

## Towards a Contextualization of Bahá'u'lláh's Lawḥ-i qiná'

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Some time between 1868-1871, while exiled in Akka, Palestine, Bahá'u'lláh, founder of the Bahá'í religion, composed a treatise entitled the Lawḥ-i qiná', or "Tablet of the Veil." Addressed to the Shaykhí leader Karím Khán Kirmání (1810-1871), the text forms the final communication in a series of direct and indirect correspondence between the two.<sup>1</sup> The purpose of this paper is to provide a critical analysis of Bahá'u'lláh's Lawḥ-i qiná' in order to illuminate the process through which Bahá'u'lláh engaged in dialogue – in this case with a religious rival of the Báb – in multiple texts. In order to narrow our analysis, we shall focus on the following three themes that are central to the Tablet: gender and the use of the word *qiná'*, The Báb's grammar, and the Qur'án.

In terms of secondary scholarship, The Lawḥ-i qiná' has not yet been translated into English, nor has it been extensively discussed in the scholarly or academic European-language literature. The Lawḥ-i qiná' has, however, been discussed in Persian language scholarship. References to the text and its context appear in the scholarship of Fázil Mázandarání and Ishráq Khávarí. More recently, Vahid Rafati has written an important article on this Tablet, published in an *Irfan Colloquia* volume.<sup>2</sup> We are only at the beginning of making sense of the complex issues relating to the historical contextualization of Bahá'í scripture. These include questions of audience, authorial intent, dating of the texts, and numerous other literary and historiographical matters. Therefore, in order to begin contextualizing the Lawḥ-i qiná',

we begin with a brief overview of the Tablet's addressee: Karím Khán Kirmání.

## Karím Khán Kirmání

Karím Khán Kirmání was born in 1810 and died in 1871. He came from the Persian city of Kirmán, and was the son of a Qájár prince. Kirmání's father was Ibrahím Khán Záhír al-Dawlih, and Kirmání had nineteen brothers and twenty-one sisters. This Ibrahím Khán was an admirer of Shaykh Aḥmad al-Aḥsá'i, founder of the Shaykhí movement, which contributed markedly to the establishment of the Bábí religion. Ibrahím Khán founded a religious college named after himself, the Ibráhímiyyih. When Karím Khán went to Karbala, soon after his father's death, he met Sayyid Kázim Rashtí, successor to Shaykh Aḥmad al-Aḥsá'i and leader of the Shaykhí movement at the time. Karím Khán Kirmání became a disciple of Sayyid Kázim Rashtí and eventually went back to Kirmán, where we planned apparently to "teach and guide the faithful" there.<sup>3</sup>

Kirmání was an extremely learned and highly prolific individual who wrote a great deal on a wide variety of subjects. He was perhaps best known for his elaborations on the "fourth pillar" (*rukṇ al-rábi'*).<sup>4</sup> Kirmání wrote a number of passages and tracts elaborating on his understandings of this fourth pillar. Other subjects he wrote on included optics, alchemy, hadith, color mysticism, prophetology, and many others. As time passed, because of the sorts of ideas he was teaching to his students, he ran into conflicts with various individuals and groups in Kirmán. Among those individuals was his brother-in-law, Sayyid Áqá Javád Shírází.<sup>5</sup> These two quarreled over control of the Ibráhímiyyih, with Karím Khán trying to have Shaykhism taught there. When Sayyid Kázim Rashtí died in 1844, Karím Khán proclaimed himself the new leader of the Shaykhí school, continued to spread the teachings of Shaykh Aḥmad and Sayyid Kázim and expanded Shaykhí thought in various ways.

In addition to clashes with the religious orthodoxy, and other Shaykhis, Karím Khán also denounced the Báb, and in fact viciously attacked Him and His claims in a number of essays and books (at least eight). His earliest work against the

Báb was entitled the Izḥáq al-bátil, a text which has been analyzed by William McCants.<sup>6</sup> Karím Khán Kirmání spent his last years in privacy on his estate in Langar, outside of Kirman city. Mangol Bayat states that “his ideas remained unrealized, his ambition unfulfilled,” and the radical transformation of Shaykhí ideas into a concrete program of action was instead undertaken by someone else – namely the Báb.<sup>7</sup>

Bahá'u'lláh first discusses Kirmání's writings in a passage of the *Kitáb-i Íqán*, where He comments on something that Kirmání had written in a book entitled the *Irshád al-a'vám*. In the *Irshád al-a'vám*, Kirmání states that in order to understand the *mi'rāj*, or the night journey of the prophet Muḥammad, one must be well versed in a vast range of sciences, including everything from alchemy to physics. Bahá'u'lláh disagrees with this, stating that ones spiritual qualities were what mattered. This section serves as the immediate introduction to the famous “true seeker” section of the *Kitáb-i Íqán*.<sup>8</sup>

## The Treatise of Mullá Jamál “the Bábí”

Some five years (7 Sha'bán 1283/15 December 1866) after the composition of the *Kitáb-i Íqán*, Kirmání composed a treatise known as the “Risálih dar javáb-i su'álát-i Mullá Jamál-i Bábí” (The Treatise in Response to the Questions of Mullá Jamál the Bábí).<sup>9</sup> Kirmání states that a certain individual sent him a number of questions via another individual, asking that Kirmání answer them. Kirmání's treatise reproduces the questions and provides answers for them. This treatise is the key document for contextualizing the Lawḥ-i qiná'. It numbers approximately 50 pages and was copied out and printed in the 1960s as part of the Shaykhí collection of books held in Kirmán. Kirmání's preface to the treatise is in Arabic and the rest is in Persian. He tells us in the introduction that, while he was in Tehran in the company of a certain Sulaymán Khán, someone sent Sulaymán Khán a number of questions and asked them to be relayed to Karím Khán. This individual also requested that Karím Khán provide answers to the questions. Karím Khán tells us that since this request came via Sulaymán Khán, and Suleyman Khán had great respect among Muslims, it was necessary for him to reply. However, he continues, for various

reasons he did not want to reveal the name of the questioner, and so he decided that he would write the questioner's words phrase by phrase and then write whatever came to mind in way of response to each phrase.<sup>10</sup> This Suleyman Khán was in all likelihood Suleyman Khán Afshár (d. 1309/1891).<sup>11</sup> Suleyman Khán was not a Bábí, but a Shaykhí, and the leader of the Afshár tribe. An extremely wealthy man, he gave money to support Shaykhí publications and was in charge of Sa'in fortress. He fought against the Bábís in the battle at Shaykh Tabarsí.

As for the identity of who sent the questions to Kirmání, the situation is complicated by the fact that his name actually does not appear anywhere in the treatise itself, and it is possible that the title of the treatise was added later by the Kirmání Shaykhís and their bibliographers, such as the individual (Shaykh Abú al-Qásim Kirmání d. 1969) who prepared the *Fihrist*, or index, to the Shaykhí collection.<sup>12</sup> Fázil Mázandarání, in his *Asrár al-áthár*, has identified the writer of the questions to Kirmání as Áqá Muḥammad Rizá Qannád Shírází, but unfortunately he does not state where he obtained this information.<sup>13</sup> Regardless of this, Mázandarání does not appear to have seen the treatise itself or been familiar with its title. I have suggested another possibility regarding the identity of this person: if the individual who gave the questions to Karím Khán Karím Khán Kirmání is indeed named "Mullá Jamál," then Mullá Jamál would almost certainly be Mullá Jamál Burújirdí, an early convert to the Bahá'í religion who later rebelled against the authority of 'Abdu'l Bahá.<sup>14</sup>

After the introduction to his treatise, Kirmání proceeds to deconstruct the questioner's opening phrases, breaking down the Arabic in each one, and pointing out what he seems to consider the many grammatical errors in each phrase. The most prevalent type of criticism he makes is comments on various forms of Arabic verbs and other words. This sort of analysis of the introductory portion of the questioner's letter goes on for four pages in the printed edition, as Kirmání breaks it down into fifteen sections, with his commentary on each phrase numbering anything between just a few words or a few sentences. After this, Kirmání starts addressing Mullá Jamál's specific questions. At this point, the answers start getting

longer and the questioner's language turns from Arabic to Persian.

In an unpublished study, Stephen Lambden has translated one of the questions and answers in Kirmání's treatise, and noticed that some of the queries of the questioner seem to refer to his reading of passages in the *Kitáb-i Íqán*, particularly certain biblical passages cited therein. In this instance, the question has to do with the Gospel of Matthew and certain prophecies in that book regarding the "sign of the manifestation of the countenance of the Promised One, Muhammad." Kirmání's dense reply to this question is fairly standard, in that he points out that the Four Gospels were composed by the disciples of Jesus. He then states that the prophecy or sign referred to in the biblical quotation has nothing to do with the Prophet Muhammad, but is referring to Jesus, and goes on to interpret the biblical passage referred to in the question.<sup>15</sup> In other words, he is contesting Bahá'u'lláh's interpretation of the prediction in Matthew chapter 24. Bahá'u'lláh's interpretation focuses on the verse's fulfillment in Muḥammad.

### The Lawḥ-i qiná' in Context

Karím Khán Kirmání did not have the last word on any of these matters, however. In His own "introduction" to the Lawḥ-i qiná' (the portion preceding the *Basmala*), Bahá'u'lláh Himself provides a context for His Tablet, stating that one of the "divine lovers" had sent a letter to Kirmání, and Kirmání had objected to the usages (language) in that letter, and for that reason, had turned away from the truth. Bahá'u'lláh then explains that He only saw or heard of one part of Kirmání's response to the letter that was sent to him, and His Tablet was revealed in response to that one portion. In order to dispel any doubt about what that was, He states it in the preface to the Tablet.<sup>16</sup> The passage in question first appears in Kirmání's treatise, and here Kirmání quotes "Mullá Jamál-i Bábi" as stating the following: "In the name of God, the Merciful, the Compassionate; Praise be to God who lifts (*arfa'a*) the veil from the eyes of the saints."<sup>17</sup> Kirmání then responds to this statement, stating "The word *arfa'a* is wrong and is not

Arabic. They say “*rafa‘a*” and “*rafa‘a*” itself is (a) transitive/causal (verb). And the word “*qiná‘*” is also wrong here, because a *qiná‘* is a head scarf (*chahárqad*) that women put on their head, and a *qiná‘* does not cover one’s eye; that which covers the face and the eye(s) is a *burqa‘*.<sup>18</sup>

In the introduction to the *Lawḥ-i qiná‘*, Bahá’u’lláh reproduces, with one slight difference, this sentence in Kirmání’s treatise: “Praise be to God who lifts the veil from the face of the saints.” He then describes and criticizes Kirmání’s objections to this phrase: “*The above-mentioned Khán has objected, saying ‘this phrase is a mistake, and the possessor of this letter, you would say, has not attained a single letter of knowledge and idioms/forms of speech of the people, for the qiná‘ is specifically for the heads of women. He has been occupied with objecting to (grammatical) usages and is unaware that he is devoid of both knowledge and understanding.*”<sup>19</sup> Echoing the portion of the *Kitáb-i Íqán* addressed (indirectly) to Kirmání, He then states that the purpose of knowledge is to guide people to the truth. Finally, Bahá’u’lláh ends the introduction by noting that He did not see Kirmání’s other objections, He only heard and saw the one passage and this Tablet was revealed so that perhaps the people would not be deprived.<sup>20</sup>

After the introduction, the Tablet directly addresses Kirmání: “*O thou who hast a reputation for knowledge but standeth upon the brink of the pit of ignorance. We heard that you have turned away from the Truth (ḥaqq) and rejected one of its lovers who sent you a sublime treatise to guide you to God, your lord and the lord of all the worlds.*”<sup>21</sup> Here the “lover” refers to “Mulla Jamal the Bábi” and the “sublime treatise” refers to the questions that he sent to Kirmání.

## Gender and the *Lawḥ-i qiná‘*

Having established the context for the *Lawḥ-i qiná‘*, Bahá’u’lláh then starts addressing specific issues. One major component of Kirmání’s critique of the sentence we have been discussing relates to the issue of gender and the word *qiná‘*. The context for this is the opening section of the *Risalah*, where

Kirmání chastises Mullá Jamál for using the word *qiná'*, stating, as mentioned above, that his usage of this word is a mistake because a *qiná'* is a headscarf or *chahār-qadī* that women wear on their heads, and therefore a *qiná'* is not something that someone would place over their eyes. What is placed over the eyes, he says, is a *burqa'*.<sup>22</sup>

Bahá'u'lláh addresses Kirmání's criticism of usage in relation to the word *qiná'*, stating, *"Verily, if you had journeyed the paths of the people of literary learning, you would not have objected to the usage of the [word] veil (al-qiná'), and you would not have been among the disputers. Furthermore, you rejected the words of God in this sublime theophany."*<sup>23</sup>

Bahá'u'lláh then makes reference to a pre-Islamic poet called al-Muqanna', asking Kirmání, *"have you not heard mention of al-Muqanna', who is known as al-Muqanna' al-Kindí, and he is Muḥammad ibn Ṣafar ibn 'Umayr ibn Fir'án ibn Qays ibn Aswad?"*<sup>24</sup> Bahá'u'lláh goes on to say *"If we desired to make mention of his forefathers one by one until they terminated at the very first origin, we would indeed demonstrate the like of that which my lord hath taught me of the ancients and the moderns. This despite the fact that we have not read your sciences, and God is an all-knowing witness to this."*<sup>25</sup> He explains how al-Muqanna' was supposed to have had the most beautiful face and he veiled his \*face\* because he was afraid of getting the evil eye from others. Ultimately, he became an analogy or an example of beauty.<sup>26</sup> Vahid Rafati has shown that for this second part on al-Muqanna', Bahá'u'lláh quotes almost verbatim from Abú al-Faraj al-Iṣfahání's (d. 356/957) *Kitáb al-aghání*.<sup>27</sup> Bahá'u'lláh then gives other examples of pre-Islamic and early Islamic figures who came to be associated with a particular virtue or attribute, and continues to encourage Kirmání to *"peruse the books of the people so that you will know about this and be among the knowledgeable people."*<sup>28</sup>

Interestingly, Bahá'u'lláh does not mention the other al-Muqanna', the so-called "Veiled prophet of Khorasan" who launched a rebellion against the Abbasid caliph al-Mahdi (d.169/785), but this may be due to the fact that this al-

Muqanna' claimed divinity for himself and seems to have held other *ghuluww* (exaggerated) beliefs.<sup>29</sup>

Bahá'u'lláh concludes His comments here on gender and the word *qiná'* by repeating His earlier point about the *qiná'* being applicable to men and women, and then offers examples of other words from Arabic and Turkish for veil or head covering: *"Be certain that the learned ones in literature use the word qiná' for men as we have mentioned to you in a clear and apparent explanation. Know further that the qiná' is specifically [used] for women and they put it on their heads, but it is used for men and the face [and] it is admissible, if thou wert among those who were knowledgeable."*<sup>30</sup> Later in the text, Bahá'u'lláh writes in Persian and makes the same point about the *qiná'*: *"As for the qiná' and miqna', they are two kinds of clothing with which women cover their heads. And it is specifically for women's heads. But it is also permissible [to use it] for men and for the face. And similarly, lisám is what women cover their mouth with [and is what] the people of Fars and Turks call a yashmaq, as has been mentioned in books of literature."*<sup>31</sup>

## Kirmání and the Báb's Grammar

Another of the central themes in the *Lawḥ-i qiná'* is that of grammar and grammatical rules. Although Bahá'u'lláh did not see the portion of Kirmání's treatise that addresses grammar, He was doubtless aware of the debates surrounding the Báb's grammar and Kirmání's earlier criticisms of it. Much discussion has surrounded the issue of the Báb's grammar: whether it was correct or not, why He used the grammar that he used, and other related questions.<sup>32</sup> Bahá'u'lláh uses the opportunity of the *Lawḥ-i qiná'* to elaborate on this issue, addressing not just Kirmání but others who held similar views. He does this through echoing the words of the Báb and stating that human beings and human grammatical standards should not judge God and divine grammatical standards:

*Besides this, you have rejected and are rejecting the words of the lovers of God [i.e. the Bahá'ís]. In ignorance, you have reached such a level that you have also rejected the words of the Primal Point, ..and you have written books against God and his lovers...You*



*and the likes of you have said that the words of the most great Báb and the Most Complete Remembrance [i.e. the Báb] are in error, and are contrary to people's rules of grammar. Have you still not comprehended that the divine revealed words are the standard of everything? Each grammatical rule that is contrary to the divine verses, that rule loses its credibility.<sup>33</sup>*

## Kirmání and the Qur'án

In His earlier Kitáb-i Íqán, Bahá'u'lláh alludes to Kirmání having been mentioned in the Qur'án, and cites two Qur'anic passages that He says refer to Kirmání:

*And as to this man's [Kirmání's] attainments, his ignorance, understanding and belief, behold what the Book which embraceth all things hath revealed; 'Verily, the tree of Zaqqum shall be the food of the Athím.' (Q. 44:43-44) And then follow certain verses, until He saith: 'Taste this, for thou forsooth art the mighty Karím!' (Q. 44:49) Consider how clearly and explicitly he hath been described in God's incorruptible Book! This man, moreover, feigning humility, hath in his own book referred to himself as the 'athím servant': 'Athím' in the Book of God, mighty among the common herd, 'Karím' in name!<sup>34</sup>*

Towards the end of the Lawḥ-i qiná', Bahá'u'lláh again picks up on this theme, this time drawing an analogy between Kirmání's rejection of the Báb's grammar and early rejections of Qur'anic grammar during the time of Muḥammad:

*Reflect upon the days when the Qur'án was revealed from the heaven of the will of the all-merciful. To what an extent have the people of sedition rejected [it]. It seems that it has vanished from your sight. For this reason, it was necessary to mention some [Quranic passages] so perchance you would recognize yourself, and to what extent you turned away during the time of the rising of the Muḥammadan sun from the horizon of eternal glory. The purpose is this, that during those days you had another name, for if you were not of*

*those souls, you would never have turned away during this theophany from the truth.*<sup>35</sup>

The idea that Kirmání existed at the time of Muḥammad with another name has been discussed by Stephen Lambden in a paper entitled "The Bahai Interpretation of the Antichrist-Dajjal Traditions." Here, Lambden suggests that the early Bábís singled out Kirmání as one of the latter day anti-Christ figures. In his analysis of this section of the *Lawḥ-i qiná'*, Lambden tentatively hypothesizes that this is an allusion to the notion of the "eschatological return" (*raj'a*) of the one-eyed Dajjál.<sup>36</sup>

Bahá'u'lláh continues elaborating on this theme by reminding Kirmání of seven Qur'anic passages which were rejected in the early Islamic period and briefly states why objections were made about them. Five of these verses were rejected for grammatical reasons: 3:84, 40:3, 12:29, 3:45, and 74:35 and two due to conflicts with other verses: 2:29, 7:11.<sup>37</sup> The full verses are as follows:

"We do not make any distinction between any of them." (The Family of Imran 3:84)

"He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens." (The Cow 2:29)

"And certainly We created you, then We fashioned you, then We said to the angels: Make obeisance to Adam." (The Elevated 7:11)

"The Forgiver of the faults and the Acceptor of repentance, Severe to punish..." (The Believer 40:3)

"...ask forgiveness for your fault, surely you are one of the wrong-doers." (Yusuf 12:29)

"...a Word from Him (of one) whose name is the Messiah..." (Imran 3:45)

"Lo! this is one of the greatest (portents)." (Muddathir 74:35)

After providing these examples and explaining the historical objections to them, Bahá'u'lláh adds that there were nearly three hundred places in the Qur'án which the clerics of that

period and after cited in order to reject Muḥammad. They accused Muḥammad, He said, of insanity and corruption, and most people followed the clerics away from God and towards hell. Some thought that Muḥammad had stolen verses from Amr al-Qays, the famous pre-Islamic poet, and preferred the poems known as the “mu‘allaqát” to the verses of God. Some, however, did not pay any attention to these objections and turned towards Muḥammad. It was, Bahá'u'lláh said, when the “command of the sword” came down that a lot of people entered the religion of God (voluntarily and involuntarily). The verse of the sword, Bahá'u'lláh said, negated the verse of ignorance.<sup>38</sup>

The entire purpose of Bahá'u'lláh's comments here is to point out to Kirmání that early in the history of Islam the same accusations were leveled against the Qur'án that Kirmání was leveling against the Báb's writings. Using arguments such as this to confront Kirmání's prejudices, Bahá'u'lláh again and again urges Kirmání to peruse literary works and to educate himself on the topics about which he claims to be so knowledgeable. Throughout the Tablet, Bahá'u'lláh emphasizes Kirmání's ignorance, criticizing his lack of knowledge in not just spiritual truths, but in basic aspects of Islamic history and theology.

Through the analysis presented here, we have established the series of texts that form the immediate and not-so-immediate background for the Lawḥ-i qiná'. These are, in order, the Irshád al-a'vám, the Kitáb-i Íqán, and the Risálih-yi Mullá Jamál-i Bábí. Although by no means constituting a direct correspondence, through these texts, Karím Khán Kirmání and Bahá'u'lláh each address issues raised by the other, the result being a fairly wide-ranging (and long-ranging) discussion. The themes involved include the notion of knowledge (*ilm*) and its role in understanding the night journey of the Prophet (Irshád al-a'vám and Kitáb-i Íqán), the notion of Karím Khán being mentioned in the Qur'án (Kitáb-i Íqán and Lawḥ-i qiná'), the grammar of the Báb, and the meaning of the word qiná'. This study may also tell us something about how ideas were exchanged and discussed in written form in the Shi'i and emergent post-Shi'i universe of religious discourse of 19th century Qajar Iran.

## NOTES

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<sup>1</sup> See Bahá'u'lláh, "Lawḥ-i qiná'," in *Alvaḥ-i mubárákih-yi ḥadrat-i Bahá Alláh* (Wilmette, Illinois: Bahá'í Publish Trust, 1978), 66-87. Hereafter cited as *LQ*.

<sup>2</sup> See, for instance, Vahid Rafati, "Nazará bih Lawḥ-i qiná'," in *Safinih-yi Irfán*, (Darmstadt, 'Asr-i jadíd, 2001), 170-191.

<sup>3</sup> For more information on Karím Khán Kirmání, see Mangol Bayat, *Mysticism and Dissent: Socioreligious Thought in Qajar Iran* (Syracuse: Syracuse University Press, 1982), 86. Information on Kirmani's biography can also be found in "shaykhiyya," *Encyclopaedia of Islam*, 2nd edition, by Denis MacEoin.

<sup>4</sup> Shaykh Ahmad had already condensed the traditional "five pillars" of Shi'i Islam--(1) divine unity, (2) prophethood, (3) resurrection, (4) divine justice, and (5) the imamate--into three pillars: (1) knowledge of God, (2) prophethood, (3) the imamate. The early Shaykhí leaders added a fourth pillar: (4) the Shi'i community or someone within that community who would offer guidance. (Sayyid Kazim saw this as an individual figure, and it was understood messianically by the Báb). Kirmání seems to have modified that fourth pillar to refer to (4) "knowledge of friends and enemies of the Imams." See Stephen N. Lambden, "Some Aspects of Isrā'iliyyāt and the Emergence of the Bābī-Bahā'ī Interpretation of the Bible," PhD dissertation, University of Newcastle upon Tyne, 2001.

<sup>5</sup> He was a son-in-law of Ibráhím Khán Zāhir al-Dawlih and therefore Karím Khán's brother-in-law.

<sup>6</sup> He composed it approximately a year or so after the Báb made his claims to Mulla Husayn, and in it he not only divined the fact that the Báb was making a great claim, but thought fit to reject it and condemn it through a close analysis of the *Qayyúm al-asmá'*. He also attacked the notion of a "new prophet," and vowed that he would destroy the Báb. See Dr. Will McCants, unpublished paper, presented at the Irfan Colloquium at Louhelen Conference Center in October, 2003, ([http://irfancoolquium.org/51/mccants\\_shaykhi](http://irfancoolquium.org/51/mccants_shaykhi)).

<sup>7</sup> Bayat, *Mysticism and Dissent*, 86.

<sup>8</sup> See Bahá'u'lláh, *The Kitáb-i Íqán*, translated by Shoghi Effendi as *The Book of Certitude* (Wilmette: Bahá'í Publishing Trust, 1983), 186-187. Hereafter cited as *KI*.

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- <sup>9</sup> Karím Khán Kirmání, "Risálih dar javáb-i su'álát-i Mullá Jamál-i Bábí," in *Majma' al-risá'il-i fársí*, 2 (Kirmán: Chápkhānih-yi Sa'ádat-i Kirmán), n.d., hereafter cited as "Risálih."
- <sup>10</sup> Kirmání, "Risálih," 210-11.
- <sup>11</sup> I am grateful to Moojan Momen for assistance in identifying this individual.
- <sup>12</sup> Shaykh Abú'l Qásim Kirmání, *Fihrist*, 3rd ed. (Kirmán: Chápkhānih-yi Sa'ádat, n.d.).
- <sup>13</sup> Asadu'lláh Fázil Mázandarání, *Asrár al-áthár* vol. 3 (Tehran: Mu'assasihi-yi Millí-i Maṭbú'át-i Amrí, 124/1968), 519.
- <sup>14</sup> For more information on Mullá Jamál Burújirdí, see Asadu'lláh Fádil Mázandarání, *Tarikh-i zuhúr al-ḥaqq*, vol. 3 (Tehran: n.p., 1944), 300-310.
- <sup>15</sup> Stephen N. Lambden, "Some Observations on Karím Khán's Critique of Bahá Alláh's interpretation of the New Testament in the *Kitáb-i íqán* in Karím Khán Kirmání's 'Risálih dar javáb-i su'álát-i Mullá Jamál-i Bábí,'" unpublished paper.
- <sup>16</sup> Bahá'u'lláh, *LQ*, 66. This and all subsequent translations into English from the *LQ* are provisional, and done by Sholeh A. Quinn.
- <sup>17</sup> Kirmání, *Risálih*, 211.
- <sup>18</sup> Kirmání, *Risálih*, 211.
- <sup>19</sup> Bahá'u'lláh, *LQ*, 66.
- <sup>20</sup> Bahá'u'lláh, *LQ*, 66.
- <sup>21</sup> Bahá'u'lláh, *LQ*, 67.
- <sup>22</sup> Kirmání, *Risálih*, 211.
- <sup>23</sup> Bahá'u'lláh, *LQ*, 68.
- <sup>24</sup> Bahá'u'lláh, *LQ*, 68.
- <sup>25</sup> Bahá'u'lláh, *LQ*, 68.
- <sup>26</sup> Bahá'u'lláh, *LQ*, 68.
- <sup>27</sup> See Vahid Rafati, "Nazarí bih Lawḥ-i qiná'," 174, 190.
- <sup>28</sup> Bahá'u'lláh, *LQ*, 68.
- <sup>29</sup> For more information on this individual, see *EI2*, "al-Mukanna."
- <sup>30</sup> Bahá'u'lláh, *LQ*, 69.
- <sup>31</sup> Bahá'u'lláh, *LQ*, 76.
- <sup>32</sup> In an important study published in the on-line journal *Syzygy*, available at Stephen Lambden's website, Dr. Will McCants has discussed a treatise of the Báb on grammar where he addresses many of these topics. See <http://www.hurqalya.pwp.blueyonder.co.uk/SYZYGY/syzygy-03-yes/Grammar%20of%20the%20Divine%20-6.htm>.

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<sup>33</sup> In one of the most poignant portions of the *Lawḥ-i qiná'*, Bahá'u'lláh explains that if sorrows that had been inflicted and physical illnesses had not prevented him, "Tablets on the divine sciences would be written, and you would bear witness that the divine laws would encompass earthly laws." Bahá'u'lláh, *LQ*, 78.

<sup>34</sup> Bahá'u'lláh, *Kitáb-i-íqán*, 190.

<sup>35</sup> Bahá'u'lláh, *LQ*, 79.

<sup>36</sup> Stephen N. Lambden, "The Bahai Interpretation of the Antichrist-Dajjal Traditions," *Bahá'í Studies Bulletin* 1/3 (1982): 3-44.

<sup>37</sup> Bahá'u'lláh, *LQ*, 79-81.

<sup>38</sup> Bahá'u'lláh, *LQ*, 81-82.