

# SCRIPTUM:

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## Newsletter for Bahá'í Librarians & Information Professionals

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### THE INTERNATIONAL BAHÁ'I ARCHIVE

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#### THE BAHÁ'I ARCHIVAL SYSTEM

In every area where an established Bahá'í community exists, maintenance of an archives is one of the functions of the administrative centre serving the community. As Bahá'í communities are recognized both locally and on a national basis, a framework exists for a global archival system to preserve the collective memory and heritage of the Bahá'í Faith, its followers, and its administrative bodies since its founding in 1844. Recent development of international standards for the description of archival materials and the growing use of electronic formats for exchange of archival information present significant and exciting opportunities for the advancement of this system.

#### THE INTERNATIONAL BAHÁ'I ARCHIVES

The International Bahá'í Archives was established in the 1920s to serve the needs of the Bahá'í Faith's world administrative centre. Like many institutional archives, it is responsible for management and preservation of the records of administration, and also runs an acquisitions programme for the collection of manuscripts and personal papers of interest to the institution. It has a professional staff of two archivists and a conservator, for whom attendance at conferences and courses is an important means of keeping up-to-date with professional developments. The Archives is currently working to adopt the ISAD(G) as the standard for archival description work, and hopes that other Bahá'í archives will adopt this standard. However, certain features of its work and holdings make it significantly different from other archives. These distinctive features include the following: Firstly, as the International Archives of a global religion, it is considered sacred by more than 5 million Bahá'ís residing in over 190 countries. Secondly, its most important and vital holdings are not the administrative records, but the manuscripts collections; and thirdly, its public image is that of a museum where treasures from the collections of sacred manuscripts, items associated with the lives of its Founders, and calligraphies are presented for Bahá'í pilgrims.

## Collecting activities

The early decades of the Archives were distinguished by collecting activities which have succeeded in preserving an enormous body of authentic scriptural material in the handwriting of the Founder of the Bahá'í Faith and His amanuenses. The teachings and principles of Bahá'u'lláh were chiefly recorded in personal letters addressed to His followers. Because Bahá'ís aim to live according to these teachings and principles, to collect and preserve the documents in which they are recorded is essential. The manuscripts collections currently include over 6200 originals and photographs of letters and treatises composed by Bahá'u'lláh, and over 14600 originals and photographs of letters written by His son 'Abdu'l-Bahá, who was designated as the exemplar and interpreter of His teachings. Over 18000 drafts in the handwriting of amanuenses and secretaries, and a far larger quantity of transcribed materials, some copied by very renowned scribes, are also held. A collection of several hundred calligraphies composed of verses from the writings of Bahá'u'lláh includes many works by the distinguished Persian calligrapher Mishkin-Qalam. The collections of sacred manuscripts are complemented by a significant quantity of documentation recorded by the followers of Bahá'u'lláh and by other observers, including correspondence and eyewitness accounts, providing a historical record of the earliest years of the Bahá'í Faith. Collecting of historical objects was also initiated during the Archives' early years, and they currently number over 1500 authenticated items, chiefly articles of clothing and a variety of personal items and utensils that belonged to Bahá'u'lláh and to members of His family.

## Preservation activities

Preservation activities at the International Bahá'í Archives are overseen by the Conservation Office, and include environmental monitoring of storage and display areas, conservation work, and training of archives staff in document handling techniques. As a support to the conservation work, a range of research activities is performed, such as analysis of the inks and pigments used in the manuscripts. The guiding standards and principles of all preservation activities are taken from the Bahá'í sacred texts. During the course of His ministry (1852 to 1892) Bahá'u'lláh provided His followers with specific advice concerning the preservation of His letters. He stated that the object was to maintain the "original immaculacy" of the documents, and the "pristine quality" of the paper and ink. His advice included placing each letter inside a clean sheet of paper to protect it during handling and reading, and storing the documents in a "strong, secure place". He also recommended that His followers should be given instruction in preservation methods. In one of His treatises Bahá'u'lláh mentioned His own actions aimed at the preservation of the sacred texts. He noted that while He was living in Iraq it had been necessary to examine the documents each month for signs of rotting, and that He had therefore sent them to a region with a better climate.

## International work

At present, many local and national Bahá'í communities lack the resources to establish their archival activities on a professional basis. The International Bahá'í Archives provides them various types of assistance, including advice on simple measures for protecting records until professional archival work can be undertaken; dissemination of information on archival principles and practices; and guidance on records-keeping and management issues. The responsibilities of national and local Bahá'í archives include maintaining the necessary administrative records for the area or locality, preserving a general record of the activities of the community and its members, and provision of a depository for materials presented to the Archives. The founding of the Bahá'í Faith



- 1.1. Acquisitions: study of the book trade, finance, means of acquiring materials needed in a library;
- 1.2. Cataloguing: the describing and classifying of materials acquired for the library;
- 1.3. Serials control: the handling of periodicals and serial publications, including binding and microfilming;
- 1.4. Collection management: the labelling, shelving, storage and control of the physical items on the shelves;
- 1.5. Library automation: use of technological advances to provide better and faster access to the library's contents;
2. Constituent Services: those aspects of librarianship involving direct service to users of libraries:
  - 2.1. Reference: provision of general aid in the use of library collections;
  - 2.2. Bibliography/Bibliographic Instruction: specific reference help in subject areas (the librarian-bibliographers are usually trained in another discipline as well as in librarianship); instruction in how to use libraries;
  - 2.3. Public Relations/Extension/Outreach: carrying library services to the community through special programs (such as literacy, bookmobiles);
3. Collection Development: study of the needs and interests of library users, and assessment of collections, so as to pare a library's holdings or increase them in response to trends;
4. Interlibrary Cooperation/Networking: the creation of automated links and cooperative networks so the holdings of many libraries can be available to users.
5. Library Management: training in the management of library staff, resources, and buildings; Information Management is training to undertake the management of information resources in a corporate environment, usually as a "chief information officer."

Commonly, anyone who works in a library is called a librarian. However, from the perspective of librarianship, a librarian is someone trained in the professional and ethical standards of the discipline. Such training is obtained in a number of ways:

1. Masters degree or equivalent

In many countries, in order to be considered a fully-trained professional, one must get a masters degree in librarianship/information management from an accredited university or polytechnic. This is training from one to two calendar years (including summers) in length after completion of a bachelor's degree. It also may be obtained by taking long-term "extension" courses at one's own pace while holding other jobs.

2. Bachelors degree or library technician training

For semi-professional and many technical positions in libraries, it is possible to study for a

bachelors or library-technician degree in librarianship. These degrees are suitable for positions with partial professional duties, but will not usually qualify for higher salaries that are available with a masters degree.

### 3. Entry-level library posts, "apprenticing"

Libraries have many clerical positions from which it is possible to gain both experience and professional attitude. These positions are at the lower end of the library pay scale. It is unusual for someone in these positions to obtain fully professional positions. For those who wish simply to work in a library, however, they do offer office and clerical experience.

### 4. Internships

Some major libraries, such as the Library of Congress, offer internship programs for those who show an aptitude for and interest in librarianship. These may run for up to two years, depending on the institution.

Further information on education for librarianship and information management can be obtained by writing the national library association in your country.

The opportunities for service to the Bahá'í Faith through librarianship are growing. First, there are a growing number of libraries dedicated to collecting Bahá'í publications: the Bahá'í World Centre Library, the Afnan Library Trust, the U.S. Bahá'í National Center's Archives and Research Offices, and large local Bahá'í libraries such as that in Peoria (Illinois). As they grow, these libraries will require the full-time services of dedicated professionals. Second, libraries that specialize in specific disciplines are in need of trained people: theological libraries need Bahá'ís with degrees in religion and librarianship; university libraries are searching for those who have knowledge of Middle Eastern studies. Third, the concept of libraries is changing from that of particular buildings housing specific collections to that of an interconnected group of buildings, collections and communications links forming one large repository of information and knowledge. The Bahá'í community will have to take advantage of this transformed thinking to disseminate Bahá'í ideals to non-Bahá'ís, and to engage in the social, intellectual and economic development of an international society.

With the coming of the Lesser Peace, this globalism in information disciplines will become commonplace, and will require the deeper commitment to human unity that can transform it from an idea into a living spirit. The institution of the International Bahá'í Library will have come into existence - an institution that will grow beyond its core function as a depository for publications on the Bahá'í Faith into "an essential source of information for the institutions of the [Bahá'í] World Centre on all subjects relating to the Cause of God and the conditions of mankind." "In future decades its functions must grow, it will serve as an active centre for knowledge in all fields, and it will become the kernel of great institutions of scientific investigation and discovery."(1) 'Abdu'l-Bahá has explained that the Mashriqu'l-Adhkár will include several institutions including schools and universities, which will necessarily include libraries.(2) Shoghi Effendi has stated that the Hazíratu'l-Quds, whether national or local, will have a library.(3)

Every Bahá'í institution, as well as non-Bahá'í institutions at all levels, will need competent and dynamic information professionals to help them become fully informed as they tackle the world's long-standing problems. The challenge for Bahá'í information professionals, as the power of Bahá'u'lláh's teachings begin to reorganize human society, is to harness librarianship and

Baha'is teachings begin to reorganize human society, to harness information and information management for the service of an interconnected world where true knowledge exercises its infinite power to influence minds and transform lives.

(1) Universal House of Justice, letter to Bahá'ís throughout the world, dated 31 August 1986.

(2) `Abdu'l-Bahá, *Star of the West*, 21.1 (1930): 20; *Selections from the Writings of `Abdu'l-Bahá* (Haifa: Bahá'í World Centre, 1982), 99-100.

(3) Shoghi Effendi, *God Passes By* (Wilmette, Ill.: Bahá'í Publishing Trust, 1974), 339.

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## THE INTERNATIONAL BAHAI LIBRARY AND THE LIBRARY OF ALEXANDRIA

by William P. Collins

The institution of the International Bahá'í Library has been described by the Universal House of Justice as: "the central depository of all literature published on the Faith"; "an essential source of information for the institutions of the World Centre on all subjects relating to the Cause of God and the conditions of mankind"; and, "in future decades its functions must grow, it will serve as an active centre for knowledge in all fields, and it will become the kernel of great institutions of scientific investigation and discovery." (1) The institution of the International Bahá'í Library -- the fruit of the evolution of the Bahá'í World Centre Library -- will be primarily a scholarly institution, not only because the beloved Guardian, Shoghi Effendi, called it a "House of Arts and Sciences" (Dár al-Funún va 'Ulúm), but also precisely because it is a library in every sense that the word implies, libraries being a subset of the category "scholarly institutions." Scholarly activity, from the time of the classical tradition of the Library of Alexandria to the present-day academic and research libraries, is the organic outgrowth and natural concomitant of having a rich and varied collection of human knowledge in published, electronic, audio-visual, networked, or manuscript form. Today, the Library of Congress, for instance, has a Council of Scholars composed of respected individuals in many fields, who advise the Librarian of Congress on the building of a strong collection to support scholarly research; who suggest programs for promoting the use of the materials retained in that great library; and who promote the publication of the results of research conducted there. It also has an arm called the Congressional Research Service, which maintains a staff of scholars whose sole purpose is the researching of policy issues for members of the United States Congress, and the preparation of abstracts and white papers on those policy issues, using the collections of the Library of Congress.

A library that is the object of a vision such as that of the International Bahá'í Library, is a library in the sense that it began with in Alexandria: as a repository of the world's knowledge, to which philosophers, kings and students come to enrich their wisdom and to share that wisdom with others. The scholarly activity is inextricably connected to the repository from which the scholar draws his material for study. The close proximity of the repository of knowledge, the place of study, and the seat of counsel within the institutions on the Arc on Mount Carmel, suggests strong parallels with the ancient Library of Alexandria. Indeed, just as the Bahá'í Faith teaches that the qualities of departed heroes can return, it seems likely that the qualities of an ancient institution can also "return." The Alexandriana, as it was called, seems the perfect visionary image to project onto the

International Bahá'í Library and its potentially far-reaching activities.

The Alexandrian Library was part of the Museion (hence the modern English word "museum"). It was founded in the late 3rd century B.C. by Alexander the Great's successor Ptolemy Soter. The establishment of this institution was at the suggestion of Ptolemy's adviser, the Greek statesman Demetrios of Phaleron. The Museion's name derived from the nine Muses -- the goddesses who inspire all the arts and sciences. The mother of the Muses was Mnemosyne (Memory). The Muses were Calliope ("she of the beautiful voice", patron of epic poetry); Clio ("the proclaimer", patron of history); Erato ("the lovely", patron of lyric poetry); Euterpe (patron of tragedy and flute playing); Melpomene (patron of tragedy and lyre playing); Polymnia (patron of dancing and geometry); Terpsichore (patron of lyric poetry and dancing); Thalia (patron of comedy, and one of the three Graces); Urania (patron of astronomy). It is a tribute to the foresight of Demetrios of Phaleron and his monarch that they understood for the first time in history that Hellenic civilization's glory lay in its accumulated knowledge and the productive capacity of its learned and its scholars. The Museion was therefore designed to sit amid gardens and pleasant surroundings, near a major temple and the tomb of the empire's founder, Alexander himself. The Museion included meeting halls, study chambers, dining and sleeping facilities.

The greatest adjunct to the Museion was its library, which at its height may have contained upwards of 700,000 scrolls. The library's collections included the library of Aristotle. The collections were continually augmented by scrolls that were collected, borrowed from other libraries and copied, or expropriated from ships. The library is reported to have contained every known Greek work in all branches of knowledge, and many works in Hebrew, Sanskrit, and Persian.

The Alexandria was more than a collection of scrolls. The scholars of the institution conducted original research and contributed to the contents of the library through their own writings (for example, Eratosthenes, one of the librarians, discovered the correct method for determining the circumference of the earth); invented and developed the science of classification and cataloguing (particularly the librarian named Callimachus); edited texts and fixed the canons of literature; defined the science of bibliography.

Seeing the International Bahá'í Library and the Alexandrian Library in juxtaposition, there is an analogous cultural significance, and a mythological significance to the relationship. The Library of Alexandria was the first library of universal knowledge. In this Day of God, the culmination of all previous spiritual history, the International Bahá'í Library is to become a universal repository of knowledge. Just as the Museion was the incubator for scholarly musings and the joy of learning, so the International Bahá'í Library will be a place of scholarly discourse and discovery. It is interesting that the Museion, dedicated to the nine divine inspirers of art and science, should be reflected today in the Arc on Mount Carmel, from which the Lord of the Age, Whose numerical symbol is 9, will transform the world through His institutions. Among those institutions is that International Bahá'í Library, referred to by Shoghi Effendi as the "House of Arts and Sciences" -- an institution inspired by the Muses. It is perhaps no mere happenstance that the physical edifices housing Bahá'u'lláh's institutions are in classical Greek style, set amid pleasant gardens, near the tombs of the Faith's Founders and in the seat of Bahá'í governance. They echo from the past the halcyon days of Hellenic civilization when diverse cultures were united through a universal culture and language.

The image of the ancient world's greatest library is an inspiring vision for the monumental library in this era of humanity's coming of age. There can be no greater paean to learning than this exciting connection of past to future. The noble profession of librarianship can regain some of its diminishing lustre from such an analog. for librarians should be. in training. character and deed. kin

to those shining Alexandrian lights who made the world bright with knowledge and wisdom. It was, after all, a Callimachus who taught us how to classify, and it was an Eratosthenes who taught us that we can measure the world.

(1) Universal House of Justice, letter to Bahá'ís throughout the world, dated 31 August 1986.

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## RECENT ACQUISITIONS AT THE WORLD CENTRE LIBRARY

Bahá'u'lláh, 1817-1892

[Gleanings from the Writings of Bahá'u'lláh. Albanian]

Qemtime nga shkrimet e Bahá'u'lláh-ut / perkthyer ne anglisht nga Shoghi Effendiu. -- Tirane : Asambleja Shpirtërore Kombetare e Bahá'í-ve te Shqiperise, 1995.

[2], 236 p. ; 21 cm.

I. Title. II. Shoghi Effendi.

BP 362 .A1 G55 ALB 1995

'Abdu'l-Bahá, 1844-1921

[Paris talks. Romanian]

Cuvantari la Paris / oferite de 'Abdu'l-Bahá in 1911. -- [Cluj] : Adunarea Spirituala Nationala a Bahá'ilor din Romania : Casa de Editura Bahá'í, 1995.

xii, 124 p. : ill. ; 21 cm.

I. Title.

BP 363 .A1 P36 RUM 1995

Rabbání, Rúhiyyih

Poems of the passing / by Rúhiyyih Rabbání. -- Oxford : George Ronald, 1996.

xv, [1], 115 p. : ill. ; 23 cm.

1. SHOGHI EFFENDI, 1897-1957 -- IN FICTION, DRAMA, POETRY, ETC. 2. BAHAIS -- POETS AND POETRY. I. Title.

PR 9199.3 .R3 P6

Winckler, Bahiyyih, 1907-

William Henry Randall : disciple of 'Abdu'l-Bahá / Bahiyyih Randall Winckler ; in collaboration with M. R. Garis. -- Oxford: Oneworld, [1996]

276 p. : ill. ; 22 cm.

1. RANDALL, RUTH. 2. RANDALL, WILLIAM H. (HARRY), 1863-1929. 3. BAHAIS -- BIOGRAPHY. I. Title. II. Title: Disciple of 'Abdu'l-Bahá. III. Garis, Mabel R.

BP 395 .R35 W36

Schaefer, Udo, 1926-

Desinformation als Methode : die Baha'ismus-Monographie des F. Ficicchia / Udo Schaefer, Nicola Towfigh, Ulrich Gollmer. -- Hildesheim ; Zürich ; New York : Georg Olms Verlag, 1995.

xiii, [1], 685 p. ; 22 cm.-- (Religionswissenschaftliche Texte und Studien ; v.6)

1. FICICCHIA, FRANCESCO. / DER BAHAI'ISMUS - WELTRELIGION DER ZUKUNFT? 2. BAHAI FAITH -- COVENANT-BREAKERS AND COVENANT-BREAKING -- 1963- . 3. BAHAI FAITH -- APOLOGETICS. I. Title. II. Series. III. Gollmer, Ulrich. IV. Towfigh, Nicola.

BP 310.9 .F5 1995



Matthews, Gary L.

He cometh with clouds : a Bahá'í view of Christ's return / by Gary L. Matthews. -- Oxford : George Ronald, 1996.

xii, 396 p. ; 21 cm.

1. JESUS CHRIST -- BAHAI INTERPRETATIONS. 2. BAHAI FAITH -- DOCTRINE -- RETURN OF CHRIST. 3. BAHAI FAITH -- PROPHECIES, CHRISTIAN -- FULFILMENT. I. Title. II. Title: A Bahá'í view of Christ's return.

BP 372.6 .M38

Tomorrow's health, today's challenge / edited by Jamshid Aidun, Brian O'Toole, Pamela O'Toole. -- [Georgetown] : United Nations Children's Fund (UNICEF) : Guyana Community Based Rehabilitation Programme : Guyana Office of Social and Economic Development (GOSED), 1995. [2], iv, 34 p. : ill. ; 28 cm.

1. BAHAI FAITH -- DEVELOPMENT PROJECTS -- GUYANA. 2. BAHAI FAITH AND HEALTH -- PROGRAMS. 3. HEALTH EDUCATION -- HANDBOOKS, MANUALS, ETC. I. Aidun, Jamshid. II. Guyana Community Based Rehabilitation Programme. III. National Spiritual Assembly of the Bahá'ís of Guyana. Office of Social and Economic Development. IV. O'Toole, Brian. V. O'Toole, Pamela. VI. Unicef.

Pam 153-697

National Spiritual Assembly of the Bahá'ís of Australia

Prosperity, more than an end to poverty / a statement of the Australian Bahá'í Community. -- Mona Vale, N.S.W. : Australian Bahá'í Community, Oct. 1996.

6 p. ; 30 cm.

1. BAHAI FAITH -- DOCTRINE -- PROSPERITY. 2. BAHAI FAITH -- PRINCIPLES -- WEALTH AND POVERTY. 3. INTERNATIONAL YEAR FOR THE ERADICATION OF POVERTY. I. Title.

Pam 153-685

Lakshman-Lepain, Rajwantee

Religions and the law on associations : recognition de jure and de facto / R. L.-L.

In: Human rights without frontiers (Brussels), v.8 no.2-3 (1996), pp. 12-13.

Bahá'í Faith: p. 12.

1. ALBANIA -- RELIGION. 2. BAHAI FAITH -- ALBANIA. I. Title. II. [Human rights without frontiers (Brussels)]

Pam 153-681 Item-4

Lakshman-Lepain, Rajwantee

The Bektashis, the Halvetis and the Baha'is / R. L.-L.

In: Human rights without frontiers (Brussels), v.8 no.2-3 (1996), pp. 19-20.

Bahá'í Faith: pp. 19, 20.

1. ALBANIA -- RELIGION. 2. BAHAI FAITH -- ALBANIA. I. Title. II. [Human rights without frontiers (Brussels)]

Pam 153-681 Item-3

The Australian Bahá'í report : a newsletter of the Australian Bahá'í community. -- v.1 no.1

(Sept./Dec. 1996)- . -- Sydney, N.S.W. : National Spiritual Assembly of the Bahá'ís of Australia, 1996-

v. : ill. ; 30 cm.

4. BAHAI FAITH -- PERIODICALS. 2. BAHAI FAITH -- AUSTRALIA -- PERIODICALS. I. National

1. BAHAI FAITH -- PERIODICALS. 2. BAHAI FAITH -- AUSTRALIA -- PERIODICALS. I. National Spiritual Assembly of the Bahá'ís of Australia.

BP 300.2 .A81 A85

Rhythm of the drums. -- no.1 (July 1996)- . -- Groote Schuur : National Youth Committee of the National Spiritual Assembly of the Bahá'ís of South Africa, 1996-  
nos. : ill. ; 30 cm.

1. BAHAI FAITH -- PERIODICALS. 2. BAHAI FAITH -- SOUTH AFRICA -- PERIODICALS. 3. BAHAI YOUTH -- PERIODICALS. I. National Spiritual Assembly of the Bahá'ís of South Africa. National Youth Committee.

BP 300.2 .S645 R39

Mavaddat-Baghdadi, Roxana

The beginning and the development of the Baha'i Faith in England / Roxana Mavaddat-Baghdadi. -  
- Nice, France : Université de Nice, 1995.

[6], 123 leaves : ill.

Thesis (Diplome de Maitrise)--Université de Nice, 1995.

1. BAHAI FAITH -- UNITED KINGDOM -- HISTORY. 2. BAHAI FAITH -- THESES. I. Title.

BP 355 .U52 M38 Thesis

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## EDITIONS OF THE KITÁB-I-AQDAS AT THE WORLD CENTRE LIBRARY

The following are records for editions of the authorized English version of the Kitáb-i-Aqdas, and translations made from that edition. As others appear, they will be listed in *Scriptum*.

Bahá'u'lláh, 1817-1892.

[Kitáb-i-aqdas. English]

The Kitáb-i-aqdas : The Most Holy Book / Bahá'u'lláh. -- Haifa : Bahá'í World Centre, c1992 (Ann Arbor, Mich. : Edward Brothers).

viii, 296 p. ; 23 cm.

I. Title. II. Title: The Most Holy Book. III. Title: A Synopsis and codification of the laws and ordinances of the Kitáb-i-aqdas. IV. Bahá'u'lláh, 1817-1892. / [Questions and answers supplementary to the Kitáb-i-Aqdas. English]

BP 362 .K6 A2 ENG 1992

Bahá'u'lláh, 1817-1892.

[Kitáb-i-aqdas. English]

The Kitáb-i-aqdas : The Most Holy Book / Bahá'u'lláh. -- 1st pocket-size ed. -- Wilmette, Ill. : Bahá'í Publishing Trust, 1993.

ix, 315 p. ; 23 cm.

I. Title. II. Title: The Most Holy Book. III. Title: A Synopsis and codification of the laws and ordinances of the Kitáb-i-aqdas. IV. Bahá'u'lláh, 1817-1892. / [Questions and answers supplementary to the Kitáb-i-Aqdas. English]

BP 362 .K6 A2 ENG 1993

Bahá'u'lláh, 1817-1892.

[Kitáb-i-aqdas. English]

The Kitáb-i-aqdas : The Most Holy Book / Bahá'u'lláh. -- London : Bahá'í Publishing Trust, 1993.  
viii, 296 p. ; 23 cm.

"This edition is a co-publication of Bahá'í Publications Australia and the Bahá'í Publishing Trust of the United Kingdom."

I. Title. II. Title: The Most Holy Book. III. Title: A Synopsis and codification of the laws and ordinances of the Kitáb-i-aqdas. IV. Bahá'u'lláh, 1817-1892. / [Questions and answers supplementary to the Kitáb-i-Aqdas. English]

BP 362 .K6 A2 ENG 1993a

Bahá'u'lláh, 1817-1892.

[Kitáb-i-aqdas. English]

The Kitáb-i-aqdas : The Most Holy Book / Bahá'u'lláh. -- Mona Vale, N.S.W. : Bahá'í Publications Australia, 1993.

viii, 296 p. ; 23 cm.

"This edition is a co-publication of Bahá'í Publications Australia and the Bahá'í Publishing Trust of the United Kingdom."

I. Title. II. Title: The Most Holy Book. III. Title: A Synopsis and codification of the laws and ordinances of the Kitáb-i-aqdas. IV. Bahá'u'lláh, 1817-1892. / [Questions and answers supplementary to the Kitáb-i-Aqdas. English]

BP 362 .K6 A2 ENG 1993b

Bahá'u'lláh, 1817-1892.

[Kitáb-i-aqdas. English]

The Kitáb-i-aqdas : The Most Holy Book / Bahá'u'lláh. -- 1st Indian ed. -- New Delhi : Bahá'í Publishing Trust, 1993.

viii, 296 p. ; 23 cm.

I. Title. II. Title: The Most Holy Book. III. Title: A Synopsis and codification of the laws and ordinances of the Kitáb-i-aqdas. IV. Bahá'u'lláh, 1817-1892. / [Questions and answers supplementary to the Kitáb-i-Aqdas. English]

BP 362 .K6 A2 ENG 1993c

Bahá'u'lláh, 1817-1892.

[Kitáb-i-aqdas. English]

The Kitáb-i-aqdas : The Most Holy Book / Bahá'u'lláh. -- Deluxe ed. -- Mona Vale, N.S.W. : Bahá'í Publications Australia, 1993.

viii, 296 p. ; 23 cm. (boxed ; 24 cm.)

"This edition is a co-publication of Bahá'í Publications Australia and the Bahá'í Publishing Trust of the United Kingdom."

I. Title. II. Title: The Most Holy Book. III. Title: A Synopsis and codification of the laws and ordinances of the Kitáb-i-aqdas. IV. Bahá'u'lláh, 1817-1892. / [Questions and answers supplementary to the Kitáb-i-Aqdas. English]

BP 362 .K6 A2 ENG 1993d

Bahá'u'lláh, 1817-1892.

[Kitáb-i-aqdas. Arabic]

(Kitáb-i-aqdas). -- Haifa : Bahá'í World Centre, 1995.

[1], 180, 269, [1] p. ; 22 cm.

Text is in Arabic; notes and supplementary material in Persian.

I. Title. II. [A Synopsis and codification of the laws and ordinances of the Kitáb-i-aqdas. Persian] III

I. Title. II. [A Synopsis and codification of the laws and ordinances of the Kitáb-i-Aqdas. Persian]. III. Mulhaqqati bar Kitáb-i-aqdas nazilih az Qalam-i-A'lá. IV. Title: Risálih-yi su'ál va javáb. V. Bahá'u'lláh, 1817-1892. / [Questions and answers supplementary to the Kitáb-i-Aqdas. Persian] BP 362 .K6 A2 ARA/PER 1995

Bahá'u'lláh, 1817-1892.

[Kitáb-i-aqdas. Hindi]

(Kitáb-i-aqdas : param pavan pustak) / (Bahá'u'lláh). -- Nai Dilli : Bahai Publishing Trasta, 1995.. [6], 307 p. ; 23 cm.

I. Title. II. [A Synopsis and codification of the laws and ordinances of the Kitáb-i-aqdas. Hindi]. III. Title: Param pavan pustak. IV. Bahá'u'lláh, 1817-1892. / [Questions and answers supplementary to the Kitáb-i-Aqdas. Hindi] BP 362 .K6 A2 HIN 1995

Bahá'u'lláh, 1817-1892.

[Kitáb-i-aqdas. Portuguese]

Kitáb-i-aqdas : O livro sacratissimo / Bahá'u'lláh ; tradução de Luis Henrique Beust. -- 1a ed. [Preliminary ed.] -- São Paulo, Brasil : Editora Bahá'í do Brasil, 1995 (Mogi Mirim).

[2], vi, 215 p. ; 23 cm.

No index.

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