assemble : /ə'sembl / v. (cause people or things to) come together,
collect.

Digit : /'dɪdʒɪt / any of the ten Arabic numerals 0 to 9

Charitable : /'tʃærətəbl / adj. generous in giving money, food, etc. to
poor people.

FUNDS

Privilege : /'prɪvəlɪdʒ /

امتياز - رجحان - حق ویژه - افتخار

HOLY DAYS

Festivity : /fɛstɪvətɪ / rejoicing ; merry-making

Commerce : /'kɒmɜ:s / n. trade (esp between countries) ; buying and
selling of goods.

Joyous : /'dʒɔɪəs / adj. filled with, showing or causing joy

Commemorate : /kə'meməreɪt / v. keep (a person, event, etc.) in people's
memories.

JOINING THE BAHAI COMMUNITY

Short-coming : failure to be of a required standard, fault

Perseverance : /pɜ:sɪ'vɪərəns / n. constant effort to achieve something.

Mutual: /'mju:tʃʊəl / adj, exchanged equally.

متقابل

DUTIES OF THE SPIRITUAL ASSEMBLY

Caste: /kɑ:st / n. any exclusive social class

Creed: /kri:d / system of beliefs or opinions, esp religious beliefs'

Maintain: /meɪn'teɪn / v. cause sth to continue, assert as true

Stimulate: /'stɪmjʊleɪt / n. make sb/sth more active or alert.

THE MEMBERS OF THE ASSEMBLY

Privilege: /'prɪvəlɪdʒ / special right or advantage available only to a particular person.

افتخار

Dignified: /'dɪgnɪfaɪd / adj having or showing dignity.

Ornament: /'ɔ:nəmənt / n. decoration, adornment, person, act, quality, etc. that adds beauty, charm etc.

Intrinsic: /ɪn'trɪnsɪk / adj. belonging naturally, existing within, not coming from outside.

Candour: /kændə(r) / freedom from prejudice

Genuine: /'dʒenjuɪn / adj 1. real, not fake or artificial 2. sincere, honest.

Esteem: /ɪ'sti:m / n. high regard, favourable opinion.

Domineering: /dɒmɪ'niəriŋ / adj. wanting to control others

CONSULTATION

Unanimous: /ju:'nænɪməs / adj. all agreeing on a decision or an opinion

Requisites: /'rekwɪzɪtɪz / n. (pl) things needed for a purpose.

Spark: /spɑ:k / n. flash of light produced by breaking of an electric current.

بارقه
ملکوت ابھی

Realm of Glory:

Stubborn: /'stʌbən / adj. difficult to deal with, persistent

Wrangling: /ræŋɡlɪŋ / taking part in a noisy or angry argument or dispute.

UNITY AMONG BAHAIS

Preserve: /prɪ'zɜ:v / v. avoid losing; retain, protect.

Violate: /vaɪəleɪt / v. break or be contrary to (a role; principle, etc.)

SELECTIONS

Equilibrium: /i:kwi'libriəm/ n. balance

نظم

Destitute: /'destitju:t/ adj. lacking

Precept: /'pri:sept/ n. moral instruction

Potency: /'pɒtənsi/ n. power

EXERCISES

FIRST WEEK

A: Answer the following questions: (P: page/par: paragraph)

1. Who was the very first person that the traveller met when he arrived in Shiraz? (p.4 par.2)
2. What was the Herald's mission ? (p.5 par.3)
3. What was the result of the Message of the Bab? (p.6 par.2)
4. At last what happened to the Bab and His followers ? (p. 7)
5. Can you describe how was " the Black Pit " ? (p. 9 par. 3)
6. How long did Baha'u'llah's exile last in Adrianople and whom did He proclaime His Mission? (p.12 par. 3)
7. When did Baha'u'llah pass away ?
8. How did He safeguard His Faith from splitting?

B : WORD ORDER

Arrange the jumbled words in a correct order. Before doing these, review pp (21, 89 and 290) from E.S.S. (English Sentence Structure).

1. Stayed - almost - five - Baha'u'llah - here - for - years.
2. He - in - garden - Baghdad - twelve - days - was - a - outside - for beautiful.
3. 1844 - arrived in - The - in - traveller - Shiraz
4. He - people - awakened - turn to - God - saw - spiritually - to
5. Spot - pitched - for - was - A - tent - in - lovely - Him

C : Fill in the blanks with the words (in pages 3 - 171 After The Bab's declaration, many people were to Him . He sent His to different parts of the land in order to spread His Because of the clergy, the Shah Him to Maku. After six years of his He was to death.

The progress of the new Faith didn't after the Bab was Baha'u'llah, whose was by the Bab, announced that a new had begun and the promises of all religions had been

D : TRANSLATE INTO FARSI:

He had already twice suffered imprisonment for the Cause . When in August 1852 an event occured followed with terrible consequences for the Babies. A youth named Sadigh had been so affected by the martyrdom of his Beloved Master, that he lost his patience.

SECOND WEEK

A. FILL IN THE BLANKS WITH THE WORDS ON PAGES 18 & 29.

In order to protect the Cause, Shoghi Effendi was as the Guardian. He this task and His whole life to the work which Abdul'Baha had to Him.

..... to the needs of the believers, with Bahai individuals and institutions who wrote to Him from East and West, and developing the Bahaiinstitutions which had been by Abdul'Baha were only parts of the amount of work He did for the Faith.

B : Translate into Farsi :

My religion consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of a superior reasoning power which is revealed in the incomprehensible universe, forms my idea of God.

C : Answer the following questions:

1. How old was Abdu'l-Baha when His Father was in the Black Pit ?(p.18 par.12)
2. Who was Baha'u'llah's closest companion during His lifetime?(p.19 par.2)
3. Where did Abdu'l-Baha travel when He was 70 ? why?(p.21 par.1)
4. How was Shoghi Effendi related to the Bab and Baha'u'llah?(p.24 par.4)
5. What characteristics distinguish Shoghi Effendi from others?(p.25 par.2)
6. Why does our concept of God change? (p.28 par.2)

D : WORD ORDER:

Before arranging the jumbled words, review pp (30 & 41) from E.S.S.

1. The Exemplar - was - the Bahai - Who - of - Faith ?
2. Mean - What - " Abdul - Baha" - does ?
3. Lectures - gave - He - wonderful.
4. Our Faith - follow - We the spiritual - must - of - and - social - principles.
5. The famous - scientist - twentieth - century - was - Albert Einstein - most.

THIRD WEEK

A: Answer the following questions.

1. If we liken God to the sun, what is a manifestation of God like? Why? (p.30 par.3)
2. How many kinds of teachings do the Messengers of God have? (p.33 par.132) par.1)
3. Can scientists prescribe the spiritual remedy for the needy people? (pp.35 - 36)
4. Can a Bahai imitate anyone? Why? (p.39 par.3)
5. Why has it been so difficult for people to recognize these divine Educators when they first appeared? (p.40 par.2)

B: WORD ORDER

Before arranging jumbled words review P. 76 from E.S.S.

1. Humble - They - us - to be - taught - generous - and
2. Wise teachers - their - students - the capacity - of - to - adopts their teachings.
3. dead world - brings - Me - new - to - life.
4. new - laws - people - They - give.

C: Fill in the blanks with the words on pages 30 - 43

One of the most important principles of the Bahai teachings is the of prejudices and of truth. Some of the in this way are superstitions and We should be into the truth with an and open mind, trying to true and false ideas and not accepting others blindly.

Baha'u'llah all the human beings to think of each other as friends, not and as fellow men not

D: Translate into Farsi

They all prophesy that in time, when man have lost faith and love has grown cold, a great One will appear to gather the children of men from the four corners of the earth and usher in the day of universal Brotherhood.

FOURTH WEEK

A: Fill in the blanks with the words in pages 44 - 50.

Orders and of every new religion must be for the needs and of its time and environment. Of course it doesn't mean that religion must be agreeable to all interests and of man. A true prophet on His people not to be to follow their own; but to follow God's That's why all of them (prophets) have been and by their people and endured manifold

B: Translate into Farsi. Find the Arabic origin

The people of Baha must serve the Lord with wisdom, teach others by their lives, and manifest the light of God in their deeds. The effect of deeds is in truth more than that of words.

BAHA'U'LLAH

C: Answer the following questions:

1. Does a true Prophet insult the other Prophets before Him? (p.47 par.1)
2. Why did Baha'u'llah accept to be tried by manifold adversities? (p.44 par.4)
3. Why have the leaders of religion in very age hindered their people from attaining the shares of eternal salvation? (p.48 par.2)

D : WORD ORDER

Before arranging following words, review PP. (125 & 130) from E.S.S.

1. has Commanded - me to tell out - every - He - thing.
2. for lust - of - have hindered - people - from some leaders - leadership - Truth.
4. appear - in - their - They - greatness - to vary-

FIFTH WEEK

A. Answer the following questions:

1. What is the fulfilment of the promise made by all the past Messengers of God ? (p.51 par.2)
2. What's the use of Man's intelligence ? (p.52 par.4)
3. What's the similarity between love of God and relationship of the sun and a plant ? (p.53 par.3)
4. Our work can be considered as when ? (p.56 par.2)
5. Can men worship through his daily work? (p.56 - 52)
6. What's the advantage of Fasting ? (p.58)

B : WORD ORDER

Before arranging jumbled word, review (P 92) from E.S.S.

1. The mirror - the glass - reflects - the light - of
2. all over - The world - people - him - to visit - from - come .
3. man - reality - be - this - world - will - of - in - a - brotherhood.

C: Fill in the blanks with the words on pages 51 - 58

Man mustn't live an animal life; He should try to control his In the animal , lusts and desires their control but man can and should these bounds and attain a higher station. Of course complete pleasure is not wise, but in a happy life , man must endeavour to strengthen his and spiritual powers, in order to find a way to his creator and with Him. For this reason fasting and daily prayers are upon Bahais.

D : Translate in to Farsi

" That letter", He said; " is no less precious because of the condition in which it has arrived. It is cherished because it has come from a loved one.

SIXTH WEEK

A: Fill in the blanks with the words on pages 51 - 64.

After death, when our earthly life is, a new world, full of joy and will be to us.

Our condition there, is a consequence of our here. If we for our life in the world, everlasting joy will be in for us. On the, only to our needs will ... our spiritual growth.

B : Translate Into Farsi

Upon the choice he makes, depends not only his happiness in this world but also his future progress when he leaves this life on earth.

C : Answer the following questions:

1. How many kinds of suffering are there in this world ? (p.59 par.1, p.60 par.2)
2. What are similarities and differences between a child in a womb and a man on the earth? (p.61 par.2)
3. What should we do first if we wish for spiritual health ? (p.63 par.1)
4. Is work necessary for all ?

D : WORD ORDER

Before arranging jumbled words, review P. 116 from E.S.S.

1. work - some women - Men - work - do - and - too.
2. Joys and sorrows - and - you - should - should take part - your friends in - your - and - too.
3. Death - a message - is - of - joy - to - mankind

SEVENTH WEEK

A. Answer the following questions:

1. What do Bahais believe about arts and science ? (p.64 par.6)
2. What was the reason that Baha'u'llah gave his followers freedom regarding diet ? (p.65 par.5)
3. What's the result of Bahai Marriage ? (p.66 par.2)
4. Why is divorce very rare among Bahais ? (p.67 par.2)
5. What is the individual expected to do ? (p.68 par.3)

B. WORD ORDER

Before arranging following words, review (pp. 169 & 172) from E.S.S.

1. Know - there are - people - all groups - we - that - many - good - among.
2. asked - she - they - Whom - follow.
3. they - People - what - know - need.

C : Fill in the blanks with the words given on pages 64 - 68 .

The most important, of Bahai teachings is unity on which Baha'u'llah has a lot of stress. He has paved the way to harmony and ... through

His ordinances. For example it is ... upon Bahá'ís to attend the meetings held every nineteen days. of knowledge is obligatory so that it may to improve andour lives. We must our knowledge, skills and all powers, work together and to this purpose.

D : TRANSLATE INTO FARSI

Bahá'u'llah censures divorce in no uncertain terms , although He does not forbid it in the case of two people who develop a great aversion for each other.

EIGHTH WEEK

A: Fill in the blanks with the words given on pages 68 - 75

The way to the high station which God has upon us is full of barriers. Difficulties in this way may ... us from making this journey. But if we look at our great and destination, we will certainly to continue. No matter what adversities may us, well ourselves from worldly attachments , toward the kingdom of His loving kindness and His glorious heaven with the eyes of soul.

B : TRANSLATE INTO FARSI

O people of God. Be not occupied with yourselves. Be intent on the betterment of the world and the training of nations.

Bahá'u'llah

C : ANSWER THE FOLLOWING QUESTIONS:

1. What can creat love and unity among people? (p.71 par.3)
2. What is the essence of faith ? (p.73 par.4)
3. What have been revealed for us? Why ? (p.73 par.6)
4. Can we talk about the sins of others? (p.74 par.4)

D: WORD ORDER

Before arranging jumble words, review (P. 206) from E.S.S.

1. Were brought - us - for-Principles
2. is created - The religion - love - and - for - unity.
3. was created - by - the world - God.
4. true self - his - Days - have been spent - utter - in ignorance - of.

TENTH WEEK

A. Answer the following questions:

1. Is the Message of Baha'u'llah only for the individual ? (p.77 par.1)
2. What did Baha'u'llah lay special stress on ? Why ? (p.79 par.2)
3. What is the use of choosing the universal language ? (p.80 par.3)

B. WORD ORDER:

Before arranging jumble words, read P. 237 from E.S.S.

1. them - He - called - to forsake - prejudices the.
2. invent - a language - should - We - to - communicate.
3. told - Bahá'ís - to be - kind - every one - to - He.
4. His teachings - mankind - gave - He

C : FILL IN THE BLANKS WITH THE WORDS ON PAGES 76 - 81

When Baha'u'llah His doctrines, prejudice and were prevailing in His country. Many people His teachings for impossible. Men considered themselves as and their wives and children as , They were quite ... of the developments of other countries.

Baha'u'llah ... the peoples of the world, their and religious that in the of God men and women are equal and should equal rights.

D : TRANSLATE INTO FARSI.

The Bahai Faith aims at unity in diversity. The different languages and cultures of the world should each maintain their individuality, but there must be a common link between them which can bring about complete understanding.

ELEVENTH WEEK

A. Fill in the blanks with the words given on pages 81 - 88.

The most important principle of the Bahai doctrines is the unity of mankind. Baha'u'llah has us that the of science and technology willthe barriers and the way to the world unity and international communication.

In the future world, countries and nations will.... their cultures and social systems within their , and a world government will adjust the among nations. It will international laws and the disputes among nations.

B : TRANSLATE INTO FARSI.

When a person is earning just enough to afford a comfortable life, he should not be taxed; but if his income exceeds his needs, he should pay into the public fund a percentage of tax increasing as the surplus over his necessary expenditure increases.

C. ANSWER THE FOLLOWING QUESTIONS:

1. What's the relationship between Religion and Science ? (p.81)
2. Is absolute equality, as for as riches are concerned, possible ? (p.82 par.3)

3. who should be taxed according to the principle of Baha'u'llah ?(p.83 par.2)
4. What is the reason of starvation and poverty among people ?(p.84 par.3)
5. What was the call of Baha'u'llah about the world common wealth ?(p.85 par.2)
6. When will all calamities of the world be finished ?(p.88 par.2)

D : WORD ORDER

Before arranging jumble words, review p. 211 from E.S.S.

1. Was interested - helping - people - in - He
2. Will be - one day - world peace - established.
3. every body - His - bored - lecture.
4. are taught - everybody - Bahais - tobe - to-kind.

TWELFTH WEEK

A. Answer following questions:

1. How should the Baháís consort with the people ?(p.89 par.5)
2. What does the Baháí teaching bring for people ?(p.95 par.3)
3. How many kinds of institutions are there in the Bahai Faith ? (p.96 par.2)
4. Who laid the principles of Baháí Administration ? (p.96 par.2)
5. How was the Baháí Faith safeguarded against splitting into sects?(p.96 par.3)
6. Who laid the preliminary foundtions of Bahai Administration ? (p.97 par.2)
7. Who was the director of Bahai Administration ? (p.97 par.2)

B . WORD ORDER

Before jumble words, read P. 237 from E.S.S.

1. one day - learn - to live - this world - People - how - in
2. how - to bring - among - kings - people - don't - peace - know.
3. His cause - knows - how - to - He - care.

C : FILL IN THE BLANKS WITH THE WORDS ON PAGES 89 - 97 .

Baha'u'llah has upon the leaders of the world to their armed forces, so that the of high expenses on their people may be lessened; to take together and consider in their only the welfare of their people and the prevention of calamities andcaused by wars. He has summoned them to be the of the establishment of unity which is to the whole world, in of enmity and discord.

D : TRANSLATE INTO FARSI.

Baháí teachings show clearly that enmity and conflict between people of different religions and sects have always been due, not to true religion but to the want of it and to his replacement by false prejudices, imitations and misrepresentations.

THIRTEENTH WEEK

A. Fill in the blanks with the words on pages 97 - 100.

In the Bahai Faith there is no clergy and Everybody must study and investigate religious principles and , and take part in the spiritual and official affairs of the community. In with nine Bahais or more, above twenty one years of age, a local spiritual assembly must be formed. The nine members of this assembly are every year. Their duties consist of the means to teach the Faith, the social spiritual affairs of the community, the Faith against enemies and their help to the poor and needy.

B. TRANSLATE INTO FARSI.

By Spiritual Assembly is meant the administrative body of nine persons elected annually by each local Bahai community, which is endowed with the authority of direction on all matters of mutual action on the part of the community.

C. ANSWER THE FOLLOWING QUESTIONS:

1. Is there any professional priesthood in the Bahai Faith? (p.98 par.2)
2. When should the Bahais of every locality form the local Assembly?(p.98 par.3)
3. Can every Bahai vote and be elected to the Assembly?(p.98 par.3)
4. What are the duties of the Spirityal Assembly? (p.99)

D. WORD ORDER

Before arranging jumble words, read page 239 from E.S.S.

1. The local Spiritual Assembly - shouldn't - He - have - refused.
2. must have - formed - the Local Spiritual Assembly - They
3. Jhon - studied - in - could have - that school.
4. You - the news - might have - heard.

FOURTEENTH WEEK:

A. ANSWER THE FOLLOWING QUESTIONS:

1. What are the duties of the Members of the Assembly? (p.100)
2. What factors should be considered by Bahais?(p.102 par.1) (p.102 par.2)
3. Why do members of the Assembly very often arrive at an unanimous decision?
4. What do Bahais do in the Nineteen Day Feast? (p.104 par.3)
5. How many parts are there in the Feast? (p.104 par.4)

B. WORD ORDER

Before arranging jumbled words, read (P. 252 & 257) from E.S.S.

1. If - happens - they - will konw - the truth - it
2. If - go - we - know - to the Nineteen Day Feast - we - will - about - all news.

3. establish - hold - If - they - the Feasts - they - the unity - will .
4. They - get - if - serve - will - happy - everybody - they.

C . FILL IN THE BLANKS WITH THE WORDS ON PAGES : 100 - 105.

The Bahá'í Administrative is based on consultation. In spiritual assemblies everybody has the to his views freely. He must pay attention to ideas by others. It is preferable for the assembly to make a decision.

Otherwise they must to the of majority. In Nineteen Day Feasts, every Bahá'í finds the opportunity to to the conduct of the affairs and to his ideas. The suggestions will be for further of the spiritual assembly.

D: TRANSLATE INTO FARSI

With the development of the Bahá'í administrative order , the Nineteen Day Feast, observed on the First day of each Bahá'í month, has assumed a very special importance providing as it does, not only for community prayer, but also for general consultation on all current Bahá'í affairs.

FIFTEENTH WEEK

A: Fill in the blanks with the words given On pages 105 - 112.

All of the Bahá'í institutions and individuals are under the of the Universal House of Justice. This is elected every five years by the of National Spiritual Assemblies all over the world, in a convention in the Holy Land.

The Universal House of justice has the right to on matters not mentioned in the sacred texts. Political affairs are referred to the House of Justice, while Bahá'ís must the government of every land in which they to their governments is obliged on Bahá'ís unless it is to their essential beliefs.

B : TRANSLATE INTO FARSI:

In Persia the early believers in this Revelation met with the utmost opposition, persecution and cruelty at the hands of their fellow countrymen, but they faced all calamities and ordeals with sublime heroism, firmness and patience.

C : ANSWER THE FOLLOWING QUESTIONS:

1. How many months are in the Bahá'í calendar ? (p.106)
2. When are Nineteen Day Feasts held ? (p.100 par.2)
3. What are the duties of the National Spiritual Assembly? (p.107 par.2)
4. How do Bahá'ís form the National Spiritual Assembly ? (p.107 par.3)
5. How can the National Assembly be in touch with the members of each community ? (p.108 par.2)
6. What are the duties of the House of Justice ? (p.110 par.1) (p.110 par.2)
7. What's the main difference between the House of Justice and the Assemblies?

D : WORD ORDER

Before arranging jumbled words, read p. 257 from E.S.S.

1. If - a local Assembly - Bahais - will - directly - there ins't - in a place - communicate with - their - National Assembly .
2. If - is not satisfied - can appeal - the National Assembly-a Baháí - with - to - the out come.
3. If - came - him - there - would see - he - we .
4. If - had known - whould have helped - he - it - her.

SIXTEENTH WEEK

A . Answer the following questions:

1. What are the duties of the "Hands of the Cause of God " ? (p.113 par.2)
2. Is it possible for a Baháí to be a follower of Baha'u'llah and refuse to accept His Administrative Order ? (p.114 par.1)
3. If a Baháí refuses the Baha'u'llah's principles what will the National or local Assembly do? (p. 114 par.2)
4. Who is called a " covenant - breaker " ? (p.115 par.1)
5. What do the Bahais do in Houses of Worship ? (p.116 par.3)

B : WORD ORDER

Before arranging following jumbled words, read p. 271 from E.S.S.

1. enjoy - people - helping - in their tasks - " Hands of the Cause of God "
2. avoid - Administrative - order - Baháís - refusing.
3. work - every one - we - helping - keep on - in their .
4. They - going - places - different - insist on - to - in that town.

C : FILL IN THE BLANKS WITH THE WORDS GIVEN ON PAGES 112 - 117.

From time to time, the unity of the Bahai community has been put to tests and

After the ... of Baha'u'llah , the firm which He had made with His believers was neglected by His younger sons who refused to to Abdul'Baha and succeeded in some of the believers. Abdul'Baha Himself Shoghi Efendi, the Guardian of the Cause .

Now the Universal House of Justice has to the unity of the community. Whenever a so - called Bahai tries to the unity of the community, the Assemblies try to guide him with tact and, but if he insists on his ideas, they may forbid other Bahais to with him.

D : TRANSLATE INTO FARSI

A creator without a creature is impossible, a provider without those provided for can not be conceived, for, all the devine names and attributes demand the existence of being. If we could imagine a time when no beings existed, this imagination would be the denial of the divinity of God.

SEVENTEENTH WEEK

A. ANSWER THE FOLLOWING QUESTIONS:

1. Is money accepted for Bahai's funds from those who don't believe in Baha'u'llah ? (p.117 par.3)
2. Which are the Holy Days ? (p.119)
3. What is every Bahai asked to do ? (p.123 par.4 , p.124 par.1)

B. WORD ORDER

Before arranging jumbled words, read pp. 282 & 283 from E.S.S.

1. makes - happy - for ever - Believing - us - in - Baha'u'llah
2. brings - happiness - Joining - and - the Bahai community - him - spiritual health.
3. Following - peace - Bahai teachings - bring - people - among

C : FILL IN THE BLANKS WITH THE WORDS ON PAGES 117 - 125.

Bahais believe that they are the means of the cause of God. It is their to serve it and to to its affairs. They know that only they are of the cause of the wonderful changes in the present world and ... these changes clearly. They are expected to do their to ... the word of God, to His will and the World Order of Baha'u'llah.

D : TRANSLATE INTO FARSI:

We must welcome the Truth of God wherever we behold it. The essence of the question is that all these great manifestations come to raise the Divine Standard of Perfections. All of them shine as orbs in the same heaven of the Divine Will . All of them give light to the world .

(B.N. E.)

ANSWERS

FIRST WEEK :

B. 1. Bahah'u'llah stayed here for almost five years.

2. He was in a beautiful garden outside Baghdad for twelve days.

3. The traveller arrived in Shiraz in 1844.

4. He saw people spiritually awakened to turn to God.

5. A tent was pitched for Him in a lovely spot.

C. 1. devoted 2. disciples 3. Cause 4. apposition 5. banished

6. Ministry 7. Sentenced 8. cease 9. martyred 10. advent 11. foretold

12. dispensation 13. fulfilled

D.

ایشان دوبار رنج حس در راه امر را تحمل فرمودند. هنگامیکه در اوت ۱۸۵۲ واقعهای اتفاق افتاد که عواقب وخیمی برای با بیان بدنبال داشت. جوانی صادق نام چنان تحت تاثیر مولای محبوبش قرار گرفت که صبر از کف بیداد.

SECOND WEEK

A. 1. appointed 2. undertook 3. tremendous 4. dedicated 5. 5. accomplish

6. assigned 7. Attending 8. corresponding 9. administrative 10. laid

down 11. colossal

B.

مذهب من مشتمل بر پرستش روح نامتناهی اعلی است که ظهور و بروز آن در دقائق جزئیه است. بنحویکه اذهان ضعیفه ما آنها را درک نمی نماید. عقیده من راجع به خداوند متشکل از همین اطمینان عمیق قلبی به حضور قوه ناطقه عالیه ظاهره در جهان لایتناهی است.

D. 1. Who was the Exemplar of the Bahá'í Faith ?

2. What does " Abdul-Baha" mean?

3. He gave wonderful lectures.

4. We must follow the spiritual and social principles of our Faith.

5. Alber Einstein was the most famous twentieth - century scientist.

THIRD WEEK

B. 1. They taught us to be generous and humble.

2. Wise teachers adapts their teachings to the capacity of their students.

3. He brings new life to a dead world

4. They give people new laws.

C. 1. forsaking 2. investigation 3. barriers 4. imitations 5. enquiring

6. unbiased 7. distinguish 8. independently 9. addresses 10. foes

11. rivals

D.

همه آنان بشارت می دهند که بزودی وقتی که انسان ایمان از دست داده و عشق بسسه سردی گراشیده باشد ، بزرگی ظاهر خواهد شد تا آبناء انسان را از چهار گوشه ارض گرد آورد و آنان را به بوم اخوت کل عالم بشارت دهد .

FOURTH WEEK

A. 1. ordinances 2. sufficient 3. exigencies 4. desires 5. enjoins
6. tempted 7. lusts 8. will 9. rejected 10. repudiated
11. adversities

B.

بینی لاهل البهائ ان یمنروا الرب ببیانهم و یعظوا الناس باعمالهم و اخلاقهم .
اثر الاعمال انفذ من اثر الاقوال .

" کلمات فرودسبه "

D.

1. He has commanded me to tell out everything .
2. Some leaders for lust of leadership have hindered people from truth.
3. He had failed to recognize the beauty of her.
4. They appear to vary in their greatness.

FIFTH WEEK

B.

1. The glass of the mirror reflects the light.
2. People from all over the world come to visit him.
3. Brotherhood of Man in this world will be a reality.

C. 1. instincts 2. kingdom 3. impose 4. transgress 5. abstinence
6. conscience 7. communicate 8. obligatory

D.

ایشان فرمودند : این نامه بخاطر وضعیت آن در حین وصول ، کم اهمیت تر نیست . آن نامه بخاطر اینکه از جانب محبوبی آمده است گرامی داشته می شود .

SIXTH WEEK

A. 1. over 2. bliss 3. unvailed 4. exertion 5. care 6. here after
7. store 8. contrary 9. attending 10. carnal 11. retard

B.

نه تنها شادمانی این جهانی بلکه به شرف آئینده او و قتیکه زندگی زمینی را ترک می کند و ابسته به انتخابی است که انجام می دهد .

D. 1. Men work hard, and some women do too.

2. Your friends should take part in your joys and sorrows, and you should

3. Death is a message of joy to mankind.

SEVENTH WEEK

1. We know that there are many good people among all groups.
2. She asked whom should they follow.
3. People know what they need.

C :

1. purpose 2. laid 3. union 4. incumbent 5. Acquisition 6. conduce
7. better 8. exercise 9. reflective 10. cooperate
11. fulfill

D.

حضرت بهاء الله بصراحت طلاق را تقبیح فرموده اند هر چند در موارد عدم علاقه و تنفر شدید دو نفر (زوجین) از یکدیگر آنها منع ننموده اند.

EIGHTH WEEK

- A. 1. conferred 2. deter 3. lofty 4. resolve 5. befall 6. sever
7. speed 8. discern

B.

یا حزب الله بخود مشغول نباشید در فکر اصلاح عالم و تهذیب امم باشید.

(بهاء الله وعصر جدید ص ۱۵۵)

D.

1. Principles were brought for us.
2. The religion is created for love and unity.
3. The world was created by god.
4. Days have been spent in utter ignorance of his true self.

10th WEEK.

- B. 1. He called them to forsake the prejudices.
 2. We should invent a language to communicate.
 3. He told Bahais be kind to everyone.
 4. He gave His teaching to mankind.
- C. 1. enunciated 2. bigotry 3. took 4. superior 5. inferior 6. ignorant
 7. addressed 8. rulers 9. leaders 10. sight 11. enjoy

D.

هدف دینانت بهایی وحدت در کثرت است. زبانها و فرهنگ های مختلف دنیا باید شخصیت خود را حفظ کنند ولی با یکدیگر حلقه ارتباطی عمومی بین آنها وجود داشته باشد که موجب تفاهم کامل شود.

11TH WEEK

- A. 1. assured 2. development 3. eliminate 4. pave 5. facilitate
6. maintain 7. boundaries 8. intercourse 9. Carry out 10. settle

B.

وقتی درآ مدشخص فقط کفایت فراهم آوردن زندگی را حتی را برای اومی کندا ونداید، مالیات بدهدولی وقتی درآ مدش بیش از احتیاجاتش باشد با بددرمدی را بعنوان مالیات به صندوق عمومی بپردازد که این درود به افزایش درآ مدشخص نسبت به مخارج لازم او افزایش مییابد.

- D. 1. He was interested in helping people.
2. World Peace will be established oneday.
3. His lecture bored every body.
4. Bahais are taught to be kind to every body.

12TH WEEK

- B. 1. People one day learn how to live in this world.
2. Kings don't know how to bring peace among people.
3. He knows how to care His cause.

- C. 1. called 2. reduce 3. burden 4. counsel 5. deliberations
6. impending 7. afflictions 8. means 9. destined 10. embrace
11. stead

D.

تعالیم بهایی بوضوح نشان میدهد که همیشه علت دشمنی و برخورد بین اهل مذاهب و فیرق مختلفه نه دین حقیقی بلکه فقدان آن و جایگزینی آن با تقالید و تعصبات باطله و عرضه ناصحیح آن بوده است.

13TH WEEK

- A. 1. priesthood 2. obligations 3. carrying out 4. localities 5. elected
6. providing 7. conduct 8. safe guard 9. contribute

B.

منظور از محفل روحانی هیئت مدیره متشکله از نه نفر است که سالیانه توسط اعضای جمعیت های بهائی انتخاب می شوند و دارای حق تصمیم گیری در کلیه موارد مربوط به امور عمومی مربوط به جامعه می باشند.

- D. 1. He shouldn't have refused the local spiritual Assembly.
 2. They must have formed the Local Spiritual Assembly
 3. They couldn't have studied in that school.
 4. You might have heard the news.

14TH WEEK

- B. 1. If it happens they will know the truth.
 2. If we go to the 19 Day Feast we will know about all news.
 3. If they hold the Feasts they will establish the unity.
 4. They will get happy if they serve every body.
- C. 1. order 2. right 3. declare 4. advanced 5. unanimous 6. submit
 7. voice 8. contribute 9. express 10. recorded 11. consideration

D.
 با توسعه نظم اداری بهایی ضیافت نوزده روزه که در اول هر ماه بهایی تشکیل می گردد (رعایت می شود) اهمیت ویژه ای کسب کرده و نه تنها موجبات دعای جمعی بلکه مشورت عمومی در امور جاری جامعه بهایی را فراهم می سازد.

15TH WEEK

- A. 1. jurisdiction 2. body 3. delegates 4. held 5. legislate 6. explicitly 7. obey 8. reside 9. Loyalty 10. contrary

B.

در ایران مومنین با این ظهور اعظم به منتهی درجه مورد تعرضات و ظلم و ستم و عذاب و شدا شد از دست هموطنان خود گردیدند و لکن بکمال شجاعت و استقامت و صبر و وقار تحمل نمودند.

(ترجمه فارسی بهاء الله و عصر جدید)

- D. 1. If there isn't a Local Assembly in a place, Bahais will directly communicate with their National Assembly.
 2. If a Bahai is not satisfied with the outcome, he can appeal to the National Assembly.
 3. If he came we would see him there.
 4. If he had known it he would have helped her.

16TH WEEK

- B. 1. Hands of the cause of God enjoy helping people in their tasks.
2. Bahais avoid refusing Administrative Order.
3. We keep on helping everyone.
4. They insist on going to different places in the town.

- C. 1. trails 2. passing 3. covenant 4. turn 5. misleading 6. appointed
7. managed 8. maintain 9. harm 10. wisdom 11. associate

D.

ربیبی مریوب تصور نشود. رازق بی مرزوق بخاطر نباید. زیرا تمام اسماء وصفات الهیه مستدعی وجود کائنات است. اگر وقتی تصور شود که کائناتی اهدا " وجود نداشته است این تصور انکار الوهیت الهیه است.

(مفاوفا)

17TH WEEK

- B. 1. Believing in Baha'u'llah, makes us happy for ever.
2. Joining the Bahai community brings him happiness and spiritual health.
3. Following Bahais' teaching bring peace among people.

- C. 1. promoting 2. privilage 3. contribute 4. aware 5. perceive
6. utmost 7. scatter 8. carry out 9. uphold:

D.

حقیقت الهیه در هر کجایی متجلی شود باید مقبول دانیم. جوهر مقصود اینست جمیع انبیای عظام ظاهر شدند تا رأیت کمالات الهیه را برافرازند و همه مانند کواکب رخشنده از یک آسمان مشیت الهیه مشرق و مغرب اند و بعالم نورانیت بخشند.

(ترجمه فارسی بهاء الله و عصر جدید بنقل از مجله

نجم باختر)

Assignment 1 (B)

" 4th week "

Part A: Choose the best answer:

- 1 . Nabil - Zarandi was a -----Baha'i' historiographer.
a. named b. renowned c. confused d. attributed
- 2 . Baha'u'llah's teachings defend us against our problems.
a. protect b. attack c. gain d. devote
- 3 . In most countries, Baha'i's ----- their belief.
a. affect b. imitate c. discord d. promulgate
- 4 . Ely was so excited. She was really ----- by her success.
a. wavered b. intoxicated c. imagined d. exalted
- 5 . They feel sorrow for their friend, Actually everybody in town ----- over her misfortunes.
a. laments b. cries c. persecutes d. ponders
- 6 . I care after his children. He has ----- his kids to me.
a. tempted b. shouldered c. entrusted d. indulged
- 7 . Some faiths employ ritual more than others.
a. religious ceremonies b. disciples
c. godly standards d. encounters
- 8 . Of course you can't pass an exam without ----- .
a. manifestation b. imagination
c. cooperation d. preparation
- 9 . Teachers must ----- all their efforts to their task.
a. devote b. pursue c. rush d. exert
- 10 . The cat crept towards the bird to catch it.
a. looked at b. moved slowly c. jumped d. attacked
- 11 . Nobody can ----- to live without water.
a. entrust b. care c. imagine d. commence
- 12 . I was a ----- to their quarrel and saw everything.
a. pauper b. witness c. version d. party
- 13 . His life was devoted to the ----- of justice.
a. anguish b. zenith c. mockery d. cause
- 14 . We were surprised when he was banished.
a. sent away b. stolen c. elected d. taken over
- 15 . Baha'i's should be steadfast to Baha'u'lla's principles.
a. gracious b. constant c. convinced d. rational
- 16 . The police ----- the crowd.
a. scattered b. likened c. derived d. discarded
- 17 . He ----- the word of God.
a. impended b. preached c. entrusted d. ceased

18. There is an ample room for children in front of our house.
 a. a large b. a suitable c. a beautiful d. a decorated
19. His talks caused much mirth among the guests.
 a. rejoice b. advent c. glory d. exertion
20. He tried to arouse his child from inactivity.
 a. consort b. envisage c. awaken d. complain

Part B: Translate into Farsi:

- 1 . Although He always referred to the One who was to follow Him, the Bab's own saintly life and beautiful teachings inspired wonderful devotion in hearts of thousands of people.
- 2 . Baha'u'llah's followers were once more filled with sorrow at this fresh calamity and cruel suffering which was inflicted on their beloved Master.
- 3 . Despite the great conflict of ideas that now exists among people professing different faiths, there are certain essential similarities between the major religions of the past which are too obvious to be over looked.

Part C: Read the following passages carefully and then answer the questions:

During Baha'u'llah's life-time Abdul'Baha was His closest companion. He spared Himself no trouble in order to bring a measure of comfort into his father's life. He took upon Himself the tedious daily tasks so that Baha'u'llah could devote His time to more important matters. Many of those who thronged to their home in Baghdad were quite satisfied to meet Abdul'Baha and bring their questions to Him, although He was still in His early youth. As time went on, Baha'u'llah Himself would encourage His followers to take their problems to Abdul'Baha, whom He lovingly referred to as " the Master".

- 1 . How was Abdul'Baha for His Father? Why ?
- 2 . What were the tedious daily tasks that Abdul'Baha took upon Himself? Why did He do so ?
- 3 . Who called Abdul'Baha " the Master "?

At one time when the Master was in Akka' He was put in chains around His wrists' ankles and knees. As the guards did this the Master laughed and sang. He was so nice to the guards that they soon became His friends and tried to help Him whenever they could.

One day He asked to go to the public bath. The guards agreed to take Him, but first they tied the long chains round His

waist under His clothes so that no one could see them and know that He was a prisoner. As they walked through the streets the Master let the chains fall down so every one could see He was a prisoner. The people began to mock when they saw this, crowding round and calling names.

But the Master didn't mind. He held His head high and walked along happily, for He knew that He had only done good things and that God was pleased with Him.

4 . How was the Master in Akka ?

5 . How did the guards take Him to the public bath?

6 . How was the Master's reaction to the crowd?

7 . Why didn't He feel ashamed ?

Assignment 2 (B)

" 8th week "

Part A: Choose the best answer:

- 1 . The help that we give her depends on her ----- of her promise to work harder.
a. fortitude b. abstinence c. fulfilment d. attainment
- 2 . Most animals have a(n) ----- to protect their young.
a. quality b. profession c. ambition d. instinct
- 3 . You shouldn't keep your child's affections under continual -----
a. submission b. restraint c. semblance d. celibacy
- 4 . We made a successful ----- of the mountain.
a. ascent b. aversion c. celibacy d. chastity
- 5 . In your prayer ask God to send His ----- to you.
a. raiments b. virtues c. tidings d. blessings
- 6 . I said hello to her, but she ----- me completely.
a. ignored b. veiled c. discarded d. rushed
- 7 . Hard work ----- to a good grade.
a. preserves b. censures c. conduces d. transcends
- 8 . The priest united the couple in holy -----
a. degradation b. matrimony c. meekness d. monogamy
- 9 . He ----- his success to hard work.
a. ascribes b. believes c. regards d. considers
10. He is ----- of himself because of the way he had treated his friends.
a. cherrished b. insulted c. despised d. deprived
11. They want to make fundamental changes in the law.
a. basic b. supreme c. serious d. petty
12. I rejoice that you are coming here.
a. alight b. amuse c. delight d. pursue
13. His name was inscribed on the metal plate beside the door.
a. imitated b. recorded c. ushered d. branded
14. The newspaper editor was arrested for sedition.
a. incitement b. transition c. revolution d. conviction
15. All his exertions were useless. He couldnot convince me.
a. help b. power c. might d. attempt
16. We must appreciate our faculties and senses.
a. idiocy b. facility c. capability d. insanity

17. He quenched his thirst with a long drink of Cold water.
 a. put on b. put off c. put out d. put up
18. Shaykh Ahmad-i-Ahsa'i was the first of the " twin ----- " that he heralded the advent of the Bab.
 a. Effusions b. lumenaries c. revelations d. Bounties
19. I beseech Lord to help me in my endeavours.
 a. devote b. exert c. hinder d. entreat
20. You must conform to the rules of the community.
 a. dislike b. provide c. agree d. promote

Part B: Translate into Farsi:

- 1 . When we learn to pray with dedication, we can draw upon the spritual blessings that flow from the source of love and mercy.
- 2 . The individual is therefore expected not only to better himself in this life but also to cooperate with his fellow-men in bringing about a better society.
- 3 . We should make a special effort to change unwanted habits, to check our thoughts and motives, and to cultivate those spritual qualities which will make each of us a better person.

Part C: Read the following passages carefully and then answer the questions:

If we wish for spritual health, it is necessary first to recognize the Messenger of God and then to obey His instructions. It would be foolish to assume that we are capable of curing our own ailments; and having found the One who can help us, our knowledge of Him would be useless unless we accepted His guidance and put it into practice. The Messenger of God assures us that the recognition of His station and obedience to His teachings will bring such joy that, if we could get but a glimpse of this happiness which is within the reach of every human being, we would be prepared to Sacrifice all we have, if need be, in order to attain it. The experience which we call death leads to a life immeasurably richer and more beautiful than we can ever imagine in this world.

- 1 . How can we attain the spritual health ?
- 2 . Is it possible to imagine the life after death in this world? Why ?
- 3 . According to the text, what will cause the greatest joy and happiness?

O ye servants of the Merciful one! Arise to serve the cause of God, in such wise that the cares and sorrows caused by them that have disbelieved in the Dayspring of the signs of God may not afflict you. At the time when the Promise was fulfilled and the Promised One made manifest, differences have appeared amongst the Kindreds of the earth and each people hath followed its own fancy and idle imaginings.

4 . What is Baha'u'llah's Command in this verse ?

5 . How should we serve the Cause of God ?

6 . When have the differences appeared ?

7 . Who is involved in differences when the Promised One made manifest ?

Assignment 3 (B)

"13th week"

Part A: Choose the best answer.

- 1 . These appaling events will have great consequences in the future of our country.
a. important b. frightful c. recent d. strange
- 2 . This old woman dominated over the whole family.
a. controlled b. helped c. loved d. guided
- 3 . Diversity of opinion may lead to the way of truth.
a. sincerity b. variety c. agreement d. rightness
- 4 . His novel shows the extremes of fear and bravery.
a. diffrences b. limits c. details d. views
- 5 . The committee has adopted the plan of the new buildings.
a. discussed b. designed c. accepted d. brought
- 6 . They decided to help both of the contending countries.
a. improving b. connecting c. exporting d. fighting
- 7 . I think he will carry forward his program.
a. change b. suggest c. accept d. progress
- 8 . His behaviour was meritourious in that terrible condition of war.
a. natural b. shameful c. strange d. prais worthy
- 9 . The instructions are so ----- that there is no doubt about their meaning.
a. superior b. progressive c. explicit d. feminine
10. Bahai's are not obliged to pay for the public fund. They all do this ----- .
a. voluntarily b. genuinely c. liberally d. compulsorily
11. All the financial resorces will be at the ----- of the world government.
a. adjustment b. disposal c. interpretation d. imitation
12. The ----- of all your afflictions is my rememberence for -- get it not. "Baha'u'llah "
a. embrace b. remedy c. aversion d. bigotry
13. Mary doesn't like jazz but her husband ----- in listening to it.
a. persists b. affords c. concerns d. promotes
14. Baha'u'llah enjoined us to be polite and not to ----- the limits of curtesy.
a. envisage b. maintain c. transgress d. ensure

15. In spite of Marie's confidence, John was not faithful. He at last ----- her.
- a. betrayed b. granted c. expounded d. profited
16. She is not beautiful but she knows well how to ----- herself with jewels.
- a. behave b. debar c. adorn d. revive
17. Dynamite ----- the hard rock into small pieces.
- a. conduced b. deterred c. strove d. split
18. For new Baha'i's, it is essential to ----- their belief through "increasing their Knowledge about the faith.
- a. consolidate b. administer c. persecute d. represent
19. Under the ----- of the old lady. Ely finished his studies.
- a. auspices b. discharge c. compassion d. clans
20. A group of engineers will ----- the shape of the new machine and then you may have an idea of it.
- a. safeguard b. outline c. rebuke d. expand

Part B: Translate into Farsi:

- 1 . When women have equal opportunity of education, they, too, will be able to cultivate their potential talents and offer their full share to the progress of mankind.
- 2 . The humanitarian and spiritual principles enunciated decades ago in the darkest East by Baha'u'llah and moulded by Him into coherent Scheme are one after the other being taken by a world unconscious of their source as the marks of progressive civilization.
- 3 . Such duties as the performance of the Baha'i marriage ceremony and the carrying out of official burial rites are discharged under the auspices of Spiritual Assemblies.

Part C: Read the following passages and answer the questions.

I.

In every locality where there are nine Bahai's who have reached the age of twenty one, they form their Local Spiritual Assembly. If there are more, nine members are elected annually by secret ballot. In many localities where the faith has sufficiently expanded, the assembly may require the help of various committees. These committees are appointed by the Assembly outlines the task of each committee and supervises the work it does. Baha'i youth under the age of twenty one can serve in committees.

- 1 . How do Bahai's elect the members of a Local Spiritual Assembly ?

- 2 . When does a Local Spiritual Assembly choose a committee?
- 3 . What are the duties of a Local Spiritual Assembly about its committees ?

II.

WORLD reform is personal reform, The old maxims, 'water cannot rise above its own level', 'a chain' is as strong as its weakest link', are nothing but truth. If you want to see changes in society, begin on yourself. That is something ready to hand, always under your own eye, and which, ninety-nine times out of a hundred, badly needs over hauling ! For it stands to reason that if you are better the world will be better; There will be that much more gold in the one of humanity, because one of its components will be of a finer calibre. We all know life is a struggle, that to eat to live in any degree of comfort, to possess even a small measure of security, we have to work for it. But most of our efforts are along the line of least resistance. We are spiritually lazy and sloventy. Consequently we are also spiritually sick and unkempt. There are two massive, fundamental problems on the planet today . All others- unemployment, the economic distribution of wealth, trade pacts and tariff barriers, wars, colonies, the struggle of various political ideologies, etc, etc, all these fode in to relatively minor detail when compared with the real issues, which are these: man, as an individual, and men, as a society, inhabiting the globe. Two parallel lines of progress and reform are needed to make this world a wonderful place to live in. One in each individual's character, the other in the laws governing and the conduct distinguishing the masses of humanity, be they groups, nations, or races.

- 1 . Why should we start to change ourselves to have better world?
- 2 . What is human's weakest point ?
- 3 . What are the greatest problems that people have to day ?
- 4 . How can we solve those problems ?

Assignment 4 (B)

" 17th week"

Part A: Choose the best answer:

- 1 . The employees are ----- in their opposition to the new rules of the company.
a. dogmatic b. unanimous c. negligent d. dispassionate
- 2 . He walks in a very ----- way like a king.
a. efficient b. spiritual c. dignified d. generous
- 3 . She cares about the welfare of all the men and women who work for her.
a. Sound b. prosperity c. failure d. balance
- 4 . She was very ----- of Ely's interest in everything she did.
a. conscious b. responsible c. convinced d. feeble
- 5 . ----- produced by rubbing stones together help to start a fire.
a. nucleus b. surplus c. features d. sparks
- 6 . Mary ----- to the high court against her sentence.
a. appealed b. ordained c. pertained d. descended
- 7 . Alf set up his business with a starting ----- of £100000.
a. money b. capital c. fund d. percentage
- 8 . The company has declared an increase in ----- .
a. change b. amount c. matters d. profit
- 9 . They ----- Ely to be a new boss.
a. voted b. elected c. delegated d. affected
- 10 . There are seven days of festivity in the Baha'i Calender.
a. rejoicing b. minding c. labouring d. laughing
- 11 . He designated them as "Hands of the Cause of God."
a. promoted b. appointed c. admired d. probed
- 12 . They work in close collaboration with the Universal House of Justice and ----- its decisions.
a. deviate from b. abstain c. convey d. obey
- 13 . The National Assembly decides that the individual is consciously harming the reputation of the Baha'i community.
a. effectively b. seriously c. sensibly d. unmindfully
- 14 . House of Worship is reserved for prayer and ----- .
a. education b. meditation c. dedication d. Inspiration
- 15 . This is a very grave departure from the tents of a faith which is based on unity.
a. divergence b. rebuke c. obedience d. defend

16. In his lifetime he founded many phylantropic institutions.
 a. charitable b. religious c. sanitary d. economical
17. St. peter was the first ----- of jesus.
 a. successor b. disciple c. exalted d. negligent
18. She sang a stirring song.
 a. exciting b. beautiful c. Sad d. melodic
19. At last the Queen ----- him the permission of beginning his
 journey.
 a. adorned b. witnessed c. sanctified d. conferred
20. We discerned both wisdom and potency in his lecture.
 a. courtesy b. charm c. might d. endeavour

Part B: Translate into Farsi:

- 1 . The National Assembly is also in touch with the members of each community through newsletters and other correspondence sent for the Nineteen Day Feasts.
- 2 . The financial demands of an ever-growing world community are met through local, national, and International funds.
- 3 . Those who recognize the physician will want to start taking His prescription, knowing full well that if they have courage and perseverance, the divine remedy will bring gradual health and happiness.

Part C: Read the following passages carefully and then answer the questions:

I.

"The Baha'i institutions of the Baha'i faith in their present form are chiefly concerned with spreading the faith, preserving the unity of the believers and coordinating their humanitarian activities throughout the planet. Baha'is believe that the peoples of the world will come to accept the principles of Baha'i Administrative order as the pattern of future world common wealth. Untill then they must be loyal to the laws of the land in which they live. They are only justified in refusing to cooperate with a government when they are called upon to do something contrary to the fundamental principles of their faith."

- 1 . What are the main duties of Baha'is now ?
- 2 . What is the role of Baha'i Administrative Order in the future world ?
- 3 . Are the Bahai's always enjoined to be loyal to their governments ? What are the exceptions ?

II.

"Water gradually makes for itself a channel; as it flows the channel deepens and widens. To get a river out of its bed into a new course is a big undertaking, and yet it has been successfully done by man over and over again. Habits are channels in our way of living and they may be good or bad. We may have sloppily allowed our personalities to follow every line of least resistance- the way water does - and encumber with a host of bad habits, or we may have pushed our characters into good ways, which ever it is, the mere fact that human beings, like every other form of life, are intensely habit-forming is a great asset to us. Society has itself formed very bad habits today. It is full of prejudices.

- 4 . Can we change our habits ? How many kinds of habits are there ?
- 5 . How do people acquire bad habits ?
- 6 . How can we pick up good habits?
- 7 . Can Society help us to acquire good habits ? Why ?

NAME : بزرگ پاسخنامه انگلیسی (۴)

CITY : " ANSWER SHEET "

ASSIGNMENT 1

Form : A B C D
Date :

A.

- | | | | | | | | | | |
|-----|----|-----|-----|-----|-----|-----|-----|-----|-----|
| 1. | 2. | 3. | 4. | 5. | 6. | 7. | 8. | 9. | 10 |
| 11. | 12 | 13. | 14. | 15. | 16. | 17. | 18. | 19. | 20. |

B.

-1
-2
-3

C.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

NAME :

برگ پاسخنامه انگلیسی (۴)

CITY :

" ANSWER SHEET "

ASSIGNMENT 2

Form : A B C D

Date :

A.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
11. 12. 13. 14. 15. 16. 17. 18. 19. 20.

B.

- 1

- 2

- 3

C.

1.

2.

3.

4.

5.

6.

7.

NAME :

CITY :

" ANSWER SHEET "



ASSIGNMENT 3

FORM : A B C D

DATE :

A.

- | | | | | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 1. | 2. | 3. | 4. | 5. | 6. | 7. | 8. | 9. | 10. |
| 11. | 12. | 13. | 14. | 15. | 16. | 17. | 18. | 19. | 20. |

B.

- 1

- 2

- 3

C.

1.

2.

3.

4.

5.

6.

7.

NAME :

CITY :

" ANSWER SHEET "

ASSIGNMENT 4



FORM: A B C D

Date:

A.

- | | | | | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 1. | 2. | 3. | 4. | 5. | 6. | 7. | 8. | 9. | 10. |
| 11. | 12. | 13. | 14. | 15. | 16. | 17. | 18. | 19. | 20. |

B.

- 1

- 2

- 3

C.

1.

2.

3.

4.

5.

6.

7.

اصل نصوص موجود در کتاب

متاسفانه علیرغم سعی فراوان دسترسی به اصل بعضی نصوص ممکن نگردید . چنانچه دانشجویان عزیز از اصل این نصوص اطلاع دارند لطفاً " ما را مطلع فرمایند .

1 - P 5 : *This very hour will*

در آینده این شب را این ساعت از بزرگترین اعیاد محسوب خواهد شد . خدا را شکرکن گه به آرزوی خود رسیدی و از رحیق مخترم آشامیدی . باید هجده نفر بمن مومن بشوند به این معنی که ایمان آنها نتیجه جستجو و تفحص خود آنها باشد بدون آنکه کسی آنها را از اسم و رسم من آگاه کند باید مرا بشناسند و بمن مومن شوند .

(تاریخ نبیل - ترجمه فارسی)

2-P: 6 - *You are the bearers*

این پیام حامل پیام الهی هستید ... تمام اعضای جسد شما باید بر ارتفاع مقامات شما شهادت دهد و به طهارت حیات و عظمت مقصود شما ناطق گردد ... من شما را برای روز خداوند که می آید تربیت و آماده ساخته ام ... در طول و عرض جهان پراکنده شوید و با قدم ثابت و قلب بی آرایش راه را برای آمدن روز خدا مهیا و مسطح کنید .

(تاریخ نبیل - ترجمه فارسی)

3-P: 13 - *O, King, I have seen*

یا ایاکة را برفیق سبیل الله ما لارثت عین و لاسمعت اذن ... کم من بلایا نزلت و کم منها سرف تنزل ... قد استهل مدعی الی ان بل مضجعی و لیس حزنی لنفسی ... بها اری الناس فی سکرتهم یعمهون و لایعرفون رفعا اهاو اثم و وضوا الیهم کانهم اتخذوا امرالله هزوا " و لهوا " و لعبا " و یحسبون انهم مصون و فی حصن الامان هم محصنون لیس الامر کما یظنون غدا " یرون ما ینکرون .

فصوف یخرجوننا اولوا الحکم و الغنا من هذه الارض التي سمیت بادرنه السی مدینه عکا و مما یحکون انها اخرج مدن الدنيا و اقبحها صورتا " و اردتها هوا " و انتنها ماء " کانهما دار الحکومه الصدی لایسمع من ارجائها الا صوت ترجیعه و ارادوا ان یحسبوا الغلام فیها و یسدوا علی وجوهنا ابواب الرخا و یصدوا عنا عرض الحیوه الدنيا فی ما غیر من ایا منا تاله لو ینهکنی اللغب و یهلکنی السغب و یجعل فراشی من صخره صما و موانسی و حوش العراء لا اجزع و اصبر کما صبروا اولوا العزم بحول الله مالک القدم و خالق الامم ... بالبلا علا امره و سنا ذکره هذا من سنته قد خلت فی قرون

الغالبه و الاعمار الماضيه . . . (لوح سلطان ايران)

4 - P: 28 - The door of the knowledge

سبيل كل بذات قدم مسدود بوده و طريق كل مقطوع خواهد بود و محض فضل و عنايت شمسوس مشرقه از افق احديه را بين ناس ظاهر فرموده و عرفان اين انفس مقدسه را عرفان خود قرار فرموده من عرفهم فقد عرف الله و من سمع كلماتهم فقد سمع كلمات الله .

(لوح سلطان - مجموعه الواح)

5- P: 31 - These sanctified mirrors

اين مراياي قدسيه ... بتمامه از آن شمس وجود و جوهر مقصود حكايه مينمايند . مثلاً " علم ايشان از علم او و قدرت ايشان از قدرت او و سلطنت ايشان از سلطنت او و جمال ايشان از جمال او و ظهور ايشان از ظهور او . ايشانند ... مظهر فيض نامتناهي و

مطالع شمس لايزالي ... (ايقان مبارك)

6 - P: 31 - Were any of all - embracing

و اگر شنیده شود از مظاهر جامعه " اني انا الله " حق است و ربي در آن نيست چنانچه بكرات مبرهن شد كه بظهور و صفات و اسمای ايشان ظهور الله و اسم الله وصفه الله در ارض ظاهر ... و همچنين اگر بفرمايند " نحن عباد الله " اين نيز ثابت و ظاهر است چنانچه بظاهر در منتهی رتبه عبوديت ظاهر شده اند . احدي را يارای آن نه كه به آن نحو از عبوديت در امكن ظاهر شود . (ايقان مبارك)

7- P: 38 - Verily I say, this is the Day

8- P: 39 - Beware of prejudice

(شخص عاقل كامل كه طالب علم است ...) نور محبوب اوست در هر زجاج بدرخشد ، گل محبوب اوست در هر زمين كه برويد . نير اعظم فيض بخش الهيست از هر مطلعی طالع شود ... نبايد تعصب داشت . (پيام ملكوت نقل از خطابات اروپا)

9 - P: 44 - He is indeed

موحد اليوم نفسی است (كه) حق را مقدس از اشباح و امثال ملاحظه نمايد نه آنكه امثال و اشباح را حق داند

(گنج شايگان - نقل از لوح شيخ فاني)

10 - P: 44 - Beware, O believers.....

ایاکم یا ملة التوحید لا تفرقوا فی مظاهر امرالله لا ما نزل علیهم من الایات...
ان انتم من الموقنین و كذلك فی افعالهم و اعمالهم و كلما ظهر من عندهم و يظهر
من لدنهم کل من عندالله و کل بامرہ عاملین .

(مائده آسمانی جلد ۴)

11- P: 44 - If thou wilt observe

اگر بنظر لطیف ملاحظه فرمایی همه را در یک رضوان ساکن بینی و دریک هوا طاثر و سیر
یک بساط جالس و بریک کلام ناطق و بریک امر آمر ... پس اگر یکی از این مظاهر قدسیه
بفرماید من رجوع کل انبیاء هستم صادق است و همچنین ثابت است در هر ظهور بعد صد
رجوع ظهور قبل . (ایقان مبارک)

12 - P: 45 - Every true prophet

پینمبر راستگو خود را بنام پیامبران پیشین خوانده پس اگر کسی به نهان ایمن
گفتار پی نبرده به گفتههای ناشایسته پردازد دانشای بینا را از گفته او لغزش
پدیدار نشود... پیدایش ایشان در جهان یکسان نه و هر یک برفتار و گفتار جداگانه
پدیدار و در میان خردی و بزرگی نمودار... (از مجموعه الواح خطی)

13 - P: 45 - There can be no doubt

شکی نیست جمیع احزاب بافق اعلی متوجهند و با مر حق عامل ، نظر به مقتضیات عصر
او امر و احکام مختلف شده ... باری بعضد ایقان اصنام او هام و اختلاف را بشکنید
(از مجموعه الواح چاپ مصر صفحه ۲۸۴)

14- P: 46 - It behoveth you to

(ای بندگان) سزاوار اینک در این بهار جان فزا از باران نیسان یزدانی تازه و
خرم شوید . خورشید بزرگی پرتو افکنده و ابر بخش سایه افکنده با بهره کسی که خود
را بی بهره ساخت و دوست را در این جامه شناخت .

(از مجموعه الواح چاپ مصر صفحه ۲۵۵)

15. P: 46 - The time fore-ordained

میقات امم منقضی شد و وعده های الهی که در کتب مقدسه مذکور است جمیع ظاهر گشت .
(از مجموعه الواح چاپ مصر ص ۲۶۸)

16. P: 46 - O thou who art waiting

ایها المنتظرون للظهور لا تنتظروا فانه قد اتى فانظروا الى سراقه الذی استقر
فیه بها وه انه لهو البهاء القديم فی ظهور الجديد .
(مضمون بیان مبارک نقل از ترجمه فارسی بهاء الله و
عصر جدید)

17. P: 46 - This is the changeless faith

هذا دین الله من قبل ومن بعد من اراد فلیقبل ومن لم یرد فان الله لغنی عن
العالمین .

18- P: 47 - Consider the past

ناظر به ایام قبل شوید که چقدر مردم از اعالی و ادانی همیشه منتظر صهورات احدیه
در هیاکل قدسیه بوده اند بقسمیکه در جمیع اوان و اوقات مترصد و منتظر بودند و دعاها و
تضرع ها می نمودند که شاید نسیم رحمت الهیه بوزیدن آید و جمال موعود از عرصه غیب
بعرصه ظهور قدم گذارد و چون ابواب عنایت مفتوح میگردد و غمام مکرمت و شمس غیب از
افق قدرت ظاهر میشود، جمیع تکذیب می نمودند و از لقاء او که عین لقاء الله است احتراز
می جستند ... آخر تا مل فرما بید که سبب این افعال چه بود که باین قسم باطلعات جمال
ذی الجلال سلوک می نمودند و هر چه در آن از مننه سبب اعراض و اغماض آن عباد بوده حال هم
سبب اغفال این عباد شده . (ایقان مبارک)

18 - P : 47 - Consider the former generations

19- P : 48 - Leaders of religion

در همه اوقات سبب صدور عباد و منع ایشان از شاطی بحر احدیه علمای عصر بوده اند که زمام
آن مردم در کف کفایت ایشان بود و ایشان هم بعضی نظریه حبر ریاست و بعضی از عدم علم و
معرفت بناس را منع مینمودند چنانچه همه انبیاء به اذن و اجازه علمای عصر سلسبیل
شهادت را نوشیدند ... چه ظلمها که از روسای عهد و علمای عصر بر سلاطین وجود و جواهر مقصود
وارد شد .

20 - P: 48 - The Ancient Beauty

قد قید جمال القدم لإطلاق العالم و حبس فی الحصن الاعظم لعنق العالمین و اختار لنفسه
الاحزان لسرور من فی الاکوان

21 - P: 48 - Thou art He

22 - P: 49 - I have no will but

یا الهی ما اردت فی امر الا امرک وما قصدت فی الذکرا لا الذکرک وما تحزک قلمی الا
وقدارت به رضاک و اظهار ما امرتني به سلطانک (لوح سلطان ايران)

23 - P: 49 - Praise be to Thee ...

24 - P: 49 - I swear by Thy glory

25 - P: 50 - Enable Thy servants

26 - P: 51 - That which the Lord

الذی جعله الله الدریاق الاعظم و السبب الاتم لصحته هو اتحاد من علی الارض علی
امر واحد و شریعه واحد هذا ما يمكن ابدا " الا بطیب حاذق کامل موید .
(لوح ملکه ویکتوریا)

27 - P: 52 - O Son of Spirit ...

یا ابن الروح : خلقتک عالیا " جعلت نفسک دانیه فاصعد الی ما خلقت له
(کلمات مکنونه عربی)

28 - P: 54 - O Son of the Wondrous Vision ...

یا ابن المنظر الاعلی ، اودعت فیک روحا " منی لتکون حبیبیا " لی لم ترکتنی و طلبت
محبوبا " سوا بی . (کلمات مکنونه عربی)

29 - P: 56 - The man who makes ...

کسی که صفحه کاغذی را به بدقت تمام می سازد و در اتقان نش سعی بلیغ مبذول می دارد
این شخص خدا را تمجید می کند پس هر همت و عملی را که انسان از روی قلب بکا ربرد عبادت
است که نهایت مقصود و مرادش خدمت به عالم انسا نیست همین عبادتست خدمت بنوع انسا نیست
و رفع احتیاجات نفوس خدمت عبادت است . (ترجمه فارسی بهاء الله و عمر جدید)

30 - P: 57 - Create in me a pure heart ...

قلبا " ظاهرا " ما خلق في يا الهى سرا " ساكنا " جدد في يا منابى وبروح القوه شيتنى
على امرک يا محبوبى و بنور المعظمه فاشهدنى على صراطک يا رجاى و بسطان الرفعه
الى سماء قدسک عرجنى يا اولى وبارياح الصمدیه فابهجنى يا آخرى و بنفحات الازلیه
فاسترحنى يا مونسى وبنفء طلعتک القديمه نجنى عن دونک يا سیدی و بظهور کینونتک
الدائمه بشرنى يا ظاهر فوق ظاهرى والباطن دون باطنى . (ادعیه حضرت محبوب)

31 - P : 59 - Sorrow not if in these days ...

اگر در این ایام مشهود و عالم موجود فی الجمله امور برخلاف رضا درجبروت قضا واقع
شود دلتنگ مشوید چه که ایام خوش رحمانی آید و عالمهای قدس روحانی جلوه نماید و شما
را در جمیع این ایام و عوالم قسمتی مقدر و عیشی معین و رزقی مقرر است البته به
جمیع آنها رسیده و فائز گردید . (لوح احمد فارسی)

32 - P: 63 - O Son of the Supreme

یا ابن العماء : جعلت لك الموت بشاره كيف تحزن منه و جعلت النور لك ضياء كيف
تحتجب عنه . (کلمات مکنونه عربی)

33 - P : 64 - It is enjoined

قدت وجب على كل واحد منكم الاشتغال بما مر من الامور من الصنايع و الاقتراف و امثالها
و جعلنا اشتغالكم بها نفس العباده الله ... لاتضيعوا اوقاتكم بالبطاله و الكساله
و اشتغلوا بما تنتفع به انفسكم و انفس غيركم . ابغض الناس من يقعد و يطلب .
(بشارات - کتاب مستطاب اقدس)

34 - P: 64 - Knowledge is as Wings ...

علم بمنزله جناح است از برای وجود و مرقعات است از برای صعود تحصیلش بر کل لازم و لکن
علومیکه اهل ارض از آن منتفع شوند نه علومیکه از حرف ابتدا شود و به حرف منتهی
گردد ... فی الحقیقه کنز حقیقی از برای انمان علم اوست و اوست علت عزت و نعمت و فرج
و نشاط و بهجت و انبساط . (لوح شیخ نجفی)

35 - P : 65 - The reflective Faculty ...

قوه متفکره محزن صنایع و علوم و فنون است . جهد نمائید تا از این معدن حقیقی
لثالی حکمت و بیان ظاهر شود و سبب آسایش و اتحاد احزاب مختلفه عالم گردد .

(کلمات فردوسیہ)

36 - P: 66 - Bahai marriage is union

در این امر اقتران اتفاقاً و رضایت کامل بین طرفین است باید نهایت دقت مجری شود و از اخلاق یکدیگر مطلع باشند و عهد متین محکم ما بین هر دو باید ارتباطش ابدی باشد و مقصدشان باید الفت و دوستی و حیات دائمی گردد. بین بهائیان مسئله ازواج این است که مردوزن باید روحاً و جسماً " متحد باشند تا در جمیع عوالم الهی اتحادشان ابدی باشد و حیات روحانی یکدیگر را ترقی دهند. اینست اقتران بهائی .

(ترجمه فارسی بهاء الله و عصر جدید)

37 - P: 69 - Having Created the world ...

بعد از خلق ممکنات و ایجاد موجودات ... انسان را از بین امم و خلائق برای معرفت و محبت خود ... اختیار نمود. (امروز خلق ج ۱)

38 - P: 69 - How lofty is the station of man ...

مقام انسان بلند است اگر به انسانیت مزین و الا از جمیع مخلوق پست تر مشاهده می شود. بگو ای دوستان امروز را غنیمت شمرد و خود را از فیوضات بحر تعالی محروم ننمایید. (مجموعه الواح چاپ مصر ص ۳۰۴)

39 - P: 69 - Consider the pettiness of man's mind

فانظروا فی الناس و قلبه عقولهم یطلبون ما یضرهم و یترکون ما ینفعهم ... انانیری بعض الناس ارادوا الحریه و یفتخرون بها اولئک فی جهل مبین . ان الحریه تنتهی عواقبها الی الفتنة الی لاتخمد نارها ... فاعلموا ان مطالع الحریه ومظاهرهای الحیوان و للانسان ینبغی ان یکون تحت سنن تحفظه عن جهل نفسه و ضرا الماکرین .

(کتاب اقدس)

40 - P: 70 - Arise, O people ...

ای قوم بقوت ملکوتی بر نصرت خود قیام نمائید که شاید ارض از اصنام ظنون و اوهام که فی الحقیقه سبب و علت خسارت و ذلت عباد بیچاره اند پاک و ظاهر گردد.

(لوح دنیا)

41 - P: 70 - Whatsoever dettereth you

وکلما یمنعهم الیوم عن حب الله انها لهی الدنيا ... ان الذی لم یمنعہ شیء عن الله لایس علیه لو یزین نفسه بحلل الارض و زینتها و ما خلق فیها ...

(اشراقات)

42 - p : 70 - The would is but a show ...

دنیا نمایشی است بی حقیقت و نیستی است بصورت هستی آراسته دل به او مبندید .
(لوح احمد فارسی)

43 - P: 70 - This is the Day ...

امروز روزیست که بحر رحمت ظاهر است و آفتاب عنایت مشرق و سحاب جود مرتفع
باید نفوس پژمرده را به نسائم محبت و مودت و میاه مرحمت تازه و خرم نمود .
(اقتدارات)

44 - P: 71 - Beseech ye the one true God ...

45 - p: 71 - Blessed is he

طوبی لمن اختار اخاه علی نفسه (کلمات فردوسیہ)

46 - P: 71 - O people of the world

ای اهل عالم مذهب الهی از برای محبت و اتحاد است او را سبب عداوت و اختلاف منماید .
(کتاب عهدی)

47 - P: 71 - Consort with all men

ای اهل بهاء با جمیع اهل عالم بروح و ریحان معاشرت نمائید . اگر نزد شما کلمه یا
جوهریست که دون شما از آن محروم به لسان محبت و شفقت القاء نمائید اگر قبول شد
و اثر نمود مقصد حاصل و الا او را به او مهوا گذارید و در باره او دعا نمائید نه جفا .
(اشراقات)

48 - P: 71 - Blessed are the learned

فیا طوبی لعالم لن یفتخر علی دونه بعلمه فیا حبذا لمسسن لن یتهزه بمن عسی
ویستر من شهد لیستر الله عنه جریراته العظیم .
" سوره الهیکل "

49 - P: 71 - Beautify your tounge ...

قل یا قوم : زینوا لسانکم بالصدق و نفوسکم بالامانه ، ایاکم یا قوم لاتخونوا فی
شیء .
(لوح اسم الله الاصدق)

50 - P: 72 - We verily have chosen courtesy ...

انا اخترنا الادب و جعلناه سجه المقربین انه ثوب یوافق النفوس من کل صغیر و
کبیر طوبی لمن جعله طراز هیکله .
(نقل از اخلاق بهائی)

51 - P: 72 - Be the essence of cleanliness....

کونوا عنصر اللطافه بین البریه ... تمسکوا باللطافه فی کل الاحوال .
(کتاب اقدس)

52 - P: 72 - Be generous in prosperity ...

كن في النعمه منفقاً " وفي فقدها شاكراً " وفي الحقوق اميناً " وفي الوجه طلقاً " و
للفقرا كنفراً " و للاغنيا ناصحاً " و للمتأدي مصيباً " وفي الوعد وفيا وفي الامور
منصفاً " وفي الجمع صامتاً " وفي القضا عادلاً " و للانسان خاضعاً " وفي ظلمه سراجاً " و
للمهموم فرجاً " و للظلمان بحراً " و للمكروب ملجأً " و للمظلوم ناصراً " و عذاً " و ظهراً "
وفي الاعمال متقياً " و للغريب وطناً " و للمريض شفاءً " و للمستجير حصناً " و للضريير
بصراً " و لمن ضل صراطاً " و لوجه الصدق جمالاً " و لهيكل الامانه طرازاً " و لبيت الاخلاق
عرشاً " لسعد العالم روحاً " و لجند العدل رايتاً " و لافق الخير نوراً " و للارض الطيبه
رذاذاً " و لبحر العلم فلكاً " و لسما الكرم شمساً " و لراس الحكمة اكليلاً " و لجبين
الدهر بياضاً " و لشجر الخضوع ثمرأً .

(لوح شيخ نجفى)

53 - P: 73 - The source of all good ...

اصل كل خير هو الاعتماد على الله و الانقياد لامره و الرضا بمرغباته

54 - P: 73 - The essence of love ...

اصل الحب هو اقبال العبد الى المحبوب و الاعراض عما سواه و لا يكون مراده الا ما
اراد مولاه

55 - P: 73 - The essence of faith

راس الايمان هو التقلل في القول و التكثُر في العمل

56 - P: 73 - True loss is for him

اصل الخسران لمن مضت ايامه و ما عرف نفسه

57 - P: 73 - The essence of all that ...

راس كل ما ذكرناه لك هو الانصاف و هو خروج العبد عن الوهم و التقليد و التفرس
في مظاهر الصنع بنظر التوحيد و المشاهده في كل الامور بالبحر الحديد .

(لوح اصل كل الخير)

58 - P: 74 - O Son of Spirit, My first counsel is this ...

يا ابن الروح : في اول القول املك قلباً " جيداً " حسناً " منيراً " لتملك ملكاً
دائماً " باقياً " ازلاً " قديماً "

59 - P: 74 - O Son of Spirit, the best beloved ...

احب الاشياء عندي الانصاف لا ترغب عنه ان تكن الى راغباً " و لا تغفل منه لكتون لسي
اميناً " و انت توفق بذلك ان تشاهد الاشياء بعينك لا بعين العباد و تعرفها بمعرفتك
لا بمعرفه احد " في البلاد فكر في ذلك كيف ينبغي ان يكون ذلك من عطيتي عليك و
عنايتي لك فا جعله امام عينيك .

60 - P: 74 - O Son of Man . Be thou content ...

يا ابن الانسان : اكف بنفسى عن دونى و لا تطلب معينا " سواي لان ما دونى لن يكفيك
ابداً "

61 - P: 74 - O Son of the supreme. To the eternal call ...

يا ابن العما : ادعوك الى البقا و انت تهتفى الفنا بما عرضت عما نحب و اقبلت
الى ما تحب .

62 - P: 74 - O Son of Man. Breathe not the sins ...

یا ابن الانسان : لا تنفس بظاء احد " ما دومت خاطئا " وان تفعل بغير ذلك ملعون
انت وانا شاهد " بذلك .

63 - P: 74 - O Son of Being . Ascribe not to any soul ...

یا ابن الوجود : لاتنسب الی نفس ما لاتحب لنفسک ولاتقل ما لاتفعل هذا امری علیک
فاعمل به .

64 - P: 75 - O Son of Being . Bring thyself ...

یا ابن الوجود : حاسب نفسك فی كل يوم من قبل ان تحاسب لان الموت یا تیک بفتنا
و تقوم علی الحساب فی نفسك .

65 - P: 75 - O Son of Spirit . Whith the joyful tidings ...

یا ابن الروح : ببشاره النور ابشرک فاستبشر به والی مقر القدس ادعوك تحمسن
فیه لتستريح الی ابد الابد .

66 - P: 75 - O Son of Man, wert thou to speed ...

یا ابن الانسان : اركض فی بر العما ثم اسرع فی میدان السما لن تجد الراحة
الا بالخضوع لامرنا و التواضع لوجهنا .

67 - P: 75 - O Son of Being . Thy heart is my home

یا ابن الوجود : فوادک منزلی قدسه لنزولی و روحک منظری طهرها لظهوری .

68 - P: 75 - O Son of Man . Many a day hath past ...

یا ابن الانسان : قد مضی علیک ایام و اشتغلت فیها بما تهوی نفسك من الظنون
و الاوهام الی متی تكون راقد " علی بساطک ، ارفع راسک عن النوم ان الشمس
ارتفعت فی وسط الزوال لعل تشرق علیک بانوار الجمال .

(کلمات مکنونه عربی)

69 - P: 76 - The humanitarian and spiritual principles ...

70 - P: 78 - It is decreed that ...

کتب علی کل اب تربیت ابد و بنده ...

ان الذی ربی ابنا و ابنا " من الابناء کانه ربی احد ابنا بی (کتاب اقدس)

71 - P: 79 - Schools must first train ...

در دارالتعلیم باید در ابتدا اولاد را به شرایط دین تعلیم دهند ... و لکن
بقدری که به تعصب و حمیه جاهلیه منجر و منتهی نگردد . (کلمات فردوسیہ)

72 - P: 80 - The world in the past ...

در ایام گذشته عالم اسیر سطوت و محکوم قساوت و قوت بوده و رجال بقوه شدت و
صلابت جسم " فکرا " برزنان تسلط یافته بودند اما حال این میزان بهم خورده و
تغییر کرده ، قوه اجبار روبه اضمحلال است و ذکاء عقلانی و مهارت فطری وصفات
روحانی یعنی محبت و خدمت که در نسوان ظهور شدیدتر است روبه علو و سمو و استیلا
پس این قرن بدیع شکونات رجال را بیشتر ممزوج با کمالات و فضائل نسوان نماید و
اگر بخواهیم درست بیان کنیم قرنی خواهد بود که این دو عنصر در تمدن عالم
میزان نشان بیشتر تعادل و توافق خواهد یافت

باختر
(ترجمه فارسی بهاء الله و عرصه دیدن نقل از مجله نجم)

73 - P: 80 - The day is approaching ...

عنقریب جمیع اهل عالم بیک لسان و یک خط مزین در این صورت هنرنفسی بهر بلندی توجه نماید مثل آنست که در بیت خود وارد شده . (لوح مقصود)

74 - P: 82 - When religion, shorn of its superstitions,

وقتیکه دین از اوهام و تقالید و احادیث و خرافات بکلی منزّه و مقدس شود توافق و التیامش با علم چون نور مبین لائح آید و قوه عظیم اتحاد و وفاق زلزله در آفاق اندازد و جمیع حروبیات و نزاعها و جدال و تعدیات را از صفحه روزگار بکنار ریزد و جهان را از نحوست این محنت و مصیبت پاک و پاکیزه کند و نوع بشر به محبت اللّه با یکدیگر متحد و متفق شوند

(ترجمه فارسی بهاء اللّه و عصر جدید نقل از خطابات اروپا)

75 - P: 83 - The owners of properties ...

ما حیوان املاک و معادن و معامل باید مستخدمین را در ارباح شریک کنند و از واردات سهم معینی بحمال بدهند و این علاوه بر اجرتشان باشد یعنی قدری از واردات عمومی آن اداره و کارخانه تا عمال نیز بجان و دل خدمت کنند

(ترجمه فارسی بهاء اللّه و عصر جدید نقل از نجم باختر)

76 - P: 84 - These must plan with wisdom and power ...

بکمال حکمت و قدرت قانونی ترتیب دهند که نه به سرمایه داران ضرر و زیان وارد آید و نه رنجبران محتاج آب و نان باشند بکمال اعتدال وضع قانونی شود و بعد اعلان به عموم گردد که حقوق کارگران از هر جهت محفوظ است و همچنین حفظ حقوق سرمایه داران نیز باید مصون ماند و وقتیکه چنین قانون عمومی گذاشته شود و به رضایت طرفین باشد اگر باز اعتصابی واقع شود جمیع دول عالم متفقا " بمخالفت برخیزند .

(ترجمه فارسی بهاء اللّه و عصر جدید بنقل از مجله نجم باختر)

77 - P: 85 - It will not be possible ...

در مستقبل هرگز ممکن نخواهد بود که خلق از زحمت و القاب رنجبران ثروت عظیمی جمع کنند ، غنی بطیب خاطر ثروتش را تقسیم کند و انفاق نماید و این بتدریج خواهد شد و بمیل و رضای صاحب مال ، تحقق این مسئله بجنگ و خونریزی ممکن نیست .

(ترجمه فارسی بهاء اللّه و عصر جدید بنقل از مجله نجم باختر)

78 - P: 85 - It is not to boast ...

لیس الفخر لمن یحب الوطن بل لمن یحب العالم (لوح دنیا)

79 - P: 89 - The earth is but one country ...

عالم یک وطن محسوب است و من علی الارض اهل آن . (لوح مقصود)

80 - P: 89 - The tabernacle of unity ...

سراپرده یگانگی بلند شد بچشم بیگانگان یکدیگر را مبینید همه یاریکدارید و برگ یک شاخسار . (لوح مقصود)

81 - P: 89 - O Contending Peoples ...

ای اجزای مختلفه به اتحاد توجه نمائید و بنور اتحاد منور گردید لوجه الله در
مقری حاضر شوید و آنچه سبب اختلاف است از میان بردارید.
(مجموعه الواح چاپ مصر صفحه ۲۸۴)

82 - P: 89 - All men have been created ...

83 - P: 89 - The followers of sincerity ...

اصحاب صفا و وفا باید با جمیع اهل عالم بروح و ریحان معاشرت نمایند چه کسسه
معاشرت سبب اتحاد و اتفاق بوده و هست و اتحاد و اتفاق سبب نظام عالم و حیات امم
است. (طرازات)

84 - P: 90 - That one indeed is a man...

امروز انسان کسی است که بخدمت جمیع من علی الارض قیام نماید.
(لوح مقصود)

85 - P: 90 - The vitality of man's belief

قوه و بنیه ایمان در اقطار عالم ضعیف شده دریا ق اعظم لازم مواد نحاسی امم را اخذ
نموده اکسیر اعظم باید. (نقل از نسخه خطی)

86 - P: 90 - The all knowing physician ...

رگ جهان در دست پزشک داناست، درد را می بیند و بدانایی درمان می کند هر روز را
رازیست ... درد امروز را درمانی و فردا را درمانی دیگر، امروز را نگران باشید
و سخن از امروز رانید. (لوح مانگی - مجموعه الواح چاپ مصر)

87 - P: 90 - Witness how the world ...

فانظروا العالم ... فاعترته الامراض و ما طابت نفسه فی یوم بل اشد مرضه
بما وقع تحت تصرف اطباء غیر حاذقه (الذین ركبوا مطیه الهوی)
(لوح منکه ویکتوریا)

88 - P: 91 - It is incumbent upon them ...

در جمیع امور باید روسا با اعتدال ناظر باشند چون هر امری که از اعتدال تجاوز نماید
از طراز اثر محروم مشاهده شود. مثلاً " حریت و تمدن و امثال آن مع آنکه بقبول اهل
معرفت فائز است اگر از حد اعتدال تجاوز نماید سبب و علت ضرر گردد ... غفلت تا کسی...
انقلاب و اختلاف تا کی؟ ... فی الحقیقه آریاح یاس از جمیع جهات در عبور و مرور است ...
آثار هرج و مرج مشاهده میشود چه که اسبابی که حال موجود است بنظر موافق نمی آید.
(لوح مقصود)

89 - P: 91 - The time must come ...

لابد برای نیست که مجمع بزرگی در ارض برپا شود و ملوک و سلاطین در آن مجمع مفاوضه در
صلح اکبر نمایند و آن اینست که دول عظیمه برای آسایش عالم به صلح محکم متشبت
شوند و اگر ملکی بر ملکی بر خیزد جمیع متفقاً " بر منع قیام نمایند در این صولت عالم
محتاج مهمات حربیه و صفوف عسکریه نبوده و نیست الا علی قدر بحفظون به ممالکهم
و بلدانهم . اینست سبب آسایش دولت و رعیت و مملکت. (لوح مقصود)

90 - P: 92 - O ye elected representatives ...

یا اصحاب المجلس فی هناک و دیار اخری تدبروا و تکلموا قیما یصلح به العالم و
حاله لو انتم من المتوسمین . (کتاب مبین)

91 - P: 92 - Lay not aside ...

اتقوا الله یا ایها الملوک و لاتتجاوزوا عن حدود الله ثم اتبعوا بما ادرتم به
فی الكتاب و لاتکونن من المتجاوزین ایاکم ان تظلموا علی احد قدر خردل ...
ثم اطلحوا ذات بینکم و قللوا فی العساکر لیقل مما رفکم و تکونن من المستریحین
... اتقوا الله و لاتسرفوا فی شیئی و لاتکونن من المسرفین ...
ثم اعلّموا بان الفقر امانات الله بینکم ایاکم ان لاتخانو فی اماناته و لاتظلموا
هم ...

و ان لن یتنصحو بما انصحناکم فی هذا الكتاب بلسان بدع مبین یاخذکم العذاب
من کل الجهات و یتیکم الله بعدله ... فارحموا علی انفسکم و انفس العباد .
(کتاب مبین)

92 - P: 93 - The one true God beareth me witness ...

حق شاهد و خلق گواه که آنی خود را ستر نکرده و حفظ ننموده ... مقصود اصلاح عالم
و راحت امام بوده ، این اصلاح و راحت ظاهر نشود مگر به اتحاد و اتفاق و آن حاصل
نشود مگر به نصائح قلم اعلی .

(اشراقات)

93 - P: 93 - God grant that ...

94 - P: 94 - Soon will the present - day order ...

سوف یطوی بساط الدنیا و یبسط بساط الاخر . (نقل از قد ظهر یوم المیعاد)

95 - P: 95 - Of all men the most negligent ...

غافلترین عباد کسی است که در قول مجادله نماید و بر برادر خود تفوق جوید بگوای
برادران با عمل خود را بیارائید نه به اقوال . (کلمات مکنونه فارسی)

96 - P: 97 - The Bahai Administrative Order ...

این نظم اداری چون توسعه یابد و اساسش تحکیم گردد ... ثابت خواهد کرد که نه
تنها قابلیت آنرا داراست که بمنزله هسته نظم بدیع الهی محسوب گردد بلکه نمونه
کامل آنست و باید در میقات خود عالم انسانی را فراگیرد . (توقیع دوربهای)

97 - P: 100 - Their function is not to dictate ...

وظائف اعضای محافل امر کردن و تحکم نبوده بلکه مشورت است با یدهرچه بیشتر ممکن
شود با منتخبین خود نیز مشا و ره نمایند و باید صرفا " خود را به منزله و ساتلی بدانند که
برای معرفی امر الله بطور شا یشه و موثر انتخاب شده اند . آنان نباید هرگز چنین تصور
نمایند که بمنزله زینت و زیور هیکل امر الله بوده و فطرتا " از حیث استعداد و پالیاقیت بر
دیگران تفوق داشته و یگانه مروجین تعالیم و مبادی امر الله می باشند و باید با کمال

خضوع به وظائف خود قیام کرده با فکری روشن و از روی نهایت انصاف و وظیفه شناسی و با صراحت و سادگی و با تعلق تام به منافع و مصالح یاران و امثال الله و عالم انسانیت چنان همتی بنمایند که نه تنها مورد اطمینان و حمایت واقعی و احترام موکلین خود واقع شوند بلکه باید قدرشناسی و محبت قلبی آنان را نیز جلب کنند و باید در جمیع احوال از روح تفوق و استکبار و روش استتار اجتناب نمایند و از رفتار تسلط طلبی بیزار شوند و در مشاورات خود هرگونه تعصبات و امیال شخصی را کنار گذارند... و چون موقع اخذ تصمیم فرارسد باید از روی خلوص نیت و حسن طوبیت و کمال رغبت مشور کرده و سپس به آستان الهی توجه و تهنیت نمایند و با صفای قلب و ایمان کامل و شها مت تام ابدای رای نموده و مطیع نتیجه آراء اکثریت گردند.

(نظامات بهائی)

98 - P: 103 - The members there of...

باید بنوعی مذاکره و مشاوره گردد که اسباب اختلافی فراهم نیاید و آن اینست حسین عقد مجلس هر یک در نهایت حریت رای خویش را بیان و کشف برهان نماید. اگر دیگری مقاومت می کند ابتدا " او مکدر نشود زیرا تا بحث در مسائل نگردد رای موافق معلوم نشود و با رقه حقیقت شعاع ساطع از تعادم افکار است در نهایت مذاکره اگر اتفاق آراء حاصل گردد فنعم المراد و اگر معاذ الله اختلاف حاصل شود به اکثریت آراء قرار دهند. اول شرط، محبت و الفت تام بین اعضای آن جمعیت است... شرط ثانی آنست که اعضاء در حین ورود توجه به ملکوت اعلی کنند و طلب تائید از اقیاب الهی و در نهایت خلوص و وقار و سکون و آداب در انجمن قرار یابند و بنهایت ادب و ملامت کلام و اهمیت خطاب به بیان آراء پردازند در هر مسئله تحری حقیقت کنند نه اصرار در رای زیرا اصرار و عناد در رای منجر به منازعه و مخاصمه گردد و حقیقت مستور ماندولی اعضاء محترمه بایستد بنهایت آزادی بیان رای خویش نمایند و ابتدا " جائز نه که نفسی تزییف رای دیگری نماید... چون اختلاف آراء حاصل شود رجوع به اکثریت آراء کنند و کل اکثریت را مطیع و منقاد گردند.

مذاکرات بتما مفا محصور در امور رحمانیه که تعلق با داره تربیت نفوس و تعلیم اطفال و اعاشه فقرا و اعانه ضعیفای جمیع فرق عالم و مهربانی کل امم و نشر نفعات اللسه و تقدیس کلمه الله باشد. در این خصوص و اجرای این شروط چون همت نمایند تا ثید روح القدس رسد و آن مجمع مرکز سخاوت رحمانیه گردد و جنود توفیق هجوم کنند و هر روز فتوحی جدید حاصل شود. (نقل از مکاتیب جلد ۳ و جزوه نظامات بهائی)

99 - P: 10 - Can best combine

(باید نفوس... مومنه مخلصه مجربه مقتدره مستعده) که قابل عضویتند انتخاب نمایند. (نقل از مروخلق ج ۴)

100 - P: 108 - Let it be made clear ...

101 - P: 111 - In every country where ...

این حزب در مملکت هر دولتی ساکن شوند باید با مانت و صدق و صفا با آن دولست رفتار نمایند.

(بشازات)

102 - P: 112 - We must obey and be the well-wisheers ...

(ممنوع از فسادیم) وما موریه ... اطاعت و خیرخواهی حکومت . خیانت بسلطنت عادلہ خیانت بحق است بدخواهی حکومت تمرد از امراللہ .

(الواح وصایا)

103 - P: 118 - In the sacred laws of God ...

در شرایع مقدسه الهیہ در ہر دوری و کوری نیز ایام سرور و حبوری و اعیاد مبارکی کہ در آن روز اشتغال متفرقہ تجارت و صناعت کنند تا وحدت ملت و الفت و یگانگی در جمیع انظار مجسم شود و چون روز مبارکیست نباید آنروز را مہمل گذاشت و بی نتیجہ نمود کہ ثمرہ آنروز محصور در سرور و شادمانی ماند درچنین یوم مبارکی باید تاسیس مشروعی گردد کہ فوائد و منافع آن از برای ملت دائمی ماند ... احبای الہی درچنین روزی البتہ باید یک آثار خیرہ صوریہ ویا آثار خیرہ معنویہ بگذارند کہ آن آثار خیرہ شمول ہر جمیع نوع انسانی داشته باشد یعنی شمول ہر جمیع بشر داشته باشد اختصاص بہ بہائیان نداشته باشد .

(ترجمہ فارسی بہاء اللہ و عصر جدید)

104 - P : 122 - The Worlds equilibrium

قد اضطرب النظم من هذا النظم الاعظم و اختلف الترتیب بهذا البدیع الذی ما شهدت عین الابداع شبہہ . (کتاب اقدس)

105 - P : 122 - A new life in this age ...

جمیع اہل ارض در این عصر در حرکتند و سبب و علت آنرا نیافتہ اند ... ای دوستان قدر و مقام خود را بدانید زحمات خود را بہ توہمات این و آن ضایع ننمائید . شما شیدا نجم سماء عرفان و نسائم سحرگاہان شما شیدمیہ جاریہ کہ حیات کل معلق بآنست ... در جمیع امور بہ حکمت ناظر باشید و با و متشبث و متمسک ، انشاء اللہ کل موفق شوتد بعمارادہ اللہ و موید گردند بر عرفان مقامات اولیای او کہ بخدمت قائم و بیثنا ناطقند . (نقل از نسخہ تاپپی)

106 - P - 123 - The book of God is wide open ...

107 - P: 123 - The men of the House of Justice ...

رجال بیت عدل الہی باید در لیالی و ایام بانچہ از افق سماء قلم اعلی در تربیت عباد و تعمیر بلاد و حفظ نفوس و صیانت ناموس اشراق فرمودہ ناظر باشند . (اشراقات)

108 - - P: 123 - Address yourselves ...

در جمیع احوال بہ آنچه سبب آسایش خلق است مشغول باشید ہمت را در تربیت اہل عالم مصروف دارید کہ شاید نفاق و اختلاف از ما بین امم بہ اسم اعظم محو شود کل اہل یک بساط و یک مدینہ مشاہدہ گردند . (از مجموعہ الواح خط محب السلطان)

109 - P: 124 - They whom God hath endowed with insight ...

ان الذین اوتوا بما شرمن اللہ بیرون حدود اللہ السبب الاعظم لنظم العالم و حفظ الامم ...

يا ملا الارض اعلموا ان اوامري سرج عنايتي بين عبادي و مفاتيح رحمتي لبريتي...
لا تحسبن انا نزلنا لكم الاحكام بل فتحنا ختم الرحيق المختوم يا صابغ القدره
والاقتدار يشهد بذلك ما نزل من قلم الوحي تفكروا يا اولي الافكار.

(كتاب اقدس)

110 - P: 124 - Every word that proceedeth out ...

111 - P : 125 - When the victory arriveth....

112 - P : 125 - O my God . O my God

الهي الهى انزل على عبادك ما يتحد به قلوبهم في امرك و يتبعوا احكامك و شريعتك
ايدهم يا الهى على ما ارادوا و وفقهم على خدمتك رب لاتدعهم با نفسهم زينهم بنور
هدايتك و معرفتك و انعش قلوبهم بمحبتك انك انت المعين المستعان .

(ترجمه فارسي بهاء الله و عصر جديد)

113 - P : The face of him

چهره ای را که من بآن ناظر بودم نه می توانم از حافظه خود بزدایم و نه قادرم
که آنرا ترسیم کنم. چشمهای سحرآفرینش تا اعماق روح انسان نفوذ میکرد، پیشانی
و سببش نماینده شخصیت و قدرتش بود. شیارهای عمیق بر پیشانی و چهره مابین با
محاسن مشکى قیرگون بود که بکمال شجعت و جلال تقریبا " تا محاذی کمر میرسید. لازم
به سوال نبود که من در محضر چه کسی هستم، من در مقابل شخصیتی گرنش و تعظیم
کردم که مورد چنان محبت و ستایشی است که شاهان جهان به آن حسرت می برونند و
امپراطوران بی فایده حسد می ورزند صدای ملایمی توام با وقار و هیمنه مرا امر به
جلوس کرد و سپس به این بیانات ناطق شد:

" الحمد لله فائز شدی و به ملاقات مسجون منفی آمدی . ما جز نیکی و سعادت برای
دنیا و اهل آن نمی خواهیم ولی مردم ما را مستحق نفی و زندان می دانند . برای
آنکه همه ملل و اقوام بدین واحد بگروند و همه برادر و برابری شوند و ورشته وحدت و
وفاق بین انبیاء بشر محکم شود و اختلاف دین و مذهب از میان برخیزد و تعصبات
گوناگون محو و زائل گردد ما این متاعب و مناعب را پذیرفته ایم . آیا در این
تعالم ضرر و زبانی برای اهل عالم نهفته است ؟ این نزاعهای بی فایده و جنگهای
ویران کننده زائل خواهد شد و صلح عمومی مستقر خواهد گشت و این مشیت الهی
است و حتما " عملی خواهد شد . آیا در اروپا به این تعالم محتاج نیستند ؟ آیا
این اصول روحانی همان نیست که مسیح تعلیم می فرمود ؟ در عین حال مشاهده
میشود که سلاطین و زمامداران شما خزان خوش را بجای آنکه در راه سعادت و
آسایش نوع انسان بمصرف رسانند کریمانه برای امحاء بشر صرف می کنند . این
مشاجرات و خونریزیها و اختلافات خاتمه یابد و همه مردم مانند یک عاقله شوند و

خواهند شد. لیس الفخر لمن یحب الوطن بل لمن یحب العالم " اینها آنچه بخاطر من مانده مطالبی بود که از بهاء الله شنیده ام. خوبست خوانندگان این سطور خود قضاوت نمایند که آیا این تعالیم مستوجب نفی و طرد و کشتار است و آیا عالم بشر از نشر این اصول روحانی متضرر می شود یا مستفید.

(حکایت دل - البته از این مطلب که متن انگلیسی آن در مقدمه ترجمه مقاله سیاح آمده است ترجمه دیگری بفارسی در دست است که در بهاء الله و عصر جدید و بعضی کتب دیگر نقل شده ولی ترجمه جناب فروتن دقیق تر تشخیص داده شد.)