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|  | [[1]](#footnote-1)  [[2]](#footnote-2) |

**Persian and Arabic words in the Bahá’í Writings**

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# Remarks

Transcription means putting the letters of one alphabet into another alphabet. There are sounds in Arabic and Persian which have no English equivalents. For this reason letters and combinations have to be made up to represent these sounds: gh, kh, and so forth. Besides this, Persian has four z’s, three s’s, two is and two h’s, which have to be differentiated in English by made-up letters, such as d, th and t.

Persian and Arabic pronunciation varies throughout the Middle East; people from Cairo, Ṭihrán and Káshán respectively would pronounce the same word three different ways. These variations are the greater because short vowels are not written; for example, “cat” would be spelled “ct”. A Persian, seeing for the first time a list of unfamiliar Persian towns, cannot tell how to pronounce them. (To help Persian and Arab readers pronounce unfamiliar words “diacritical” marks are used.) Ṭihrán Persian is considered the best.

In the early days, Orientalists added to the confusion by transliterating Persian and Arabic to suit themselves. A German might spell Sháh “Sabah” while a Frenchman spelled it “Chah”. On March 12, 1923, the Guardian of the Faith requested the Bahá’ís to “avoid confusion in future” by faithfully adhering to a uniform spelling (which had been adopted at one of the International Oriental Congresses). On November 26, 1923, the Guardian wrote:

“I am confident that the friends will not feel their energy and patience taxed by a scrupulous adherence to what is an authoritative and universal, though arbitrary code for the spelling of Oriental terms.” These communications from Shoghi Effendi appear in *Bahá’í Administration*, page 56.

The result has been that order has replaced the previous individualistic and whimsical spelling of various early texts. Today a student, seeing a Persian or Arabic word transcripted according to this system, can immediately write the word back into the original, whereas formerly he often had to guess at what the original might be.

The “rhymes-with” and the “sounds-like” method is in the present writer’s view the easiest now available. The American public is not polyglot and balks at phonetic symbols and other complicated aids familiar to linguists. An accurate pronunciation can be acquired only by listening to, and imitating, persons accurately speaking a given tongue. At best, the present text can provide only an approximation to the original Persian sounds.

It was not possible to include every proper noun in the Bahá’í Writings, but an attempt has been made to list names most often present in compounds. If a Persian or Arabic name is carefully scrutinized, element by element, it will prove easier to deal with: The name Shaykh Aḥmad-i-Aḥaś’í refers to a religious leader named Aḥmad from the town of Aḥsá. Ḥájí Mírzá Siyyid ‘Alí refers to one who has made the pilgrimage to Mecca,[[4]](#footnote-4)\* is of the scholar class and a descendant of the Prophet Muḥammad, and named ‘Alí. The compound Abu’l-Ḥasan means Father of Ḥasan. The last element, when it does not refer to a town, often denotes the man’s occupation: Buzzáz is a cloth merchant, Rikáb-Sáz a stirrup maker. Mírzá at the beginning of a name denotes an educated person or a scholar; at the end of a name it means Prince.

Guide to transcription and pronunciation of the  
Persian alphabet, together with the numerical value  
of the letters (Abjad reckoning)[[5]](#footnote-5)

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| Letter | Transcription[[6]](#footnote-6) | Pronunciation | Numerical value |
| ﺍ | á | arm, cat | 1 |
| ﺏ | b | b | 2 |
|  | p | p |  |
| ت | t | t | 400 |
| ث | th | see | 500 |
| ج | j | John | 3 |
| چ | ch | church |  |
| ح | ḥ | h | 8 |
| خ | kh | loch | 600 |
| د | d | d | 4 |
| ذ | dh | z | 700 |
| ر | r | r | 200 |
| ز | z | z | 7 |
| ڎ | zh | pleasure |  |
| س | s | so | 60 |
| ش | sh | she | 300 |
| ص | ṣ | so | 90 |
| ض | ḍ | z | 800 |
| ط | ṭ | t | 9 |
| ظ | ẓ | z | 900 |
| ع | ‘ | silent “uh” | 70 |
| غ | gh | get | 1000 |
| ف | f | f | 80 |
| ق | q | get | 100 |
| ك | k | k | 20 |
| ﮚ | g | get |  |
| ل | l | l | 30 |
| م | m | m | 40 |
| ن | n | n | 50 |
| و | w, v, ú | w, v, oo | 6 |
| ھ | h | h | 5 |
| ى | y, í | yes, ee | 10 |
| ‘ | ‘ | silent “uh” | 1 |

a as in account, or cat i as “e” in best u as “o” in short

á as in arm í as “ee” in meet ú as “oo” in moon

aw as “ow” in mown

These four letters are pronounced “z”: dh, ḍ, ẓ, z.

These three letters are pronounced “ss”: th, ṣ, s.

These two letters are pronounced “t”: ṭ, t.

These two letters are pronounced “h”: ḥ, h.

Kh is pronounced like the “ch” in Scotch loch.

Zh is pronounced like “s” in pleasure.

Q and gh are almost unpronounceable by Americans. The sound is a deep gutteral not unlike the sound made in gargling at the base of the throat; substitute a “g”, a “k”, or a Parisian “r”.

Áh is pronounced approximately as in rah-rah or hurrah.

The other letters and combinations are the same as in English; e.g., ch as in church, and j as in John.

Note that ‘ represents a sort of silent “uh”, produced in the chest; the same applies somewhat to ’, which represents a pause; the word Bahá’í should include the pause prior to final í: Ba-há…ee.

Stress every syllable equally, then repeat the word more rapidly, and you will not go too far wrong.

In the syllable “eh”, used so frequently in what follows, the “e” is pronounced like “e” in set, and the “h” is aspirated.

Do not swallow the “h’s”; breathe them. Ṭihrán is Teh-Ron. Alláh-u-Abhá is Alláh-ho-Abhá.

N.B. Usually mispronounced by Americans is the syllable “ar”; this does not rhyme with we are. It rhymes with the “ar” in Harry: Ṭabarsí is pronounced: Ta-bar-see.

The translations and definitions of terms appearing here are from the writings of Shoghi Effendi, wherever available. Other sources included the *Bahá’í World* volumes, standard Persian and Arabic dictionaries, encyclopedias such as Hughes’ *Dictionary of Islám* and the *Shorter Encyclopedia of Islám*, various English translations of the Qur’án, R. A. Nicholson’s *Commentary on the Mathnawí*, E. G. Browne’s *A Literary History of Persia*, and Gobineau’s *Trois Ans en Asie*.

Abbreviations are as follows:

BN *Bahá’í News*

BW *Bahá’í World*

DB *The Dawn-Breakers*

Gl. *The Gleanings … from Bahá’u’lláh*

GPB *God Passes By*, by Shoghi Effendi

L. Hist. *Literary History of Persia*, by E. G. Browne

PDC *Promised Day Is Come*, by Shoghi Effendi

Pl. Plural

PUP *Promulgation of Universal Peace*, by ‘Abdu’l-Bahá

r.w. Rhymes with

S of W *Star of the West*

SAQ *Some Answered Questions*, by ‘Abdu’l-Bahá

Sing. Singular

SV *Seven Valleys*, by Bahá’u’lláh

ESW *Epistle to the Son of the Wolf*, by Bahá’u’lláh

Tr. Narr. *A Traveller’s Narrative*, by ‘Abdu’l-Bahá

(See E. G. Browne, Episode of the Báb)

WOB *World Order of Bahá’u’lláh*, by Shoghi Effendi

Be sure to pronounce the middle column in the glossary to sound like or rhyme with English, remembering that “a” without accent mark is as in cat and “ar” rhymes with Harry. Ron, Al and Don are pronounced like the boys’ names. Awn rhymes with awning (we freely admit that “aw” is too broad for the Persian sound involved, and “ah” not quite broad enough); do not swallow any letters, and breathe the h’s; Oz sounds like Wizard of Oz.



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| ‘Abá | Ab-awe | Cloak, mantle |
| ‘Abbás-Qulí Khán-i-Láríjání | ab-boss-coolie-con-eh-lorry-John-ee | Sniper who killed Mullá Ḥusayn (DB 379), Feb. 1, 1849. |
| ‘Abdu’dh-Dhikr | ab-doz-zeckr | A designation of the Bab. |
| ‘Abdu’l-‘Azíz | abd-ol-az-ease | Sultan of Turkey who “with Náṣiri’d-Dín Sháh was the author of the calamities heaped upon Bahá’u’lláh and embodied the concentrated power vested in Sultanate and Caliphate. (GPB 225) 1830–1876; ruled 1861–1876. |
| ‘Abdu’l-Bahá | Abdol-Bahá | The Servant of the Glory. The Center of Bahá’u’lláh’s Covenant; Exemplar and Interpreter of the Bahá’í Faith. “The Most Great Branch”, the “One Whom God hath purposed.” (GPB 239) Bahá’u’lláh’s “beloved Son … His vicegerent on earth, the Executive of His authority, the Pivot of His Covenant, the Shepherd of His flock, the Exemplar of His faith, the Image of His perfections, the Mystery of His Revelation, the Interpreter of His mind, the Architect of His World Order, the Ensign of His Most Great Peace, the Focal Point of His unerring guidance … occupant of an office without peer or equal in the entire field of religious history ….” (GPB 245) (1844–1921). |
| ‘Abdu’l-Ḥamíd II | ab-dol-ham-eed | “The Great Assassin”. Nephew and successor of ‘Abdu’l-‘Azíz and with him responsible for ‘Abdu’l-Bahá’s forty years imprisonment. (PDC 61) 1842–1918; Sulṭán of Turkey 1876 till deposed 1909. |
| ‘Abdu’l-Kháliq-i-Iṣfahání | ab-dol-caw-leck-eh-ess-fa-haw-nee | Man who cut his throat when Ṭáhirih put aside her veil at the Conference of Badasht. |
| ‘Abdu’lláh Khán-i-Turkamán | abd-ol-láh-con-eh-tor-cam-awn | Person first charged by the Sháh to destroy the handful of Bábís who had sought refuge at the Shrine of Shaykh Ṭabarsí. He recruited an army of 12,000 men and it was thought he could conquer the believers in “the space of two days”. (DB 360) |
| ‘Abdu’lláh-i-Ubayy | abd-ol-láh-heh-obey | Powerful Medinite chief and Muḥammad’s bitter opponent, whose hopes of sovereignty were defeated when the Medinites sent for the Prophet to rule over them. He was the leader of the Hypocrites (munáfiqún) who secretly thwarted and resisted the Prophet at Medina. (Muir, Sir Wm., *The Life of Mohamet*, 181) |

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| ‘Abdu’l-Majid | abd-ol-ma-jeed | Sultan of the Ottoman Empire 1839–1861. Born 1823. |
| Abjad | ab-jad | “The name of an arithmetical arrangement of the alphabet, the letters of which have different powers [numerical values] from one to one thousand. It is in the order of the alphabet as used by the Jews as far as 400, the six remaining letters being added by the Arabians.” (Hughes) |
| Abraham |  | “Father of a Multitude”. An inhabitant of Ur in Chaldee, who founded the Jewish nation. Ancestor of Bahá’u’lláh through Katurah. This Manifestation of God is also called the Friend of God and the Father of the Faithful. (GPB 94) |
| Abú-‘Abdi’lláh (or Abí—for grammatical reasons) | aboo-ab-del-láh | Designation of the sixth Imám, Ja‘far-i-Ṣádiq (the Veridical), great-grandson of al-Ḥusayn. Died CE 765, poisoned by Manṣúr, the ‘Abbásid Caliph. |
| Abú-‘Alí Síná, also ibn-i-Sina | aboo-alley-seen-aw | Avicenna, CE 980–1037?, Persian physician and philosopher. The *Shifá’* and the *Qánún* or *Canon of Medicine* are his most famous works. |
| Abú-Dhar | aboo-zar (ar as in Harry) | The shepherd who became a Companion of Muḥammad; celebrated for piety and asceticism, he preached the equality of all believers and denounced luxury. Claimed as a precursor by Muslim mystics. Bahá’u’lláh speaks of him as becoming “a prince of nations” ESW 19. |
| Abú-Ja‘far | aboo-ja-far (ar as in Harry) | This is the Kunyih or designation of the fifth Imám, Muḥammad-Báqir (CE 676–731) ESW 113. Ab (or abú) means father. |
| Abú Jahl | aboo-ja-hl | The Father of Ignorance, Muslim surname of Muḥammad’s bitter opponent, his uncle and an influential Meccan called Abu’l-Ḥikam, the Father of Wisdoms. Killed at Badr, he is said to have been called by Muḥammad “the Pharaoh of his people”. |
| Abú Naṣr | aboo-nass-r | al-Fárábí, whom Browne calls the “greatest philosopher of Islam before Avicenna.” d. CE 950. Nicholson adds, “He devoted himself to the study of Aristotle, whom Moslems agree with Dante in regarding as ‘il maestro di color che sanno.’” |
| Abu’l-Ḥasan-‘Alí | aboo-hass-san-alee | “Last of the Four Gates”. See Abváb-i-Arba‘ih, DB liii. Dying, he refused to name a successor, saying that God had another plan. |
| Abu’l-Qásím-i-Káshí | abol-caw-sem-eh-caw-shee | A believer martyred through the decrée pronounced by Mírzá Yaḥyá. (ESW 176) |
| Abváb-i-Arba‘ih | ab-vob-eh-ar-ba…eh | The Four Gates. Successive emissaries, for 69 years after the “disappearance”, i.e., death, of the 12th Imám in AH 260, between the “Hidden Imám” and the people. |

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| ‘Ád | odd | Tribe living in Arabia immediately after Noah, and which built large edifices and pillars in “al-Aḥqáf” (The Sand Dunes). They grew haughty because of their prosperity and were destroyed for rejecting their Prophet, Húd. cf. Qur’án 7:65, 41:15, 26:128, 89:5, etc. |
| Adam |  | Manifestation of God who inaugurated a 6,000 year cycle ending with the Dispensation of the Báb. “The Faith of Bahá’u’lláh should indeed be regarded, if we wish to be faithful to the tremendous implications of its message, as the culmination of a cycle, the final stage in a series of successive, of preliminary and progressive revelations. These, beginning with Adam and ending with the Báb, have paved the way and anticipated with an ever-increasing emphasis the advent of that Day of Days in which He Who is the Promise of All Ages should be made manifest.” (Shoghi Effendi, WOB 103) The Guardian further writes of “the rise of the Orb of Bahá’u’lláh’s most sublime Revelation marking the consummation of the six thousand year cycle ushered in by Adam, glorified by all past prophets and sealed with the blood of the Author of the Bábí Dispensation.” (BN, insert dated Oct. 8, 1952) Adam in Persian means man. The Qur’án uses the same phrase for the creation of Adam as for that of Jesus Christ; cf. 15:29, 66:12, etc.: “breathed of My spirit into him.” |
| Adamic cycle |  | Cycle “stretching back as far as the first dawnings of the world’s recorded religious history …” and ending with the Dispensation of the Báb. |
| Adhán | az-awn | “Announcement”; the Muslim call to prayer, proclaimed by the muezzin before the five stated times of prayer. |
| Ádhirbáyján | Oz-air-by-John | Province in northwest Persia. |
| Afchih | aff-cheh | Village near Ṭihrán, site of Bahá’u’lláh’s summer residence. |
| Afnán | aff-nawn | Twigs, i.e., the relatives of the Báb. (GPB 239) |
| Aghṣán | ax-awn | Branches, i.e., the sons and descendants of Bahá’u’lláh. (ESW 94) (GPB 239) |
| AH |  | *Anna Hejirae*—in the year of the Hegira; date reckoned according to the Islamic era, which began in CE 622. with the “flight”—properly emigration or severing of relations—of Muḥammad from Mecca to Medina [al-Madínah]. Other spelling: Hijrah. |
| Ahlu’l-Kitáb | ahl-ol-ket-ob | The People of the Book. Quranic term explained by Bahá’u’lláh, Íqán, 16: “It is evident that by the ‘people of the Book,’ who have repelled their fellow-men from the straight path of God, is meant none other than the divines of that age …” cf. Qur’an 3:70; 3:71; 3:99. |
| Aḥmad Big Tawfíq | a-h-mad-beg-tow-feeg | “Sagacious and humane” governor of ‘Akká, who at the suggestion of Bahá’u’lláh restored the aqueduct leading to ‘Akká. |
| Akbar | ack-bar (ar as in Harry) | Greater; greatest. |

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| ‘Akká | ack-caw | Prison city north of Mt. Carmel, Israel; ancient Ptolemais and the “Strong City” of the Psalms. Site of the Most Great Prison where Bahá’u’lláh was incarcerated. A Tablet of ‘Abdu’l-Bahá to Mrs Ella G. Cooper states: “It is recorded in the Bible: ‘Achor shall be a door of hope unto them.’ This Achor is the City of ‘Akká. Whoever interprets this otherwise is ignorant.” (*Daily Lessons*, by H. S. Goodall and E. G. Cooper; quoted Tablet begins on p. 92; specific reference is to Hosea 2:15; transliteration above modernized). (GPB 184; 1&5) The St. Jean d’Acre of the Crusaders. |
| ‘Alí | a-lee | The first Imám, the rightful successor of Muḥammad; also the fourth Caliph. Cousin of Muḥammad and husband of Fáṭimih, he is known by titles including the Commander of the Faithful, the Lion of God, and the Lord of Saintship. Saint and warrior, brilliant writer and administrator, he was killed at Kufá by Ibn-i-Muljam (CE 661). Amír-‘Alí states: “Ali was its [chivalry’s] beau-idéal—an impersonation of gallantry, of bravery, of generosity; pure, gentle, and learned, ‘without fear mid without reproach,’ he set the world the noblest example of chivalrous grandeur of character.” (*The Spirit of Islám*, 254) |
| ‘Alí-Khán-i-Máh-i-Kú’í | a-lee-con-eh-maw-coo-ee | Warden of the Castle of Máh-Kú. |
| ‘Alí Mardán Khán, Fort of | a-lee-mar-Don-con | Storm-center at Zanján. |
| ‘Alí-Páshá | a-lee-paw-shaw | Prime Minister of the Ottoman Empire, denounced in the Lawḥ-i-Ra’ís. (GPB 231) |
| Alíf-Lám-Mím. | aleff-lawm-meem | “A.L.M.” cf. Qur’án 2:1. Many suras of the Qur’an are prefaced by disconnected letters. cf. Íqán 202: “In the disconnected letters of the Qur’án the mysteries of the divine Essence are enshrined, and within their shells the pearls of His Unity are treasured.” |
| ‘Alíyu’lláhí | a-lee-yol-law-hee | Islamic sect, found principally in western Persia and also known as Niṣárá and Ahlu’l-Ḥaqq, which teaches that ‘Alí is an avatar. (Gobineau, *Trois Ans en Asie*, 338) |
| Alláh | al-láh | God. The most prevalent explanation of this word, given in such works as the *Shorter Encyclopedia of Islam*, is that the pre-Islamic Arabs worshipped as head of their pantheon a god called Alláh, meaning *the* iláh, or the god. Muḥammad taught: “There is no iláh save *the* iláh,” “Lá iláhá illa’lládi”, Alláh being thus a combination of the particle “the” (al) and iláh. |
| Alláh-u-Abha | Alláh-ho-Ab-há | God is All-Glorious. The Greatest Name, adopted during the period of Bahá’u’lláh’s exile in Adrianople as a greeting among Bahá’ís. (GPB 176) Another form of the Greatest Name—not used as a greeting but an invocation—is Yá Bahá’u’l-Abhá, O Thou the Glory of Glories! |
| ‘Amá | am-awe | Light cloud, term symbolizing the First Invisible Substance. |
| Amín | am-een | The trusted one; designation of Muḥammad as a youth. |

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| Amín-i-Iláhí | am-meen-eh-el-awe-hee | Trusted one of God; first Persian pilgrim to penetrate into ‘Akká and glimpse the imprisoned Bahá’u’lláh. (GPB 187) |
| Amín’l-Bayán | am-een-ol-by-awn | Surname of Ḥájí Sháh Muḥammad-i-Manshádí, one of the Persian believers who guarded the remains of the Báb. (GPB 274) |
| Amír | am-eer | Prince, governor, lord, commander, etc. |
| Amír-Niẓám, Mírzá Taqí Khán | Am-eer-nez-awm, mere-zaw-tackee-con | Grand Vizier and “prime mover of the forces that precipitated the Báb’s martyrdom.” (DB 526) Murdered by order of Náṣiri’d-Dín Sháh. |
| Amríká | America | The United States, visited by ‘Abdu’l-Bahá in 1912. Cradle of Bahá’í Administrative Order (GPB 329; 269) |
| Amru’lláh | am-rol-láh | The Cause of God; also the Command of God. |
| Ámul | awe-mol | Persian town near Caspian, where Bahá’u’lláh was bastinodoed in the presence of the assembled ‘ulamá’[[7]](#footnote-7)\* (Nov-Dec. 1848), when He had attempted to join the besieged at Ṭabarsí. (DB 372) |
| Anas, son of Malik | a-nass; maw-leck | One of the most prolific traditionists, from the age of ten a servant of Muḥammad. |
| Anís | a-neess | Surname of the disciple who died with the Báb; Mírzá Muḥammad-‘Alí. |
| Anísá | a-nee-saw | Tree of Life; associated with the new Covenant. (GPB 238) |
| Anṣár | ann-sawr | “Helpers”. Title of those Medinites who rallied around Muḥammad after His flight from Mecca to Medina; often coupled with al-Muhájirún, the emigrants, title of those Muslims who migrated from Mecca to Medina. |
| Áqá | aw-caw | Master; title given by Bahá’u’lláh to ‘Abdu’l-Bahá. Also means mullá or sir. |
| Áqá Buzurg of Khurásán | awe-caw-bo-zorg; core-aw-sawn | Badí‘ (wonderful); Bahá’u’lláh’s martyred messenger to the Sháh of Persia. |
| Áqá Ján-i-Khamsih | awe-caw-John-eh-cam-seh | Colonel who carried out the execution of the Báb. |
| Áqá Riḍá | awe-caw-rezz-awe | Supporter of Bahá’u’lláh, exiled with Him all the way from Baghdád to ‘Akká. |
| Áqáy-i-Kalím | awe-caw-yeh-cal-eem | Noble brother of Bahá’u’lláh. See Mírzá Músá. |

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| Aqṣá Mosque | ack-saw | “The Most Remote” Masque, at Jerusalem; built on Temple area,[[8]](#footnote-8)\* and save Mecca alone, the most sacred spot in Islám. Also called aṣ-Ṣakhrah, “The Rock”, also “The Holy House”. (GPB xiii) |
| ‘Arvfih | a-raff-eh | Vigil of the Feast of Sacrifice, when the Mecca pilgrims proceed to Mt. ‘Arafát. The 9th day of the month of Dhi’l-Ḥijjih. (DB 32) |
| Arḍ-i-Sirr | ar-zeh-sair | Land of Mystery (Adrianople). The numerical value of Sirr (mystery) is identical with that of Adimih (Adrianople) (i.e., 260). |
| Ardishír Mírzá | ar-desh-sheer-mere-zaw | A governor of Ṭihrán. |
| ‘Áríf | awr-eff | Mystic knower, gnostic. |
| Ashraf | ash-raff | Man’s name. |
| ‘Ashúrá | ash-oo-raw | The tenth of Muḥarram on which day the Imám Ḥusayn was martyred. |
| Ásíyih | awe-see-yeh | Qur’án 66:11, the wife of Pharaoh. To Muslims one of four perfect women, the others being Sarah, the Virgin Mary, and Fáṭimih (See GPB 75) N.B. The reference in PUP 1, 170 and index should be corrected to read Ásíyih, *not* Ayesha. The commentators say that because she believed in Moses, Pharaoh set a rock on her breast, fastened her hands to four stakes and left her in the blazing sun. |
| Asmá’ul-Ḥusná | a-smaw-ol-hoss-naw | Most Beauteous Names (of God); phrases occurring in Qur’án 7:179, 17:110, etc. According to a ḥadíth, Muḥammad said, “Verily there are 99 names of God, and whoever recites them shall enter Paradise.” The traditions also maintain that the Almighty has a hundredth name, the “Most Great Name”, and that whoever calls on God by this Name shall obtain all his desires. Down the ages, various mystic orders have striven to, and claimed to, possess the Greatest Name—which was not revealed until the Advent of Bahá’u’lláh. The Greatest Name is referred to as Ism-i-A‘ẓam. |
| ‘Aṭṭár | at-tar (r.w. tar) | Shaykh Farídu’d-Dín ‘Aṭṭár, “the Druggist”, one who deals in attar of roses, etc. Great Persian mystic poet of the twelfth and thirteenth centuries, born Níshápúr. His copious works include the Manṭiqu’ṭ-Ṭayr in which the birds, in search of the Símurgh, pass through the seven valleys of Search, Love, Knowledge, Independence, Unification, Amazement, Destitution and Annihilation. |
| ‘Aválim | av-awe-lem | “Worlds”. Title of a work prophesying the opposition of the divines to the Promised One. |
| Aynu’l-Baqar | ain-ol-bak-kar (ar as in Harry) | The Spring of the Cow, to the east of ‘Akká. |
| Ayyám-i-Há | l-yawm-eh-haw | “Days of H”. H according to the abjad system equals 5; the letters in the name of the Báb also total 5. The intercalary days. |
| Ayyam-i-Shidád | l-yawm-eh-shed-odd | Days of Stress: the supreme crisis in Adrianople, engineered by the diabolical Siyyid Muḥammad. (GPB 163) |

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| A‘ẓam | a…zam | The Greatest. |
| ‘Azíz Khán-i-Sardár | az-ease-con-eh-sar-dawr (ar as in Harry) | Slayer of Ṭáhirih. |
| ‘Azím (Turshízí) | a-zeem; tor-shoe-zee | Man who publicly confessed his complicity in the attempt on the life of Náṣiri’d-Dín Sháh |



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| B and E |  | Be. Qur’án 3:42 states: “When He decreeth a thing, He only saith, ‘Be,’ and it is.” The reference in *Prayers and Meditations*, p. 85, thus means, “through His name creation was created.” The Arabic is “k” and “n”—*kun*. |
| Bá’ and Há’ | baw-and-haw | B and H meaning Bahá. The Bahá’í ring symbol shows two “b’s”, four “h’s” and two stars. |
| Báb | rhymes with throb | The Gate. The Prophet-Herald of Bahá’u’lláh, “The Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty” (BA 11); the return of the Prophet Elijah, of John the Baptist and of the Twelfth Imám (GPB 276, 58); “My First Name”, (GPB 57), Whom “posterity will recognize as standing at the confluence of two universal prophetic cycles, the Adamic … and the Bahá’í ….” (GPB 54) “the independent Author of a divinely revealed Dispensation … also … the Herald of a new Era and the Inaugurator of a great universal prophetic cycle.” (GPB 57) Born Shíráz, Oct. 20, 1819; martyred Tabríz, July 9, 1850. |
| Bábí | bob-ee | Of or pertaining to the Báb. |
| Bábí Dispensation |  | Began May 22, CE 1844 at two hours and eleven minutes after sunset in Shíráz, Persia. Ended in the year AH 1280. (WOB 102; GPB xi) |
| Bábí-Dukhtarán | bob-ee-dock-tar-awn | Site in Shíráz where the Báb’s son is buried. |
| Bábu’l-Báb | bob-ol-bob | The Gate of the Gate. Title of Mullá Ḥusayn, the first Letter of the Living. |
| Bábu’lláh | bob-al-láh | The Gate of God; a designation of the Báb. |
| Badasht | ba-dasht | Hamlet in a plain on the border of Mázindarán. Conference of, lasted twenty-two days (June-July 1848), and proclaimed the annulment of the old Order. (DB 301, n. 1) |
| Badí‘ | ba-dee… | “Wonderful”. Seventeen-year-old boy who delivered Bahá’u’lláh’s Tablet to the Sháh of Persia and was in consequence tortured and killed. His given name was Áqá Buzurg of Khurásán; he was converted by the historian Nabíl and won the title of the “Pride of Martyrs”. |
| Badí‘ calendar | ba-dee… | Name of the Bahá’í calendar. It begins with the year 60 (CE 1844). It is found in the Kitáb-i-Asmá’, a work of the Báb. |

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| Baghdád | bag-dod | City where Bahá’u’lláh declared His Mission, to His companions, in 1863. Called by Him the City of God, and (prophetically) in the Qur’án the “Abode of Peace”. (Qur’án 10:26; 6:127) (GPB 110) |
| Bahá’í | Ba-há-ee | Of or pertaining to Bahá’u’lláh. |
| Bahá’í Cycle | Ba-há-ee | Began May 22, 1844, at 2 hours and 11 minutes after sunset, in Shíráz, Persia. Destined to last for no less than 5,000 centuries. GPB xi, 55, 100. |
| Bahá’í Era | Ba-há-ee | Began May 22, 1844, at 2 hours and 11 minutes after sunset in Shíráz, Persia. The first century of this Era comprises the “Heroic, the Primitive, the Apostolic Age … and also the initial stages of the Formative, the Transitional, the Iron Age” ushered in by ‘Abdu’l-Bahá’s Will and Testament. (GPB xi, xiii) The Bahá’í Revelation is “the consummation of all the Dispensations within the Adamic Cycle, inaugurating an era of at least a thousand year’s duration, and a cycle destined to lost no less than five thousand centuries ….” (GPB 100) |
| Bahá’í Revelation | Ba-há-ee | Revelation from God “signalizing the end of the Prophetic Era and the beginning of the Era of Fulfillment ….” (GPB 100) |
| Bahá’u’lláh | Ba-há-ol-láh | The Glory of God. “… an appellation specifically recorded in the Persian Bayán, signifying at once the glory, the light and the splendor of God ….” (GPB 93–94) “The Supreme Manifestation of God and the Dayspring of His Most Divine Essence.” (BA 11) “… never to be identified with that invisible Reality, the Essence of Divinity itself,” He is “the complete incarnation of the names and attributes of God.” (WOB 114, 112) The Promised One of all the ages. Born Ṭihrán, Persia, Nov. 12, 1817; ascended Bahjí, Palestine, now Israel, May 29, 1892. |
| Bahjí | Ba-h-gee | Delight. Denotes that part of the plain of ‘Akká where the Shrine and Mansion of Bahá’u’lláh are situated. |
| Baḥrayn | ba-h-rain | Bahrein islands in Persian Gulf. |
| Bálá-khánih | baw-law-con-eh | Balcony. |
| Bálá-Sarí | baw-law-sa-ree | Above or over head. Term denotes Muslim worshippers who recited their prayers in the upper section of the Shrine of the Imám Ḥusayn at Karbilá. (DB 84) |
| Balál | ba-lall | Ethiopian convert to Islám and the first muezzin. A speech defect caused him to mispronounce the letter “sh” (shín) as if it were “ss” (sin). |
| Báqirí | baw-care-ee | Sect of the Imamites. |
| Baqíyyatu’lláh | back-ee-yat-ol-láh | Remnant of God; a title of Bahá’u’lláh and also of the Báb. |
| Barfurúsh | bawr-fo-roosh | Town [now known as Bábul] where Quddús was publicly martyred by the dregs of the inhabitants, May 1849. |

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| Bast | r.w. fast | Right of sanctuary. The law could not touch a fugitive taking sanctuary or bast in Muslim mosques and shrines. |
| Baṭḥá | bat-haw | Mecca, hemmed in by bare hills, lies in an “ill-ventilated couloir”. Its center and lowest part is Baṭḥá. Some buildings here were so close to the Ka‘bih that their shadows merged with its shadow mornings and evenings. |
| Bayán (Arabic) | buy-awn | Work of the Báb; Smaller, less weighty than Persian Bayán. (GPB 25) |
| Bayán (Persian) | buy-awn | Exposition; “The repository of the laws ordained by the Báb.” (GPB 17) “Peerless among the doctrinal works of the Báb” (GPB 25) “Designedly severe …. drastic ….” (ibid.) Interspersed with “unnumbered passages … in which He fixes the date of the promised Revelation ….” (GPB 28) Title given by the Báb to His Revelation, particularly His Books. |
| Bayán, Point of | buy-awn | The Báb. (GPB 98) |
| Bayt-i-A‘ẓam | bait-eh-a…zam | The Most Great House of Bahá’u’lláh in Baghdád, known at one time as House of Mírzá Músá, the Bábí. (GPB 129); “situated in the Karkh quarter, in the neighborhood of the western bank of the river ….” (idem, 130) |
| Baytu’l-‘Adl-i-A‘ẓam | bait-ol-adl-eh-a…zam | The Universal House of Justice, of which the Guardian is the permanent Head, and the members are elected by the members of the National Houses of Justice. This body makes and can abrogate its own laws; it legislates on “whatsoever has not been explicitly and outwardly recorded in His (Bahá’u’lláh’s) holy Writ.” (WOB 23) “… the twin pillars that support this mighty Administrative Structure—the institutions of the Guardianship and of the Universal House of Justice.” (WOB 147) There are also Local Houses of Justice, at present termed Local Spiritual Assemblies, in cities, townships, etc., where nine or more Bahá’ís reside. These, elected by Bahá’ís within their jurisdiction of 21 years of age and over, direct the affairs of the Faith; National Spiritual Assemblies (future Houses of Justice) are elected by delegates who are themselves elected by adult Bahá’ís of each state, territory, province etc., within a given country, and have jurisdiction over Bahá’í affairs within the country as a whole. It was first elected in 1963, and subsequently every five years, by delegates consisting of the members of Bahá’í National Spiritual Assemblies throughout the world. |
| Baytu’l-Ma‘múr | bait-ol-ma…moor | The Frequented Fane, Qur’án 52:4. In Islám, the Ka‘ba or its archetype in heaven. |
| Baní-Ḥáshim | ban-ee-haw-sheen | Sons of Ḥáshim, the Prophet Muḥammad’s great grandfather; family from which Muḥammad descended. |
| Bismi’lláhi’r-Raḥmáni’r-Raḥím | bessm-ell-lah-hair-ra-h-mawn-eh-ra-heem | In the Name of God, the Compassionate, the Merciful. Used at the head of every súra of the Qur’án except the ninth. Used at beginning of meals, putting on new clothes, beginning a new undertaking (by Muslims). |
| Big | beg (often, back) | Honorary title lower than Khán. |
| Biḥáru’l-Anvár | beh-hawr-ol-Anvawr | Seas of Lights, a compilation of Shí‘ah traditions. |
| Bishárát | besh-awr-awt | Glad-Tidings, a Tablet of Bahá’u’lláh (Holy Land). |

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| Black Stone |  | Ḥajaru’l-Aswad. Set about five feet from the ground in NE corner of the Ka‘ba, the stone is an irregular oval about seven inches in diameter, reddish brown. Encircled by a gold or silver band, it has an undulated surface and is composed of about fifteen smaller stones joined by cement and surrounded by a brownish border. Sacred object of great antiquity (and never one of the pagan Arabs’ idols) it is kissed during the rites of the ḥajj (pilgrimage). |
| Book, Crimson |  | Referred to in ESW 32 as capable of fully disclosing and redoubling “that force which is hid in men”; identified as Bahá’u’lláh’s “*Book of My Covenant*” in GPB 238. |
| Books, the |  | Zoroastrian Holy Writings. (GPB 230) |
| Branch, Most Great |  | ‘Abdu’l-Bahá |
| Búshihr | boo-shair | Persian town near north end of Persian Gulf. |
| Buzurg | boz-org | Great. |



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| Caliph | cay-liff or ca-leef | Self-styled vicar of the Prophet of Islám. (PDC 99) Sultanate and Caliphate were “the twin pillars of Sunní Islám”. (WOB 173) The Caliphate, now abolished, was “the mightiest institution of Islám”. (WOB 196) The founders of the Caliphate “usurped the authority of the lawful successors” of Muḥammad. (WOB 178) “The cardinal point wherein the Shi’ites (as well as the other sects included under the more general term of Imamites) differ from the Sunnite: is the doctrine of the Imamate. According to the belief of the latter, the vicegerency (khiláfat) of the Prophet is a matter to be determined by the choice and lection of his followers, and the visible head of the Musulman world is qualified for the lofty position which he holds less by any special divine grace than by a combination of orthodoxy and administrative capacity. According to the Imamite view, on the other hand, the vicegerency is a matter altogether spiritual; an office conferred by God alone, first by His Prophet, and afterwards by those who so succeeded him, and having nothing to do with the popular choice or approval … the Caliph … is merely the outward and visible Defender of the Faith: the Imám of the Shi’ites is the divinely-ordained successor of the Prophet, one endowed with all perfections and spiritual gifts, one whom all the faithful must obey, whose decision is absolute and final, whose wisdom is super-human, and whose words are authoritative.” Browne, E. G., *A Traveller’s Narrative*, 296. |
| Caravanserai |  | Inn for caravans (kárwán-saráy) |
| Chihríq | cheh-reek | Fortress to which the Báb was transferred about April 10, 1848; designated by Him Jabal-i-Shadíd, the Grievous Mountain. [Qal‘ah Chihríq, 38.079275, 44.588948] |
| Chinár-Súkhtih | cheh-nawr-sook-teh | “Burnt Plane-Tree” quarter, native quarter of Vaḥíd at Nayríz. |
| City, the |  | Also “The Great City”, Constantinople, called by Muslims “The Dome of Islám”. The traditional seat of both Sultanate and Caliphate. |

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| Crimson Book |  | “The Book of My Covenant”, written by Bahá’u’lláh entirely in His Own hand, establishing His Covenant and appointing ‘Abdu’l-Bahá as Its Center. This document has no parallel in the Scriptures of any previous Dispensation. (GPB 238) |



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| Dalá’il-i-Sab‘ih | dal-awe-ell-eh-sob-eh | “Seven Proofs” “… the most important of the polemical works of the Báb”. (GPB 26) |
| Dárúghih | daw-roog-eh | High constable. |
| Dáru’sh-Shafáy-i-Masjid etc. | dawr-osh-shaff-awe-yeh-mass-jed | School in Ṭihrán. |
| Darvísh | dar-veesh | Poor one. Religious mendicant. D’Ohsson in his “Ottoman Empire” lists 32 out of many more orders of these Islamic mystics. See Faqír. |
| Darvísh Muḥammad | dar-veesh Moham-mad | Name by which Bahá’u’lláh was known in Kurdistán. |
| Dawlih | doe-leh | State; government. |
| Days of the week, Bahá’í: |  |  |
| Jalál | jal-all | Saturday Glory |
| Jamál | jam-all | Sunday Beauty |
| Kamál | cam-all | Monday Perfection |
| Fidál | fez-all | Tuesday Grace |
| ‘Ida’l | ed-all | Wednesday Justice |
| Istijlá’l | ess-te-lall | Thursday Majesty |
| Istiqlál | ess-tek-lall | Friday Independence |
| Dayyám | die-yon | Siyyid Asadu’lláh, distinguished believer who, with several others, was murdered by decree of Mírzá Yaḥyá. (GPB 124; ESW 176) |
| Dhabíh | zab-eeh | The Sacrifice. Surname of Siyyid Ismá‘íl-i-Zavári’í extolled by Bahá’u’lláh as King and Beloved of Martyrs. (GPB 136) |
| Dhákirín | zaw-care-een | Rememberers. Performers of a dhikr, the religious ceremony practised by various mystic orders. |
| Dhi’b | zeb | The Wolf, Shaykh Muḥammad-Báqir. |
| Dhikr | zeckr | Remembrance, commemoration, mention; praise or glorification of God; recital of His names; religious exercise or ceremony. Plural, adhkár. |

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| Dhi’l-Jawshan | zel-jo-shan | Possessor of the coat of mail. Shimr, leader of Yazíd’s army that martyred Imám Ḥusayn at Karbilá. Prototype of cruelty, he is represented in the passion plays as dressed in chain-armor. |
| Dízvá | deez-vaw | Village near Fort Tabarsí. |
| Dragoman |  | Interpreter (tarjumán). |
| Du‘á | doe-awe | Prayer. |



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| Endowed with constancy |  | Title given to those Prophets Who revealed a Faith and instituted religious laws. ‘The independent Prophets are the lawgivers and the founders of a new cycle …. The other Prophets are followers and promoters … they are like the moon, which … receives its light from the sun.” ‘Abdu’l-Bahá, SAC) 188. |



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| Fáḍil-l-Qá’iní | faw-zel-eh-caw-en-ee | Erudite early Bahá’í who taught in Samaqand and Bukhárá. |
| Faqír | fack-eer | Poor, i.e., in need of God’s mercy, poor in the sight of God. These are divided into two great classes, those who live by Quranic law and those who, though calling themselves Muslims, live without the law. A member of the former is known as a traveler (sálik—saw-leck) on the pathway (ṭaríqat—ta-ree-cat) to heaven. The latter are ázád (awe-zawd) free, or majdhúb (maj-zoob), rapt, abstracted, attracted. There are many orders of faqrs,[[9]](#footnote-9) practising many, and often secret, ceremonies. Their doctrines are Súfí, and their religious ceremonies are called adhkár (azeckar)—rememberings. |
| Faraqlít | fawr-a-kleet | Paraclete. This refers to Muḥammad. cf. Tablet of ‘Abdu’l-Bahá to Charles Mason Remey, S of W, vol. 3, No. 7: “His Holiness the Christ took the Covenant of the ‘Paraclete’—which means His Holiness Muḥammad—and announced the glad-tidings of His appearance.” Islamic doctrine is that this is the original of the word translated “Aḥmad” in Qur’án 61:6. Nicholson translates “Aḥmad” as *laudatissimus*.[[10]](#footnote-10) |
| Farmán | far-mown | Order, command, royal decree. |
| Farmán-Farmá | far-mawn-for-mow | Title of a Persian dignitary, ESW 170. Footman, attendant; lit. carpet-spreader. |
| Farrásh | Far-rawsh | Footman, attendant; lit. carpet-spreader |
| Farrásh-Bashí | far-rawsh bosh-ee | Head farrásh. |

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| Farsakh | far-sack | 3 to 4 miles; i.e., distance laden mule walks in 1 hour. |
| Fatḥ-‘Alí-Sháh | fat-alley-shaw | Qájár Sháh who reigned 1798–1834. Notorious among other things for wives, concubines, and “incalculable progeny”. (PDC 68) |
| Fáṭimih | faw-teh-meh | Daughter of Muḥammad, consort of ‘Alí, ancestress of the Báb, known among other titles as “The Chaste One” and “The Lady of Light”. To Muslims, one of the four perfect women. |
| Fáṭimih, Book of |  | Words of consolation addressed by Gabriel to Fátimih, grieving for her departed Father. Dictated to ‘Alí, this “Hidden Book of Fáṭimih” was believed by Shí‘ah Islám to be in the possession of the promised (GPB 140) |
| Fatvá | fat-vaw | Sentence or judgment by Muslim muftí. |
| Fín | feen | Palace near Káshán, where the minister responsible for the death-sentence of the Báb was killed by royal order. |
| Fírúz-Kúh | fee-ruse-cooh | Persian town east of Ṭihrán. |
| Fírúz Mírzá | fee-ruse-mere-saw | Governor of Shíráz in 1850. |
| Friend of God |  | Abraham. |
| Fuqahá | fo-ka-haw | Muslim jurists, sing. faqíh. cf. Spanish *alfaqui*. |
| Futúḥát-i-Makíyyih | fo-too-hot-eh-mack-ee-yeh | Celebrated work by Shaykh Ibnu’l-‘Arabí, containing Muḥammad’s prediction that all the Qá’im’s companions would be slain, except one who would reach the plain of ‘Akká. |



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| Gílán | gie-lawn | Persian province on Caspian Sea. |
| Great Announcement |  | See Qur’án 78:1–2, an-Naba’u’l-‘Aẓím. This refers to the advent of the Day of the Lord. (ESW 143) |
| Guardian (of the Cause of God) |  | See Shoghi Effendi. |
| Gunjishk | gun-jeshk | Sparrow. |
| Gurgín Khán | gore-geen-con | Ruthless deputy governor of Iṣfahán in the days of the Mu‘tamidu’d-Dawlih. |

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| Ghawth | go-ss | Title of head of Men of the Unseen, indicating saintship. Analogous term, Quṭb (kotb)—pole, pivot. |
| Ghaybat | gay-bat | Occultation; the whole period of the Hidden Imám’s Imamate. |
| Ghaybat-i-Kubrá | gay-bat-eh-cob-raw | Major Occultation. Period from the death of the fourth Gate till the return of the Twelfth Imám. During this period all communication between the Imám and his church ceased. |
| Ghaybat-i-Ṣughrá | gay-bat-eh-sog-raw | Minor Occultation. 69-year period, beginning in AH 260, during which the Twelfth Imám was still accessible through the four Gates. |
| Ghuṣn | gossn | Branch. Son or descendant of Bahá’u’lláh. (ESW 94; GPB 239) |
| Ghuṣn-i-Mumtáz | gossn-eh-mom-tawz | The Chosen Branch, i.e., Shoghi Effendi. |



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| Há’ | háh | The letter “h”. The abjad value of this letter is identical with that of “Báb” (5). |
| Há’, Days of | Days of háh | The Intercalary Days, so named by Bahá’u’lláh in the Book of Aqdas, where He also ordained that they should immediately precede the month of ‘Alá, i.e., the month of fasting which closes the Bahá’í year. Every 4th year the number of the Intercalary Days is raised from 4 to 5. |
| Ḥabíbu’lláh Mírzá | hab-eeb-ol-law-mere-zaw | Persian prince martyred for the Faith in Dawlat-Ábád. |
| Ḥadíqatu’r-Raḥmán | had-ee-gat-or-ra-h-mawn | Place where the heads of the martyrs of Nayríz are buried. |
| Ḥadíth | had-eess | Tradition. The whole body of the sacred tradition of the Muslims is called the ḥadíth. (pl. aḥadíth) |
| Ḥadíth-i-Jábir | had-eess-eh-jaw-bare | Well-known sacred tradition authenticated by Bahá’u’lláh in the Íqán. (GPB 80) Jábir ibn ‘Abdi’lláh al-Anṣárí was an early Muslim who accompanied the Prophet in battle, and died at Medina AH 78, aged 94. |
| Ḥadíth-i-Qudsí | had-eess-eh-kod-see | A ḥadíth “which relates a revelation from God in the language of the Prophet”. Here is an example from the Mishkátu’l-Maṣábíḥ, a well-known book of Sunní traditions: “Abú Hurayra said, ‘The Prophet of God related these words of God, “The sons of Adam vex Me, and abuse the age, whereas I am the Age itself: In My hands are all events: I have made the day and night.”’” (cf. Hughes) |
| Ḥaḍrat-i-A‘lá | has-ra-teh-a…law | His Holiness the Most Exalted One; a title of the Báb. |

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| Ḥáfíẓ | haw-fezz | Persian mystic poet, CE 1320–1390, author of unsurpassed odes in the ghazal form. |
| Haft-Vádí | haft-vaw-dee | Seven Valleys, revealed by Bahá’u’lláh in answer to questions of Shaykh Muḥyi’d-Dín and describing “the seven stages which the soul of the seeker must needs traverse are it can attain the object of its existence.” (GPB 140) |
| Ḥájí | haw-gee | One who has made the pilgrimage to Mecca. |
| Ḥájí Mírzá Áqásí | haw-gee-mere-zaw awe-caw-see | Prime Minister of Persia; the Antichrist of the Bábí Revelation. (GPB 164) |
| Ḥájí Mírzá Ḥaydar-‘Alí | haw-gee-mere-zaw-hay-dar-al-lee | Noted early Bahá’í called “the Angel of Carmel”. |
| Ḥájí Mírzá Karím Khán | haw-gee-mere-zaw-ka-reem-con | Writer condemned by Bahá’u’lláh for advocating the study of the science of metaphysical abstractions, of alchemy and natural magic, which Bahá’u’lláh refers to as “vain and discarded learnings”. (cf. Íqán, 186) Author of a vicious attack on the Bábí Faith, written at the request of the Sháh. (GPB 91) |
| Ḥájí Mírzá Muḥammad-Taqí | haw-gee-mere-zaw-mo-ham-mad-tackee | Cousin of the Báb and chief builder of the Temple at ‘Ishqábád, to which he dedicated his entire resources. His state title was Vakílu’d-Dawlih. (GPB 268, 300) |
| Ḥájí Mírzá Siyyid ‘Alí | haw-gee-mere-zaw-say-yed-al-lee | Maternal uncle of the Báb, who reared Him. |
| Ḥájí Muḥammad-Riḍá | haw-gee-moham-mad rez-aw | 70-year old Bahá’í stabbed to death in broad daylight in ‘Ishqábád at the instigation of the Shí ‘ah Muslims, whose guilt was subsequently established by the Czar’s military court. The aggrieved Bahá’ís intervened on behalf of the murderers and had their sentences commuted to a lighter punishment. (ESW 77; GPB 202) |
| Ḥájí Sulaymán Khán | haw-gee-sol-ay-mon-con | Martyr who danced and recited poetry in the streets of Ṭihrán as lighted candles burned into his flesh. (GPB 78; DB 618) |
| Ḥájíbu’d-Dawlih | haw-jeb-od-doe-leh | Persian official who devised hideous tortures for the Bábís and is described by Browne as an “infamous monster”. (DB, 617; *A Traveller’s Narrative*, 52, n. 1) |
| Ḥakím | ha-keem | Man’s name; wise, also doctor. |
| Hamzih | ham-zeh | Uncle of Muḥammad and “The Prince of Martyrs”. |
| Ḥaqíqat | hag-es-gat | Truth, the goal of the mystic wayfarer. |
| Ḥaram | har-am | Sanctuary at Mecca, a sacred area where no blood may be spilled. |
| Ḥaram-i-Aqdas | har-am-eh-ack-dass | The outer Sanctuary of Bahá’u’lláh’s Sepulcher. |

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| Ḥaram-i-Ma‘ṣúmih | har-am-eh-ma…soom-eh | Shrine of Fáṭimih, d. CE 816, the sister of Imám Riḍá, at Qum. |
| Ḥasan | hass-san | Man’s name. |
| Háshimí (English Hashimite) | haw-shem-ee | Of the family of Háshim, ancestor of Muḥammad. |
| Ḥaẓíratu’l-Quds | has-ee-ra-tol-kods | The Sacred Fold. Official title designating headquarters of Bahá’í administrative activity. This institution is complementary in its functions to those of the Mashriqu’l-Adhkár, which is “exclusively reserved for Bahá’í worship.” (GPB 339) |
| He Who discoursed with God |  | Moses. (PDC 83) |
| Ḥijáz | hedge-Oz | “Barrier”. Southwestern Arabia. Language of: Arabic. |
| Hijrat, also Hijra | hedge-rat hedge-ra | Hejira; the departure of Muḥammad from Mecca to Medina in CE 622, subsequently established as the first year of the Muslim era. |
| Ḥill | hel | The area outside the Ḥaram or Sanctuary. Blood may be shed at Ḥill, as the sanctity of the Ḥaram does not extend to it. The verse quoted in ESW 17 expresses Bahá’u’lláh’s willingness to give up His life anywhere. |
| Ḥín | heen | Time. Shaykh Aḥmad’s prophecy of the Advent. In the abjad notation 68, and it was in 1268 that Bahá’u’lláh, confined in the Síyáh-Chál of Ṭihrán, received the first intimations of His Divine Mission. Odes which He revealed in that year hint of this. (DB 18) |
| Ḥisámu’s-Salṭanih | hess-awm-oss-sal-ta-neh | Title of a Persian dignitary. (ESW 170) |
| Howdah (Hawdaj) |  | Litter, i.e., covered vehicle for travellers, carried on camel, mule, etc. |
| Húd | who’d | Prophet of God sent to ‘Ád. cf. Qur’an 11. |
| Ḥujah | hoj-ah | His reverence, eminence, etc. |
| Ḥujjat | hoj-jat | Erudite cleric and Bábí convert martyred at Zanján. |
| Ḥujjatu’lláh | hoj-jat-ol-law | The Proof of God. A title of the Qá’im. |
| Ḥuqúqu’lláh | ho-coo-ko-law | Right of God; payment by believers instituted in the Kitáb-i-Aqdas. |
| Ḥúrí | hoo-ree | Maidens of Paradise described in Qur’án 55:56, etc. |
| Ḥurúf-i-Ḥayy | ho-roof-eh-high | Letters of the Living, the Báb’s first eighteen disciples. (DB xvii) The term (Abjad value 18) denotes letters of the alphabet, not epistles. |
| Ḥusayn | ho-sane | Proper noun. To Shí‘ah Islám, Bahá’u’lláh is the return of the Imám Ḥusayn. (GPB 94) |

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| Ḥusayn-ibn-i-Rúḥ Naw-Bakhtí | ho-sane-ebn-eh-rooh-no-back-tee | Third of the four Gates (See Abváb-i-Arba‘ih). Learned and holy Shaykh, died CE 937–8. (Browne, *Traveller’s Narrative*, 302) |
| Ḥusayníyyih | ho-sane-ee-yeh | Place where martyrdom of Ḥusayn is mourned, or where Muslim passion plays may be presented. Designation given by Shí‘ah Muslims to Bahá’u’lláh’s Most Great House in Baghdád, forcibly occupied by them. (GPB 357) |



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| -i- | eh | Of, from. [Persian (iḍáfa) sound inserted in pronunciation] |
| í | ee | Pertaining to, belonging to. |
| Ibn | ebn | Son. |
| ibn-i-Dhi’b | ebn-eh-zeb | Son of the Wolf—i.e., Shaykh Muḥammad-Taqíy-i-Najafí. Bahá’u’lláh’s *Epistle to the Son of the Wolf* was His “last outstanding Tablet”, practically terminating His “prodigious achievement as author of a hundred volumes ….” (GPB 201; 219, 220) |
| ibn-i-Ḥájib | ebn-haw-jeb | Author of two well-known Arabic grammars, the *al-Káfíya* and *al-Sháfíya*; c. 1175–1248. |
| ibn-i-Malik | ebn-eh-maw-lek | Author of a versified grammar, the *Alfíyyih*; from Jaen, d. CE 1273. |
| ibn-i-Mas‘úd | ebn-eh-mas…ood | Noted “companion” of Muḥammad; said to be one of ten whom Muḥammad assured of Paradise. A leading authority on text of Qur’án. Fought at Badr, etc. Died Medina AH 32, aged 60. |
| ibn-i-Mihríyár | ebn-eh-meh-ree-awr | One who reportedly communicated with the Hidden Imám during the Minor Occultation. (Browne, *Tr. Narr*., 302) |
| ibn-i-Ṣúríyá | ebn-eh-sue-ree-ya | Rabbi chosen by the people of Khaybar at Muḥammad’s request to cite a point of Jewish law. (Íqán, 84) |
| ‘Ibrání | eb-raw-nee | Hebrew, i.e., “the language of the crossing”. |
| Idhá | ezz-aw | If or when. |
| Íl | eel | Clan. |
| Ílkhání garden | eel-raw-nee | Site of Ṭáhirih’s martyrdom. |
| Imám | eh-mam | “… divinely-ordained successor of the Prophet, one endowed with all perfections and spiritual gifts … whose decision is absolute and final, whose wisdom is super-human, and whose words ore authoritative.” (Browne, *Tr. Narr*., 296) The word means one who stands before or is followed; head, chief, leader. |

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| Imams, the Twelve: |  | [pl. A’imma] |
| 1. ‘Alí-ibn-i-Abí-Ṭálib | alley-ebn-abee-taw-leb | martyred AH 40 CE 661 |
| 2. Ḥasan, son of ‘Alí and Fáṭimih | hass-san | ” 50 670 |
| 3. Ḥusayn, son of ‘Alí and Fáṭimih | ho-sane | ” 61 680 |
| 4. ‘Alí, son of Ḥusayn and Shahr-Bánú | a-lee | ” 95 712 |
| 5. Muḥammad-Báqir (son of 4th Imám) | moham-mad-baw-care | ” 114 734 |
| 6. Ja‘far-i-Ṣádiq (son of the 5th Imám) | ja…far-ess-saw-deck (The Veridical) | ” 148 765 |
| 7. Músá-Káẓim (son of 6th Imám) | moo-saw-caw-zem | ” by Hárúnu’r-Rashíd, 183 799 |
| 8. Imám Riḍá (buried Mashhad) full name ‘Alí-ibn-i-Músá | eh-mom-rez-aw | ” 203 818 |
| 9. Muḥammad-Taqí (son of 8th Imám) | moham-mad-tack-ee | ” 220 835 |
| 10. ‘Alí Naqí (son of 9th Imám) | a-lee-na-kee | ” 254 868 |
| 11. Ḥasan ‘Askarí (son of 10th Imám) | hass-san ask-ar-ee | ” 260 873 |
| 12. Muḥammad (son of 11th Imám) | moham-mad | Died AH 260, aged five.  Bore not only the same name but the some kunya (designation) as the Prophet: Abu’l-Qásim; according to Shí‘ah Muslims, only the Prophet may bear these two names together. Shí‘ah Muslims hold he did not die, but disappeared and would return. |
| Imám | eh-mom | Prayer leader, not to be confused with the twelve Imams [pl. a’imma]. |
| Imám, Hidden |  | Promised One of Shí‘ah Islám, the 12th Imám who is to reappear at the time of the end and fill all the earth with justice. Fulfilled by the Báb, 1844 (AH 1260), exactly one thousand years after the death of the 12th Imám. |
| Imám-Jum‘ih | eh-mom-jum-eh | Chief of the ‘ulamá’, who recites the Friday prayers for the sovereign. |

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| Imám-Zádih | eh-mom-zaw-deh | Tomb of Muslim saint; descendant of an Imám. |
| Imám-Zádih Ḥasan | eh-mom-zaw-deh hass-san | Shrine in Ṭihrán where the Báb’s body was kept. |
| Imám-Zádih Ma‘ṣúm | eh-mom-zaw-deh-ma…soom | Shrine where for a time the Báb’s body was concealed, until 1867–68 when a Tablet was received from Bahá’u’lláh directing that the remains immediately be transferred elsewhere; not long after, this Shrine was rebuilt. |
| ‘Imárat-i-Khurshíd | em-aw-rat-eh-core-sheed | Structure of the Sun; the Governor’s private residence in Iṣfahán, where the Báb resided four months. |
| ‘Imrán | em-rawn | Name of the father of Moses and Aaron, and also of the Virgin Mary. Her mother’s name was Hannah—Anna or Anne. The commentators state that Mary was called sister of Aaron (Qur’an 19:29) because she was of the Levitical race. (See Qur’án 3:31) |
| Inshá’lláh | en-shaw-lah | If God will. |
| Írán | ee-rahn | The Persians’ name for Persia. “*Iran*, *Eran*, *Airan*, the *Airiyana* of the Avesta, is the land of the Aryans (Ariya, Airiya of the Avesta, Sanskrit Arya [excellent, honorable]). (Browne, E. G., *L. Hist*. I, n 4) |
| ‘Iráq | eh-rock | Kingdom of southwest Asia, practically co-extensive with region of Mesopotamia. Capital, Baghdád. |
| Irshádu’l-‘Avám | air-shod-ol-av-awm | “Guidance unto the Ignorant”, title of book by Ḥájí Mírzá Karím Khán. |
| Iṣfahán | ess-fa-hawn | In 1592 Sháh ‘Abbás the Great moved his court from Qazvín to Iṣfahán. Of this ancient capital city, the Persians say Iṣfahán niṣf-i-jáhán ást—half the world is Iṣfahán. |
| Isfandíyár | ess-fan-dee-yawr | Bahá’u’lláh’s servant, referred to by ‘Abdu’l-Bahá as virtually “a perfect man”. (PUP 421–422) |
| ‘Ishqábád | esh-cob-odd | The City of Love, in Russian Turkistán. Site of first Bahá’í House of Worship, initiated by ‘Abdu’l-Bahá about 1902. (GPB 300) |
| Ishráq | esh-rock | Splendor. |
| Ishráqát | esh-rock-awt | Tablet of Splendors, by Bahá’u’lláh (Holy Land). |
| Islám | ess-lahm | Surrender of one’s own will to the will of God; name of the religion founded by the Prophet Muḥammad. |
| Ism-i-A‘ẓám | ess-meh-a…zam | The Greatest Name. Term applied to each of the following: Alláh-u-Abhá (God is All-Glorious) or Yá Bahá’u’l-Abhá (O Thou the Glory of Glories!), the first of which become the Bahá’í greeting during Bahá’u’lláh’s exile in Adrianople (1863–1868). (GPB 176) Also, a title of Bahá’u’lláh. (GPB 194) |

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| Ismá‘íl | ess-maw-eel | Son of Abraham, also called the Sacrifice. Qur’án 37:101 tells of Abraham’s dream in which He was instructed to sacrifice His firstborn son, who according to Muslim tradition, was Ismá‘íl. (Gl. 75) The twelve princes referred to in Genesis 17:20 are the twelve Imams. |
| Ismá‘ílí | ess-maw-eel-ee | Shí‘ah sect who accept the line of Imams [A’imma] to the death of Imám Ja‘far-i-Ṣádiq, the sixth. Imám Ja‘far disinherited his eldest son, Ismá‘íl, for inebriety, appointing Músá in his stead. The Ismá‘íliyyún [Ismailis], also called Seveners, adhere to Ismá‘íl’s son Muḥammad as the inaugurator of the Seventh Prophetic Period, the other six being those of Adam, Noah, Abraham, Moses, Jesus and Muḥammad. |
| ‘Iṣmat-i-Kubrá | ass-mat-eh-cob-raw | Bahá’u’lláh’s doctrine of the “Most Great Infallibility” of the Manifestation of God. (GPB 214) |
| Ismu’l-Azal | ess-moll-as-Al | Name of Eternity (Mírzá Yaḥyá). |
| Ismu’lláhi’l-Ákhir | ess-moll-law-hel-awe-care | The Last Name of God, title given to Quddús by the Báb. |
| Isráfíl | ess-raw-feel | Angel who sounds the trumpet on the Day of Judgement. |
| Ithná-‘Asharíyyih | ess-naw-ash-aree-yeh | The Twelvers; those Shí‘ah Muslims who believe in the succession of the 12 Imams and the return of the 12th. |
| I’timádu’d-Dawlih | et-em-odd-od-doe-leh | Chief minister of state at time of attempt on Sháh’s life by a crazed Bábí, August 1852. |



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| Jabal-i-Básiṭ | jab-al-eh-baw-set | The Open Mountain; name given by the Báb to Máh-Kú. |
| Jabal-i-Shadíd | jab-al-eh-shad-eed | The Grievous Mountain; name given by the Báb to Chihríq. The numerical value of shadíd is the same as that of Chihríq (318). |
| Jabarút | jab-a-root | Heaven; a degree in mystical life. World of Divine omnipotence. |
| Jábir-ibn-i-Ḥayyán | jaw-bare-ebn-eh-high-on | Pupil of Imám Ja‘far-i-Ṣádiq; wrote a book of his sayings. |
| Jábulqá and Jábulsá | jaw-bol-caw, jaw-bol-saw | Mysterious cities where Shí‘ah Muslims believe the 12th Imám to be living with his chosen companions, waiting to come forth in the fullness of time and fill the earth with justice. |
| Ja‘far | ja…far (ar as in Harry) | Man’s name. |
| Jábilíyyih | jaw-hel-ee-yeh | Age of Ignorance; term denoting heathenism prevailing in Arabia prior to the advent of Muḥammad. |

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| Jalálu’d-Dawlih, Prince | jal-awl-od-doe-leh | A son of Ẓillu’s-Sulṭán, as governor of Yazd he ordered the frightful deaths of seven believers in a single day. Stigmatized by Bahá’u’lláh as “The Tyrant of Yazd”. (GPB 232) |
| Jalálu’d-Dín-i-Rúmí | jal-awl-od-deen-eh roo-mee | Usually titled Mawláná (our Master); Persia’s greatest mystic poet, (CE 1207–1273), who settled in Rúm (Asia Minor) and authored the *Mathnaví*. |
| Jamál Páshá | jam-awl-paw-shaw | Defeated Turkish commander-in-chief in Syria, who had sworn to raze Bahá’u’lláh’s Tomb to the ground and crucify ‘Abdu’l-Bahá in a public square in Constantinople. (PDC 65) |
| Jamál-i-Mubárak | ja-moli-eh-mo-baw-rak | The Blessed Beauty; a title of Bahá’u’lláh. |
| Jamál-i-Qidam | ja-moll-eh-keh-dam | The Ancient Beauty; a title of Bahá’u’lláh. |
| Javád | je-vod | Man’s name. |
| Javáhiru’l-Asrár | jav-awe-hair-olass-rawr | Writing of Bahá’u’lláh prior to His Declaration (‘Iráq). |
| Jayhún | jay-hoon | The Oxus River. |
| Jazíriy-i-Khaḍrá | jazz-ee-ray-eh-kaz-raw | Verdant Isle. Reference to Mázindarán; also the Garden of Na‘mayn. (DB 325; GPB 193) |
| Jináb | jen-ob | Courtesy title sometimes translated “His Honor”. |
| Jináb-i-Munír | jen-ob-eh-mo-neer | Bahá’í exile who died at Smyrna en route to the ‘Akká prison. |
| Joseph |  | Reference to Bahá’u’lláh in the Báb’s Commentary on the Súra of Joseph. (GPB 23) |
| Jubbih | jub-beh | Outer coat. |
| Júk, Book of | jook | Collection of early historical records referred to in Gl. 174; probably Yogi traditions reported in such works as the *Dabistánu’l-Madháhib*, a treatise composed in India about the middle of the 17th century. |



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| Ka‘b-ibn-i-Ashraf | ca…b-ebn-eh-ash-raff | Name of a Medinite divine and poet who opposed Muḥammad, entering into a Meccan alliance with Abú Ṣufyán after the Muslim defeat at Uḥud. cf. Qur’án 59:2. |
| Ka‘bih | ca…beh | Cube-like, stone building at Mecca, containing the Black Stone [meteorite in one corner]. Traditionally built by Adam and reconstructed after the Flood by Abraham and Ishmael, it is the Qiblih and holiest spot in the Muslim world. “The first temple that was founded for mankind, was that in Becca [place of crowding, i.e., Mecca]. Blessed, and a guidance for all creatures.” Qur’án 3:90. |

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| Kabír | cab-ear | Great; the superlative is Akbar. |
| Kad-khudá | cad-co-daw | Alderman; bailiff. Head man of a village. |
| Káfí | caw-fee | Sufficing, on attribute of God. (Qur’án 39:37) Title of a book of sacred traditions collected by Abú-Ja‘far Muḥammad-ibn-i-Ya‘qúb (AH 328) and accepted by Shí‘ah Muslims. |
| Káfúr | cow-foor | Camphor; in Qur’án 76:5, a camphor fountain for the righteous in Paradise. |
| Kalántar | cal-awn-tar (ar as in Harry) | Mayor. |
| Kalimát-i-Firdawsíyyd | cal-em-awt-eh-fair-dose-ee-yeh | Words of Paradise, Tablet of Bahá’u’lláh (Holy Land). |
| Kalimát-i-Maknúnih | cal-em-awt-eh-mack-noo-neh | The Hidden Words, revealed by Bahá’u’lláh as He paced the banks of the Tigris, AH 1274. It was originally designated by Him the Hidden Book of Fáṭimih. Shoghi Effendi refers to it as “this dynamic spiritual leaven cast into the life of the world for the reorientation of the minds of men, the edification of their souls and the rectification of their conduct ….” (GPB 140) |
| Kamál | cam-all | Ḥájí Mírzá Kamál-i-Dín, who requested Bahá’u’lláh to write on Qur’án 3:87. |
| Kamál Páshá | cam-all-paw-shaw | Turkish official who in Constantinople was directed by Bahá’u’lláh to lay the matter of promoting an international language before his government (August-December, 1863). |
| Kangávar | kangg-awe-var | Persian town west of Mt. Alvand and Hamadán. |
| Karbilá | kar-bell-aw | City in ‘Iráq, site of martyrdom (Oct. 10, CE 680) and sepulchre of Imám Ḥusayn. Also called Mashhadu’l-Ḥusayn. “Karb and Balá”—anguish—and calamity—Ḥusayn reportedly said of this name. |
| Karbilá’í | kar (ar as in Harry)-bell-aw-ee | Pilgrim who has been to Karbilá. |
| Karkh | cark | A quarter of Baghdád. |
| Káshán | caw-shawn | City in north central Persia, traditionally the native home of the Three Wise Men. (A. V. W. Jackson, *Persia Past and Present*, 412–413) |
| Kashkúl | cash-cool | Alms-basket carried by dervishes. Hollowed-out receptacle “of about the size and shape of a cocoa-nut”, around opening of which two chains are attached at four points, making a handle. |
| Kawthar | ca-sar (ar as in Harry) | Abundance. cf. Qur’án 108:1–3; traditionally, lake or river in Paradise that Anas relates Muḥammad saw on the night of His Mi‘ráj (q.v.) as “a river of water on each side of which there were domes, each formed of a hollow pearl.” |

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| Káẓimayn | caw-zem-ain | Town three miles north of Baghdád, where the “two Kazims”,[[11]](#footnote-11)\* the 7th and 9th Imams, are buried. |
| Khá, land of | caw | The letter “khá” or kh, designating Province of Khurásán, NE Persia. |
| Khadíjih | cad-ee-jeh | First wife of Muḥammad. Considerably older than the Prophet, she remained His only wife for twenty-five years, when she died. He was then in His fifty-first year. |
| Khádimu’lláh | caw-dem-ol-lah | Servant of God; title of Mírzá Áqá Ján. (GPB 115) |
| Khájih, Fort of | caw-jeh | Storm center of Nayríz upheaval. |
| Khálidíyyih Order | caw-led-ee-yeh | The eminent leader of this Order was completely won over by Bahá’u’lláh during His sojourn in Kurdistán. (GPB 122) |
| Khalífih | cal-ee-feh | Caliph. Vicegerent. |
| Khalíl | cal-eel | Friend (of God); title of Abraham. |
| Khán | con | Mongolian title of kings, princes, nobles. In modern times, originally a title of the nobility or of chiefs or tribes, by extension an honorific denoting gentleman. |
| Khasá’il-i-Sab‘ih | cass-awe-ell-eh-sab-eh | Writing of the Báb, altering the sacrosanct formula of the Muslim call to prayer. (GPB 10) |
| Khaybar | kay-bar (ar as in Harry) | “rich vale of Khaybar” studded with villages and fortresses on the way to Syria north from Medina. (Muir’s description of the region in Muḥammad’s time) |
| Khiḍr | kezz-r | Lit. “The Green One”. His name does not occur in the Qur’án, but most of the commentators identify him with the mysterious personage referred to in Qur’án 18:59–81. He is often referred to as having discovered and partaken of the fountain of life, and is called its custodian. He also symbolizes the true guide. “… he stands pre-eminently for the inner light of saintship as opposed to the intellectual, legalistic, and apostolic aspects of prophecy …. Like the Ṣúfí Pír [murshid], he claims silent and unquestioning obedience to his authority ….” (Nicholson, *Commentary*, 1, 25) |
| Khiláfat | kell-owe-fat | Vicegerency of the Prophet Muḥammad. |
| Khirqiy-i-Sharíf | care-gay-yeh-sha-reef | Name of mosque near which, on arrival in Constantinople (Aug. 16, 1863), Bahá’u’lláh and His family were first imprisoned. (GPB 157) |
| Khurásán | core-awe-sawn | Province of northeast Persia. |
| Khuṭbih | cot-beh | Sermon delivered Fridays at noon. cf. Qur’án 62:9; the “congregation day” is Friday in Islám and “remembrance of God” is understood to mean the sermon. |
| Khuṭbiy-i-Ṭutújíyyih | cot-bay-yeh-to-too-gee-yeh | Sermon by ‘Alí. |

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| Khuy | co-ee | Town in northwest Persia, west of Tabríz. |
| Kinar-gird | ken-awr-gaird | Fortress about 30 miles from Ṭihrán. A station on the old Iṣfahán road. |
| Kirmán | care-mown | City in south central Persia. |
| Kirmánsháh | care-mawn-shah | City in west Persia, near frontier of Turkey. |
| Kitáb | ket-awb | Book. |
| Kitáb-i-‘Ahd | ket-awb-eh-a-ht | The Book of Bahá’u’lláh’s Covenant. |
| Kitáb-i-Aqdas | ket-awb-eh-ack-dass | The “Most Holy Book” of Bahá’u’lláh. “… the Charter of His World Order, the chief repository of His laws, the Harbinger of His Covenant, the Pivotal Work containing some of His noblest exhortations, weightiest pronouncements, and portentous prophecies ….” (PDC 24) Revealed in ‘Akká, *circa* 1873, “during the full tide of His tribulations, at a time when the rulers of the earth had definitely forsaken Him ….” (GPB 213) Authorized translation into English released in 1992. |
| Kitáb-i-Badí‘ | ket-awb-eh-ba-dee | By Bahá’u’lláh, Adrianople, “refuting the arguments of the people of the Bayán.” (WOB 124) “His apologia … corresponding to the Kitáb-i-Íqán, revealed in defense of the Bábí Revelation ….” (GPB 172) |
| Kitáb-i-Íqán | ket-awb-eh-ee-con | “The Book of Certitude”. “… of unsurpassed preeminence among the writings of the Author of the Bahá’í Revelation.” Revealed in 1862, in fulfillment of the Báb’s prophecy that the Promised One would complete the unfinished Persian Bayán, and in reply to questions asked by the Báb’s as yet unconverted maternal uncle. (GPB 138) |
| Kitáb-i-Panj-Sha’n | ket-awb-eh-panj-sha…n | The Book of Five Ranks; one of the last works of the Báb, foretelling His Own death. (GPB 51) |
| Kitábu’r-Rúḥ | ket-awb-or-rooh | Book of the Spirit, a 700-súrih work revealed by the Báb. |
| Kúfih | coo-feh | City on west bank of Euphrates, founded CE 636. The more ancient characters of Arabic writing are called Kúfic, after this one-time seat of learning. |
| Kuláh | co-láh | Persian hat, brimless, of lambskin or felt, long worn by government officials, civilians, etc. The term “hatted” refers to laymen while “turbaned” indicates the clergy or learned class. |
| Kuláh-i-farangí | co-láh-heh-fa-rangg-ee | European hat. Pavilion. |
| Kull-i-Shay’ | coll-eh-shay | All things. A Bádí‘ calendar period comprising nineteen Vahids. The numerical value of this term is 361 (19⨯19). We are living in the first kull-i-shay’. |
| Kullu’ṭ-ṭa‘ám | coll-ot-ta-awm | “All food”, a Tablet revealed by Bahá’u’lláh concerning Qur’án 3:87 (“All food was allowed to the children of Israel.”), in ‘Iráq, after Mírzá Yaḥyá had proved incompetent to write on the subject. In it Bahá’u’lláh identifies Israel and his children with the Báb and His followers. (GPB 116–117) |

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| Kumayl | co-mail | Tradition of; cf. Gl. 178. |
| Kurd | cord | Member of race numbering over two millions, and living principally in Kurdistán. |
| Kurdistán | cord-ess-tawn | In Turkey, ‘Iráq and northwest Persia, “a region whose sturdy and warlike people were known for their age-long hostility to the Persians ….” (GPB 120) |
| Kurúr | core-oor | A crore; this equals 500,000. |



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| Láhút | lah-hoot | Divinity; the plane of Divinity, the “inward, eternal aspect of Reality”, contrasted with Násút. |
| Lawḥ | low-h | Tablet. |
| Lawḥ-i-Aḥmad | low-heh-Ah-mad (a’s as in at) | Tablet of Aḥmad, by Bahá’u’lláh (Adrianople). |
| Lawḥ-i-Aqdas | low-heh-ak-dass | Most Holy Tablet, by Bahá’u’lláh (Holy Land). |
| Lawḥ-i-Burhán | low-heh-bore-hawn | Tablet of the Proof, by Bahá’u’lláh (Holy Land); addressed to “The Wolf”, Shaykh Muḥammad-Báqir. |
| Lawḥ-i-Dunya | low-heh-dun-yaw | Tablet of the World, by Bahá’u’lláh (Holy Land). |
| Lawḥ-i-Fu’ád | low-heh-fo-odd | Tablet of Bahá’u’lláh prophesying the fall of the Sulṭán. Fu‘ád Páshá, prematurely dead, had been the Ottoman Minister of Foreign Affairs (Holy Land). (GPB 208) |
| Lawḥ-i-Hawdaj | low-heh-how-daj | Tablet of the Howdah, revealed by Bahá’u’lláh when, on His journey, He first sighted the Black Sea. |
| Lawḥ-i-Ḥikmat | low-heh-heck-mat | Tablet of Wisdom, by Bahá’u’lláh (Holy Land), setting forth “the fundamentals of true philosophy”. (GPB 219) |
| Lawḥ-i-Ḥúríyyih | low-heh-hoo-ree-yeh | Tablet of the Maiden, prophetic writing of Bahá’u’lláh. |
| Lawḥ-i-Ḥúrúfát | low-heh-horoof-awt | Tablet of the Letters, revealed by the Báb in honor of Dayyán, and unraveling the mystery of the Mustagháth. (GPB 27, 69) |
| Lawḥ-i-Karmil | low-heh-car-mel (ar as in Harry) | Tablet of Carmel, of Bahá’u’lláh, (Holy Land). |
| Lawḥ-i-Madínatu’t-Tawḥíd | low-heh-ma-deen-at-tut-tow-heed | Tablet of the City of Unity, by Bahá’u’lláh, prior to His Declaration (‘Iráq). |

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| Lawḥ-i-Maḥfúẓ | low-heh-mah-fooz (a as in at) | Guarded or Preserved Tablet. Occurs only once in Qur’án, 85:21–22: “It is a glorious Qur’án written on the preserved tablet.” (The plural of lawḥ, alvaḥ, occurs in Qur’án 7:142 concerning the tablets of the law of Moses). Nicholson, *Commentary on the Mathnawí*, I, 85, says “the heavenly Lawḥ-i-Maḥfúẓ on which all things are recorded from eternity to everlasting.” BW V, 491 says this “denotes the Knowledge of God and of His Manifestation.” |
| Lawḥ-i-Malláḥu’l-Quds | low-heh-mal-láh-hol-kods | Tablet of the Holy Mariner, “in which Bahá’u’lláh prophesies the severe afflictions” that were to befall Him. (‘Iráq). (GPB 140) |
| Lawḥ-i-Maqṣúd | low-heh-mack-sood | Tablet of Maqṣúd, by Bahá’u’lláh (Holy Land). |
| Lawḥ-i-Maryam | low-heh-mar-yam (ar as in Harry) | Bahá’u’lláh’s Tablet of Mary, addressed to His kins-woman. Herein He pronounces the period of His retirement in Kurdistán as “the most perfect and conclusive evidence” of the truth of His Revelation. (GPB 124) |
| Lawḥ-i-Nuqṭíh | low-heh-knock-teh | Tablet of the Point, by Bahá’u’lláh (Adrianople). |
| Lawḥ-i-Ra’ís | low-heh-ra-eess | Bahá’u’lláh’s Tablet to Ra’ís, “revealed on the morrow of its Author’s final banishment from Adrianople to ‘Akká.” (PDC 63) It strongly denounces ‘Alí Páshá, Prime Minister of the Ottoman Empire. |
| Lawḥ-i-Ru’yá | low-heh-ro-yaw | Tablet of the Vision, by Bahá’u’lláh (Holy Land, 1873), in which the “Luminous Maid” bode Him hasten to His “other dominions”. (GPB 221) |
| Lawḥ-i-Sayyáḥ | low-heh-sigh-yáh | Tablet of the Traveller, by Bahá’u’lláh (Adrianople). |
| Lawḥ-i-Sulṭán | low-heh-sol-tawn | Bahá’u’lláh’s Tablet to the Sháh of Persia, despatched from ‘Akká and His lengthiest epistle to any single sovereign. (PDC 40) The recipient put its bearer to death. |
| Lawḥ-i-Yáqútí | low-heh-yaw-koo-tee | The Ruby Tablet, mentioned in Persian Hidden Words No. 47. |
| Lawḥru’r-Riḍván | low-heh-rezz-von | Tablet of Riḍván, by Bahá’u’lláh (Adrianople). |
| Lawḥu’r-Rúḥ | low-hoor-rooh | Tablet of the Spirit, by Bahá’u’lláh (Adrianople). |
| Lawḥu’t-Tuqá | low-hut-tow-gaw | Tablet of the Fear of God, by Bahá’u’lláh (Adrianople). |
| Laylí | lay-lee | The beloved of Majnún, classic Persian loved one. |
| Letters of the Living |  | The first 18 disciples of the Báb. Ḥurúf al-Ḥayy has an abjad value of 18. |
| Livá | levv-awe | Banner. Name given by the Master to Lua Getsinger Louisa A. Moore), “the mother teacher of the West”. (GPB 257) |

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| Luqmán | log-mon | Sage for whom Qur’án Súra 31 is named. Rúmí refers to him as a Negro slave. He is often identified with Aesop, which Hughes reads Aethiops, i.e., Ethiopian. |
| Lur | lore | Tribe in western Persia. |



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| Ma‘ání | ma-ow-nee | Significances. |
| Madákhil | ma-daw-kell | Perquisite, squeeze, douceur. |
| Ma’dan-Nuqrih | ma…dan-knock-reh | “Silver Mine”; place on upper Euphrates where Bahá’u’lláh and those with Him suffered from intense cold. |
| Madhhab | mazz-hab | Religion. |
| Madínatu’n-Nabí | mad-eena-ton-Nab-ee | The City of the Prophet, i.e., Medina; it is the pre-Islamic Yathrib, and is also called “The Illuminated”. |
| Madrisih | mad-ress-eh | Seminary, school. |
| Majnún | maj-noon | “Insane”. Name of classical Persian lover. The romance of Laylí and Majnún has been popular in the East since the days of Nizámí of Ganja (q.v.); it forms the third poem of his Quintet. |
| Majús[[12]](#footnote-12) | ma-jooss | Magi; the Wise Men of the New Testament. Persian mugh and majús, English Magus, defined as a priestly caste or order of ancient Media and Persia. Zoroaster may have been a Magus; Persians use the term to mean Zoroastrian. cf. also Qur’án 22:17. |
| Mah-Kú | maw-coo | Fortress where the Báb was imprisoned, near Mt. Ararat. Referred to by Him as Jabal-i-Básiṭ, “The Open Mountain”. The numerical value of Básiṭ equals that of Máh-Kú (72). |
| Maḥbúb | mah-oob (a as in at) | The Beloved One. |
| Maḥbúbu’sh-Shuhadá | ma-hboo-bush sho-had-awe | Beloved of Martyrs. |
| Maḥmúd | ma-hmood | Praised One. |
| Mahmúd Khán-i-Kalántar | ma-hmood-con-eh-cal-own-tar (ar as in Harry) | “False-hearted and ambitious” mayor of Ṭihrán in 1852. Ṭáhiríh was placed in his custody. |
| Maiden |  | In the Bahá’í Faith, the symbol of the Most Great Spirit, respectively symbolized in the Zoroastrian, the Mosaic, the Christian and Islamic Dispensations by the Sacred Fire, the Burning Bush, the Dove and the Angel Gabriel. (GPB 101; 121) |
| Majdhúb | maj-zoob | Dervish who was among the first to recognize the station of Bahá’u’lláh. (DB 118) This word is a technical Súfí term for an attracted, or rapt, seeker. |

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| Man-Yuẓhiruhu’lláh | man-yoz-hairo-hol-láh | He whom God shall Manifest, the Manifestation Whose imminent Advent was foretold by the Báb. This prophecy was fulfilled by Bahá’u’lláh. |
| Manúchihr Khán | man-oo-chair-con | Governor of Iṣfahán who was devoted to the Báb. See Mu‘tamid. |
| Malakút | ma-la-koot | “The infinite realm of the Divine attributes” contemplated by “the God-illumined mystic”. The word has been defined as “that by which a thing subsists”. See Nicholson; also Qur’án 36:83: “Glory be to Him in Whose hands is the malakút of all things.” Rodwell translates “sway over all things”; A. Yúsuf-‘Ali translates: “dominion of all things”. |
| Maqám | mo-cawm | Site, location, position; station. |
| Marḥabá | mar-ha-bow | Bravo! Well done! |
| Mashhad | mash-had | Capital of Khurásán; Shrine of Imám Riḍá (8th Imám) which is the “special glory of the Shí‘ih world”. (PDC 98) The word means place of martyrdom. |
| Mashhadí | mash-had-ee or mashdee | Person who has made the pilgrimage to Mashhad. |
| Mashriqu’l-Adhkár | mash-rock-ol-as-car | Dawning-place of the Praises or “Remembrances” of God. Bahá’í House of Worship, “symbol and precursor of a future world civilization”. (GPB 350) Thirteen as of 2022 (including ‘Ishqábád, Turkistán, which was destroyed by an earthquake). |
| Masjid | mass-jed | Mosque, lit. place of prostration. |
| Masjid-i-Jámí‘ | mass-jed-eh-jaw-meh | Mosque at Nayríz where Vaḥíd (va-heed) addressed the congregation. This was the city’s cathedral mosque, where the Khuṭbih is delivered to large crowds on Fridays. |
| Masjid-i-Vakíl | mass-jed-eh-va-keel | Mosque in Shíráz where the Báb addressed the congregation, stating that He was neither “a representative of the Imám” nor “the gate thereof.” (DB 154) |
| Masjidu’l-Aqṣá | mass-jed-ol-ax-saw | “The Remotest Sanctuary”, the mosque at Jerusalem on the site of the Temple—in whose court is the Dome of the Rock. Referred to in Qur’án 17:1. See Aqṣá. |
| Masjidu’l-Ḥaram | mass-jed-ol-ha-ram | “The Sacred Mosque”, at Mecca; the Temple in whose enclosure is the Ka‘bih, the well of Zamzam, and the Maqám-i-Ibráhím. |
| Mathnaví | mass-na-vee | Verse form of Persian invention, in which noted Persian narrative poems have been composed. *The Mathnaví par excellence* always refers to one of the world’s greatest poems, composed in six books sometime between CE 1246 and 1273 by Jalál-i-Dín Rúmí. See the erudite text, translation and commentary by R. A. Nicholson. |

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| Mawlaví | mo-lav-ee | Order of dancing dervishes founded in the 13th century CE by Ja1ál-i-Dín Rúmí. Their name derives from his title, Mawlá (mow-law), Turkish Mevla, meaning Master. |
| Maydán | may-dawn | Square, open place. |
| Mázindarán | moz-enda-rawn | Native province of Bahá’u’lláh, on the Caspian Sea. (GPB 78) |
| Mazra‘ih | mazz-ra-eh | Sown field, farm. Property about 7 kilometres north of ‘Akká, where palace of Muḥammad Páshá Ṣafwat was rented by the Master for Bahá’u’lláh, after nine years of His ‘Akká prison life, during which time He “had not looked on verdure”. |
| Mazra‘iy-i-Vashásh | mazz-ra-eh-yeh-vash-awsh | Place on outskirts of Baghdád where Bahá’u’lláh celebrated Naw-Rúz, 1863. |
| Men of the Unseen (Rijálu’l-Ghayb) | rej-awl-ol-gayb | Súfís believe in an invisible hierarchy of saints, fixed in number, thanks to whose intercessions the cosmic order endures. Their supreme hierophant is called a Quṭb (axis) or Ghawth (succorer). |
| Mihdí | meh-dee | One Who is guided. A title of the 12th Imám. |
| Mihdí-Qulí Mírzá | meh-dee-coolie-mere-zaw | Commander of the army of Mázindarán; brother of Muḥammad Sháh. Prince who perjured himself at Ṭabarsí. |
| Mihr-‘Alí Khán, Shujá‘u’l-Mulk | mehr-alley-con-sho-jaw-ol-molk | Persecutor of the Bábís at Nayríz, who was struck dumb. (GPB 84) |
| Mihráb | meh-rob | Prayer niche in a mosque, where the Imám or prayer-leader leads the prayer. This niche shows the direction of Mecca. |
| Mím | meem | Letter “M”, standing for Mázindarán. |
| Mír Muḥammad-Ḥusayn | mere-moham-mad-ho-sane | Stigmatized by Bahá’u’lláh as the “She-Serpent”. Accomplice of Shaykh Muḥammad-Báqir. |
| Mi‘ráj | meh-rawj | “Ascent” of Muḥammad. See Qur’án 17:1, describing the mystic vision of the night journey in which the Prophet is transported from Mecca to Jerusalem and is shown the signs of God. An extensive ḥadíth literature exists on the Mi‘ráj, the influence of which has affected medieval European literature including the Divine Comedy. cf. the writings of Miguel Asin Palacios, Arabic professor at the University of Madrid. |
| Mi’átu’l-Azalíyyih | mare-awt-ol-as-al-ee-yeh | Everlasting Mirror (Mírzá Yaḥyá), who, himself a “Mirror”, condemned all the Mirrors to death. “Mirrors”, “Guides” and “Witnesses” comprised the Bábí hierarchy. (GPB 90, 114, 165) |
| Mírzá Abu’l-Faḍl | mere-zaw-ab-ol-fazz-l | Illustrious Persian Bahá’í scholar, who taught in the United States at the turn of the century; author of *The Bahá’í Proofs*, *The Brilliant Proof*, *Kitábu’l-Fará’id*, etc. “[L]earned apologist”. (GPB 195) |

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| Mírzá Áqá Ján | mere-zaw-awe-caw-John | Amanuensis of Bahá’u’lláh for forty years. (GPB 115) |
| Mírzá Badí‘u’lláh | mere-zaw-badee-ol-láh | Brother of Mírzá Muḥammad-‘Alí. He wrote and published a confession testifying to the acts of the Covenant-Breakers against ‘Abdu’l-Bahá. |
| Mírzá Báqir-i-Shírází | mere-zaw-baw-care-eh-sheer-Oz-ee | One of Bahá’u’lláh’s secretaries in Adrianople. (GPB 171) |
| Mírzá Buzurg (also called Mírzá ‘Abbás) | mere-zaw-bo-zorg | Persian nobleman who was the father of Bahá’u’lláh. Abú Bahá’u’lláh. |
| Mírzá Hádíy-i-Dawlatábádí [normally Dawlat-Ábádí] | mere-zaw-haw-dee-yeh-doe-lat-awb-awd-ee | Notorious Azalí who ultimately denounced Azal. (ESW 86; GPB 233) |
| Mírzá Ḥusayn-‘Alí | mere-zaw-ho-sane-a-lee | Persian nobleman designated by the title Bahá’u’lláh. Founder of the Bahá’í Faith. |
| Mírzá Majdi’d-Dín | mere-zaw-majd-eh-dean | Brother-in-law of Mírzá Muḥammad-‘Alí. A Covenant-Breaker who aroused the Turkish Government against the Master so that His confinement was re-imposed. |
| Mírzá Mahdí | mere-zaw-meh-dee | The Purest Branch; twenty-two year old son of Bahá’u’lláh who died as a sacrifice in ‘Akká, June 23, 1870. Praying, he fell from the roof of the Prison, and supplicated Bahá’u’lláh to accept his life as a ransom for those who were prevented from attaining the presence of their Beloved. (GPB 188) |
| Mírzá Muḥammad-‘Alí | mere-zaw-moham-mad-a-lee | Arch-Breaker of Bahá’u’lláh’s, Covenant; half-brother of ‘Abdu’l-Bahá. (GPB 246, 249) |
| Mírzá Muḥammad-‘Alíy-i-Zunúzí | a-lee-yeh-zo-noo-zee | Disciple who was executed bound to, and shielding, the Báb. |
| Mírzá Muḥammad-Taqíy-i-Juvayní | mere-zaw-moham-mad-tack-ee-yeh-jo-vain-ee | Early Bahá’í who threw away a sum of silver and gold as a symbol of sacrifice. |
| Mírzá Muḥíṭ-i-Kirmání | mere-zaw-mo-heat-eh-care-maw-nee | Outstanding exponent of the Shaykhí school, to whom in Mecca the Báb, facing the Black Stone, declared His Mission. (DB 134) |
| Mírzá Músá | mere-zaw-moo-saw | Noble brother of Bahá’u’lláh, commonly called Áqáy-i-Kalím. “His staunch supporter and ablest of His brothers and sisters.” (ESW 166) |
| Mírzá Na‘ím | mere-zaw-na…eem | Accomplice of Mihr-‘Alí Khán. |
| Mírzá Qurbán-‘Alí | mere-zaw-core-bawn-a-lee | Pious, esteemed dervish, one of the Seven Martyrs of Ṭihrán. |
| Mírzá Riḍá-Qulí | mere-zaw-re-zaw-co-lee | A brother of Bahá’u’lláh. (ESW 170) |

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| Mírzá Sa‘íd Khán | mere-zaw-sa-eed-con | Foreign minister of Persia in 1863. Wrote to the authorities in Constantinople to exile Bahá’u’lláh from Baghdád. |
| Mírzá Shu‘á’u’lláh | mere-zaw-sho-awe-ol-lah | Son of Mírzá Muḥammad-‘Alí. |
| Mírzá Yaḥyá | mere-zaw-ya-h-yaw | Treacherous half-brother of Bahá’u’lláh and “Arch-Breaker of the Covenant of the Báb”. The Báb never named a successor, vicegerent or interpreter; He nominated Mírzá Yaḥyá (Ṣubḥ-i-Azal) merely “as a figure-head pending the imminent manifestation of the Promised One”. (GPB 28) Mírzá Yaḥyá is stigmatized as “This vain and flaccid man” “befooled and manipulated” by Siyyid Muḥammad. (GPB 112) |
| Mishkín-Qalam | mesh-keen-cal-am | Musk-scented Pen; title of a famed Bahá’í calligrapher. |

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|  | Month (Badí‘) | Pronunciation | Translation | First day[[13]](#footnote-13)\* |
| 1 | Bahá | Ba-há | Splendor | March 20 or 21 | |
| 2 | Jalál | ja-lawl | Glory | April 8 or 9 | |
| 3 | Jamál | ja-mawl | Beauty | April 27 or 28 | |
| 4 | ‘Aẓamat | az-am-at | Grandeur | May 16 or 17 | |
| 5 | Núr | noor | Light | June 4 or 5 | |
| 6 | Raḥmat | ra-h-mat | Mercy | June 23 or 24 | |
| 7 | Kalimát | cal-eh-mawt | Words | July 12 or 13 | |
| 8 | Kamál | cam-awl | Perfection | Jul. 31 or Aug. 1 | |
| 9 | Asmá’ | assm-aw | Names | Aug. 19 or 20 | |
| 10 | ‘Izzat | ezz-at | Might | Sept. 7 or 8 | |
| 11 | Mashíyyat | mash-ee-yat | Will | Sept. 26 or 27 | |
| 12 | ‘Ilm | elm | Knowledge | Oct. 15 or 16 | |
| 13 | Qudrat | cod-rat | Power | Nov. 3 or 4 | |
| 14 | Qawl | coal | Speech | Nov. 22 or 23 | |
| 15 | Masá’il | mass-aw-ell | Questions | Dec. 11 or 12 | |
| 16 | Sharaf | sha-raff | Honor | Dec. 30 or 31 | |
| 17 | Sulṭán | sol-tawn | Sovereignty | Jan. 18 or 19 | |
| 18 | Mulk | molk | Dominion | Feb. 6 or 7 | |
| 19 | ‘Alá | a-law | Loftiness | March 1 or 2 | |

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| Months (Muslim) |  | Days |
| Muḥarram | mo-ha-ram | 30 |
| Ṣafar | sa-fa-r | 29 |
| Rabí‘u’l-Avval | ra-bee-ol-av-val | 30 |
| Rabí‘u’th-Thání | ra-bee-oss-saw-nee | 29 |
| Jamádíyu’l-Avval | jam-awe-dee-ol-av-val | 30 |
| Jamádíyu’th-Tháni | jam-awe-dee-oss-saw-nee | 29 |
| Rajab | ra-jab | 30 |
| Sha‘bán | sha…bawn | 29 |
| Ramaḍán | ram-az-zawn | 30 |
| Shavvál | shavv-awl | 29 |
| Dhi’l-Qa‘dih | zell-ca…deh | 30 |
| Dhi’l-Ḥijjih | zell-hedge-eh | 29–30 |

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| Mother-Book |  | See Ummu’l-Kitáb. |
| Bábí Dispensation |  | The Persian Bayán. |
| Bahá’í Dispensation |  | The Kitáb-i-Aqdas. (GPB 324–325) |
| Mu‘abbirín | mo-ab-bare-een | Soothsayers. |
| Mu’adhdhin | mo-az-zen | Muezzin; caller of the adhán (az-awn) or summons to prayer. The first muezzin was Bálál, the Ethiopian. |
| Mu‘avíyyih, son of Vahháb | mo-awe-vee-yeh, va-hob | Mentioned in Íqán, 246. |
| Mudarrisín | mo-da-ress-enn | Professors. |
| Mufaḍḍal | mo-fazz-al | Contemporary of Imám Ṣádiq, who prophecied to him concerning the “year 60” (1844). (ESW 112; Íqán 253) |
| Muftí | muff-tee | Expounder of Muslim low; gives a fatvá or sentence on a point of religious jurisprudence. |
| Muḥddithín | mo-had-dess-een | Narrators (of ḥadíth—traditionally reported acts and words of Muḥammad, etc.) |
| Muḥammad | Mo-ham-mad | CE 570–632. Prophet of God, Revealer of the Qur’án, Founder of Islám. His name means *valde laudatus* or *laudandus*—highly praised or to be praised; foretold by Jesus as Paraclete (see Faraqlít). Called by Bahá’u’lláh God’s “Well-Beloved One”. (Gl. 221) Referred to in Qur’án 33:40 as the Seal of the Prophets. Speaking of the new Day, Bahá’u’lláh states: “The designation ‘Seal of the Prophets’ fully revealeth its [this Day’s] high station. The Prophetic Cycle hath verily ended. The Eternal Truth is now come.” (WOB 167) |

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| Muḥammad-Ḥusayn-i-Marághi’í | mo-ham-mad-ho-sane-eh-ma-raw-gay-ee | One of the Seven Martyrs of Ṭihrán. |
| Muḥarram | mo-ha-ram | First ten days of first month of Muslim year, observed by Shí‘ah Muslims as part of their mourning period for the Imams; the tenth day, Áshúrá, is the day of the martyrdom of Ḥusayn. |
| Muḥsin | moh-sen | Man’s name. |
| Mujtahid | moj-ta-head | Doctor of Islamic law. Persian mujtahids generally receive their diplomas from eminent jurists of Karbilá and Najaf. |
| Mullá | mol-law | Islamic priest, theologian, judge. |
| Mullá ‘Alíy-i-Basṭámí | mol-law-a-lee-yeh-bast-awm-ee | Man of learning who recognized the Báb. The first to suffer for His sake. (GPB 10) |
| Mullá Báqir | mol-law-baw-care | A Letter of the Living. |
| Mullá Ḥusayn | mol-law-ho-sane | The first to believe in the Báb. Called by Shoghi Effendi “the lion-hearted”. (GPB 90) |
| Mullá Muḥammad-‘Alíy-i-Zanjání | mol-law-mo-ham-mad-a-lee-yeh-zan-John-ee | Man of learning who recognized the Báb. |
| Mullá Ni‘matu’lláh-i-Mázindarání | mol-law-neh…mat-ol-law-heh-mawz-end-a-raw-nee | Man of learning who recognized the Báb. |
| Mullá Sádiq-i-Khurásání | mol-law-saw-deck-eh-core-awe-saw-nee | Eminent Bábí, publicly tortured with Quddús and another believer. |
| Mullá Ṣadrá | mol-law-sad-raw | Great Persian philosopher of the middle Ṣafaví period (CE 1500–1736). He is called Akhúnd (Master, *par excellence*). |
| Mullá Sa‘íd-i-Bárfurúshí | mol-law-sa-eed-eh-bawr-fo-roosh-ee | Man of learning who recognized the Báb. |
| Muná | mo-naw | Place where Mecca pilgrim sacrifices cattle according to his means on the Day of Nahr. |
| Munájátháy-i-Ṣíyám | mon-aw-jot-haw-yeh-see-awm | Prayers for Fasting, written by Bahá’u’lláh in anticipation of the Book of His Laws ….” (Adrianople). (GPB 172) |
| Munzaví | mon-za-vee | Recluse. |
| Muqaddasín | mo-cad-dass-een | Saints. |

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| Murád V | mo-rawd | Immediate successor of Sulṭán ‘Abdu’l-‘Azíz. Soon deposed, his mind having been reduced to a nullity by intemperance and long seclusion in the “Cage”—i.e., the Grand Seraglio prison where Ottoman princes were kept under lock and key. |
| Murgh-Maḥallih | morg-ma-hal-leh | Bahá’u’lláh’s summer residence north of Ṭihrán. |
| Musakhkhirín | mo-sack-air-een | Muslim spirit-subduers. |
| Mushíru’d-Dawlih | mo-sheer-od-doe-leh | Persian ambassador to Constantinople, who calumniated Bahá’u’lláh. (ESW 68, 159) |
| Musíbát-i-Ḥurúfát-i-‘Álíyát | moss-ee-bawt-eh-ho-roof-awt-eh-awl-ee-yawt | Writing of Bahá’u’lláh prior to His Declaration (‘Iráq). |
| Muslim | moss-lem | Follower of Islám. |
| Muṣṭafá | moss-ta-faw | Bahá’í martyr. cf. ESW 73. |
| Mustagháth | most-a-goss | “He Who is invoked”. The cycle of every Divine Dispensation. Specifically, the time of Mustagháth is the day of the Latter Resurrection, i.e., the Advent of Bahá’u’lláh. (Íqán 229; 248) Abjad number 2001—the limit of time assigned by the Bab for the advent of the Promised One. With these words of the Báb, Bahá’u’lláh refutes those who claimed that the Promised One would not appear until 2,001: “For none knoweth the time of the Revelation except God. Whenever it appeareth, all must acknowledge the Point of Truth, and render thanks unto God.” (ESW 157) |
| Mu‘tamidu’d-Dawlih | mo-tam-ed-od-dow-leh | Title of the Governor of Iṣfahán, Manúchihr Khán, a Georgian Christian by origin, who wished to will all his fortune to the Bab. |
| Mutavallí | mo-ta-valley | Islamic custodian or manager of a religious foundation. |
| Muẓaffari’d-Dín Sháh | mo-zaff-fa-red-deen-shah | “Weak and timid” 5th Qájár Sháh. |



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| Nabíl | nab-eel | Excellent; noble, etc. Term often used as a Bahá’í title; this name has the same numerical value as Muḥammad (92); it is also equal in numerical value to ‘Akká, referred to as the “Vale of Nabíl” in Bahá’u’lláh’s Lawḥ-i-Sayyáḥ, revealed during His first years in Adrianople. (GPB 171, 184) |
| Nabíl-i-A‘ẓam | nab-eel-eh-a…zam | Title of Mullá Muḥammad-i-Zarandí, author of *The* *Dawn-Breakers*. It means the Most Great Nabíl. Nabíl is also called Bahá’u’lláh’s Poet-Laureate. (GPB 130) |
| Nadr-ibn-i-Ḥárith | nazzr-ebn-eh-haw-ress | Name of an influential pagan opposed to the Prophet Muḥammad. He preferred Persian romances to the Message of God. |

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| Naḥr, Day of[[14]](#footnote-14) | na-hr | Day of Sacrifice, 10th day of Mecca pilgrimage; after casting 7 stones each at 3 pillars[[15]](#footnote-15) of Muná,[[16]](#footnote-16) the pilgrim concludes his pilgrimage with a sacrifice of sheep, goat, cow or camel. |
| Najaf | na-jaff | One of the 2 holiest Shrines in the Shí‘ah world. In ‘Iráq, south of Karbilá. |
| Najíbíyrih Garden | naj-ee-bee-yeh | Garden of Najíb Páshá, situated at Baghdád on the east bank of the Tigris. Arriving here on a Wednesday afternoon, April 22, 1863, Bahá’u’lláh tarried twelve days on the first stage of His four month’s journey to Constantinople. During these days, designated the Riḍván Festival, He declared His world Mission to His companions. |
| Na‘mayn | na…main | Small island[[17]](#footnote-17) east of ‘Akká, called Riḍván, “The New Jerusalem” and “Our Verdant Isle”. (GPB 193) |
| Namáz-Khínih | nam-Oz-con-eh | Prayer house. |
| Námiq Páshá | nahm-ek-paw-shaw | Governor of Baghdád in 1863. |
| Naqshbandíyyih Order | naksh-band-ee-yeh | Powerful Ṣúfí Order founded CE 1319 by Pír Muḥammad. It has many adherents in India. |
| Nárín, Fort of | nawr-een | Fort in Yazd. (DB 470) |
| Náṣiri’d-Dín | naw-sair-ed-deen | “The helper of the Faith”. Notorious rule of Persia CE 1848–1896 (born 1831). Mightiest potentate of Shí‘ah Islám. Stigmatized by Bahá’u’lláh as “Prince of Oppressors”. (GPB 197) |
| Násút | naw-soot | Humanity. The “outward, phenomenal aspect [of Reality] from which the mystic ‘passes away’ in moments of ecstasy.” The “Divine aspect of humanity”. |
| Navváb | navv-ob | Highness; nabob. |
| Navváb, The | navv-ob | Saintly wife of Bahá’u’lláh, whose children included the Master, the Most Exalted Leaf and the Purest Branch. She was entitled by Him the “Most Exalted Leaf” and His “perpetual consort in all the worlds of God.” (GPB 108) |
| Naw-Rúz | no-rooz | New Day. Bahá’í New Year’s Day, which falls on March 21st only if the vernal equinox precedes the sunset on that day. Should the vernal equinox take place after sunset, Naw-Rúz is celebrated on the following day. Iranian tradition ascribes the Naw-Rúz to Jamshíd, pre-Deluge ruler in a golden age, who established the solar year. Although the Persians adopted the lunar calendar of Islám, they never abandoned the celebration of Naw-Rúz. March 20 or 21 in the Badí‘ calendar. |
| Nayríz | nay-reez | Persian town southeast of Shíráz. |
| Níṣáb | ness-ob | Fixed amount of property on which zakát—legal alms—or a tax is due. |
| Níshápúr | neesh-awe-poor | Town in northeast Persia west of Mashhad. |

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| Níyálá | nee-awe-law | Persian village near which Bahá’u’lláh was stoned. (DB 299; GPB 68) |
| Níyávarán | nee-awe-var-on | Village in Shimírán. |
| Niẓámí | nez-awe-mee | Poet of Ganja, (CE 1140–1202), author of the *Panj Ganj* (Five Treasures). |
| Nudbih | nod-beh | “Lamentation” by the Imám ‘Alí. |
| Nuqṭih | knock-teh | Point. |
| Nuqṭíy-i-Ukhrá | knock-teh-yeh-okraw | The Last Point; title given to Quddús by Bahá’u’lláh. |
| Nuqṭíy-i-Úlá | knock-teh-yeh-oo-law | The Báb—the Primal Point from which have been generated all created things.” (GPB 4) He is also called His Holiness the Exalted One. |
| Nuṣayrí | no-sair-ee | Syrian sect named after Nuṣayr, an adherent of ‘Alí, which preaches the divinity of ‘Alí. For a long period this sect held that “woman was the incarnation of the evil spirit or satan, and that man alone was the manifestation of God ….” (‘Abdu’l-Bahá, PUP, 74) |



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| Occultation |  | See Ghaybat; the whole period of the Hidden Imám’s Imamate. |



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| Pahlaván | pah-la-vawn | Athlete. Champion. |
| Párán | pa-Ron | Mountain in Arabia. The wilderness of Párán is in Trans-Jordan. Bible references to Mt. Párán and the descendants of Ishmael refer to Muḥammad and the Arabs. Deut. 18:18 refers to the Arabs and Muḥammad (prophesying of *brethren*; had the prophecy designated Christianity the term would have been *seed*). Deut. 33:2 refers respectively to the Mosaic, Christian, Islamic and Bahá’í Dispensations. |
| Pársí | pawr-see | “Fársí” or Persian. Zoroastrian Persians who emigrated to India after the Arab Conquest. |
| Páshá | paw-shaw | Honorary title formerly given to officers of high rank in Turkey. There were three classes of Pashas,[[18]](#footnote-18) distinguished by one, two, or three horsetails borne on a standard. |
| People of the Son |  | Christians. |

*Persia, 19th century: administrative divisions and capitals*:

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| Ádhirbáyján—Tabríz | Oz-air-buy-John | Tab-reez |
| Khurásán & Sístán—Mashhad | core-aw-sawn; seess-tawn | Mash-had |
| Ṭihrán & dependencies—Ṭihrán | teh-Ron | Teh-Ron |
| Fárs—Shíráz | fárss | She-Roz |
| Iṣfahán, dependencies—Iṣfahán | ess-fa-hawn | Ess-fa-hawn |
| Kirmán & Persian Balúchistán—Kirmán | care-mown ba-loo-chess-tawn | Care-mawn |
| ‘Arabistán—Shúshtar | arab-ess-tawn | Shoe-sh-tar (ar as in Harry) |
| Gílán & Ṭálish—Rasht | gie-lawn & taw-lesh | Rash-t |
| Mázindarán—Ámul | maw-zen-da-Ron | Awmol |
| Yazd, dependencies—Yazd | rhymes with jazzed | rhymes with jazzed |
| Persian Gulf Littoral & Islands—Búshihr |  | Boo-sheh-r |
| Píshkish | peesh-kesh | Present, tip, douceur. |



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| Qádí | caw-zee | Judge. |
| Qádiríyyih Order | cow-dare-ee-yeh | Order of dervishes founded by ‘Abdu’l-Qádir-i-Gílání CE 1077–1166. Descendant of ‘Alí, patron saint of the Kurds, venerated among Indian Sunnis,[[19]](#footnote-19) called “Ghawth-i-A‘ẓam”, his influence extends to India and China. |
| Qahru’lláh | Kah-rol-láh | Name given by the Báb to a dervish from India. (DB 305) |
| Qahviy-i-Awliyá’ | kah-vay-yeh-oh-lee-awe | School attended by the Báb, Shíráz. |
| Qá’im | caw-’em | He Who ariseth. The Báb. “When the Qá’im ariseth, that day is the Day of Resurrection”. (Íqán, 144) |
| Qá’im-Maqám | caw-’em-mack-awm | Title, specifically of illustrious first minister strangled by Muḥammad Sháh Qájár. (PDC 68) |
| Qájár | caw-jar | Turkoman tribe who usurped Persian throne and reigned 1795–1925. This Dynasty was founded by the atrocious eunuch Ághá Muḥammad Khán. (PDC 67) |

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| Qalandar | cal-an-dar (ar as in Harry) | Order of wandering dervishes often referred to in Persian literature. Their origin is obscure. |
| Qalyán | cal-yon | Hubble-bubble pipe. Smoking-pipe that draws the smoke through water in an attached vase. |
| Qará-Guhar | kara-go-har | One of the two heavy chains by which Bahá’u’lláh was bound in the Black Pit of Ṭihrán. |
| Qárún | caw-roon | This individual and the keys to his treasures are mentioned in Qur’án 28:76, etc. He is identified by the commentators with the Korah of the Scriptures (the Bible). His riches are proverbial; forty mules (or elsewhere, three hundred) were reportedly required to carry the keys to his treasure chambers. |
| Qaṣídiy-i-Varqá’íyyih | cass-ee-day-yeh-var-caw-ee-yeh | “The Nightingale Ode”, reduced by Bahá’u’lláh to 127 verses and widely read among Arabic speaking Bahá’ís. This Arabic ode was revealed by Bahá’u’lláh in the mountains of Kurdistán. (GPB 123) |
| Qawlawayh | co-la-way | A Persian historian. |
| Qawthíyyih | co-see-yeh | Sermon by Imám ‘Alí. |
| Qayyúm | guy-yoom | Siyyid Káẓim’s reference to Bahá’u’lláh, the promised Ḥusayn, the second of the twin Manifestations which he foretold as imminent. (DB 41) |
| Qayyúm-i-Asmá, also Qayyúmu’l-Asmá (Arabic) | guy-yoom-eh-a-smaw | The Báb’s Commentary on the Súra of Joseph. (Qur’án 12) It was regarded by the Bábís as their Qur’án. The first of its 111 chapters was revealed by the Báb on His Declaration night in the presence of Mullá Ḥusayn. Ṭáhirih translated it into Persian. The fundamental purpose of this Book—“‘The first, the greatest, and mightiest of all books’ in the Bábí Dispensation”—was to forecast what Bahá’u’lláh would have to endure from His faithless brother. (GPB 23) |
| Qiblih | keb-leh | Point of Adoration; prayer-direction, toward which the faithful turn in prayer. The Most Holy Tomb of Bahá’u’lláh at Bahjí is the Heart and Qiblih of the Bahá’í world.” (GPB 110, 277) |
| Qibliy-i-‘Álam | keb-lay-eh-awl-am | Center of the universe; a title of the Sháh. |
| Quddús | kod-dooss | Last of the 18 Letters of the Living, second only to the Báb in rank, identified with one of the “Messengers charged with imposture” (Qur’án 36:13) and one of the two “Witnesses” of St. John the Divine. (GPB 49; SAQ 63) |
| Qur’án | core-on | The Reading; That which ought to be read. The Book revealed by Muḥammad, and called by Bahá’u’lláh the “unerring Book”. (G1. 221) It is said to have 55 special titles, including The Firm Handle, The Rope and The Bayán. |
| Qurbán | core-bawn | Sacrifice. |
| Qurrá | core-raw | Intoners. Those acquainted with the science of reading the Qur’án (‘ilmu’t-tajvíd).[[20]](#footnote-20) |

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| Qurratu’l-‘Ayn | core-ra-tol-ain | Solace of the Eyes, a title given to Ṭáhirih by her teacher, Siyyid Káẓim. The term is used for a beloved object. |



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| Raqshá | rack-shaw | “She-Serpent”. The Imám-Jum‘íh of Iṣfahán was thus stigmatized by Bahá’u’lláh. (ESW 100) |
| Rashḥ-i-‘Amá | rash-heh-am-aw | Sprinkling from the Light Cloud, a poem revealed by Bahá’u’lláh in Ṭihrán. ‘Amá symbolizes the First Invisible Substance. (See GPB 121) |
| Rasht | r.w. cashed | Persian city near the Caspian seaport of Pahlaví. |
| Rawḍih-Khání | rose-eh-can-ee | Traditional lamentation for Imám Ḥusayn. Also jeremiad. |
| Rayy | ray | Rhages; ancient city near which Ṭihrán is built. |
| Riḍván | rezz-von |  |
|  |  | 1. Name given by Bahá’ís to the Najíbíyyih Garden at Baghdád. 2. The Garden of Na‘mayn. 3. The “holiest and most significant of all Bahá’í festivals” commemorating Bahá’u’lláh’s Declaration of His Mission to His companions, 1863. A twelve-day period beginning on April 21st and celebrated annually. |
| Riḍvánu’l-‘Adl | rezz-von-ol-adl | Paradise of Justice: writing of Bahá’u’lláh prophesying the advent of just kings. (PDC 75) |
| Rik‘at | wreck-at | Prostration in prayer. |
| Risáliy-i-Furú‘-i-Adlíyyih | ress-awe-lay-eh-fo-roo-eh-adl-ee-yeh | Arabic treatise revealed by the Báb. (GPB 24) |
| Ríz-Áb | reez-ob | Persian village, DB 364. |
| Rúḥu’lláh | roo-hol-law | The Spirit of God, i.e., Jesus. He is also called The Son. |
| Rukn | rockn | Corner (eastern) in which is set the Black Stone of the Ka‘bih. |
| Rúz-bih | rooz-beh | Later named Salmán; the Herald of Muḥammad. |



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| Sabzih-Maydán | sab-zeh-may-dawn | Market place. |
| Ṣád | sot | “ṣ”; this letter stands for Iṣfahán. |

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| Ṣád of Ṣamad | sot of sam-ad | Commentary by Quddús, written in part at Ṭabarsí and eulogizing Bahá’u’lláh. It is six times longer than the Qur’án. (GPB 40; 69) |
| Sa‘dí | sa…dee | CE 1184–1291. One of Persia’s pre-eminent writers and teachers; author of the Gulistán (Rose Garden). |
| Ṣádiq | saw-deck | Man’s name. The sixth Imám of Shí‘ah Islám (CE 699–765) Ja‘far-i-Ṣádiq (i.e., the Veridical), scholar, man of letters and jurisconsult. |
| Ṣádiq-i-Tabrízí | saw-deck-eh-tab-ree-zee | Half-crazed youth who made an attempt on the life of Náṣiri’d-Dín Sháh, Aug. 15, 1852. |
| Sadratu’l-Muntahá | sad-ra-tol-monta-haw | The Divine Lote Tree; the Tree beyond which there is no passing (i.e., the Manifestation of God). A title of Bahá’u’lláh. (GPB 94) The Lote-tree of the extremity. (Qur’án 53:8–18) The Sidrah-tree which marks the boundary. The *zizyphus jujuba* (red date). Tree seen by Muḥammad in the 7th firmament during the mi‘ráj. |
| Ṣadru’d-Dawlih | sad-rod-doe-leh | Demoted by the Sháh for failing to defeat the Bábís at Zanján. |
| Ṣadru’l-‘Ulamá | sad-rol-ola-maw | Cleric referred to by Bahá’u’lláh as Ṣád-i-Iṣfahání. (ESW 86) |
| Ṣafaví | saff-a-vee | Persian dynasty (CE 1500–1736) |
| Safíniy-i-Ḥamrá | saff-ee-nay-yeh-ham-raw | Crimson Ark, ordained by God in the Qayyúmu’l-Asmá for the people of Bahá. (ESW 139; WOB 84—“Ark of Bahá’u’lláh’s Covenant”) |
| Ṣáḥibu’z-Zamán | saw-heb-oz-za-mawn | The Lord of the Age. Title of the Promised One of Shí‘ah Islám: the Báb. Preceded by Yá (O), the battle-cry of the Dawn-Breakers. |
| Ṣaḥífiy-i-Baynu’l-Ḥaramayn | sa-hee-fay-eh-bain-al-ha-ram-ain | Book between the Two Sanctuaries; work revealed by the Báb between Mecca and Medina. |
| Ṣaḥífiy-i-Shaṭṭíyyih | sa-hee-fay-eh-sha-tee-yeh | A Writing of Bahá’u’lláh prior to His Declaration (‘Iráq). |
| Sa‘ídu’l-‘Ulamá | sa-ee-dol-olam-aw | Diabolical cleric who caused the martyrdom of Quddús. “… the fanatical, the ferocious and shameless mujtahid of Bárfurúsh.” (GPB 39, 42; 83) |
| St. Sophia |  | In Istanbul, “The Second Firmament”, The Vehicle of the Cherubim”—one-time cathedral built by Justinian later the most famous of Muslim mosques (1453–1935), a museum (1935–2020), and now a mosque again. |
| (aṣ-) Ṣakhrah | sack-ra | The Rock. Sacred Rock at Jerusalem, revered by Jews, Christians and Muslims alike as the omphalos of the world. The Dome of the Rock is in the sanctuary of the Aqṣá Mosque. |

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| Ṣaláḥ’d-Dín Ayyúbí | sal-aw-head-deen-I-you-bee | Saladin (CE 1137–1193) Sulṭán of Egypt and Syria 1174–93, conquered and drove out the Crusaders. The great Jewish philosopher Maimonides (Abú ‘Imrán Músá b. Maymún of Cordova) was Saladin’s physician. |
| Salám | sal-awm | Peace; salutation. Muslim greeting; word used to end a thesis. |
| Salásil | sal-aw-sell | One of the two heavy chains by which Bahá’u’lláh was tormented in the Black Pit at Ṭihrán. (ESW 77) |
| Sáliḥ | sol-eh | Prophet of God sent to the tribe of Thamúd. Sale states that this Prophet lived between Húd and Abraham, and identifies him with Phaleg. (Prelim. Disc.) He identifies Húd (q.v.) with Heber. |
| Salmán | sal-mawn | See Rúz-bih. Persian believer who taught the Muslims trench warfare. First foreign Muslim permitted by the Prophet to say his prayers in his own tongue. The earliest Persian convert, and revered “Companion”, he is included by the Nuṣayríyah in their mystical Trinity denoted by the letters A M S (‘Alí, the Idea—Muḥammad, the Name—Salmán, the Gate). (Browne, *L. Hist*. I, 203) |
| Salsabíl | sal-sa-beel | Name of a river or fountain in Paradise. Qur’án 76:18: “From the fount therein whose name is Selsebil (the softly flowing).” Thus Rodwell. ‘Abdu’lláh Yúsuf ‘Alí gives the literal meaning as “Seek the Way”. |
| Sám Khán | r.w. psalm-con | Christian colonel of Armenian regiment ordered to execute the Báb. When his regiment’s seven hundred and fifty bullets did not touch the Báb, Sám Khán refused to fire on the Manifestation of God again. |
| Samandar | sa-man-da-r | Phoenix. |
| Sámirí | saw-mare-ee | Name in Qur’án 20:85 etc., of the man who tempted the Israelites to the sin of the golden calf. |
| Saná’í | san-aw-ee | Persia’s first great mystic poet, author of the Ḥadíqatu’l-Ḥaqíqat or “Garden of Truth”. (CE 1131) From Ghazna or Balkh. Persia’s other great mystic writers in the Mathnaví form are ‘Aṭṭár and Rúmí; the last-named humbly wrote: “Aṭṭár was the Spirit, and Saná’í its two eyes; We come after Saná’í and ‘Aṭṭár.” |
| Sarah |  | Name of the wife and a maternal aunt of Abraham. One of four pre-eminent women. (PUP, 365) |
| Sarkár-Áqá | sa-r-car-awe-caw | The Honorable Master. A title of ‘Abdu’l-Bahá. |
| Sásáníyán dynasty (CE 570) | saw-saw-nee-yawn | Persian dynasty (226–651) reigning when Muḥammad was born. |
| Satan, Island of |  | Turkish name for Cyprus where Mírzá Yaḥyá was exiled. |
| Sayyáḥ | sigh-áh (or, si-yáh) | A disciple of the Báb. (DB 432) |

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| Seal of the Prophets |  | Muḥammad; Qur’án 33:40. Last Manifestation of the Prophetic Cycle, before the advent of the Day of God. (PDC 83) |
| Sects |  | According to a haḍíth Muḥammad prophecied that His people would be divided into 73 sects, one being true. (There are, however, many more Muslim sects). The Children of Israel were also divided into 72 sects. cf. ‘Umar Khayyám: “The Grape that can with Logic absolute  The Two-and-Seventy jarring Sects confute ….” |
| Sháh | shaw | King, especially of Persia. |
| Sháhansháh | shaw-han-shaw | King of Kings (contraction of Sháhán-sháh which by inversion is sháh-i-sháhán). |
| Sháh-‘Abbás the Great | shaw-hab-boss | Ṣafaví monarch (1557–1628); ruled Persia from 1586. |
| Sháh ‘Abdu’l-‘Aẓim | shaw-habd-ol-azeem | Muslim town and Shrine 5 or 6 miles south of Ṭihrán. Long a “bast” where the largely-criminal population was safe from arrest, although the area of protection dwindled inversely with the enormity of the crime; a murderer, for instance, could not leave the mosque courtyard, while debtors could roam at will. (cf. Brown’s *A Year Amongst the Persians*). The Shrine has a great golden dome. |
| Sháh-Bahrám | shaw-ba-hrawm | World Savior and Promised One of the Zoroastrians. Fulfilled by Bahá’u’lláh. |
| Sháh-Chirágh | show-chair-og | Site where the Báb’s wife is buried, in Shíráz. |
| Sháh-Rúd | shaw-rood | Persian town located northeast of Ṭihrán. |
| Sháh Ṭahmasp I | shaw-ta-masp (r.w. wasp) | Sháh who, in the 16th century CE, made Qazvín his capitol. The city is said to have been founded in the 4th century by the Sásáníyán king Sháhpúr II. (PDC 98) |
| Sháh-Zádih | shaw-zaw-deh | Prince. |
| Shahr-Bánú | sha-hr-baw-noo | Daughter of Yazdigird III, the last Sásáníyán king. Consort of Ḥusayn. Mother of the fourth Imám. |
| Shams-i-Tabríz | shamss-eh-tab-reez | Rúmí’s spiritual director in Konya, a comparatively illiterate but powerful mystic. He was a Persian poet. He later settled in Khoy. He is believed to have been killed in a riot. (CE 1185–1248) |
| Shamsí Big | shamssee-beg | Official instructed by Bahá’u’lláh to deliver His Tablet to Turkey’s Grand Vizier. Bahá’u’lláh and His family were entertained at Shamsí Big’s house on first reaching Constantinople. (GPB 157; 160) |
| Shar‘ | char (ar as in Harry) | In Persia, Muslim religious law, based on Islamic Scriptures, administered by ecclesiastical tribunals. (DB liv-lv) |
| Sharḥ-i-Qaṣídiy-i-Lámíyyih | shay-heh-cuss-ee-day-yeh-lahm-ee-yeh | Writing by Siyyid Káẓim alluding to the name “Bahá”. (Gl. 97) |

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| Sharí‘ah, Sharí‘at | shar-ee-yeh, shar-ee-yat (each ar as in Harry) | Muslim canonical law. The Law, the Path and the Truth are Ṣúfí terms concerning the journey of the soul toward God. A saying attributed to Muḥammad is: “The Law is My words, the Path is My works, and the Truth is My inward state.” (SV 40) |
| Shaykh | shake | Venerable old man; man of authority; elder, chief, professor, superior of a dervish order, etc. |
| Shaykh ‘Abdu’r-Raḥmán | shake-abd-or-ra-h-mown | Leader of Qádiríyyih Order, who had at least 100,000 followers. In reply to his queries, Bahá’u’lláh revealed the Four Valleys. (GPB 122) |
| Shaykh ‘Ábíd | shake-awe-bed | Tutor at school where the Báb remained five years. (DB 75) |
| Shaykh-Aḥmad-i-Aḥsá’í | shake-ah-mad-eh-ah-saw-ee (each ah as a in at) | The first of the “twin resplendent lights” who heralded the Báb and Bahá’u’lláh. Born 1753, died near Medina at the age of 81. (GPB 92; DB 42) |
| Shaykh-‘Alíy-i-Mírí | shake-al-lee-yeh-mee-ree | Muftí of ‘Akká and Bahá’í convert. |
| Shaykh Ḥasan-i-Zunúzí | shake-hass-an-eh-zo-nooz-ee | Believer whom the Báb sent to Karbilá “inasmuch as you are destined to behold, with your own eyes, the beauteous countenance of the Promised Ḥusayn.” A prophecy fulfilled October 5, 1851, when he first saw Bahá’u’lláh. (DB 31–32) |
| Shaykh Ismá‘íl | shake-ess-maw-ell | Leader of Khálidíyyih Order, who requested Bahá’u’lláh to reside at his seminary in Sulaymáníyyih. |
| Shaykh Muḥammad-Báqir | shake moham-mad-bow-care | The “Wolf”, to whom Bahá’u’lláh addressed His “Tablet of the Proof” and to whom He referred as “the last trace of sunlight upon the mountain-top.” (GPB 232) |
| Shaykh Muḥammad-Taqíy-i-Najafí | shake-moham-mad-tack-ee-yeh-naj-aff-ee | The Son of the Wolf, to whom the celebrated Epistle was addressed by Bahá’u’lláh. |
| Shaykh Muḥyi’d-Dín | shake-moh-yeh-deen | The “Seven Valleys” was revealed in answer to the questions of this Qádí. |
| Shaykh Murtaḍáy-i-Anṣárí | shake-morta-zaw-yell-an-saw-ree | Leading mujtahid extolled by Bahá’u’lláh in the Lawḥ-i-Sulṭán. (GPB 143) |
| Shaykh Ṭabarsí | shake-tab-ar (as in Harry) - see | Shrine, turned into a fort, where 313 Bábís, a “handful of untrained and frail-bodied students”, withstood the besieging armies of Persia from Oct. 12, 1848 to May 9, 1849. (DB 345, 399) Never surrendering, the survivors were brought out of the Fort only when the enemy commander swore a false oath of peace on the Qur’án. |
| Shaykh ‘Uthmán | shake-oss-mawn | Leader of Naqshbandíyyih Order, to which the Sulṭán of Turkey and his entourage belonged. (GPB 122) |

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| Shaykhí | shay-kee | School founded by Shaykh-Aḥmad-i-Aḥsá’í. Among his doctrines, in addition to the imminent dual Advent, were that the Prophet Muḥammad’s material body did not ascend on the night of the Mi‘ráj; that the Imams were creative forces (a belief based on Qur’án 23:14: “God, the Best of Creators”); that ‘Alí should be particularly venerated. |
| Shaykhu’l-Islám | shake-ol-ess-lahm | Muslim high-priest; title of highest degree in Muslim religion. Head of religious court, and appointed to every large city by the Sháh. |
| Shí‘ih (English Shi’ite) | r.w. she-eh | Party (of ‘Alí). Partisan of ‘Alí and of his descendants as the sole lawful “Vicars of the Prophet”. Shí‘ah Muslims reject the first three Caliphs, believing that the successorship in Islám belonged rightfully to ‘Alí (first Imám and fourth Caliph) and to his descendants by divine, right. Originally, the successorship was the vital point of difference, and Islám was divided because Muḥammad’s (albeit verbal) appointment of ‘Alí was disregarded. |
| Shíbavayh (also Síbavayh) | sheba-vay | Illustrious Persian grammarian of the Baṣrah school, died CE 793. His grammar is titled “The Book of Síbavayh”. |
| Shikastih | sheh-cass-teh | “Broken” or cursive script said to have been invented by the Ṣafaví governor of Herat, Murtaḍá Qulí-Khán Shamlú. Derived from Nasta‘líq script, invented by Mír ‘Alí Tabrízí, scribe of the 7th century Abhá. |
| Shimírán | shem-ee-rahn | Hill villages 6 miles or more north of Ṭihrán, serving as summer resorts. (Usually pronounced Shem-rahn). |
| Shimr | shemr | Yazíd’s General, who slew the Imám Ḥusayn. Shimr is a prototype of cruelty and brutality. |
| Shín | sheen | This letter (“sh”) stands for Shíráz. |
| Shír-Gáh | sheer-gaw | Persian village connected with the Mázindarán upheaval. (DB 362) |
| Shíráz | sheer-Oz | City in South Persia where the Báb declared His Mission, May 22, 1844. |
| Shoghi Effendi Rabbání |  | Guardian of the Bahá’í Faith; ‘Abdu’l-Bahá’s eldest grandson, the Chosen Branch appointed in His Will and Testament as “Guardian of the Cause of God”, authorized interpreter of the Teachings and permanent Head of the Universal House of Justice. “He is the expounder of the words of God and after him will succeed the first born of his lineal descendants.” The word shawq signifies “yearning”; effendi is a Turkish honorific signifying “sir, master”, and applied to officials and scholars, etc., in some parts of the Middle East. The Guardian resided at the World Center of the Faith, Haifa, Israel. (1897–1957) |
| Shuhadáy-i-Khamsih | sho-had-aw-yeh-cam-seh | A group of five believers who were among those martyred during ‘Abdu’l-Bahá’s ministry. |
| Ṣíghih | seeg-eh | Legalized concubinage or temporary marriage which may be contracted in Shí‘ah Islám for varying lengths of time. |

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| Símurgh | see-morg | “Thirty Birds”, a mythical bird dwelling in the emerald mountains of Qáf which according to ancient Arabian cosmography encircled the world. |
| Ṣiráṭ | seh-rawt | Impassable to sinners, symbolic bridge over which the believer must pass to heaven. In Islamic tradition it is finer than a hair, sharper than the edge of a sword. Paradise lies beyond it, hell stretches beneath. It is referred to in PDC 88. (Bridge). Lit., Path. |
| Sirru’lláh | sair-rol-láh | “The Mystery of God”, a title conferred by Bahá’u’lláh on ‘Abdu’l-Bahá, the only son of Bahá’u’lláh accorded by Him the privilege of being called “the Master”. (GPB 242) |
| Síyáh-Chál | see-yáh-chol | Black Pit in the slums of Ṭihrán, where (in August, 1852) Bahá’u’lláh was chained in the darkness three flights of stairs underground, with some 150 thieves and assassins. Here He received the intimations of His world Mission. Holiest place in Persia’s capital. (DB 599; BN June 1954) |
| Síyáh-Dihán | see-yáh-deh-hawn | Village near Qazvín, Persia. |
| Siyyid (Sayyid) | say-yed | Descendant of the Prophet Muḥammad. The word means lord, chief, prince. Lord Curzon says of them in his Persia and the Persian Question, “an intolerable nuisance to the country, deducing from their alleged descent and from the prerogative of the green turban, the right to an independence and insolence of bearing from which their countrymen, no less than foreigners, are made to suffer.” (DB xlvi) Contrast noble Siyyids “of a pure lineage”. |
| Siyyid-i-Báb | say-yed-sh-Bob | Name by which the Persian people referred to the Báb. |
| Siyyid Ḥusayn | say-yed-ho-sane | “The Báb’s trusted amanuensis and chosen repository of His last wishes.” (GPB 90) |
| Siyyid-i-Dhikr | say-yed-eh-zeckr | Designation of the Bab. The meaning of dhikr includes mention, remembrance, and praise. |
| Siyyid Ibráhím | say-yed-eb-raw-heem | Believer praised by the Báb as “My Friend”, etc., and denounced by Mírzá Yaḥyá. (ESW 176) |
| Siyyid Ismá‘íl-i-Zavári’í | say-yed-ess-maw-eel-eh-za-vaw-reh-ee | Immortal follower of Bahá’u’lláh, formerly a noted divine, who offered up his life as a sacrifice. (ESW 75; GPB 130; 136) |
| Siyyid Káẓim-i-Rashtí | say-yed-caw-zem-eh-rash-tee | The second of the “twin resplendent lights” who heralded the Báb and Bahá’u’lláh. Died at Karbilá, Dec. 31, 1843. (DB 44) |
| Siyyid Muḥammad | say-yed-moham-mad | The Anti-Christ of the Bahá’í Revelation. (GPB 164) Also called the Siyyid of Iṣfahán. |
| Siyyid Murtaḍá | say-yed-mart-az-awe | One of the Seven Martyrs of Ṭihrán. |
| Siyyid of Findirisk | say-yed, fend-air-esk | Abu’l-Qásim, poet and metaphysician of Iṣfahán (middle Ṣafaví period). Mullá Ṣadra was his pupil. |

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| Siyyid Ṣádiq-i-Ṭabáṭabá’í | say-yed-saw-deck-eh-tab-aw-tab-aw-ee | Mujtahid denounced by Bahá’u’lláh as “the Liar of Ṭihrán”. He authored the decree condemning every Persian male Bahá’í to death, and every Bahá’í woman to deportation. Ṣádiq means truthful. (GPB 232) |
| Siyyid Yaḥyáy-i-Dárábí | say-yed-ya-h-yaw-yeh-daw-raw-bee | See Vaḥíd. |
| Ṣubḥ-i-Azal | sob-heh-az-Al | Morning of Eternity (Mírzá Yaḥyá). Bahá’u’lláh cites Amos 4:12–13, “He … that maketh the morning darkness” with reference to him. (ESW 146) See GPB 90; 113; 114; 115. |
| Sublime Porte |  | Formerly, the Ottoman court. Government of the Ottoman Empire from the gate (*porte*) of the Sulṭán’s palace where justice was anciently administered. |
| Ṣúf | soof | Wool; the practice of wearing the woollen robe, i.e., garb of Muslim mystic, is one definition of Sufism. |
| Ṣúfí | soo-fee | This word, probably derived from the Arabic for wool, denotes the mystics in Islám. Divided into innumerable sects, differing in customs, dress, observances, their common goal is to rejoin the Godhead from which all things emanate, through ecstasy (vajd) and contemplation. Life to them is a journey (ṣafar) having various stages (manázil); the soul is an exile, a traveller going homeward, seeking reunion (vaṣl with God, and thus achieving nothingness—(faná)—“total absorption into the Deity, extinction”. Bahá’u’lláh teaches: “By self-surrender and perpetual union with God is meant that men should merge their will wholly in the Will of God, and regard their desires as utter nothingness beside His purpose.” (Gl. 337) ‘Ishq, love (of God) has been termed “the one distinguishing feature of Súfí mysticism”. cf. Hughes, *Dict. of Is*. |
| Ṣúfí literature |  | Written in its special terminology, this literature assigns spiritual meanings to a long list of words such as wine, love, the cypress, the letter alit, the Ka‘bih, etc. |
| Sulaymáníyyih | sol-ay-mawn-ee-yeh | Town in northeast ‘Iráq; Bahá’u’lláh lived in retirement two years in Kurdistán, first on an isolated mountain named Sar-Galú, later in the town of Sulaymáníyyih at a theological seminary. (April 10, 1854–March 19, 1856). |
| Sulṭánu’sh-Shuhadá | sol-tawn-osh-sho-had-aw | King of Martyrs, eminent Iṣfahání who, together with his brother the Beloved of Martyrs, was put to death by Mír Muḥammad-Ḥusayn (who denounced them as Bábís to escape repaying the large debt he owed them), Shaykh Muḥammad-Báqir and the Ẓillu’s-Sulṭán. |
| Sunní (English Sunnite) | sonn-nee | From Sunna (the Way or Practice of the Prophet, as reported in the ḥadíth). By far the largest sect of Islám, this includes the four so-called orthodox sects: Hanbalites, Hanafites, Malikites, Shafiites. These four principle schools of Muslim jurisprudence are founded to a considerable extent on the Sunna. Sunnites regard the first Caliphs as legitimate successors of Muḥammad and accept the “six authentic” books of tradition. They believe the Caliph must be elected and must be a member of the Quraysh—the Prophet’s tribe. |

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| Súratu’l-Haykal, Persian Súriy-i-Haykal | sue-ra-tol-hay-cal | Súrih of the Temple, by Bahá’u’lláh; with the most important of His Tablets to sovereigns of the earth, its Author ordered this Tablet to be written in the shape of a pentacle, symbolizing the temple of man and identified by Him as the “Temple” mentioned by Zechariah. (GPB 212; PUP 427; PDC 47) |
| Súra, Persian Súrih | sue-reh | A row or series; term used by Muslims for the chapters of the Qur’án. |
| Súriy-i-Amr | sue-ray-eh-amr | Tablet of Bahá’u’lláh unmistakably affirming His Mission, and formally read aloud to Mírzá Yaḥyá (Adrianople). (GPB 166) |
| Súriy-i-Aṣḥáb | sue-ray-eh-as-hob | Súrih of the Companions, by Bahá’u’lláh (Adrianople). |
| Súriy-i-Damm | sue-ray-eh-damm | Súrih of Blood by Bahá’u’lláh (Adrianople). |
| Súriy-i-Ghuṣn | sue-ray-eh-gossn | Tablet of the Branch, by Bahá’u’lláh, in which He writes of ‘Abdu’l-Bahá, “There hath branched from the Sadratu’l-Muntahá this sacred and glorious Being, this Branch of Holiness ….” (Adrianople) (WOB 135) |
| Súriy-i-Ḥajj | sue-ray-eh-haj | Súrih of the Pilgrimage, by Bahá’u’lláh (Adrianople). |
| Súriy-i-Mulúk | sue-ray-eh-mo-luke | Súrih of Kings; “the most momentous Tablet revealed by Bahá’u’lláh”. (Adrianople) (GPB 171) |
| Súriy-i-Ra’ís | sue-ray-eh-ro-eess | Súrih of the Chief; addressed to ‘Alí Páshá, Grand Vizier of Turkey, by Bahá’u’lláh. From the moment it was revealed, He writes, “until the present day, neither hath the world been tranquillized, nor have the hearts of its peoples been at rest ….” (WOB 194) Revealed August, 1868, at Káshánih near Gallipoli; completed soon after at Gyawur-Kyuy. (GPB 172, 174, 180) |
| Súriy-i-Ṣabr | sue-ray-eh-sabr | Súrih of Patience, revealed by Bahá’u’lláh and extolling the sufferers of Nayríz (‘Iráq). |
| Súriy-i-Tawḥíd | sue-ray-eh-tow-heed | Súrih of the Declaration of the Oneness of God, writing of the Báb, referred to in ESW 41. |
| Surra-man-Ra’á | sue-ra-man-ra-awe | Samarra; city in ‘Iráq whose name means Gladdened is he who hath beheld it—where, Shí‘ah Muslims hold, the 12th Imám disappeared in an underground passage in AH 329. |



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| Ṭá’ | taw | Letter “Ṭ”, standing for Ṭihrán. |
| Ṭabarsí |  | See Shaykh Ṭabarsí |
| Tablet of the Holy Mariner |  | [Lawḥ-i-Malláḥu’l-Quds] Sad prophecies revealed by Bahá’u’lláh, Naw-Rúz 1863 (‘Iráq). |

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| Tabríz | tab-reez | City in Northwest Persia, where the Báb was martyred July 9, 1850. |
| Ṭaff | r.w. raff | Stands for the lands about Karbilá. |
| Tafsá’r-i-Hú | taf-seer-eh-hoo | “Commentary on ‘He is’” by Bahá’u’lláh (‘Iráq). |
| Ṭághút | taw-goof | An idol mentioned in Qur’án 2:257, etc. Also the devil. Stigma wrongfully applied by Mírzá Yaḥyá to the distinguished Dayyán, whom he caused to be murdered. |
| Ṭáhirih | taw-hair-eh | “The Pure One”, so named by the “Tongue of Glory”, noblest of her sex in, and outstanding heroine of, the Bábí Dispensation; only woman among the Letters of the Living, and the first woman suffrage martyr. Born Qazvín, 1817–1818, put to death Ṭihrán, August, 1852. (GPB 7, 33, 75; DB 628) |
| Táj | tawj | Tall felt headdress adopted by Bahá’u’lláh in 1863, on the day of His departure from His Most Holy House. Crown. (GPB 152) |
| Tajallí, pl. Tajallíyát | ta-jal-lee-yawt | Effulgence(s), Tablet of Bahá’u’lláh (Holy Land). |
| Tákur | taw-core | Village in the district of Núr, Mázindarán, where the stately ancestral home of Mírzá Buzurg and Bahá’u’lláh was located. |
| Takyih | tack-yeh | Monastery or religious establishment. Religious theatre. |
| Takyiy-i-Mawláná Khálid | tack-yeh-yeh-mo-lawn-aw-caw-led | Theological seminary “of our Master, Khálid”, in a room of which Bahá’u’lláh resided in Sulaymáníyyih. |
| Takyiy-i-Mawlaví | tack-yeh-yeh-mo-la-vee | Seminary of the Mawlaví dervishes. |
| Taqíyyih | tack-ee-yeh | Lip-denial of one’s faith, sanctioned by Shí‘ah Islám in times of peril. |
| Ṭarázát | tar-Oz-ought (ar as in Harry) | Ornaments. Tablet of Bahá’u’lláh (Holy Land). |
| Tarbíyat | tar-bee-vat (ar as in Harry) | Training. Name of two Bahá’í Schools in Ṭihrán for boys and girls respectively. |
| Ṭaríqat | tar-ee-kat (ar as in Harry) | Path of mystic wayfarer. Way. |
| Ta‘zíyih | ta…zee-yeh | Consolation. Muslim passion play. |
| Thábit | saw-bet | Steadfast. Name given to Thornton Chase, “the first American believer” (converted 1894), by ‘Abdu’l-Bahá. (GPB 257) |
| Thamúd | sa-mood | Ancient Arabian tribe, the “successors … of the Adites”. (Qur’án 7:74). They moved from the country of the Adites to al-Ḥijr where they lived in habitations cut in the rocks. (Qur’án 15:80) This people hamstrung the she-camel miraculously produced as a sign of His mission by their Prophet, Ṣáliḥ, and were destroyed by a “terrible noise from heaven”. (Qur’án 54:31) |

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| Ṭihrán | teh-Ron | Birthplace of Bahá’u’lláh; capital of Persia since 1788. The city came into existence about 700 years ago, north of the site of ancient Rhages (Rayy). |
| Ṭulláb | toll-lob | Pupils.[[21]](#footnote-21) |



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| ‘Údí Khammár | oo-dee-cam-mawr | In ‘Údí Khammár’s house, Bahá’u’lláh revealed the Kitáb-i-Aqdas, ca. 1873. (GPB 213) He was also the owner of the palace of Bahjí. (GPB 193) |
| ‘Ulamá’ | o-lam-awe | Plural of one who knows (‘álim, “all-em”), learned; a scholar. Denotes bodies of doctors learned in Islamic divinity and law—headed by a Shaykhu’l-Islám—who by their decisions regulate Muslim life. |
| ‘Umar | Omar (ar as in Harry) | The second caliph. |
| Umm-i-Ashraf | omm-eh-ash-raff | Mother of Ashraf, whom she gave birth to while under siege in the Fort of ‘Alí-Mardán Khán. Years afterward when the unbelievers decided to kill Siyyid Ashraf they called her in to urge him to recant; instead she admonished him to die for the Faith. He was martyred in Zanján. (DB 562; Gl. 135; GPB 199) |
| ‘Ummál-i-dhakát | om-moll-eh-za-caught | Almsgivers. |
| Ummu’l-Kitáb | om-mull-ket-ab | The Mother of the Book. “The heavenly original of the Scriptures revealed to the prophets, inscribed on the ‘Preserved Tablet’ ….” cf. Qur’án 13:39: “With Him (God) is the Mother of the Book.” Also Qur’án 3:5 and 85:21. The Mother Book is “also the Book of Divine Knowledge and Foreordainment.” (Nicholson, R. A., *Commentary on the Mathnawí*, I, 32) The word “umm”—mother—means source, basis, chief part. Mother Book is also defined as “the original copy of the Book with Alláh in heaven, from which the revelations of the Qur’án come ….” (*Sh. Enc. of Is*.) It is the archetypal Book, Qur’án 43:3; the source of Revelation, Qur’án 13:39. |
| ‘Urf | orff | In Persia, the common law; supposedly based on oral tradition, precedent, custom, it is administered by civil magistrates—kad-khudá (headman), dárúghih (police magistrate), etc. (DB lvi) |
| Urúmíyyih | or-room-ee-yeh | Town in northeast Persia, now Riḍá’íyyih. |
| ‘Urvatu’l-Vuthqá | or-vat-ol-voss-caw | The “‘Sure Handle’ mentioned from the foundation of the world in the Books, the Tablets and the Scriptures of old is naught else but the Covenant and the Testament [of Bahá’u’lláh]” ‘Abdu’l-Bahá (quoted in GPB 238). |
| Úshídar-Máh | oo-she-dar-máh (ar as in Harry) | Promised One referred to in Zoroastrian Scriptures and fulfilled by the Báb (GPB 58). |
| ‘Uthmán | oss-mawn | The third caliph. The word Ottoman derives from ‘Uthmán. The Ottoman Empire attained its maximum power under Sulaymán II, 1520–1566. |



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| Váḥid (“Unity”) | vaw-head | 1. A “unity” or section of the Bayán. The Persian Bayán consists of nine Vahids of nineteen chapters each, except the last, which has only ten chapters. 2. The 18 Letters of the Living, (constituting the Báb’s first disciples) and the Báb Himself. 3. Each cycle of 19 years in the Badí‘ calendar. The word, signifying unity, symbolizes the unity of God. The numerical values of the letters of this word total 19. (GPB 25, 29; ESW 153) |
| Vaḥíd (“Unique”) | va-heed | The Sháh’s erudite emissary, sent to interrogate the Báb, converted by Him and martyred at Nayríz. The most learned and influential of the Báb’s followers. (WOB 62) |
| Vakílu’d-Dawlih | vo-keel-od-dos-leh | See Ḥájí Mírzá Muḥammad-Taqí. |
| Va’l-‘Aṣr | val-assr | Súra 103 of the Qur’án, translated by Rodwell “The Declining Day”, on which the Báb revealed a commentary. |
| Válí | vaw-lee | Governor. |
| Valí | va-lee | Guardian. |
| Valí-‘Ahd | va-lee-ah-t | Heir to the Throne of Persia. |
| Valíy-i-Amru’lláh | va-lee-yeh-am-rol-láh | Guardian of the Cause of God, Shoghi Effendi. |
| Varaqiy-i-‘Ulyá | var-ack-ay-yeh-ol-yaw | The Most Exalted Leaf; title of the Navváb and also of Bahíyyih Khánum, the daughter of Bahá’u’lláh. |
| Varqá | var-caw | Dove. Surname given by Bahá’u’lláh to the renowned Bahá’í teacher and poet, Mírzá ‘Alí-Muḥammad. He was cut in pieces before the eyes of his 12 year old son, Rúḥu’lláh, who, refusing to recant, was then strangled. (GPB 296) |
| Vás-Kas | voss-cass | Persian a small village 5 km south of Qá’im Shahr. |
| Váv | vov | Letter “v” or “ú”, mentioned in the writings of Shaykh-Aḥmad and interpreted by Bahá’u’lláh (‘Iráq). (GPB 140) |
| Viláyat | vel-awe-yat | Guardianship. |
| Vu‘áẓẓ | vo-Oz | Muslim preachers (singular vá‘iẓ). Those who remind mankind “of those punishments and rewards which soften the heart.” (*Dictionary of Islám* 613) |



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| Waqf | wackf | Priceless Muslim endowments, in Persia the landed property of the expected Imám. |



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| Yá’ | yaw | Letter “y” or “í”. Oh! |
| Yá’ Sín | yaw-seen | The 36th súra of the Qur’án, named from the disconnected letters at its opening, (y and s). Said to have been termed by Muḥammad “The Heart of the Qur’án”, this chapter is recited to the dying, at the tombs of saints, etc. |
| Yá Bahá’u’l-Abhá | yá-Ba-há-ol-Ab-há | O Thou the Glory of Glories! Another form of the Greatest Name, Alláh-u-Abhá (Alláh-ho-Ab-há). (PDC 14). |
| Yá Rabbíya’l-Abhá | yow-rab-bee-al-Ab-há | “O my Lord, the All-Glorious!” Cry of a certain martyr before he was beheaded. (GPB 178) |
| Yanbú‘ | yan-boo… | Collection of sacred traditions from the 6th Imám. (Íqán, 243) |
| Yathrib | yass-reb | Ancient name of Medina; cf. Qur’án 33:13. |
| Yazdigird III | yaz-deh-gaird | The last king of the Sásáníyán Dynasty, died ca. CE 651. Ancestor of Bahá’u’lláh. His daughter, Bíbí-Shahrbánú, married Ḥusayn and is known as “The Mother of Nine Imams”. |

Years, names of in a cycle of 19 years (see Váḥid No. 19):

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| 1 | Alif | a-leff | “A” |
| 2 | Bá’ | baw | “B” |
| 3 | Ab | r.w. cab | Father |
| 4 | Dál | doll | “D” |
| 5 | Báb | r.w. throb | Gate |
| 6 | Váv | vovv | “V” or “Ú” |
| 7 | Abad | a-bad | Eternity |
| 8 | Jád | jod | Generosity |
| 9 | Bahá | Bahaa | Splendor |
| 10 | Ḥubb | hub | Love |
| 11 | Bahháj | ba-hodge | Delightful |
| 12 | Javáb | jo-vob | Answer |
| 13 | Aḥad | a-had | Single |
| 14 | Vahháb | va-hob | Bountiful |

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| 15 | Vidád | veh-dodd | Affection |
| 16 | Badí‘ | bad-ee | Beginning |
| 17 | Bahí | Ba-hee | Luminous |
| 18 | Abhá | Ab-haa | Most Luminous |
| 19 | Váḥid | vaw-head | Unity |

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| Young Turks |  | Party of Turks organized to effect radical political and social reforms. The “Young Turk” revolution, 1908, forced the Sulṭán to promulgate the constitution and to release, among others, all religious prisoners, including ‘Abdu’l-Bahá. (GPB 272) |



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| Ẓahru’l-Kúfih | zoh-rol-koo-feh | Name designating Baghdád in Islamic traditions. |
| Zakíyyih | zack-ee-yeh | Virtuous; one of Ṭáhirih’s designations. |
| Zamzam | zam-zam | Sacred well within the precincts of the Great Mosque at Mecca. Though salty, its water is much esteemed for pious uses, such as ablutions, and drinking after a fast. |
| Zanján | zan-John | City in northwest Persia. |
| Zaqqúm | zack-koom | Infernal tree referred to in Qur’án 37:60, 44:43, etc. Thorny Arabian tree with bitter fruit. |
| Zarrín-Táj | zar-reen-tahj | Crown of Gold: one of Ṭáhirih’s designations. |
| Zawrá’ | zo-raw | Persian mountain as referred to in a prophetic tradition. cf. Íqán, 246. |
| Zaynu’l-‘Ábidín Khán | zane-al-awe-bed-een-con | Governor of Nayríz in 1850. |
| Zaynu’l-‘Ábidín Khán, Fakhru’d-Dawlih | zane-al-awe-bed-een-con fack-rod-doe-leh | One of the princes who paid tributes to Bahá’u’lláh in Baghdád. |
| Ẓillu’lláh | zell-of-láh | Shadow of God; a title of the Sháh. |
| Ẓillu’s-Sulṭán | zell-oss-sol-tawn | Shadow of the King, eldest surviving son of Náṣiri’d-Dín and virtual ruler of over two-fifths of Persia. Stigmatized by Bahá’u’lláh as “The Infernal Tree”. (GPB 232) |
| Zíyárat | zee-awe-rat | Visiting Tablet revealed by ‘Alí. |

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| Zoroaster |  | Prophet of ancient Írán and ancestor of Bahá’u’lláh. Probably died 583 BC. ‘Abdu’l-Bahá states that Zoroaster was one of the Prophets who arose after Moses (Persian Tablets, II, 76); that the “men of Rass” in Qur’án 25:40 and 50:12 refers to the men of the Araxes River, and that many Prophets of high rank were among these, including Mah-Ábád and Zoroaster. |

# Notes

1. There is an overwhelning Persian bias to the spelling and pronunciation of words and names, even those of Arabic origin! The “-ih” ending and some other spellings appear to be a Persian dialect found in the Bahá’í writings, but not in Persian dictionaries. Full transcription (not transliteration) has now been added. Transcription in the original was added to hybrid “words” or (worse) to English words (based on, but not having a direct Arabic equivalent, e.g. Islamic and Quranic; and the offensive Muhammadan (use Islamic)). “Turkey” has in most cases been replaced by “Ottoman Empire”. [↑](#footnote-ref-1)
2. Marzieh Nabil Carpenter Gail (neé Khán) (1908–1993). [↑](#footnote-ref-2)
3. First published in 1955, which explains some of the out-of-date information, e.g. regarding Shoghi Effendi and the election of the Universal House of Justice. [↑](#footnote-ref-3)
4. \* al-Makkah. [↑](#footnote-ref-4)
5. The non-Arabic letters in the Persian alphabet have no abjad value. [↑](#footnote-ref-5)
6. The Romanization of Arabic in Latin script makes use of various diacritics and non-standard Latin characters to represent Arabic phonemes that do not exist in English. Romanization is often termed “transliteration”, but this is not technically correct. Transliteration is the direct representation of foreign letters using Latin symbols, while most systems for Romanization of Arabic, in particular, are transcription systems in which Latin symbols are used to represent the sound of Arabic letters. Technically, transliteration is concerned primarily with accurately representing the *graphemes* of another script, whilst transcription is concerned primarily with representing its *phonemes*. [↑](#footnote-ref-6)
7. \* ‘Álim is sing. [↑](#footnote-ref-7)
8. \* The Jewish Temple was more likely to have been located just to the south of Fortress Antonia, or the “Temple Mount”. [↑](#footnote-ref-8)
9. Faqír, pl. Fuqara’. [↑](#footnote-ref-9)
10. commendation. [↑](#footnote-ref-10)
11. \* Dual káẓimayn. [↑](#footnote-ref-11)
12. Majúsí, pl. majús. [↑](#footnote-ref-12)
13. \* The Badí‘ Calendar was revised in 2015. The first day of a month depends on whether Naw-Rúz is on the 2o or 21 of March in a particular year respectively. [↑](#footnote-ref-13)
14. Bahá’í literature use Nahr (“river”) instead of Naḥr (“sacrifice or slaughter”. [↑](#footnote-ref-14)
15. Replaced with walls in 2004 for safety reasons. [↑](#footnote-ref-15)
16. Valley of Miná (or Muná), is known as “tent city”, is a neighbourhood 5 km east of Mecca (Makkah). [↑](#footnote-ref-16)
17. About 2.5 km southeast of the old city of Acre. [↑](#footnote-ref-17)
18. Páshá, pl. Pásháwát (from Básháwát) [↑](#footnote-ref-18)
19. Sunní, pl. Sunníún. [↑](#footnote-ref-19)
20. Reciters of the Qur’án by heart. ‘ilmu’t-tajvíd, “beautiful knowledge”. [↑](#footnote-ref-20)
21. Singular ṭálib. [↑](#footnote-ref-21)