

BAHĀ'Ī STUDIES BULLETIN

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بیت‌المطالعات بیه‌ئی

CONTENTS

Editorial Note	p.3
Khazeh Fananapazir, A Tablet of Mīrzā Husayn 'Alī Bahā'u'llāh to Jamāl-i Burūjirdī: A Full Provisional Translation	p.4
Moojan Momen, The Bahā'ī System of Transliteration	p.13
Stephen Lambden, Modern Western, Arabic-Persian, Academic Transliteration Systems	p.56
Iain Palin, Letter in <u>Brita Esperantisto</u> by Giorgio Silfer translated into English	p.70
Part Two: Notes, Communications and Bibliographical Miscellany	p.73

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BAHĀ'Ī STUDIES BULLETIN

This Bulletin has the full support of the National Spiritual Assembly of the Bahā'īs of the United Kingdom: though they are not responsible for any of the views expressed within it. The BSB is primarily designed to facilitate communication between those among us engaged in the academic study of the Bābī and Bahā'ī religions; particularly between Bahā'īs approaching this field from such scholarly perspectives as Religious Studies, History of Religions, Iranian Studies, or Islamic Studies. It is hoped that at some stage in the future the Bulletin will be befittingly published rather than photostatically reproduced.

Articles published in this Bulletin are the perspectives of their authors **alone**. As with other Bahā'ī periodicals the content is obviously fallible; though hopefully intellectually and spiritually stimulating or challenging. Established Bahā'ī doctrine and the authoritative guidance of Bahā'ī institutions is respected though creative and scholarly individuality is neither inhibited nor censored. When printed here, translations of Bahā'ī sacred scripture -- not authenticated at the Bahā'ī World Centre -- are provisional. Manuscript / original scriptural texts (when printed) may or may not be textually sound.

A steady and sustained flow of scholarly contributions is vital to the success of this Bulletin: academic qualifications from western institutions of higher learning are not required of contributors. The nature and scope of contributions that would be welcome for inclusion in this Bulletin includes (for example):-

- * Copies of manuscripts or of generally unavailable scriptural texts (or portions thereof) with or without comments about their importance / dating / diffusion / text-critical status or linguistic style.
- * Essays or short notes upon an aspect or aspects of Bahā'ī doctrine or history.
- * Copies of letters written by or on behalf of the Universal House of Justice (or International Bahā'ī institutions) to individuals about or relating to aspects of Bahā'ī scholarship.
- * Methodological essays or notes.
- * Notices of books, papers or reviews of direct or indirect interest to Bahā'ī scholars working within such disciplines as are listed above (first paragraph).
- * Reviews or review essays of Bahā'ī publications.
- * Reports of Bahā'ī studies seminars or conferences.
- * Reports of work in progress from people working within the field of Bābī-Bahā'ī studies.
- * [Bio-]Bibliographical essays or notes.

All contributions to this Bulletin should be addressed to: Stephen Lambden (BSB Editor), 30 Victoria Square, Jesmond, Newcastle upon Tyne, NE2 4DE, England, United Kingdom. Ideally, contributions may be sent in ASCII or any major DOS word processing format with sample printout (and transliteration clearly indicated). Otherwise, contributions must be clearly typed / word processed.

EDITORIAL NOTE

From this issue of the BSB (5:1 January 1991) the use the flat macron for the transliteration of long vowels in Arabic / Persian will be preferred -- submissions, when appropriate, will be scanned and acute transliteration marks be replaced by flat macrons. As the BSB is primarily designed to enable Bahā'ī academics to share their researches, certain aspects of internationally respected Arabic-Persian transliteration norms will (henceforth) be followed: see the article by Moojan Momen and supplementary material below (p.13ff.).

A new editorial board and an overseas group of sub-editors has recently been formed for the BSB. Dr Moojan Momen and Stephen Lambden will jointly act as main editors for the U.K. production (address overleaf) . The overseas sub-editors, primarily responsible for American and Canadian contributions, are:- Dr. Juan Cole, Department of History, The University of Michigan, Ann Arbor, Michigan 48109045 USA. ; Dr B.Todd Lawson, 14b RockAve. N, Montreal W.Quebec H4X 2E9 CANADA. It is planned that both the U.K . and the overseas editorial / sub-editorial boards will, in future, be further expanded.

SUBSCRIPTIONS

It is hoped that issues of this Bulletin will come out quarterly. The price of each issue will vary according to size and postage costs but will not normally be less than £3 + postage rate (add 50p. UK & Europe; add £3 rest of world): thus approximately £6 single per issue outside Europe. At present persons resident in the U.S.A or Canada should enquire about and send their subscriptions to -:*

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CANADA

From time to time issues forming part of a *BAHĀ'Ī STUDIES BULLETIN MONOGRAPH* series will come out: including, for example, oriental Bābī / Bahā'ī MSS and specialized articles of such length as would not normally be suitable (e.g. in excess of 40 pages) for the BSB. Selected articles from past issues of the BSB may be available on request from the editors (U.K. address). Copies of the BSB should **not** be made or distributed without the prior permission of the editors.

Suggestions for the improvement of the BSB will always be greatly appreciated.

*** Please note that these price details and addresses are no longer relevant (Ed. 1992)**

**A TABLET OF MĪRZĀ HUSAYN °ALĪ BAHĀ'U'LLĀH TO JAMĀL-I BURŪJIRDĪ:
A FULL PROVISIONAL TRANSLATION. Khazeh Fananapazir**

The tablet (*lawh*) of Bahā'u'llāh translated below is one of the many addressed to Jamāl-i Burūjirdī. The Persian text of it was first printed in the volume entitled *Powers (Iqtidārāt, Bombay 1310 A.H./1892-3 C.E. pp. 218-223, reproduced after the translation)* -- a compilation of revelations of Bahā'u'llāh in the handwriting of His prominent apostle Miṣḥkīn Qalam. An outstanding but arrogant Bahā'ī teacher Jamāl-i Burūjirdī was ultimately numbered among those who broke the Covenant of Bahā'u'llāh at the time of Bahā'u'llāh's passing (1892 C.E.). He was thus stigmatized by Shoghi Effendi as one "powerful and perfidious".¹ Though about half of the English translation of a significant revelation addressed to him has long been known -- since it is printed in Shoghi Effendi's well-known *Gleanings from the Writings of Bahā'u'llāh* (Bahā'ī Publishing Trust, [London] 1949 Section V pp.5-9) -- the full text of this Tablet is provisionally translated below. Of particular interest are the opening paragraphs in which diverse perceptions of Bahā'u'llāh's station or claims are said to be "acceptable" as long as no contention results. The last paragraph makes it clear that teachers of the Bahā'ī Cause should, though levels of knowledge and insight differ, manifest the "utmost unity".

* I am grateful to Stephen Lambden for his advice and assistance during the preparation of this translation.

¹ Refer *God Passes By* (Bahā'ī Publishing Trust, Wilmette, Illinois 1987) p.248. See also Adib Taherzadeh, *The Revelation of Bahā'u'llāh* Vol. 2 (George Ronald: Oxford 1977) pp.118f, 264ff.

TRANSLATION

" The Ocean of Divine Revelation which is hidden within the Supreme Pen hath sprinkled forth in the form of these Words:

O Jamāl! Thou didst arrive in the Most Holy Presence and attain the Most Great Vision. With thine outer eye thou didst witness the waves of the Ocean of Divine Significances and with thine own ears didst hear the Consummate Words, each of which is a Treasury of the pearls of Wisdom and Utterance. As far as understanding is possible and befitting for thee, thou didst apprehend the merciful, all-encompassing Bounties and the all-embracing Compassion directed towards all mankind.

O Jamāl! On this Day it is befitting that you should exhibit such love, compassion, humility, detachment and sanctity that none of the servants [of God] may inhale from your words and deeds, the unsavoury odour of the words and deeds of past communities who, on hearing merely one word, would immediately anathematize and curse one another, for "We have created souls (*al-nufūs*) to be in diverse states (*atwār^{an}* [= Qur'ān 71:13[14]]."² There are those who have attained to the highest levels of spiritual comprehension (*al-lā marātib-i 'irfān*) while others are different therefrom. For example, one person envisages the Unseen, the Transcendent, the Inaccessible One (God; *ghayb-i manī^l lā yudrak*) in the Person (*haykal*)³ of the Manifestation (of God; *zuhūr*) without making any distinction (*fasl* ; or

² The verse of the Qur'ān partially cited or alluded to by Bahā'u'llāh here (71:13) has been variously rendered. The word *atwār^{an}* is an accusative plural the singular of which, *tawr*, literally means something like, a 'stage, state, limit, degree, or condition'-- the word is a Qur'ānic hapax legomenon [it occurs only once in the Qur'ān]. George Sale translated it "...since he hath created you variously". A. J. Arberry, has "...seeing He created you by stages" (*The Koran Interpreted* OUP: Oxford [=The World's Classics]) 1986 p. 609. The above translation takes into account Bahā'u'llāh's application of these words to the spiritual state of the individual.

³ The word *haykal* here could also be rendered 'temple', 'form' or 'body'.

division) or connection (between them; *wasl*; or union).⁴ Others there are who recognise the Person (*haykal*) of the Manifestation (of God, *zuhūr*) as the Appearance of God ([Himself] or theophany, *zuhūr'u'llāh*) and consider the commands and prohibitions of the Manifestation (of God, *zuhūr*) to be identical with such as originate with the one True God. These two positions (*maqām*) are both acceptable before the throne of God. If however, the supporters of these two positions should contend and quarrel with one another in their exposition of the two perspectives, both groups are, and hath ever been, rejected. This inasmuch as the purpose of the spiritual understanding (*irfān*) and the exposition (*dhikr*) of the highest levels of the elucidation of the teachings (*bayān*) is to attract the hearts, cause fellowship between souls, and further the propagation of the Cause of God. As a result of contention and disputation amongst those who hold to these two positions, there hath been and will ever result the dissipation (*tadyī'*) of the Cause of God and both groups shall return to the hellfire despite the fact that they, in their own estimation, soar in the highest horizon of spiritual understanding (*bi-ā'lā ufuq-i'irfān*).

O Jamāl! The Unseen, the Inaccessible, the Transcendent One (God; *ghayb-i manī' lā yudrak*)⁵ lamenteth and weepeth for He inhaleth not the fragrance of that which, in this Day, is beloved (of God). The community of the True One should manifest the virtues of God for He is the Concealer of faults, the One Who Knoweth things hidden, the Forgiver of sins.

" This is the Day whereon the Ocean of God's mercy hath been manifested unto men, the Day in which the Day-Star of His loving-kindness hath shed its radiance upon them, the Day in which the clouds of His bountiful favour have overshadowed the whole of mankind. Now is the time to cheer and refresh the down-cast through the invigorating breeze of love and fellowship, and the living waters of friendliness and charity.

⁴ This sentence probably refers to such persons as envision the Essence of God and the Manifestation of God as One and the same Reality. They neither make any distinction between them nor speak of their connection or union -- apparently because they are envisaged as a single Reality.

⁵ The Godhead is again referred to in this elevated manner -- see above. Having outlined two viewpoints regarding His station -- both of which are referred to as "acceptable" (*maqbul*) -- it is of interest that Bahā'u'llāh here refers to the "The Unseen, the Inaccessible, the Transcendent One [God]" as the One Who "lamenteth and weepeth". Shoghi Effendi, in *Gleanings*. LXXXIV (= *Iqtidārāt* pp.157-8, an untitled Tablet), translates *ghayb-i manī' lā yudrak* as "Him Who is the invisible, the inaccessible, the unknowable Essence".

They who are the beloved of God, in whatever place they gather and whomsoever they may meet, must evince, in their attitude towards God, and in the manner of their celebration of His praise and glory, such humility and submissiveness that every atom of the dust beneath their feet may attest the depth of their devotion. The conversation carried by these holy souls should be informed with such power that these same atoms of the dust will be thrilled by its influence. They should conduct themselves in such manner that the earth upon which they tread may never be allowed to address them such words as these: "I am to be preferred above you. For witness, how patient I am in bearing the burden which the husbandman layeth upon me. I am the instrument that continually imparteth unto all beings the blessings with which He Who is the Source of all grace hath entrusted me. Notwithstanding the honour conferred upon me, and the unnumbered evidences of my wealth – a wealth that supplieth the needs of all creation – behold the measure of my humility, witness with what absolute submissiveness I allow myself to be trodden beneath the feet of men."

Consider the divines (*‘ulamā’*) and the mystics (*‘urafā’*) of the past. Although they soar in the atmosphere of Divine Unity (*tawhīd*) and expound the grades of Divine Singleness (*tajrīd*) and Praise (*tahmīd*) not a word (*kalimah*) which emanateth from such souls found acceptance before the One Who is Himself the Word (*Kalimah*). Indeed, when he who cannot even pronounce the word of Unity (*kalimah-yi tawhīd*) attains certitude in the station of the Manifestation (*maqarr-i zuhūr*) even that person's undone deeds are rendered acceptable and his unsung praise is beloved by God. Learn ye a lesson about this matter, O men endowed with discernment!

I swear by the waves of the Mystic Ocean (*bahr-i ma‘ānī*) which is truly hidden from the eyes of men! There hath never been nor is there now anyone capable of proffering a befitting description (*wasf*) of the essential nature of this Most Great Manifestation (*zuhūr-i a‘zam*). Wherefore, *"show forbearance and benevolence and love to one another. Should any one among you be incapable of grasping a certain truth, or be striving to comprehend it, show forth when conversing with him a spirit of extreme kindness and goodwill. Help him to see and recognize the truth without esteeming yourself to be, in the least, superior to him or to be possessed of greater endowments."*

The whole duty of man in this Day is to attain that share of the flood of grace which God poureth forth for him. Let none, therefore, consider the largeness or smallness of the receptacle. The portion of some might lie in the palm of a man's hand, the portion of others might fill a cup, and of others even a gallon-measure.

Every eye in this Day should seek what will best promote the Cause of God. He Who is the Eternal Truth, beareth Me witness! Nothing whatever can, in this Day, inflict a greater harm upon this cause than dissension, and strife, contention, estrangement and apathy, among the loved ones of God. Flee them, through the power of God and His sovereign aid, and strive ye to knit together the hearts of men in His Name the Unifier, the All-Knowing, the All-Wise.

Beseech ye the one true God to grant that ye may taste the savour of such deeds as are performed in His path, and partake of the sweetness of such humility and submissiveness as are shown for His sake. Forget your own selves, and turn your eyes towards your neighbour. Bend your energies to whatever may foster the education of men. Nothing is, or can ever be, hidden from God. If ye follow in His way, His incalculable and imperishable blessings will be showered upon you. This is the luminous Tablet, whose verses have streamed from the moving Pen of Him Who is the Lord of all worlds. Ponder it in your hearts, and be ye of them that observe its precepts."

Before those souls who, at the behest of God in this Day are engaged in the propagation of the Cause and who have received the special loving providence of God, all should manifest due humility. This submissiveness before them [teachers of the Bahā'ī Faith] is, in truth, referable to God for it originateth from His command and returneth, therefore, unto Him. Such as have received this special bounty [of teaching] should demonstrate and manifest amongst themselves the utmost unity. Apart from and beyond this matter the degrees of understanding and knowledge amongst them [the teachers] is perfectly evident unto God and shall always remain so. Thus have We ignited the Lamp of Utterance amongst mankind. Blessed be the one who seeketh illumination from its niche and is enlightened by its radiance. That one is of those who have attained and of those who have been honoured. Praise be to God the Lord of all the worlds.

THE ORIGINAL PERSIAN TEXT OF THE TABLET ⁶

۲۱۸

قولہ تعالیٰ
 بحر حقیقہ کلامی استیون بر بصرہ بیگانه شد و چون
 ای جمال بقدر تقدس وارد شدی و منظر اکبر فائز گشتی
 امواج بحر معانی الهیہ را بچشم ظاہر مشاهده
 نمودی و کلمات تا مات کہ ہر یک مخزن لسانی حکمت و
 بیان بود بکوشش خود اصفا کردی و فیوضات
 منبسٹہ رحمانیہ و رحمت و اسعہ الہیہ را نسبت بکل برتہ
 بقدریکہ عرفان آن ممکن است علی مابین بنی لاک دراک
 نمودی ای حال الیوم باید بحجت و رحمت و خضوع و خشوع

⁶ See above and cf. also Bahā'u'llāh, *Mūntakhabātī Az Āthār-i-Hadrat-i-Bahā'u'llāh*
 = *The gleanings from the Writings of Bahā'u'llāh* (Hofheim-Langenhaim: Bahā'ī Verlag
 1984) [V] pp. 13-14.

و تقدیس و تنزیهی ظاهری شود که احدی از عباد از اعمال
و افعال و اخلاق و گفتار شمار و شرح اعمال و گفتار
امم قبل استشمام نماید که بجز دستماع کلمه
یکدیگر را سب و لعن مینموند انا خلقنا النقبوس
اطوارا بعضی در اعلی مراتب عرفان سازند و بعضی
دون آن مثل انفسی غیبی مع لایدرک را در همیکل
ظهور مشاهده مینمایند من غیر فضل و وصل و بعضی همیکل
ظهور را ظهور الله دانسته و او امر و نوای او نفس
او امر حق مینداند این دو مقام هر دو لدی العرش
مقبولست و لکن اگر صاحبان این دو مقام در بیان
این دو رتبه نزاع و جدال نمایند هر دو مردود بوده و
خواهند بود چه که مقصود از عرفان و ذکر اعلی مراتب نیل
جذب قلوب و الفت نفوس و تبلیغ امر الله بوده و
از جدال و نزاع صاحبان این دو مقام تضییع
امر الله شده و خواهد شد لذا هر دو بار را جند اگر چه

بزرگم خود با علی افق عرفان طائرند ای جمال غیبی بیع
لایدرک نبوح و یکی چه که استشمام مینماید آنچه را که ایوم
محبوبت الهی حق باید با حسیلاق او ظاهری شوند انه هو
شمار العیوب و عظام الغیوب و غفار الذنوب
امروز روزیت که بحر رحمت ظاهریست و آفتاب عنایت
مشرق و سحاب جود مرقع باید نفوس پر مرده را بنام
مجت و مودت و میاه مرحمت تازه خسترم نمود خجای
الهی در بحر جمع و محفلی که جتمع شوند باید بستی حضور
و خشوع از هر یک در تسبیح و تقدیس الهی ظاهر شود
که ذرات تراب آن محل شهادت دهند بخلوص آن جمع
و جذب بیانات روحانیه آن نفس زکیه ذرات آن
تراب را اخذ نمایند انکه تراب بلسان حال ذکر نماید
انا افضل منکم چه که در حمل مشقات فلاصین صابریم
و کل ذی روح اعطای فیض فیاض که در من و دیعه
گذارده نموده و مینمایم مع همه این مقامات عالیه

و ظهورات لائحه که جمیع مایحتاج وجود ازین ظاهر است
 با حدی فخر نموده و نیستنمایم و بجمال خضوع در زیر
 قدم کل ساکنم ملاحظه در علماء و عرفای قبل نمایند
 مع آنکه در هوای توحید طائرند و بذکر مراتب تجرید
 و تحمید ناطق کلمه از آن نفوس لدی الکلمه مقبول نقیاد
 و نفسیکه از تکلم لفظ کلمه توحید عاجز بود چون بمقترا
 ظهور موقن شد اعمال نکرده اش مقبول شد و شنای
 نکفته اش محبوب افتاد فاعبته و ایا اولی الالبصا
 قسم با مواج بحس معانی که از ابصار ستور است که
 احدی قادر بر وصف این ظهور عظیم علی ما هو علیه
 بنوده و نیست لذا باید کل بایکد یک بر فقی و مدارا و محبت
 سلوک نمایند و اگر نفسی از ادراک بعضی مراتب عاجز
 باشد یا نرسیده باشد باید بجمال لطف و شفقت
 با او تکلم نمایند و او را متذکر کنند من دون آنکه در خود
 فضلی و علوی مشاهده نمایند اصل الیوم اخذ از بحر

فیوض است دیگر نباید نظر بچگونگی بزرگی طرف باشد
 یکی کفنی اخذ نموده و دیگری کاسی و همچنین دیگری کوبی
 و دیگری قتری امر و نظر کل باید با موری باشد
 که سبب انتشار امر الله کرد در حقش اهد و گواه است که
 ضری از برای این امر الیوم عظیم از فساد و نزاع و جدال
 و کدورت و برودت مابین اجاب بنوده و نیست
 اجتناب بقدره الله و سلطانه ثم القوا بین القلوب
 باسمه الموفق لعلم بحکم از حق جل جلاله بخوابید که
 بلدت اعمال در سبیل او و خضوع و خشوع در جت او
 مرزوق شوید از خود بگذرید و در سائرین نکرده های
 چند در تربت ناس مبذول دارید امری از حق نشیده
 بنوده و نیست اگر رضای حق حرکت نمایند فیوضنا
 لاتسناهی فائز خواهند شد اینست کتابی که از قلم
 امرت لعالمین جاری و ظاهر شد تفکر و ایما نزل فی
 و کونوا من الهامین نفوسیکه الیوم من عند الله

ما مورد نسبت بلیغ امر و تخصیص داده شده اند بعنایات
 مخصوصه او کل باید نسبت با ایشان خاضع باشند
 چه که آن خضوع لله واقع میشود چون با هر حقست بحق
 راجعت و لکن آن نفوسیکه تخصیص داده شده اند
 باید کمال اتحاد ما بایشان ببرهن و ظاهرا باشد
 دیگر در ایج عرفان و مراتب آن نفوس عند الله شعور
 بوده و خواهد بود که لک او قدما سراج الهیما
 بین الامکان طوبی لمن اقبس من مشکاة و استضاء
 ما نواره انه من لفظ آفرین المکریم و الحمد لله رب العالمین

THE BAHÁ'Í SYSTEM OF TRANSLITERATION

Moojan Momen

On 12 March 1923, Shoghi Effendi sent to the Bahá'ís of America a listing of oriental terms and phrases spelled according a standard system of transliteration. He asked them henceforward to keep to this system in place of the previous arbitrary spellings that had been in use in Bahá'í publications¹. It was also sent to the British National Assembly in a letter dated 23 April 1925²; and to the German National Spiritual Assembly on 5 November 1925³. This listing appeared in the *Bahá'í Year Book* in 1926 (see Addendum One⁴). The list as published in the *Bahá'í Year Book* is not, however, exactly the present system as it contains no underlined pairs of letters (eg *sh*, *ch*, etc) and no dots under any letters. This was however, probably for typographical reasons, since books appearing as early as 1923 did use the full system (see below). In Volume 2 of the *Bahá'í World*, 1926-28, all of the features are present (see Addendum Two⁵). The listing as given in Volume 2 of the *Bahá'í World* remains substantially the same in every subsequent volume with the exception of a few words added to the list over the years. Also from *Bahá'í World*, Volume 2 onwards, a statement appears on the reverse of the title page to the effect that "The spelling of Oriental words and proper names in this issue of THE BAHÁ'Í WORLD is according to the system of transliteration established at one of the International Oriental Congresses."

From the June 1923 issue of *Star of the West*, we see attempts being made to introduce the system although these are at first very patchy. The first books that appear to be trying to put the system into use are Esslemont's *Bahá'u'lláh and the New Era* and Herrick's *Unity Triumphant* (the latter not entirely consistently), both published in 1923⁶. Although some books appearing in 1924 did not follow the system⁷, from this time on, books and other printed material published under Bahá'í auspices have followed this system.

¹ *Bahá'í Administration*, Wilmette: Bahá'í Publishing Trust, 1968, p.43 ; see also p. 48 and p.56, which seems to indicate that the original list was later slightly amended.

² Cited in Addendum Four below. See also letter written on behalf of Shoghi Effendi, 11 November 1925, *Unfolding Destiny*, London: Bahá'í Publishing Trust, 1981, p. 39; there is also a note regarding accents on pp. 46-7.

³ *The Light of Divine Guidance: the messages from the Guardian of the Bahá'í Faith to the Bahá'ís of Germany and Austria*, Hofheim-Langenhain: Bahá'í-Verlag, 1982, p. 27.

⁴ *Bahá'í Year Book*, vol. 1 (April 1925-April 1926), New York: Bahá'í Publishing Committee, 1926, p. 131.

⁵ *Bahá'í World*, vol. 2 (1926-8), New York: Bahá'í Publishing Committee, 1926, p. 131.

⁶ J.E. Esslemont, *Bahá'u'lláh and the New Era* (London: George Allen and Unwin) and Elizabeth Herrick, *Unity Triumphant: the call of the Kingdom* (London: Kegan Paul, Trench, Trubner & Co). A pamphlet *Bahá'í Manuscripts* privately published by Charles Mason Remey in 1923 also appears to be using the new system. However, Mohammed Ali Alkany, *Lessons in Religion* (Boston: Tudor Press, 1923) and *Bahá'í Scriptures* (New York: Brentano's), both also published in 1923, do not use the system.

⁷ See for example *The Wisdom of Abdu'l Baha*, New York: Baha'í Publishing Committee.

Source of the Bahā'ī Transliteration System

Although the statement that the system is one "established at one of the International Oriental Congresses" has appeared in Bahá'í publications since 1928, it was for a long time not clear exactly which of the International Oriental Congresses was meant. It would appear that Shoghi Effendi, on whose instructions the statement was inserted, never specified which Oriental Congress was being referred to.

Recently, I made an exhaustive search of the proceedings of the International Oriental Congresses and found what I presumed Shoghi Effendi must have been referring to. The Congress concerned was the 10th International Congress of Orientalists held at Geneva in 1894. The Royal Asiatic Society had been giving attention to the question of a uniform transliteration system for some time. In May, 1890, a committee of the Society had been set up to consider the matter. They looked at a number of the systems then current:

1. That used by F. Max Müller and the Oxford University Press for the Sacred Books of the East series;
2. That adopted by the Government of India on the recommendation of Sir W.W. Hunter;
3. That suggested by Sir M. Monier-Williams and published in the *Journal of the Royal Asiatic Society* in 1890; also presented to the Berlin Congress of Orientalists;
4. That adopted by the Société asiatique of France;
5. That adopted by the Deutsche Morgenländische Gesellschaft;
6. That adopted by the Bengal Asiatic Society;
7. That adopted by the Pali Text Society.

This committee presented its report to the Royal Asiatic Society and it was adopted by the Council of the Society in May 1894. It was published in an Addendum to the Society's Journal in July 1894.

The Tenth International Congress of Orientalists was held September, 1894, at Geneva. During the opening session of the Congress, on 4 September, on the motion of Lord Reay, president of the Royal Asiatic Society and acting on behalf of it, a representative commission was appointed to look at the subject of transliteration.

The Commission consisted of a number of very eminent figures: Professor Charles-Adrien-Casimir Barbier de Maynard, who had occupied the chair in Turkish at the Ecole spéciale des langues orientales; then the Professor of Persian at the Collège de France (1875-1885); and was at this time occupying the chair in Arabic of the Collège de France as well as being deputy administrator of the Ecole des langues orientales and President of the Société asiatique;

Professor Dr Georg Bühler, a German specialist on Sanskrit and India at the University of Vienna;
 Professor Michael Jan De Goeje, specialist in Arabic and Islam at the University of Leiden;
 Professor Albert Socin, specialist in Arabic and Kurdish at the University of Leipzig;
 Professor Ernst Windisch, Sanskrit and Pali scholar from the University of Leipzig;

As well as a number of less eminent persons who had taken a special interest in the subject of transliteration:

Emile Senart, a French orientalist with a special interest in India;

James Burgess, who had been Director-General of the Archaeological Survey of India and who had published a paper on the subject of transliteration of Indian languages;

Lt-Col. George T. Plunkett, Director of the Science and Art Institutions, Dublin, who had been on the Royal Asiatic Society committee on transliteration.

H. Thomson Lyon, a member of the Royal Asiatic Society and the author of an article on transliteration of Arabic in the Society's journal for 1890.

As much work had already been done on the subject of transliteration by the Royal Asiatic Society, the system that this commission recommended was very similar to the system already devised by the Society. The report of this commission was presented to the Congress at its final session on 12 September 1894 and was adopted by the Congress.

An addendum to the proceedings of the Congress (published by E.J. Brill, Leiden, 1897) contains the report of the Committee on Transliteration. This report suggests a transliteration system for Arabic, Sanskrit and Pali (see Addendum Three for the English translation of this report published in *Journal of the Royal Asiatic Society*, October 1895, pp. 879-882; the original is published in French; I have also included the report of the sub-committee for the transliteration of the Arabic alphabet, pp. 888-889)⁸.

Although the system adopted by the 1894 Congress is not identical to the Bahā'ī system, there are sufficient points of similarity to make it likely that this is the system to which Shoghi Effendi was referring. Shoghi Effendi has evidently used the permissible alternatives in every case where they recommend single letters (eg. *sh* instead of *s*; except for *j* where the alternative *dj* is primarily for the French). The only major ways in which Shoghi Effendi has deviated from this system is that it recommends *al-* in all cases for the Arabic definite article whereas Shoghi Effendi uses the double consonant in the case of the "Sun letters": *as-*, *ash-*, *ar-*, etc. Also Shoghi Effendi uses *v* instead of *w* for the Persian letter *vav*.

I sent a report of my finding to the Universal House of Justice and received a reply dated 22 October 1987 (see Addendum Four). About a year later, I received a further letter dated 16 October 1988, enclosing a copy of a page from a notebook kept by Shoghi Effendi at Oxford (see Addendum Five). This notebook clearly indicates that Shoghi Effendi had considered a number of alternatives in formulating the Bahā'ī system and also confirms that it is indeed the 1894 International Congress of Orientalists that he was referring to.

On this page from Shoghi Effendi's notebook, there is also reference to a Council meeting of the Royal Asiatic Society in October 1896. This refers to an addendum to the October 1896 issue of the *Journal of the Royal Asiatic Society* in which the system adopted by the 1894 International Congress of Orientalists is approved by the Council of the Royal Asiatic Society with a few minor emendations. These emendations were principally to avoid any overlap between the Sanskrit and Arabic transliteration systems (Addendum Six contains the system proposed by the Geneva Congress together with the emendations suggested by the Council of the Royal Asiatic Society). It will be seen that the emendations include allowing *v* for the Persian letter *vav*.

⁸ For further information regarding the workings of the transliteration committee, see the report by G.T. Plunkett in *Journal of the Royal Asiatic Society*, October 1895, pp. 890-92.

Some Problems of the Bahá'í Transliteration System

In 1978, I entered into correspondence with the Universal House of Justice over some problems relating to the Bahá'í System of Transliteration. These problems which will be familiar to those who have ever tried to use the Bahá'í system extensively are outlined in the text of my letter dated 15 August 1978. This and the reply of the Universal House of Justice dated 20 October 1978 is given in Addendum Seven. This led on to a further interchange of correspondence with a letter of mine dated 2 November 1978 and a reply dated 8 March 1979 (Addendum Eight).

A reading of this correspondence reveals that a number of useful principles and amendments are approved:

there is no need to transliterate the names of well-known places;

the use of *-a* to indicate the Arabic final *h*;

the freedom to choose Arabic or Persian forms of words and names;

the freedom to choose flat accents if desired, etc.

Some Peculiarities of the Bahá'í Transliteration System

One of the peculiarities of the Bahá'í transliteration system which is briefly alluded to in my letter of 15 August 1978 is the propensity to use the short vowel *i* in many situations where the standard Persian pronunciation would be *a*. Examples of this are: *siyyid*, *Karbilá*, *Mazindarán*, and *Adhírbáyján* where the normal pronunciation would give *sayyid*, *Karbalá*, *Mázarandán*, and *Adhírbáyján*.

This matter continued to puzzle me until one day I heard the late Hand of the Cause Mr Dhikru'llah Khadem say that Shoghi Effendi spoke Persian with an Isfahani accent. This was the result of Munrih *Khánum*'s marriage to 'Abdu'l-Bahá. Munrih *Khánum* was from Isfahan. She had passed on her Isfahani accent to her four daughters and they to their children. And so presumably all of 'Abdu'l-Bahá's grandchildren, including Shoghi Effendi, spoke with Isfahani accents. I later asked a number of other Iranians who had met Shoghi Effendi, including Mr Abu'l-Qasim Afnan and Mr Ali Nakhjavani, and they also confirmed that Shoghi Effendi had an Isfahani accent. It struck me that this was the answer to the puzzle over this particular peculiarity. The substitution of an *i* for an *a* in the above examples would lead precisely to an Isfahani accent. Shoghi Effendi had written these words exactly as he spoke them.

A number of other peculiarities remain unexplained. For example the persistent use of *-lyyi-* in such words as *Bahlyyih*, *Báblyyih*, etc. The original Persian has a doubled *y*, whereas the transliteration seems to indicate three *ys*: *i*, *y*, *y*. Consistency would demand that either the accent on the first *i* or else one of the two *ys* should be omitted. A number of much-used words and phrases also appear to be inconsistent: *Alláh-u-Abhá*, which should surely be *Alláhu Abhá*; *Shí'ih* which in this form is a collective noun but is often used as though it were an adjective (which should really be *Shí'i*). This in fact accords with Iranian pronunciation although incorrect grammatically.

ADDENDA

Addendum One:

Transliteration system outlined in *Bahá'í Year Book*, 1926 p.18

Addendum Two:

Transliteration system outlined in *Bahá'í World*, vol. 2, 1928 p.19

Addendum Three:

Report of Committee on Transliteration of 10th International Congress of
Orientalists held at Geneva in 1894 p.21

Addendum Four:

Universal House of Justice: Letter and Memorandum of Research Department,
dated 22 October 1987 p.26.

Addendum Five:

Universal House of Justice: enclosing a copy of a page
from Shoghi Effendi's notebook p.31

Addendum Six:

The Geneva Congress system as amended by the Royal Asiatic Society .. p.33

Addendum Seven:

First interchange of correspondence with the Universal House of Justice
on Transliteration p.40

Addendum Eight:

Second interchange of correspondence with the Universal House of Justice
on Transliteration p.47

Addendum Nine: 'Abdu'l-Bahá on Transliteration p.53

ORIENTAL TERMS USED IN BAHÁ'Í LITERATURE

131

LIST OF ORIENTAL TERMS FREQUENTLY USED IN BAHÁ'Í LITERATURE, WITH MODERN TRANSLITERATION AND ARRANGED ALPHABETICALLY

'Abádih	Dhabih	Kitáb-i-Aqdas	Rahím
'Abbás	Duzdáb	Kurdistán	Rahmán
'Abdu'l-Bahá	Farán	Láhiján	Rahmat
'Abdu'l-Hamid	Fárs	Lár	Rasht
'Abdu'l-Husayn	Firdawsí	Lawh	Rawhání
'Abdu'lláh	Ganjih	Luristán	Ridván
Abu'l-Fadl	Gilán	Mahcúbu'sh-Shuhadá	Rúhu'lláh
'Adasiyyih	Gul	Mahmúd	Sabzivár
Ádhirdáyján	Gulastán	Maqám	Sadratu'l-Muntahá
Afnán	Habíb	Mákú	Samarqand
Ághsán	Hadíth	Maláyir	Sangsar
'Ahd	Háji	Marághih	Sári
Ahmad	Hamadán	Marhabá	Sháh
Ahsá'í	Haydar'Alí	Marv	Shahid
Ahváz	Haykal	Masá'il	Shahmírzád
'Akká	Himmat-Ábád	Mashhad	Sháhrúd
'Alí	Husayn	Mashíyyat	Sharaf
Alláh-u-Abhá	Huvaydar	Mashriqu'l-Adhkár	Shaykh
Alváh	Ioráhím	Mázindarán	Shí'ih
Alváb-i-Salátín	'Ilm	Mihdí	Shíráz
Amin	Imám	Milán	Shushtar
Amru'lláh	Iqán	Mirzá	Simnán
Anzalí	Irán	Mishkín-Qalam	Sísán
Aqá	'Iráq	Muhammad	Sistán
Aqdas	'Iráq-i-'Ajam	Muhammarih	Siyyid
'Arabistán	Isfáhán	Mujtahid	Súfi
Asmá	'Ishqábád	Mulk	Sulaymán
'Aváshiq	Ishráqát	Mullá	Sultán
Ayádi	Ishtihárd	Munírih	Sultán-Ábád
Azal	Islám	Mustagháth	Sultánu'sh-Shuhadá'
'Azamat	Ismá'iliyyih	Nabíl	Sunni
'Azíz	Istarábád	Najaf	Súratu'l-Haykal
Báb	'Izzat	Najaf-Ábád	Tabriz
Bábu'l-Báb	Jalál	Náqidín	Táhirih
Baghdád	Jamál	Násiru'd-Dín	Tajalliyát
Bahá	Jamál-i-Mubárák	Nawrúz	Takí
Bahá'í	Jásb	Nayríz	Tákur
Bahá'u'lláh	Ka'bih	Nishábúr	Tarázát
Bahíyyih	Kalimát	Núr	Tarbsiyat
Bahjí	Kamál	Pahlavi	Táshkand
Balúchistán	Karand	Qádiyán	Tawhid
Bandar-'Abbás	Karbilá	Qahqahih	Thurayyá
Bárfurúsh	Káshán	Qá'im	Tihrán
Basrih	Kawmu's-Sa'á'idih	Qamsar	'Ulá
Bátúm	Kawthar	Qasr-i-Shírín	'Ulamá
Bayán	Kázim	Qawl	Urúmiyyih
Bayt	Kázimayn	Qayyúm	Vahid
Bírjand	Kirmán	Qazvín	Váhid
Bismi'lláh	Kirmánsháh	Qúchán	Valí
Bukhára	Khalkhál	Quddús	Varqá
Burújird	Khániqayn	Qudrat	Vazír
Búshir	Khayli-Khúb	Qum	Yá-Bahá'u'l-Abhá
Bushrúyih	Khurásán	Qur'án	Yahyá
Bushrú'í	Khuy	Qurratu'l-'Ayn	Yazd
Chihriq	Kitáb-i-'Ahd	Rafsinján	Zanján
Dawlat-Ábád			Zaynu'l-Muquarrabín

TRANSLITERATION OF ORIENTAL TERMS FREQUENTLY USED IN BAHÁ'Í LITERATURE

Arranged Alphabetically

Ábádih	Bahjí	Ibráhím	Láhiján
'Abbás	Balúchistán	'Ilm	Lár
'Abdu'l-Bahá	Bandar-'Abbás	Imám	Lawḥ
'Abdu'l-Ḥamid	Bárfurúsh	Iqán	Luristán
'Abdu'l-Husayn	Başrih	Irán	
'Abdu'lláh	Bátúm	'Iráq	
Abu'l-Faḍl	Bayán	'Iráq-i-'Ajam	Maḥbúbu'sh-Shuhadá'
'Adasiyyih	Bayt	Işfáhán	Maḥmúd
Ádhirbáyján	Birjand	'Ishqábád	Maqám
Afnán	Bismi'lláh	Ishráqát	Mákú
Aghşán	Bukhára	Ishthíhárd	Maláyir
'Ahd	Burújird	Islám	Marághih
Aḥmad	Búshir	Ismá'iliyyih	Marḥabá
Aḥsá'i	Bushrúyih	Istarábád	Marv
Ahváz	Bushrú'i	'Izzat	Masá'il
'Akká		Jalál	Mashhad
'Ali	Chihriq	Jamál	Mashiyyat
Alláh-u-Abhá		Jamál-i-Mubáarak	Mashriqu'l-Adhkár
Alváh	Dawlat-Ábád	Jásb	Mázindarán
Alváh-i-Saláṭin	Dḥabih		Mihdí
Amin	Duzdáb	Ka'bih	Milán
Amru'lláh		Kalimát	Mírzá
Anzali	Farán	Kamál	Mishkin-Qalam
Áqá	Fárs	Karand	Muḥammad
Aqdas	Firdawsi	Karbílá	Muḥammarih
'Arabistán		Káshán	Mujtahid
Asmá'	Ganjih	Kawmu'sh-Şa'áydih	Mulk
'Aváshiq	Gilán	Kawthar	Mullá
Ayádi	Gul	Kázim	Munirih
Azal	Gulastán	Kázimayn	Mustagháth
'Ażamat		Kirmán	
'Aziz	Ḥabib	Kirmánsháh	Nabil
	Ḥadíth	Khalkhál	Najaf
Báb	Ḥájí	Khániqayn	Najaf-Ábád
Bábu'l-Báb	Hamadán	Khayli-Khúb	Náqidin
Baghdád	Ḥaydar-'Alí	Khurásán	Náşiru'd-Din
Bahá	Haykal	Khuy	Nawrúz
Bahá'i	Himmat-Ábád	Kitáb-i-'Ahd	Nayriz
Bahá'u'lláh	Ḥusayn	Kitáb-i-Aqdas	Nishábúr
Bahiyyih	Huvaydar	Kurdistán	Núr

Pahlaví	Raḥmat	Simnán	Tawhid
Qādiyán	Raṣht	Sisán	Thurayyá
Qahqahih	Rawhání	Sístán	Ṭíhrán
Qá'im	Ridván	Siyyid	
Qamsar	Rúḥu'lláh	Súfi	'Ulá
Qasr-i-Shírin	Sabzivár	Sulaymán	'Ulamá
Qawl	Sadratu'l-Muntahá	Sulṭán	Urúmiyyih
Qayyúm	Samarqand	Sulṭánu'sh-Shuhadá'	Vahíd
Qazvin	Sangsar	Sunni	Váhid
Qúchán	Sári	Súratu'l-Haykal	Valí
Quddús	Sháh		Varqá
Qudrat	Shahid	Tabriz	Vazír
Qum	Shahmirzád	Ṭáhirih	
Qur'an	Sháhrúd	Tajalliyát	Yá-Bahá'u'l-Abhá
Qurratu'l-'Ayn	Sharaf	Takí	Yahyá
	Shaykh	Tákur	Yazd
Rafsinján	Shi'ih	Ṭarázát	
Rahim	Shiráz	Tarbiyat	Zanján
Raḥmán	Shushtar	Ṭáshkand	Zaynu'l-Muqarrabín

GUIDE TO TRANSLITERATION AND PRONUNCIATION
OF THE PERSIAN ALPHABET

ا	.....á	ک	.....k
ب	.....b	گ	.....g
پ	.....p	ل	.....l
ت	.....t	م	.....m
ث	.....th	ن	.....n
ج	.....j	و	.....v
چ	.....ch	ه	.....h
ح	.....h	ی	.....y
		ق	.....q
		'
	.....á		.....k
	.....d		.....g
	.....dh		.....l
	.....r		.....m
	.....z		.....n
	.....zh		.....v
	.....s		.....h
	.....sh		.....y
			.....q
		'

a.....as in account	i....as (e) in best	u....as (o) in short	aw.....as in mown
á.....as in arm	í....as (ee) in meet	ú....as (oo) in moon	

ADDENDUM THREE: REPORT OF COMMITTEE ON TRANSLITERATION OF 10th
INTERNATIONAL CONGRESS OF ORIENTALISTS HELD AT GENEVA IN 1894

879

TENTH INTERNATIONAL CONGRESS
OF ORIENTALISTS,

HELD AT GENEVA.

Report of the Transliteration Committee.

(TRANSLATION.)

THE Committee appointed by the Congress to select a system for the transliteration of the Sanskrit and Arabic Alphabets has held several meetings. After having examined and discussed the systems which have hitherto been used, and taken note of the various improvements which have been suggested by members of the Congress and other savants, the Committee submit for the approval of the Congress, and with a view to general adoption by Orientalists, the systems shown in the two tabular forms annexed to this report.

They have taken as a basis for their work the report presented by a special committee appointed by the Royal Asiatic Society of London, and the systems of transliteration usually adopted in France, in Germany, and by the Bengal Asiatic Society. They do not pretend to have discovered a perfectly scientific system; it was necessary to give weight to established usages, and also to take into consideration the varying pronunciations which the letters of the Arabic alphabet have received in different Muhammadan countries. This is one reason for the alternative modes of transliteration proposed for certain letters, but the number

880 REPORT OF TRANSLITERATION COMMITTEE.

for which these alternative methods are suggested has been kept as small as possible, and it is hoped that the Orientalists of every country will endeavour to still further reduce this number by conforming as much as possible to the system recommended by the Committee.

As regards the transliteration of Sanskrit, the differences of opinion have been much less, and only in the case of a very small number of letters has any difficulty arisen. In these instances the Committee have chosen from among the various equivalents proposed those which on the whole seem best suited for practical use.

To obtain uniformity each country and each society must make some concessions, and the Committee hope that the systems now proposed will be unanimously adopted and brought into general use.

BARBIER DE MEYNARD,	G. T. PLUNKETT,
G. BÜHLER,	EMILE SENART,
J. BURGESS,	SOCIN,
M. J. DE GOEJE,	WINDISCH.
H. THOMSON LYON,	

GENEVA, September 10th, 1894.

TRANSLITERATION OF THE SANSKRIT AND
PALI ALPHABETS.

अ	a	उ	ū
आ	ā	ऊ	ū
इ	i	ऋ	rī
ई	ī	ॠ	rī
उ	u	ऌ	l
		ॡ	l

REPORT OF TRANSLITERATION COMMITTEE. 881

ए	e	प	p
ऐ	ai	फ	ph
ओ	o	ब	b
औ	au	भ	bh
क	k	म	m
ख	kh	य	y
ग	g	र	r
घ	gh	ल	l
ङ	ṅ	व	v
च	ch	श	ś
छ	ch	ष	ṣ
ज	j	स	s
झ	jh	ह	h
ञ	ñ	ळ (in Pali -)	ḷ
ट	ṭ	ँ (Anusvāra, Niggahita)	ṁ
ठ	ṭh	ं (Anusvāra)	ṁ
ड	ḍ	: (Visarga)	ḥ
ढ	ḍh	× (Jihvāmūlyā)	ḥ
ण	ṇ	× (Upadhāntya)	ḥ
त	t	ऽ (Avagraha)	ḥ
थ	th	Uddatta	ˆ
द	d	Scarita	ˆ
ध	dh	Anuddatta	ˆ
न	n		

TRANSLITERATION OF ARABIC ALPHABET.

Recommended.	Recommended.
ا at beginning of word omit; hamza else- where ʾ	ع ʿ غ g permissible gh
ب b	ف f
ت t	ق q
ث t permissible th	ك k
ج j permissible dj	ل l
ح h	م m
خ h permissible kh	ن n
د d	و w
ذ d permissible dh	ه h
ر r	ي y
ز z	vowels َ a, ِ i, ُ u
س s	lengthened َ ā, ِ ī, ُ ū
ش s permissible sh	diphthongs َي ay and َو ao
ص s	e and o may be used in place
ض d	of i and u :
ط t or ṭ	also ē and ō in Indian dialects,
ظ z or ẓ	ū and ō in Turkish
	ل of article ال to be always l.

ADDITIONAL IN PERSIAN, HINDI,
AND PAKSHTŪ.

پ p	
چ c permissible ch	
ژ z permissible zh	
گ g	
TURKISH LETTERS.	
ک when pronounced as y ḳ is permitted.	
ن̄ n̄	

HINDI AND PAKSHTŪ.

ت or ت̣ ṭ
ڈ or د̣ ḍ
ڑ or ر̣ ṛ

PAKSHTŪ LETTERS.

خ ts
ځ g
ښ n̄
ښ ksh

Also in India will be recognized ṣ for ث, ẓ for ذ, and z for ض.

PROPOSALS

OF THE

SUB-COMMITTEE FOR THE TRANSLITERATION
OF THE ARABIC ALPHABET.

1. The Committee agree upon the following:—

ب b — ت t — ح h — د d — ر r — ز z — س s —
ص s — ف f — ق q — ك k — ل l — م m — ن n —
ه h — پ p.

2. For ح they recommend *j*, but will allow *dj* to be used as a substitute.
3. For ض *q*, but allow *z* in India.
4. For ط *t* and for ظ *z*. This is to avoid upsetting the Indian accepted system—elsewhere *t* and *z* will suffice.
5. For ي *y* whenever ي is a consonant. Whilst fully appreciating the reasons why German Orientalists have preferred *j*, the Committee feel obliged to adopt the character used throughout India and by English, French, and many other writers and scholars.
6. ء at the commencement of a word need not be transliterated, *hamsah* in the middle or at the end of a word to be represented by ' above the line.
7. For ع ' above the line (a comma reversed).

8. For چ ز غ ش ذ خ ت
 ṭ ḥ ḍ ṣ g̣ ẓ c̣

but agree that *th kh dh sh gh zh ch* may be used as substitutes for the above.

They consider that *ẓ, ḥ*, etc., are better than *ṭ, ḥ, ị, ḥ̣*, etc., or any others in which the mark is placed above the consonant, as in this position the mark may be taken for the accent of a vowel, the cross of a *t*, etc.

They will allow in India as substitutes for the above *ث* and *ذ*.

9. For *و* as a consonant *w*.

10. For *گ* in Persian, Hindustani, and Turkish *g*.

That in Turkish books for beginners, if it be thought necessary to mark when the *گ* is to be pronounced as *y*, the sign *گ̣* should be used.

11. The Turkish *ک* to be *ḳ*.

12. That the Hindi and Pakshtū characters be represented thus—

ت or پ ṭ — د̣ or ن̣ ḍ — ژ̣ or ر̣ ṛ

خ tṣ — گ̣ — ن̣ — ک̣ ḳsh

13. The *ل* of the article *ال* always to be transliterated *l*.

14. That the vowel-points be *ā, ī, ū*.

The lengthened vowels *ā, ī, ū*. That *e* and *o* may be used in place of *ī* and *ū* in these languages in which it may be necessary. That *ū* and *ō* may be also used in Turkish, and *e* and *o* in Indian dialects.

That the so-called diphthongs *آئی* and *آو* be *ay* and *aw*.

G. T. PLUNKETT.

**ADDENDUM FOUR: UNIVERSAL HOUSE OF JUSTICE: LETTER AND MEMORANDUM
OF RESEARCH DEPARTMENT , DATED 22 OCTOBER 1987**

Wixamtree, Sand Lane
Northill
Biggleswade
Beds. SG18 9AD
England

Dear Baha'i friends,

In 1978, I conducted some correspondence with you regarding the question of the Baha'i system of transliteration. At that time I wrote to you that I had been unable to find which Congress of Orientalists it was that Shoghi Effendi had been referring to when he stated that the Baha'is should use the system approved by the International Congress of Orientalists. As I had some time to spare in the Library of the School of African and Oriental Languages recently, I had another look through the reports of the various annual congresses and on this occasion, I went back further than I had done previously. I believe I have now found the Congress to which Shoghi Effendi was referring.

The tenth International Congress of Orientalists was held in Geneva in 1894. In the published proceedings of this Congress, there is an addendum giving the result of the proceedings of a Commission charged with finding a transcription system. The enclosed photocopies show their recommendations. You will see that Shoghi Effendi has used this system utilising their permissible alternatives in all cases where they recommend single letters. The only ways in which Shoghi Effendi has deviated from this system is that it recommends "al-" in all cases for the Arabic definite article, whereas Shoghi Effendi uses the doubled consonant in the case of the Sun letters - "as-", "ash-", "ar-", etc, also Shoghi Effendi uses "v" instead of "w" for the Persian letter "vav". You will also note that the recommendation, is for flat accents rather than accute. Unfortunately, the brief description on these pages gives no indication of what should be done with respect to the Persian idafa and other difficult situations which I highlighted in my previous correspondence. Shoghi Effendi presumably devised his own solutions to these cases.

With warmest Baha'i greetings,

Dr Moojan Momen

THE UNIVERSAL HOUSE OF JUSTICE
BAHÁ'Í WORLD CENTRE

Department of the Secretariat

22 October 1987

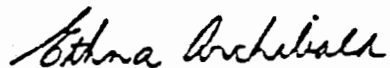
Dr. Moojan Momen
Wixamtree, Sand Lane
Northhill, Biggleswade
Beds. SG18 9AD
England

Dear Bahá'í Friend,

The Universal House of Justice read with great interest your letter of 19 July 1987 about your discovery of further information in connection with the Bahá'í system of transliteration, and referred the matter to the Research Department. We are now directed to send you the enclosed copy of the memorandum prepared by that Department in response.

The House of Justice hopes that the results of the research done at the World Centre will be of assistance to you in your endeavours to solve the riddle of the source of the transliteration system on which Shoghi Effendi based the method now in use in Bahá'í texts.

With loving Bahá'í greetings,



For Department of the Secretariat

Enclosure

M E M O R A N D U M

To: The Universal House of Justice

Date: 22 October 1987

From: The Research Department

THE BAHÁ'Í TRANSLITERATION SYSTEM

With his letter dated 19 July 1987, Dr. Moojan Momen forwarded the report of a Commission "charged by the [Tenth International] Congress [of Orientalists] to adopt a system of transliteration for the Sanskrit and Arabic languages", which includes a transliteration system for Arabic upon which Shoghi Effendi may have based the method now used in Bahá'í texts.

The Research Department has compared the system proposed by the Transcription Commission with that described in "The Bahá'í World" volumes and agrees with Dr. Momen's observation that the two systems are very similar. It is indeed possible that the beloved Guardian adapted the Commission's proposal for his use. His secretary wrote in response to a query from an individual believer:

As to the origin of the transliteration used by Shoghi Effendi, this was decided upon by an international congress of orientalist and is now adhered to by the most eminent scholars.
(19 June 1931)

The variations between the Commission's transliteration system and that used in Bahá'í texts could be explained by postulating that, where the Commission permitted alternative transliterations, Shoghi Effendi adopted the variant which was easiest to reproduce on the typewriters of the day, e.g., th instead of t for ث, j instead of dj for ج, ç instead of t for ط.

With regard to the use of an acute accent (´) instead of a macron (—) on long vowels, it is interesting to note that carbon copies of early letters typewritten by Shoghi Effendi or on his behalf held in the World Centre Archives show that the accent on long vowels was generally made by typing a straight apostrophe above the letter in question. This involved only backspacing, rather than the backspacing and movement of the platen required to place a dash above the letter. On 23 April 1925, the Guardian's secretary wrote on his behalf to the National Spiritual Assembly of the British Isles regarding the revision of a folder as follows:

...Shoghi Effendi is desirous that the horizontal accents over the long vowels in the Persian and Arabic transliterated words should be replaced by vertical or nearly vertical ones, if possible, thus:

Bahá'í or Bahá'í instead of Bahā'I

and again, on 23 January 1926:

With regard to the accent on the letter a in the transliteration of Persian names and words and the difficulty of the publishers in having a vertical mark, Shoghi Effendi feels that in case having the regular vertical mark means too much trouble and expense it would be justified to replace it by the horizontal dash on the a, but if the trouble and expense would not be much, for the sake of uniformity throughout transliterations everywhere, it would be best to have the regular vertical mark.

Other variations between Bahá'í transliteration and the system offered by the Commission occur, as is pointed out by Dr. Momen: whereas the Commission recommends that the Lám of the Arabic definite article ل always be "l", the Guardian chose to assimilate the Lám of the definite article of the following consonant, when this is one of the "sun" letters, resulting in a doubling of that consonant. Furthermore, و is transliterated as w when it occurs as an element of a diphthong, as in "Naw-Rúz", but generally as a v when it occurs as a consonant, e.g., "Riḍván". Examples of consonantal vávs represented by w are rare, but do occur: "An-Núru'l-Abhá-Fí-Mufáwadát-i-'Abdu'l-Bahá" ("The Bahá'í World", vol. 5 (New York: Bahá'í Publishing Committee, 1936), p. 474) and "waqf property" ("God Passes By", rev. ed. (Wilmette: Bahá'í Publishing Trust, 1987), p. 357).

Shoghi Effendi enclosed a "list of the best known and most current Bahá'í terms, and other Oriental names and expressions, all properly and accurately transliterated" with his letter to the Western believers dated 12 March 1923. (The letter is published in "Bahá'í Administration: Selected Messages 1922-1932", rev. ed. (Wilmette: Bahá'í Publishing Trust, 1974), pages 34-43.) The "full code" mentioned in the postscript to this letter was included with a letter dated 9 April 1923 addressed to the National Spiritual Assembly of the United States and Canada. This indicates that the system upon which the Bahá'í system is based existed prior to 1923.

It is our understanding that, according to the proceedings of succeeding International Congresses, the problem of transliteration was not discussed again until the Thirteenth Congress in Leyden, 1931, which was after the Bahá'í transliteration system had been promulgated.

In this connection, the choice of language in the note regarding transliteration on the verso of the title page in "The Bahá'í World: A Biennial International Record", vol. 2, "April 1926-April 1928" (New York: Bahá'í Publishing Committee, 1928) is also of interest:

NOTE: The spelling of the Oriental words and proper names used in this issue of THE BAHÁ'Í WORLD is according to the system of transliteration established at one of the International Oriental Congresses.

This note states that the system was "established" at one of the International Oriental Congresses, not "adopted". As we have no record that the Transcription Commission's recommendation was endorsed or adopted by the Tenth Congress, or by later Congresses, this may be an additional support for the hypothesis that the transliteration system adopted by Shoghi Effendi is based on this recommendation.

-3-

In support of the above hypothesis, it would be of value to ascertain, if possible:

Whether the Tenth, or a later, International Congress dealt with the system put forward by the Transcription Commission.

The membership of the Commission, since the universality and practicality of the system was emphasized by the Guardian's secretaries.

Turkish \ddot{a} = \ddot{m}

miscellaneous

	a	1	a	a
	b	u	b	b
	pu	u	pu	pu
	t	o	t	t
o	ti	ö	ti	ti, t
	j	e	j	dj, j
	ch	e	ch	ch, c
	h	e	h	h
kh	kh	e	kh	h, kh
	d	>	d	d
dh	g	>	dh	d, dh
	z	/	z	z
	zh	/	zh	z, zh
	o	u	o	o
	sh	ü	sh	sh, s
	s	ö	s	s, s
d	g	ö	d	d, g
dh	t	b	t	t
	g	b	g	g
gh	gh	e	gh	gh, g
	f	ü	f	f
q	k	o	q	q
	k	ö	k	k
	g	ö	g	g
	l	o	l	l
	m	u	m	m
	n	ü	n	n
	v, w	u	v, w	v, w
	h	ö	h	h
	y	o	y	y

Alphabetical with the system 24/25

Pub. Def. S. P. Bureau

Princed Congressional System. 1914
+ R. a. Soc. Council. Oct. 1896

ADDENDUM FIVE: UNIVERSAL HOUSE OF JUSTICE: ENCLOSING A COPY OF A PAGE
FROM SHOHI EFFENDI'S NOTEBOOK

THE UNIVERSAL HOUSE OF JUSTICE
BAHÁ'Í WORLD CENTRE

Department of the Secretariat

16 October 1988

Dr. Moojan Momen
Wixamtree, Sand Lane
Northill, Biggleswade
Beds. SG18 9AD
England

Dear Bahá'í Friend,

We wrote to you on 22 October 1987 on behalf of the Universal House of Justice concerning the Bahá'í system of transliteration, and enclosed a memorandum from the Research Department on this subject. We are now directed by the House of Justice to send you the enclosed copy of a page copied from a notebook kept by Shoghi Effendi when he was at Oxford University.

As you will note, the annotation made by Shoghi Effendi confirms your own conclusion about the International Congress of Orientalists of 1894. Shoghi Effendi also makes reference to the Council of the Royal Asiatic Society held in October 1896.

With loving Bahá'í greetings,

Athna Ardebali

For Department of the Secretariat

Enclosure

Turkish d̄ = m̄

Miscellaneous

a	1	a
6	u	b
pu	u	pu
t	o	t
o	ö	th
o	ö	th, t
j	e	j
ch	e	ch, c
h	e	h
kh	e	kh, k
d	>	d
dh	>	dh, d, dh
n	/	n
g	/	g
gh	/	gh, g, gh
o	o	o
oh	o	oh, o
o	o	o, o, g
d	o	d, g, gh
t	b	t
dh	b	dh, t
gh	e	gh, g, g
f	o	f
k	o	k
g	o	g
l	o	l
m	o	m
n	o	n
nu	o	nu, w
h	o	h
y	o	y

Alphabet identical with the English alphabet
 By Prof. G. F. Johnson
 By Donald Ferguson, June 1944
 + R. A. Fox, revised, Oct-1996.

ADDENDUM SIX : THE GENEVA CONGRESS SYSTEM AS AMENDED BY THE ROYAL ASIATIC SOCIETY

(5)

TABLE II.

TRANSLITERATION OF THE ARABIC ALPHABET
ADOPTED BY THE GENEVA CONGRESS.

[Notes in square brackets refer to pp. 6, 7.]

ا at beginning of word omit; hamza elsewhere ء [' or °, Note 8]	غ <i>g</i> permissible <i>gh</i>
ب <i>b</i>	ف <i>f</i>
ت <i>t</i>	ق <i>q</i>
ث <i>ṭ</i> permissible <i>th</i>	ك <i>k</i>
ج <i>j</i> permissible <i>dj</i>	ل <i>l</i>
ح <i>ḥ</i>	م <i>m</i>
خ <i>ḫ</i> permissible <i>kh</i>	ن <i>n</i>
د <i>d</i>	و <i>w</i> [or <i>u</i> , Note 5]
ذ <i>ḏ</i> permissible <i>dh</i>	ه <i>h</i>
ر <i>r</i>	ي <i>y</i>
ز <i>z</i>	vowels \bar{a} , \bar{i} , \bar{u}
س <i>s</i>	lengthened \bar{a} , \bar{i} , \bar{u}
ش <i>ṣ</i> permissible <i>sh</i>	diphthongs $\bar{a}i$ and $\bar{a}u$
ص <i>ṣ</i> [see Note 1]	[<i>ai</i> and <i>au</i> , Note 4]
ض <i>ḏ</i> [<i>ḏ</i> , Note 2]	<i>e</i> and <i>o</i> may be used in place of <i>i</i> and <i>u</i>
ط <i>ṭ</i> or <i>ṭ</i> [only <i>ṭ</i> , Note 3]	also \bar{e} and \bar{o} in Indian dialects, \bar{u} and \bar{o} in Turkish
ظ <i>ẓ</i> or <i>ẓ</i>	ل of article آل to be always <i>l</i>
ع <i>ʿ</i>	

(6)

ADDITIONAL IN PERSIAN, HINDI, AND PAKHSTŪ.	HINDI AND PAKHSTŪ.
پ <i>p</i>	پ OR پ <i>t</i>
چ <i>c</i> permissible <i>ch</i>	چ OR د <i>d</i>
ز <i>z</i> permissible <i>zh</i>	ز OR ر <i>r</i>
گ <i>g</i>	
	PAKHSTŪ LETTERS.
TURKISH LETTERS.	خ <i>ts</i>
ک when pronounced as <i>y</i> ,	ق <i>q</i>
ک is permitted.	ن <i>n</i>
ن <i>n̄</i>	ش <i>ksh</i>

Also in India will be recognized *ṣ* for پ, *ḍ* for د, and *ṣ* for ر.

The above scheme contains, it will be seen, two schemes—one for the transliteration of Sanskrit, Pāli, and the allied alphabets, and one for the transliteration of Arabic and the allied alphabets. These two tables are inconsistent with one another on several points. In applying the Congress scheme, therefore, to the transliteration of Hindī (which is written both with Sanskrit and Arabic letters) the same word would have to be transliterated differently according to the alphabet before the transliterator. These points are as follows:—

(1) The sound represented in English by *sh* is represented in the first table by *ṣ*, and in the second by *ṣ* (*sh* being permissible). On the other hand, the *ṣ* is used in the first table for the Sanskrit ष (*sh*) and in the second for ص (*s*). The practical difficulties arising from this discrepancy are, however, so small that the Council would merely point out the discrepancy.

(2) The sign *ḍ* is used in the Sanskrit table for ढ (the cerebral *d*), and in the Arabic table for ض (*dād*). This discrepancy could be avoided by selecting *ḍ* for the *dād*.

(7)

(3) The alternative transliteration ḷ allowed for ḷ in the second table clashes with the use of the same sign in the first table. This alternative transliteration might be dropped out of Table II.

(4) The diphthongs ai and au in the first table are replaced by ay and aw in the second. It would be better to adhere to the first table.

(5) The transliteration v for the ṽ in the Arabic table clashes with that proposed for the ṽ in the Sanskrit table. Both v and w might be allowed for each of these letters.

(6) The sound represented by ch in the English orthography is transliterated c in the Sanskrit table, and ç (ch being permissible) in the second table. It would be more consistent to adopt c throughout.

There are also one or two other matters which are worthy of notice.

(7) The signs z and ẓ , and ḍ and ḍ̣ are each of them used in Table II as the transliteration of two different letters.

(8) No sign has been suggested in the Arabic table for the transliteration of the wasla. The comma above the line ' used in the table to represent the hamsa might be used for the wasla, and either a stroke or a circle above the line (' or °) might be used for the hamsa.

(9) No sign has been suggested in the Arabic table for the silent t . The sign ḥ might be used to represent this letter.

(10) A stroke beneath the line (thus ḳ or ṃ) might be suggested to signify that a letter written in any alphabet to be transliterated is not to be pronounced.

(8)

Subject to the suggestions above made, which will, the Council hopes, meet with the approval of Continental scholars, the following passages would illustrate the scheme as adopted by the Congress.

SANSKRIT.

Rg Veda : opening lines—

अ॒ग्निमी॒ळे पु॒रोहि॑तं॒ यच्च॑सं॒ दे॒वमृ॑त्वि॒जम् ।
 हो॒ता॒रं रत्न॑धा॒तमम् ॥
 अ॒ग्निः पू॒र्वेभि॑र्च॒र्षिभि॑री॒ड्यो नू॑त॒नैःकृत॑ ।
 स दे॒वो ए॒ह व॑चति ॥

Agnim ile puróhitam yajñásya devám rtvijam
 hótaram ratnadhátamam.
 agnih púrvebhir řshibir řdyo nútanair úta
 sá devám éhá vakřati.

Nalopākhyāna : opening lines—

अ॒सीद् राजा॑ न॒लो नाम॑ वी॒रसे॑नसु॒तो ब॒ली ।
 उ॒पप॑न्नो गु॒णैरि॑ष्टे रू॒पवा॑न् अ॒श्वको॑वि॒दः ॥
 अ॒तिष्ठ॑न् म॒नुजेन्द्रा॑णां मूर्ध्नि॒ दे॒वप॑तिर् यथा ।
 उ॒पर्यु॑परि॒ सर्वे॑षाम् आ॒दित्य॑ इ॒व ते॒जसा॑ ॥

Āsīd rājā Nalo nāma Virasenasuto bali
 upapanno guṇair iřṭair rūpavān ařvakovidah
 atiřṭhan manujendraṇām mūrdhni devapatir yathā
 uparyupari sarveřām āditya iva tejasā.

(9)

PĀLI.

Dīgha : opening words—

ච්චලෙච්චුතං චිතංසමසංභතමාඥජානග්චග්චරගඟං
ඥජානග්චජාලඤංඥචාජාමගචචර්චජොජාගොච්චග
තාභිසද්ධිසංඝෙජාසචිපංචමචෙතාභිච්චිතද්ධිසචෙභි

Evam me sutam. Ekam samayam bhagavā antarā ca
Rājagaham antarā ca Nālandam addhānamuggapātipanno
hoti mahatā bhikkhusamghena saddhim pañca matthehi
bhikkhusatehi.

ARABIC.

Opening chapter of the Qur'ān—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ
الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اِهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ.

Ch. ix, v. 1.

بَرَآءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ.

Ch. x, v. 14.

وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا.

Bismi'llāhi'l-raḥmāni'l-raḥīmi. Al-ḥamdu lillāhi rabbi-
'l-'ālamīna'l-raḥmāni'l-raḥīmi māliki yaumi 'l-dīni. Īyāka
na'budu wa iyāka nasta'īnu. Ihdinā 'l-ṣirāṭa'l-mustaqīma
ṣirāṭa'llaḍīna an'amta 'alaihim ḡairi 'l-maḡḍūbi 'alaihim
wa lā 'l-ḍāllīna.

Ch. ix, v. 1. — Barū'atun mina'llāhi wa rasūlihi ila
'llaḍīna 'āhadtum mina 'l-mušrikīna.

Ch. x, v. 14.—Wa jā'athum rusuluhum bi'l-baiyināti wa
mā kānū liyu'minū.

(10)

Notes—

Hamza at the beginning of a word is omitted, as pre-
scribed on p. 5. Only the vowel is written. Ex. *asad*,
a lion; plur. *usd*. *Insān*, a human being.

Hamza elsewhere = a stroke ' or circle °.

Wasla is represented by an apostrophe. See Note 8, p. 7.

The diphthongs have been written *ai* and *au*, not *ay* and
aw. See Note 4, p. 7.

ADDENDUM SEVEN: FIRST INTERCHANGE OF CORRESPONDENCE WITH THE UNIVERSAL HOUSE OF JUSTICE ON TRANSLITERATION

The Universal House of Justice
P.O. Box 155
Haifa, Israel

15th August 1978

Dear Bahá'í Friends,

I am in the process of editing a book to be published by George Ronald. This will be a collection of essays by Prof. F. Kazemzadeh, Denis MacEoin, Peter Smith and myself, and is provisionally entitled Studies in Bábí and Bahá'í History. It is hoped that it will stimulate some interest in the academic community and the essays are being written with this in mind.

In connection with this book, a problem has arisen over the matter of transliteration. As you are no doubt aware, the system of transliteration at present in general use in the academic community is somewhat different to that used in Bahá'í books. No system of transliteration is completely satisfactory but the present Bahá'í system suffers from great inconsistencies and it is these inconsistencies which have been the principle cause of criticism such as that levelled by Elwell-Sutton at Balyuzi's Muhammad and the Course of Islam in a recent issue of the Journal of the Royal Asiatic Society (a copy is enclosed for your information). The Bahá'í system is said to be based on a system worked out at one of the Congress of Orientalists. However I have been unable to find any such system in the Proceedings of these Congresses. In any case, it is not so much in the basic system as in its application that inconsistencies arise in present Bahá'í usage.

The principal problems are as follows:

(1) The system ought to be consistent as to whether it is a system of transcription of pronunciation (i.e. it conveys the information of how a word sounds) or a system of transliteration (i.e. it conveys the information of how a word is written). The main problem of the Bahá'í system lies in the fact that it has taken a system that was designed for the transliteration of Arabic words and has applied it to the transcription of Persian pronunciation. In making this transformation, the Bahá'í system has fallen between the two stools and is at present neither entirely a system of transliteration (thus you have Abu'l-Qasim and Dhi'l-Hijjih rather than Abú'l-Qásim and Dhú'l-Hijjih) nor a system of transcription of the Persian pronunciation (thus the letters

d, dh, and th have no resemblance to the Persian pronunciation which is z, z and s respectively; Mazindarán is pronounced Mazandarán etc.).

(2) The Bahá'í system uses Persian pronunciation and usage even in Arabic expressions and the names of Arabs and Arabic books. Thus Ibnu'l-Arabí wrote al-Futúhátu'l-Makkíya and not Futúhá-i-Makkíyyih as it appears in Bahá'í books. Similarly Shaykh Ahmad was an Arab and should be called al-Ahsá'í and not i-Ahsá'í. But there are inconsistencies even in this usage in Bahá'í books; thus we have Kitáb-i-Aqdas but Kitábu'r-Rúh (both of which are Arabic books).

(3) In the Persian idáfa construction after a word ending in -ih or the long vowels, -ú, -á, -í, the yi sound follows the ending and is not a part of it; thus ríshiy-i-dirakht implies that ríshih has had an h changed to a y, whereas the h has gone and the buffer sound yi has been added. Ríshi-yi-dirakht conveys the structure of this construct better. Similarly, one would have 'Alí-yi-Bastámí.

(4) Normal Bahá'í usage is inconsistent as regards the use of final hamza; thus we have Qayyúmu'l-Asmá' and Siyyidu'sh-Shuhadá' but 'Abdu'l-Bahá and 'Ulamá (with no final hamza indicated).

(5) The Bahá'í system looks somewhat strange and antiquated with oblique accent marks instead of flat ones which are almost universal now, e.g. Báb instead of Bāb.

Thus the present Bahá'í system has many inconsistencies, and while this is acceptable in the corpus of books that exist at present, it presents great problems and confusion to a writer who wishes to transliterate a word that has not previously been transliterated in a Bahá'í publication. Thus this system which was originally introduced in order to eliminate variation and confusion in transliteration in Bahá'í books may in fact in the long run itself create variation and confusion. This is not to say however that the Bahá'í system does not have some advantages over the system currently in use among orientalists; thus, for example, the use of underlining sh, dh, etc. is more scientific than omitting this as orientalists do and of course the Bahá'í system is a better guide to Persian pronunciation than the system used by orientalists.

If it is desired, however, to have a system that transcribes Persian pronunciation, there is in existence a much better, more consistent system,

see H. Busse's History of Persia under Qajar Rule. On the other hand it would involve fewer changes in the present system and be more in keeping with the present trend among orientalist if the Bahá'í system were to be altered so as to become consistently a system of transliteration.

Consequently, for the book that I am now editing, and for any future books aimed at the non-Bahá'í academic community, I would like to propose using the present Bahá'í system but with the following alterations made so as to make it a system of transliteration, to eliminate inconsistencies, and to bring it more into line with the system currently in use as far as the format is concerned.

(1) To standardize all names and expressions using the Arabic 'idáfa construction so that they are connected by u (which is what the Arabic grammatical form requires). This would only affect a very few names such as Náṣiru'd-Dín (instead of Náṣiri'd-Dín).

(2) To transliterate all Arabic names and expressions according to Arabic usage and grammar and not Persian, e.g. Shaykh Ahmad al-Ahsá'í, Yá Sáhiba'z-Zamán (Instead of Sáhibu 'z-Zamán).

(3) In words and names derived from Arabic which end in o in Arabic and o in Persian, to be transliterated -a where an Arabic name or expression is intended (e.g. Madína) and -ih for Persian names (e.g. Rúzbih).

(4) To keep more closely to grammatical form in Arabic names and expressions, e.g. Mu'tamadu'd-Dawlih (instead of Mu'tamidu'd- Dawlih), Abu-Badí' (instead of Aba-Badí') .

(5) To use flat accents instead of acute, e.g. Bāb instead of Báb.

(6) To separate more clearly the components of a Persian idáfa construction in which the first component ends in -ih, -á, -ú, -í. e.g. 'Alí-yi-Kaní rather than 'Alí-i-Kaní.

(7) To eliminate certain usages such as Mazandarán (rather than Mazindarán).

(8) Common place-names such as Baghdad and Shiraz require no transliteration.

(9) To drop the final hamza in all cases, e.g. Qayyúmu'l-Asmá.

(10) To use w for the silent و, e.g. Khwarazm.

This seems a very large list of alterations but in practical terms, the effects that it will have on Bahá'í texts would be very slight. The suggested change in accenting would not alter the appearance of the text greatly and the other changes occur relatively infrequently. Thus for example, I counted only 25 changes (other than accenting) in the Prologue and first three chapters (59 pages) of Balyuzi's The Báb.

Thus with comparatively minor changes in form, one can remove most of the problems and inconsistencies in the present Bahá'í system and bring the system more into line with that followed by most other publications in this field. This is particularly important in a work of the nature of that which I am editing since it is our intention to send the book to a number of learned journals for review and it would be regrettable if this and other books published were to be met with the same sort of criticism as that which has been levelled by Ellwell-Sutton.

If you desire any clarification of the points raised in this letter, I will be in Haifa during the summer,

Warmest Bahá'í greetings,

M. Momen

THE UNIVERSAL HOUSE OF JUSTICE
BAHÁ'Í WORLD CENTRE

Department of the Secretariat

October 20, 1978

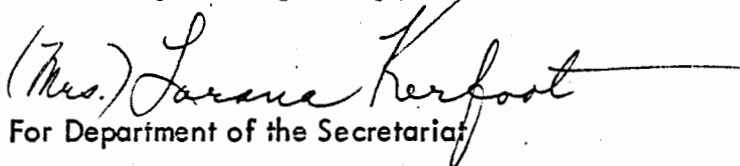
Dr. Moojan Momen
14/15 Shelby Row
Cambridge
England

Dear Bahá'í Friend,

Your letter of 15 August 1978 making various recommendations about the transliteration of Arabic and Persian terms into the Roman alphabet was referred by the Universal House of Justice to an ad hoc committee.

The report of that committee has now been presented and the Universal House of Justice has instructed us to send you the enclosed copy for your comments, which it will be glad to receive.

With loving Bahá'í greetings,


For Department of the Secretariat

Enclosure

MEMORANDUM

To: The Universal House of Justice

Date: October 13, 1978

From: Ad hoc Committee

Subject: Transliteration - Dr. Moojan Momen's letter of 15 August 1978

There is no doubt that a number of inconsistencies and anomalies have crept into the practice of Bahá'ís in transliterating Arabic and Persian terms. We feel Dr. Momen's letter presents a very helpful approach to overcoming these, although we differ with him in a number of his specific recommendations. We shall make a few general observations first on the matter of transliteration and shall then comment on the recommendations listed on page 3 of his letter.

- 1) It is of great practical value to Bahá'ís to have a system that can transliterate both Arabic and Persian. Our Holy Writings are in both languages and thus the same term sometimes appears in Persian and sometimes in Arabic. While, therefore, the system is basically one of transliteration, we feel that it is an advantage rather than otherwise for it to be able to indicate in various minor ways the difference between Persian and Arabic usages, especially in the pronunciation of vowels.
- 2) It must be remembered that the system is for use not merely for English publications, but for publications in all those languages using the Roman alphabet, except for Turkish. If, therefore, we are to consider the current usage of orientalists, we should consider that of orientalists writing in German, French, Spanish, Italian, etc. as well as those writing in English.
- 3) The primary purpose, however, is not for scholarly works, but to provide a system which can be used by all Bahá'ís writing in the Roman alphabet. In other words, while it should be possible for scholars to know immediately from the transliterated form how a word was written in the original text, the system is primarily intended for use by laymen. This influences our views in a number of ways, which will be apparent in our specific comments below. It is for this reason, for example, that we favour showing the assimilation of the Arabic definite article in the spelling, as the present system does, although this is a departure from strict "transliteration".
- 4) An important factor is continuity. The present system is now well known to those Bahá'ís who use the Roman alphabet, therefore any changes should be minimal.
- 5) On Dr. Momen's ten specific recommendations we have the following comments.
 - 5.1) We do not see the virtue in standardising the spelling of names as suggested. This is one of the instances where we value the ability of the present system to indicate the Persian pronunciation of what is otherwise an Arabic word. The Persians say "Náṣiri'd-Dīn" and we prefer it to be spelt that way.

Cont'd/....

- 5.2) Here again, the same applies, as Persians generally, when pronouncing Arabic words, do not normally observe Arabic grammatical rules.
- 5.3) We agree with this recommendation: to use the ending -a when the word is in an Arabic context and -ih when it is in a Persian one.
- 5.4) Our comment is the same as in 5.1 above.
- 5.5) Here we refer to our point 3 above. The system is intended for day-to-day use by ordinary Bahá'ís, and only secondarily by orientalists. Far more typewriters use the acute accent than the flat accent. Although the acute accents may look strange and antiquated to orientalists, they are much more familiar and natural to the average reader. Here, however, since the purpose of the accent is merely to indicate a long vowel, we see no objection to permitting Bahá'í orientalists to use the horizontal accent (or indeed a circumflex or any other accent) in their scholarly works if they so wish, although, as stated above, we prefer the acute accent and this should be retained for general Bahá'í usage.
- 5.6) We do not agree with this recommendation, but perhaps Dr. Momen would like to discuss it with his publishers. We feel that the effect on the average reader of spelling 'Alf-yi-Kanī' as 'Alf-yi-Kanī' might be to cause him to stress the 'yi' unconsciously.
- 5.7) We see no reason to eliminate certain usages in transliterating place-names, as some are pronounced in two ways and both are good usage. A similar case in English is the alternate spellings 'farther' and 'further'.
- 5.8) The Guardian himself left untransliterated place-names such as Mecca which have a well-established English usage. Others, such as Baghdād, Shīrāz and 'Akká he did transliterate. We feel this is a matter of judgement that must be left to the author and publisher and may well vary from country to country, or even from book to book depending upon the context and the audience for which it is written.
- 5.9) The hamza is dropped in Persian but not in Arabic. Thus, Qayyúm'l-Asmá', being an Arabic form, needs a hamza at the end, but the Persian form, Qayyúm-i-Asmá does not require it. In quotations from the Writings one should use the Arabic or Persian forms of such names in accordance with the original. If the original uses Arabic, one should transliterate accordingly, and so with Persian. In original writing an author, we feel, should be free to use either as he wishes, as both are current in Bahá'í literature. Thus, although the Most Holy Book is written in Arabic, it is much more common to refer to it in other places by the Persian variant of its name, the Kitáb-i-Aqdas, and this, we feel, is entirely permissible.

Memorandum: Dr. Momen's letter 15.8.78

Page 3

5.10) As such silent letters are very rare we feel it can be left to the decision of individual authors and publishers whether or not they should be transliterated. Our preference is to omit them.

**ADDENDUM EIGHT : SECOND INTERCHANGE OF CORRESPONDENCE WITH THE
UNIVERSAL HOUSE OF JUSTICE ON TRANSLITERATION**

58 Birdwood Road
Cambridge CB1 3SU
2nd November 1978.

Universal House of Justice
P.O. Box 155 Haifa
Israel

Dear Bahá'í Friends,

Thank you for your letter of 20th October 1978 forwarding the report of the ad hoc committee on transliteration.

It is somewhat difficult for me to comment on this report since the whole of the report is based on premises which differ from those of my original letter. My primary consideration in drafting this letter was to eliminate the inconsistencies which arise from the fact that the present Bahá'í system is neither wholly a system of transliteration of the written word nor wholly a system of transcription of pronunciation; it is perched somewhere between the two stools and must inevitably fall between them on occasion (as is pointed out, in the review by Elwell-Sutton of Mr. Balyuzi's book Muhammad and the Course of Islam). I feel that as there is unquestionably going to be a great growth in the volume of literature produced by Bahá'í scholars and as this will involve increasing use of names and terms borrowed from Persian and Arabic sources, it is important to eliminate inconsistencies at this stage rather than have to do it later.

The ad hoc committee, on the other hand, seems to regard the ability of the present system to include elements of Persian pronunciation as being of greater importance despite the inconsistencies that such a flexibility entails. The ad hoc committee also considers that the present system aids the layman although I must admit that when the inconsistencies of the present system allow for example both Futuhát-i-Makkiyyih (God Passes By, p. 122) and Futuhata'l-Makkiyyah (Balyuzi, Muhammad p.280) and even Marághihí and Marághihí in the same book (Nabí's Narrative, Wilmette 1962, p.432 and 458), I wonder whether the present system is being of service even to the layman.

Having made these general comments, I will now pass on to consider the specific points made by the committee.

1) See above.

2) The systems in general use among French and German orientalists are even further removed from the Bahá'í system than the system used by English-speaking orientalists. The proposals of my original letter would tend to close the gap a little.

3) I have made no objection to showing the assimilation of the Arabic definite article since the correct form in the Arabic is to place a shadda over the first letter of the word the definite article of which is to be assimilated, in my opinion both Al-Shams and Ash-Shams are correct transliterations of الشمس and since the Baha'í system has favoured the latter, I see no objection to continuing it.

4) I have borne in mind the factor of continuity in putting forward these proposals, in that I have kept them to the minimum necessary to ensure consistency. Otherwise there would have been a large number of other points I would like to have raised: for example, I doubt whether there is any benefit in indicating the idafa in Persian names. Why not just Mulla Husayn Bushrú'í? After all you do not write Tarazu'lláh-yi-Samandarí, although this is how Persians would pronounce the name.

5.1) In fact neither i nor u correctly transcribes the sound made by Persians in the middle of Naşiru'd-Dín. Most Persians elide this vowel into a very short indistinguishable sound. The point is made clear by referring to a title that has not previously been transliterated. If one were to take the title صادم البدل Persians would disagree as to whether this should be transliterated Şá'rimu'd-Dawlih or Şarimi'd-Dawlih. Whereas the truth is that the connecting vowel is an intermediate sound and either u or i would do. Thus inconsistencies will inevitably arise and both forms may turn up in different writers' works. Lastly, may I point out that the voluminous encyclopaedic dictionary Dihkhudá's Lughat-Námih points this word thus: Naşiru'd-Dín, in over 100 entries under this name including Naşiru'd-Dín Sháh (Volume for p. 158-166).

5.2) The committee's comment on this point was: "Here again, the same applies, as Persians generally, when pronouncing Arabic words, do not normally observe Arabic grammatical rules." I would ask the question why when transliterating a word from Arabic into Latin characters for an English book we are obliged to approach the matter from the point of view of how a Persian would have pronounced the Arabic word. I realise that the Baha'í Faith originated in Persia but I wonder to what extent we are justified in Persianising everything. Shaykh Ahmad was an Arab and undoubtedly called himself Shaykh Ahmad al-Ahsá'í. Similarly we have Persianised Turkish names. Thus I doubt whether Kibrisi Mehmed Paşa knew any Persian at all but his name has been Persianised to Muhammad Pásháy-i-Qibrisí. The logical extension of this would be to have Luváy-i-Gitsingir and Hippulít-i-Dirayfús. Moreover I wonder how Arabs and Turks feel about this Persianisation of their language and their names.

If the aim is to bring everything to the way Persians would pronounce it, why not adopt a system designed particularly for that. There is in existence a very good system which transliterates q as z, i as e, u as o, etc., much closer to the Persian pronunciation than the present Baha'í system.

5.5) I query the statement that "Far more typewriters use the acute accent than the flat accent". Typewriters in England and America are certainly not sold with an acute accent mark, whereas all typewriters have a hyphen mark which can be moved up to form a horizontal accent.

5.6) This point is fully explained in point 3 on page 2 of my previous letter. Despite the committee's comment, I feel that the greater clarity of Mullá 'Alí-yi-Kaní overrides the advantages of Mullá 'Alíy-i-Kaní. For example I wonder how many lay Bahá'ís will immediately recognize that the first component of, Qibliy-i-'Álam is the word Qiblih with which they are probably familiar.

5.7) I would accept the committee's point that both usages occur. But once again some degree of definition and consistency is required. A useful standard would be Dikhudá's Lughat-Námih (despite its incompleteness) or for geographical names Farhang-i-Jugráfiya'i-yi-Írán (published by the Geographical Committee of the Iranian Army General Staff). The latter work gives Mazandaran incidentally.

In conclusion, I can only repeat the point made at the beginning of this letter: the principal point is whether we are interested in eliminating inconsistencies or maintaining some degree of flexibility with regard to pronunciation. I think the point regarding Persianisation is also worth further consideration as it affects other areas also.

With loving Bahá'í greetings

M. Momen

THE UNIVERSAL HOUSE OF JUSTICE
BAHÁ'Í WORLD CENTRE

Department of the Secretariat

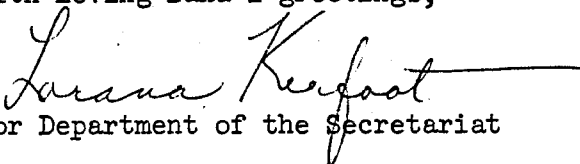
March 8, 1979

Dr. Moojan Momen
14/15 Shelby Row
Cambridge
England

Dear Bahá'í Friend,

Consideration of your letter of 2 November 1978 was delayed due to pressures of the work load at the World Centre, but the Universal House of Justice now instructs us to send you the enclosed copy of the report of the ad hoc committee.

With loving Bahá'í greetings,


For Department of the Secretariat

Enclosure

MEMORANDUM

To: The Universal House of Justice

Date: February 27, 1979

From: Ad Hoc Committee

Subject: Transliteration - Dr. Moojan Momen's letter of 2 November 1978

The committee found it helpful to receive Dr. Momen's further comments and agrees that our earlier report, being based on premises different from those on which his letter of 15 August 1978 was based, brings us to different conclusions which we hope we set out clearly in our report of 13 October. It is our feeling, however, that we are not too far apart in our thinking and that the results to which our premises necessarily lead offer a considerable amount of leeway to scholars.

With respect to obvious errors, such as the erroneous transliteration of Marághih in the third paragraph of Dr. Momen's letter of 2 November 1978, these require correction and it would be very useful if Dr. Momen would draw to the attention of the World Centre any such errors which appear in basic Bahá'í works.

We wish to comment on a few of the numbered points in Dr. Momen's letter:

- No. 4: We feel that Dr. Momen has illustrated perfectly the type of flexibility which the Committee regards as desirable and which the Universal House of Justice has permitted; e.g.
- Place names and other words that have a current form in a western language do not have to be transliterated—for instance, Mecca, Islam, etc.
 - In many cases we use personal names as the individuals transliterate them; e.g. Zikru'lláh Khádem, Jalál Kházeh, etc.
 - It is useful to leave the idáfa in such cases as Mullá Husayn-i-Bushrú'í, where the idáfa designates the geographical area from which he came. In the second example Dr. Momen gives, the idáfa may be dropped, since "Samandarí" is not merely a descriptive word but is Mr. Samandarí's surname.
- No. 5.1: The standardization of "u" rather than "i", as in the examples given by Dr. Momen, could be recommended to the Universal House of Justice as it is admittedly inconsistent in Bahá'í books at present. In all such cases the Committee recommends following the vowel pointing used in some reasonably authoritative Persian dictionary such as Dihkhudá's "Lughat-Námih".
- No. 5.2: The Committee's recommendation was, not to Persianize indiscriminately, but to leave Bahá'ís free to use either the Arabic or Persian form as they prefer and, in translations, to use whatever is the form used in the original. The original Writings of the Faith, in Persian, are permeated with Arabic to the point where the two languages at times seem inter-laced.

Cont'd/....

To: The Universal House of Justice

February 27, 1979
Page 2

No. 5.2 (cont'd.):

Turkish, of course, presents a special case, as that language now has its own official Romanized spelling.

As to the transliteration of the Persian form of western names, this would not be relevant in cases where the correct western name is known beyond doubt, but it might be an excellent safeguard in the many instances where it is uncertain. In instances of ambiguity perhaps the transliteration of the original could be given in a footnote if not set out in the body of the text.

- No. 5.5: The Committee referred not only to English and American usage but to usage of all western languages having the Roman alphabet. It is felt that to acquire in English-speaking countries a typewriter with an acute accent does not present a real difficulty.
- No. 5.7: The Committee gratefully acknowledges Dr. Momen's recommendation concerning reference works to establish standards and increase consistency.
-

ADDENDUM NINE: 'ABDU'L-BAHÁ' ON TRANSLITERATION

I am grateful to Stephen Lambden for drawing my attention to an important preliminary to the development of the Bahá'í Transliteration system. This was a statement by 'Abdu'l-Bahá' regarding the spelling of the name of "Bahá'u'lláh" and of "Mashriq'u'l-Adhkár". This was published in the *Star of the West*, shortly before 'Abdu'l-Bahá's passing (vol. 12 (George Ronald reprint, vol. 7), September 1921, pp. 168-170).

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ 'ULLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 12

Ezzat 1, 77 (September 8, 1921)

No. 10

Tablet from Abdul-Baha regarding spelling of Sacred Name

To the maid-servant of God, Miss Jean Masson (Chicago)—Unto her be the Glory of God, the Most Glorious!—Care of his honor, Mr. Roy Wilhelm (New York):

He Is God!

O thou harbinger of the Kingdom!

Thy letter has been received. Its contents indicate that thou art occupied in writing a book in answer to the one who has written against the Truth. Thou asked as to how ye should spell in English the blessed name of His Holiness, BAHÁ 'ULLAH and also Mashreq 'Ul-Azkar. Ye should spell them thus: BAHÁ 'ULLAH and Mashreq 'Ul-Azkar.

It is my hope that in writing this book thou wilt be confirmed. The language, however, must be very lenient and mild. Thou shouldst write it with the utmost politeness. Thou shouldst not look at the expressions of that hostile person, because he was a man full of prejudice and very impolite. Anybody who is endowed with a slight sense of fairness understands that what this person has written is based on the utmost self-interestedness and enmity. This very fact is a sufficient proof showing his fallacy.

Unto thee be the Glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Aziz 'Ullah Khan S. Bahadur, Haifa, Palestine, April 29, 1921.)

Haifa, Palestine,
May 17, 1921.

Miss Jean Masson,

My dear Bahai sister:

I am sorry your letter to the Master was kept so long unanswered. It was

due partly to the sickness of the Beloved and partly to his thousand-sided occupation. However, I am glad at last there offered some opportunity when your letter was presented and a Tablet was revealed.

As to the spelling of the two names, BAHĀ 'ULLĀH and Mashreq 'Ul-Azkar, the standard is given by the Master in this same Tablet of yours. The explanation is that BAHĀ 'ULLĀH is composed of two words, Baha and Allah (Glory and God). BAHĀ 'ULLĀH means the Glory of God. Now the *U* signifies *of*. This vowel, when introduced between these two words, joins them together, but in pronunciation the *A* of Allah is dropped and replaced by the same *U*-vowel. We put an apostrophe between the two words in order to show that a letter, i. e., *A*, is dropped and we capitalize the *U* because it replaces the *A* of Allah which is in capital.

Mashreq 'Ul-Azkar is also composed of two words, Mashreq and El-Azkar (Mashreq—dawning place; El—the; Azkar—mentions or prayers or communes). Again *U* signifies *of*. When we put these two words together the *E* of El is dropped in pronunciation and

so that *U*-vowel takes its place. We put an apostrophe to show that the letter *E* is dropped and we capitalize the *U*-vowel because it replaces the *E* of El which is in capital.

I had the pleasure of reading your pamphlet on the Mashreq 'Ul-Azkar. I admired the style of your writing and the tactfulness you have exhibited in it. It is sanctioned by the Master. You will kindly send us many copies for distribution. It is written in a way that will not arouse jealousy in the outside readers.

Will you kindly remember me to our revered sisters, Mrs. True, Arna True, Dr. Appel and Mrs. Houser? Also to our dear brother, Dr. Bagdadi.

With Bahai love and greeting, I remain,

Your brother in the Covenant of God,

Aziz 'Ullah S. Bahadur.

The Tablet above concerning the spelling of the sacred name, BAHĀ 'ULLĀH, and of Mashreq 'Ul-Azkar, settles conclusively a matter that has long created among American believers a friendly divergence of opinion.

The original spelling of the name of the Blessed Perfection, as given to Americans, was, as we know, BAHĀ ULLĀH, sometimes BEHĀ ULLĀH. Some of us, in the early days of the Cause in the West, found difficulty in its correct pronunciation. We did not seem to understand, some of us, that 'a' and 'u' have other sounds in the English language besides long 'a' and long 'u,' hence that most sacred name was often, out of our ignorance, pronounced incorrectly and sometimes irreligiously.

If there is one name that is the perfection of the beautiful, the musical, pronounced, enunciated correctly and sacredly, it is BAHĀ 'ULLĀH. Pronounced incorrectly, irreverently, it is sacrilegious. So to aid us in our ignorance, our difficulty in the enunciation

of Arabic letters, one of the friends, Mr. Roy Wilhelm, I believe, supplicated Abdul-Baha to settle the difficulty, suggesting that the letter 'o' instead of 'u' would aid Americans in arriving at the correct pronunciation.

Abdul-Baha responded to the effect that the name of the Blessed Beauty should be spelled BAHĀ 'O'LLĀH. This Command has been adhered to religiously by most of the friends in America, though some have always regarded the original spelling, BAHĀ ULLĀH, with deepest reverence and longing.

European Bahais seem never to have adopted the American spelling, nor have European scholars outside the Bahai ranks. Manifestly the new spelling was given only to Americans to aid us in our immaturity, our Bahai childhood.

Today, however, we have passed beyond the period of our infancy in the Bahai Cause. Persian and Arabic terms and words have grown singularly and beautifully familiar to us. And many of us have felt for long that we have

matured sufficiently to be given the correct spelling, at least of BAHĀ 'ULLĀH. We have felt also that a unified spelling of the sacred names throughout the Bahai world would make for the universal unification, which is one of the basic principles of the Bahai Cause. We have felt, also, not only that there should be a standardized spelling in all Bahai literature, but that Bahai literature should be the most perfect literature in the world, so elevating it above all criticism by scholars and the unfriendly.

Being engaged upon a most important work in the interest of the Bahai Cause, a work which, when completed, must compete scholastically, as well as historically, with all literature inimical to the Cause, I supplicated Abdul-Baha for the correct spelling of BAHĀ 'ULLĀH and Mashreq 'Ul-Azkar. Mashreq 'Ul-Azkar has also passed through various etymological changes in our American terminology in our effort to arrive at its correct spelling.

In response to this supplication came the Tablet above, with the very clear letter of explanation by Aziz 'Ullah S. Bahadur, stating explicitly the correct spelling of both words.

"Ye should spell them thus: BAHĀ 'ULLĀH and Mashreq 'Ul-Azkar."

The STAR OF THE WEST, standing as

it does for the pure Teachings, the pure creative Word, is the logical medium for the dissemination throughout the Bahai world of this explicit instruction as to the spelling of the two names. It is vastly important that we should have a standardized spelling of all oriental Bahai terminologies and at some future date, through this same medium, a list will be given with the correct spelling from the pen of the supreme Authority, Abdul-Baha.

As to the pronunciation of BAHĀ 'ULLĀH and Mashreq 'Ul-Azkar, not much need be said. But let us remind ourselves that by accenting the final syllables of the words we express in our voice somewhat of the reverence that is in our hearts.

Let us remind ourselves also that the first 'a' in Baha corresponds in sound most closely to the 'a' in 'ask,' and the 'U' in 'Ullah' to the 'u' in 'full.'

Divided into syllables, then, we have:

BA-HĀ 'UL-LĀH'.

Mash-req' 'Ul-Az-kar'.

I am sure it is as deep a satisfaction to every American Bahai, as to myself, to have revealed the authorized spelling of these two names, that of the Manifestation of God and the great Bahai Institution.

Jean Masson.

Stephen Lambden

Set forth below are some selected, (largely) very recent transliteration systems adopted in standard encyclopaedias and in a few periodical publications and books. They are only loosely arranged in chronological order. It will be seen that the use of flat macrons has for decades been very widely adopted to indicate long vowels in Arabic-Persian transliteration. The antero-palatals (sun letters = al-ḥurūf al-shamsiyya) are also very widely ignored in transliterating the Arabic definite article (ال , al-). The possibly complicating factor of trying to represent Persian pronunciation in transliteration is not generally taken into account. It seems to me that there remains some way to go before Bahā'ī scholars universally agree upon a fully coherent transliteration system suitable for academic use and in line with internationally-respected transliteration systems (see below). Having said this, I am not implying that all Bahā'ī publications should follow a modern academically-respected transliteration norm.

The system adopted by Shoghi Effendi took into account, as Moojan Momen has ably illustrated, internationally-adopted transliteration methods for Persian and Arabic. It is the case today however, that the Bahā'ī method seems – at least to many working in academe – somewhat archaic; a little out of step with modern academically-informed oriental scholarship. Perhaps contemporary Bahā'ī academics might do well to follow Shoghi Effendi's example and give renewed weight to internationally-respected transliteration systems. Should, at some stage in the not-too-distant future, something as well researched and set forth as the 'transliteration rules' contained in the Encyclopaedia Judaica (see p. 61 below), be worked out and consulted upon ?

Encyclopædia of Religion and Ethics

EDITED BY

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A-ART

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1908

SCHEME OF TRANSLITERATION

I. HEBREW

CONSONANTS			
·	א		ל
b, bh	ב		מ
g, gh	ג		נ
d, dh	ד		ס
h	ה	|	·
v, w	ו	|	p, ph
z	ז	|	פ
q or ch	כ	|	q or k
t	ט	|	ר
y or j	י	|	ש, sh
k, kh	ק	|	t, th
			ת

VOWELS			
Short.	Long and Diphthongal.	Shevas.	
a	א	א	} Composite shevas.
e	ע, ע	ע	
i	י	י	
o	ו, ו	ו	} (simple sh'eva).
u	ו	ו	

II. ARABIC

CONSONANTS			
·	ا	|	د
b	ب	|	ط
t	ت	|	ظ
th	ث	|	·
j	ج	|	gh
h	ح	|	f
h	ه	|	q
d	د	|	k
dh	ذ	|	l
r	ر	|	m
z	ز	|	n
s	س	|	h
sh	ش	|	v, w
q	ق	|	y

SCHEME OF TRANSLITERATION

II. ARABIC—*continued*

VOWELS		
Short.	Long.	Diphthong.
a َ	ā ٲ	ai ٲى
i ِ	i ى	au ٲو
u ُ	ū وو	

III. PERSIAN AND HINDUSTANI¹

The following in addition to the Arabic transliteration above

p	پ	z	ذ
t	ت	r	ر
s	س	zh	ذ
ch	چ	z	ض
ḡ	گ	g	گ

¹The diacritical marks in this scheme are sometimes omitted in transliteration when absolute accuracy is not required, the pronunciation of ḡ being the same as that of s, while z, z, z, are all pronounced alike.

IV. SANSKRIT

CONSONANTS

Gutturals—k, kh; g, gh; ṅ (=ng in finger).
 Palatals—ch (=ch in church), chh; j, jh; ñ (=n in onion).
 Cerebrals—ṭ, ṭh; ḍ, ḍh; ṇ (a sound peculiar to India).
 Dentals—t, th; d, dh; n (=n in not).
 Labials—p, ph; b, bh; m.
 Semi-vowels—y; r; l; v.
 Sibilants—ś or sh; ṣ or sh; s.
 Aspirate—h.
 anunāsika (◌ं); anusvāra, ṁ; visarga, ḥ; avagraha (◌).

VOWELS

SIMPLE.	DIPHTHONGAL.
a ā or ʾ	e ai
i ī or ı	o ōu
u ū or ʰ	
ṛ ṛ	
l	

THE ENCYCLOPAEDIA OF ISLAM

NEW EDITION

1960-

PREPARED BY A NUMBER OF
LEADING ORIENTALISTS

EDITED BY AN EDITORIAL COMMITTEE CONSISTING OF
H. A. R. GIBB, J. H. KRAMERS, E. LÉVI-PROVENÇAL, J. SCHACHT

LIST OF TRANSLITERATIONS

SYSTEM OF TRANSLITERATION OF ARABIC CHARACTERS:

Consonants		Long Vowels		Diphthongs	
ء (except when initial)	ز z	ق k	أ اى ā	او aw	
ب b	س s	ك k	و ū	اي ay	
ت t	ش sh	ل l	ي ī		
ث th	ص ṣ	م m		ـيـ iyy (final form ī)	
ج dj	ض ḍ	ن n	Short Vowels	ـوـ uww (final form ū)	
ح ḥ	ط ṭ	ه h	ـاـ a		
خ kh	ظ ḏ	و w	ـوـ u		
د d	ع ʿ	ي y	ـيـ ī		
ذ dh	غ gh				
ر r	ف f				

ة a; at (construct state)

ال (article), al- and ʾl- (even before the antero-palatals)

PERSIAN, TURKISH AND URDU ADDITIONS TO THE ARABIC ALPHABET:

پ p	ژ zh	ٹ t	ژ f
چ c	چ or گ g (sometimes ğ in Turkish)	ڈ d	

Additional vowels:

a) Turkish: e, i, o, ö, ü. Diacritical signs proper to Arabic are, in principle, not used in words of Turkish etymology.

b) Urdu: ē, ē.

For modern Turkish, the official orthography adopted by the Turkish Republic in 1928 is used.

The following letters may be noted:

c = dj	ğ = gh	j = zh	k = k and k̄	t = t and t̄
ç = ç	h = h, ḥ and kh	ş = sh	s = s, ṣ and th	z = z, z̄, ḏ and dh

SYSTEM OF TRANSLITERATION OF CYRILLIC CHARACTERS:

а a	е e	к k	п p	ф f	щ shč	ю yu
б b	ж ž	л l	р r	х kh	ы ī	я ya
в v	з z	м m	с s	ц ts	ь ʾ	ѣ ē
г g	и i	н n	т t	ч č	ъ ʿ	
д d	й y	о o	у u	ш sh	э é	

ENCYCLOPAEDIA JUDAICA

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TRANSLITERATION RULES | 91

ARABIC			
ا	a ¹	ض	ḍ
ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	th	ع	c
ج	j	غ	gh
ح	ḥ	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	dh	ل	l
ر	r	م	m
ز	z	ن	n
س	s	ه	h
ش	sh	و	w
ص	ṣ	ي	y
ـَ	a	اَ اِ اُ	ā
ـِ	i	يَ يِ يُ	ī
ـُ	u	وُ وِ وِ	ū
ـَو	aw	ـِـ	īyy ²
ـِـ	ay	ـِـ	uww ²

1. not indicated when initial
2. see note (f)

- a) The EJ follows the *Columbia Lippincott Gazetteer* and the *Times Atlas* in transliteration of Arabic place names. Sites that appear in neither are transliterated according to the table above, and subject to the following notes.
- b) The EJ follows the *Columbia Encyclopaedia* in transliteration of Arabic names. Personal names that do not therein appear are transliterated according to the table above and subject to the following notes (e.g., Ali rather than 'Alī, Sulaiman rather than Sulayman).
- c) The EJ follows the *Webster's Third International Dictionary, Unabridged* in transliteration of Arabic terms that have been integrated into the English language.
- d) The term "Abu" will thus appear, usually in disregard of inflection.
- e) Nunnation (end vowels, *tanwīn*) are dropped in transliteration.
- f) Gemination (*tashdīd*) is indicated by the doubling of the geminated letter, unless an end letter, in which case the gemination is dropped.
- g) The definitive article *al-* will always be thus transliterated, unless subject to one of the modifying notes (e.g., El-Arish rather than al-'Arīsh; modification according to note (a)).
- h) The Arabic transliteration disregards the Sun Letters (the antero-palatals (*al-Ḥurūf al-Shamsiyya*)).
- i) The *tā-marbūṭa* (o) is omitted in transliteration, unless in construct-state (e.g., *Khirba* but *Khirbat Mishmish*).

These modifying notes may lead to various inconsistencies in the Arabic transliteration, but this policy has deliberately been adopted to gain smoother reading of Arabic terms and names.

INTERNATIONAL JOURNAL OF MIDDLE EAST STUDIES

(MIDDLE EAST STUDIES ASSOCIATION, NEW YORK)

TRANSLITERATION GUIDE FOR CONTRIBUTORS — :

CONSONANTS

Column Headings: A = Arabic, P = Persian, OT = Ottoman Turkish, MT = Modern Turkish

A	P	OT	MT	A	P	OT	MT	A	P	OT	MT
ع	'	'	—	ز	—	zh	j	ك	—	g	g
ب	b	b	b or p	س	s	s	s	ل	l	l	l
پ	p	p	p	ش	sh	sh	ş	م	m	m	m
ت	t	t	t	ص	s	s	s	ن	n	n	n
ث	th	s	s	د	d	z	z	ه	h	h ³	h ³
ج	j	c	c	ذ	z	z	z	و	w	v or u	v
ح	ch	ç	ç	ظ	z	z	z	ي	y	y	y
ه	h	h	h	ع	gh	gh	g or ğ	ا	-a ¹		
خ	kh	h	h	ف	f	f	f	ال	-a ²		
د	d	d	d	ق	q	q	k				
ذ	dh	z	z	ك	k	k or ğ	k or ğ				
ر	r	r	r								
ز	z	z	z								

¹ (-at in construct state)
² (article) al- and 'l-
³ (when not final)

VOWELS

ARABIC AND PERSIAN	OTTOMAN TURKISH	MODERN TURKISH
<i>Long</i> ا or آ â	â (words of Arabic)	â
و û	û (and Persian)	û
ي î	î (origin only)	î
<i>Doubled</i> ع iyy (final form î)	iy (final form î)	iy (final form î)
و uww (final form û), etc.	uvv	uvv
<i>Diphthongs</i> او au or aw	ev	ev
اي ai or ay	ey	ey
<i>Short</i> ا a	a or e	a or e
ا u	u or ü	u or ü
ا o or ö	o or ö	o or ö
ا i	i or i	i or i

For Ottoman Turkish, authors may either transliterate or use the modern Turkish orthography. Articles submitted in French and German may be transliterated according to the systems common in those languages.

A CONCORDANCE OF THE QUR'AN

Hanna E. Kassis UNIVERSITY OF CALIFORNIA PRESS 1983
Berkeley Los Angeles London

TRANSLITERATIONS

The following list is arranged according to the English alphabetical order, with the insertion of the romanized Arabic consonants that have no phonemic or alphabetical equivalents in English. The order is that in which the entries are arranged in the Concordance.

CONSONANTS

LETTER	ARABIC NAME	COMMENTS
'	<i>alif</i>	Also known as the <i>hamzah</i> . A glottal stop which at the beginning of a word is not transliterated but is implied in the vowel that follows it. In any other position it is transliterated as '. (See "Vowels and Diphthongs", below)
'	<i>'ayn</i>	A laryngeal without equivalent in any Western language
<i>b</i>	<i>bā</i>	= English "b"
<i>d</i>	<i>dāl</i>	= English "d"
<i>dh</i>	<i>dhāl</i>	Pronounced as "th" in "that"
<i>ḍ</i>	<i>ḍād</i>	A velarized "d"; no English equivalent
<i>f</i>	<i>fā</i>	= English "f"
<i>gh</i>	<i>ghayn</i>	Roughly equivalent to the French "r"
<i>h</i>	<i>hā</i>	= English "h"
<i>ḥ</i>	<i>ḥā</i>	A fricative "h"; no English equivalent
<i>j</i>	<i>jīm</i>	Pronounced as "j" in "just"

<i>k</i>	<i>kāf</i>	= English "k"
<i>kh</i>	<i>khā</i>	Roughly equivalent to the "ch" in "Bach"
<i>l</i>	<i>lām</i>	= French "l"
<i>m</i>	<i>mīm</i>	= English "m"
<i>n</i>	<i>nūn</i>	= English "n"
<i>q</i>	<i>qāf</i>	A velarized "k"; no English equivalent
<i>r</i>	<i>rā</i>	= Spanish "r"
<i>s</i>	<i>sīn</i>	= English "s"
<i>sh</i>	<i>shīn</i>	Pronounced as "sh"
<i>ṣ</i>	<i>ṣād</i>	A velarized "s"; no English equivalent
<i>t</i>	<i>tā</i>	= English "t"
<i>th</i>	<i>thā</i>	Pronounced as "th" in "thin"
<i>ṭ</i>	<i>ṭā</i>	A velarized "t", no English equivalent
<i>w</i>	<i>wāw</i>	Pronounced as "w" in "war". (See "Vowels and Diphthongs, below)
<i>y</i>	<i>yā</i>	Pronounced as "y" in "yarn". (See "Vowels and Diphthongs, below)
<i>z</i>	<i>zayn</i>	= English "z"
<i>ẓ</i>	<i>ẓā</i>	A velarized "dh"; no English equivalent

VOWELS AND DIPHTHONGS

<i>a</i>	<i>fat.ḥah</i>	Pronounced as "a" in "cattle"
<i>i</i>	<i>kasrah</i>	Pronounced as "i" in "fin"
<i>u</i>	<i>ḍammah</i>	Pronounced as "oo" in "foot"
<i>ā</i>	<i>alif mamdūdah</i>	Pronounced as "a" in "man" or "father", depending on letters that precede and follow it
<i>á</i>	<i>alif maqṣūrah</i>	Pronounced as "a" but occurs only at end of words
<i>ī</i>	<i>yā</i>	Pronounced as "ee" in "meet"
<i>ū</i>	<i>waw</i>	Pronounced as "oo" in "moon"
<i>aw</i>		Roughly equivalent to "ou" in "out"
<i>ay</i>		Roughly equivalent to the cockney "a" in "hate"

L.P. ELWELL-SUTTON (Ed.), BIBLIOGRAPHICAL GUIDE TO IRAN Sussex: Harvester Press + New Jersey: Barnes & Noble Books 1983.

TRANSLITERATION

Methods of transliterating and transcribing Persian are legion. In making one's choice one must be guided first of all by the purpose for which the 'latinization' is required. In the preparation of grammars, linguistic studies, and so on, a *transcription* is needed that represents to a limited degree the pronunciation of the original language; the spelling in the original script is of secondary importance, and may even be irrelevant. On the other hand, historical, literary, philosophical or scientific works call for a *transliteration* that will enable the specialist reader easily to convert names and words back into their original spelling; pronunciation is of minor importance, though for the benefit of non-specialist readers it may be desirable that deviation from the actual sounds should not be too great. A further complication in the case of Persian is that many of the names and words are of Arabic origin, and book titles indeed may be in pure Arabic; it is probably preferable for that reason to adopt a transliteration system that is based strictly on the original script, and so can be applied to any language written in that script, regardless of pronunciation. The effect of this is of course to produce 'latin' spellings that often look unfamiliar, but nevertheless are easily interpreted.

A second consideration is that, when transliteration systems, especially for Persian, are already legion, it is undesirable to invent yet another. It was natural therefore for the editorial working party to decide that one of the better-known of existing systems should be adopted, and faced with the choice between those used by the *Cambridge History of Iran*, the *Encyclopaedia of Islam*, and the *Encyclopaedia Iranica*, they opted for the first.

In compiling a bibliography, a particular problem concerns the names of Iranian or Arab writers who frequently or solely use European languages, and latinize their names for this purpose according to some conception of their own. In the present work the policy adopted has been,

(a) when the author has written only in European languages, to use own spelling;

(b) when he has written in both Persian or Arabic and in a European language, to use the properly transliterated form for his Persian or Arabic works and his own spelling for his European-language works, and in the index to cross-reference from the second to the first. In certain cases the transliterated form has been included in brackets after the European spelling of the name.

The CHI version of the Arabo-Persian alphabet, as adopted for the present work is as follows:

Consonants

' b p t s (Pers.) th (Ar.) j ch h kh khw d z (Pers.) dh (Arab.) r z zh s sh s z (Pers.) d (Ar.)
t z ° gh f q k g l m n v (Pers.) w (Ar.) y

Vowels

a i u ā ī ū ai au

TRANSLITERATION OF LANGUAGES

Transliteration The major transcription problem in Iranian studies results from the difficulty or coordinating the representation of Persian and Arabic words. The system which has found fairly wide acceptance and is used with some variations by the *Encyclopedia of Islam*, the Library of Congress, and the *Cambridge History of Iran* does not entirely suit the rendering of Persian. On the other hand, a scheme designed for Persian does not fit Arabic. Yet so many Arabic words, titles, and phrases are intimately involved in Persian usage that the employment of two systems would be unfeasible and would lead only to chaos. Unfortunately, no amount of ingenuity can devise a scheme ideal for rendering both Persian and Arabic. Any proposed system is bound to prove unsatisfactory in some respect and to offend a cherished habit or usage.

The *Encyclopaedia's* approach to the problem seeks to balance the difficulties of transliteration and those of pronunciation; it aims at an accurate rendering with compact and simple forms. In order not to add to the proliferation of systems, the *Encyclopaedia* has worked out one in conjunction with the Corpus Inscriptionum Iranicarum and the Persian Heritage Series, after adequate consultation with a number of leading scholars. In this scheme (charted below, p. 4), digraphs have been discarded, and each phoneme is represented by a single letter. The two "anomalies" in the resulting system are *k̄* used for the voiceless glottal plosive (traditionally *kh*) and *ḡ* for the voiced glottal plosive or affricate ("gh"). Although perhaps jarring at first sight, these renderings are not without precedent in the transliterations used by orientalists.

However, several concessions have been made in order to accommodate current usage and to avoid confusion. Thus the macron indicating vowel length has been retained in *ī* and *ū*, and the Arabic definite article has been written as *al-* even when the *-l* precedes a *šamsī* letter. Compound proper names are indicated as a unit by means of hyphens. When the first element of a name is 'Abd-, Abu-, or Ebn-, the second element is capitalized: when the first element is another word than these three, the second element is in lower case. For example, 'Abd-al-Hayy, Abu'l-Faẓl, Nāṣer-al-dīn, Neẓām-al-molk.

Persian and Arabic

The system employed here aims to achieve simplicity and accuracy. It has been jointly adopted by the Corpus Inscriptionum Iranicarum, *Encyclopaedia Iranica*, The Persian Heritage Series, The Persian Studies Series, and the Modern Persian Literature Series. Some common personal titles and frequently cited place names are given in anglicized form: all other terms are transliterated. For further discussion of the transliteration system, see the Introduction, p. 1.

CONSONANT			CONSONANT			VOWEL	
	Persian	Arabic		Persian	Arabic	Persian	Arabic
ا	ā		ذ	z		ا	ā
ب	b		ط	t		آ	ā
پ	p		ظ	z		اُ	ū
ت	t		ع	ʿ		اِ	i
ث	t̄, ṣ	ث	غ	ġ		اَ	a
ج	j		ف	f		اَو	o
چ	č		ق	q		اِی	e
ح	h		ک	k		اِی	a, e
خ	ḫ		گ	g		اِی	aw, ow
ک	k		ل	l		اِی	ay, ey
گ	k̄		م	m			
د	d	د	ن	n			
ذ	d, z	ذ	و	w			
ر	r		و	w			
ز	z		ی	y			
ژ	ž						
س	s						
ش	š						
ص	š						
ض	š						

The letter *z* is represented as *h*.

When Abū or the Arabic preposition *fī* is followed by the article *al-*, the macron is omitted and the vowel letter remains unchanged, i.e., Abu'l-, *fī'l-*.

ISLAMIC SPIRITUALITY Ed. Seyyed Hossein Nasr (Routledge & Kegan Paul Ltd. : London 1987 (Vol. 19 of World Spirituality, An Encyclopedic History of the Religious Quest).

List of Transliterations

Arabic characters

ك	k
ل	l
م	m
ن	n
هـ	h
و	w
ي	y
ا	ah; at (construct state)
ال	(article) al- and 'l- even before the anteropalatals)
ر	r
ز	z
س	s
ش	sh
ص	s
ض	d
ط	t
ظ	z
ع	'
غ	gh
ف	f
ق	q

long vowels

اى ā

و ū

ي ī

short vowels

ا a

و u

ي i

diphthongs

او aw

اي ay

يى iyy (final form ī)

وو uww (final form ū)

Persian letters added to the Arabic alphabet

پ	P
چ	ch
ز	zh
گ	g

NOTES ON TRANSLITERATION FOR CONTRIBUTORS TO *IRAN*

I. OLD AND MIDDLE PERSIAN

It is recognized that no rigid lines can be laid down here, but it is suggested that the Old Persian syllabary should be transliterated according to the table in Kent, *Old Persian. Grammar, Texts, Lexicon*, p. 12; that for Manichaean Middle Persian and Parthian, the transliteration system given in Andreas-Henning, *Mitteliranische Manichaica*, vol. III, p. 66, should be used; whilst for Pahlavi, the table of alphabets given in Nyberg, *A Manual of Pahlavi*, new edition, p. 129, may be used as a reference for transcription.

II. ISLAMIC AND MODERN PERSIAN

The system used for the *Cambridge History of Islam* should be used here as far as possible.

Consonants

(a) Arabic

ا	a	ز	z	ق	q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	th	ص	s	م	m
ج	j	ض	ḍ	ن	n
ح	h	ط	ṭ	هـ	h
خ	kh	ظ	ẓ	و	w
د	d	ع	ʿ	ي	y
ذ	dh	غ	gh	آ	-a (in construct state: -ai)
ر	r	ف	f		

(b) Persian additional and variant forms. The variant forms should generally be used for Iranian names and for Arabic words used in Persian.

پ	p	ژ	z	گ	g
ت	t	ژ	zh	و	v
چ	ch	ز	z		

(c) The Persian "silent h" should be transliterated *a*, e.g. *nāma*.

Vowels

Arabic or Persian

Short: a
 u
 i

Long: | or ی ā
 ū
 ī

Doubled = iyy (final form ī)

Diphthongs: au

 ai

ی

NOTES

1. The *izāfa* should be represented by -i, or after long vowels, by -yi, e.g. *umarā-yi jānkī*.
2. The Arabic definite article should be written as al- or l-, even before the so-called "sun letters", e.g. 'Abd al-Malik, Abu 'l-Naṣr.
3. The macrons of Abū and Dhū (Zū) should be omitted before the definite article, e.g. Abu 'l-Abbas (but Abū 'Ubaida).

It is obvious that for the rendering of linguistic and dialectical material, and possibly also for contemporary literary and spoken Persian, this rigorous system of transliteration is inappropriate; contributors should use their discretion here.

III. GENERAL POINTS

1. Names of persons should be rigorously transliterated.
2. Conventional English equivalents (without macrons or diacritics) should be used for the names of countries, provinces or large towns, e.g. Khurasan, Shiraz. Otherwise, all place-names should be rigorously transliterated. Archaeologists are asked to be especially careful in representing the names of little-known places at or near sites.
3. Modern Turkish names and words should be written in the current romanized Turkish orthography.
4. Where classical Greek and Latin renderings of Old and Middle Persian names exist, these familiar forms should be used for preference.

LETTER IN LA BRITA ESPERANTISTO, official journal of the British Esperanto Association, issue of March/April 1986, written in Esperanto by Giorgio Silfer, English translation by Dr Iain S. Palin.

ESPERANTO IN IRAN: THE ROLE OF BAHÁ'ISM

In the last two numbers for the year 1985 of *La Brita Esperantisto*, the Baha'i World Faith is mentioned twice: in connection with the review by William Auld of the biography of Wendy Hiller dedicated to Lidia Zamenhof, and in the course of the essay *Esperanto-shock and counter-shock*, an historical sketch of the Esperanto Movement in Iran. The author of this last is unnamed, but *Heroldo de Esperanto* indicates the name of Miss Shirin Ahmad-Nia (No. 1745, p. 4, 25-4-1985).

On the subject of the review I congratulate my colleague Auld and associate myself with his concluding hope for a work that merits success.

The essay about Esperanto in Iran needs a slightly longer commentary.

It is true that Lidia Zamenhof wrote the appropriate text for *Persia* in the *Encyclopaedia of Esperanto*. Parenthetically, a pedant could point out that the title of paragraph, *1910-1935: After the Constitutional Revolution in Iran*, is somewhat nonsensical, for the charming land of Omar Khayyam was never called Iran in the period under discussion - the decree for the establishing of the new name was dated 22.11.1935, and it remained in force until 1949, when both names were officially put on an equal footing.

It is a pity that in the paragraph under discussion, the author does not refer to the most important events linking Persia with the history of Esperanto: the spread of the language among the Baha'is, and the support of Persia for the League of Nations resolution favourable to the International Language. The *Encyclopaedia* cited above reported on the first, and Edmond Privat, who was a member of the Persian delegation at Geneva, reported on the second. The spread among the Baha'is calls to mind that of Esperanto in Oomoto (*) at almost the same time. Europe also knew such phenomena - in Catalonia in the mid-1930's the Esperanto Movement was almost completely tied to the ideals of anarchism. Lidia Zamenhof reported that in Persia, if any European declared himself as being an Esperantist, the intellectuals at once commented **So you are a Baha'!** The contribution of the Baha'is to the progress of Esperanto was not just quantitative, but also qualitative; almost all learning texts for Persians including a very suitable dictionary, were prepared by Baha'is - the author is silent about this. We owe entirely to Baha'i Persians the making known of Iran to many Esperantists; the non-Baha'is who contributed to the creation of the Persian facet of Esperanto culture were not simply non- Iranians, but Europeans (George Cox, C. M. Bean, Edmond Privat, and above all Gaston Waringhien). The author is also silent about this.

The elements just mentioned clarify the forbidding of Esperanto by the last Iranian dynasty. Not so much the 'too enthusiastic Baha'is' as the real fact that the International Language penetrated Persia by two means; not so much the behaviour of a few (as is usually the case with those persecuted, Baha'is are generally very, even too, discreet) as the attitude of the monarchy opposed to free contacts with foreigners; not so much local circumstances as the general situation in Islamic lands, closed tight against contacts outside their own cultural sphere (even **The Noble Qur'an** [La Nobla Korano] was not translated from Arabic or Persian but from Italian!).

The essay, despite the double mention of the word 'shock', leaves aside the greatest shock which struck the Esperantists of Iran, namely the persecution and killing of a number of Baha'is and Esperantists, about whom the traditional periodicals (primarily the organ of the UEA (**)) were consistently silent. In fact in the world of Esperanto, only two important magazines broke this silence: **Literatura Foiro** in 1981, and **Monato** somewhat later.

As a person 'sitting in Europe' I most certainly am living through the events in Iran differently from the Esperantists there, to whom I sincerely wish much success; but because one Esperantist there chooses to give her version of the facts to others 'sitting in Europe', allow me, according to European custom, to make an essential contribution to an objective survey of the history of Esperanto in Persia.

Giorgio Silfer, Europe.

(*) **Oomoto**: A religious philosophy offering world teachings, based in Buddhism and originating in Japan. (I.S.P.)

(**) **UEA**: Universala Esperanto-Asocio, the world organization for Esperantists. (I.S.P.)

La

Brita Esperantisto

THE BRITISH ESPERANTIST
ELDONAJO DE ESPERANTO-ASOCIO DE BRITUJO

82.024A Jaro, N-Ro 869

Marto-Aprilo 1986

Eldonas:
ESPERANTO-ASOCIO DE BRITUJO, 140 Holland Park Avenue, LONDON
W11 4UF. Tel. 01-727-7821

Redaktoro:
WILLIAM AULD
20 Harviestoun Road. DOLLAR, Skotlando FK 14 7HG.

LAŬ MIA OPINIO . . .

Esperanto en Irano: la rolo de bahaismo

En la du lastaj numeroj de *La Brita Esperantisto* de la jaro 1985 la Monda Bahaa Kredo estas menciita du fojojn: okaze de recenzo de William Auld pri la biografia libro de Wendy Heller, dediĉita al Lidja Zamenhof, kaj ene de la eseo *Esperanto-ŝoko kaj kontraŭ-ŝoko*, historia skizo de la Esperanto-Movado en Irano. La aŭtoro de ĉi-lasta estas anonima, sed "Heroldo de Esperanto" indikas la nomon de F-ino Ŝirin Ahmad-nis (n-ro 1745, p. 4, 1985 04 25).

Pri la recenzo mi gratulas kolegon Auld, kaj mi aliĝas al lia konkluda espero por sukcesmerita verko.

La eseo pri Esperanto en Irano bezonas iom pli longan komenton.

Ĝuste Lidja Zamenhof verkis la koncernan tekston pri *Persujo* en la *Enciklopedio de Esperanto*. Parenteze, pedantulo povus prave rimarkigi ke la paragrafa titolo: *1910-1935: Post la Konstitucia Revolucio en Irano* estas iom sensenca, ĉar la ĉarma lando de Umar Kajjam neniam nomiĝis Irano en la konsiderata periodo – la dekreto por la alprenado de la nova nomo datiĝas 1935 03 22, kaj ĝi validis ĝis 1949, kiam ambaŭ nomoj estis samrange oficialigitaj.

Estas domaĝe ke en la preparolata paragrafo la aŭtoro ne aludas la du plej gravajn eventojn kiuj ligas Persion al la historio de Esperanto: la disvastiĝo de la lingvo inter la bahaanoj kaj la apogo de Persio al la rezolucio de Ligo de Nacioj favora al la internacia lingvo. Pri la unua raportas la *Enciklopedio* supre citita, pri la dua raportas Edmond Privat, kiu estis membro de la persa delegacio en Genevo. La disvastiĝo inter la bahaanoj rememorigas tiun de Esperanto ĉe Oomoto, preskaŭ samepoka: ankaŭ Eŭropo konis tiajn fenomenojn – en Katalunio meze de la 1930aj jaroj la E-Movado estis preskaŭ komplete ligita al la anarkiismaj idealoj. Lidja Zamenhof raportas ke en Persio, se iu

eŭropano deklaris sian esperantistecon, la intelektuloj tuj rimarkis: "Do vi estas bahaano!". La kontribuo de la bahaanoj al la progreso de Esperanto estis ne nur kvanta, sed ankaŭ kvalita: preskaŭ ĉiuj lerniloj por persoj, inkluzive de tre taŭga vortaro, estis verkitaj de bahaanoj – pri tio la aŭtoro silentas. Ni ŝuldas ekskluzive al bahaaj persoj la konatiĝon pri Irano ĉe multaj esperantistoj; la nebahaanoj kiuj kontribuis al la kreo de persa faceto en la Esperanto-kulturo eĉ estis neirananoj, sed eŭropanoj (George Cox, C. M. Bean, Edmond Privat kaj, precipe, Gaston Waringhien). Ankaŭ pri tio la aŭtoro silentas.

La ĵus menciitaj elementoj klarigas la malpermeson kontraŭ Esperanto fare de la lasta irana dinastio. Ne tiom la "tro entuziasmaj bahaanoj" kiom la reala fakto ke la internacia lingvo penetris Persion tra tiu medio; ne tiom la sinteno de kelkaj (kutimante je persekutoj, bahaanoj estas ĝenerale tre, eĉ tro, diskretaj homoj) kiom la sinteno de monarkio, kontraŭa al liberaj kontaktoj kun eksterlandanoj; ne tiom loka cirkonstanco, kiom la ĝenerala situacio de islamaj landoj, ege fermitaj al kontaktoj ekster sia kultura sfero (eĉ *La Nobla Korano* ne estis tradukita de arabo, aŭ persa, sed de italo!).

La eseo, malgraŭ la duobla mencio de la vorto "ŝoko", preterlases la plej gravan ŝokon kiu trafis la esperantistaron en Irano: nome la persekuton kaj la mortigon de pluraj bahaanoj kaj esperantistoj, pri kiuj la tradiciaj periodaĵoj (unuavice la organo de UEA) sisteme silentis. En Esperantujo fakte nur du gravaj gazetoj rompis tiun silenton: *Literatura Foiro* en 1981, kaj *Monato* pli malfrue.

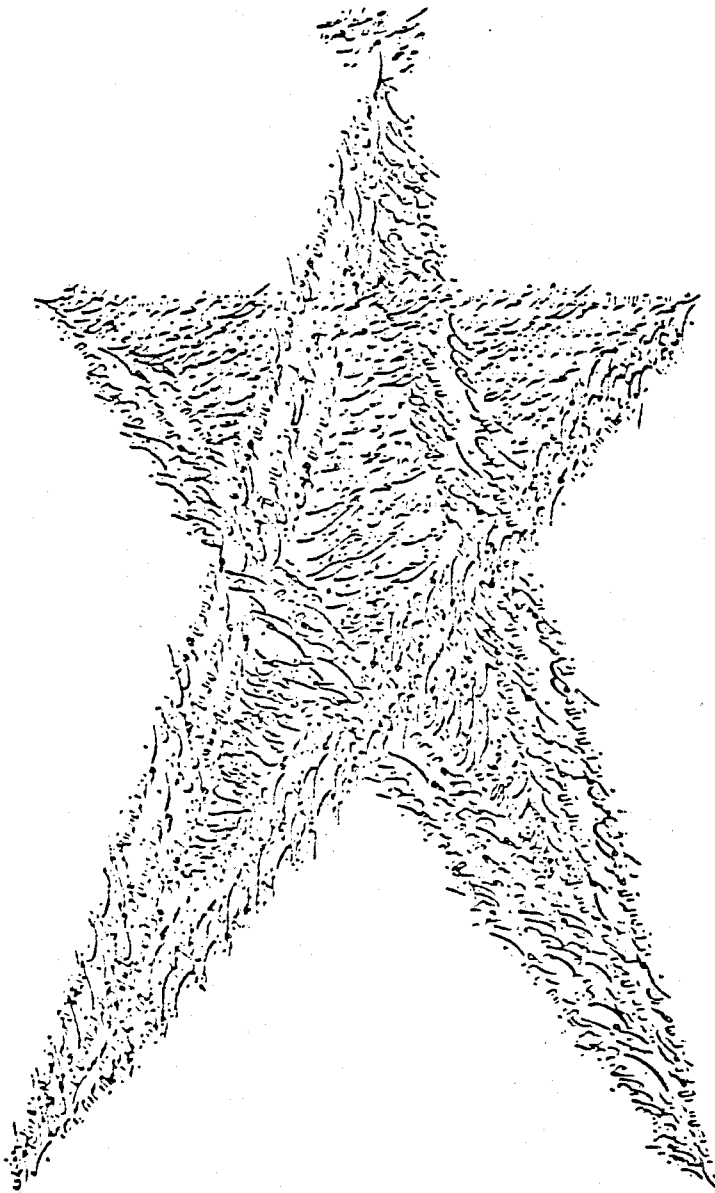
Kiel persono "sidanta en Eŭropo" tute certe mi travivas alimaniere la eventojn en Irano, ol la ticaj esperantistoj, al kiuj mi sincere deziras multe da sukceso; sed ĉar unu tiea esperantist(in)o bonvolas rakonti sian version pri la faktoj al aliaj homoj "sidantaj en Eŭropo", permesu ke, laŭ eŭropaj kutimoj, mialportu

132

kontribuan esencan por objektiva transigardo de la historio de Esperanto en Persio.

Giorgio Silfer, Eŭropo

PART TWO



**TABLET IN THE FORM OF A STAR
in the hand of the Bāb**

LETTERS OF THE UNIVERSAL HOUSE OF JUSTICE & ATTACHED MEMORANDA
& COMPILATIONS, ETC.

THE UNIVERSAL HOUSE OF JUSTICE
BAHÁ'Í WORLD CENTRE

Department of the Secretariat

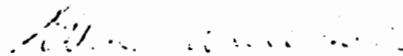
14 January 1991

Mr. Robert Parry
2 Blenheim Road
Reading RG1 5NQ
United Kingdom

Dear Bahá'í Friend,

Your letter postmarked 18 December 1990 was received by the Universal House of Justice on 24 December 1990 and was referred to the Research Department. We are now able to send you the enclosed copy of the memorandum, and its attachments, prepared in response to your question about the terms used by 'Abdu'l-Bahá for sense perception and reason.

With loving Bahá'í greetings,



For Department of the Secretariat

Enclosure (with 4 attachments)

M E M O R A N D U M

To: The Universal House of Justice

Date: 14 January 1991

From: The Research Department

SENSE PERCEPTION AND REASON

In his letter received at the World Centre on 24 December 1990 Mr. Robert Parry states that he would like to know "which terms 'Abdu'l-Bahá used for sense-perception and reason". He is familiar with "extant sources where He briefly discusses these criteria", and asks for texts and Tablets that may be little known. We provide the following.

For some of the more significant references to sense perception Mr. Parry may wish to refer to "The Promulgation of Universal Peace: Talks Delivered by 'Abdu'l-Bahá during His Visit to the United States and Canada in 1912" (Wilmette: Bahá'í Publishing Trust, 1982), pp. 20-22, 29, 58, 241, 253-55, 355-57, 417-18; "Some Answered Questions" (Wilmette: Bahá'í Publishing Trust, 1984), chapter 58; and "Bahá'í Scriptures: Selections from the Utterances of Bahá'u'lláh and 'Abdu'l-Bahá", ed. Horace Holley (New York: Brentano's, 1923), section 742, pp. 404-6 (copy attached).

For references to reason and reasoning Mr. Parry may wish to refer to the attached copy of 'Abdu'l-Bahá's Tablet to Auguste Forel, and the attached memorandum and compilation of "Selected Extracts on Philosophy". Below are extracts from previously untranslated Tablets of 'Abdu'l-Bahá.

Religion and reason are the same; they cannot be separated from each other.

Science and reason are light; religion must be in harmony with science and reason.

The greatest bounty of God to man is knowledge... If religious beliefs should contradict science and reason, they are assuredly ignorance.

Attachments: 4

MEMORANDUM

HJ 8145.3787015

To: The Universal House of Justice . . . Date: 3 November 1988

From: The Research Department

REFERENCES ON PHILOSOPHY

The Research Department has studied the request for references on philosophy contained in the email dated 22 September 1988 to the Universal House of Justice from Dr. John Walbridge on behalf of the Bahá'í Encyclopedia Project. We provide the following response.

In general, the references to philosophy that are available in the English language are scattered throughout the published literature of the Faith. For Dr. Walbridge's convenience, we have arranged a number of these references according to his four broad areas of interest. In addition, we enclose a compilation of extracts derived mostly from the letters of the Guardian and the Universal House of Justice on these subjects.

For a comprehensive collection of texts in the Persian language, Dr. Walbridge is referred to "Amr va Khalq" (Langenhain: Bahá'í Verlag, 1985), vol. 1-2, compiled by Asadulláh Fádíl-i-Mazandarání. Note, in the Langenhain edition of this book, volumes 1 and 2 are combined. The relevant material is in volume 1.

I. Philosophy as a Discipline

In "God Passes By", rev. ed. (Wilmette: Bahá'í Publishing Trust, 1987), p. 219, Shoghi Effendi states that Bahá'u'lláh, in His Tablet of Wisdom, "sets forth the fundamentals of true philosophy".

We have organized the references to philosophy as a discipline around the themes listed below. The list of sources is appended to the memorandum.

1. Fundamentals Emanate from the Prophets

--TB, pp. 144-46; PUP, p. 29; PT, pp. 164-65; TBW, vol. XV, p. 43. Extract from 'Abdu'l-Bahá's Tablet to Dr. Forel.

2. Definitions of Philosophy

--SAQ, p. 221; MTF, p. 92; PUP, p. 31, p. 59, pp. 326-27;
PT, p. 31; ABDP, pp. 135-36; GPB, p.219.3.

Contribution of Philosophy

- PUP, p. 85, p. 213, p. 375.

4. Extent of its Influence

-- PUP, p. 85, p. 170, pp. 205-6, p. 400, p.459; TBW, vol. XV, p. 43; PT, pp. 164-65; ABDP, pp. 84-85.

5. Qualities of the Philosopher

- TB, p.150; MTF, pp. 91-92; PUP, pp 85-86; PT, pp 18-19.

In the enclosed compilation entitled "Selected Extracts on Philosophy" , four extracts have been included that pertain, in general terms, to philosophy as a discipline. See extracts 1-4. The first refers to the "fashions and fads" of "academic life" ; the second comments on "unfounded doctrines which are advanced by modern philosophers"; the third deals with true science and and true religion, and refers to "philosophers of the future" ; and the final extract contains a general comment about the nature of academic disciplines.¹

II. The History of Philosophy and References to Philosophers

In "Tablets of Bahá'u'lláh Revealed after the Kitáb-i-Aqdas" [rev. ed.], (Haifa: Bahá'í World Centre, 1982), p. 150, Bahá'u'lláh describes the "true philosopher" . In "God Passes By", rev. ed. (Wilmette: Bahá'í Publishing Trust, 1987), p. 175, Shoghi Effendi indicates that Bahá'u'lláh, in the "concluding passages" of the Súriy-i-Mulúk, addressed "the wise men of the City of Constantinople and the philosophers of the world", and provided the following guidance to them:

He cautions them not to wax proud before God; reveals to them the essence of true wisdom; stresses the importance of faith and upright conduct; rebukes them for having failed to seek enlightenment from Him; and counsels them not to "overstep the bounds of God," nor turn their gaze towards the "ways of men and their habits."

In His Tablet to Dr. Forel, 'Abdu'l-Bahá distinguishes between "materialists" and "philosophers in general". He wrote:²

By materialists, whose belief with regard to Divinity hath been explained, is not meant philosophers in general, but rather that group of materialists of narrow vision who worship that which is sensed, who depend upon the five senses only, and whose criterion of knowledge is limited to that which can be perceived by the senses. All that can be sensed is to them real, whilst whatever falleth not under the power of the senses is either unreal or doubtful. The existence of the Deity they regard as wholly doubtful.

¹ obo S.E. to W. Hatch 18/10/32 obo S.E. to M. Claudet 22/4/52 obo UHJ to J. Goucher 18/1/82.

² The Bahá'í World, v. XV pp.37-38

It is as thou hast written, not philosophers in general but narrow-minded materialists that are meant. As to deistic philosophers, such as Socrates, Plato and Aristotle, they are indeed worthy of esteem and of the highest praise, for they have rendered distinguished services to mankind. In like manner we regard the materialistic, accomplished, moderate philosophers, who have been of service (to mankind).

We regard knowledge and wisdom as the foundation of the progress of mankind, and extol philosophers who are endowed with broad vision.

The references to the history of philosophy and to philosophers are arranged as follows:

1. History of Philosophy

(a) The Greeks and the Influence of Judaism:

- SDC, p. 7, p. 77; SWAB, p. 355 ; SAQ, pp. 14-15; PUP, p. 327, p. 363, pp. 405-6; ABDP, pp. 108-9.

(b) Influence of Christianity:

-- SDC, pp. 83-85; SAQ, p. 303.

(c) Renaissance and the Influence of Islam:

-- SDC, p. 10, p. 30, p. 89, pp. 93-94; Extract 15] in enclosed compilation.

2. References to Persons described as Philosophers

(a) Aristotle: TB, p. 147; SDC, p. 30; SAQ, p. 15; PUP, p.327, p. 348; PT, p. 164;WOB, p 154; Extract [6].

(b) Balinus: TB, pp. 147-48.

(c) Empedocles: TB, p. 145.

(d) Galen: SDC, pp. 83-85; SAQ, p. 15, p 303; PUP, pp. 85-86.

(e) Hájí Mullá Hádi Sabzivárf: TB, p. 61.

(f) Hegel: WOB, pp. 182-83.

(g) Hermes: TB, p. 148.

(h) Hippocrates: TB, p. 146; SWAB, p. 55; SAQ, p. 15; PUP, p. 363, p. 406.

(i) Plato: TB, p. 147; SAQ, p. 15, p. 298, p. 303; PUP, p. 327, p. 348; PT, p. 164; Extract [6].

(j) Ptolemy: SAQ, p. 287, p. 298; ABDP, pp. 108-9.

(k) Pythagoras: TB, p. 145; SDC, p. 77.

(l) Socrates: TB, 146-47; SDC, p. 77; SWAB, p. 55; SAQ, pp. 14-15; PUP, p. 327, p. 363, p. 406; PT, p. 164.

(m) Voltaire: SDC, pp. 72-73.

3. Some References to Bahá'ís Described as Philosophers

- (a) Táhírih: PUP, pp. 74-75.
- (b) Vahíd: GPB, p. 50.
- (c) Nabíl-i-Akbar: MTF, pp. 4-5.
- (d) Mullá 'Alí-Akbar: MTF, p. 9.
- (e) Mírzá Ja'far-i-Yazdí: MTF, p. 156.

4. References to Materialistic Philosophers/Philosophy

- PUP, pp. 20-22, pp. 161-63, p. 240, p. 329; PT, p. 95; WOB, p. 180;
CF, pp. 124-26; PWP, pp. 8-9.

III. Legitimacy for Bahá'ís to Study Philosophy

Four extracts (extracts 7-10) on this subject are included in the enclosed compilation. They deal with such subjects as respect for philosophers, the importance of studying philosophy, and of weighing the desire for study and the needs of the Faith, and they include the clarification that philosophy, as it is studied in the West, is not a science that begins and ends in words.

IV. Some Philosophical Viewpoints

This is a very broad subject area. An incomplete list of references to a selected number of topics is provided below. Clearly, these references do not exhaust the range of topics which might be described as "philosophical":

1. Nature of Existence

- (a) Nature of matter: PUP, p. 260, p. 306, p. 349; PT, p. 91.
- (b) Composition and Decomposition: PUP, pp. 422-24; ABDP, pp. 99-101.
- (c) The Material World: TDP, p. 65; SAQ, Chapters 79 & 80; PUP, pp. 161-63, p. 329; AEDP, pp. 99-101.
- (d) Evolution: SAQ, Chapters 46 & 49.

2. Nature of Man

- (a) Nature of Man: SAQ, Chapter 48; PUP, p. 51, pp. 81-82, pp. 311-12.
- (b) Spiritual Reality: SAQ, p. 189, p. 208; PT, pp. 193-94; ABDP, p. 116.
- (c) Heredity and Environment: PUP, p. 84; Extract [1].
- (d) "Inferiority of Women" : PUP p. 283.

3. God and Religion

- (a) Existence of God: SWAB, pp. 53-54; ABDP, pp. 98-100.
- (b) Attitude of Philosophers toward Religion: SDC, pp. 72-73.
- (c) The Bahá'í Faith is not a Philosophy: WOB, p. 196.
- (d) Reincarnation: SWAB, p. 183.

4. Standards of Knowledge and Criteria of Judgment

- SAQ, p. 157, Chapter 83; PUP, pp. 20-22, pp. 253-55, pp. 355-61; ABDP, pp. 1034

5. Politics Government, and Social Issues

- (a) Attitude toward Social Issues: PUP, p. 157; Extract [14]
- (b) Political Philosophy: WOB, pp. 152-54; PDC, pp. 113-14; Extracts [12], [13], and [15]
Enclosures 2

List of Sources
Compilation

Enclosures two. HJ7145.38438
HJ5145.38364

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SELECTED EXTRACTS ON PHILOSOPHY

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1. Philosophy as a Discipline

The mere fact that a person is learned does not mean that he is free from prejudices. The academic life also has its fashions and fads even though they are of different nature from the fads of the man in the street.

These fashions are not permanent, they are bound to change. Today the fad is a materialistic view of life and of the world. A day will soon come when it will become deeply religious and spiritual. In fact we can discern the beginning of such a change in the writings of some of the most eminent souls and liberal minds. When the pendulum will start its full swing then we shall see all such eminent men turn again to God

[W. Hatch]

(From a letter dated 18 November 1932 written on behalf of Shoghi Effendi to an individual believer)

[1]

...at present we have not had time to evolve the Bahá'í scholars who can deal with these subjects in detail, and take upon themselves to answer the abstruse points and the many unfounded doctrines which are advanced by modern philosophers.

M. Claudet

(From a letter dated 22 April 1954 written on behalf of Shoghi Effendi to an individual believer)

[2]

There is, and can be, no conflict between true religion and true science: true religion is revealed by God, while it is through true science that the mind of man "discovers the realities of things and becomes cognizant of their peculiarities and effects, and of the qualities and properties of beings" and "comprehendeth the abstract by the aid of the concrete". However, whenever a statement is made through the lens of human understanding it is thereby limited, for human understanding is limited; and where there is limitation there is the possibility of error; and where there is error, conflicts can arise. For example, at the present time many people are convinced that it is unscientific to believe in God, but, as human enlightenment progresses, the scientists and philosophers of the future will not be, in the words of 'Abdu'l-Bahá, "deniers of the Prophets, ignorant of spiritual susceptibilities, deprived of the heavenly bounties and without belief in the supernatural."

Jan M Goucher

(From a letter dated 18 January 1982 written on behalf of the Universal House of Justice to an individual believer)

[3]

There are many aspects of western thinking which have been exalted to a status of unassailable principle in the general mind, that time may well show to have been erroneous or, at least, only partially true. Any Bahá'í who rises to eminence in academic circles will be exposed to the powerful influence of such thinking. One of the problems of modern times is the degree to which the different disciplines have become specialized and isolated from one another. Thinkers are now faced with a challenge to achieve a synthesis, or at least a coherent correlation of the vast amount of knowledge that has been acquired during the past century. The Bahá'ís must be aware of this factor and of the moderation and all-embracing nature of this Revelation....

The great advances in knowledge and understanding in the vital field of Bahá'í scholarship will be made by those who, while well versed in their subjects and adhering to the principles of research, are also thoroughly imbued with love for the Faith and the determination to grow in the comprehension of its teachings.

R. Hollinger

(From a letter dated 23 March 1983 written on behalf of the Universal House of Justice to an individual believer) [14]

2. The History of Philosophy and Philosophers

The so-called Christian civilization of which the Renaissance is one of the most striking manifestations is essentially Muslim in its origins and foundations. When medieval Europe was plunged in darkest barbarism, the Arabs, regenerated and transformed by the spirit released by the religion of Muhammad, were busily engaged in establishing a civilization the like of which their contemporary Christians in Europe had never witnessed before. It was eventually through Arabs that civilization was introduced to the West. It was through them that the philosophy, science and culture which the old Greeks had developed found their way to Europe. The Arabs were the ablest translators, and linguists of their age, and it is thanks to them that the writings of such well-known thinkers as Socrates, Plato and Aristotle were made available to the Westerners. It is wholly unfair to attribute the efflorescence of European culture during the Renaissance period to the influence of Christianity. It was mainly the product of the forces released by the Muhammadan Dispensation.

S Cobb

(From a letter dated 27 April 1936 written on behalf of Shoghi Effendi to an individual believer) [5]

We must not take many of 'Abdu'l-Bahá's statements as dogmatic finalities, for there are other points which when added to them round out the picture. For instance, when He calls Aristotle and Plato philosophers of the East, He is obviously placing them in that category because He believes they belong more correctly to Eastern culture than to Central European and the New World cultures of the West. When He calls the philosophers of the West materialistic this does not for a moment mean He includes all Western philosophers for as you truly point out, many of them have been very spiritual in their concepts...

Historians cannot be sure Socrates did not visit the Holy Land. But believing as we do that 'Abdu'l-Bahá had an intuitive knowledge quite different from our own, we accept His authority on this matter...

The Guardian hopes this will better enable you to understand our wonderful Faith -- for a living religion it is, and not merely a philosophy!
 J.W. Freudenburg
 (From a letter dated 7 June 1946 written on behalf of Shoghi Effendi to an individual believer) [6]

3. Legitimacy of Studying Philosophy

We regard knowledge and wisdom as the foundation of the progress of mankind, and extol philosophers who are endowed with broad vision.
 ('Abdu'l-Bahá, Tablet to Dr. Forel, published in "The Bahá'í World" Haifa: Bahá'í World Centre, 1976),
 vol XV, pp. 37-38) [7]

It is hoped that all the Bahá'í students will follow the noble example you have set before them and will, henceforth, be led to investigate and analyse the principles of the Faith and to correlate them with the modern aspects of philosophy and science. Every intelligent and thoughtful young Bahá'í should always approach the Cause in this way, for therein lies the very essence of the principle of independent investigation of truth.
 H. Bishop
 (From a letter dated 6 August 1933 written on behalf of Shoghi Effendi to an individual believer) [8]

What the Cause now requires is not so much a group of highly-cultured and intellectual people who can adequately present its Teachings, but a number of devoted, sincere and loyal supporters who, in utter disregard of their own weaknesses and limitations, and with hearts afire with the love of God, forsake their all for the sake of spreading and establishing His Faith. In other words, what is mostly-needed nowadays is a Bahá'í pioneer, and not so much a Bahá'í philosopher or scholar. For the Cause is not a system of philosophy; it is essentially a way of life, a religious faith that seeks to unite all people on a common basis of mutual understanding and love, and in a common devotion to God.

Bahá'í scholars and writers will, no doubt, gradually appear, and will, as promised by Bahá'u'lláh, lend a unique support to the Faith. But in the meantime, we should not tarry, or slacken in our efforts.
 L. Ioas
 (From a letter dated 14 November 1935 written on behalf of Shoghi Effendi to an individual believer)[9]

Your question regarding "such sciences as are profitable, which lead and conduce to the elevation of mankind", from the Eleventh Glad Tidings ("Bahá'í World Faith", p. 195), must be placed in the context of the meaning of "sciences" as employed by the Manifestation.

Bahá'u'lláh's strictures against "such sciences as begin in mere words and end in mere words" were explained by Shoghi Effendi in a letter to a student of philosophy written on his behalf by his secretary.

Regarding your questions: Philosophy, as you will study it and later teach it, is certainly not one of the sciences that begins and ends in words. Fruitless excursions into metaphysical hair-splittings is meant, not a sound branch of learning like philosophy.
 Gary Tripp
 (From a letter dated 22 June 1977 written on behalf of the Universal House of Justice to an individual believer). [10]

4. Philosophical Viewpoints

As to the differences among human beings and the superiority or inferiority of some individuals to others, the materialists are of two schools of thought: one group is of the opinion that these differences and the superior qualities of some individuals are inborn, and are, as they would put it, an exigency of nature. According to them, it is obvious that differences within the species are inherent. For example, there are, in nature, different kinds of trees; animals, too, are varied in their nature; even minerals vary naturally among themselves, and you have here a quarry filled with stones, there a mine of rubies, translucent and richly red; here a shell with pearl enclosed, there only a bit of clay.

The other school of traditional philosophers holdeth to the view that the differences among individuals and the varying levels of Intellects and talents derive from education: for with training, a crooked branch can grow straight, and a barren tree of the desert can be domesticated; it can be grafted and made to bear fruit, which may be bitter, but with time turneth sweet. At first, its fruit may be small; but it will grow large and full of flavour, a delight to the taste.

The strongest proof adduced by the second group is this, that the tribes of Africa are, generally speaking, ignorant and wild, while the civilized peoples of America are, in general, possessed of wisdom and understanding, which proveth that the difference between these two peoples is due to education and experience. Such are the stated views of the philosophers.

The Manifestations of God, on the other hand, affirm that differences are demonstrably and indisputably innate, and that "We have caused some of you to excel others"¹ is a proven and inescapable fact. It is certain that human beings are, by their very nature, different one from the other. Observe a small group of children, born of the same parents, attending the same school, receiving the same education, living on the same diet: some, becoming well educated, will achieve a high degree of advancement; some will reach a middle level; and some will not prove educable at all. It is therefore clear that the disparity among individuals is due to differences of degree which are innate.

But the Manifestations also consider that training and education demonstrably exert a tremendous influence. If, for example, a child is deprived of schooling he will certainly remain ignorant, and his knowledge will be limited to what he is able to find out for himself; but if he is brought to a qualified teacher to study the sciences and arts, he will learn of the discoveries made by thousands of other human beings. Thus education is a guide to those who have gone astray; it maketh the blind to see; it bestoweth judgement on the foolish, and a yield of greatness on the unproductive; it causeth the mute to speak, and turneth the false dawn into the true morning's light; through it the tiny seed will become a towering palm, and the runaway slave, a reigning king.

¹ Qur'án 17:22

Thus is it certain that education exerteth an influence, and for this reason the Manifestations of God, the Well-Springs of His mercy, are raised up in the world, that through the breaths of holiness They may educate the human race, and make of the sucking child a strong and valiant man. Through them will the outcasts of the earth become the cherished companions of Heaven, and the portionless receive their due.

TC00137

(From a Tablet of 'Abdu'l-Bahá, translated from the Persian)

[11]

The Cause stands neither for the democratic liberalism of the West which has proved, particularly since the war, to be a partial failure, nor for the absolutistic and authoritarian philosophy of the Idealists of the 19th C., of which Fascism is a direct descendant. The Bahá'í Faith is neither wholly democratic nor solely aristocratic or monarchical. It combines all these elements and has a philosophy of its own which tries to combine various systems of political organisations.

H. Holley

(From a letter dated 7 November 1933 written on behalf of Shoghi Effendi to an individual believer)

[12]

The Faith should under all circumstances be disassociated from communism and from those doctrines that preach violence. The Cause stands for cooperation, for peaceful and constructive methods of social reform.

M.Hofman

(From a letter dated 8 November 1937 written on behalf of Shoghi Effendi to an individual believer)

[13]

There are also the situations in which an individual Bahá'í or a Spiritual Assembly is confronted with an urgent need which neither justice nor compassion could allow to go unheeded and unhelped. How many are the stories told of 'Abdu'l-Bahá in such situations, when He would even take off a garment He was wearing and give it to a shivering man in rags.

But in our concern for such immediate obvious calls upon our succour we must not allow ourselves to forget the continuing, appalling burden of suffering under which millions of human beings are always groaning -- a burden which they have borne for century upon century and which it is the mission of Bahá'u'lláh to lift at last. The principal cause of this suffering, which one can witness wherever one turns, is the corruption of human morals and the prevalence of prejudice, suspicion, hatred, untrustworthiness, selfishness and tyranny among men. It is not merely material well-being that people need. What they desperately need is to know how to live their lives -- they need to know who they are, to what purpose they exist, and how they should act towards one another; and, once they know the answers to these questions they need to be helped to gradually apply these answers to everyday behaviour. It is to the solution of this basic problem of mankind that the greater part of all our energy and resources should be directed. There are mighty agencies in this world, governments, foundations, institutions of many kinds with tremendous financial resources which are working to improve the material lot of human beings. Anything we Bahá'ís could add to such resources in the way of special funds or contributions would be a negligible drop in the ocean. However, alone among men we have the divinely-given remedy for the real ills of mankind; no one else is doing or can do this most important

work, and if we divert our energy and our funds into fields in which others are already doing more than we can hope to do, we shall be delaying the diffusion of the Divine Message which is the most important task of all.

Because of such an attitude, as also because of our refusal to become involved in politics, Bahá'ís are often accused of holding aloof from the "real problems" of their fellow-men. But when we hear this accusation let us not forget that those who make it are usually idealistic materialists to whom material good is the only "real" good, whereas we know that the working of the material world is merely a reflection of spiritual conditions and until the spiritual conditions can be changed there can be no lasting change for the better in material affairs.

We should also remember that most people have no clear concept of the sort of world they wish to build, nor how to go about building it. Even those who are concerned to improve conditions are therefore reduced to combatting every apparent evil that takes their attention. Willingness to fight against evils, whether in the form of conditions or embodied in evil men, has thus become for most people the touchstone by which they judge a person's moral worth. Bahá'ís, on the other hand, know the goal they are working towards and know what they must do, step by step, to attain it. Their whole energy is directed towards the building of the good, a good which has such a positive strength that in the face of it the multitude of evils -- which are in essence negative -- will fade away and be no more. To enter into the quixotic tournament of demolishing one by one the evils in the world is, to a Bahá'í, a vain waste of time and effort. His whole life is directed towards proclaiming the Message of Bahá'u'lláh, reviving the spiritual life of his fellow-men, uniting them in a divinely-created World Order, and then, as that Order grows in strength and influence, he will see the power of that Message transforming the whole of human society and progressively solving the problems and removing the injustices which have so long bedevilled the world.

(From a letter dated 19 November 1974 from the Universal House of Justice to a National Spiritual Assembly)

Italy
[14]

As for the attitude of the Bahá'í Faith today towards communism and communist countries, you are undoubtedly familiar with the beloved Guardian's comments on communism as a philosophy and on its Influence, which are published on pp. 104-105 and 113-114 of the 1980 edition of "The Promised Day Is Come", and on pp. 181-182 and 190 of "The World Order of Bahá'u'lláh" (1982 edition). You will note that in the passage describing the three false gods, Shoghi Effendi criticizes equally "Nationalism, Racialism and Communism, at whose altars", he continues, "governments and peoples, whether democratic or totalitarian, at peace or at war, of the East or of the West, Christian or Islamic, are, in various forms and in different degrees, now worshipping.

(From a letter dated 18 September 1984 written on behalf of the Universal House of Justice to an individual believer)

[15]

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(Prepared as an enclosure to a memorandum from the Research Department to the Universal House of Justice dated 3 November 1988 regarding references on philosophy)

THE UNIVERSAL HOUSE OF JUSTICE
BAHÁ'Í WORLD CENTRE

Department of the Secretariat

2 June 1982

Mr. Robert Parry
2, Blenheim Road
Reading, Berks
United Kingdom
RG1 5NQ

Dear Bahá'í Friend,

In reply to your letter of 17 May 1982 the Universal House of Justice instructs us to say that your query as to the authenticity of any "theological/philosophical enterprise", based on a study of the Guardian's translations of Sacred Texts but without reference to the originals, has been considered.

We are to say that the House of Justice warmly appreciates your very deep study of the Revelation which you have so wholeheartedly embraced. Translation of the Sacred Text is indeed a vital matter, and as you yourself point out, the Guardian's translations are not simply literal, academic translations, but contain an element of exposition of the original Text, an exposition greatly amplified for the Bahá'í community and posterity by the great volume of Shoghi Effendi's other writings on the World Order of Bahá'u'lláh and the implications of His Revelation.

You should feel entirely free to attempt a theological/philosophical presentation of the Bahá'í Revelation based on the beloved Guardian's translations, even though your knowledge of the original languages is limited. It may interest you to know that the beloved Guardian himself made it clear that when translations of the Sacred Texts were being made into European languages the translators must, in addition to consulting the originals, always use Shoghi Effendi's own translations into English wherever they exist.

We are instructed to send you the enclosed extracts from a letter written on this subject by the Universal House of Justice and to express its best wishes for the success of any work you may undertake in the context of your letter.

With loving Bahá'í greetings,

R. Leilani Smith

For Department of the Secretariat

Excerpt from Letter of the Universal House of Justice

"The matter of translation is a major problem. As you yourself know only too well, to convey exactly the meaning and flavour of a passage from one language to another is often impossible and one can but labour to approach as near as possible to the unattainable perfection. Even our beloved Guardian, whose skill in this art amounted to genius, characterized his translation of the 'Kitab-i-Iqān' as 'one more attempt to introduce to the West, in language however inadequate, this book of unsurpassed pre-eminence among the writings of the Author of the Bahá'í Revelation' and he expressed the hope 'that it may assist others in their efforts to approach what must always be regarded as the unattainable goal--a befitting rendering of Bahá'u'lláh's matchless utterance.'

"The difficulty of translation increases when two languages express the thoughts and metaphors of widely differing cultures, thus it is infinitely more difficult for a European to conceive the thought-patterns expressed in Arabic or Persian than to understand a passage written in English. Moreover, the beloved Guardian was not only a translator but the inspired Interpreter of the Holy Writings; thus, where a passage in Persian or Arabic could give rise to two different expressions in English he would know which one to convey. Similarly he would be much better equipped than an average translator to know which metaphor to employ in English to express a Persian metaphor which might be meaningless in literal translation.

"Thus, in general, speakers of other European tongues will obtain a more accurate translation by following the Guardian's English translation than by attempting at this stage in Bahá'í history to translate directly from the original.

"This does not mean, however, that the translators should not also check their translations with the original texts if they are familiar with Persian or Arabic. There may be many instances where the exact meaning of the English text is unclear to them and this can be made evident by comparison with the original...."

(Letter dated December 8, 1964 to an individual believer)

TRANSLATIONS *

Excerpts from letters written on behalf of the beloved Guardian (to individual believers, unless otherwise noted)

It must have been very distasteful to you to read some of the off-hand and ungrammatical translations that more out of necessity than choice won circulation and were even published. Furthermore, it was always the expressed wish and desire of 'Abdu'l-Bahá to have proper and adequate translations that would not only convey the true spirit of the original but also possess some literary merit. And for this He emphasized the necessity of a board of translators. Such a board it has unfortunately been impossible to form as yet.
(28 March 1926)

I am directed by Shoghi Effendi to acknowledge receipt of two chapters of the French translation of Dr. Esslemont's book which you had sent him.

He has read them and is well pleased except that he wishes me to remind you and Mrs. Roa not to attempt a too literal rendering because that is bound to affect the language of the French translation unfavourably. He wishes you rather to attempt a faithful rendering of the thought and meaning of the original in as good French as possible without of course deviating too much.
(March 1930)

Concerning the different translations of the words. It is surely the original text that should never be changed. The translations will continue to vary as more and better translations are made. Shoghi Effendi does not consider even his own translations as final, how much more translations made in the early days of the Cause in the West when no competent translators existed.
(14 August 1930)

You need not worry if the rendering is not absolutely correct. For the essential is that it should convey the Message in a fairly good and understandable language. In teaching literary considerations are no doubt important but are quite secondary when compared to the ideas and thoughts constituting the Message itself.
(14 October 1936)

The decision reached by the N.S.A. concerning the matter of Spanish translations, he hopes will be carried out promptly and vigorously, so as to avoid any further delay. He feels the highest literary standard possible should be maintained in any future translations of Bahá'í Writings into Spanish and for this reason he heartily welcomes the suggestion to refer such work to Spanish professors, even though this may involve some expenses which your Committee or the N.S.A. might find somewhat difficult to bear in the beginning.
(14 December 1938)

* This compilation of the Research Department of the Universal House of Justice was communicated by Dr. Khazeh Fananapazir.

...He attaches great importance to a suitable title for the book*, and feels that you should not necessarily try to get a short one...As you know the concept embodied in the English words is very subtle...a very powerful spiritual concept, but a beautiful term in the English language...He cannot, alas, provide you with the originals of the less well-known quotations.

(19 April 1947)

(* Translations of "God Passes By" into Arabic)

He does not believe there is anyone at present capable of translating the passages you referred to in the Qayyúmu'l-Asmá into befitting and accurate English. Arabic is especially difficult, and many of the Bahá'í writings will require a well-qualified group of translators, not just one person.

(15 July 1947)

He is interested in accomplishing two things - he would like in the European languages to have as much uniformity with the English translations as possible; he does not wish the Bahá'í translations to be in any way a flagrant violation of the rules of the language into which our literature is being translated.

Your committee must conscientiously study this question and then do the best you can to have the Bahá'í literature in French meet the high standards of the French language and grammar.

If the possessive and demonstrative adjectives and pronouns in French are never capitalized where they stand for "God" then this should not be done in the Bahá'í literature. If there is a precedent for doing so in the French language, however, they should be. The same is true of the attributes of God.

(15 February 1957 to a National Translation and Publication Committee of a National Spiritual Assembly)

Excerpts from letters written by the Universal House of Justice

The matter of translation is a major problem. As you yourself know only too well, to convey exactly the meaning and flavour of a passage from one language to another is often impossible and one can but labour to approach as near as possible to the unattainable perfection. Even our beloved Guardian, whose skill in this art amounted to genius, characterized his translation of the "Kitáb-i-Íqán" as "one more attempt to introduce to the West, in language however inadequate, this book of unsurpassed pre-eminence among the writings of the Author of the Bahá'í Revelation" and he expressed the hope "that it may assist others in their efforts to approach what must always be regarded as the unattainable goal -- a befitting rendering of Bahá'u'lláh's matchless utterance."

The difficulty of translation increases when two languages express the thoughts and metaphors of widely different cultures, thus it is infinitely more difficult for a European to conceive the thought-patterns expressed in Arabic or Persian than to understand a passage written in English. Moreover, the Beloved Guardian was not only a translator but the inspired interpreter of the Holy Writings; thus, where a passage in Persian or Arabic could give rise to two different expressions in English he would know which one to convey. Similarly he would be much better equipped than an average translator to know which metaphor to employ in English to express a Persian metaphor which might be meaningless in literal translation.

Thus, in general speakers of other European tongues will obtain a more accurate translation by following the Guardian's English translation than by attempting at this stage in Bahá'í history to translate directly from the original.

This does not mean, however, that the translators should not also check their translations with the original texts if they are familiar with Persian or Arabic. There may be many instances where the exact meaning of the English text is unclear to them and this can be made evident by comparison with the original...

You mention the goal of the Nine Year Plan concerning the collation of texts. This refers only to the gathering and correlation of the original writings and not to revisions of translations. The works already well translated into English or written in that language by the beloved Guardian are quite sufficient for the present time. Of course in other languages there are many goals for translation and publication of literature. In time, of course, old translations into English such as those of Tablets and Talks of 'Abdu'l-Bahá will have to be revised, but we feel this is not as urgent as many other tasks.

(8 December 1964 to an individual believer)

We realise that translation is a very difficult task and that however good a translation is there are always differences of opinion, both as to accuracy and style. However, in translating Bahá'í Scripture it is important to remember that the style in the original is an exalted one and this aspect should not be lost when it is translated into other languages. It can be noted, for example, that when the beloved Guardian was making his translations into English he used a style that is far from being that of modern English usage but is admirably suited to the richness and the imagery of the original.

(12 August 1973 to a National Spiritual Assembly)

A translation should of course be as true as possible to the original while being in the best possible style of the language into which it is being translated. However, you should realise that it will not be possible to translate the Tablets adequately into easy, modern Dutch. Many of the original Writings of Bahá'u'lláh and 'Abdu'l-Bahá are written in very exalted and poetic Persian and Arabic and therefore a similar flavour should be attempted in the language into which it is translated. You will see, for example, that in translating the Tablets of Bahá'u'lláh into English the beloved Guardian has created a very beautiful and poetic style in English using many words which might be considered archaic and are reminiscent of the English used by the translators of the King James version of the Bible.

As you point out, a literal translation is often a bad one because it can produce a phraseology or imagery that would convey the wrong impression, thus a translator is at times compelled to convey the meaning of the original by means of form of words suited to the language. However, a person translating the Bahá'í Writings must always bear in mind that he or she is dealing with the Word of God, and, when striving to convey the meaning of the original, he should exert his utmost to make his rendering both faithful and befitting.

(29 October 1973 to an individual believer)

Extracts from letters written on behalf of the Universal House of Justice

You mention that there are no capital letters in Japanese; this is also the case in Persian and Arabic. It is permissible to use the proper noun in place of the personal pronoun if this is the accepted good standard in the Japanese language, as you say is done in translations of the Bible. The Guardian was always in favour of seeking the most expert advice in such problems and you would do well to present these technical literary problems to some professor of the Japanese language or some well-known and established translators.

(14 March 1977 to a translation and review committee of a National Spiritual Assembly)

The Universal House of Justice has received your letter enquiring about the translation of various words and synonyms and has asked us to convey the following.

In most languages each word has a range of meanings and also penumbra of connotations. Certain of these overlap, giving rise to synonyms which are interchangeable in some contexts but not in others. It is seldom that there is an exact correspondance between the range of meanings and connotations of a word in one language and those of its nearest equivalent in another language. This lack of correspondance is particularly evident between the words of languages used in widely separated parts of the world or in very different cultures.

The House of Justice feels, therefore, that to construct a rigid list of Dutch words which are always used to translate certain other English words would not only be unnecessary but definitely misleading. As the beloved Guardian pointed out, the word "Bahá" signifies at once the "Glory" the "Splendour" and the "Light" of God; there is no single word in English that can express all these. Thus, as you have noted, it is translated as "Glory" in the name Bahá'u'lláh, while in the list of the months, where "Jalál" the second month, is translated Glory, Bahá is translated Splendour. All translations are, to some degree, inadequate.

Those who are entrusted with the task of translating the Sacred Writings from the original into English should study the original very closely, and then attempt to express as accurately and as beautifully as possible in English that which the original conveys. To do this they frequently have to use various different synonyms in English to give the best translation of the same Arabic or Persian word when it appears in different contexts. Conversely, they may have to use the same English word in different contexts to translate various different words in the original. In doing this they attempt to follow the example set by Shoghi Effendi in his magnificent translations.

(31 May 1981 to a National Translation and Revision Committee of a National Spiritual Assembly)

...Translation of the Sacred Text is indeed a vital matter, and as you yourself point out, the Guardian's translations are not simply literal, academic translations, but contain an element of exposition of the original Text, an exposition greatly amplified for the Bahá'í community and posterity by the great volume of Shoghi Effendi's other writings on the World Order of Bahá'u'lláh and the implications of His Revelation.

(2 June 1982 to an individual believer)

ADDITIONAL EXTRACTS CONCERNING TRANSLATION

From the Writings of 'Abdu'l-Bahá

Thou hast written concerning the publication of some proofs and arguments along with the Hidden Words. Now, since they are published, circulate them among the people. I hope that it may produce beneficial results. Perchance some of the souls who are truth-seekers may get a little information about this Cause.

But afterward, if thou desirest to get the translation of a Tablet from the Blessed writings it must be translated by a committee of two Persian translators together with two competent English writers. The Persians should translate, and the writers mould the significance into profound, musical and perfect cast of style in English, and in such wise that the musical sweetness of the original Persian may not be lost. Then the material must be forwarded to me. I will consider the matter and give permission for its publication and circulation. Consequently, rejoice thou that thou hast already become specialized with this permission, that thou hast circulated publications.

In brief, translation is one of the most difficult arts. In both Persian and English utmost proficiency is necessary that the translator be a writer and use the vehicle of expression, great eloquence and fluency of tongue.

("Tablets of Abdul-Baha Abbas" vol. 1 (Chicago: Bahá'í Publishing Society 1909) pp. 151-52)

From letters written by and on behalf of the Universal House of Justice

It is of course permissible to translate Bahá'í writings into other languages and dialects of languages. It is also possible to simplify or paraphrase the Bahá'í writings in order to facilitate their translation into languages and dialects having small vocabularies. However, it is not permissible to publish simplifications and paraphrases of Bahá'í writings as Bahá'í Scripture.

(13 March 1969 by the Universal House of Justice to a National Spiritual Assembly)

Obviously teaching literature and books about the Faith can be written in Simple English. However, we feel that when the Sacred Writings are published the standard English translation should be used but there would be no objection to printing alongside it the translation into Simple English which should be described as a paraphrase of the Holy Word. Thus, for the people of Papua and New Guinea who have difficulty in comprehending standard English the Simple English version would be in the nature of an explanation of the Writings which they could understand. In the case of teaching literature in which quotations from the writings appear, these could either be paraphrased or a Simple English version could be used with the standard version printed as a footnote. This method would also provide a means whereby the people of Papua and New Guinea could improve their knowledge and understanding of the English language.

(20 September 1973 by the Universal House of Justice to a National Spiritual Assembly)

We have noticed a tendency in a number of countries to attempt to translate Bahá'í literature into the current easy everyday language of the country. This, however, should not be an overriding consideration. Many of the Tablets of Bahá'u'lláh and 'Abdu'l-Bahá are in exalted and highly poetic language in the original Persian and Arabic and you will see, for example, that when translating Bahá'u'lláh's Writings into English the beloved Guardian did not use present-day colloquial English but evolved a highly poetic and beautiful style using numbers of archaic expressions reminiscent of the translations of the Bible.

(7 October 1973 by the Universal House of Justice to a National Spiritual Assembly)

Your letter of May 5 seeking further information concerning "Javáhiru'l-Asrár" has been received by the Universal House of Justice and we have been directed to convey to you the comments of the Research Department.

The summaries given by Jinab-i-Fádíl in the "Star of the West" Volume XIII and by Adib Taherzadeh in "The Revelation of Bahá'u'lláh"- Volume 1 pp. 149-152 are basically correct. About two-thirds of this work by Bahá'u'lláh is devoted to an explanation of the Seven Cities encountered in the spiritual journey to God. Then in 1947 one of the friends offered to translate the "Seven Valleys" directly from the Persian into German, Shoghi Effendi pointed out that the ideas associated with such a mystical work required not only a command of these languages but also a deep familiarity with oriental literature in the original and oriental usage and thought.

(27 May 1982 on behalf of the Universal House of Justice to an Individual believer)

With regard to your question about the style of English used in the translation of Bahá'í prayers we are asked to point out that finding an adequate style in English for expressing beautifully the poetic metaphorical and allusive style of many of the Bahá'í Scriptures is not easy. The Persian and Arabic of the Bahá'í Writings are themselves considerably different from the current styles and usages in those languages. Shoghi Effendi's solution of using a slightly archaic form of English which is somewhat equivalent to the use in the original languages makes possible the use of images and metaphors that might seem strange if expressed in modern English.

Furthermore, styles of writing are changing comparatively rapidly. If it were already found necessary to use a style different from that used for translations fifty years ago one can estimate that a further change would be called for fifty years hence. One merely has to consider the large number of new translations of the Bible that have appeared and are still appearing and yet many English-speaking Christians prefer to continue using the Authorized Version in spite of its proven inaccuracies. Holy Scriptures have a profound meaning for their readers, and to change the familiar words too often can be gravely disturbing.

Books of Scripture themselves mould the language in which they are written. The House of Justice believes that if translators strive to render the words of the Báb, Bahá'u'lláh, and 'Abdu'l-Bahá into English in a way that reproduces as accurately as possible the meaning of the originals, that is as beautiful as possible and that harmonizes closely with the style used by Shoghi Effendi these Writings themselves will have a far-reaching effect on the ability of Bahá'ís, and especially Bahá'í children and youth to use the English language effectively for thought and for expression.

(3 February 1988 on behalf of the Universal House of Justice to an individual believer)

From a memorandum written on behalf of the Universal House of Justice by the Research Department

The question of which style of Swedish should be used for the translation of Bahá'í Writings is one that, we feel, must be decided by the National Assembly of Sweden after considering the views of those who are expert both in translation and in Swedish literary style. While it is not obligatory for them to follow the practice that the beloved Guardian adopted in English, it would be useful for them to bear in mind certain aspects of the problem which have been solved in English by Shoghi Effendi.

The originals of the Bahá'í Writings are not only in three different languages (Arabic, Persian and a few in Turkish), which have very different characteristics, but are also in a number of different styles. Some are highly poetic and metaphorical, others more precise and specific. In English-speaking countries, as in most others, religion and spirituality are in a phase of eclipse, therefore the vocabulary used to convey many profound religious concepts has fallen into disuse. To attempt to express the highly poetic and allusive terminology of the Bahá'í Writings in plain, modern English would either be banal or would make the passages sound very strange and foreign. The Guardian's use of a style of English that is slightly archaic, a style in which there is an abundance of spiritual and poetic terminology, acts as a bridge between the English of today and the style of the Persian and Arabic Writings of the Founders of the Faith.

There have been many recent attempts to translate the Bible into modern English, but it must be remembered here that the Hebrew of the Old Testament is far more blunt and straightforward than the Persian and Arabic of the Bahá'í Writings, while the koine Greek of most of the New Testament is, likewise, the everyday speech of that time. Translations of the Bible, therefore, do not present an exact parallel to translations of the Bahá'í Writings.

(1 July 1985)

LITERARY STYLE -- TRANSLATION

From the Writings of 'Abdu'l-Bahá

Regarding the translation of the Books and Tablets of the Blessed Beauty ere long will translations be made into every tongue, with power, clarity and grace. At such time as they are translated, conformably to the originals, and with power and grace of style, the splendours of their inner meanings will be shed abroad, and will illumine the eyes of all mankind. Do thy very best to ensure that the translation is in conformity with the original.

(Selections from the Writings of 'Abdu'l-Bahá [rev. ed.], (Haifa: Bahá'í World Centre, 1982), p. 66)

From the writings of Shoghi Effendi and letters written on his behalf

This is one more attempt to introduce to the West, in language however inadequate, this book of unsurpassed pre-eminence among the writings of the Author of the Bahá'í Revelation. The hope is that it may assist others in their efforts to approach what must always be regarded as the unattainable goal -- a befitting rendering of Bahá'u'lláh's matchless utterance.

(Shoghi Effendi, Foreword to "The Kitáb-i-Íqán" (Wilmette: Bahá'í Publishing Trust, 1974)

It must have been very distasteful to you to read some of the off-hand and ungrammatical translations that more out of necessity than choice won circulation and were even published. Furthermore, it was always the expressed wish and desire of 'Abdu'l-Bahá to have proper and adequate translations that would not only convey the true spirit of the original but also possess some literary merit. And for this He emphasized the necessity of a board of translators. Such a board it has unfortunately been impossible to form as yet.

(28 March 1926 to an individual believer)

Shoghi Effendi hopes that before long we will obtain a group of competent English and Persian scholars who would devote their whole time and energy to the translation of the Words and bring out things that are really deserving. For whatever we have at present, even the very best, is only a mediocre rendering of the Persian or Arabic beauty of style and fertility of language that we find in the original.

(4 July 1929 to an individual believer)

Shoghi Effendi wishes me also to express his deepfelt appreciation of your intention to study the Qur'án. The knowledge of this revealed holy Book is, indeed, indispensable to every Bahá'í who wishes to adequately understand the writings of Bahá'u'lláh. And in view of that the Guardian has been invariably encouraging the friends to make as thorough a study of this Book as possible, particularly in their summer schools. Sales' translation is the most scholarly we have, but Rodwell's version is more literary, and hence easier for reading.

(23 November 1934 to an individual believer)

He feels the highest literary standard possible should be maintained in any future translation of Bahá'í writings into Spanish, and for this reason he heartily welcomes the suggestion to refer such work to Spanish professors... (14 December 1938 to an individual believer)

There is no objection to using, in translations of the Master's words, a uniform style such as "he does" or "he doeth". It certainly creates a ridiculous impression to use both. One or the other may be chosen.

In Persian it is impolite not to use the word *Hadrat* before the name of the Prophet, so that strictly speaking a proper translation should always have "His Holiness Moses" etc.; however, as this seems peculiar in English, and not in the best usage of our language, he feels it can be dispensed with. Pronouns referring to the Manifestation or the Master, should, however, invariably be capitalized.

(8 November 1948 to the National Spiritual Assembly of the United States)

Shoghi Effendi himself uses the King James version of the Bible, both because it is an authoritative one and in beautiful English.

(28 October 1949 to an individual believer)

He is interested in accomplishing two things -- he would like in the European languages to have as much uniformity with the English translations as possible; he does not wish the Bahá'í translations to be in any way a flagrant violation of the rules of the language into which our literature is being translated.

Your Committee must conscientiously study this question, and then do the best you can to have the Bahá'í literature in French meet the high standards of the French language and grammar.

If the possessive and demonstrative adjectives and pronouns in French are never capitalized where they stand for "God", then this should not be done in the Bahá'í literature. If there is a precedent for doing so in the French language, however, they should be. The same is true of the attributes of God. (15 February 1957 to the National Translation and Publication Committee of France)

From letters written by the Universal House of Justice

We realise that translation is a very difficult task and that however good a translation is there are always differences of opinion, both as to accuracy and style. However, in translating Bahá'í Scripture it is important to remember that the style in the original is an exalted one and this aspect should not be lost when it is translated into other languages. It can be noted, for example, that when the beloved Guardian was making his translations into English he used a style that is far from being that of modern English usage but is admirably suited to the richness and imagery of the original.

(12 August 1973 to a National Spiritual Assembly)

A translator should of course be as true as possible to the original while being in the best possible style of the language into which it is being translated. However, you should realize that it will not be possible to translate the Tablets adequately into easy, modern Dutch. Many of the original Writings of Bahá'u'lláh and 'Abdu'l-Bahá are written in very exalted and poetic Persian and Arabic and therefore similar flavour should be attempted in the language into which it is translated. You will see, for example, that in translating the Tablets of Bahá'u'lláh into English the beloved Guardian has created a very beautiful and poetic style in English using many words which might be considered archaic and are reminiscent of the English used by the translators of the King James version of the Bible.

As you point out, a literal translation is often a bad one because it can produce a phraseology or imagery that would convey the wrong impression, thus a translator is at times compelled to convey the meaning of the original by means of a form of words suited to the language. However, a person translating the Bahá'í Writings must always bear in mind that he or she is dealing with the Word of God, and, when striving to convey the meaning of the original, he should exert his utmost to make his rendering both faithful and befitting.

(29 October 1973 to an individual believer)

From letters written on behalf of the Universal House of Justice

Those who are entrusted with the task of translating the Sacred Writings from the original into English should study the original very closely, and then attempt to express as accurately and as beautifully as possible in English that which the original conveys. To do this they frequently have to use various different synonyms in English to give the best translation of the same Arabic or Persian word when it appears in different contexts. Conversely, they may have to use the same English word in different contexts to translate various different words in the original. In doing this they attempt to follow the example set by Shoghi Effendi in his magnificent translations.

(31 May 1981 to a National Translation and Revision Committee of a National Spiritual Assembly)

Translation is a very difficult art -- an art in which absolute perfection is unattainable. However good a translation, there will always be those who would have preferred it otherwise, for taste, which is undefinable, plays such a large part in such judgements.

(20 September 1982 to an individual believer)

From memoranda prepared by the Research Department at the instruction of the Universal House of Justice

Those devoted believers who are currently engaged in translation work have a difficult task, for the originals of the Bahá'í Writings are not only in three different languages (Arabic, Persian and a few in Turkish) but are also composed in a number of different styles. Some are highly poetic and metaphorical, others more precise and specific. The translators must study the original closely in order to attempt an accurate and beautiful rendition in English suitable for the style and language of the original text.

(27 May 1987 to an individual believer)

FROM THE PRICELESS PEARL (LONDON:BAHÁ'Í PUBLISHING TRUST 1969) pp. 196 - 97; pp. 202-4 : The Writings of the Guardian.

In an age when people play football with words, kicking them right and left indiscriminately with no respect for either their meaning or correct usage, the style of Shoghi Effendi stands out in dazzling beauty. His joy in words was one of his strongest personal characteristics, whether he wrote in English--the language he had given his heart to--or in the mixture of Persian and Arabic he used in his general letters to the East. Although he was so simple in his personal tastes he had an innate love of richness which is manifest in the way he arranged and decorated various Bahá'í Holy Places, in the style of the Shrine of the Báb, in his preferences in architecture, and in his choice and combination of words. Of him it could be said, in the words of another great writer, Macaulay, that "he wrote in language . . . precise and luminous." Unlike so many people Shoghi Effendi wrote what he meant and meant exactly what he wrote. It is impossible to eliminate any word from one of his sentences without sacrificing part of the meaning, so concise, so pithy is his style...

The language in which Shoghi Effendi wrote, whether for the Bahá'ís of the West or of the East, has set a standard which should effectively prevent them from descending to the level of illiterate literates which often so sadly characterizes the present generation as far as the use and appreciation of words are concerned. He never compromised with the ignorance of his readers but expected them, in their thirst for knowledge, to overcome their ignorance. Shoghi Effendi chose, to the best of his great ability, the right vehicle for his thought and it made no difference to him whether the average person was going to know the word he used or not. After all, what one does not know one can find out. Although he had such a brilliant command of language he frequently reinforced his knowledge by certainty through looking up the word he planned to use in Webster's big dictionary. Often one of my functions was to hand it to him and it was a weighty tome indeed! Not infrequently his choice would be the third or fourth usage of the word, sometimes bordering on the archaic, but it was the exact word that conveyed his meaning and so he used it. I remember my mother once saying that to become a Bahá'í was like entering a university, only one never finished learning, never graduated. In his translations of the Bahá'í writings, and above all in his own compositions, Shoghi Effendi set a standard that educates and raises the cultural level of the reader at the same time that it feeds his mind and soul with thoughts and truth...

The supreme importance of Shoghi Effendi's English translations and communications can never be sufficiently stressed because of his function as sole and authoritative interpreter of the Sacred Writings, appointed as such by 'Abdu'l-Bahá in His Will. There are many instances when, owing to the looseness of construction in Persian sentences, there could be an ambiguity in the mind of the reader regarding the meaning. Careful and correct English, not lending itself to ambiguity in the first place, became, when coupled with Shoghi Effendi's brilliant mind and his power as interpreter of the Holy Word, what we might well call the crystallizing vehicle of the teachings. Often by referring to Shoghi Effendi's translation into English the original meaning of the Báb, Bahá'u'lláh or 'Abdu'l-Bahá becomes clear and is thus safeguarded against misinterpretation in the future. He was meticulous in translating and made absolutely sure that the words he was using in English conveyed and did not depart from the original thought or the original words. One would have to have a mastery of Persian and Arabic to correctly understand what he did...

The Guardian was exceedingly cautious in everything that concerned the original Word and would never explain or comment on a text submitted to him in English (when it was not his own translation) until he had verified it with the original.

EXTRACTS FROM THE BAHÁ'Í WRITINGS ON THE SUBJECT OF WRITERS AND WRITING, JULY 1980 [REVISED AUGUST 1990] ¹

From the Writings of Bahá'u'lláh

Thou hast written that one of the friends hath composed a treatise. This was mentioned in the Holy Presence, and this is what was revealed in response: Great care should be exercised that whatever is written in these days doth not cause dissension, and invite the objection of the people. Whatever the friends of the one true God say in these days is listened to by the people of the world. It hath been revealed in the *Lawh-i-Hikmat* : "The unbelievers have inclined their ears towards us in order to hear that which might enable them to cavil against God, the Help in Peril, the Self-Subsisting." * Whatever is written should not transgress the bounds of tact and wisdom, and in the words used there should lie hid the property of milk, so that the children of the world may be nurtured therewith, and attain maturity. We have said in the past that one word hath the influence of spring and causeth hearts to become fresh and verdant, while another is like unto blight which causeth the blossoms and flowers to wither. God grant that authors among the friends will write in such a way as would be acceptable to fair-minded souls, and not lead to cavilling by the people.

(From a Tablet of Bahá'u'lláh to an individual believer - translated from Persian and Arabic)

Say: O men! This is a matchless Day. Matchless must, likewise, be the tongue that celebrateth the praise of the Desire of all nations, and matchless the deed that aspireth to be acceptable in His sight. The whole human race hath longed for this Day, that perchance it may fulfil that which well beseemeth its station, and is worthy of its destiny. Blessed is the man whom the affairs of the world have failed to deter from recognizing Him Who is the Lord of all things. (*"Gleanings from the Writings of Bahá'u'lláh"* (Wilmette: Bahá'í Publishing Trust, 1983), sec. XVI, p. 39)

How great the multitude of truths which the garment of words can never contain! How vast the number of such verities as no expression can adequately describe, whose significance can never be unfolded, and to which not even the remotest allusions can be made! How manifold are the truths which must remain unuttered until the appointed time is come! Even as it hath been said: "Not everything that a man knoweth can be disclosed, nor can everything that he can disclose be regarded as timely, nor can every timely utterance be considered as suited to the capacity of those who hear it."

Of these truths some can be disclosed only to the extent of the capacity of the repositories of the light of Our knowledge, and the recipients of Our hidden grace. We beseech God to strengthen thee with His power, and enable thee to recognize Him Who is the Source of all knowledge, that thou mayest-->

* *"Tablets of Bahá'u'lláh Revealed after the Kitáb-i-Aqdas"* (Wilmette: Bahá'í Publishing Trust, 1988), p. 141

¹ This compilation of the Universal House of Justice has, subsequent to its appearance in an earlier printing of this BSB, been printed in *The Compilation of Compilations Prepared by the Universal House of Justice* Vol. II (Bahá'í Publications, Australia 1991) pp. 404-414. This printing has been reproduced below.

detach thyself from all human learning, for, "what would it profit any man to strive after learning when he hath already found and recognized Him Who is the Object of all knowledge?" Cleave to the Root of Knowledge, and to Him Who is the Fountain thereof, that thou mayest find thyself independent of all who claim to be well versed in human learning, and whose claim no clear proof, nor the testimony of any enlightening book, can support.

("Gleanings from the Writings of Bahá'u'lláh" sec. LXXXIX, pp. 176-77)

In this Day the secrets of the earth are laid bare before the eyes of men. The pages of swiftly-appearing newspapers are indeed the mirror of the world. They reflect the deeds and the pursuits of divers peoples and kindreds. They both reflect them and make them known. They are a mirror endowed with hearing, sight and speech. This is an amazing and potent phenomenon. However, it behoveth the writers thereof to be purged from the promptings of evil passions and desires and to be attired with the raiment of justice and equity. They should enquire into situations as much as possible and ascertain the facts, then set them down in writing.

(From the Tarazat, published in "Tablets of Bahá'u'lláh Revealed after the Kitáb-i-Aqdas", pp. 39-40)

It ill beseemeth thee to turn thy gaze unto former or more recent times. Make thou mention of this Day and magnify that which hath appeared therein. It will in truth suffice all mankind. Indeed expositions and discourses in explanation of such things cause the spirits to be chilled. It behoveth thee to speak forth in such wise as to set the hearts of true believers ablaze and cause their bodies to soar.

Teach thou the Cause of God with an utterance which will cause the bushes to be enkindled, and the call "Verily, there is no God but Me, the Almighty, the Unconstrained" to be raised therefrom. Say: Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets. Meditate upon that which hath streamed forth from the heaven of the Will of thy Lord, He Who is the Source of all grace, that thou mayest grasp the intended meaning which is enshrined in the sacred depths of the Holy Writings.

(From the Lawh-i-Hikmat, published in "Tablets of Bahá'u'lláh Revealed after the Kitáb-i-Aqdas", pp. 142-43)

Every word of thy poetry is indeed like unto a mirror in which the evidences of the devotion and love thou cherishest for God and His chosen ones are reflected. Well is it with thee who hast quaffed the choice wine of utterance and partaken of the soft flowing stream of true knowledge. Happy is he who hath drunk his fill and attained unto Him and woe betide the heedless. Its perusal hath truly proved highly impressive, for it was indicative of both the light of reunion and the fire of separation.

(From the Lawh-i-Maqsúd, published in "Tablets of Bahá'u'lláh Revealed after the Kitáb-i-Aqdas", pp. 175-76)

From the Writings of 'Abdu'l-Bahá

It is my hope that thou mayest succeed in writing thy book. However, the language should be moderate, tempered, and infinitely courteous. Look not at the language used by that hostile writer, for he was prejudiced and unrefined. Any person with the slightest degree of fairness will understand that his writing is totally biased and inspired by enmity. This is enough proof that what he hath written is spurious.

(From a Tablet to an individual believer - translated from the Persian)

Pure souls, such as Mírzá Abu'l-Fadl, upon him be the Glory of God, spend their nights and days in demonstrating the truth of the Revelation, by adducing conclusive and brilliant proofs and expanding the verities of the Faith, by lifting the veils, promoting the religion of God and spreading His fragrances.

(From a Tablet to an individual believer - translated from the Persian)

Great care should be exercised in preparing this translation. Mr.... should make a supreme effort so that the language will be most exquisite, eloquent and lucid, even if the translated text is to be submitted to, and made dependent upon the opinions of, experts in language.

(From a Tablet to an individual believer- translated from the Persian)

The subjects to be taught in children's school are many, and for lack of time We can touch on only a few: First and most important is training in behaviour and good character; the rectification of qualities; arousing the desire to become accomplished and acquire perfections, and to cleave unto the religion of God and stand firm in His Laws: to accord total obedience to every just government, to show forth loyalty and trustworthiness to the ruler of the time, to be well wishers of mankind, to be kind to all.

And further, as well as in the ideals of character, instruction in such arts and sciences as are of benefit, and in foreign tongues. Also, the repeating of prayers for the wellbeing of ruler and ruled; and the avoidance of materialistic works that are current among those who see only natural causation, and tales of love, and books that arouse the passions.

To sum up, let all the lessons be entirely devoted to the acquisition of human perfections.

Here, then, in brief are directions for the curriculum of these schools.

Greetings be unto you, and praise.

(From a Tablet to an individual believer, published in "The Bahá'í World: 1972-1976", vol. 16, pp. 36-37)

From a Letter written by Shoghi Effendi to an Individual Believer

I am overjoyed at such a splendid production. I strongly urge you to secure the assistance of one of the best and most respected publishers in England and to ensure that it will receive the fullest attention regarding its outward form and style of printing. The book is correct in its presentation of the essentials of the Faith, eminently readable, exquisitely arranged, and has a distinctive charm unsurpassed by any book of its kind whether written by Eastern or Western believers. I heartily recommend it to every earnest and devout teacher of the Cause.

(In the handwriting of Shoghi Effendi, appended to a letter dated 11 November 1927 written on his behalf)

From Letters written on behalf of Shoghi Effendi to Individual Believers

Your literary ability makes you especially qualified to teach the Cause. For in the world of today much can be achieved through the power of the pen. All you need is to try to deepen your knowledge of the history and the teachings of the Faith, and thus well-equipped you will assuredly win a glorious success--Bahá'u'lláh has given us the assurance that He will be always on our side and will give us all the help we may need. You should, therefore, arise steadfastly to serve our beloved Cause and dedicate the rest of your life to the noble ideal which it seeks to realize.

(30 July 1932)

What Bahá'u'lláh meant primarily with "sciences that begin and end in words" are those theological treatises and commentaries that encumber the human mind rather than help it to attain the truth. The students would devote their life to their study but still attain no where.

Bahá'u'lláh surely never meant to include story writing under such a category; and shorthand and typewriting are both most useful talents very necessary in our present social and economic life.

What you could do, and should do, is to use your stories to become a source of inspiration and guidance for those who read them. With such a means at your disposal you can spread the spirit and teachings of the Cause; you can show the evils that exist in society, as well as the way they can be remedied. If you possess a real talent in writing you should consider it as given by God and exert your efforts to use it for the betterment of society.²

(30 November 1932)

He has received and read with deepest interest the manuscripts you had enclosed in your letter, one entitled "The Ocean of His Utterances", and the other consisting of a long poem in which you had made an attempt to present the Message indirectly.

As to this last one, he approves of your suggestion to write a sequel to it, and to refer more directly to the Cause. He would, however, advise you to couch the whole subject in such a form as to make it interesting and appealing to the non-Bahá'í reader. The direct presentation of the Teachings is surely highly important and even indispensable nowadays. But it should be done with utmost care and tact, and in a manner that would appeal to the non-believers.

(31 December 1935)

²This advice was given to a believer who asked whether such skills as shorthand and typing, and the writing of stories dealing with human experience, would be classified among those sciences that "begin and end in words", as mentioned by Bahá'u'lláh.

There is a great need for teaching the Cause at present; every Bahá'í should teach, and each one has his own capacities and can expect to reach certain souls who respond to his efforts. Your gift of writing should by all means be utilized in serving the Cause. Every one is perforce only an instrument in giving the Message which is more or less coloured by his own capacities and approach to life. There is no harm in this. You should write freely what you feel, what you wish to convey to the mind of the reader; afterwards you yourself, and those who pass upon Bahá'í manuscripts and publications, can make sure that all your points conform to the teachings. The way you give them out and present them is an individual matter and there is no objection to this at all.

He would not recommend fiction as a means of teaching; the condition of the world is too acute to permit of delay in giving them the direct teachings, associated with the name of Bahá'u'lláh. But any suitable approach to the Faith, which appeals to this or that group, is certainly worthy of effort, as we wish to bring the Cause to all men, in all walks of life, of all mentalities.³

(23 March 1945)

Regarding your question about what courses would be most useful for you to study: He feels that both radio and journalistic work are fields in which the Bahá'ís could well learn to express themselves for the sake of helping their teaching work, and advises you, if you have the time, to study these subjects.

(15 August 1945)

Your suggestion regarding a book for the general public is a good one. The question is not only have we Bahá'ís competent to present this subject in a way which would catch the attention of the public, but also even if such a book existed would it achieve its end? We have, unfortunately, not very many capable Bahá'í writers, and the condition of confusion in the world is such that it seems doubtful if such a work would arrest the attention of distracted mankind.

However, we need more and better Bahá'í books, and he suggests you present your idea to the German, British and American National Spiritual Assemblies.

(26 October 1950)

There is no objection to your being a journalist as long as you try to keep off political issues; especially the big East-West issue. You have a talent for writing, and it might be of help to you financially and in making contacts for the Faith.

(30 November 1950)

³ This advice was given to a believer who sought the counsel of the Guardian on ways one might use writing skills to teach the Faith. The believer proposed writing a novel in which the Bahá'í teachings and their source would be presented indirectly and in such a way as to stimulate curiosity and search by the reader.

Regarding the advice you asked him for, he feels that to devote all one's studies with the object of becoming a Bahá'í author, is rather risky. We need Bahá'í authors badly, but you have to be assured that you have the talent to earn your living in that field, and also serve the Faith in it.

He feels that the best thing for you to do is to devote your studies to acquiring a sound education, if you like along literary lines, and then see what develops.

(14 May 1957)

From a Letter written on behalf of the Universal House of Justice

The Universal House of Justice has considered your letter of 6 December 1979 concerning the novel you are writing involving a romantic relationship and asking whether you should continue this project in light of the advice of 'Abdu'l-Bahá that curricula of schools should avoid tales of love. We have been asked to say that what should be avoided are stories that arouse the passions. From what you say, the purpose of your story is to appeal to higher motivations in life and, in fact, to spread the spirit and teachings of the Cause.

(23 December 1979 to an individual believer)

ADDITIONAL EXTRACTS CONCERNING WRITERS AND WRITING

Shoghi Effendi wishes me to acknowledge the receipt of your letter dated September 29th 1926, as well as a copy of the manuscript of a story you have written. Being very busy himself he gave me the book to read, and it was with a great pleasure that I did so. I had for many years past hoped to see someone arise among the friends who, experienced in writing, should write stories including either the history or the Teachings of the Cause or preferably both. Because the general public will not be attracted to the Cause except by popular means such as fiction and the stage. Even the Master desired this, for when in Paris, He tried to have a well-known writer study the history of the Movement and write a play including some of its important phases. He gave up, however, the idea when He saw that person unable to keep the dignity of the Leaders of the Movement and not involve them in love affairs.

In short your attempt is a very nice one and Shoghi Effendi wishes it great success. He cannot know, however, why you are so much against having it reviewed by the Publishing Committee. During the time of the Master one of the Egyptian friends translated the "Ishráqat" into Arabic and then submitted it to the Master for correction and approval. The Master went over it and made many corrections but wrote to the translator that he should submit it with His own corrections to the Spiritual Assembly of Cairo and obtain its approval before setting it in print. This is a principle the Master laid down and Shoghi Effendi desires to see the friends follow His steps.

I personally believe that having the Committee go over it will be of a great help for though the story is very nice it can be improved upon specially in some secondary and detail matters. For example you state that Tiberias is hot and very damp while in fact it is hot and exceedingly dry. So much so that those who suffer from sciatica go there and are often healed. The Master did not cultivate lands during the war. He went to Tiberias and bought wheat. He had also a village inhabited by Bahá'ís who provided Him with a large share of His needs.

I do not know whether you have been to Haifa and Acca, but in mentioning the different places you confuse their location. Sometimes, such as when you are speaking of the funeral of the man who drowned himself in Haifa (not Acca), you say they went up the hill instead of down the hill. All these are minor matters but if corrected will make it so much more realistic. No person who has actually seen the places will then be able to mention any such defect. Moreover don't you think the appearance of this spiritual side of the hero in the form of a ghost will give the story a spiritualistic tinge which is not quite Bahá'í?

In short Shoghi Effendi would urge you to present it to the Publishing Committee and obtain its approval at least as a matter of principle following the explicit directions of the Master. Personally I think it would be very helpful if you should ask that that Committee be composed of persons who have visited the Holy Land and are fully acquainted with the different localities. It will be a pity not to have such a wonderful story come out in a perfect form. Curtis Kelsey whom you mention in the story under a different name would I believe be most helpful along that line, especially as he was present here during the last days of the Master.

May I again express my congratulations for the nice work you have done. I hope you will follow up this line of work and perhaps write some more books along that line. A well-written story or play, I believe, will do more in acquainting the general public with the history and tenets of the Faith than the public speeches of a first-rate teacher during the whole period of one or more years.

I am most enthusiastic about this attempt and am eagerly awaiting to see how the general public will receive it.

(From a letter dated 24 November 1926 written on behalf of Shoghi Effendi to an individual believer)

I am extremely pleased with your manuscript, its tone, its subject matter, its style and the purpose underlying it. It has my approval and consent and I feel that submitting it to the National Assembly, only to uphold a principle universally laid down by the Master, would be a mere formality and a noble example to those who can produce similar works. Your experience in this field, your eloquent addresses, your capacity, zeal and faith are assets that I greatly value and prize and I will continue to pray for your success from the bottom of my heart.

(Postscript in the handwriting of Shoghi Effendi appended to a letter dated 24 November 1926 written on his behalf to an individual believer)

The Guardian wishes me to assure you also of his prayers for the success of your efforts in connection with the novel you are proposing to write, and to express the hope that it may serve as a medium for the spread of the ideals and teachings of the Cause throughout Alaska.

(From a letter dated 28 December 1939 written on behalf of Shoghi Effendi to an individual believer)

There is a great need for teaching the Cause at present; every Bahá'í should teach, and each one has his own capacities and can expect to reach certain souls who respond to his efforts. Your gift of writing should by all means be utilized in serving the Cause. Everyone is perforce only an instrument in giving the Message which is more or less coloured by his own capacities and approach to life. There is no harm in this. You should write freely what you feel, what you wish to convey to the mind of the reader; afterwards you yourself, and those who pass upon Bahá'í manuscripts and publications, can make sure that all your points conform to the teachings. The way you give them out and present them is an individual matter and there is no objection to this at all.

He would not recommend fiction as a means of teaching; the condition of the world is too acute to permit of delay in giving them the direct teachings, associated with the name of Bahá'u'lláh. But any suitable approach to the Faith, which appeals to this or that group, is certainly worthy of effort, as we wish to bring the Cause to all men, in all walks of life, of all mentalities.

(From a letter dated 23 March 1945 written on behalf of Shoghi Effendi to an individual believer)

In regard to Mr. ...'s novel on the Báb: although the Guardian wishes to encourage Mr. ... all he can to serve the Cause through his ability as a writer, he does not feel that the story outlined should be written by a Bahá'í author as it confuses known history too much. We have no reason to believe any of the interesting but fanciful idea[s] of the Russian Consul, artist, and Empress being practically converted to the Faith. Whereas if a Bahá'í writes such a story credence might be given to it, because there was always some Russian contact with the Faith in those early days. If Mr. ... wants to write a novel about those days he should either have it purely historical, supported by known facts (and there are not really enough collected yet for a very sound and detailed historical novel) or keep away from history except the salient and proven events.

(From a letter dated 18 May 1948 written on behalf of Shoghi Effendi to the National Spiritual Assembly of the United States and Canada)

Regarding your book: he feels that this can only come under the heading, judging by the outline you gave him, of a romance woven about a historical episode: the Báb and the events following His Martyrdom. We do not know enough concrete facts about the relation of the Russian Court, the Russian Consul, and what exact part he played in the events of those days, to fill a large paragraph! He feels, therefore, that your book should be presented as such -- a romance, and not in any way as a historical narrative.

There were many factors at work in releasing Bahá'u'lláh from the Siyáh Chál, not the least of which was the intervention of His own sister who presented very valuable gifts to the Sháh himself while she interceded for her Brother's life. So you see your information -- not merely yours, any Bahá'í's at the present time -- is far too scanty to permit of a really historical account being written. This does not mean you cannot get your book out as a romance. He certainly would not want you to destroy your manuscript!

(From a letter dated 20 March 1949 written on behalf of Shoghi Effendi to an individual believer)

EXCERPTS REGARDING THEATRE PRODUCTIONS

From a letter written on behalf of Shoghi Effendi

Shoghi Effendi was very much interested to learn of the success of the "Pageant of the Nations" you produced....

It is through such presentations that we can arouse the interest of the greatest number of people in the spirit of the Cause. The day will come when the Cause will spread like wildfire when its spirit and teachings will be presented on the stage or in art and literature as a whole. Art can better awaken such noble sentiments than cold rationalizing, especially among the mass of the people.

We have to wait only a few years to see how the spirit breathed by Bahá'u'lláh will find expression in the work of the artists. What you and some other Bahá'ís are attempting are only faint rays that precede the effulgent light of a glorious morn. We cannot yet value the part the Cause is destined to play in the life of society. We have to give it time. The material this spirit has to mould is too crude and unworthy, but it will at last give way and the Cause of Bahá'u'lláh will reveal itself in its full splendour. (10 October 1932 to an individual believer, published in "Bahá'í News", No. 73, May 1933, p. 7, and in "Lights of Guidance", see. 338, p. 98)

From a letter written by the Universal House of Justice

The use of light, either of great intensity or in different colours, needs your careful consideration. If the use of light in any way at all suggests a personification of the Manifestation of God it should not be used, but if it can be done without in any way giving the impression that the Prophet is being represented or personified then there is no objection to its use. (12 August 1975 to an individual believer)

From a letter written on behalf of the Universal House of Justice

As you are no doubt aware, it is not permissible to portray the Manifestations of God in dramatic works and it can be understood that great skill will be needed to produce an effective film about the history of the Faith in which neither the Báb nor Bahá'u'lláh could actually appear. Because of the overwhelming significance of the Bahá'í message and the Bahá'í Revelation, any such film produced under the aegis of the Bahá'í community would have to be of the very highest quality in all respects. (24 September 1978 to a National Spiritual Assembly)

As to your request for guidance from the House of Justice regarding the play you are writing, we are asked to say that the friends are free to write whatever they are moved to create. If, however, such works are about the Faith and are for publication, they must be reviewed and approved by the National Spiritual Assembly of the country in which they are first published. (5 March 1981 to an individual believer)

NOTE ON THE IRANIAN BAHĀ'Ī DIASPORA

MOOJAN MOMEN

At the end of my article *The Integration into the British Bahá'í Community of recent Iranian Bahá'í migrants* (*Bahá'í Studies Bulletin*, vol.4: 3-4, April 1990, pp. 50-53), I noted the existence of another survey of Iranian Bahá'í immigrants by Chantal Saint-Blancat. She compared Shi'i and Bahá'í migrants to Venice.

I have now found a further study, this time on Iranian migrants to Bergen in Norway by Zahra Kamalkhani (*Iranian Immigrants and Refugees in Norway*, Bergen Studies in Social Anthropology: Migration Project Studies, no. 43, Bergen: Department of Social Anthropology, University of Bergen, 1988, 214pp). This book describes the Iranian migrants and refugees in Bergen. Considerable sections of the book deal with the Bahá'í community of Bergen.

The book suffers from being somewhat disorganised. The author has collected a great deal of factual information but seems unable to present it in a way that would enable enlightening conclusions to be drawn. She is much better, however, in the area of the revealing anecdote. Several of her case studies describe situations that will be familiar to those who have experienced the sudden influx of large numbers of Iranian Bahá'ís into a Western community. This book, however, reveals something of what it was like for the Iranian Bahá'ís who were experiencing this (pp. 86-88). Another interesting insight is the author's description of the mistrust and mutual stereotyping between Bahá'í and Shi'i Iranians (pp. 67-73)

The author incorporates some misunderstandings about the Bahá'í Faith and the workings of the Bahá'í community into the book. She states, for example, that Bahá'ís have to have the approval of their Local Assembly before they can get married (p.96).

On the whole, the book comes to the same conclusions as the Saint-Blancat paper. The Iranian Bahá'ís found it much easier to integrate and were more successful in coping than the Shi'is. The following is from the Conclusion of the book:

The difference between the two Iranian religious sub-groups, Shii and Bahai, are particularly important for adaptation. The Bahai display a much formalized and effective network of kinsman at work in the migratory and adaptive processes. Such a network also involves Bahai Norwegians and non-kin Bahai residing in other places in Europe. This network was possible due to their group identity and the support received from the Bahai administrative organization in Europe. A group association based on Bahai ideology has developed over time in western communities and has its own effective administrative organisation. In such a network, Bahai affiliation and identity is found to overrule the Bahai person's Iranian identity and to be more dominant in inter-personal relations. (p. 196)

Finally, William Collins, *Bibliography of English-Language Works on the Bábí and Bahá'í Faiths 1844-1980*, p. 309, no. 13.66, gives the following item which would appear to be a similar study of Iranian Bahá'í and Shi'i women living in Australia. I have not seen this work but the short description given by Collins makes it appear that this work concentrates on the degree of female emancipation in the two communities: Nusheen Vahdat, *A Comparison of Muslim and Bahá'í Persian Women living in Australia*, B.A. Thesis, Murdoch University, 1984.

18 January 1991

c/- History Department
PO Box 320,
University, NCD
Papua New Guinea

Dear Bahá'í friends,

Please find enclosed a notice of a new, global project, "Issues in Bahá'í Scholarship". The notice is intended to be self explanatory, and brief. Our Association welcomes the involvement of Bahá'í scholars from many different countries in this project. If your affiliate is interested in the idea, please let us know. We intend to initiate the project, then see what possibilities arise for co-operative production of small-scale and appropriate works of scholarship.

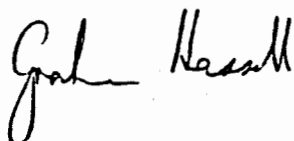
One idea is that a few copies of completed essays will be supplied to interested affiliates, who can decide in their respective countries how to most appropriately circulate them - whether as part of an ABS Newsletter, National Bulletin, or separate pamphlet or document.

Can you please consider publishing the details of this project in your respective newsletters, or by any other means. It could be that Counsellors, Auxiliary Board Members and their assistants are interested in the preparation of essays on specific issues. It surely must be the case that many worthwhile essays already exist, but with very limited circulation; and that such essays could be contributed to this series. We look forward to hearing from you.

Additionally, the Australian affiliate of the Association for Bahá'í Studies is committed to sharing its publications as widely as possible with other affiliates, and committed to building its library of materials from all other affiliates. We therefore invite you to send any newsletters and other publications of your affiliate for inclusion in our library. We in turn, are committed to supplying our materials to other affiliates, should they request them. Please feel free to communicate with us on this matter.

At present the Australian Association is making preparations for its 1991 National Conference to be held at the University of New South Wales in Sydney, July 6-9 July. The conference theme is "Towards an Enlightened Community".

warmest Bahá'í love,



Graham Hassall,
librarian,
Association for Bahá'í Studies - Australia

Issues in Bahá'í Scholarship

To Bahá'í scholars world-wide:

At this time, more than ever, the Bahá'í community is being called on to understand the Bahá'í teachings more deeply, and to relate them more incisively to the condition of society. So as to foster scholarship at grass roots level the Australian affiliate of the Association for Bahá'í Studies invites prospective authors to write short, comprehensive accounts on a wide variety of topics. These "Bahá'í backgrounders" should present the essential teachings on a particular topic; and should be concise accounts. They should alert the reader to the principal Bahá'í writings of importance to the topic. Their intended audience is the swelling ranks of the followers of Bahá'u'lláh world-wide that seeks concise yet substantial answers to fundamental questions concerning the teachings, history, and philosophy of the Bahá'í Faith. Before distribution, the "backgrounders" will be reviewed in collaboration with the authors, to ensure that comprehensiveness and balance has been achieved. They will then be made available through participating affiliates of the Association in the cheapest possible format. Backgrounders can be between 1-4000 words.

Our purposes in initiating the series "Issues in Bahá'í Scholarship" are several: to provide opportunities to budding Bahá'í scholars, to network scholars across the five continents, to foster scholarship on a wide range of important issues, and to make this series of brief yet comprehensive papers available to the Bahá'í community in a most cost effective and efficient way. The series is intended to accompany, not be a substitute for, more interpretative Bahá'í scholarship. It is intended to foster scholarly attention to study of the Bahá'í religion.

The following preliminary list of topics is in no way exhaustive. We invite your participation in writing introductory accounts of topics in four broad subject areas: Bahá'í Writings, Social Theory and Practice, History, and Administration.

A. Issues in Bahá'í Theology

The Covenant; Prayer; Love; Justice; Peace; Kingdom of God; Man's Reality; Kitáb-i-Iqán; the "oneness of mankind"; Seven Valleys; Secret of Divine Civilization; Hidden Words; Word of God; Station of the Prophet; Creative Power of the Word of God; Spiritual Significance of Bahá'í Administration; Revelation; Progressive Revelation; The Nature of Man; Station of Guardianship; Station of 'Abdu'l-Bahá.

Bahá'u'lláh's death and the succession of 'Abdu'l-Bahá

Shoghi Effendi's letters to:

a) Africa; b) Australasia; c) Asia; d) Europe; e) the Americas

The Origins and Functions of the Universal House of Justice.

B. Issues in Bahá'í Social Theory and Practice

Consultation; The Feast; Bahá'í Funds; The Mashriqu'l-Adhkar; Haziratu'l-Quds; Summer Schools and other Educational Institutions; Teaching Issues; Consolidation Issues; Bahá'í Publications.

The Arts; Education; Environment; Health; The family; Consultation/conflict resolution; The nature of Bahá'í scholarship; Ideology:

Marxism/Communism/Socialism/Liberalism/materialism

Man and State: Government/Law/Democracy/Monarchy/ World Order studies

The social principles: - auxiliary language; the Bahá'í calendar; - universal systems (weights measures currency trade communication transportation); gender issues; race issues

Ethnicity/nationalism/The Promise of World Peace

Issues in the Writings of Shoghi Effendi: - decline of religion; - decline of ideology; characteristics of the Bahá'í World Commonwealth.

Requisites of an enlightened community (examination of Ridvan Message of the Universal House of Justice)

C. Issues in Bahá'í History

Islam, Shi'ism and Shaykhism, the Bab / Bábism; The Letters of the Living; Mulla Husayn; The Bab's Pilgrimage to Mecca; and Medina; The Bab in Shiraz; The Bab in Isfahan; The Letters of the Living Bahá'u'lláh; his life; his exiles; his major works
'Abdu'l-Bahá; his life; his major works; Tablets of the Divine Plan;
Shoghi Effendi; his life, his major works; his achievements.

The Bahá'í World 1892-1921; The Bahá'í World 1922-1953; The first epoch 1921-1946; The second epoch 1946-1963; The Bahá'í World 1953-1963; The third epoch 1963-1986;
The Bahá'í World 1963-1992;

- continental series

The Bahá'í Faith in a) Africa; b) Asia; c) Europe; d) Australasia; and e) The Americas

- country series

Concise accounts of the Bahá'í Faith in individual countries.

D. Issues in Bahá'í Administration

The administrative system: The Bahá'í World Commonwealth

The hereditary stations

'Abdu'l-Bahá; Guardianship; Afnan; Aghsan.

The appointed stations:

Hands of the Cause; The Auxiliary Boards; The Boards of Counsellors; The International Teaching Center

The elected stations:

Bahá'í Organisational Structure at Local, National, and International Levels:
Bahá'í elections; The Convention; Local Houses of Justice (Assemblies); Secondary Houses of Justice (National Assemblies); The Universal House of Justice

Please address any enquiries to:

(English) -	Graham Hussall	(Persian/Spanish/French) -	Miguel Gil
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	PO Box 320		Ringwood, 3144
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	NCD, Papua New Guinea		

For the Association for Bahá'í Studies - Australia.

Association for Bahá'í Studies
(English-Speaking Europe)

Stephen Lambden,
for
"Bahá'í Studies Bulletin"

Bahá'í Studies Conference in Northern Ireland

A special Conference held under the auspices of the Association for Bahá'í Studies took place in Londonderry on January 12th.

Members of communities from all over Northern Ireland attended the gathering, whose aim was to look at the relevance of the Faith and its teachings to some of the problems facing mankind today, and each session consisted of a presentation by a Bahá'í who is an expert in the area, followed by discussion.

Environment scientist Dr Leslie Gornall, whose work has already won several major awards, spoke on "The Environment - More than Just a Bandwagon". He showed just how serious are some of the threats to life on the planet, and how each and every one of us has to take some of the responsibility, and also a play in part in setting things right. He emphasised the need for an approach which recognises mankind's responsibilities towards nature as well as future generations, and does not see it just as something to be tamed and used.

Last year Dr Gornall was appointed a consultant to the Baha'i International Community's Office of the Environment, the only person in Ireland to hold such a post.

Other speakers addressed matters of concern.

more/

"Science and Religion" was the subject dealt with by Dr Collette Ma'ani, a physicist. She showed how the basic truths of science and religion are not in conflict. Each in its own way helps our understanding of the universe we live in and they support each other in this.

Mrs Susie Agahi, who under her maiden name of Susie Kelly is well-known as an actress as well as a former television and radio presenter, spoke on "Baha'is and the Arts" and provoked a lively discussion.

"Integrated Education - New Dawn or Red Herring?" was the title of a challenging talk by Mr Edwin Graham of Enniskillen. Mr Graham is a member of the Northern Ireland Council for Integrated Education, and his presentation showed that this approach to education has a long history in Ireland as well as being a lot more complex than people often assume.

The conference was one of a series being organised by the Association for Bahá'í Studies (English-Speaking Europe), and was the first one it has held in Northern Ireland. It was arranged in association with the Spiritual Assembly of the Bahá'ís of Londonderry..

Ends.

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

In future issues of the BSB selected miscellaneous and recent publications of possible interest to Bahā'is working within religious studies/orientalist 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 would be gratefully received.

'ARYAN' & FAR EASTERN RELIGIONS

Paul Williams, **Mahayana Buddhism: The Doctrinal Foundations.** Routledge, 1989. 272 pp. 0-415-02536-2 (HB) £30.00; 0-415-12537-0 (Pbk) £9.99.

Richard Gombrich, **Theravada Buddhism: A Social History from Ancient Benares to Modern Colombo.** Routledge, 1988. 240 pp. ISBN 0-7102-1319-0 (Pbk) £8.99.

Daniel E. Bassuk, **Incarnation in Hinduism and Christianity, The Myth of the God-Man.** Macmillan Press, London etc. 1987, xiii + 232 pp. ISBN 0-333-41358-X (HB) £33.00.

An interesting volume which contains a section 'The Avatar of the Baha'i Faith' pp. 145-7.

SEMITIC/JUDAEO-CHRISTIAN-ISLAMIC AND RELATED RELIGIONS

JUDAISM & CHRISTIANITY

Tryggve N.D. Mettinger, **In Search of God...** Tr. [from Swedish] by F.H. Cryer (Fortress Press, Philadelphia 1988, xiv + 251 pp. ISBN 0-8006-0892-5 (HB) £22.95 .

An excellent analysis of the major names for God in the Hebrew Bible.

Jacob Neusner, **Torah Through the Ages: A Short History of Judaism.** SCM, London 1990. xiii + 178 pp. ISBN 0-334-02440-4 £10.50.

An excellent work by a recognised expert.

Gershom Scholem, **Origins of the Kaballah.** Ed. by R.J. Werblowsky & Tr. [from German] by Allan Arkush. The Jewish Pub. Soc., Princeton University Press 1987. ISBN 0-691-07314-7 (HB); 0-691-02047-7 (Pbk) £10.50 .

This volume was originally published in German under the title, **Ursprung und Anfänge der Kabbala**. Walter de Gruyter & Co., Berlin 1962. Scholem's books are highly-respected, academic works fundamental to the study of Jewish mysticism.

Edwin M. Yamauchi, **Persia and the Bible**. Baker Book House n.p., 1990. 578 pp. ISBN 0-8010-9899-8.

A learned and scholarly volume by a conservative Christian which includes a consideration of selected, alleged Zoroastrian sources relative to certain Old Testament books. Among other things there is a detailed discussion of the Magi in Persian religion and in the New Testament infancy narratives and material touching upon the question of the date of Christmas.

G.R. Selby, **Aramaic Only, Or Greek Too?**. Brynmill Press, [Wales] 1990[?], 120 pp. ISBN 0-907839-40-1 £12.00.

Argues on the basis of the multilingual environment of first-century Palestine that Jesus must have known some Greek -- many 19th century scholars argued that Jesus spoke only Aramaic.

B. Pearson, **Gnosticism, Judaism and Egyptian Christianity**. Fortress Press, USA 1990. xix + 228 pp. ISBN 0-8006-3104-8 \$29.95.

An important collection of essays by a leading authority on the Nag Hammadi texts and on Gnosticism in general.

Helmut Koestler, **Ancient Christian Gospels: Their History and Development**. SCM, London 1990. xxxii + 448 pp. ISBN 0-334-02459-5 (Pbk) £19.50. Largely an important survey of second-century apocryphal gospels.

Hugh Evan Hopkins, **Sublime Vagabond: The Life of Joseph Wolff Missionary Extraordinary**. Churchman Publishing Ltd., West Sussex 1984. iii + 370 pp. ISBN 1-85093-002-3.

ISLAMIC STUDIES

Ian R. Netton, **Allāh Transcendent: Studies in the Structure and Semiotics of Islamic Philosophy, Theology and Cosmology**. Routledge, London & NY 1989, xii + 383 pp. ISBN 0-415-01893-5 £45.00.

Tor Andrae, **In the Garden of Myrtles**. Tr. by Birgitta Sharpe SUNY, Albany 1987, xxiii + 157 pp. ISBN 0-88706-523-6 (HB) £14.25.

A pioneering collection of studies in early Islamic mysticism with a forward by Annemarie Schimmel and a biographical note on Tor Andrae by Eric Sharpe.

SHĪ'Ī ISLAM & IRANICA

In this and future BSB's selected books and articles will only be listed (under this heading) which are not mentioned in Moojan Momen's An Introduction to Shi'i Islam.. (George Ronald, Oxford 1985 esp., Select Bibliography pp. 345-361) .

Imām Ja'far al-Şādiq, **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 Shī'ī Imām. 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 Majlisī and Hurr al-Amilī apparently doubted its attribution to Imam Ja'far reckoning it too Sufistic and 'gnostic'.

A Shi'ite Pilgrimage to Mecca 1885-1886 the Safarnameh of Mirza Mohammad Farahani, Ed., Tr. & annotated by Hafez Farmayan & Elton L. Danill, Univ. of Texas Press, Austin 1990.

Contains some material on the tomb of Shaykh Ahmad al-Ahsa'i (d.1826).

Matti Moosa, **Extremist Shiites, The Ghulat Sects**. Syracuse Univ. Press, NY 1988. xxiii + 580 pp. ISBN 0-8156-2144-5 (HB) £30.65.

A significant work covering certain important and previously neglected [quasi-] Shi'i factions; some knowledge of which is not unimportant for the study of the doctrinal roots of Babi-Baha'i theophanology.

S.H. Nasr, H Dabashi & S.V.R. Nasr, **Expectation of the Millennium: Shi'ism in History**. SUNY Press, Albany 1989. xxxiii + 460 pp. ISBN 0- 88706-843-X (HB).

'Abd al-Razzāq al-Qāshāni [Comp.], **A Glossary of Sufi Technical Terms**. Tr. D. Pendlebury The Octagon Press Ltd., London 1991, xvii + 139 + [Arabic] 167 pp. ISBN 0-863040-32-2 (HB) £20.00.

Said Amir Arjomand Ed., **Authority and Political Culture in Shi'ism**. SUNY Press, Albany 1988. ix + 393 pp. ISBN 0-88706-638-0 (HB).

Contains 17 essays including: Abbas Amanat, 'In Between the Madrasa and the Marketplace: The Designation of Clerical Leadership in Modern Shi'ism' (pp. 98-132).

..... 'Shi'ite Islam and the Revolution in Iran' in **Government and Opposition** 16 (1981).

.....'A la recherche de la conscience collective: Durkheim's Ideological Impact in Turkey and Iran' in *American Sociologist* 17 (1982).

..... *The Shadow of God and the Hidden Imam: Religion, Political Order, and Societal Change in Shi'ite Iran from the Beginnings to 1890*. Chicago University Press, Chicago 1984.

..... ed. *From Nationalism to Revolutionary Islam*. SUNY Press, Albany 1984.

Ahmad Ashraf, 'The Roots of Emerging Dual Class Structure in Nineteenth-Century Iran' in *Iranian Studies* 14 (Winter-Spring 1981).

A. L. Udovitch (Ed.), *The Islamic Middle East, 700-1900: Studies in Economic and Social History*. Darwin Press, Princeton, New Jersey 1981.

Contains A. Ashraf and H. Hekmat, 'Merchants and Artisans in the Development Processes of Nineteenth-Century Iran.'

Shaul Bakhash, *The Reign of the Ayatollahs: Iran and the Islamic Revolution*. Basic Books, New York 1984.

Mangol Bayat, 'A Phoenix too Frequent: The Concept of Historical Continuity in Modern Iranian Thought' in *Asian and African Studies* 12 (1978).

James A. Bill, *The Eagle and the Lion: The Tragedy of American-Iranian Relations*. Yale University Press, New Haven, Conn. 1988.

Bahram Chubin & Sepehr Zabih, *The Foreign Relations of Iran*. University of California Press, Berkeley and Los Angeles 1974.

Denis MacEoin, *Orthodoxy and Heterodoxy in Nineteenth-Century Shi'ism: The Cases of Shaykism and Babism*, in *Journal of the American Oriental Society* 110.2 (1990) pp. 323-329.

RELIGIOUS STUDIES MISCELLANY & NEW RELIGIOUS MOVEMENTS

Ursula King (Ed.), *Turning Points Points in Religious Studies*. T&T Clark, Edinburgh 1991. ISBN 0-567-09564-9 (HB) £19.95.

Contains 28 essays touching upon the history of Religious Studies.

Ian Barbour, *Religion in An Age of Science*. [Gifford Lectures] SCM Press, London, 1990 299pp. ISBN 0-334-02298-3 £15.50.

An indispensable standard work, as was its predecessor, the frequently reprinted *Issues in Science and Religion* SCM 1966>.

Hans Kung, **Global Responsibility, In Search of a New World Ethic.** SCM Press, 1991. (HB) £12.95.

'There can be no ongoing human society without a world ethic for the nations. There can be no peace among the nations without dialogue between the religions.' (From an SCM Press summary of this book).

Lewis G. Regenstein, **A History of Organized Religion's Treatment of Animals and Nature Including the Bible's Message of Conservation and Kindness to Animals.** SCM Press, London 1991. £9.95.

Includes some coverage of Christian Jewish, Islamic, Hindu, Buddhist and Jainist attitudes towards animals.

Shirley Harrison with Sally Every, **Cults: The Battle for God.** Christopher Helm (Publishers) Ltd., Kent 1990. ISBN 0-7470-1414-0.

Contains a tolerably accurate section 'The Baha'i Tale'/The Baha'i Faith pp. 168-174 in the context of a brief overview of various (largely) new age groups and new religious movements.

BĀBISM & THE BAHĀ'Ī FAITH

William S. Hatcher, **Logic & Logos: Essays on Science, Religion and Philosophy.** George Ronald, Oxford 1990. x + 147 pp. ISBN 0-85398-298-8 (Pbk) £4.50.

Anjam Khursheed, **The Seven Candles of Unity: The Story of 'Abdu'l-Bahá in Edinburgh.** Baha'i Publishing Trust, London 1991. xv + 270 pp. ISBN 1-870989-08-2 (HB) £17.95; 1-870989-12-0 (Pbk) £11.95.

W. Craig Weaver & Helen M. Bond, **The Glorious Journey: A Bahá'í Approach to Work and Service.** Baha'i Publishing Trust of Taiwan, 1989. xiii + 119 pp. (Pbk) £5.95.

Hooshang Nikjoo (Ed.), **Trends in Bahá'í Education: Proceedings of the 2nd Symposium on Baha'i Education 1989.** Baha'i Publishing Trust, London c 1990. vii + 238 pp. ISBN 1 870989 11 2 (Pbk) £7.50.

Javidukht Khadem, **Zikrullah Khadem: The Itinerant Hand of the Cause of God.** Baha'i Publishing Trust, Wilmette, Illinois 1990. xxvi + 365 pp. ISBN 0-87743-225-2 (Pbk) £8.95.

Elias Zohoori, **Names and Numbers: A Bahá'í History Reference Guide**. NSA of the Baha'is of Jamaica, 1990. 271 pp. (Pbk) £8.95.

This volume is basically a pastiche of quotations from readily accessible earlier Baha'i publications e.g. **The Bahá'í World** volumes. It has its uses but contains almost nothing new and many omissions; some of the information is in need of updating or correction. This work is not exactly a reference guide to Baha'i history. As a compilation it is disappointing and because it contains a fair number of errors must be used with considerable care.

REVIEWS OF BAHĀ'Ī PUBLICATIONS

* **Resurrection and Renewal...** Abbas Amanat, Ithaca: Cornell University Press 1989.

Reviewed by M.E. Yapp in **Bulletin of the School of Oriental and African Studies**, (University of London) Vol. LIII [Pt.3] pp. 527-8. A favourable review although Yapp is not satisfied with Amanat's grasp of the socio-economic aspects of the emergence of the Babi movement.

Reviewed by J.R. Cole in **Journal of the American Oriental Society** Vol. 110 (4) Oct-Dec. 1990 p.783.

* **Letters and Essays, 1886-1913**, Mirza Abu-Fadl Gulpaygani. Translated and annotated by Juan R. I. Cole. Los Angeles: Kalimat Press, 1985.;

* **The Master in 'Akká** (Reprinted from **The Life and Teachings of Abbas Effendi**, 2nd rev. ed., New York London: Putnam, 1912) Myron H. Phelps. Los Angeles: Kalimat Press 1985.;

* **In Iran: Studies in Bábí and Bahá'í History**, Vol 3, Peter Smith, ed. Los Angeles: Kalimat Press, 1986, n.p.

Reviewed by B.Todd Lawson in **Iranian Studies** Vol. XXXI (3-4) 1988 pp.162-168.

* **Selections from the Writings of E.G. Browne on the Babi and Baha'i Religions**, Moojan Momen, ed. Oxford: George Ronald, 1987.

Reviewed by Denis MacEoin in **Iranian Studies** Vol. XXI (3-4) 1988 pp. 168-170.

* **My Memories of Bahá'u'lláh**, Ustad Muhammad-'Aliy-i-Salmání, the Barber. Translated from the original Persian by Marzich Gail, Los Angeles: Kalimat Press, 1982, 122 pp., appendices, short biographies of Baha'is mentioned in the text, as well as notes, selected bibliographies and selected love poems of Ustad Muhammad-'Aliy-i-Salmání.

* **Stories from the Delight of Hearts. The Memoirs of Haji Mirza Haydar 'Ali**, translated from the original Persian by A.Q. Faizi, Los Angeles: Kalimat Press, 1980, 161 pp., epilogue, notes.

Reviewed by Rivanne Sandler [University of Toronto] in **Iranian Studies** Vol. XXII (1) 1989 pp. 109-111.

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