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## The Khuṭba al-Jidda (The Sermon at Jeddah) of the Bāb

Translation Stephen Lambden (Ohio University), 2005 revised December 2007 from the Ms. in the hand of Mullā Ḥusayn Bushrūṭī eventually privately published in INBMC vol. 91: 60-73.

Last updated 14/10/09



Old Jeddah .

### The Arabic text

As yet there is no assured critical edition of the Khuṭba al-Jiddah (= Kh-J). Original mss. are uncommon and difficult to obtain. Three such mss. texts of the Kh-J are currently known to exist: (1) INBA mss. 5006C pp. 332-3; (2) INBA mss. 3036C pp. 494-6 and (3) the mss. behind INBMC 91 pp. 60-73. The Arabic text of the Kh-J typed out and translated below is based on the latter largely legible Arabic mss. currently in private hands (photocopy in my possession). It was this ms. in the hand of Mullā Ḥusayn Bushrūṭī containing the full text of the Kh-J that was photocopied in the mid. 1970s and included in the privately published (in bound photocopied form) 'Iran National Baha'i Archives Manuscript Collection' (= INBMC) volume 91 pp. 60-73. A typed electronic version was sent to the present writer more than a decade ago from the Bahā'ī World Centre (Haifa, Israel) (= Haifa Kh-J). The Arabic text of the Kh-J typed below occasionally incorporates good corrective readings found in a number of printed citations (based on undisclosed mss.) of the Kh-J contained in a few modern Baha'i publications, including (see bibliography for details):

- Taqwīm-i tānīkh-i amr ... (= Taqwin), an annotated Babi-Baha'i chronology with a very brief citation (p.24) from the Kh-J by the late `Abd al-Hamid Ishrāq Khavarī (d. 1971);
- Muḥaḍarāt.. (= Muhadarat) (Vol. 2 pp. 729-31) also by Ishrāq Khavarī.
- Ḥaḍrat-i Nuḡṭa-yi ūlā (=Nuḡṭa) of Muhammad `Alī Fayḍi (pp. 142-145).
- `Ahd-i A`lā...(= AA) of Abu'l-Qasim Afnān (pp. 86-87).

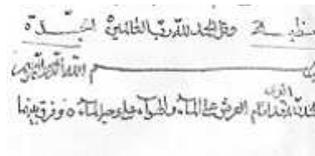
The several significant variant citations of the Khuṭba al-Jidda printed in `Abu'l-Qasim Afnān's `Ahd-i A`lā and a few other printed Baha'i books cannot be fully dealt with here. Though the text behind the INBMC 91 mss. and (the mostly brief) printed citations of the Kh-J have obvious copyists errors and occasional textual difficulties, it remains possible to generate a reasonably sound semi-critical text with a fairly small percentage of uncertain readings. It is clear that quite a few of the variant readings in the aforementioned sources result from copyist lapses and/or varied attempts to read a difficult, unpointed original manuscript(s). Other errors seem to have resulted from a failure to recognize the qur'anic basis of certain Arabic phrases in the Kh-J or to correctly pick up on the

vocabulary and style of the Bab. The unavailability of most of the extant mss. has prevented anything like a fully critical edition being set forth or translated. I am confident, however, that both the text and the still admittedly speculative and inadequate translation set out below, are not too far from being reliable. In due course a full commentary on the Kh-J with detailed textual notes will be posted onto my personal Website: ADD.

### THE KHUṬBA AL-JIDDA (SERMON AT JEDDAH) OF THE BĀB.

Translation Stephen Lambden (Ohio University) 2005 revised December 2007 from the original Mss. as eventually printed in the mid. 1970s in INBMC vol. 91: 60-73.

A yellow highlighter marks the text at successive divisions of versification; not, of course, part of the original mss. but included for the sake of commentary and reference in a published version. Red text indicates a textual issue selectively and succinctly commented upon in endnotes. The headings marking some of the successive paragraphs ( I- X ) are my own and are not original to the Bāb.



From the Mss. of Khuba al-Jiddah in the hand of Mullā Ḥusayn Bushrūtī (d. 1849 CE) translated below.

[II]

[1-9]

[0]

بسم الله الرحمن الرحيم

In the name of God, the Merciful, the Compassionate.

الحمد لله الذى قد اقام العرش على الماء والهواء على وجه الماء وفرق بينهما على  
 كلمة الاء ثم قد فتق الاجواء من عالم العماء بينهما حفظا على كلمة الهاء واخرج من  
 هذه الهواء شجرة السيناء والطفها على البحر التشاء لمطلع نور البهاء على سرائر الحمراء  
 ليسمع كل من مطلع خط البيضاء عن افق السوداء  
 نداء ورقات الحمراء على الشجرة الخضراء الله لا اله الا الله رب العرش والسماء

[1] Praised be to God! Who raised up the Celestial Throne (al-`arsh) upon the watery expanse (al-mā') [2] and the atmosphere (al-hawā') above the surface (wajh) of the watery expanse (al-mā'). [3] And He separated between these two through the word "Benefits" (الاء) alā'). [4] Then he divided the firmaments from the sphere of the theophanic Cloud (`ālam al-`amā'). [5] Betwixt these twain a division (ḥifẓ<sup>an</sup>) suggestive of the (Arabic) letter "H" (al-hā' = هـ ). And [6] And from this atmosphere (al-hawā') there emerged the Sinaitic Tree (shajarat al-sīnā'), its subtle graciousness overshadowing the ocean of laudation (baḥr al-thanā') nigh the watchtower of the Light of radiant Glory (li-maṭṭla` nūr al-bahā') above the crimson Thrones (sarā'ir al-hamrā'). [7] This that all might hearken through the Dawning-Place of the Snow-white Script (khaṭṭ al-bayḍā) at the black Horizon (`ufq al-sawdā') [8] unto the Call of the crimson leaves (waraqāt al-ḥamrā') upon the Green Tree (al-shajarat al-khudrā'), [saying] [9] `God, there is no God except Him, the Lord of the Celestial Throne (al-`arsh) and of the heavenly realm (al-samā)'.

[II]

[1-8]

وقد اتقن بصنع حكمته خفيات الصنایع فى كل شىء لتدلن السن كل الاشياء بنعت قدرته على ظهور تجلية  
فى الشجرة المباركة على الطور السیناء على حرف من ركن الحمراء الله لا اله الا هو  
واظهر بقدرته ذوات الموجودات من بحبوحية القدم على معرفة الذات للذات بالمحو المنقطعة عن  
الاسماء والصفات  
ليتجلجن حقايق الافئدة بنعت مشينة على كلمة الانشاء الله لا اله الا هو  
واحكم بعد تفوز المقدر علم يم المقدر طمطم التثليث لكثرة الامواج على ابحر الصليب ليترنه النصارى  
الف القائم بين النهيرين عن الشبه فى المثليين وعن الشكل فى الاختين  
وليعرفن عند مطلع ارياح صبح السیناء كثرة الامواج فى الماء  
ليسبحن الله رب البحر بذلك من شأن الامواج من تلك اللجة الاجاج على كلمة البیضاء فى قعریم السابغ  
من ابحر الخضراء الله لا اله الا هو

### The Divine Theophany and the Tripartite Reality of the Bāb.

[1] So be assured of that Divine Artistry (ṣana`) which is expressive of His Wisdom (ḥikmat), the fullness of the Divine Handiwork evident in all things (kull shay'). [2] This to the end that every tongue might assuredly acknowledge the purpose of His Power (qudrat) actualized through the theophanic manifestation (ẓuhūr) of His Self-revelation (tajiliyyat) within the Blessed Tree upon Mount

Sinai (ṭūr al-sīnā') disclosing thereby but a token of the Crimson Pillar (rukn al-ḥamrā'), 'God, no God is there save Him'. [3] And He caused to be made manifest through His Power what is evident in the essential realities of all existing things (dhawāt al-mawjūdāt) at the Midmost-Heart of Pre-Existence (min buḥbūhiyyat al-qīdam) according to the deep gnosis of that Essential Reality (ma`rifat al-dhāt) which is expressive of the Divine Essence by virtue of the essential detachedness [from the Divine Essence] of the Divine Names and Attributes ('an al-asmā' wa'l-ṣifāt). [4] This to the end that the realities of the inmost hearts might diligently persevere with their coming to realize the intention of the providential purpose of the Divine Will (ni`at al-mashiyyat) expressed by virtue of the Logos-Word of creative Genesis, "God, there is no God save Him" (lā ilāha illā huwa).

[5] And He did subsequently stipulate, on account of the realization of the foreordained scheme (al-muqaddar), the knowledge of the Ocean of the Divine Foreordination (al-muqaddar) through the surging waves of triplicity (ṭamṭām al-tathlīth) expressive of the multiplicity of the waves upon the oceanic expanse of the crucifix (abḥār al-ṣalīb). [6] This did cause the Christians to unhesitatingly perceive the upright letter "A" (alif al-qā'im) positioned betwixt two streams (al-nahrayn) on account of His [the Bab's] likeness being even as twofold Images (al-mithlayn) in the form characterized by dual [alphabetical] counterparts (shakl fī'l-ukhtayn). [7] And this was such that they might assuredly come to realization respecting the Dawning-Place of the breezes of the Sinaitic Morn [the Bab] which are expressive of the [truth of the] multiplicity of the waves in the watery Expanse (al-mā'). [8] Persons would thus assuredly come to glorify God, the Lord of the cosmic Ocean, despite the issue of the multiple waves of the brackish Abyss (al-lujjat al-ujāj) which lie beyond the Snow-white Logos-Word (kalimat al-bayḍā'), situated within the hollow depth of the seventh Sea (qa`r yamm al-sābi`) which emerges from the Green Ocean. God, no God is there except Him.

[III]

[1-4]

واقضى بعد حكم القدر يم القضاء بالحرف البدأ، ليتلننن أفندة الممكنات بالماء المرشحة من هذا البحر  
المواج الاجاج ليظالعن كل ذرات الخلق عند تجلى نور الحمراء عدل الله وحكمته  
ولتقولن عند تجلى نور البيضاء كلمة الذر من دون الذر الله لا اله الا هو  
فسبحان الله البارى البديع والوتر الحى القيوم القديم

### Renewed creation, the Covenant and the Eschatological Theophany

[1] Then came to pass, subsequent to the decree of the divine Destiny (ḥukm al-qadar), the Sea of the Divine Foreordainment (al-qiḍā') through the "Letter" (locus) of the Creative Genesis (bi'l-ḥarf al-badā'). [2] This such that the inmost hearts of all existing things might of a certainty be made to sparkle brilliantly through the watery Expanse (al-mā') which sprinkles forth from this fiercely billowing, yet brackish Sea (al-baḥr al-mawwāj al-ujāj). [3] This indeed that all existing microcosmic entities of the world of creation (kull dharrāt al-khalq) might rise ascendant nigh the glorious transfiguration of that crimson Light (ʿind tajallī nūr al-ḥamrā') which is expressive of the Justice of God and His Wisdom. [4] Wherefore shall there assuredly be a speaking forth through proximity to the glorious transfiguration of the Snow-white Light; a primordial declaration (kalimat al-dharr) distinct from that of the microcosmic entities (al-dharr), namely, 'God, no God is there save Him. So glorified be God, the Creator, the Wondrous, the Separate, the Living, the Self-Subsisting, the Pre-existent.'

[IV]

[1-4]



### The Folly of the Ishrāqī philosophers -

followers of Shihāb al-Dīn Suhrawardī (d. 587/1191).

عما قد وصفوا حكماء التشريق في سر التربيع بعد قضاء المشية في حكم التثليث واختها وظنوا في حكم  
التراب غير ما قدر الله للنار وشبهوا حقايق الصفات على غير علم الكتاب وحسبوا ان يحسنوا في سبيل  
الله وجأوا باثم عظيم

وعلى هذا المنهج الوعر والمسلك المستوعر قد بطلوا حكماء النار على حكم القدر في شأن مقدور  
واستقروا على غير حكم الله في ارض مستتر وعلموا انهم قد استقاموا في ظل الشمس والقمر كلا وربك  
انهم لهم الضالون وانهم لهم المشبهون وانهم المكذبون

[1] It was the case that the Ishrāqī sages (ḥukamā' al-tashrīq) described the depth of the fourfold [world of nature] (al-tarbī) subsequent to the Divine Foreordainment (al-qiḍā') of [the authority of] the Divine Will (al-mashiyya) through the decree of the threefold Reality (ḥukm al-tathlīth) and its counterpart (= the Bab). [2] They [the Ishrāqī sages] thus speculated regarding the principle of materiality (al-turāb) which [they regarded] as something other than what God destined for hellfire (al-nār). They supposed that the realities of the Divine Attributes (haqā'iq al-ṣifāt) are other than the

knowledge [sanctioned] in the Book (al-kitāb). And they [further vainly] supposed that they are ones well-situated on the Path of God and persons who have attained a great restraint. [3] And upon this rock-strewn [Ishrāqī] path and tortuous road these [Ishrāqī] sages (ḥukamā') went astray, being ones fit for hellfire according to the dictates of Fate (ḥukm al-qadr) and according to an extent predestined.

[4] So they [the Ishrāqī philosophers] ultimately attained a position contrary to the decree of God (ḥukm Allāh) in the realm of things veiled away (arḍ al-mustatir). They taught that they stood upright in the shadow of the Sun and the Moon. Nay, on the contrary! for thy Lord testifies to the fact that they are indeed wayward and are to be numbered among such dubious sophists (al-mushubbahūn) as are reckoned among the untruthful.

[V]

[1-10]

### Sound theology

and waywardness of the followers of Mullā Ṣadra (d.1050/1640).

قل ابدع الله رب الخلق في كل شيء حد التشبيه منعت التقطيع لنلا يفترى نفس في تلقاء وجه الله بالكلمة  
الوصل

وقد عرفه بالعدل مواقع الامر في مقام الفضل ولقد عموا عين الصدرين في معرفة الرب ونطقوا بالواح ما  
نزل في القرآن وما يبدع من ايدى اهل الحق واكتسبوا بما قد كتبوا في الواحهم مثل المشاعر واشبهها في  
دقائق زكوان اجرد خشن

فسبحان الله كانهم لا يقرأوا احكم القرآن ولن يشعروا بأحكام اهل التبيان وحكموا في معرفة ربهم كحكم  
الماء في الاشجار فتعالى الله عما افترى المحسن في كلامه لن يحيط بعلم الله من بعض حرف

فقد ضرب بالمثل في الذات كنفى الابهي في الامواج والماء عند تعاین الثلج في الاشباه

ان الله وملائكته بريئون من هولاء الحكماء فقد اشتبهت على انفسهم آيات الخلق بمعرفة الذات واحتملوا  
الانمه بما قد حكموا على غير حكم الله في القرآن

[1] Say: God, the Lord of Creation is the supreme Creator (abda` of everything (fī kull shay'), One beyond anthropomorphism (ḥadd al-tashbiyya) and utterly abstracted from fragmentation (al-taqfī), perchance some soul might calumniate in the Presence of the Countenance of God (tilqa' wajh Allāh) through an [inappropriate] expression of union [with Him] (al-waṣl). [2] He hath ever been One known on account of [His] Justice (bi'l-'adl) as is evident in the loci of the Cause (mawāqī` al-amr) on the level of the Divine Bounty (al-faḍl). [3] This although the sight of the Ṣadriyyīn [followers of Mullā Ṣadrā' d. 1050/1640] hath been blinded to the gnosis of the Lord (ma`rifat al-rabb). [4] They

scattered abroad the scriptural Tablets (al-alwāḥ) that were sent down in the Qur'ān and failed to progress with the assistance of the custodians of the Truth (ahl al-ḥaqq). [5] They [acquired naught but] what they had themselves written in their tablets (alwāḥ) such as the [Kitāb al-] Mashā'ir ("[Book of] Metaphysical Penetrations") and its like relating to the intricacies of speculative knowing (daqā'iq zakwān) [?], issues complex (ajrad) and impenetrable (khushn).

[6] Yet glorified be God! It is as if they fail to register the [clear] guidance of the Qur'ān (ḥukm al-Qur'ān) and proved unable to comprehend the dictates of the custodians of clear exposition (ahl al-tibyān). [7] They make judgments respecting the gnosis (ma`rifat) of their Lord that are even as a judgment regarding the [existence of] water in trees (al-mā' fi'l-ashjār)! [8] So exalted be God above what is a calumny respecting the Beneficent Power of His Word (al-muḥsin fi kalāmihi) and with respect to His not encompassing every minutiae within the knowledge of God! [9] They even strike a similitude about the Divine Essence (al-dhāt) [to the effect that] there is a negation of the All-Glorious [Godhead] (ka-nafy al-abhā) within the "waves" (al-amwāj) [of the ocean of existence] or [an analogy] of "water" (al-mā') subsumed nigh the alluring effect of "ice" (ta`āyn al-thalj) on account of their similarity. [10] God and the angels observe these philosophers (al-ḥukamā') who have anthropomorphized themselves as signs of the Creator (āyāt al-khalq) in the gnosis of the Divine Essence (bi-ma`rifat al-dhāt). And they [furthermore] subsume within themselves the [authority of] the Imams for they make decrees contrary to the decree of God in the Qur'ān.

[VI]

[1-18]



The Twin exponents of Shī'ī Islamic wisdom, Shaykh Aḥmad al-Aḥsā'ī (d. 1241/1826) and Sayyid Kāzīm Rashtī (d. 1259/1843).

[1-12]

ولقد اتبعواهم باحسان اكثر العلماء من حيث لا يعلمون حكم من اهل البيان حتى قد طلع اليوم بالضياء  
واضاء الشمس والقمر بحكم الانشاء قد بينا لكم آل الله في معرفة الابداع على سد الانقطاع قطع الامتناع

و اكتسبا على هيكلم معرفتها بما قد شاء الله في حقهما و قد كتبنا بايديهما من حكم القرآن الواح اللوح  
 فى الفوايد و اللوامع اثاره لتستقر الافئدة من فوايد آياته و اضاء الحقائق من لوامع اثاره  
 ولقد اتبعوهما بحكم القدر اهل مستتر ورجعوا الى فطرة الله من حكم القرآن فى شأن مقدر فكل قد اكتسبوا  
 نصيبهم من حكم الكتاب واحتمل الاخرون بالافترا بهما على غير احاطة علم الواضع كمثل الذين قد افتروا  
 على اولياء الله بغير علم وولا كتاب مبين حتى رجع الكاف فى محل الامر الى منطقة حكمه و دور الادوار  
 ليوم الله فى شأن بديع و الانوار على سر منبع قد طلع الانوار من علم العماء و انطق شجرة السيناء فى  
 بحر النشاء و اظهر كلمة التسبيح فى ارض الحمراء

[1] Since they were unaware of the decree issued by the people of clear exposition (ahl al-bayān) many of the [Shi`i] `ulamā' (divines) imitated them [the Mullā Ṣadrā philosophers] in their pursuit of good deeds (bi'l-iḥsān). [2] This until the Day dawned forth in splendour (ḍiyā') and the "sun" and the "moon" shed illumination on account of the verdict of recreation (ḥukm al-inshā'). [3] [It was then that] These twain [= Shaykh Aḥmad and Sayyid Kāzim] expounded for thee [the truth respecting] the [Shi`i] family of God (Āl Allāh) established in the gnosis of the regeneration (ma`rifat al-ibdā') and discoursing at the very pinnacle of abstraction (sadd al-inqitā'), [in ways] all but beyond impenetrability (qaṭa` al-imtinā')!

[4] And these twain [Shaykh Aḥmad and Sayyid Kāzim] acquired the Persona of their [the Shi`i family of God's] gnosis (haykal al-ma`rifatihā) as accords with whatsoever God had willed respecting their twofold Reality (ḥaqq). [5] And these twain [Shaykh Aḥmad and Sayyid Kāzim] did write with their two hands something of the import of the Qur'ān [in the form of] scriptural Tablets (alwāḥ), such as the Tablet setting forth the Fawā'id ("Observations") (lawḥ fi'l-fawā'id) and the Lawāmi` ("Brilliances") among their writings (lawāmi` āthārihi). [6] This such that the inmost hearts of the people might be established through the deep observations implicit in their verses (min fawā'id al-āyātihi) and the radiance of the realities of the brilliances implicit in their writings (min lawā'mi` āthārihi).

[7] And persons did follow these two in line with the dictates of destiny (ḥukm al-qadr), the people of innermost mystery (ahl al-mustansir) who thereby returned unto their pristine, God-bestowed human condition (fiṭrat Allah) as stipulated in the Qur'ān, on the level of that which is foreordained (fi sha`n al-muqaddar). [8] So all such persons acquired for themselves their [foreordained] destiny (naṣīb) as accords with the decree implicit in the Book.

[9] And these latter-day persons (al-ākhirūn) did bear the calumny (bi'l-iftirā') surrounding these twain [Shaykh Aḥmad + Sayyid Kāzim] as accords with that destiny which was other than something encompassed by the knowledge that concerns what is preordained ('ilm al-wāḍi'). [10] This was after

the likeness of such as did slacken, bereft of knowledge, before the chosen ones of God (awliyā' Allāh). [11] They failed to [pay due attention to] a Manifest Book (kitāb mubīn) such that the letter "K" in the locus of the [Real] Cause (al-kāf fī maḥall al-amr) returned unto the sphere of His Decree (minṭaqat ḥukm) and the Cycle of Cycles (dawr al-adwār) [was initiated] with the onset of the Day of God (li-yawm Allāh) in a manner revolutionary (fī sha`n badī).

[12] This when the Lights (al-anwār) did configure according to a transcendent mystery (sirr manī) for these Lights (al-anwār) dawned forth through the knowledge of the realm of the Divine Cloud (min `ilm al-`amā'). Then [also] did the Sinatic Tree (shajarat al-sīnā') cry out in the Ocean of Laudation (baḥr al-thanā') when there was made manifest the Word of Glorification (kalimat al-tasbīḥ) in the Crimson Land (arḍ al-ḥamrā').

[13-18]

الاي اهل الفؤاد قد طلع شجرة الصانع والمستترات الطلائع والشمس اللامع والاسم القاطع هذا النور  
الذي قد حمل حرف الهاء في ارض الفؤاد وخرج من حد الواو في قلم المداد ذكر الله الذي قد نزل اليه  
الايات بلسان الله الناطق في الدلالات ليعلم كل الناس حد مشربهم وحكم هذا الماء البيضاء وليحمل كل  
ذي شر كلمة السفلى على ما قدر في لوح او ادنى

كذلك قد نزل الله آيات الطور من مستقر الاعلى ليعلم كل بامرهم ومفارع وكل سامع وقالع كلمات الفردوس  
في لوح القدوس والايات النازلة من مكفهرات العلماء في ظل الفردوس ليحيى كل الانوار بماء الحيوان  
من هذا الطمطمم المواج ماء الكافور بحكم الكتاب ولينكشف كل الاسرار بماء الحمراء من هذا البحر  
البيضاء ماء الطهور لحكم الله من كلمة الكتاب

[13] Wherefore, O people of the inmost heart (ahl al-fū`ād), did the Tree of Creative Potency (shajarat al-ṣāni') dawn forth with the ascendant, deeply secreted mysteries (al-mustansirrāt ṭalāyi') along with the Brilliant Sun and the Irrefutable Name (al-ism al-qāṭi'), this Light (al-nūr) which beareth the letter "H" (ḥarf al-hā') in the land of the inmost heart (arḍ al-fū`ād). [14] There emerged from the boundary of the letter 9 "w" (ḥadd al-wāw) through the Pen flowing with Ink (qalam al-midād), the Dhikr-Allāh ("Remembrance of God") who was in receipt of revealed verses in the language of God (lisān Allāh) [= Arabic], one crying out with Proofs to the end that all humanity might know the locale of their [destined] drinking-place (ḥadd al-mashrab) and the decree respecting this Snow-white watery Expanse (al-mā' al-bayḍā'). [15] And this to the end that all tainted with the sin of the most depraved utterance (kalimat al-sufā) might bear whatsoever hath been decreed [for them] in a Tablet which expresses something even more contemptible (lawḥ aw adnā').

[16] Thus was it that God did send down the verses of the Sinaitic Mount (āyāt al-tūr) from the Most Transcendent Abode (mustaqarr al-a`lā) to the end that all might be cognizant of His Cause (al-amr) and expound its branches (mufāri`), that all might hear and appreciate the words of Paradise (kalimat al-quds) in the Tablet of Holiness (lawḥ al-quds) and the verses which descend from [the realm of] the dusky zones of the Divine Cloud (mukfahirrāt al-`amā) in the very shadow of Paradise.

[17] This that all the Luminaries (al-anwār) might bestow life through the Water of Life (mā' al-ḥayawān) which cometh from the crashing crests of the surging waves that are of the watery expanse of Camphor (mā' al-kāfūr) as accords with the decree of the Book. [18] This took place that He might unveil all mysteries through the Crimson watery Expanse (mā' al-ḥamrā') from this Snow-White Ocean (al-baḥr al-bayḍā'), the watery Expanse that is purified on account of the Decree of God through the Word of the Book.

[VII]

[1-15]



### The Pilgrimage Journey and the Islamic Pilgrimage of the Bāb

[1-4]

فله الحمد والعظمة والثناء ولا يحيط بعلمه الا من شاء انه لا اله الا هو الله لا اله الا هو الحي المتعال  
الله لا اله الا هو الغنى المنان قد اسرى كلمة عبده من ارض مولده فى السنة الستين بعد المائتين والالف  
عن الهجرة المقدسة يوم السادس من العشر الثالث من الشهر المقدم على شهر الله الحرام الذى نزل فيه  
القرآن وابلغه الى جزيرة البحر فى يوم السادس من الشهر الحرام شهر رمضان الذى قد قضى القدر فيها  
على حكم الله فى ليلة منها على خير من الف شهر من دونها

[1] So unto God be the Praise, the Grandeur and the Laudation for there are none that encompass His knowledge save whomsoever He wills. He, verily, no God is there except Him. [2] God, no God is there except Him, the Living, the Elevated. [3] God, no God is there except Him, the Independent, the Bountiful.

[4] The Word of His servant [= the Bāb] was transported (cf. Q. 17:1) from the land of His birth (Shiraz), in the year 1260 of the sacred Hijra reckoning, on the 6th day of the third decad (= the 26th) of the month preceding the month which is the sacred month of God (al-shahr Allāh al-ḥarām) in which He sent down the Qur'ān [= 26th Sha`bān which precedes the month of Ramaḍān = September 10th 1844] for thereon He enabled him (the Bāb) to attain unto the shore of the Ocean (jazīrat al-baḥr) (= Bushire) on the day which is the sixth of the sacred month, the month of Ramaḍān (= 19th September 1844) on which He instituted that Destiny (al-qadr) as accords with the Decree of God (ḥukm Allāh) enacted on that Night (layla) which is better than 1000 months apart therefrom (cf. the laylat al-qadr in Qur'ān 97:1ff).

[5-8]

ولقد ارفعه بجوده على فلك المسخر فوق الماء يوم التاسع من عشر الثاني من الشهر الحرام شهر الله  
الذى قد فرض فيه الصيام وابلغه الى ام القرى بيت الله الحرام فى يوم الاول من الشهر الحرام شهر الله  
الذى قد قضى فيه حكم الحج لاهل الاسلام وتم فيه السعى بين الصفا والمروة وما قدر فى الطواف والقيام  
وقد قضى فيه حكم مناسك العمرة والحج فى يوم الثالث من العشر الثاني من هذا الشهر المقدم شهر الله  
الحرام

ثم قد اصعده الى بلد حبيبه محمد رسول الله صلى الله عليه واله وخاتم النبيين من مضي هذا اليوم الى يوم  
السابع من سنة احدى وستين بعد المائتين والالف من الهجرة المقدسة من الشهر الحرام شهر الله الذى  
قد قتل فيه التسبيح والتهليل بقتل كلمة التكبير والتمجيد ابى عبد الله الحسين عليه السلام

[5] So He indeed raised him [= the Bāb] up through His Bounty upon an oppressive ship (fulk al-musakhir) [sailing] upon the water on the day which was the ninth day of the second decad (= 19<sup>th</sup>) of the sacred month, the month of God on which He instituted Fasting (al-ṣiyām) (= the 19th of Ramaḍān = October 2nd 1844). [6] And he (the Bāb) attained unto the Mother of Cities [= Mecca] (umm al-qurā), the sacred House of God (bayt Allāh al-ḥarām) on the first day of the sacred month of the month of God (= 1st of Dhu'l-Hijjah = December 12th 1844) which is the month wherein He instituted the decree of Pilgrimage (al-ḥajj) for the people of Islam and completed it with hastening to and fro between Ṣafā and Marwa and what he decreed regarding circumambulation and rising up. [7] And He also decreed [the completion of the events with] the ceremonial sacrifices (manāsik) consonant with the `Umra (the 'Sacred Visitation') and the Ḥajj (= Pilgrimage) on the third day of the second decad (= the 13th) of the selfsame sacred month which precedes the month of God (= the 13th of Dhu'l-Hijjah = December 24th 1844).

[8] Then he enabled him to advance unto the land of His Beloved One (ḥabīb) [= Medina], Muhammad, the Messenger of God (rasūl Allāh), may the blessings of God be upon him and his

family, the seal of the prophets (khātām al-nabiyyīn), from the onset of this day which is the seventh day of the year 1261 of the sacred Hījra calendar, on the sacred month [= 7th of Muḥarram = January 16th 1845], the month of God whereon was killed [the one who embodied] the Glorification of God (tasbīḥ= subḥān-Allāh' , "Glorified be God") and the Hallowing Testimony (taḥlīl = lā ilāh ilā Allāh, "there is no God but God"), through the killing of [the embodiment of] the very Word of the Magnification of God (kalimat al-takbīr = Allāh akbar, "God is greatest") and of the Laudation of God (tamḥīd = al-ḥamd li-llāh, "Praise be God"), namely, the Forefather (ʿAbī) of the servant of God (ʿAbd-Allāh) [= the Bab], the [third Imam] Ḥusayn (martyred ʿĀshūrā' = the 10th Muḥarram 61/680), upon him be peace!

#### The tomb of Eve in Jeddah



[9-15]

فَلله القدر والكبرياء بما قد احفظه في حرم القدس سبعة وعشرين يوما من الشهرين العظام وله المجد والعظمة في اول الصعود في اليوم الرابع في الشهر الاخير بعد شهر الله المحرام من لدى اوليائه الى كل الخلق بالبلاغ كلمة القطع بعد الفجر من معرفة آل الله سلام الله عليهم في منتهى المنع وله الجلال والجمال

من يوم الخروج الى يوم الوقوف بارض جدة صلوات الله على مساكنها من غير وصف ولا عدة بما قد قضى اثني عشر يوما في السبيل كمثل حكم النزول من حرم الجليل الى عين السلسبيل وقد قضى حكم الكتاب بالوقوف في ارض حواء ثلاثة يوما معدودا

فسبحان الله والحمد لله الذي قد اذن لعبده يوم الرابع من العشر الثالث من شهر الذي قد طلع بعد شهر الحرام للركوب على الفلك المسخر فوق الماء سفينة التي قد ركبت فيها

في يوم الصعود الى بيت الله الحرام

[9] So unto God belongs the Destiny and the Grandeur for He protected him (the Bāb) in the sacred sanctuary (Mecca-Medina region) for twenty-seven days between the two stupendous months (= from 7th of Muḥarram until the 4th Ṣafar = 27 days). [10] And unto Him be the Glory and the Grandeur at the onset of the departure (from Medina) on the fourth day of the last month after the sacred month of God (= Safar after Muḥarram : 4th Safar = 12th of February 1845) from amongst His chosen ones (awliyā') [in Mecca-Medina] [proceeding] unto the rest of the created realm (kull al-

khalq) [11] through the fulfillment of the stipulation of the sacrificial killing after dawn time (kalimat al-qaṭ' ba'd al-fajr), in line with the knowledge of the family of God (ma`rifat Āl Allāh) (may the peace of God be upon them), with the completion [of pilgrimage through] the hindering [of Satan] (muhtahā al-man'). And to Him [God] belongeth the Glory and the Beauty.

A few Pictures of Old Jeddah



[12] From the day of the departure (from Mecca - Medina) until the day of the arrival in the land of Jeddah, may the blessings of God be upon its indescribable and innumerable inhabitants, there transpired twelve days on the road (4th Safar + 12 = 16th Şafar = February 24th). [13] This after the manner of the decree of departure (al-nuzūl) from the Glorious Sanctuary [Mecca] (ḥaram al-jalīl) unto the Fount of Salsabīl (ʿayn al-salsabīl) [= Zamzam?]. [14] Then there came about the decree of the Book (ḥukm al-kitāb) regarding halting in the land of Eve (bi'l-wuqūf fī arḍ al-ḥawā') (= Jeddah) for a period amounting to three days (16th + 3 = 19th Safar = 27th February 1845).

[15] So glorified be God and Praised be to God Who gave permission unto His servant on the fourth day of the **third** decad (= the 24th) of the month which follows the sacred month (= 24th of Safar after Muharram = March 4th 1845) for the embarkation upon the ship of oppression (al-fulk al-musakhir), upon the water, upon an ark (safīnat) on which he commenced the journey on the day of his departure unto the sacred house of God [in Shiraz ] (bayt Allāh al-ḥarām).

[VIII]

[1-23]

#### Divine Foreordainment and the Episode of the Theft

[1-7]

فأله الحمد شعشعانيا متلامعا متقدسا بتقدیس الله وفضله على كل الخلق اجمعين وله الحمد والكبرياء  
كما هو اهله ثنا بفضل على كل شىء كفضل الله لنفسه انه لا اله الا هو ليس كمثل شىء هو العلى الكبير

فسبحان الله الاحد القيوم الفرد المعبود الذى قد انطق ذكره يوم الركوب بحمد نفسه وذكر سبيل صعوده الى زيارة بيته ومظاهر قدرته محمد واله معدن العظمة فى منتهى امره وفضله ليعلم كل نفس بعلم ايام صعوده حكم القدر وسرها وليخرج كل ذى روح من ايام سيره حكم العرش والكرسى وسير الافلاك فى ملاء الاسماء والصفات حتى ليدخل الكل بيت الله الحرام بالآيات العزاً النازلة على تلك الالواح البيضاء وليسجدن فى الْمَسْجِدِ كَمَا قَدْ فَعَلُوا أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتَّبِيرًا

[1] So unto God be that praise which is scintillating (sha`sha`aniyya <sup>an</sup>), glittering (mutalāma` <sup>an</sup>) and sanctifying (mutaqaddas <sup>an</sup>) by virtue of the very sanctity of God Himself (bi-taqdīs Allāh) and of His Bounty which passeth beyond all created things. [2] And unto Him be the Praise and the Grandeur like that lauded by His people, a praise which giveth bounty unto all things like unto the Bounty of God (faḍl Allāh) vouchsafed unto His Own Logos-Self (li-nafsihi). He, verily, no God is there except Him. There is nothing like unto Him for He is One Elevated and Mighty.

[3] So glorified be God, the One, the Self-Subsisting, the Unique, the One Served, Who cried out through His Remembrance on the day of the embarkation marked by a laudation of His Logos-Self and a remembrance of the pathway of his journey in visitation unto His House (ziyārat baytihi) and unto the manifestations of His Power, Muhammad and his family, [who constitute] the Treasury of the Divine Grandeur (ma`dan al-`azimat) a quintessence of His Cause (muntahā amrihi) and of His Bounty. [4] This for the instruction of every soul towards an awareness of the days of his journey as accords with the decree of foreordained Destiny (ḥukm al-qadr) and its mystery. [5] This in order that every possessor of spirit [may be aware that] the days of his journey are consonant with the decree of the divine Throne and of the celestial Chair (ḥukm al-`arsh wa kursī), as well as the motion of the spheres (al-aflāk) within the concourse of the divine Names and Attributes. [6] This such that all might enter the sacred House of God (bayt Allāh al-ḥarām) through the mighty verses revealed within these Snow-white scriptural Tablets (al-alwāḥ al-bayḍā'), [7] that they might assuredly fall prostrate in the mosque just as they did aforetime and thereby wreak an utter destruction (li-yutabbirū) upon that which is upstanding" (mā `alaw tatbīr <sup>an</sup>) (see Qur'ān 17:7b).

[8-13]

فسبحان الذى قد قضى فى سبيل سيره ما قد قضى لكل الابواب من قبل وراى فى سبيل الله كل الاذى من اهل الشك والشرك تلك سنة الله قد خلعت من قبل وما اجد لسنة الله تبديلا فى شأن من بعض الشبيء تحويلا

ولن تجدوا لحكم الله فى بعض من الحرف تبديلا حتى قد سرق السارق فى ارض الحرمين فى منزل كل ما  
كتب الله فى السبيل له ليلة الاولى  
من السنة الاول احدى وستين بعد المائتين والالف من الشهر الثانى بعد شهر الحج وان ذلك حكم من  
سنة الاولين وما اجد لشان  
الله فى بعض من الحكم تحويلا

[8] So glorified be He Who made decree respecting the Path of his [pilgrimage] journey just as He had decreed for all of the Gates (al-abwāb) of the past. [9] And he saw in the Path of God all of the suffering caused by the people of infidelity and blasphemy for such is the practice of God. [10] Relative to the past I did not find any change in the practice of God [see Qur'ān 48:23] nor any modification respecting the condition of anything.

[11] And there was not found any change relative to the decree of God even respecting a single letter until there occurred the theft of the thief in the land of the two shrines (al-ḥaramayn) (the region of Mecca and Medina) at the [third] halting place (fī manzal al-thālith) [thus removing] all that God wrote along the Path. [12] This [theft] took place on the first night of [the second decad] (= the 11th) in [the year] 1261 (AH) of the second month after the month of the Ḥajj (pilgrimage = Dhū'l-Ḥijja, thus the 11th of Ṣafar [1261 AH] = February 19th 1845) for such was [in accordance with] the decree issued from primordial times (sunnat al-awwalīn). [13] And I did not find any change relative to any aspect of the way of God (li-sha`n Allāh) regarding anything decreed by God.

[14-23]

الا يا ايها الملاء ان اعملوا حكم الايات فيما اخذ السارق من غير علم مبين وان منها آيات من باطن  
السطر التى قد سطرت من يد الذكر بالمداد الحمراء على احدى عشر ورقات بيضاء مذهبة بالماء الذهب  
وخط حمراء حولها علم اثنين جزء من مستر السر المجلل بالسر الاكبر فى حكم باطن القرآن من اوله  
الذى لن يمسه احد من قبل ولن يحيطه بعلمه احد من بعد ولما نزل فى لوح من السماء آيات مستترات  
وبيئات محكمات من الله رب السموات والعرش على العالمين جميعا  
الا من وجد حرفا منها لم يحل له قرأته حكمها الا باذن من نزل اليه وانها فى حكم  
القرآن لمن خزانن الكبرى ما كذب الفؤاد ما رأى افتما رونه على ما يرى ولقد نزل فيها حكم ربك فى جنة  
المأوى الى ما قدر فى عرش او ارنى ومن كذب باياتنا الكبرى نحكم له يوم القيامة بالنار الجحيم من  
شدائدنا السفلى

[14] This although, O people of the Concourse (al-mala')!, Fate itself acted in accordance with the decree about the [stolen] verses (al-āyāt) for the thief stole outside of any clear

knowledge (ʿilm mubīn) [of the divine plan]. [15] Among them [the stolen writings] were verses expressive of the inner dimension of the foundational alphabetical script (bāṭin al-saṭr) which was scribed by the hand of the Remembrance (yad al-dhikr) in crimson ink upon eleven snow-white leaves. [16] They were gilded with liquid gold and inscribed round about in crimson script expressive of dual dimensions of the secreted mystery which is veiled up within the greatest mystery in accordance with the inner dimension of the Qurʾān (bāṭin al-Qurʾān). [17] From the outset [this material was of such sacredness that] no one aforetime had even touched it (cf. Qurʾān 56:79 etc), nor shall anyone in later times ever encompass its knowledge. [18] Such was revealed in a scriptural Tablet from heaven containing deeply secreted verses (āyāt mustasirrāt) and established expositions from God, the Lord of the heavens and of the divine Throne, over all the worlds.

[19] Wherefore indeed is it that whoso finds a portion thereof shall fail to unravel even a letter thereof in reciting its wisdom, save, that is, with the permission of He Who revealed it unto him. [20] Such is in accordance with the stipulation of the Qurʾān for they are the Supreme Treasuries (khazā'in al-kubrā) in that "the inmost heart (al-fū'ād) lieth not about what it [he] sees" (Qurʾān 53:11). [21] So do you suppose that they see this after the manner of his [visionary] seeing? [22] For there was indeed revealed therein [the inmost heart] the wisdom of thy Lord in the "Garden of the Abode" (jannat al-ma'wā) (Qur'an 53:15) pertaining to that which was decreed in the divine Throne (ʿarsh) or [as a result of] Our [visionary] insight! [23] And whoso lieth about Our Most elevated verses, We shall decree for him [on] the Day of Resurrection (yawm al-qiyāma) [a place] within Our nethermost, blazing hellfire of Jaḥīm.

[IX]

[1-25]



### The Revealed Writings of the Bāb and the Episode of the Theft

[1-5]

ان اتقوا الله يا أهل الوجدان وانها قد نزل في حكم رجال البيان وكان الله عن العالمين غنيا وانه لكتاب قد فصلت في حكم باطن اللوح تنزيل من عزيز حكيم

ثم كتاب قد فصلت على شأن من آية الكرسي بحكم ربك في مانين سورة التي كل واحدة منها قد احكمت على اثني عشر آية من آيات باطن القرآن هدى ورحمة من لدنا لقوم يشهدون وانه لتنزيل من لدنا على حكيم

[1] Then fear ye God, O people of ecstasy (ahl al-wijdān)! for these [revelations] were sent down in [the manner of the disclosures] of the custodians of the Exposition (rijāl al-bayān) [twelver Imams?]. [2] And God is not restrained by the ways of all the worlds. [3] This is indeed the Book which hath differentiated in line with the decree of the inner dimension of the Tablet [of Destiny] (ḥukma bāṭin al-lawḥ) as revealed from One Mighty and Wise.

[4] And there was furthermore, a [stolen] Book [of the Bāb] which was distinguished after the fashion of the "Throne Verse" (āyat al-kursī) (= Qur'an 2:255) in accordance with the decree of thy Lord, into two hundred Sūrahs, every one of which hath been allocated twelve verses among the verses of the inner dimension of the Qur'ān. [5] It is a guidance and a mercy from before Us unto the people who bear witness for this is something revealed on Our part in line with Wisdom.

[6-7]

ثم كتاب على اربع مائة آية من حكم ربك في اربعين سورة محكمة على حكم ما نزل الروح على قلب الحميري آيات مستسرات لم تر عين بمثل حرف منها قد نزلت من سرائس المقنع ثم قد فصلت في سر المجل بالسطر الاول المستسر بالحل الثالث احكام من طلسم الرابع تنزيل من لدنا لقوم يسمعون

[6] And there was, furthermore, a [stolen] Book [of the Bāb] in four hundred verses, as accords with the decree of thy Lord, within forty well-established Sūrahs (sūrat muḥkamāt), and [commenting upon] the [poetical] data which the Spirit (al-rūh) sent down upon the heart of [Sayyid] al-Ḥimyarī (qalb al-ḥimyarī) (d. c. 173/ 789) [containing] deeply secreted, incomparable verses the like of even a letter of which no eye shall ever see for it was revealed from the realms of the veiled secret (sarā'ir sirr al-muqanna'). [7] Thus hath it been characterized by mystery sublime (sirr al-mujallil) [inscribed] in the primordial script (bi'l-saṭr al-awwāl), in the threefold state (bi'l-ḥall al-thālith) as regulated through the fourfold Talisman (ṭilasim al-rābi') and revealed through Us for such people as do hearken.

[8-13]

ثم كتاب في المشكوة عن المصباح المصباح من المصباح في المصباح الزجاجة الزجاجة ثم الزجاجة في الزجاجة ابواب على ما تشرق من صبح الازل قد احكمت في كل مشرق منها ورقات مضيئة مورقة من الشجرة المباركة التي لا شرقية ولا غربية آيات في اسرار اللاهوت وبينات من كتاب ربك في احكام الملك والجبروت الواح مقدسة مضيئة من شجرة السيناء على طور ما نزل في حكم البهاء الله لا اله الا هو كتاب من لدنا قوى حفيظ وان ما نزل فيه احكام باطن القرآن هدى وبشرى لقوم يؤمنون فمن اقتبس من نور حكم ما نزل فيها فأولئك هم المهتدون

[8] And there was, furthermore, a [stolen] Book [of the Bāb] concerning the Niche (al-mishkat) aside from the Lamp (al-miṣbāḥ), yet both from the Lamp (al-miṣbāḥ) which is the Lamp (al-miṣbāḥ) and in the Lamp (al-miṣbāḥ) of the Glass (al-zujāja) of the Glass (al-zujāja) then [again] the Glass (al-zujāja) within the Glass (al-zujāja) which are the [four] Gates (al-abwāb) above that which shines forth from the Dawn of Eternity (subḥ al-azal). [9] At every orient-dawn (al-mashriq) there were indeed established therefrom radiant leaves (waraqāt) ignited through the Blessed Tree (shajarat al-mubāraka) neither Eastern nor Western, but with verses (āyāt) expressive of the mysteries of the Divine Realm (asrār al-lāhūt) and expressive of the clear expositions of the Book of thy Lord about the dictates of the Kingdom (aḥkām al-mulk) and of the Empyrean heaven (al-jabarūt). [10] They were sacred, radiant scriptural Tablets (alwāḥ) from the Sinaitic Tree (shajarat al-sīnā') upon the Mount (al-ṭūr) that were revealed through the decree of radiant Glory (bahā'). God, no God is there save Him. [11] It was indeed a Book from before Us, Powerful and Guarded. [12] And that which was sent down therein expressed the parameters of the inner dimensions of the Qur'ān, a Guidance and a Glad-tiding for such people as are believers. [13] So whomsoever is ignited through the Light of the decree which was revealed therein are certainly among the rightly guided.

[14]

ثم كتاب في حكم القرآن من الجزء الثاني عن السورة الى ما قد نزل الله الى آخرها آيات من عند الله  
وبينات من باطن التأويل تنزيل من لدنا لقوم يتفكرون

[14] And there was, furthermore, a [stolen] Book [of the Bāb] about the dictates of the Qur'ān (ḥukm al-Qur'ān), about the second portion of the Surah [the Sūrat al-Baqara, Qur'an, 2] covering what God revealed therein unto its conclusion, verses which came from God including expositions of the inner dimension of the ta`wīl (inner sense), a revelation on Our part for the people given to contemplation.

[15]

ثم قد فصلت من لدى على البحر صحيفة في الدعاء على خمسة عشر ابواب من الامر الذي ما نزل من  
السن السبعة في الانشاء بمثله آيات مطهرة عن الاشارات تنزيل من لدنا لقوم يسجدون

[15] And there was, furthermore, a [stolen] Book [of the Bāb] which was set forth though mine own Self whilst upon the ocean, in a Saḥīfa (Scroll) about Du`ā' (Supplication) in fifteen sections (abwāb) consonant with the command. It was revealed in seven dialects of literary style (alsun al-sab`at fi'l-inshā') after the likeness of purified verses replete with allusions revealed by Us for the people given to prostration.

[16-17]

ثم صحيفة في سبيل الحج وحكم من أراد حرم آل الله بالعدل على شأن الذي لم يخطر بقلب بشر من قبل ولم ينزل من يدى عبد من بعد ابواب محكمة اربعة عشر كل آيات بينات من عند الله لقوم يتفكرون

[16] Then, furthermore, was a [stolen] Saḥīfa (Scroll) [of the Bāb] written on the Path of the Ḥajj (Pilgrimage) something decreed by he who intended [to visit] the family of the Sanctuary of God (ḥaram Allah) with Justice (ʿadl) according to the mode which has not been encompassed by the heart of any human being aforesaid nor sent down through the instrumentality of a servant (ʿabd) [of God]. [17] It was in fourteen assured sections all containing expository verses from God for the people of contemplation.

[18-19]

ثم من خطب الغرأ سبعة عشر الناطقة من امضا القضاء فى الطور السيناء الله لا اله الا هو التى لم ينطق بمثل حرف منها احد من اعراب العربا ولا نفس من اشرف الفصحا

[18] Then, furthermore, were [stolen] seventeen mighty sermons (khuṭab) cried out from the hallmark of the judgment assured within Mount Sinai (al-ṭūr al-sīnāʿ). God, no God is there except Him. [19] They were delivered such that nobody was capable of producing the likeness of but a letter thereof even among the pure-blooded Arabs (aʿrāb al-ʿurabāʿ), or, indeed, any soul among the most noble of eloquent ones (al-fuṣaḥāʿ).

[20]

ثم من كتب محكمة اثنى عشر على حكم آيات القرآن التى قد نزلت بالحق على علماء الاعجمين والعربيين آيات بينات من عند الله لقوم يعقلون

[20] Then, furthermore, among the [stolen materials] were assured letters (kitāb muḥkamat) twelve [of them] after the manner of the verses of the Qurʾān. [21] It was, in truth, sent down unto the Persian and ʿArab ulamāʿ (ʿulamāʿ al-aʿjamīn wa-l-ʿarabīn), verses of clear exposition from God unto the people given to intellectual activity.

[21]

فسبحان الذى قد عرف حق آياته ويعلم قدر ما نزل الى بابيه فورب البيت الذى لا اله الا هو ولم يعدل حرف منها شىء فى السموات ولا فى الارض لانه تنزل من امام مبين ولا يعلم حق الايات الا هو انه حلیم حکيم

[22] Then praise be unto God who is informed of the truth of His verses and the destiny that was sent down for His Gate (al-bāb). [23] So by the Lord of the House (rabb al-bayt) Who, no God is there except Him. [24] There is nothing in either the heavens or upon the earth that can evaluate [the veracity of] even a letter thereof for it is a revelation from a Manifest Imam. [25] None can estimate the truth of these verses except Him for He, verily, is One Gentle and Wise.

[X]

### The Final Address and Benediction

[1-7]

الا يا ايها الملاء

قد سرق في ملك العدل ارض حرم الله اشيا من عند الله لم يعدل شيىء منها خزائن اهل السموات والارض وكان الله على ما اقول شهيدا وكفى بالله ومن قرء حكم القرآن في هذا الشئن خبيرا واذا شا الله ربك ليبين اياته بالحق وانه لا اله الا هو لسميع عليم فسبحان الله رب السموات والارض عما يصفون وسلام على المرسلين والحمد لله رب العالمين

[1] Wherefore, O thou Concourse! The stealing of [revealed] materials from God took place within the domain of Justice (mulk al-`adl), the land of the Sanctuary of God (ḥaram Allāh) [Mecca]. [2] There was nothing about it in line with justice for it consisted of the treasures of the inhabitants of the heavens and of the earth. [3] And God is witness to [the truth of] that which I relate, for God, in this respect, is sufficient [witness] along with whomsoever recites the decrees of the Qur'ān in an informed manner. [4] And if God thy Lord should will it He would assuredly, in very truth, bring His verses to light for He, verily, no God is there except Him. [5] And He is One Hearing, Knowing. [6] So praised be unto God, Lord of the heavens and of the earth above that which they suppose. [7] And peace be upon the Messengers and praised be to God, the Lord of all the worlds.

### Select textual and exegetical notes

II:3 The mss. reading is uncertain here (INBMC 91:61, line 8) where we read **من بحبوية القدم**. I have translated as if this is a slight spelling error or misreading of **من بحبوحية القدم** “at the Midmost Heart of Pre-Existence” (min buḥbūḥiyyat al-qidam).

V:5b The text and translation of **دقائق زكوان** (daqā'iq zakwān) as “the intricacies of speculative knowing” are both uncertain. Zakwān appears not to exist! I have translated it as if it relates to an

Arabic root Z-K-N indicative of conjecturing and knowing etc (cf. Steingass entry, زكن). Without other mss. of the Kh-J for comparison It would be too speculative to read **اكوان** (akwān = "all existence") instead of **زكون\*** though this would make much better sense.

VII:1-4 read here **ما** not **من** in the first line and in verse 4 add the missing (cf. INBA mss. p.66 line 2) **الستين** (= "sixty") in the spelling of the year with Ishraq Khavarī, M 2:729; Faydī, Nuqta, 143 and Afnan AA., 86. The phrase **شهر رمضان** "month of Ramaḍan" in VII: 4b is most probably a scribal gloss or addition as it does not occur in the Ishraq Khavari, M: 2:730 or Faydī text (1987 p. 143) though it is present in Afnan, AA: 86).

VII:7 "... the `Umra (the 'Lesser Pilgrimage') and the Ḥajj (= Pilgrimage) itself on the third day of the second decad (= the 13th) of the selfsame sacred month which precedes the month of God (= the 13th of Dhu'l-Hijjah = December 24th 1844)." The Arabic word meaning "second" (= **الثاني**) in "second decad" **العشر الثاني** is actually "third" in the mss. behind INBMC 91 (mss. p. 66 line 12). The undoubtedly correct reading "second decad", however, is found in Ishraq Khavari, Muhadarat, 730; Faydi, Nuqta, 144 (line 6) and Afnan, AA: 86 .

VII:11 The translation of **منتهى المنع** (mss. p.67 line 9) as "with the completion [of pilgrimage] through the hindering [of Satan] (muhtahā al-man`)" makes sense as indicating one of the final (muntahā) acts of pilgrimage through the `warding off' or `hindering' (man`) of Satan with the ritual stoning of the three pillars. An alternative reading at this point of **منتهى المنى** (muntahā al-minā) meaning "through the completion [of pilgrimage] at Minā [about 4 miles from Mecca] (muntahā al-minā)" suggests itself though this has no support in the mss. (or printed text citations) I have consulted it would make very good sense in the light of the final pilgrimage rituals (animal sacrifice) associated with Minā which is visited towards the end of the Muslim pilgrimage. These two aforementioned readings could easily result from an unpointed Arabic text in the Bāb's cursive hand. Worth noting is that Bābī tradition registered in the Dawn-Breakers of Nabil-i Zarandi / Shoghi Effendi (pp. 132-3, here Minā is spelled colloquially as Muná) makes specific mention of the Bāb's performing Islamic ritual sacrifice at Minā during the latter days of his pilgrimage (as the Kh-J VII: 11 implies).

VII:15 "So glorified be God and Praised be to God Who gave permission unto His servant on the fourth day of the **third** decad (= the 24th) ... his departure unto the sacred house of God [in Shiraz ] (bayt Allāh al-ḥarām)." Here in INBMC 91 (p. 68 line 1; as well as Faydi, Nuqta, 145 and Muhadarat, 731) the phrase **العشر الثالث** ("the **third** decad") should read **عشر الثاني** "the second decad" (as in Afnan, AA: 86) and has been emended accordingly.