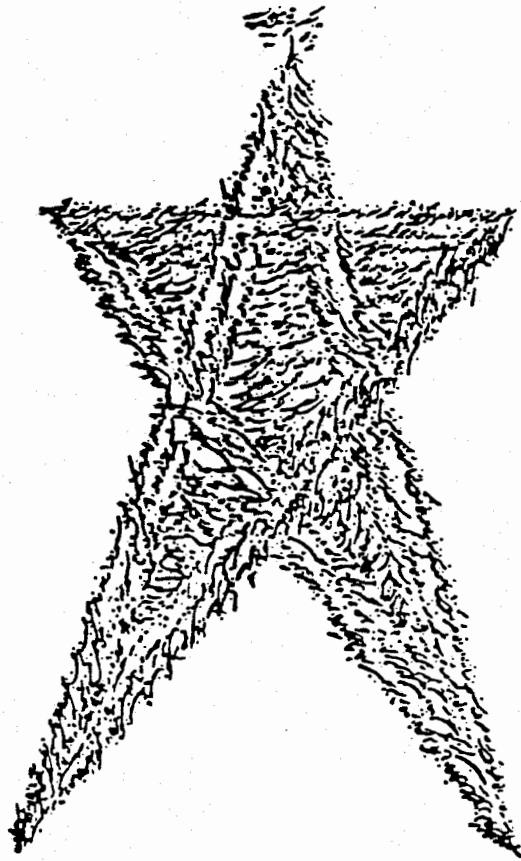


PART TWO



TABLET IN THE FORM OF A STAR
in the hand of the Báb.

SERVICE OF WOMEN ON THE UNIVERSAL HOUSE OF JUSTICE

As a part of its own deepening, the Committee for the Promotion of the Equality of Men and Women is involved in the preparation of working papers on issues relevant to its interest and purpose. We share this paper, bearing in mind the following quotation from the beloved Guardian.

"I feel that regarding such interpretations (of verses from the Scriptures) no one has the right to impose his view or opinion and require his listeners to believe in his particular interpretation of the sacred and prophetic writings. I have no objection to your interpretations and inferences so long as they are represented as your own personal observations and reflections. It would be unnecessary and confusing to state authoritatively and officially a dogmatic Bahá'í interpretation to be universally accepted and taught to believers. Such matters I feel should be left to the personal judgement and insight of the individual teachers...."

[Shoghi Effendi 6 April 1928 to an individual believer]

The following is a copy of a letter from the Universal House of Justice to the National Spiritual Assembly of the Bahá'ís of New Zealand dated 31 May 1988.

We have been informed of a paper presented at a recent New Zealand Bahá'í Studies conference which raises the possibility that the ineligibility of women for membership on the Universal House of Justice may be a temporary provision subject to change through a process of progressive unfoldment of the divine purpose. We present the following points as a means of increasing the friends' understanding of this established provision of the Order of Bahá'u'lláh that membership of the Universal House of Justice is confined to men.

The system of Bahá'í Administration is "indissolubly bound with the essential verities of the Faith" as set forth in the Writings of Bahá'u'lláh and 'Abdu'l-Bahá. A unique feature of this system is the appointment of authorized interpreters, in the persons of 'Abdu'l-Bahá and the Guardian, to provide authoritative statements on the intent of Bahá'u'lláh's Revelation. Writing in the "Dispensation of Bahá'u'lláh", Shoghi Effendi stated that 'Abdu'l-Bahá and the Guardian "share...the right and obligation to interpret the Bahá'í teachings". In relation to his own function as interpreter, he further stated that "the Guardian has been specifically endowed with such power as he may need to reveal the purport and disclose the implications of the utterances of Bahá'u'lláh and of 'Abdu'l-Bahá". The significance of this important provision is that the religion of God is safeguarded and protected against schism and its essential unity is preserved.

The function of the divinely appointed interpreters is evident in the progressive disclosure and clarification of the details of the Bahá'í teachings concerning the membership of the Universal House of Justice. Bahá'u'lláh in His Writings ordained both the Universal House of Justice and Local Houses of Justice. However, in many of His laws He refers simply to "the House of Justice" and its members as "Men of Justice", leaving open for later clarification to which level or levels of the whole institution each law would apply. 'Abdu'l-Bahá, the Centre of Bahá'u'lláh's Covenant and the unerring Interpreter of His Word, not only provided for the establishment of National Spiritual Assemblies, to be designated at some future time as Secondary Houses of Justice, but He also outlined the means by which the Universal House of Justice was to be elected. In His Will and Testament the Master wrote:

And now, concerning the House of Justice which God hath ordained as the source of all

good and freed from all error, it must be elected by universal suffrage, that is, by the believers... By this House is meant the Universal House of Justice, that is, in all countries a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one... (p. 14)

And in one of His Tablets He had already written:

At whatever time all the beloved of God in each country appoint their delegates, and these in turn elect their representatives, and these representatives elect a body, that body shall be regarded as the Supreme House of Justice.

In the following passage, 'Abdu'l-Bahá referred to membership of the "House of Justice" being restricted to men, without a specific designation of the level or levels of the institution to which this provision applied:

The House of Justice, however, according to the explicit text of the Law of God, is confined to men; this for a wisdom of the Lord God's which will ere long be made manifest as clearly as the sun at high noon.

("Selections from the Writings of 'Abdu'l-Bahá" [rev. ed.]. (Haifa: Bahá'í World Centre, 1982), p.80)

Later the Master clarified that it was only the Universal House of Justice whose membership was confined to men. 'Abdu'l-Bahá wrote:

According to the ordinances of the Faith of God, women are the equals of men in all rights save only that of membership on the Universal House of Justice, for, as hath been stated in the text of the Book, both the head and the members of the House of Justice are men. However, in all other bodies, such as the Temple Construction Committee, the Teaching Committee, the Spiritual Assembly, and in charitable and scientific associations, women share equally in all rights with men.

(from a newly-translated Tablet)

Shoghi Effendi, in a letter written on his behalf to an individual believer, provided the following authoritative elaboration of this theme:

As regards your question concerning the membership of the Universal House of Justice; there is a Tablet from 'Abdu'l-Bahá in which He definitely states that the membership of the Universal House is confined to men, and that the wisdom of it will be fully revealed and appreciated in the future. In the local, as well as the National Houses of Justice, however, women have the full right of membership. It is, therefore, only to the International House that they cannot be elected....

(20 July 1936)

'Abdu'l-Bahá Himself, it should also be noted, had, as attested by the above-cited extracts from His Tablets, affirmed that the ineligibility of women for election to the Universal House of Justice had been set out "in the text of the Book" and "in the explicit text of the Law of God". In other words, this provision was established by none other than Bahá'u'lláh Himself.

Further, in response to a number of questions about eligibility for membership and procedures for election of the Universal House of Justice, the Guardian's secretary writing on his behalf distinguished between those questions which could be answered by reference to the "explicitly revealed" Text and those which could not. Membership of the Universal House of Justice fits into the former category. The letter stated:

The membership of the Universal House of Justice is confined to men. Fixing the number of members, the procedures for election and the term of membership will be known later, as these are not explicitly revealed in the Holy Text.

(27 May 1940)

Hence, 'Abdu'l-Bahá and the Guardian progressively have revealed, in accordance with divine inspiration, the meaning and implications of Bahá'u'lláh's seminal teachings. Their interpretations are fundamental statements of truth which cannot be varied through legislation by the Universal House of Justice.

The progressive clarification of the details of the laws concerning membership of the Houses of Justice has been accompanied by a gradual implementation of their provisions. For example, based on the Texts available to the believers at the time, membership of Local Houses of Justice was initially confined to men. When the Master began to elaborate on the differences between the levels of this Institution He clarified that the exclusion of women applied only to the Universal House of Justice. Thereafter, women became eligible for service as members of Local and National Spiritual Assemblies. Women in the West, who already enjoyed the benefits of education and opportunities for social involvement, participated in this form of service much sooner, than, for instance, their Bahá'í sisters in Iran, who were accorded this right only in 1954, "removing thereby the

last remaining obstacle to the enjoyment of complete equality of rights in the conduct of the administrative affairs of the Persian Bahá'í Community'. It is important to note that the timing of the introduction of the provisions called for by the interpretations of 'Abdu'l-Bahá and the Guardian in relation to the Local and National Spiritual Assemblies, rather than constituting a response to some external condition or pressure, was dictated by the principle of progressive implementation of the laws, as enjoined by Bahá'u'lláh Himself. Concerning the implementation of the laws, Bahá'u'lláh wrote in one of His Tablets:

Indeed the laws of God are like unto the ocean and the children of men as fish, did they but know it. However, in observing them one must exercise tact and wisdom...One must guide mankind to the ocean of true understanding in a spirit of love and tolerance.

As mentioned earlier, the law regarding the membership of the Universal House of Justice embedded in the Text and has been merely restated by the divinely appointed interpreters. It is therefore neither amenable to change nor subject to speculation about some possible future condition.

With regard to the status of women, the important point for Bahá'ís to remember is that in face of the categorical pronouncements in Bahá'í Scripture establishing the equality of men and women, the ineligibility of women for membership of the Universal House of Justice does not constitute evidence of the superiority of men over women. It must also be borne in mind that women are not excluded from any other International institution of the Faith. They are found among the ranks of the Hands of the Cause. They serve as members of the International Teaching Centre and as Continental Counsellors. And, there is nothing in the Text to preclude the participation of women in such future international bodies as the Supreme Tribunal.

Though at the present time, it may be difficult for the believers to appreciate the reason for the circumscription of membership on the Universal House of Justice to men, we call upon the friends to remain assured by the Master's promise that clarity will be achieved in due course. The friends, both women and men, must accept this with faith that the Covenant of Bahá'u'lláh will aid them and the institutions of His World Order to see the realization of every principle ordained by His unerring Pen, including the equality of men and women, as expounded in the Writings of the Cause.

THE UNIVERSAL HOUSE OF JUSTICE
BAHÁ'Í WORLD CENTRE

Department of the Secretariat

17 June 1987

Mr. Robert H. Stockman
38 Hancock Street
Somerville, MA 02144
U.S.A.

Dear Bahá'í Friend,

Your letter of 29 March 1987 concerning the treatment of Covenant-breakers in the writing of Bahá'í history was received by the Universal House of Justice, and we have been asked to convey its reply.

Bahá'í historians have the obligation to present the truth in their works on the Faith and they should not distort history by avoiding treatment of Covenant-breakers when this is called for. Even so, as Bahá'ís they will want to exercise great care in determining what may be necessary for them to read from the writings of Covenant-breakers to satisfy the requirements of their research.

To read the writings of Covenant-breakers is not forbidden to the believers and does not constitute in itself an act of Covenant-breaking. Indeed, some of the Bahá'ís have the unpleasant duty to read such literature as part of their responsibilities for protecting the Cause of Bahá'u'lláh. However, the friends are warned in the strongest terms against reading such literature because Covenant-breaking is a spiritual poison and the calumnies and distortions of the truth which the Covenant-breakers give out are such that they can undermine the faith of the believer and plant the seeds of doubt unless he is forearmed with an unshakeable belief in Bahá'u'lláh and His Covenant and a knowledge of the true facts. This is a factor that any Bahá'í doing research into the history of the Faith must bear in mind, and he must himself decide, whenever he comes upon such documents, whether he feels justified in reading them for the purposes of his research.

In a letter dated 30 May 1972 to an individual believer, who had raised questions similar to yours, the House of Justice wrote:

We have received your letter...concerning your request that, in connection with your studies and vocation, you be permitted to study books written by Covenant-breakers of the past.

If you consider that reading such books is necessary for the purposes of your study and future work, you should have no feeling of guilt in reading them.

Mr. Robert H. Stockman

17 June 1987

Page 2

The House of Justice appreciates the efforts being made by serious scholars to present the history of the Faith in its various aspects and will pray at the Holy Shrines that your part in such efforts may be confirmed by the Blessed Beauty.

With loving Bahá'í greetings,

Baharíel Káimí (Mrs)

For Department of the Secretariat

THE UNIVERSAL HOUSE OF JUSTICE

BAHÁ'Í WORLD CENTRE

Department of the Secretariat

12 December 1989

Seena Fazel
 Flat 1L
 13 Spottiswoode Road
 Edinburgh EH9 1BH
 United Kingdom

Dear Bahá'í Friend,

In response to your letter of 8 November 1989 in which you ask about the use of the terms "Bahá'í Faith", "Bahá'í Movement" and "Bahá'í Cause", the Universal House of Justice directs us to convey the following.

When the word "Faith" is capitalized, it means a religious system of belief. In this context to say "Bahá'í Cause" is acceptable, but the preferred term is "Bahá'í Faith", as it was so often used by Shoghi Effendi himself. The term "Bahá'í Movement" was used at an earlier stage in the development of the Faith but, as the Administrative Order developed and its activities on a world-wide scale became more and more apparent, the beloved Guardian pointed out that we should cease using this term to describe the Faith of Bahá'u'lláh (see "The World Order of Bahá'u'lláh", p. 196).

It is hoped that this explanation removes your concern. In this connection, it would be helpful if you were to study the use of the term "faith" in the Bahá'í Writings. For example, 'Abdu'l-Bahá defines it as "conscious knowledge", which is very far from "blind faith".

With loving Bahá'í greetings,

Rethna Archibald

For Department of the Secretariat

THE GREAT WORLD RELIGIONS & NEW RELIGIOUS MOVEMENTS: BIBLIOGRAPHICAL MISCELLANY.¹

In future issues of the BSB selected miscellaneous and recent publications of possible interest to Bahā'is working within the Bābī-Bahā'ī, Religious studies and related academic disciplines, will be listed (and occasionally briefly reviewed). The editors would henceforth, greatly appreciate potential entries under the various headings (see below). Books for possible review will be gratefully received.

INDIAN/HINDU-BUDDHIST ZOROASTRIAN & FAR EASTERN RELIGIONS

Stephan Schuhmacherand, Gert Woerner and Christiane Willers Eds., *The Rider Encyclopedia of Eastern Philosophy and Religion* (Copyright 1986 Otto-Wilhelm-Barth Verlag, a division of Scherz Verlag, Bern and Munich Translation 1989 Rider Books) Rider Books: London, etc. 1989 468pp. £19.95 (HB) ISBN 0-7126-1192-4.

"The contributors:

Buddhism and Taoism: Ingrid Fischer-Schreiber (University of Vienna) Tibetan Buddhism: Franz-Karl Ehrhard (University of Hamburg) Hinduism: Kurt Friedrichs (President of the German Vedanta Society) Zen: Michael Diener, Japanologist, Tokyo. Translators: Michael H. Kohn, Karen Ready, Werner Wünsche"

" This is a unique and invaluable reference book containing over 4,000 entries and more than 100 illustrations in line and tone. It covers comprehensively the teachers, traditions and terminology of the major religions and philosophies of the Far East, Buddhism, Taoism, Zen and Hinduism. The Rider Encyclopedia of Eastern Philosophy and Religion is designed for students, meditators, scholars and browsers alike. It covers the lives and essential teachings of important mystics, thinkers and philosophers; the various spiritual practices and disciplines to be encountered among devotees; basic texts and scriptures, schools of thought, sects and main branches within each faith; the underlying mythology of Eastern religious thought and important terms and concepts likely to be found in reading and practice chakra, karma, nirvana, tantra, yin-yang-and many more. There is a pronunciation guide and bibliography and the entries are clearly signalled as to which religion and country they come from." (Jacket Note).

Farhang Mehr, *The Zoroastrian Tradition An Introduction to the Ancient Wisdom of Zarathustra* Element Books Limited , Longmead, Shaftesbury, Dorset, 1991 ISBN 1-85230-254-2 139pp. £8.99

"Dr. Farhang Mehr was born in Tehran, Iran. There, under the Shah, he was president of Pahlavi University, Deputy Prime Minister, Governor of Iran in OPEC. He is a founder of the World Zoroastrian Organization and of the Ancient Iranian Culture Society. He was also president of Zoroastrian Anjuman in Tehran for twelve years. Dr. Mehr is a professor at Boston University.."(Book jacket).

This volume contains some material of interest but should be used with considerable caution.

¹ Unless otherwise indicated all reviews are by the editor (SL).

SEMITIC/JUDAEO-CHRISTIAN-ISLAMIC AND RELATED RELIGIONS

JUDAISM & CHRISTIANITY

Alfred J. Kolatch *The Jewish Book of Why* (Jonathan David Publishers Inc. New York: 1981 324 pp. (HB)
ISBN 0-8246-0256-0 £11.50

"Why is the mirror in a house of mourning covered or turned around to face the wall? · Why does the bridegroom break a glass at a Jewish wedding ceremony? Why do Israelis eat donuts on the holiday of Chanuka? · Why do Jews eat gefilte fish? · Why does Jewish law forbid hunting? · Why do some Jews cast crumbs into the water on the first day of Rosh Hashana? · Why may circumcisions be held on the Sabbath? · Why do some brides walk around the groom at wedding ceremonies? In *The Jewish Book of Why* Rabbi Alfred J. Kolatch treats these and hundreds of other important questions about Jewish life and practice. The answers are concise, straightforward, and unbiased. Orthodox, Conservative, and Reform views are presented objectively, in a manner designed to explain the how and why of various practices. In sixteen chapters practically every symbol, custom, and practice relating to the public and personal life of the Jew is described and explained. Without judging the merits of the rituals, traditions, and observances under discussion, the author presents, in a straightforward fashion, the origin, evolution, and significance of each. *The Jewish Book of Why*, the result of several years of intensive research, makes an important contribution towards dispelling many of the prevalent misunderstandings and misconceptions that surround Jewish observance. Jews and non-Jews alike will find this volume enlightening." (Book jacket).

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A book of considerable interest -- and sometimes amusement -- for those interested in the history of Jewish religious ideas and practises. It contains much information on issues one might have always wanted to know (?) but not necessarily have known where to look or who exactly to ask for enlightenment.

Paul Badham Ed., *A John Hick Reader* Macmillan 1990 ISBN 0-333-8729-X (HC) ISBN 0-333-8730-3 (Pbk)
200pp. PBk. £9.99

This volume edited by Badham, Reader in Theology and Religious Studies St David's University College, Lampeter, University of Wales, contains a useful selection of articles by the increasingly renowned, John Hick, the Danforth Professor of the Philosophy of Religion at Claremont Graduate School, California and the author of numerous works in the field of religious studies / the philosophy of religion -- he is the General Editor of Macmillan's Library of Philosophy and Religion series.

With respect to Contents an acknowledgements section reads:-

"The individual chapters of this reader are drawn from a variety of sources. Each chapter represents one of the major aspects of John Hick's thought. Grateful thanks are due to the various editors and publishers of the journals and books where these pieces first saw the light of day.

Chapter 2, 'Religion as Fact-asserting', was derived from two articles which appeared in the journals *Theology Today* (April 1961) and *Theology* (March 1968). The complete article was first published in *God and the Universe of Faiths* (London: Macmillan; New York: St Martin's Press, 1973; reissued with a new preface, 1988).

Chapter 3, 'Religious Faith as Experiencing-as', was first published in *Talk of God*, ed. G. N.A. Vesey for the Royal Institute of Philosophy (London: Macmillan; New York: St Martin's Press, 1969).

Chapter 4, 'Rational Theistic Belief without Proofs', first appeared in John Hick, *Arguments for the Existence of God* (London: Macmillan; New York: Herder and Herder, 1971).

Chapter 5, 'Theology and Verification', first appeared in *Theology Today* (April 1960), and was republished in John Hick, *The Existence of God* (New York: Macmillan, 1964), and in John Hick, *Faith and Knowledge*, 2nd edn (Ithaca, NY: Cornell University Press, 1966; London: Macmillan, 1967; reissued with a new preface, 1988).

Chapter 6, 'An Irenaean Theodicy', was published in Stephen T. Davis (ed.), *Encountering Evil* (Edinburgh: T. & T. Clark; Atlanta: John Knox Press, 1981).

Chapter 7, 'Jesus and the World Religions', was initially published in John Hick (ed.), *The Myth of God Incarnate* (London: SCM Press; Philadelphia: Westminster Press, 1977), and republished in his *God Has Many Names* (London: Macmillan, 1980).

Chapter 8, 'Eschatological Verification Reconsidered', first appeared in *Religious Studies*, XIII (1977), and was republished in John Hick, *Problems of Religious Pluralism* (London: Macmillan; New York: St Martin's Press, 1985).

Chapter 9, 'Present and Future Life', was the 1977 Ingersoll Lecture on Immortality, delivered at Harvard University and first printed in the *Harvard Theological Review*, LXXI, nos 1-2 Jan-Apr 1978). It was republished in *Problems of Religious Pluralism*.

Chapter 10, 'A Philosophy of Religious Pluralism', was first published in *The World's Religious Traditions: Essays in Honour of Wilfrid Cantwell Smith*, ed. Frank Whaling (Edinburgh: T. & T. Clark, 1984), and was reprinted in *Problems of Religious Pluralism*.

Chapter 11, 'On Grading Religions', was first published in *Religious Studies*, XVII (1982), and was reprinted in *Problems of Religious Pluralism*.

Gavin D'Costa, Ed. *Christian Uniqueness Reconsidered The Myth of a Pluralistic Theology of Religions (FAITH MEETS FAITH SERIES)* ORBIS BOOKS Maryknoll, New York 1990 218 pp. PBk ISBN 0-88344-686-3 £12.95.

Contents I. THE TRINITY AND RELIGIOUS PLURALISM

1. Rowan Williams, Trinity and Pluralism : 3-15
2. Gavin D'Costa, Christ, the Trinity and Religious Plurality :16-29
3. Christoph Schwöbel, Particularity, Universality, and the Religions Toward a Christian Theology of Religions :30-46.

II. CHRIST AND THE RELIGIONS

4. M. M Thomas, A Christ-Centered Humanist Approach to Other Religions in the Indian Pluralistic Context: 49-62
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III. HERMENEUTICS, EPISTEMOLOGY, AND RELIGIOUS PLURALISM

9. J. A. Dinoia, O.P., Pluralist Theology of Religions, Pluralistic or Non-pluralistic? :119-134
10. Lesslie Newbigin, Religion for the Marketplace :135-148
11. Jürgen Moltmann, Is "Pluralistic Theology" Useful for the Dialogue of World Religions? : 149-156
12. Paul J. Griffiths, The Uniqueness of Christian Doctrine Defended:158-173
13. John Milbank, The End of Dialogue :174-191
14. Kenneth Surin, A "Politics of Speech" Religious Pluralism in the age of the McDonald's Hamburger :192-212

"Christian Uniqueness Reconsidered is an act of living tradition responding to the radical challenge of contemporary appreciation for the richness of other religious traditions. Gavin D'Costa has masterfully brought together the contributions of fourteen outstanding scholars who challenge the sometimes superficial argument that all religious traditions, without qualification, can be characterized as "equal."

To further the debate surrounding what constitutes a viable Christian theology of religions *Christian Uniqueness Reconsidered* turns pluralism's assumption of a common religious essence on its head. A "lazy pluralism," this book shows, does not really advance our understanding of religious plurality. It is more useful, as well as more faithful to the core of Christian tradition and to the data of unbiased academic historical studies, to affirm a radical uniqueness in the core and structure of Christian origins, significance, and role in world history, and to appreciate the unique genius of other traditions." (Jacket Cover).

A collection of somewhat 'conservative' Christian reactions to the recently published volume edited by John Hick & Paul F. Knitter, *The Myth of Christian Uniqueness* (SCM Press 1987). Gavin D'Costa is Professor of Theology at the West London Institute of Higher Education and lectures at the Institute of Education, London University. He is author of *Theology and Religious Pluralism: The Challenge of Other Religions*, and *John Hick's Theology of Religions: A Critical Evaluation*.

This volume makes useful reading as it gives a fair idea of the kind of modern Christian reactions to the

Bahā'ī concept of the "Oneness of Religion", "progressive revelation" and the theology of religious pluralism presupposed -- but yet to be academically worked out. Something of the possible intellectual Christian (negative) reaction to aspects of the Bahā'ī 'universe of discourse' is herein registered.

ISLĀMIC STUDIES

W. Montgomery Watt, *Early Islam, Collected articles* Edinburgh University Press 1990
ISBN 0748601708. HB. £25 207pp.

An important collection of essays by a leading Islamicist, originally publishers in a variety of academic periodicals and other sources. The contents are:-

Part A. Muhammad and the Qur'an

- The Condemnation of the Jews of Banū Qurayza : 1-12
- The Reliability of Ibn Ishāq's Sources : 13-23
- The Dating of the Qur'an : 24-33
- Conversion in Islam at the Time of the Prophet : 34-42
- His name is Aḥmad : 43-50
- The Camel and the Needle's Eye : 51-53
- The Men of the Ukhdūd : 54-56
- God's Caliph: Qur'ānic Interpretations and Umayyad Claims: 57-63
- Reflections on some Verses of Sūrat al-Duhā : 64-65
- The Christianity criticized in the Qur'an : 66-70
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- The Origin of the Islamic Doctrine of Acquisition : 117-128
- Was Wāsil a Khārijite? :129-134
- The Significance of Khārijism under the 'Abbāsids : 135-139
- The Reappraisal of 'Abbāsīd Shī'ism :140-153
- Sidelights on Early Imāmite Doctrine :154-161
- The Significance of the early Stages of Imāmite Shī'ism : 162-172
- The Great Community and the Sects :173-184
- The Beginning of the Islamic Theological Schools :185-190

Testimonies and Reflections **ESSAYS OF LOUIS MASSIGNON** [Translated from the French] Selected and introduced By HERBERT MASON University of Notre Dame Press Notre Dame, Indiana 1989 ISBN 0-268-01733-6. 178pp.

"Louis Massignon (1883-1962) was one of France's leading students of the Islamic world. He was a

distinguished professor of that most privileged of French academic institutions, the Collège de France, founder of the Institut des Études Islamiques, and director of studies at the École Pratique des Hautes Études in the religious sciences section. In addition to being for a time professor of Arabic at the new Egyptian University of Cairo, he was founder and guiding spirit of numerous journals and groups of scholarly researchers. His contribution to the field of Islamic studies was enormous and continues to be felt through the work of his many students in Europe, America, and the Muslim countries. His membership in all the major foreign academies of science attested to his achievements during his lifetime.

He also had a distinguished military and diplomatic career, highlighted by frontline service as an infantry officer in World War I, by his work with T. E. Lawrence on the Sykes-Picot Commission for Palestine, and by his wide-ranging contacts as French Cultural Ambassador to the Near East.

A tireless traveler, he was also a husband, father, a Catholic convert regarded, on the contrary, as a convert to Islam by many Muslim friends and colleagues, a Franciscan tertiary, and, finally, a Catholic priest of the Melkite Rite." (From the introduction p.xiii).

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"All of the essays included here were drawn from two collections: Louis Massignon, *Opera Minora*, 3 vols., ed. Y. Moubarac (Beirut, 1962-63); Louis Massignon, *Parole donnée*, ed. V. Monteil (Paris, 1962). Three of the essays were translated previously from papers given by the author at the Eranos Conferences, Ascona, Switzerland, and published by Princeton University Press: "The Idea of the Spirit in Islam," "Nature in Islamic Thought," and "Time in Islamic Thought," trans. Ralph Manheim, *Eranos Yearbooks*, vols. 3 (1957) and 6 (1968). "The Notion of 'Real Elite' in Sociology and in History" appeared in *The History of Religions, Essays in Methodology* (University of Chicago Press, 1959), edited by Mircea Eliade and J. M. Kitagawa. Three essays were written originally in English by Louis Massignon: "Gandhian Outlook and Techniques," "The

Transfer of Suffering through Compassion," and "Meditation of a Passerby on His Visit to the Sacred Woods of Ise." The remaining twelve essays were translated specifically for this volume: "Salman Pak and the Spiritual Beginnings of Iranian Islam" by Katherine O'Brien; "The Three Prayers of Abraham" by Allan Cutler; and the others by the editor with special assistance from Danielle Chouet-Bertola. The final manuscript was typed by Edna Newmark. The copy editor was Ann Rice. The volume was made possible through the continuing interest and generous support of Prince Sadruddin Aga Khan and Mr. Paul Mellon." (Acknowledgements xi).

Dan Cohn-Sherbok [Director, Centre for the Study of Religion and Society The University of Kent, Canterbury] Ed., *Islam in a World of Diverse Faiths* Macmillan academic and professional Ltd Houndmills, Basingstoke, London ISBN 0-333-52612-0 218 pp.

"Rabbi Dr Dan Cohn-Sherbok teaches Jewish theology at the University of Kent at Canterbury where he is the Director of the Centre for the Study of Religion and Society. His recent publications include Holocaust Theology, and Issues in Contemporary Judaism."

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Fuad I. Khuri, *Imams and Emirs State, Religion and Sects in Islam* Saqi Books ISBN 0-86356-348-1 1990 (Hb) ISBN 0-86356-037-7 (Pbk) £10.99

"Fuad I. Khuri is a distinguished Lebanese writer and academic. Among his many teaching appointments, he has been Visiting Professor at the Universities of Chicago and Oregon, and Professor of Social Anthropology at the American University of Beirut. Khuri has written widely on the contemporary Arab world, covering topics such as social and cultural change, tribal and peasant societies, and religious organization in Islam." (Dust jacket).

"*Imams and Emirs* is a comparative study of Islamic sects in the contemporary Arab world. It focuses on the Sunni, the Shi'a, the Alawis, the Druzes, the Ibadis, the Zaidis and the Yazidis - and the Christian Maronites, who have been added to the group because they share the same distinguishing features. These include geographical isolation, territorial exclusiveness, intensity of rituals and duality of religious organization. The book's unique contribution is to examine not only dogma, but also the ecological, historical and structural variables that differentiate a religion from a sect, and a sect from a religious Community or minority. This is the first time that Islamic religious communities have been placed on a single comparative scale. The book

focuses on religious ideology and ulama organization. Ideology refers to the genesis and formation of the religious community; organization to the recruitment, training and roles of the ulama (imams) in society. Whereas Sunni ideology and organization are adapted to the sovereignty of centralized authority (the state, the government), those of other sects are adapted to the sovereignty of the religious community. This explains why Sunni ideology tends to be conformist, while that of other sects is rebellious. Many Islamic sects began as rebellious groups and subsequently developed into stable, routinized systems. Conflict and contradiction among Muslims centre around two poles: the ulama who derive their authority from religious dogma, and the emirs or sultans who base their authority on power and coercion. In Sunni Islam, for instance, the ulama's role is subsidiary to that of the power elites, but among the Shi'a it is the ulama themselves who form the power elites. After reviewing the ideological and organizational characteristics of individual sects, Khuri addresses the issue of religious change under the heading 'Brethren or Citizens'. Here, he deals with the interplay between religions, state and nationalism and discusses the contradictions between modern state structures and the Islamic umma. Already he argues, some religious concepts are taking on nationalistic meanings." (Dust Jacket).

Zeynep Çelik, *The Remaking of Istanbul: Portrait of an Ottoman City in the Nineteenth Century* (Publications on the Near East, Univ. of Washington No. 2) Seattle & London: University of Washington Press 1986 xviii+ 183pp. [\$25].

Written by an architectural historian this volume covers the period 1838-1908 and contain some superb illustrations.

SHĪ'Ī ISLĀM & IRANICA

Imam Zain al-Abidin's *al-Sahifah al-Sajjadiyyah* trans. Sayyid Ahmad Muhani Ed. Laleh Bakhtiar and Dr. Ziya' Sa'adi Islamic Propagation Organizaton 1984 x+600 pp.

The Arabic text with a facing English translation, of this important collection of 54 prayers of the 4th Shī'ī Imām.

Muḥammad Ridā al-Muzaffar [1904->] *The Faith of Shī'a Islam* The Muhammadi Trust of Great Britain and Northern Ireland. First published in 1982 Reprinted in 1989. PBk. ISBN O--9506986--2--8
89 pp.£4.95

"This work was translated by a group at Dār al-Tablīgh al-Islāmī in Qumm. The translators would like to extend their sincere thanks to Ayatullāh al-'Uzmā Sayyid Muḥammad Kāzīm Shari'atmadārī for the facilities and encouragement which he provided, and without which this translation would not have materialised. Their thanks also go to other members of Dar al-Tabligh al-Islami for their assistance in the understanding of obscure passages and for help at all stages.." (Cover Note).

Imam Ja'far al-Sadiq, *The Lantern of the Path* Element Books in Association with Zahra Publications, Longmead, Shaftesbury, Dorset 1989. 143 pp. ISBN 1-85230-060-0 £6.95.

This slim volume consists of 93 brief sections of largely religious and ethical discourse attributed to the sixth Shi'i Imam. The English translation was initiated by Shaykh Fadhlalla Haeri, carried forward, reviewed and edited by other Muslims, and completed by the latter's daughter Muna H. Bilgrami. Muhammad Baqir Majlisi and Hurr al-Amili apparently doubted its attribution to Imām Ja'far reckoning it too Sufistic and 'gnostic'. Traditions contained within it are cited as 'authentic' by Bahā'u'llāh in various of his writings and

Tablets. In for example, the *Epistle to the Son of the Wolf*, the following hadith is quoted in illustration of the true meaning of "Divinity and Godhood"-- it occurs at the beginning of the book under review :

" The Imam Sadiq hath said: "Servitude is a substance the essence of which is Divinity" (tr. Shoghi Effendi [BPT Wilmette, Illinois 1971 p.111]).

In the Haeri-Bilgrami translation this hadith is rendered, "Bondage ('ubudiyah) is an essence, the inner nature of which is lordship (rububiyah).. " (p.xx).

Farhad Daftary, *The Isma'ilis: Their history and doctrines* Munshiram Manoharlal Publishers Pvt Ltd. ISBN 9999000401 1990 804 pp. £21.95 First published 1990 by arrangement with Cambridge University Press, Cambridge -- the [U.K.] CUP printing is better quality but around three times as expensive. This important volume has a foreward by Professor Wilfred Madelung and covers all major phases of Ismā'īlī history.

RELIGIOUS STUDIES MISCELLANY & NEW RELIGIOUS MOVEMENTS

John H. Brooke, *Science and Religion: Some Historical Perspectives* CUP £10.95

"An excellent introduction to another leading question -- what is the historical relation between science and religion? ..Brooke challenges many of the conventional and simplistic views that pervade this topic. Instead, he stresses the richness and complexity of the interface between science and religion by surveying an impressive range of examples spanning the 17th to 20th centuries. This well-crafted book also contains an extensive and useful bibliographical essay."

From a review by Richard Cantor in *New Scientist* (12th October 1991 p.57).

BĀBISM & THE BAHĀ'Ī FAITH

1844 -> 1985 DESIDERATA

In future issues of the BSB space will be given to material supplementary to the William P. Collins, *Bibliography of English-Language Works on the Bābī and Bahā'ī Faiths 1844-1985* (George Ronald Oxford 1990). Many Bahā'ī scholars are aware of quantities of desiderata -- English language items missing -- from this important volume. While it should not be deduced that a call is going out for every occurrence of 'the Bāb or Bahā'u'llāh'/ Bābī or Bahā'ī [or archaic transliterations]', in every conceivable non-academic source, academically useful desiderata would be gratefully received. The Collins bibliography itself will be reviewed in the next issue of the BSB.

Morten Bergsmo (Ed.), *Studying the Writings of Shoghi Effendi* (George Ronald: Oxford) 1991 PBk only £6.95

Basically a Bahā'ī 'deepening' aid providing answers to some 2000 questions derived from various major writings of Shoghi Effendi e.g. *God Passes By*, *The World Order of Bahā'u'llāh*, *The Promised Day Is Come*, *Messages to the Bahā'ī World*, *Citadel of Faith*. etc. The contributors to this book are mostly young

Bahá'ís (average age 24 years) -: Payam Akhavan, Dwight Allen, Morten Bergsmo, Carina Bischoff, Amelia Danesh, John Danesh, Helen Danesh-Meyer, Seena Fazel, Gerard Kay, Kishan Manocha, Kasra Mottahedeh, Negar Mottahedeh, Shahriar Razavi, Hamid Samandari and Oyvind Thiis. Includes an essay by David Hoffman, *Shoghi Effendi, Expounder of the Word of God*. Foreword by Peter Khan.

The Ascension of Bahá'u'lláh, A Compilation (Los Angeles: Kalimat Press) 1991 \$11.95

"In honor of the one-hundredth anniversary the passing of the Founder of the Bahá'í Faith, this new compilation brings together some of the most important passages in Baha'i literature concerning the Ascension of Bahá'u'lláh, including prayers and quotations from Bahá'í scripture, commentary, discourses, and personal recollections. A useful reference for centennial programs, as well as annual community observances."

THE JOURNAL OF BAHÁ'Í STUDIES. Vol. 3 No.1 Association for Bahá'í Studies-1990.
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The passing of 'Abdu'l-Bahá, A Compilation (Los Angeles: Kalimat Press) 1991 ISBN 0-933770-82-0 (HB)

"Letters, messages, eulogies, photographs, and eyewitness accounts tell of the moment-to-moment events and experiences of the last days, the passing, the funeral, and the memorial services of 'Abdu'l-Bahá. Brings the present-day reader into contact with those momentous and historic times. Featured is the moving testimonial written and compiled by Shoghi Effendi and Lady Blomfield, and originally published in 1922."

Christopher Buck, *Commentary on Bahá'u'lláh's Kitáb-i Íqán* Studies in the Bábí and Bahá'í Religions Volume Six (Kalimat Press forthcoming)

"This is an analysis of Bahá'u'lláh's commentary on the Qur'án found in the Book of Certitude (Kitáb-i Íqán), written in Baghdad in 1862. Includes descriptions of the circumstances of the writing of the Íqán, analysis of quranic exegesis, as well as a discussion of theological issues concerning revelation. Prepublication price: \$24.95, cloth · ISBN 0-933770-78-2 Illustrations · Available November 1991

Marzieh Gail, *Arches of the Years* (Oxford: George Ronald) 1991 339pp. ISBN 0-85398-326-7 (Pbk) £9.95.

" MARZIEH GAIL is well-known for her historical works *Persia and the Victorians*, *Avignon in Flower*, *The Sheltering Branch* and *Life in the Renaissance*, and for her essays and anecdotes published in *Dawn over Mount Hira* and *Other People, Other Places*. Her translations from Persian and Arabic include *The Seven Valleys* by Baha'u'llah (with Ali-Kuli Khan) and 'Abdul-Bahá's *The Secret of Divine Civilization*...The daughter of the first Persian-American Bahá'í marriage (which was applauded by 'Abdu'l-Bahá as a symbol of the unity taught by the Bahá'í Faith), Marzieh Gail has never ceased to cast a perceptive and humorous eye over the dilemmas that inevitably arise between modes of life and thought so different from each other. She is an interpreter of East to West and vice versa. This is the sixth book of her own writing of particular interest to Bahá'ís."

"Continuing the vivid story of Ali-Kuli Khán's diplomatic career, Marzieh Gail takes her readers on the family's travels from Tehran to Washington to San Francisco, Paris, Istanbul and Tiflis and back to Persia. This is more than a sequel to *Summon Up Remembrance* - a new factor enters the picture in the form of Marzieh herself, who as a child accompanied her parents to their various posts. *Arches of the Years* is as much her story as it is her father's and mother's..Here are new insights into 'Abdu'l-Bahá's visit to America and the early days of the Bahá'í Faith there, with an attractive portrait of Phoebe Hearst an unusual perspective on the Versailles Conference of 1919 and of President Woodrow Wilson, and vignettes of other characters from the early days of this century, and, as always, the perennially fascinating pictures of Persia and the last princes of the Qajar dynasty. The author's memories of Shoghi Effendi, Guardian of the Bahá'í Faith, and her final tribute to him, are among the most sensitively drawn passages in a lifetime of distinguished writing." (From the Jacket Cover).

B. Hoff Conow, *The Baha'i Teachings A Resurgent Model of the Universe* (Oxford: George Ronald) 1990 172pp. ISBN 0-85398-297-X (Pbk) £6.95.

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PERSIAN & ARABIC PUBLICATIONS

H.M. Balyuzi, *Bahá'u'lláh, Shams-i-Haqiqat* (Oxford: George Ronald) 1991 (HB) US\$65.00, £30.00 ISBM 0-85398-320-8

The Persian translation by Minu Sabet of Hasan Balyuzi's English language *Bahá'u'lláh, King of Glory* (Oxford : GR) 1980

Riaz Ghadimi, *Jamál-i Abbá: Hadrat-i Bahá'u'lláh / The Life History of His Holiness Bahá'u'lláh* (University of Toronto Press 1991) 199 pp. £11.95

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