

# Divine Utterances of the Báb Regarding Ḥájí Muḥammad Karím Khān Kirmānī

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## Introduction and background:

The following is a provisional English translation of an excerpt from the Tablet of the Báb that refers to Ḥájí Muḥammad Karím Khān Kirmānī (1810–1871), the prominent Shaykhí leader of Kirmān. This translation endeavors to faithfully render the profound spiritual and theological content of the original Arabic text while preserving its reverent tone and elevated style. The original Arabic text used in this study is taken from Fāḍil Māzandarānī's *Ẓuhūr al-Ḥaqq*, vol. 3, p. 272. Māzandarānī does not provide the date of its revelation.

## The Báb reveals:

*“...Know, then, the truth of certitude in the same manner as thou art immersed in the essence of certitude, through the knowledge of certitude and the truth of certitude.*

*Verily, he (Ḥájí Muḥammad Karím Khān Kirmānī)<sup>1</sup> who, in this day, layeth claim to the Cause of Kāẓim—peace be upon him—is indeed in manifest error.*

*Verily, his lineage is the foundation of his Cause, for it has ever remained within the progeny of the People of God—by the explicit testimony of Kāẓim and the consensus of the faithful—not within the well-known lineage (the Qājārs)<sup>2</sup>, even were they to be numbered among the believers.*

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<sup>1</sup> The word “Ḥájí Muḥammad Karím Khān Kirmānī” (in brackets) appears in *Ẓuhūr al-Ḥaqq*, vol. 3, p. 272, by Fāḍil Māzandarānī. However, I believe this word does not appear in the original manuscript. Nonetheless, it is retained in the body of the text here to maintain consistency with Māzandarānī's published version.

<sup>2</sup> Ḥájí Muḥammad Karím Khān Kirmānī was the son of Ibrāhīm Khān Kirmānī, known by the honorific Ẓahīr al-Dawlah. Ibrāhīm Khān was a nephew of Āqā Muḥammad Khān Qājār and thus closely connected to the Qājār royal family. The term “Qājār” (in brackets) appears in *Ẓuhūr al-Ḥaqq*, vol. 3, p. 272, by Fāḍil Māzandarānī. However, I believe this word does not appear in the original manuscript. Nonetheless, it is retained in the body of the text here to maintain consistency with Māzandarānī's published version.

*Then the sign of his countenance (beardless)<sup>3</sup> becometh a proof that denieth his claim, in accordance with what aṣ- aṣ-Ṣādiq<sup>4</sup>—peace be upon Him—hath mentioned in the ḥadīth of al-Mufaḍḍal<sup>5</sup>, that he is indeed of a vile remnant of him.*

*And verily this is a proof that whatsoever is impure cometh forth only in bitterness and affliction, and indeed this occurreth in the station of the body.*

*As for knowledge, none hath any share comparable to Mine, nor doth any possess the power to attain unto My station.*

*For I do write, if God so willeth, within a portion of the day, a single scroll (ṣaḥīfah), even as the Balance hath been set firm before the hands of the men of insight.*

*And behold, despite My having been in the midst of travel and days of peril, there have flowed from My Pen, up to this moment, forty blessed Tablets.*

*Of these, fifteen are devoted to devotional supplications, and an equal number treat of the science of allusion, discourses, and inner knowledge.*

*And the Book of Justice (kitāb ‘adl), and what hath been inscribed in the Verses, and other writings, hath been stolen upon the path of pilgrimage...”*

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<sup>3</sup> The word “beardless” (in brackets) appears in Zuhūr al-Ḥaqq, vol. 3, p. 272, by Fāḍil Māzandarānī. However, based on my preliminary review, this term does not appear in the original manuscript (though this requires further verification). It is retained here solely for consistency with Māzandarānī’s published version. Notably, the assertion that Karīm Khān was “beardless” is inaccurate, as historical records indicate that he wore a full beard.

<sup>4</sup> Imām Ja‘far al-Ṣādiq (c. 702–765 CE) was the sixth Imām of Twelver Shī‘ism and a highly respected figure in both Shī‘ī and Sunnī traditions. Renowned for his knowledge in theology, jurisprudence, and esoteric sciences, he was the teacher of many influential scholars, including Abū Ḥanīfah and Mālik ibn Anas. His teachings form a foundational part of Shī‘ī doctrine and spiritual philosophy.

<sup>5</sup> The *Ḥadīth al-Mufaḍḍal* (*Bihar al-Anwār*, vol. 53, pp. 1–38.) comprises a collection of discourses attributed to Imām Ja‘far al-Ṣādiq, conveyed to his companion al-Mufaḍḍal ibn ‘Umar al-Ju‘fī. This tradition encompasses esoteric and theological teachings, including cosmology, divine wisdom manifest in creation, and apocalyptic prophecies concerning the end times and the advent of the Qā‘im. It held particular importance within Shaykhī and Bábí circles, who frequently employed symbolic interpretations. In the passage cited by the Báb, the *Ḥadīth* is invoked to repudiate false claims of authority and lineage, emphasizing that the Qā‘im cannot arise from a corrupt or evil progeny.

## Divine Utterances of the Báb Regarding Ḥájí Muḥammad Karím Khān Kirmānī: The Original Arabic Text

فاعرف حق اليقين بمثل ما انت في عين اليقين بعلم اليقين و حق اليقين فان الذي ادعى (حاج محمد كريم خان) اليوم امر كاظم سلام الله عليه في ضلال مبين و ان نسبه مكتب امره لانه لا يزال يكون في ذرية آل الله بنص كاظم و اجماع الفئة لا في ذرية المعروفة (قاجار) ولو كانوا مؤمنين ثم آية وجهه (كوسج) لتكون مكذب دعواه بما ذكر الصادق عليه السلام في حديث المفضل بانه من سيئة منه و دليل بان من التي خبت لا يخرج الا نكذا وان ذلك في مقام الجسد و اما العلم فلاحظ لاحد بمثل و لا قدرة لاحد بشأني لاني اكتب اذا شاء الله في بعض النهار صحيفة كما ثبت الميزان بين ايدي رجال الاعيان و اني الى الان مع ما كنت في السفر و ايام الخوف قد جرى من قلمي اربعون نسخة مباركة التي منها خمسة عشر صحيفة في المناجات و مثلها في علم الاشارات والخطب والدرابات و كتاب عدل و ما سطر في الآيات و مادونها قد سرق في سبيل الحج

(ظهور الحق، ج ٣، ص ٢٧٢)