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Course: **HS 105: A Short Introduction to Bahá'í History**

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Course Description:

A Short Introduction to Bahá'í History will begin with an overview of the background out of which the Bahá'í Faith emerged in the 1860s, specifically religious and social developments in nineteenth century Iran and the Ottoman Empire; Shi'ism and the Shaykhi movement; and the emergence and impact of Babism. Our exploration of the major themes of Bahá'í history focuses on four distinctive historical periods: the emergence of the new Bahá'í religion under Bahá'u'lláh (c. 1856-1892); and the subsequent development of the religion under his successors: `Abdu'l-Baha (1892-1921); Shoghi Effendi and the Custodianship of the Hands of the Cause (1922-1963); and the Universal House of Justice (since 1963). Finally, we look at several themes that can be traced across Bahá'í history, including geo-social expansion and the 'cultural breakthroughs' which that entailed; leadership development and construction; dominant religious concerns; and persecution and its impact on the Bahá'í community.

Course Text:

The Bahá'í Faith: A Short History by Peter Smith (One World Press). This book must be purchased. It is available in new, used, and e-book editions from Amazon and Google Books. See links in the Resources section in the right column on the Classroom Page. This text will be supplemented by many articles, web pages, and videos.

Learning Outcomes of Wilmette Institute courses relevant to this course:

Knowledge:

- Demonstrate knowledge and interdisciplinary insights gained from the course and service learning.

Abilities:

- Independently investigate to discern fact from conjecture.
- Engage in public discourse, consultation, service learning, and consciousness raising in interdisciplinary, interfaith, and intercultural contexts.

Application:

- Apply knowledge, principles, insights, and skills to one's life and community.

Course Objectives:

- To be able to summarize the cultural and religious background of the Bábi and Bahá'í Faiths and relate it to their origin and development
- To be able to describe the basic developments of the Bábi and Bahá'í Faiths through their five major periods of development (the eras of the Báb, Bahá'u'lláh, `Abdu'l-Bahá, Shoghi Effendi, and the Universal House of Justice)
- To be able to trace the development of major aspects of the Bahá'í Faith's teachings and institutions throughout its history
- To develop skills in reading, summarizing, and explaining historical texts
- To demonstrate your understandings and skills through postings in the course, essays, papers, and/or other projects and presentations

Course Expectations and Guidelines:

This course is divided into thirteen units, beginning with an orientation and introduction (Unit 1) and ending with a review and summary (Unit 13). The units include readings, activities, and an online discussion among workshop participants. The course has been structured so that it requires an estimated 5 hours per week of reading and discussion (credit and noncredit students), and 5 hours for essay writing (credit students).

Noncredit students will draft a personal learning plan (PLP) during Unit 1 to define their learning goals for the course. We recommend goals that will develop your personal capabilities and relate the material to the community around you. They should be achievable in and around your other daily tasks. During Unit 13, noncredit students will complete a self-assessment reviewing the extent to which they met the goals they set for themselves. They will have two additional weeks to complete any late course work.

We recommend that noncredit students choose a project (for example, a paper, art project, or slide show) to maximize their learning and prepare something they can share with others outside the course.

In order for noncredit students to be eligible to receive a **Certificate of Completion**, they must participate in a majority of the discussions, as well as complete a majority of available unit activities and the end-of-course self-assessment.

Credit students do not need to draft a personal learning plan because the course requirements for their work is set. Every week, they will write an essay (2-4 pages) on a question supplied in the unit. In addition, learners seeking credit from their university will submit a plan for their final project (15-page research paper or equivalent) to the lead faculty during unit 13. They will complete the paper over the 2-week period at the end of the course.

Noncredit and credit students are assigned a mentor, who will periodically review their progress in the course and be available to discuss things with them.

The following guidelines will help noncredit and credit students gain maximum benefit from their participation in the course and will contribute toward a rich and rewarding experience through dialogue with others.

- Complete the readings and activities for each unit. Afterwards, your first posting in the discussion area should make reference to the readings and activities in such a way that your instructor can tell you read the material and engaged in the activities.
- Post at least 2 message replies in the discussion area for each unit/session. Your first discussion posts within each unit should address the discussion topic and demonstrate understanding of the course/unit concepts. Additional postings should provide substantive comments to other participants that are thoughtful, relevant, and help to extend the discussion (i.e., a comment like “oh, that’s interesting” is NOT substantive). Credit students can post their weekly essays to the discussion forum as their contribution to the discourse or send it directly to their mentor.
- Choose at least 2 different days each session when you will participate in the discussions. We suggest posting at least once within the first few days of the session, with your second post at least two days before the next session begins. By contributing more than one post on different days, you will help the group develop rich ongoing discussions.
- If you post on time (i.e., within the time period of each unit on the course schedule), others will be able to read and respond to your post.
- Note that if you do not want everyone to read your posting, you can always send it privately to your mentor instead.
- We recommend that learners keep a course journal to help them keep track of their ideas as they work through the course.

Course Schedule:

(Note: Both required and optional readings for each unit are listed below.)

Unit 1	Introduction to the Course and to Moodle	June 4-6, 2020
<p>In this unit, you will review the unit topics and dates, learn how to use Moodle (our course management system), set up your user profile, begin developing a personal learning plan, and learn how to post and reply in the discussion forums. You will be assigned a mentor (Peter Smith will mentor all the students registered through United Theological Seminary of the Twin Cities).</p> <ul style="list-style-type: none">• Smith, Peter. The Bahá'í Religion Since 1863 (video)• Momen, Moojan. Approaching History (video)• Quinn, Sholeh. The End of History? <p>Learning Objectives and Evaluation: Learners will be able to navigate the course units and discuss reasons why people study history.</p>		
Unit 2	Iran and the Ottoman Empire in the 19th Century	June 7-11
<p>This unit looks at the social, economic, and political context in which the Bahá'í Faith emerged, particularly in Iran but also to some extent in the Ottoman Empire.</p> <ul style="list-style-type: none">• Momen, Moojan. Political, Social and Economic State of Iran in Nineteenth Iran• Alkan, Nekati. Reforms in the Late Ottoman Empire• Wikipedia article on Qajar Iran https://en.wikipedia.org/wiki/Qajar_Iran• Townshend, George. Introduction to Nabil's Narrative <p>Learning Objectives and Evaluation: To be able to summarize and analyze the social and political history of Iran and the Ottoman Empire in the nineteenth century.</p>		
Unit 3	Shi'ism and the Shaykhi Movement	June 12-16
<p>This unit looks at the religious background of the emergence of the Bahá'í Faith in Iran, including the Usuli school of Twelver Shi'ism as well as the Shaykhi school.</p> <ul style="list-style-type: none">• Momen, Moojan. The Religious and Cultural Situation in Nineteenth Century Iran• Townshend, George. Introduction to Nabil's Narrative• Hermann, Dennis. Shaykhism, from Encyclopædia Iranica• Rafati, Nekati. "The Religious and Intellectual Climate of Iran During the First Half of the Nineteenth Century"• Rafati, Nekati. "The Basic Shaykhi Eschatological Doctrines"• Lawson, George. "Shaykh Ahmad al-Ahsa'i and the World of Images"• Momen, Moojan. "The Struggle for the Soul of Twelver Shi'ism in Qajar Iran" <p>Learning Objectives and Evaluation: To be able to describe the Usuli and Shaykhi schools and how they impacted the development of the Babi movement.</p>		
Unit 4	The Babi Faith	June 17-21
<p>This unit will examine the Babi movement that was the predecessor of the Bahá'í Faith. It will look at the history and some of the social context of that movement.</p> <ul style="list-style-type: none">• Smith, Peter. The Bahá'í Faith: A Short History. London: One World Publications, 1996. (Ch. 1-4)• Smith, Peter. The Báb. Entry from the Concise Encyclopedia of the Bahá'í Faith• Stockman, Robert. The Baha'i Faith: A Guide for the Perplexed, Ch. 6• Smith, Peter and Moojan Momen. "The Babi Movement: A Resource-Mobilization Perspective", in Peter Smith (ed.), In Iran, Studies in Bábí and Bahá'í History Vol. 3, Los Angeles: Kalimat Press, 1986, pages 33-93• Momen, Moojan. "The Social Basis of the Babi Upheavals in Iran (1848-53): a preliminary analysis." International Journal of Middle East Studies vol. 15 (1983) pp. 157-183		

- Momen, Moojan. "Millennialist Narrative and Apocalyptic Violence: The Case of the Babis of Iran", *Journal of the British Association for the Study of Religion*, 20 (2018), pp. 1-18
- Shoghi Effendi. *God Passes By*. Bahá'í Reference Library. pp. 1-85

Learning Objectives and Evaluation: To be able to summarize and analyze the rise, development, and eclipse of the Babi Faith.

Unit 5 The Ministry of Bahá'u'lláh: 1853-92

June 22-July 1

This unit covers the growth of the Bahá'í Faith during the ministry of Bahá'u'lláh, focusing on key events during the life of Baha'u'llah. Baha'i persecutions, notable interviews with Baha'u'llah, early conversions of Zoroastrians in Iran, and the growth of communities in Isquabad, south Asia, and Sudan are also featured in the readings for this unit.

- Smith, Peter. *The Bahá'í Faith: A Short History*, Chapters 5 and 6 (20 pages)
- Shoghi Effendi. *God Passes By*, Section Two, pp. 89-233 (96 pages)
- Momen, Moojan. "The Bahá'í History of Iran".
- Momen, Moojan. "The Bahá'í Community of Iran: Patterns of Exile and Problems of Communication".
- Selections from the Writings of E. G. Browne on the Bábí and Bahá'í Religions, pages 22-57.
- Stockman, Robert. *The Bahá'í Faith: A Guide for the Perplexed*, Chapter 7.
- Alkan, Necati. *Ottoman Reform Movements and the Bahá'í Faith, 1860s–1920s*
- Susan Stiles [Maneck]. "Early Zoroastrian Conversions to the Bahá'í Faith in Yazd, Iran"
- Momen, Moojan. "The Bahá'í Community of Ashkhabad: Its Social Basis and Importance in Bahá'í History".
- Momen, Moojan. "Jamál Effendi and the Early Spread of the Bahá'í Faith in South Asia".
- Hájí Mírzá Haydar `Alí. *Stories from the Delight of Hearts*, pages 29-67
- McCants, Will C. "'I never understood any of this from `Abbás Effendi': Muhammad `Abduh's Knowledge of the Bahá'í Teachings and His Friendship with `Abdu'l-Bahá `Abbás".

Learning Objectives and Evaluation: To be able to summarize and analyze the key events in the life and ministry of Baha'u'llah and in the development of the Baha'i community from 1853 to 1892.

Unit 6 The Ministry of `Abdu'l-Bahá: 1892-1921

July 2-11

This unit focuses on the ministry of 'Abdu'l-Bahá, the eldest son of Bahá'u'lláh, who took the title of 'Abdu'l-Bahá, the "servant of Bahá" upon becoming the head of the Bahá'í Faith in 1892. Before that time, he was known to the Bahá'ís as Áqá, the "master of all work" and in Acre and Haifa as 'Abbás Effendi. The early Bahá'ís of the West called him "the Master" in imitation of the Eastern Bahá'ís, perhaps not quite understanding the true meaning of the Arabic word. During the period of his leadership, the Bahá'í Faith spread to the West and `Abdu'l-Baha himself traveled extensively through Europe and North America.

- Smith, Peter. *The Bahá'í Faith: A Short History*, Chapters 7-8
- Smith, Peter. *The Bahá'í Faith in the West: A Survey*. Published in *Bahá'ís in the West*, volume 14, pages ix-62
Los Angeles: Kalimat Press, 2004

Learning Objectives and Evaluation: To be able to summarize and analyze the key events in the life of `Abdu'l-Baha and in the development of the Baha'i Faith, 1892-1921.

Unit 7 The Ministry of Shoghi Effendi and of the Custodians: 1921-63

July 12-21

This unit studies the growth of the Bahá'í Faith during the ministry of Shoghi Effendi and of the custodians (who coordinated the Bahá'í Faith from his passing until the election of the Universal House of Justice). As before, we have offered you a large selection of readings from which to choose about the growth of the Bahá'í Faith all over the world.

- Smith, Peter. *The Bahá'í Faith: A Short History*. Chapter 9: "Shoghi Effendi"
- Stockman, Robert. *The Bahá'í Faith: A Guide for the Perplexed*, Chapter 9 "The Ministry of Shoghi Effendi"
- Smith, Peter. *Babi and Baha'i Religions*, pp. 115-132.
- Smith, Peter. *Bahá'í Expansion 3: Since 1953* (video)

- Shoghi Effendi. God Passes By, Section Four, pp. 321-401
- Century of Light, Sections IV, V, VI and VII

Learning Objectives and Evaluation: To be able to summarize and analyze the key events in the ministry of Shoghi Effendi and in the development of the Bahá'í Faith, 1921 to 1963.

Unit 8 The Era of the Universal House of Justice Bahá'í Faith: 1963-2021

July 22-31

This unit covers the growth of the Bahá'í Faith from the election of the Universal House of Justice to 2021, focusing on the publication of Authoritative texts in the form of compilations and translations, development of Bahá'í Administration, systematic planning, further development of the Bahá'í World Centre, exploration of social issues, and involvement with the United Nations.

- Smith, Peter. The Bahá'í Faith: A Short History Chapters 10
- Stockman, Robert. The Bahá'í Faith: Guide to the Perplexed. Chapter 10 "Developments under the Universal House of Justice, 1963–96
- Stockman, Robert. The Bahá'í Faith: A Guide for the Perplexed, Chapter 11 "The current epoch, 1996–2012"
- Century of Light. Section VIII
- Election of the Universal House of Justice (video)
- Dedication of Bahá'í House of Worship in Panama 1972 (video)
- Newsreel part 9: A Gathering Place for South America - September 2016 (video)

Learning Objectives and Evaluation: To be able to summarize and analyze developments in the Bahá'í Faith from 1963 to the present.

Unit 9 Geo-social Expansion and Cultural Breakthroughs

Aug 1-5

This unit covers the Bahá'í world within three distinctively different regions and traces the growth pattern of the Faith in each – the Islamic heartland, the West, and the Baha'í 'Third World', exploring the major "geo-cultural breakthroughs" the Bahá'í Faith has experienced.

- Smith, Peter. The Baha'i Faith: A Short History, Ch. 11
- Smith, Peter. The Baha'i Faith: A Short History, 1st section of the Conclusion, "From Messianic Shi'ism to a World Religion", 151-52
- Bahá'í Expansion 4: Geo-Cultural Breakthroughs, with Peter Smith (video)

Learning Objectives and Evaluation: To be able to summarize and analyze the expansion of the Bahá'í Faith from its original Islamic heartland to the West and then to the Bahá'í "Third World" and the various cultural breakthroughs that made the expansion possible.

Unit 10 Religious Motifs, the Routinization of Charisma, and Resource Mobilization

Aug 6-10

There has been relatively little sociological research on the Bahá'í Faith and on the varied Bahá'í communities around the world. This unit focuses on a few of the sociological ideas which have been employed in the study of the Bábí and Bahá'í religions. These include: religious motifs, the routinization of charisma, and resource mobilization.

- Smith, Peter. The Baha'i Faith: A Short History: Conclusion, pp. 153-158 (Part B. Charisma, organization and the Covenant; Part C. Major religious motifs).
- Smith, Peter. The Routinization of Charisma?: Some Comments on "Motif Messianique et Processus Social dans le Bahá'ísme" published in Occasional Papers in Shaykhi, Babi and Baha'i Studies, 2:6 1998-11.
- Smith, Peter. 'Millenarianism in the Babi and Baha'i religions'. In Millennialism and Charisma, ed. Roy Wallis, pp. 231-83. Belfast: The Queen's University, 1982.
- Smith, Peter & William Collins. 'Babi and Baha'i millennialism'. In Catherine Wessinger (ed.) Oxford Handbook on Millennialism. Oxford University Press, 2011, pp. 474-91.
- Smith, Peter. 'Peter Berger's Early Work on Baha'i Studies'. Journal of Religious History (2019).
- Smith, Peter. "Recruitment and Organization in the Bábí and Early Baha'i Movements: A Resource Mobilization Perspective". (video)

Learning Objectives and Evaluation: To be able to summarize and analyze the sociological ideas that have been used in the growth of the Babi and Baha'I religions.

Unit 11 Persecution and Its Impact on the Bahá'í Community

Aug 11-15

This unit examines the impact of persecution on the Baha'I community. Since its founding in 1844, the Bábí/Bahá'í community has faced persecution, sometimes systematic and severe. The Islamic world has not been the only place the Faith has been persecuted; indeed, it has been tolerated or even permitted in some Muslim societies. Communist and Fascist states, Nazism, dictators, and European colonial regimes have also persecuted the Faith. Persecution has destroyed entire Bahá'í communities, at least temporarily, but it has also inspired greater devotion and action, both in the places of persecution and among the worldwide Bahá'í community.

- "Persecution of Bahá'ís" Wikipedia [Includes many references]
- Yazdani, Mina. 'Towards a history of the Baha'i community of Iran during the reign of Mohammad Reza Shah (1941-1979)'. Iran Namag 2/1 (Spring 2017), lxvi-xcii
- Smith, Peter. 'Shoghi Effendi's English Language References to Baha'i Developments in the 'Greater Middle East', 1923-1929'

Learning Objectives and Evaluation: To be able to describe and analyze the impact of persecution on the Bahá'í community.

Unit 12 Reflection and Application of Learning

Aug 16-17

In this unit, we discuss the course in general and the relationship of the various topics to each other. Noncredit students will review the learning goals they set during Unit 1 and will complete a learning self-assessment. Credit students will submit a plan for their final project (15-page research paper or equivalent) to the lead faculty.

Grace Period; Course Project

Aug 18-31

Noncredit students will use these two weeks to catch up with any work they were unable to complete. **Credit students** will complete a research/reflection paper (approximately 15 pages including references) on a topic related to the course.

Completion

Noncredit students will receive a certificate of completion from the Wilmette Institute after course expectations are met. **Credit students** will receive a transcript of their grade, which will also be sent to the external accrediting institution within a month of completion of the course.

Essay Grading and Assessment Rubric:

Exemplary - A (90-100%)	Very Good - B (89-80%)	Satisfactory - C (79-70%)	Sufficient - D (69-60%)	Inadequate - F (less than 60%)
<ul style="list-style-type: none"> • Demonstrates superior proficiency in the content knowledge and skills of the unit. • Essay has well developed organization and grammar. Historical background and ideas are enumerated, described, and related to context insightfully with thoughtful comments that are strongly supported by evidence. 	<ul style="list-style-type: none"> • Demonstrates advanced proficiency in the content knowledge and skills of the unit. • Essay has good organization and grammar. Historical background and ideas are addressed with depth, clear understanding, and substantial supporting evidence. 	<ul style="list-style-type: none"> • Demonstrates basic proficiency in the content knowledge and skills of the unit. • Essay has definite organization and acceptable grammar. Historical background and ideas are minimal with some supporting evidence. 	<ul style="list-style-type: none"> • Demonstrates partial proficiency in the content knowledge and skills of the unit. • Essay has some organization. Historical background and ideas are generalizations, with unclear or limited supporting evidence. 	<ul style="list-style-type: none"> • Does not demonstrate adequate levels of proficiency in the content knowledge and skills of the unit. • Essay lacks organization and grammar is poor. Historical background and ideas are minimal. Generalizations are vague or confusing and lack supporting evidence.

Research Paper Rubric Name: _____

Date: _____ Score: _____

Category	Exceeds Standard	Meets Standard	Nearly Meets Standard	Does Not Meet Standard	No Evidence	Score
Thesis Statement	Clearly and concisely states paper's purpose, which is engaging and thought provoking	Clearly states paper's purpose	States paper's purpose	Incomplete and/or unfocused	Absent, no evidence	
Introduction	Introduction is engaging, states main topic, and previews structure of the paper	Introduction states main topic and previews structure of the paper	Introduction states main topic but does not adequately preview structure of the paper	No clear introduction or main topic and structure of the paper is missing	Absent, no evidence	
Body	Each paragraph has thoughtful supporting detail sentences that develop main idea	Most paragraphs have sufficient supporting detail sentences that develop main idea	Many paragraphs lack supporting detail sentences	Many paragraphs fail to develop main idea	Not applicable	
Organization and Structural Development of the Idea	Writer demonstrates logical and subtle sequencing of ideas through well-developed paragraphs; transitions are used to enhance organization	Paragraph development present but not perfected	Logical organization; organization of ideas not fully developed	No evidence of structure or organization	Not applicable	
Conclusion	Conclusion is engaging and restates thesis	Conclusion restates thesis	Conclusion does not adequately restate thesis	Incomplete and/or unfocused	Absent	
Mechanics	No errors in punctuation, capitalization and spelling	Almost no errors in punctuation, capitalization and spelling	Many errors in punctuation, capitalization and spelling	Numerous and distracting errors in punctuation, capitalization and spelling	Not applicable	
Usage	No errors in sentence structure and word usage	Almost no errors in sentence structure and word usage	Many errors in sentence structure and word usage	Numerous and distracting errors in sentence structure and word usage	Not applicable	
Citations and Bibliography	All cited works, both text and visual, are done in a correct format with no errors (Chicago Manual of Style preferred); citation is done appropriately (i.e., information needing citation is cited)	Some cited works, both text and visual, are done in correct format, and not all information needed citation is cited; inconsistencies are evident	Few cited works, both text and visual, are done in correct format, and not all appropriate citations are provided	Absent	Not applicable	

Bibliography:

- Alkan, Necati. "Reforms in the Late Ottoman Empire" from *Dissent and Heterodoxy in the Late Ottoman Empire: Reformers, Babís and Bahá'ís*. Ankara: Isis Press, 2008.
- Alkan, Necati. Ottoman Reform Movements and the Bahá'í Faith, 1860s–1920s.
- Bahá'í Expansion 4: Geo-Cultural Breakthroughs, with Peter Smith (video)
Century of Light.
- Dedication of Bahá'í House of Worship in Panama 1972 (video)
- Election of the Universal House of Justice (video)
- Hájí Mírzá Haydar `Alí. "Stories from the Delight of Hearts," pp. 29-67.
- Hermann, Dennis. Shaykhism. *Encyclopædia Iranica*, online edition, 2017.
- Lawson, Todd. "Shaykh Ahmad al-Ahsa'í and the World of Images", in Denis Hermann and Sabrina Mervin, *Shi'í Trends and Dynamics in Modern Times (XVIIIth-XXth Centuries)*, Beirut: Erlon Verlag, 2010.
- McCants, Will C. "'I never understood any of this from `Abbás Effendi': Muhammad `Abduh's Knowledge of the Bahá'í Teachings and His Friendship with `Abdu'l-Bahá `Abbás".
- Momen, Moojan. "Jamál Effendi and the Early Spread of the Bahá'í Faith in South Asia".
- Momen, Moojan. "Millennialist Narrative and Apocalyptic Violence: The Case of the Babís of Iran", *Journal of the British Association for the Study of Religion*, 20 (2018), pp. 1-18.
- Momen, Moojan. "The Bahá'í Community of Ashkhabad: Its Social Basis and Importance in Bahá'í History".
- Momen, Moojan. "The Religious and Cultural Situation in Nineteenth Century Iran".
- Momen, Moojan. Approaching History. (video)
- Momen, Moojan. n.d. "Political, Social and Economic State of Iran in Nineteenth Iran"
- Moojan Momen. "The Bahá'í Community of Iran: Patterns of Exile and Problems of Communication".
- Moojan Momen. "The Bahá'í History of Iran".
- Momen, Moojan. "The Social Basis of the Babi Upheavals in Iran (1848-53): a preliminary analysis." *International Journal of Middle East Studies* vol. 15 (1983) pp. 157-183.
- Moojan Momen. "The Struggle for the Soul of Twelver Shi'ism in Qajar Iran" *Die Welt des Islams* 60 (2020), 31-55.
- Newsreel part 9: A Gathering Place for South America - September 2016 (video)
- Quinn, Sholeh. The End of History?
- Rafati, Vahid. "The Basic Shaykhi Eschatological Doctrines" (Chapter 4 from his PhD Thesis "The Development of Shaykhi Thought in Shi'í Islam", University of California, Los Angeles, 1979).
- Rafati, Vahid. "The Religious and Intellectual Climate of Iran During the First Half of the Nineteenth Century" (Chapter 1 from his PhD Thesis "The Development of Shaykhi Thought in Shi'í Islam", University of California, Los Angeles, 1979).
- Selections from the Writings of E. G. Browne on the Bábi and Bahá'í Religions*, pages 22-57.
- Shoghi Effendi. *God Passes By*.
- Smith, Peter & William Collins. 'Babi and Baha'í millennialism'. In Catherine Wessinger (ed.) *Oxford Handbook on Millennialism*. Oxford University Press, 2011, pp. 474-91.
- Smith, Peter and Moojan Momen. "The Babi Movement: A Resource-Mobilization Perspective", in Peter Smith (ed.), *In Iran, Studies in Bábi and Bahá'í History* Vol. 3, Los Angeles: Kalimat Press, 1986, pages 33-93
- Smith, Peter. 'Millenarianism in the Babi and Baha'í religions'. In *Millennialism and Charisma*, ed. Roy Wallis, pp. 231-83. Belfast: The Queen's University, 1982.
- Smith, Peter. 'Peter Berger's Early Work on Baha'í Studies'. *Journal of Religious History* (2019).
- Smith, Peter. 'Shoghi Effendi's English Language References to Baha'í Developments in the 'Greater Middle East', 1923-1929'.
- Smith, Peter. "Recruitment and Organization in the Bábi and Early Baha'í Movements: A Resource Mobilization Perspective". (video)

- Smith, Peter. "The Bahá'í Faith in the West: A Survey" Published in *Bahá'ís in the West*, volume 14, pages ix-62. Los Angeles: Kalimat Press, 2004.
- Smith, Peter. Babi and Baha'i Religions, pp. 115-132.
- Smith, Peter. Bahá'í Expansion 3: Since 1953 (video)
- Smith, Peter. The Báb. Entry from the *Concise Encyclopedia of the Bahá'í Faith*.
- Smith, Peter. *The Bahá'í Faith: A Short History*. London: One World Publications, 1996.
- Smith, Peter. The Bahá'í Religion Since 1863. (video)
- Smith, Peter. The Routinization of Charisma?: Some Comments on "Motif Messianique et Processus Social dans le Bahá'ísme" published in *Occasional Papers in Shaykhi, Babi and Baha'i Studies*, 2:6 1998-11.
- Stockman, Robert. *The Baha'i Faith: A Guide for the Perplexed*.
- Susan Stiles [Maneck]. "Early Zoroastrian Conversions to the Bahá'í Faith in Yazd, Iran".
- Townshend, George. Introduction to Nabil's Narrative from *The Dawn-Breakers*.
- Wikipedia. "Qajar Iran." https://en.wikipedia.org/wiki/Qajar_Iran.
- Wikipedia. "Persecution of Bahá'ís".
- Yazdani, Mina. 'Towards a history of the Baha'i community of Iran during the reign of Mohammad Reza Shah (1941-1979)'. *Iran Namag* 2/1 (Spring 2017), lxvi-xcii.