

SOME OBSERVATIONS REGARDING BIBLIOGRAPHIC CITATIONS IN NON-BAHĀ'Ī PERIODICALS AND THE ACADEMIC STUDY OF THE BAHĀ'Ī FAITH.

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Certain areas of serious research on the Bahā'ī Faith often necessitate consultation of a range of indexes, which classify periodical and journal articles by author and subject. This article will describe the nature of the major indexes appropriate to Bahā'ī studies and what they reveal about the state of the academic study of the Bahā'ī Faith. I will conclude by discussing some of the implications that are suggested for the Bahā'ī community.

The two largest and most comprehensive indexes are the *Arts and Humanities Citation Index* (AHCI) and the *Social Sciences Citation Index* (SSCI). They are both published annually by the Institute for Scientific Information (based in Philadelphia, USA). The AHCI is a multidisciplinary index to the literature of the arts and humanities with items from approximately 6100 of the world's leading journals included. The disciplines covered include theology and religious studies. The SSCI indexes items from 4700 journals.¹ These are both excellent and comprehensive resource materials enabling researchers, for instance, to access articles by keyword(s) in the title and by author.

A third reference volume is the *British Humanities Index* (BHI), published by the Library Association, London U.K., and is a guide to articles appearing in newspapers and journals published in Britain. The term 'humanities' is also interpreted broadly to include the arts, economics, history, philosophy, politics, and society. Unlike the AHCI and SSCI, newspaper coverage is included but this is restricted to comment and features on current affairs, and political and social criticism. Book reviews are not included.

There are now three religious journals and publications indexes. The first, *Religion Index One: Periodicals*² is the most important covering some 550 journals. *Religion Index Two: Multi-Author Works*³ indexes separately published works which are the works of more than 3 authors. About 432 books, and over 6000 articles were assessed for the 1990 edition. The *Index to Book Reviews in Religion* (Ed. E. Schauffer) completes the set of indexes. It was begun in 1986, and covers the same journals as *Religion Index One*.

The Bahā'ī Faith features in all the indexes and the full list of references is attached as an appendix. From an analysis of this information, a number of conclusions may be drawn which are presented in the graphs below.

The other useful tool in Bahā'ī research is *The Bibliography on the Bábí and Bahá'í Faiths 1844-1985*, published by George Ronald (1990). The non-Bahā'ī periodical section classifies all known mention of these Faiths in all English language journals and periodicals lacking emphasis on significant references in established journals that researchers would initially require in an academic study of the Bahā'ī Faith.

Figure 1 shows the number of references to the Bahā'ī Faith in the indexes from 1980-1990 inclusive. It shows that there are between 8 and 30 articles in these index books over this period. However only about 26% of these references come from original papers (excluding the *World Order*

articles). It is interesting that with the articles from *World Order*, the number of articles in the *Religion Index* is increased by 338%. It would then appear that *The Journal of Bahá'í Studies* is a serious omission from the AHCI, the SSCI and the *Religion Index*, and may be included if the Association for Bahá'í Studies and Bahá'í academics write proposals to this effect.⁴ It is worth noting that many of the periodicals and journals in which Bahá'ís have written are not catalogued, such as *Bulletin of the British Society for Middle Eastern Studies*, and *Iranian Studies*; and consequently this information does not entirely reflect research on the Bahá'í Faith in non-Bahá'í periodicals. Also many articles which do not have the word Bábí or Bahá'í in the title are not included.

Figure 2 charts the change over time in the number of Bahá'í references in the indexes. It shows that most indexes have seen a steady increase in the references to the Bahá'í Faith from the seventies. However much of this can be attributed to articles reporting the persecution of the Bahá'ís in Iran (17 references) and the Bahá'í temple in India (5 references). Overall 35% of the entries on the Bahá'í Faith in the eighties are a consequence of these events. The implication is that the number of articles on the Faith will significantly decrease if the situation remains static.

Figure 3 compares the number of references to the Faith with some other religious movements in the AHCI from 1985 to 1990 inclusive. Jainism is chosen because its number of adherents is less than the Bahá'í Faith (3.6 million Jains compared to 5.3 million Bahá'ís according to "World Religious Statistics" in *Britannica Book of the Year*, 1991). Also the number of countries to which it has spread is significantly less than the Faith (10 compared to 205 countries). Although Jainism is a much older religion, one would nevertheless expect that there would be more articles on the Bahá'í Faith. However, as the graph shows, there have been 16 more articles on Jainism in the AHCI from 1985 to 1990. Figure 4 compares the number of references to some religious movements to the Faith in the 1990 *Religion Index*.

The same conclusion can be drawn from these Figures 3 and 4. The Bahá'í Faith is suffering from a major dearth of academic literature. Mormonism, for instance, which has in excess of 8 million followers and is of comparable age historically, has had over sixteen times the number of articles written about it in these journals. This does little to support the efforts of Bahá'ís and their institutions to cultivate opportunities so that the Faith can be introduced into university and college curricula.

A useful part of the AHCI and the SSCI is the ability to obtain information on various authors by looking at the number of citations that they have received in various articles. This is considered by some an important element in judging the relative standing of scholars in a particular field. Analysis of the AHCI from 1981 to January 1992 provides the following facts.

No. of citations on the Bahá'í Faith Total no. citations

Cole, J.R.I.	8	21
Hatcher, W.S.	2	4
MacEoin, D.	8	12
Martin, D.	4	4
Momen, M.	8	13
Smith, P.	13	13

There are also two indexes to university theses which can now be accessed on CD-Rom. The *University Microfilms International Dissertation Abstracts On disc* has included most North American theses from 1861 to date. There is only one reference to the Bahā'ī Faith - the PhD dissertation by J.E. Bartlett in 1984 (*Bahā'ī World Faith: A Case Study in Adult Socialization*; University of California, Riverside). There are two references to the Bābī Faith - B.T. Lawson's PhD in 1987 (*The Qur'ān Commentary of Sayyid 'Alī Muhammad, The Bāb*; McGill University) and a study by M.R. Afshari (A Study of the Constitutional Revolution within the Framework of Iranian History; Temple University; 1981; PhD).⁵ *The Index to Theses: Great Britain and Ireland* classifies dissertations from 1970 to 1990. This makes mention of Peter Smith's PhD on *A Sociological Study of the Babi and Baha'i Religions* (Lancaster University; 1982). Clearly both of these indexes fail to include a significant number of important dissertations.⁶

The overall impression given by this research is that the academic study of the Bahā'ī Faith in non-Bahā'ī periodicals is not thriving. This is not a particularly original finding. A 1989 article surveying the achievements of the Bahā'ī community indicate that one of the present problems of the Bahā'ī community is intellectual:

"Despite the recent increase in the attention paid to Bahā'ī scholarship, there is a general paucity of systematic studies of Bahā'ī doctrine. Despite - perhaps because of - the great wealth of authoritative Bahā'ī texts, there are few studies of Bahā'ī theology and philosophy."⁷

The information presented here has a number of important implications for the international Bahā'ī community and Bahā'ī scholars. If Bahā'īs are interested in incorporating the Faith as a subject to be taught in university curricula, then there is a difficulty. Among the primary criteria universities use to assess the introduction of a new course is the amount of research interest there is in the subject and the availability of resource materials -- both of which can be assessed by the number, quality and range of articles published on the subject. It would seem that at the moment Bahā'īs should be aware that firm proposals for the Faith to be included in university courses may be treated cautiously.

It is also of interest that the recent emphasis placed on correlating the Bahā'ī Faith to social principles and contemporary needs has not translated itself into the academic literature. The vast majority of articles appearing in these journals are on Bahā'ī history and theology. Social psychology makes a small contribution.⁸ Surprisingly there is not even one paper on the Bahā'ī approach to peace issues or international relations. This, of course, is not the state of affairs in the Bahā'ī community where there are many conferences, publications and books exploring the Bahā'ī approach to current social problems.

For Bahā'ī scholars, this information on how the Bahā'ī Faith emerges from these academic indexes has a number of corollaries. The first is that they should be informed of this literature. A number of recent articles address concerns that need to be met, and indicate that there are individuals writing about the Faith who make inaccurate and unbalanced judgements. For instance, Afatoooni's review, which is possibly motivated by non-academic reasons, of *The Babi and Baha'i Religions* by Smith highlights what he considers to be a serious omission -- the "issue of the exclusion of women from the highest Bahā'ī administrative body, the Universal House of Justice. For some reason Professor [sic] Smith does not touch on this question".⁹ Another example is an article in *Faith Freedom: A Journal of Progressive Religion* where the author depicts an anti-liberal tradition in

Bahá'í history and concludes that "... unity [has been] maintained at a great price, and now through a form of democratic centralism".¹⁰ Also the repeated, though erroneous, assertion that the Bahá'í Faith is a "new religious movement" rather than a world religion is made in a number of articles by MacEoin. " German-speaking Bahá'í scholars should be acutely aware that a recent introductory book by Francesco Ficicchia, a covenant-breaker, has been reviewed positively in a number of journals. One reviewer describes it as "a thorough study... based on a comprehensive study of the sources".¹² Another supports the contention made by the publishers that it is "a standard work of comparative religion".¹³

In addition, Bahá'í scholars may consider submitting proposals to some of the indexes to include the *Journal of Bahá'í Studies*. Academically trained Bahá'ís may also decide to write more book reviews for academic journals.

Of relevance to this discussion is a consideration of some of the reasons that may have led to the lack of academic writing on the Faith. Hopefully this may serve to stimulate consultation on how to improve the situation. The non-Bahá'í scholar may consider it not worthy of serious study for a number of reasons but in the Bahá'í community, these reasons may include:

1. In some quarters, there is the belief that an academic approach to the Bahá'í Faith is inappropriate. This attitude is put succinctly in a recent article: "... there are always fundamentalist elements in any religious community that deny the need for delving into and analyzing their religion".¹⁴
 2. The scarcity of Bahá'ís studying theology, philosophy and Islamic Studies at undergraduate and post-graduate levels.
 3. The idea that Bahá'í scholarship is for the future while the present challenge is teaching.¹⁵
 4. The lack of full-time funding or research facilities.¹⁶
 5. The emphasis in the last decade to apply Bahá'í principles to current social problems with a concomitant neglect of the Bahá'í approach to some important contemporary theological and philosophical problems.
 6. On the whole, Bahá'í books which are published are aimed at a general Bahá'í market or they are introductory books for non-Bahá'ís. As the market cannot sustain academic books, consequently there may be a reluctance to publish this sort of material.¹⁷ This not only seriously hampers the development of Bahá'í studies but also interferes with the goal of teaching prominent people - an important priority for the international Bahá'í community.
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FIGURE 1 Number of references to the Bahá'í Faith in the AHCI 1980-90

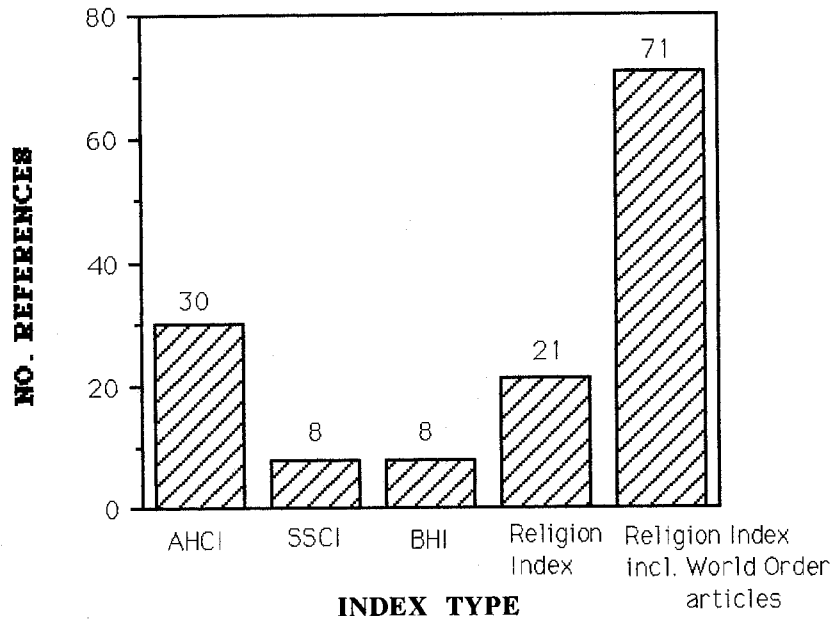


FIGURE 2 Changes over the last twenty years

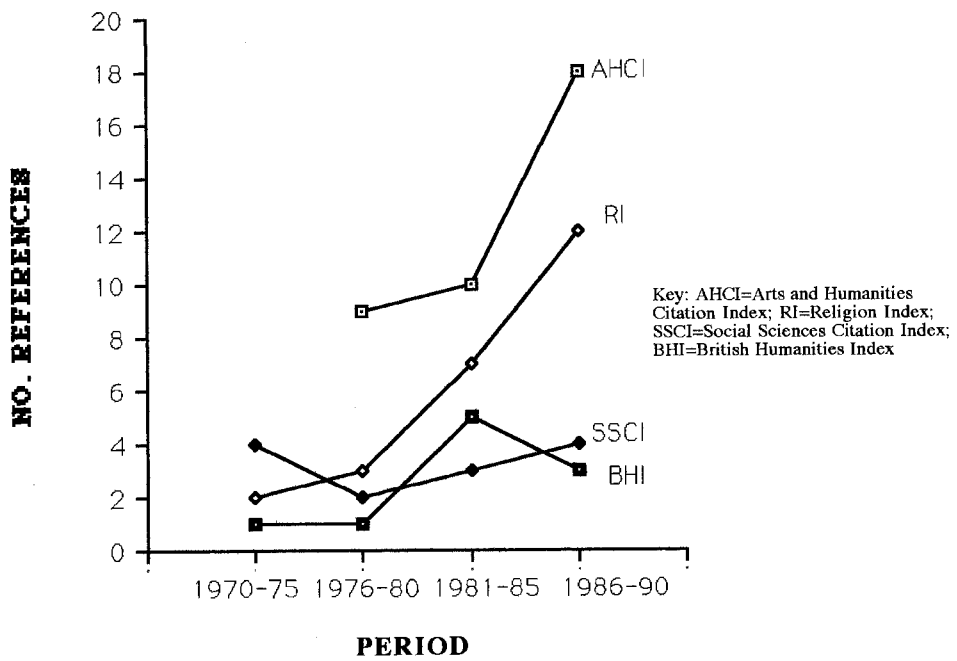


FIGURE 3

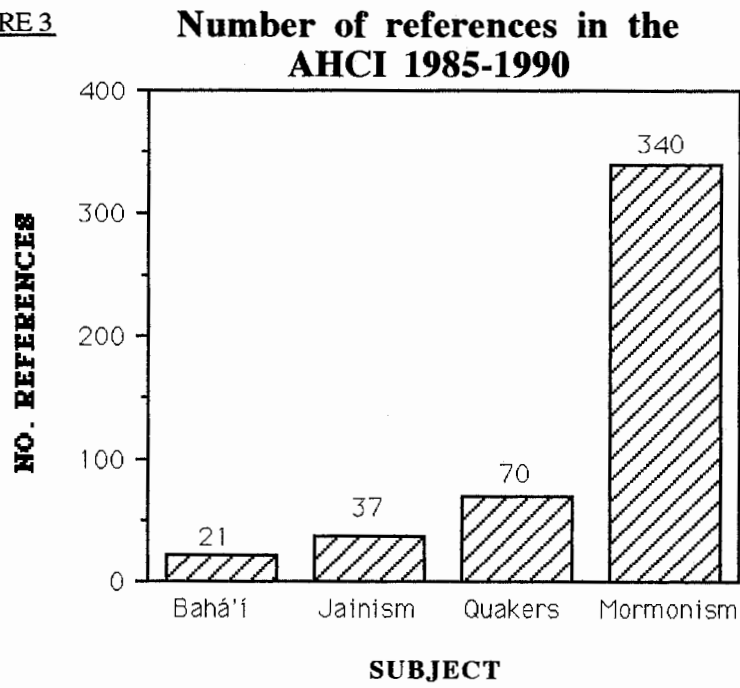
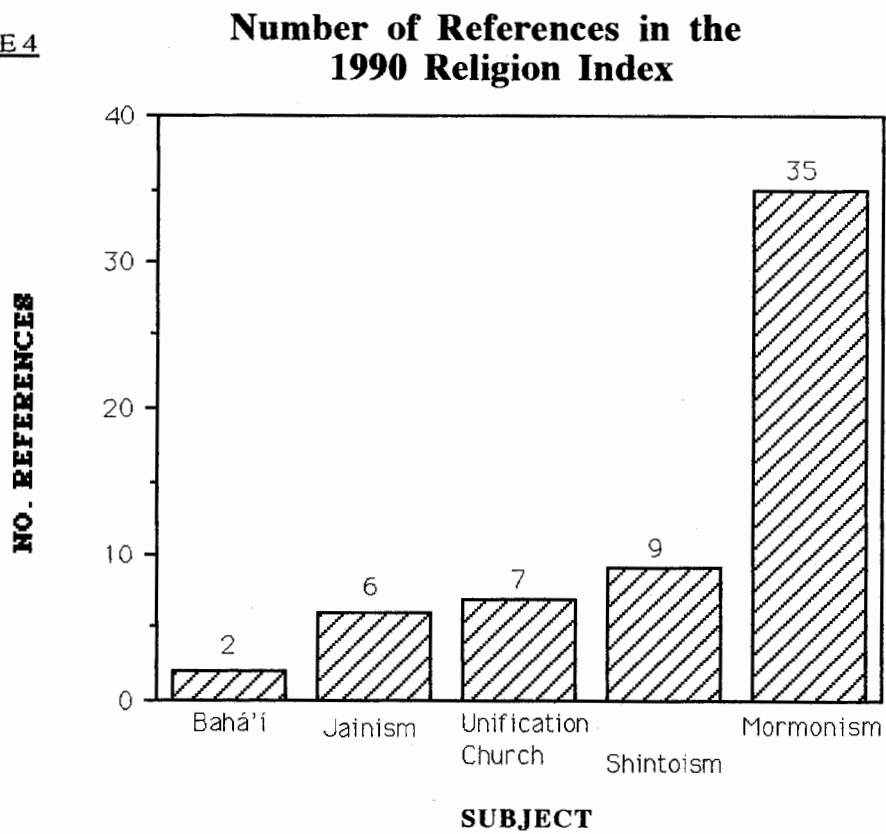


FIGURE 4



NOTES

- ¹ Within the U.K., both of these can now be accessed from computer networks through the Institute for Scientific Information Data Service at Bath, twenty-four hours a day, seven days a week.
- ² Ed. D. Haynes. Evanston: America Theological Library Association. It began in 1969, and is published annually.
- ³ Ed. E. Treesh. Began in 1960, published annually.
- ⁴ In the future, the *Bahá'í Studies Bulletin* may also be included among the journals included in these indexes.
- ⁵ This reference has not been noted by Collins or in any other Bahá'í publications. The abstract contains the following passage: "Throughout the rest of the study attention is focused on the role played by the pishevaran and merchants in the Babi Revolt, the Tobacco Protest Movement and the Constitutional Revolution and parallels are drawn, wherever possible, between these movements and between them and traditional revolts in Iranian history."
- ⁶ For a list of other PhD theses see Collins, XIII:303-310.
- ⁷ Smith, P. and Momen, M. "The Bahá'í Faith 1957-1988: A Survey of Contemporary Developments", *Religion* 19:63-91, 1989 (p. 87)
- ⁸ See the articles by Ebaugh et al, and Ullman.
- ⁹ In *Review of Religious Research*. 30(1):110-111, 1988.
- ¹⁰ Worsfold, A. "Peace, Liberalism and Otherwise in the Babi-Bahá'í Faiths", *Faith Freedom: A Journal of Progressive Religion*. 42:40-44, 1989.
- ¹¹ See for instance MacEoin, D. "Bahá'ísm: a religious revolution in the making?" *New Humanist*. 102(1987):9-11.
- ¹² Henninger, J. "Bahá'ísm, A world religion of the future", by F. Ficicchia. *Anthropos* 78(5-6):936-939, 1983. I am grateful to Morten Bergsmo for these translations from German.
- ¹³ Kleinkeit, H.J. "Bahá'ísm - global religion of the future - History, teaching and organization in a critical inquiry", by F. Ficicchia. *Zeitschrift für religions und Geistesgeschichte* 36(1):93-94, 1984. See also Schumann, O. in *Islam: Zeitschrift für Geschichte und Kultur des Islamischen Orients* 62(1):184-186, 1985.
- ¹⁴ Momen, M. "Scholarship and the Bahá'í Community", *The Journal of Bahá'í Studies*. 1(1):26, 1988.
- ¹⁵ This is discussed by S. Lambden in BSB 3:3 (September 1983) pp. 82-86 for a full discussion; "The concrete support of Bahá'í scholarship would have important consequences for internal Bahá'í 'deepening' and external Bahá'í 'teaching'. It would serve to enable certain individuals to be more adequately informed about their Faith and enable them to befittingly communicate it to others. It would also equip individuals to 'defend their Faith' against distorted and hostile misrepresentations..."
- ¹⁶ See Lambden, S. "Some thoughts on the establishment of a permanent Bahá'í Studies Centre and Research Institute", *Dialogue* 1988:34-40.

17. If one uses the books reviewed in non-Bahá'í academic journals as a crude indicator of the number of scholarly books published, then the following information is generated for 1980-1990:

Publisher	No. of books reviewed
George Ronald	4 [those edited or by Momen, Momen, Ruhe, Schaefer]
Kalimat Press	4 [Momen, Momen and Cole, Salmani, Abu-Fazl]
American Bahá'í Publishing Trust	1 [Stockman]
ABS, British BPT, OneWorld	0

It is of interest that the four books published by non-Bahá'í companies [by Amanat, Hatcher and Martin, Hakime, and Smith] received more book reviews than all the above Bahá'í books combined.

ARTS AND HUMANITIES CITATION INDEX (Philadelphia: Institute for Scientific Information)

1991:

Olson, C.
The Baha'i religion - People of Triple Unity by C. Cannuyer
(French)
J Ec St 27(3):615, 1990
BOOK REVIEW

1990:

Keddle, N.R.
The Babi and Baha'i religions: from Messianic Shi'ism to a world religion by P. Smith
Am Hist Rev 95(4):1162, 1990
BOOK REVIEW

MacEoin, D.

The Babi and Baha'i religions: from Messianic Shi'ism to a world religion by P. Smith
J Am Orient Soc 103(3):452-453, 1989
BOOK REVIEW

Danesh, J.

Selections from the writings of E.G. Browne on the Bábí and Bahá'í religions ed. M. Momen
Rel St 25(4):544-546, 1989
BOOK REVIEW

Cole, J.R.

The Bahá'ís of Iran.
History Today 40(1990):24-29
ARTICLE

1989:

Danesh, J.
Selections from the writings of E.G. Browne on the Bábí and Bahá'í religions ed. M. Momen
J Sci St Rel 28(3):382, 1989
BOOK REVIEW

1988:

Digard, J.P.
Selections from the writings of E.G. Browne on the Babi and Baha'i religions ed. M. Momen
Archives de Sciences Sociales des Religions 32(64):313, 1987
BOOK REVIEW (French)

Wilding, S.

The Babi and Baha'i religions: from Messianic Shi'ism to a world religion by P. Smith
Expos Times 100(2):78-79, 1988
BOOK REVIEW

Afiatooni, A.

The Babi and Baha'i religions: from Messianic Shi'ism to a world religion by P. Smith
Review of Rel Research 30(1):110-111, 1988
BOOK REVIEW

Kazemdadeh, F.

The Babi and Baha'i religions: From Messianic Shi'ism to a world religion by P. Smith
Middle East Journal 42(3):510-511, 1988
BOOK REVIEW

Sahba, F.

Bahá'í House of Worship, New Dehli, India
Architecture and Urbanization 206:11-16, 1987
ARTICLE

1987:

Allen, P.D.
Bahá'ís of Iran - A proposal for enforcement of international rights standards
Cornell Int Law J 20(2):337-361, 1987
NOTE

- Smith, P. and Momen, M.
The Bahá'í Faith 1957-1988: A Survey of Contemporary Developments
Religion 19:63-91, 1989
ARTICLE
- MacEoin, D.
The Babi and Baha'i religions: from Messianic Shi'ism to a world religion by P. Smith
Bulletin of the School of Oriental and African Studies 51(3):557-558, 1988
BOOK REVIEW
- 1986:
Afnan, M. and Hatcher, W.
Notes on MacEoin's 'Bahá'í Fundamentalism'.
Religion 16:187-192, 1986
ARTICLE
- Mac Eoin, D.
Bahá'í Fundamentalism and the Academic study of the Babi Movement
Religion 16:57-84, 1986
ARTICLE
- 1985:
Schumann, O.
Baha'ism - global religion of the future - History, teaching and organization in a critical inquiry, by F. Ficicchia
Zeitschrift für Geschichte und Kultur des Islamischen Orients 62(1):184-186, 1985
BOOK REVIEW (German)
- Richard, Y.
The Imperishable Dominion by Udo Schaeffer
Archives de Sciences Sociales des Religions 29(57):274-275, 1984
BOOK REVIEW (French)
- Afnan, M. and Hatcher, W.
Western Islamic Scholarship and the Bahá'í Faith
Religion 15:29-51, 1985
ARTICLE
- 1984:
Kleimkeit, H.J.
Baha'ism - global religion of the future - History, teaching and organization in a critical inquiry, by F. Ficicchia
Zeitschrift für Religions und Geistesgeschichte 36(1):93-94, 1984
BOOK REVIEW (German)
- Temple for Baha'i Faith uses God's Blueprint
Engineering News Record 273(19):34-35, 1984
- Sabikki, R.
India Bahá'í-temple
Architecture, The AIA J 76(9):72-75, 1987
ARTICLE
- Fisher, T.
A Second Sydney
Progressive Architecture 68(6):28, 1987
ARTICLE
- Van den Hoonard, W.
The Bahá'í Faith in America, Origins by Robert Stockman
J of Church and State 28(3):520-521, 1986
BOOK REVIEW
- 1983:
MacEoin, D.
From Babism to Baha'ism: problems of militancy, quietism, and conflation in the construction of a religion
Religion 13:219-255, 1983
ARTICLE
- MacEoin, D.
The Babi and Baha'i Religions: Some contemporary Western accounts. Ed. M. Momen
Religion 12:408-410, 1982
BOOK REVIEW
- 1982:
Kazemzadeh, F.
The terror facing the Baha'is (reply)
N Y Rev of Books 29(14):67, 1982
LETTER
- Clawson, P.
The terror facing the Baha'is (comment)
N Y Rev of Books 29(14):66-67, 1982
LETTER
- Kazemzadeh, F.
The terror facing the Baha'is
N Y Rev of Books 29(14):67, 1982
ARTICLE
- 1981: 0
- 1980:
Dotts, M.F.
The Brilliant Stars - the Baha'i Faith and the education, by H. Rost
Rel Edu 75(4):501-2, 1980
BOOK REVIEW
- Hatcher, W.
Science and the Baha'i Faith
Zygon 14:229-253, 1979
- 1975-79:
8 articles

SOCIAL SCIENCES CITATION INDEX

- 1990:
Keddie book review (op. cit.)
- 1988:
Afshar book review (op. cit.)
Kazemzadeh book review (op. cit.)
- 1987:
Allen article (op. cit.)
- 1984:
Henninger, J.
Bahá'ism, A world religion of the future, by F. Ficicchia
Anthropos 78(5-6):936-939, 1983
BOOK REVIEW (German)
- 1982:
Kazemzadeh, F.
The persecution of the infidels - attack on the Baha'is
New Republic 186(24):936-939, 1983
EDITORIAL
- Farhang, M.
Iranian Baha'is - Reply
Nation 234(8):226, 1982
LETTER
- Iranian Baha'is
Huddleston, J.
Nation 234(8):226, 1982
LETTER
- 1979:
Hatcher, W. op. cit.
- 1976:
Roth, M.
Irretrievable breakdown credited to Baha'i Founder
Trial 12(6): 2
LETTER
- 1971-5:
4 articles

BRITISH HUMANITIES INDEX (London: Library Association and Bowker-Saur)

- 1991 (up to Sept): 0
- 1990:
Cole, J.R. (op. cit.)
- 1987:
MacEoin, D.
Baha'ism: a religious revolution in the making? *New Humanist*. 102 (1987):9-11.
ARTICLE
- Spring, M.
Concrete blooms in India [Baha'i mother temple].
Building. (2 Jan 1987):32-33
- 1985:
Ruthven, M.
Beyond the Islamic State. The Baha'i Faith: the Emerging Global Religion by Hatcher and Martin.
Times Lit Suppt (25 Oct 1985):1214
BOOK REVIEW
- 1984:
Fischer, A.J.
In the stranglehold of Teheran's mullah regime.
Contemporary R. 244:190-192, Apr 1984
ARTICLE
- 1983:
From Allah's earth.
Economist 287:61, 28 May 1983
- Hanging heretics
Economist 287:51, 25 Jun 1983
- 1982:
Mortimer, E.
A people in the shadow of extinction.
Times. (30 Mar 1982): 12
- 1980:
Mackle, L.
Why Baha'is of Britain fear the worst.
Guardian (12 Sep 1980):13
- 1974:
Ruff, I.
Baha'i, the invisible community.
New Society (12 Sep 1974): 665-668
ARTICLE
- 1970-74: no refs

RELIGIONS INDEX ONE: PERIODICALS (excluding World Order magazine entries)

- 1990:
Djoneidi, M.
Reflections on the Bahai holy scriptures
Ecumenism 97:28-30, 1990
- Cole, J.R. (op. cit.)
- 1989:
Smith, P. and Momen, M. (op. cit.)
- Saint-Blancat, C.
Nation et religion chez les Immigres Iranienis en Italie
Arch Sci Soc Rel 34:27-37, 1989
ABSTRACT in English, Article in French
- Bowty, A.
The satanic vendetta: Iran's unholy war on the Baha'is
Church and State 42:79-82, 1989
- Worsfold, A.
Peace, liberalism and otherwise in the Babi and Baha'i faiths
Faith Freedom: A Journal of progressive religion 42:40-44, 1989
- 1988:
Stee, R.
Discovering the Baha'i Faith
Ecumenism 90:23-24, 1988
- 1987:
Baha'is persecuted [news]
Chr Cent 104:648, 1987
- Bordewich, F.M.
Iran: holy terror.
Atlantic 259:26-31, 1987
- 1986:
MacEoin, D.
Fundamentalism op. cit.
- Afnan and Hatcher
Notes op. cit.
- Frellvk, B.
Iran's Baha'is: victim of continuing genocide.
Chr Cent 103(37):1095- 1097, 1986
- 1985:
The Baha'i Faith
Update N Rel Mvt 9 No 3:3-7, 1985
- Conversions worldwide [Baha'ii
Update N Rel Mvt 9 No 3:7-8, 1985
- 1983-4:
Ullman, C.
Cognitive and emotional antecedents of religious conversion
J. Pers and Social Psychology 43(1):183-192, 1982
- Ebaugh, H.R. and Sharron, L.
Ideology and recruitment in religious groups
Rev Rel Res 26:148-157, 1984
- Ebaugh et al
Life crises among the religiously committed: do sectarian differences matter
J Sci St Rel 23:19-31, 1984
- MacEoin
conflation op cit.
- 1981-2:
Goff, J.
Persecution in Iran
Worldview 25:11-12, Mr 1982
- 1979-80
Maslijah, S.
Persian Jewry: prelude to a catastrophe
Judaism 29:290-403, 1980
- Delloff, L.
Religious Repression in Khomeini's Iran
Chr Cent 97:786-790, 1980
- Hatcher, W. op. cit.
- 1977-8:
Smith, P.
Motif Research: Peter Berger and the Baha'i Faith
Religion 8:210-234, 1978
- 1973-4:
Nijenhuis, J.
Baha'i: World faith for modern man?
J Ec St 10:532-551, 1973
- Kazemi, F.
Some preliminary observations on the early development of Babism.
Muslim World 63:119-131, 1973
- 1969-1972: 0

RELIGION INDEX TWO: MULTI-AUTHOR WORKS

1989:

Assam, F.

The message of the prophets.

In *Nigeria studies in religious tolerance*

Ed. C. Momroh et al 51-62, 1989

Studies in Bábí and Bahá'í Religions vol 5.

Ed. M. Momen, 1988

Lambden, S.

Sinaitic Motifs...

In *Studies* op. cit.

Towfigh, N.

Schopfung und offenbarung in der Baha'i religion

In *XXIII Deutscher Orientalistentag*

Ed. Schuer 187-192, 1989

1988:

Chapman, A.I.

Mirrors that reflect the light

in *Religious Traditions*

Eds. L. Hammann et al 108-110, 1988

1987:

Equal Circles: women and men in the Bahá'í Community.

Ed. P. Caton, 1987

Ma'ani, B.

Religion and the myth of male superiority

In *Equal Circles* op. cit., 3-32

1986:

Hatcher, John

Baha'i Faith [views on death and afterlife]

In *Encounters with eternity*

Ed. C. Johnson and M. McGee, 37-60, 1986

Hainsworth, P.

Bahá'í festivals

in *Festivals of the world religions*

Ed. A. Brown, 19-30, 1986

Warburg, M.

Conversion: consideration before a field-work in a Baha'i village in Kerala

In *South Asian religion and Society*

Ed. A. Parpula and B. Hansen, 23-235, 1986

Higgins, P.J.

Minority-state relations in contemporary Iran

In *State, religion and ethnic politics*

Ed. A. Banuazizi and M. Weiner, 167-197, 1986

1984:

Circle of Unity: Bahá'í approaches to current social problems

Ed. A. Lee, 1984

Dahl in *Circle* op. cit.Brown in *Circle* op. cit.Thomas in *Circle* op. cit.

Smith, P.

Millennialism and the Babi and Baha'i Religions

In *Millennialism and Charisma*

Ed. R. Wallis, 231-284, 1982

1983:

Boykin, J.

The Baha'i Faith

In *A Guide to cults and religions* by R. Enroth and others, 25-41, 1983*Studies in Bábí and Bahá'í History* vol. 1.

Ed. M. Momen, 1982

Smith in *Studies* op. cit.Collins in *Studies* op. cit.Lerche in *Studies* op. cit.

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 THE GASSEM GHANI COLLECTION - A BIBLIOGRAPHICAL NOTE

This collection consists of nineteenth century Iranian diplomatic correspondence, mostly between the foreign minister and other Iranian officials in Tehran, and Iranian embassy and consular officials in the Ottoman Empire. The collection includes materials that provide information on the Bábí-Bahá'í exiles in the Ottoman Empire during the period 1859-1869.

Series V includes eleven letters documenting the growing number of Bábís in Baghdad and Karbila, the increase in Bahá'u'lláh's influence, and efforts to exile the leading Bábís. There are also letters in this series describing the dissent between Bahá'u'lláh and Mīrzā Yahyā, and the letter from Bahá'u'lláh to Nāṣir al-Dīn Shāh.

Series VII includes correspondence concerning the Azalī Bábís, Mīrzā Āqā Khān-i Kirmānī and Shaykh Ahmad-i Rūhī.

Series IX includes eleven letters relating to the exile of Bahá'ís from Egypt to the Sudan. There is also undated correspondence about Bahá'u'lláh during his residency in Baghdad, including one letter from Mīrzā Sa'īd Khan to Nāṣir al-Dīn Shāh that suggests the possibility of extradition as a way to diminish his influence in the Baghdad area.

This collection has been microfilmed and copies of it can be obtained from the Archives & Manuscripts Division of the Yale University Library.

This notice was communicated by Richard Hollinger.