The Khutba al-Jidda (The Sermon at Jeddah) of the Báb

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

Last updated 14/10/09

The Arabic text

As yet there is no assured critical edition of the Khutba 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. 5008C pp. 332-3; (2) INBA mss. 3036C pp. 494-6 and (3) the ms. 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 Bushrūṭ 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’í 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 Baha’i 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 ... (= Taqwīm), an annotated Babi-Baha’i chronology with a very brief citation (p.24) from the Kh-J by the late ‘Abd al-Hamīd Ishráq Khavarī (d. 1971);
- Muḥḍarāt... (= Muḥḍarāt) (Vol. 2 pp. 729-31) also by Ishráq Khavarī.
- Ḥḍrat-i Nuqṭa-yi ʿilm (=Nuqṭa) of Muḥammad ‘Aff Fayḍī (pp. 142-145).
- ‘Ahd-i A‘lā... (= AA) of Abu’l-Qasīm Afnān (pp. 86-87).

The several significant citations of the Khutba 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 ms. 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 ms. 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 ms. 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 Ms. of Khuba al-Jiddah in the hand of Mullā Ḥusayn BushrūʿT (d. 1849 CE) translated below.

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|1-9|

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بسم الله الرحمن الرحيم

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

الحمد لله الذي قد أقام العرش على الماء والهواة على وجه الماء وفرق بينهما على كلمة الله. ثم قد فتق الأجواد من عالم العموا بينهما حفظا على كلمة الله، واخرج من هذه الهواة شجرة السيناء والطفشها على البحر البحлага لمطلع نور الله على سراير الحمراء، ليس Mutual all من مطلع خط البيضاء عن افق السوداء.

نداء ورقات الحمراء على الشجرة الخضراء الله لا الله إلا 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" (al-`ulā'). [4] Then he divided the firmaments from the sphere of the theophanic Cloud (al-`alam al-`amā'). [5] Betwixt these twain a division (hifz) suggestive of the (Arabic) letter "H" (al-hā' = ) . And [6] And from this atmosphere (al-hawā') there emerged the Sinaitic Tree (shajarat al-sinā'), its subtle graciousness overshadowing the ocean of laudation (baḥr al-`hanā') nigh the watchtower of the Light of radiant Glory (Il-maṭla' nūr al-bahā') above the crimson Thrones (sara`r 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-hamrā') 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')'.

[11]

[1-8]

وقد اتقنّ يصنع حكمته خفائِف الصنايع في كل شيء، لتدل عن السن كل الآشياً ينتقص قدرته على ظهور تجلية في الشجرة المباركّة على الطور السينائي على حرف من ركن الجموحة. الله لا اله الا هو

واظهر بقدرته ذوات الموجودات من بحبوكة القدّم على معرفة الذات للذات بالمحو المنقطعة عن الإسماء والصفات

ليتجلّجِ حقبة الإفادة ينتقص مشيئة على كلمة الإنشاء الله لا اله الا هو

واحكم بعد تفوز المقدر عمّم المقدّر طعاممة التثليث لکثرة الأمواع على ابحر الصلب ليتره هّ النصارى

الف القائم بين النهرين عن الشيبة في المثلين وعن الشكل في الأضطهاد

وليعرفن عند مطلع ارهاص سفيق السيناء كثرة الأمواع في الماء

ليستحن الله رب البحر بذلك من شأن الأمواع من تلك اللّحجة الاجاج على كلمة البيضاء في قور يّمّ السبع

من بحر 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 (zuhūr) of His Self-revelation (tajjiliyyat) within the Blessed Tree upon Mount
Sinai (ṭūr al-sināʿ) disclosing thereby but a token of the Crimson Pillar (rukn al-ḥamrāʿ), ‘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-qidam) according to the deep gnosis of that Essential Reality (maʿrifat 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 (ʿan al-asmāʿ waṭ-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 (niʿat al-mahsiyyat) 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 (tamṭām 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-qāʿīm) positioned between 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 (shahid fīl-ukhtayn). [7] And this was such that they might assuredly come to realization respecting the Dawning-Place of the breezes of the Sinaic Mom [the Bab] which are expressive of the [truth of the] multiplicity of the waves in the watery Expanse (al-māʿ). [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-uḫāj) which lie beyond the Snow-white Logos-Word (kalimat al-bayḍāʿi), situated within the hollow depth of the seventh Sea (qaʿr yamm al-sābiʿ) which emerges from the Green Ocean. God, no God is there except Him.

[III]

[1-4]

وأقضى بعد حكم القدر يم القضاء بالحرف البداية. ليتنلب في أفادة الممكنات باللماء المرشحة من هذا البحر المواج الإجاح لياتالعن كل ذوات الخلق عند تجلى نور الحمراء عدل الله وحكمته ولتقولن عند تجلى نور البيضاء كلمة الذر من دون الذر الله لا اله إلا هو فسبحان الله الباري البديع والمؤطر الحي 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-qādar), the Sea of the Divine Foreordination (al-qīḍā) through the "Letter" (locus) of the Creative Genesis (bi‘l-ḥaraf 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-mawwāl al-‘ulā‘). [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 (‘ind tajallī nūr al-‘amrā) 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]

The Folly of the Ishrāqī philosophers -
followers of Shihāb al-Dīn Suhrāwardī (d. 587/1191).

[1-4]

[1] It was the case that the Ishrāqī sages (ḥukmam‘ al-tashriq) described the depth of the fourfold [world of nature] (al-tarbī‘) subsequent to the Divine Foreordination (al-qīḍā) of [the authority of] the Divine Will (al-mashhīyya) through the decree of the threefold Reality (ḥukm al-lathli‘īh) 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 (haqiq 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 (hukmā') 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 (ard 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 Ṣadrā (d.1050/1640).

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

وقد عرفه بالعدل مواقع الامير في مقام الفضل ولقد عموا عين الصدر في معرفة الرب ونطقوا بالواح ما نزل في القرآن وما يبدع من ابدي اهل الحق واكتسبوا بما قد كنتوا في الواح مثل المشاعر واشيهموا في دقائق زكوان اجرد خشى

فسبحان الله كانهم لا يقرؤواحكم القرآن ولن يشعروا بأحکام اهل التبيان وحكموا في معرفة ربهم حكم الماء في الامشوار فتعالى الله عما افترى المحسن في كلا مه لا يحيط بعلم الله من بعض حرف

فقد ضرب بالمثل في الذات كنفی البهبه في الامواج والملاء عند تعالي النجل في الأشباح

ان الله وملائكته بريون من هولاء الحكماء فقد اشتبهت على انفسهم آيات الخلق بمعرفة الذات واجمعلوا

الانه بما قد حكموا على غير حكم الله في القرآن

scattered abroad the scriptural Tablets (al-alwāḥ) that were sent down in the Qurʾān 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-] Mashāʾir ("[Book of] Metaphysical Penetrations") and its like relating to the intricacies of speculative knowing (daqāʾiq zakwān) [7], issues complex (ajrad) and impenetrable (khushn).

[6] Yet glorified be God! It is as if they fail to register the [clear] guidance of the Qurʾān (ḥukm al-Qurʾān) and proved unable to comprehend the dictates of the custodians of clear exposition (ahl al-tibyān). [7] They make judgments respecting the gnosia (maʿrifat) of their Lord that are even as a judgment regarding the [existence of] water in trees (al-māʾ fiʿl-ashjār)! [8] So exalted be God above what is a calumny respecting the Beneficent Power of His Word (al-muḥṣin 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-ḥabā) within the "waves" (al-amwāj) [of the ocean of existence] or [an analogy] of "water" (al-māʾ) subsumed nigh the alluring effect of "ice" (taʿāyn al-thalji) on account of their similarity. [10] God and the angels observe these philosophers (al-ḥukamāʾ) who have anthropomorphized themselves as signs of the Creator (āyāt al-khalq) in the gnosia of the Divine Essence (bi-maʿrifat 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 Qurʾān.

[VI]

[1-18]

The Twin exponents of Shiʿī Islamic wisdom, Shaykh Aḥmad al-Ḥsāʾī (d. 1241/1826) and Sayyid Kāẓim Rashīf (d. 1259/1843).

[1-12]}

وقد اتبعوا هم باحسن أكثر العلماء من حيث لا يعلمون حكم من اهل البيان حتى قد طلع اليوم بالضياء بإضاءة الشمس والقمر بحكم الابشاط قد ببناء لاه في معرفة الإبداع على سد الانقطاع قطع الامتناع
و اكتسابا على هيك، معرفتها بما قد شاء الله في حقهما و قد كتبنا بابديهما من حكم القرآن الواح اللوح في الفوائد و للوامع أثره لتحترم الأفادة من فوائد آياته وإضفاء الحقائق من لوحات أثارة

ولقد اتبعوهما بحكم القدر الهال مستدر ورجموا إلى فطرة الله من حكم القرآن في شأن مقدر لكل قد اكتسبوا نصيبهم من حكم الكتاب واحترم الآخرون بالاقتراع بهما على غير إسهام العلم الوضاع كمثل الذين قد افتروما على أولياء الله بغير علم وولا كتاب مبين حتى رفع الكافر في محل الأمر من منطقة حكمه ودور الإدوار يوم الله في شأن دعي والإدوار على سر منيع قد طغى الأثر من علم العما وانطلق شجارة السيناء في بحر النتائج وأظهر كلمة التسبيح في ارض الحمراء

[1] Since they were unaware of the decree issued by the people of clear exposition (ahl al-bayān) many of the [Shīʿi] `ulamāʾ (divines) imitated them [the Mullā Ṣadrā philosophers] in their pursuit of good deeds (biʿl-iḥsān). [2] This until the Day dawned forth in splendour (diyāʾ) and the "sun" and the "moon" shed illumination on account of the verdict of recreation (ḥukm al-inshāʾ). [3] It was then that] These twain [= Shaykh Ahmad and Sayyid Kāẓim] expounded for thee [the truth respecting] the [Shīʿi] family of God (ʾĀl Allāh) established in the gnosis of the regeneration (maʿrifat al-ibdāʾ) and discoursing at the very pinnacle of abstraction (sadd al-inqiṭāʾ), [in ways] all but beyond impenetrability (qaṭaʿ al-imtināʾ)! 

[4] And these twain [Shaykh Aḥmad and Sayyid Kāẓim] acquired the Persona of their [the Shīʿi family of God's] gnosis (haykal al-maʿrifatīhā) as accords with whatsoever God had willed respecting their twofold Reality (ḥaqq). [5] And these twain [Shaykh Aḥmad and Sayyid Kāẓim] did write with their two hands something of the import of the Qurʾān [in the form of] scriptural Tablets (alwāḥ), such as the Tablet setting forth the Fawāʾid ("Observations") (lawḥ fī-l-fawāʾid) and the Lawāmī ("Brilliances") among their writings (lawāmīʾ āthārīhī). [6] This such that the inmost hearts of the people might be established through the deep observations implicit in their verses (min fawāʾid al-āyātīhī) and the radiance of the realities of the brilliances implicit in their writings (min lawāʾmiʾ āthārīhī).

[7] And persons did follow these two in line with the dictates of destiny (ḥukm al-qadr), the people of innermost mystery (ahl al-mustansīr) who thereby returned unto their pristine, God-bestowed human condition (fitrāt Allāh) as stipulated in the Qurʾān, on the level of that which is foreordained (fi shaʾn 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 (biʿl-iftirāʾ) surrounding these twain [Shaykh Aḥmad + Sayyid Kāẓim] as accords with that destiny which was other than something encompassed by the knowledge that concerns what is preordained (ʿilm al-wādiʿ). [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 mahāl al-amr) returned unto the sphere of His Decree (minṣaqat 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'an 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-tasbīh) in the Crimson Land (arḍ al-ḥamrā').

[13-18]}

لا يا أهل الفواد قد طلق شجرة الصانع والمستسّرات الطالب والشمس اللامع والاسم القطاع هذا التور الذي قد حمل حرف الهاء في أرض الفواد وخرج من حد الواو في قلّم المداد ذكر الله الذي قد نزل إليه الآيات بليسان الله الناقل في الدلالات لبُلّ كل الناس حدّ مشطبهم وحكم هذا الماء البيضاء وليمثل كل ذي شرّ كلمة السفلى على ما قدّر في لوح أو إدوني كذلك قد نزل أبوات التور من مستقر الالاع ليبِلهم كل بارده ومعفر وقل بالساعم وقريع كلمات الفردوس في لوح الفواد والعالي على من مكفرات العلماء في ظل الفردوس ليحيي كل الأنوار بما الهواء من هذا الطعام المواجه ماء الكافور بحكم الكتاب وينكشف كل الأسرار بما الهواء من هذا البحر البيضاء ماء الطهور لحكم الله من كلمة الكتاب.

[13] Wherefore, O people of the inmost heart (ahl al-fūʿād), did the Tree of Creative Potency (shajarat al-šānī') dawn forth with the ascendant, deeply secreted mysteries (al-mustansirrāt ṭalāyī') along with the Brilliant Sun and the Irrefutable Name (al-ism al-qāṭī'), this Light (al-nūr) which beareth the letter "H" (ḥarf al-hā') in the land of the inmost heart (arḍ al-fūʿād). [14] There emerged from the boundary of the letter ٩ "w" (ḥadd al-wāw) through the Pen flowing with Ink (qalam al-midād), the Dīkh-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-baydā'). [15] And this to the end that all tainted with the sin of the most depraved utterance (kalimat al-suflā) might bear whatsoever hath been decreed [for them] in a Tablet which expresses something even more contemptible (lawh aw adnā').
[16] Thus was it that God did send down the verses of the Sinaitic Mount (āyāt al-ṭūr) from the Most Transcendent Abode (mustaqarr al-aʿlā) to the end that all might be cognizant of His Cause (al-amr) and expound its branches (mufārīḍ), 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-ʿamār) in the very shadow of Paradise.

[17] This that all the Luminaries (al-anwār) might bestow life through the Water of Life (māʿ al-ḥayawān) which cometh from the crashing crests of the surging waves that are of the watery expanse of Camphor (māʿ 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 (māʿ al-ḥamrāʿ) from this Snow-White Ocean (al-baḥr al-baydāʾ), 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 Bab

[1-4]

فَلِلهِ الحَمِّدُ وَالْعَظْمَةُ وَالثَّانِئُ وَلَا يُحيِّي بِعِلْمِهِ ۚ إِنَّ شَاءَ أَنْثَى لَا إِلَهَ إِلَّا هُوَ الَّذِي إِلَيْهِ الْحَقُّ الْمَثْنَى

[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.

https://web.archive.org/web/20150404125922/http://www.hurqalya.pwp.blueyonder.co.uk/0... 9/7/2016
[4] The Word of His servant [= the Báb] 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 Báb) to attain unto the shore of the Ocean (jazīrat al-bahr) (= 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 موجودة على فلك المسير فوق الماء يوم التاسع من عشر الثاني من الشهر الحرام شهر الله الذي قد فرض فيه الصيام وابلغته الى الام القرى بيت الله الحرام في يوم الأول من الشهر الحرام شهر الله الذي قد قضى فيه حكم الحج لاهل الإسلام وتم فيه السعي بين الصفا والعرة وما قدر في الطواف والقيام وقد قضى فيه حكم مناسك العمرة والحج في يوم الثالث من العشر الثاني من هذا الشهر المقدم شهر الله الحرام

ثم قد أصعده الى بلد حبيبه محمد رسول الله صلى الله عليه وسلم، وتختلف النين من مضى هذا اليوم الى يوم السابع من سنة احدى وستين بعد المائتين والثمانين من الهجرة المقدسة من الشهر الحرام شهر الله الذي قد قتل فيه التسبيح والتليل بقتل كلمة التكبر والتمجيد الى عبد الله الحسين عليه السلام

[5] So He indeed raised him [= the Báb] 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 (= 19th) 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 Báb) attained unto the Mother of Cities [= Mecca] (umm al-curā), 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-Ḥijjah = 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 Safa 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 Hajj (= 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-Ḥijjah = 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 (khātam al-nabiyyīn), from the onset of this day which is the seventh day of the year 1261 of the sacred Ḥījra calendar, on the sacred month [\( = 7\)th 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 (tamhīd = al-hamd li-llāh, "Praise be God"), namely, the Forefather (ʿAbī) of the servant of God (ʿAbd-Allāh) [\( = \) the Bab], the [third Imam]) Husayn (martyred ʿĀshūrā′ = the 10th Muḥarram 61/680), upon him be peace!

The tomb of Eve in Jeddah

[9-15]

فَلَهُ الْقِدرَةُ وَالكِبْرِيَاءُ بِماَ كَأَسْفَلَ فِي حَرْمِ الْقُدُسِ سَبْعَةً وَعَشْرِينَ يُوْمًا مِنَ الْشَّهْرِينَ العَظَمَانِ وَلَهُ الْمَجْدَ وَالْعَظْمَةُ فِي أَوْلِ الْصَّرْعَةِ فِي الْيَوْمِ الْرَّابِعِ فِي الْشَّهْرِ الْاَخْبَرُ. بِشَهْرِ الْحَرَامِ مِنْ لَيْلَةِ الْمِارِجِ عَلَى أَلْلَهِ سَلَامُ للهِ عَلَيْهِمْ فِي مَنْتَهِيّ الْمَنْعَ وَلَهُ الْجَلَالُ وَالجَمَالُ

فَسِبْحَانُ اللَّهِ وَالْحَمِيدُ اللَّهُ الَّذِي أَذَّنَ لِعِبَادِهِمْ بَعْضَاءَمَا رَحْمَةَ اللَّهِ عَلَى الْمَسِيرِةِ وَلَقَدْ أَخْلَقَ كَتَابَ الْوَقُوفِ فِي أَرْضِ حَوَاءٍ ثَلَاثَةَ يُوْمَ مَعْدُودَةٍ

فَقَضَى أَثَّرُ عَشْرَينَ يُوْمًا فِي الْسِّبْلِ كَمِثْلَ حَكِيمَةِ الْنَّزُولِ مِنْ حَرْمِ الْجَلِيلِ إِلَى عِينِ السَّلَسِلَةِ وَقَدْ قَضَى حَكِيمَةُ حُكْمِ الْكِتَابِ بِالْوَقُوفِ فِي أَرْضِ حَوَاءٍ ثَلَاثَةَ يُوْمَ مَعْدُودَةٍ

فِي يَوْمِ الصَّوْعَادِ إِلَى بُيُوتِ اللهِ الْحَرَامِ

[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 Safer = 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 (= Safer after Muḥarram : 4th Safer = 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-qat’ 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] (muhtāhā al-man’an). 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 Šafar = February 24th). [13] This after the manner of the decree of departure (al-nuzūl) from the Glorious Sanctuary [Mecca] (ḥāram al-jālī) unto the Fount of Salsabil (‘ayn al-salsabil) [= Zamzam?]. [14] Then there came about the decree of the Book (ḥukm al-kitāb) regarding halting in the land of Eve (bi’l-wuqūf fi arḍ al-ḥawā’ī) (= 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 (safinat) 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]

فَلَهُ الحَمْدُ شَغْفُانِيَاء، مَتَلَمَّاسًا مَتَقَدِّسَا بِتَقْدِيسِ اللهِ وَفَضَلْهُ عَلَى كُلِّ الْخَلْقِ إِجْمَاعِنَ وَلهُ الْحَمْدُ وَالْكِرِيَاءُ
كَمَا هُوَ اِلَّهُ ثُنَاءٌ فَضَلْهُ عَلَى كُلِّ شَيْءٍ كَفَّارَةً اِللهُ لَنَفْسِهِ إِنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ مَثْلُ شَيْءٍ هُوَ الْعَلَى الْكِبْرِ
So unto God be that praise which is scintillating (sha`sha`aniyya\(^{an}\))
glittering (mutalāma`\(^{an}\)) and sanctifying (mutaqaddas\(^{an}\)) by virtue of the very sanctity of God Himself (bi-taqqīs 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 (fāḍl Allāh) vouchsafed unto His Own Logos-Self (li-nafsīhi). He, verily, no God is there except Him. There is nothing like unto Him for He is One Elevated and Mighty.

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 baythi) and unto the manifestations of His Power, Muhammad and his family, [who constitute] the Treasury of the Divine Grandeur (ma`dan al-`ā`izmāt) a quintessence of His Cause (muntahā amrīhi) 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\(^{8-13}\) (mā `alaw tatbir\(^{an}\)) (see Qur`ān 17:7b).

[8-13]
[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-ābwāb) 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 (fi manzal al-thālíth) [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 = Dhūl-Hijja, thus the 11th of Ṣafar [1261 AH] = February 19th 1845) for such was [in accordance with] the decree issued from primordial times (sunnat al-awwāfīn). [13] And I did not find any change relative to any aspect of the way of God (li-shaʾn Allāh) regarding anything decreed by God.

[14-23]

لا يَا ابِي الْمَلاَعِينَ أَن أَعْلَمُوا حَكَمَ الْآيَاتِ فِي اِخْذَ السَّارِقَ يُذْرِي عَلَى عِبَادَ عِلَمَ مُهِبَّة بَلْ اَيْتَابَ مِن بَاطِنِ السَّرِّطِ الَّتِي قَدْ سَطَرَتْ مِنْ يَدِ الْذِّكَرِ بِالْمَدَادِ الْحَمْرَاءِ عَلَى اِحْدَى عِشْرِ وَرُقَاتٍ بِيَضَاءِ مَذْهَبَة بِالْمَاءِ الْجِهْبِ وُضَحَّ حَمْرَاءَ مَوْلَاهَا عَلَمَ اَثْنِينَ جَزِئَ مِن مَّسْتَرِ السَّرِّ السَّمَفُ الْجَالِلِ بِالسَّرِّ الأَكْبَرِ فِي حَكَمِ بَاطِنِ الْقَرَآنِ مِنْ أَوْلِهِ الَّذِي لَنْ يُمْسَى مَثْلَهُ مِنْ قَبْلِ وِلَنْ يُحَيَّطَ بِعُمْهُ اَحَدَ مِنْ بَعْدِ وَلَنْ نُزْلَ فِي لُوحٍ مِّنَ الْسَّمَاءِ آيَاتٍ مِّسْتَمْسَاتٍ وَبِينَاتِ مَحَكَمَاتِ مِنْ أَوْلِهِ الْكِبَارِ السَّمَوَاتِ وَالْقُوَافِ عَلَى الْعَالَمِينَ جِيِّمَاهُ مَا نَجَّدْ مِنْ حَرَفٍ فَإِنَّهُ لَحَقٌّ لَّهُ قُرْآنَ حَكَمَهَا أَبَانِ الْمَعْلُومَ مِنْ نَزْلِهَا وَانْتِ قِيَامَةَ نَزْلُهَا فِي حَكَمِ الْقُرْآنِ لَمْ نُنْتَحَلَّ لِمَا كَذَّبَ الْقَوَادِرَ مَا رَأَى اَفْتِحَ مَعَهُ هُمْ مَرُّ وَلَقَدْ نُزِّلَ فِيهَا حَكَمُ رَبِّكَ فِي جَنَّةٍ الْمَأْوَى الَّتِي مَا فَقَرَ فِي عَرْشٍ أَوْ اَرْنُى وَمَنْ كَذَّبَ بَابِيَاتِنَّا الْكَبِيرَ حَكَمُ مَلَكُ الْقِيَامَةِ بِالنَّارِ الْجَحِيمِ مِنْ شَدَادِنَا السَّفَلِيَّةِ

[14] This although, O people of the Concourse (al-malaʾ)! Fate itself acted in accordance with the decree about the [stolen] verses (al-āyāt) for the thief stole outside of any clear
knowledge (‘ilm mubīn) [of the divine plan]. [15] Among them [the stolen writings] were verses expressive of the inner dimension of the foundational alphabetical script (bāṭīn al-sāt) which was scribed by the hand of the Remembrance (yad al-dhikr) in crimson ink upon eleven snow-white leaves. [16] They were guilded with liquid gold and inscribed round about in crimson script expressive of dual dimensions of the secreted mystery which is veiled within the greatest mystery in accordance with the inner dimension of the Qur’ān (bāṭīn al-Qur’ān). [17] From the outset [this material was of such sacredness that] no one aforesight had even touched it (cf. Qur’ān 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 Qur’ān for they are the Supreme Treasuries (khāzā‘īn al-kubrā) in that “the inmost heart (al-fū‘ād) lieth not about what it [he] sees” (Qur’ān 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’ān 53:15) pertaining to that which was decreed in the divine Throne (‘arsh) 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 Jahīm.

[IX]

[1-25]

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

[1-5]

ان اتقوا الله بآهل الوجدان وانها قد نزل في حكم رجال الالباد وكان الله عن العالمين غنيا وانه لكتاب قد فضلت في حكم باطن اللوح تنزيل من عزيز حكيم

ثم كتاب قد فضل على شأن من آية الكرسي بحكم ربك في مائتين سورة التي كل واحدة منها قد احكمت على اثنين 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 ecstacy (ahl al-wijdân)! for these [revelations] were sent down in [the manner of the discourses] of the custodians of the Exposition (rijāl al-bayān) [twelve 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] (ḥukm 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 Sūrāhs, every one of which hath been allocated twelve verses among the verses of the inner dimension of the Qurān. [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 أربع مانة آية من حكم ربك في أربعين سورة محكمة على حكم ما نزل الروح على قلب الحميري آيات مستسّرات لم ترعين بما خلق منها فقد نزلت من سرائر السماوات المبينة ثم قد فصلت في سر المجال بالخطر الأول المستسّر بالحفل الثالث احکام من ظلماً الرابع تنزل من لنا تقوم بصموع

[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 Sūrāhs (sūrat muḥkamāt), and [commenting upon] the [poetical] data which the Spirit (al-rūḥ) sent down upon the heart of [Sayyid] al-Ḥimyari (qalb al-ḥimyari) (d. c. 173/789) [containing] deeply secreted, incomparable verses the like of even a letter of which no eye shall ever seen for it was revealed from the realms of the veiled secret (ṣarā'ir sirr al-muğanna'). [7] Thus hath it been characterized by mystery sublime (sirr al-mujallili) [inscribed] in the primordial script (bi'l-satr al-awwāl), in the threefold state (bi'l-hall 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 المشكوبة عن المصباح المصباح من المصباح في المصباح الزجاجة الزجاجة ثم الزجاجة في الزجاجة أبواب على ما تشرق من صبح الأزاز قد أحكم في كل مشرق منهما ورقات مضيئة مروعة من الشجرة المباركة التي لا شرقة ولا غميرة أيات في اسرار اللاهوت وثواب من كتاب ربك في احكام الملك والجبروت والواحة مضة مضيئة من شجرة السيناء على طور ما نزل في حكم البهاء الله إلا هو كتاب من لدنا قوى حكيم وان ما نزل فيه احكام باتن 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 Báb] concerning the Niche (al-mishkat) aside from the Lamp (al-mišbâh), yet both from the Lamp (al-mišbâh) which is the Lamp (al-mišbâh) and in the Lamp (al-mišbâh) of the Glass (al-zujiāja) of the Glass (al-zujiāja) then [again] the Glass (al-zujiāja) within the Glass (al-zujiāja) which are the [four] Gates (al-abwâb) above that which shines forth from the Dawn of Eternity (subh al-azal). [9] At every orient-dawn (al-mashriq) there were indeed established therefrom radiant leaves (waraqāt) ignited through the Blessed Tree (shajarat al-mubâraka) neither Eastern nor Western, but with verses (āyāt) expressive of the mysteries of the Divine Realm (asrâr al-lâhût) and expressive of the clear expositions of the Book of thy Lord about the dictates of the Kingdom (ahkām al-mulk) and of the Empyrean heaven (al-jabarât). [10] They were sacred, radiant scriptural Tablets (alwâḥ) from the Sinaitic Tree (shajarat al-sînā') upon the Mount (al-ṭūr) that were revealed through the decree of radiant Glory (bahâ'). 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 إلى ما قد نزل الله علي آخراها آيات من عند الله

ويبين من باطن التأويل تنزل من لدينا يقوم يفكرون

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

[15]

ثم قد قصلت من لدى على البحر صحيفة في الدعاء على خمسة عشر ابوب من الامر الذي ما نزل من

السن السبعة في الابتشه بمثله آيات مطورة عن الآيات تنزل من لدينا يقوم يسجدون

[15] And there was, furthermore, a [stolen] Book [of the Báb] which was set forth though mine own Self whilst upon the ocean, in a Sahîfa (Scroll) about Du’â’ (Supplication) in fifteen sections (abwâb) consonant with the command. It was revealed in seven dialects of literary style (alsun al-sab’at fil-inshâ’) after the likeness of purified verses replete with allusions revealed by Us for the people given to prostration.
[16-17]

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ثم صحبة في سبيل الحج وحكم من آراد حرم آل الله بالعدل على شأن الذي لم يخطر بقلب بشير من قبل

 ولم ينزل من يدي عبد من بعد أبواب محكمة أربعة عشرة كل آيات بحرا من عند الله لقوم يفكرون
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[16] Then, furthermore, was a [stolen] Sahīfa (Scroll) of the Bāb (Pilgrimage) 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 (‘adl) according to the mode which has not been encompassed by the heart of any human being atonetime nor sent down through the instrumentality of a servant (‘abd) of God. [17] It was in fourteen assured sections all containing expository verses from God for the people of contemplation.

[18-19]

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ثم من خطب الغزاة سبعة عشر الناطقة من أمضا القضاء في الطور السنيا الله لا اله الا هو الذي لم

يتعلق بمثل حرف منها احد من إخبار العرب ولا نفس من أشرف القصحا

[18] Then, furthermore, were [stolen] seventeen mighty sermons (khutāb) cried out from the hallmark of the judgment assured within Mount Sinai (al-tūr al-sīnā‘). 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 (a`rāb al-`urabā‘), or, indeed, any soul among the most noble of eloquent ones (al-fuṣaḥā‘).
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[20]

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ثم من كتاب محكمة اثني عشر على حكم آيات القرآن التي قد نزلت بالحق على علماً الااعمين والعربين

آيات بينات من عند الله لقوم يعقلون
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[20] Then, furthermore, among the [stolen materials] were assured letters (kitāb muḥkamat) twelve [of them] after the manner of the verses of the Qur‘ān. [21] It was, in truth, sent down unto the Persian and `Arab ulamā‘ (‘ulamā‘ al-a’jamīn wa`l-`arabīn), verses of clear exposition from God unto the people given to intellectual activity.

[21]

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فسبحان الذي قد عرف حق آياته ويعظم قدر وما نزل إلى بابه فورث البيت الذي لا اله الا هو ولم يعدل

حرف منها شيء في السماوات ولا في الأرض لانه تنزل من امام مبين ولا يعلم حق الآيات الا هو انه

حليم حكيم
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https://web.archive.org/web/20150404125922/http://www.hurqalya.pwp.blueyonder.co.uk/0...  9/7/2016
[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 بالاها الملاء
قد سرق في ملك العدل ارض حرم الله اشيا من عند الله لم يعدل شيء منها خزانين اهل السموات والارض وكان الله على ما اقول شهيدا وفكي بالله ومن قراء حكم القرآن في هذا الشكل مثيرا واذا شا الله ريبك ليبين اياته بالحق وإنه لا اله الا هو لسمع على عليم فسبيحان الله رب السموات والأرض وعما 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 بحبوحة القدم من بحبوحة القدم. I have translated as if this is a slight spelling error or misreading of “at the Midmost Heart of Pre-Existence” (min buḥbūhiyyat al-qidam).

V:5b The text and translation of دقايق زكوان (daqāʾiq 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, زکن). Without other mss. of the Kh-J for comparison it would be too speculative to read اکوان (akwān = “all existence”) instead of زکوان though this would make much better sense.

VII:1-4 read here ما من the first line and in verse 4 add the missing (cf. INBA mss. p.66 line 2) السنتين (= “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 Ramadān” 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 ʿUmra (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 Dhuʾl-Hijjah = December 24th 1844)." The Arabic word meaning "second" (= الثاني) in "second decad" العشرين الثاني is actually “third” in the mss. behind INBM 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 منتهى المنع (mss. p.67 line 9) as “with the completion [of pilgrimage] through the hindering [of Satan] (muṭahā al-manʾ)” makes sense as indicating one of the final (muntas) acts of pilgrimage through the ʿwarding off’ or ʿhindering’ (manʾ) of Satan with the ritual stoning of the three pillars. An alternative reading at this point منتهى المنع (muṭahā al-minā) meaning “through the completion [of pilgrimage] at Minā [about 4 miles from Mecca] (muṭahā 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 Munā) 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 INBM 91 (p. 68 line 1; as well as Faydi, Nuqta, 145 and Muhadarat, 731) the phrase العشرين الثاني ("the third decad") should read العشرين الثاني “the second decad” (as in Afnan, AA: 86) and has been emended accordingly.