'The book of the enormous mysteries that James the Apostle saw on the Sacred Mountain for the great gathering, written at his order by Cecilio, his disciple': lead book number 22 in the Sacro Monte archive, Granada: Arabic text and English translation with notes

van Koningsveld, P.S.; Wiegers, G.A.

Published in:
Nuevas aportaciones al conocimiento y estudio del Sacro Monte: IV centenario fundacional (1610-2010)

Citation for published version (APA):

General rights
It is not permitted to download or to forward/distribute the text or part of it without the consent of the author(s) and/or copyright holder(s), other than for strictly personal, individual use, unless the work is under an open content license (like Creative Commons).

Disclaimer/Complaints regulations
If you believe that digital publication of certain material infringes any of your rights or (privacy) interests, please let the Library know, stating your reasons. In case of a legitimate complaint, the Library will make the material inaccessible and/or remove it from the website. Please Ask the Library: https://uba.uva.nl/en/contact, or a letter to: Library of the University of Amsterdam, Secretariat, Singel 425, 1012 WP Amsterdam, The Netherlands. You will be contacted as soon as possible.
NUEVAS APORTACIONES AL CONOCIMIENTO Y ESTUDIO DEL SACRO MONTE

IV CENTENARIO FUNDACIONAL (1610-2010)

MARÍA JULIETA VEGA GARCÍA-FERRER
MARÍA LUISA GARCÍA VALVERDE
ANTONIO LÓPEZ CARMONA (COORDS.)

Granada, 2011
<table>
<thead>
<tr>
<th>Índice</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Prólogo</td>
<td>9</td>
</tr>
<tr>
<td>Capítulo I. LA BIBLIOTECA DEL SACRO MONTE DE GRANADA</td>
<td>11</td>
</tr>
<tr>
<td>Dra. María Luisa García Valverde</td>
<td></td>
</tr>
<tr>
<td>Capítulo II. MÚSICA INÉDITA EN LA ABADÍA DEL SACRO MONTE DE GRANADA</td>
<td>45</td>
</tr>
<tr>
<td>Dra. María Julieta Vega García-Ferrer</td>
<td></td>
</tr>
<tr>
<td>Capítulo III. LOS LIBROS DE CORO DE LA ABADÍA DEL SACRO MONTE:</td>
<td>71</td>
</tr>
<tr>
<td>ACERCAMIENTO A SU HISTORIA, TÉCNICAS DE CREACIÓN Y ESTADO DE</td>
<td></td>
</tr>
<tr>
<td>CONSERVACIÓN</td>
<td></td>
</tr>
<tr>
<td>Dr. Javier Bueno Vargas</td>
<td></td>
</tr>
<tr>
<td>Capítulo IV. LA FESTIVIDAD DE SAN CECILIO Y SU MÚSICA A TRAVÉS DE</td>
<td>93</td>
</tr>
<tr>
<td>LAS FUENTES DOCUMENTALES DE LA ABADÍA DEL SACRO MONTE</td>
<td></td>
</tr>
<tr>
<td>Dra. Mercedes Castillo Ferreira</td>
<td></td>
</tr>
<tr>
<td>Capítulo V. EN BUSCA DEL ORIGINAL A TRAVÉS DE LA TRADUCCIÓN: DE</td>
<td>119</td>
</tr>
<tr>
<td>NUEVO SOBRE EL PERGAMINO</td>
<td></td>
</tr>
<tr>
<td>Lda. Isabel Boyano Guerra</td>
<td></td>
</tr>
<tr>
<td>Capítulo VI. ALONSO DEL CASTILLO, MIGUEL DE LUNA Y OTROS MORISCOS:</td>
<td>143</td>
</tr>
<tr>
<td>UNA PROPUESTA PARA LA AUTORÍA DE LOS PLOMOS</td>
<td></td>
</tr>
<tr>
<td>Dra. Mercedes García-Arenal</td>
<td></td>
</tr>
</tbody>
</table>
Capítulo VII. LE PARCHemin ET LES LIVRES DE PLOMB DE GRENADE: ECRITure, LANGUE ET ORIGINE D'UNE FALSIFICATION
Dr. Pieter Sjoerd van Koningsveld .............................................. 171

Capítulo VIII. EL CONTENIDO DE LOS TEXTOS Árabes DE LOS PLOMOS: EL LIBRO DE LOS MISTERIOS ENORMES (KITĀB AL-ASRĀR AL-‘AZĪMĀ) COMO POLÉMICA ISLÁMICA ANTICRISTIANA Y ANTIJUDÍA
Dr. Gerard Albert Wiegers ........................................................... 197

Apéndice Documental a los Capítulos VII y VIII.
Drs. Pieter Sjoerd van Koningsveld and Gerard Albert Wiegers ....... 215
"THE BOOK OF THE ENORMOUS MYSTERIES THAT JAMES THE APOSTLE SAW ON THE SACRED MOUNTAIN FOR THE GREAT GATHERING, WRITTEN AT HIS ORDER BY CECILIO, HIS DISCIPLE" - LEAD BOOK NUMBER 22 IN THE SACRO MONTE ARCHIVE, GRANADA

Arabic text and English translation with notes by Pieter Sjoerd van Koningsveld and Gerard Albert Wiegers

Originaly presented as a separate booklet, including 5 plates of the original Lead Book, to the Participants of the Fourth Centenary Of the Foundation of the Sacro Monte Abbey, Granada, 13-15 October 2010.
NUEVAS APORTACIONES AL CONOCIMIENTO Y ESTUDIO DEL SANTO MONTE - IV CENTENARIO FUNDACIONAL (1570-2010)

Fue entonces, cuando el libro es un monumento, el pensador, y el pensamiento es el libro. El pensamiento es el libro,

y el libro es el pensamiento.

Ibn 'Arabi

إِذَآَاَفْتَقَتْ نُورُ البَيْتِ مَيْلًا مَّيْلٌ عَلَى سَبْعَةً مِّن الْجَوْلِ مَدْهِبًا لَا يَعْلَم

فِي مِّثْلِهِ الْآَن، إِذَآَاَفْتَقَتْ نُورُ البَيْتِ مَيْلًا مَّيْلٌ عَلَى سَبْعَةً مِّن الْجَوْلِ مَدْهِبًا لَا يَعْلَم

Fi guración

خَوْاصِ الْعَشْرَةِ إِيَّاتِ جَعَلَهَا رَبُّ الْكُلِّ فِي حَقِّهَا الْآنِجِيلِ وَاخْرُ جُرُدَةً لِلْحُمُوسِ التَّـقِيَّةِ وَلِلْجَمِيعِ لِلْبِسْرَةِ،

فَسَبْحَتْ المَلِكَةُ عَلَى ذَلِكَ الْمَلِكَ يَقَامُ نَبِيُّ نَمْبَتَهَا لِي نَكَرُونُهَا وَيَتَّمُّ الْأَنِينُ || يَقُولُ،

وَأَمَرَّتْ بِكُتُبِ الْرُّوَيْةِ كَمَا كَأَمَرَتْ|| وَالشَّكْرُ لَهُ عَلَى كُلِّ شَيءٍ

كُلُّ الْكُتُبِ عَلَى يَدِ سُبْسُبِ،|| إِلَّآَاَفْتَقَتْ نُورُ البَيْتِ مَيْلًا مَّيْلٌ عَلَیْهِ رَحْمَةُ الْخَالِقِ||

كُلُّ حُكُم

كُلُّ حُكُم

260
The Book of the Enormous Mysteries that James, the Apostle saw on the Sacred Mountain for the Great Gathering, written at his order by Cecilio, his disciple.

James, the son of Samīkh al-Zabādī, the Apostle, said: When I had fulfilled the order of the Holy Virgin Mary to preach the Gospel and Ibn al-Mughirā, whom I have called “the Captain”, had converted in this Peninsula of Spain, I aimed at leaving it for Ramat al-Hamal. At that moment, however,
it was revealed to me that I should return to the Sacred Mountain and stay there in order to observe Great Mysteries from God which I was ordered to write down for the end of time. Thus I returned and stayed there for three months turning repentantly to God.

When I was praying to God in the darkness of one night, a light sleep befell me, and Safa and Marwa appeared to me. And behold an angel of enormous power and majesty whom I saw radiating a fulgurous light approached me from the side of the Throne, saying: “Do not fear, James! Write down the things transmitted to you in this night on plates of lead, and preserve them in this Sacred Mountain together with the Essence of the Gospel and the Book, so that the servants of God may know the truth in the Great Gathering in which the Essence will be elucidated at the end of time”. I answered: “I listen and obey!”

The Arabic text reads: samhan, instead of the correct sam’an, one of the pseudo-archaic features of the spelling of these documents.
At that moment heaven opened and I saw in it a temple locked by three bolts of red gold. No one knows the value of that temple but God alone. And I saw Moses, God’s prophet, with the Tablets in his hand while complaining to God. And I saw in them ten places where a verse had been rejected. And behold! An angel of enormous power and majesty called from the side of the Throne, saying: “O, Moses, why are you grieving about the Tablets? God will certainly perfect His light, although the infidels may detest [that].”

Then the gates of the temple were opened, and I saw in it a locked book with seven guilt tables, the value whereof was known to God alone. And from the temple there radiated a light which dazzled the sights. Moses entered it with the Tablets and then continued doing what he did before.

At that occasion I asked the angel about that station. He answered me: “You should know that that temple is called the Temple of Mercy, and the book you saw in it is the Essence of the Gospel. God did not allow any fool to read it so that its elucidation remains to be performed in the Great Gathering. Know [as well] that the Jews have blotted out ten verses from the Torah of Moses in which, in that very Torah, was mentioned the right of the Blessed One. It contained a complete story of his characteristics, without any enigmatic, symbolic or allegoric elements. God explained His religion to His creatures clearly and explicitly, but Satan instilled evil in them by blotting [those verses] out so that their kingdom and their religion would come to naught by his [Satan’s] being sent to the world. And because of that [evil] discourse, dissension and the splintering of arrogance entered their ranks as well as those of the non-Arab peoples.

---

10 Viz. in the Tablets.
11 The Arabic text reads here mahsuba, which can be understood in the sense we have translated it; it may also be a scribal error for mansuha (“blotted out”).
12 Compare Sûra 9:32 of the Quran: “Wa-ya’ba Allâhu illâ an yutimma nûrahu wa-law kariha al-kâfirûn”: “And God refuseth to do otherwise than perfect His light [by spreading His religion far and wide], although the infidels may detest [it]”.
13 The Arabic text has ’adâ which seems to be a scribal error for ’adâa.
14 “God’s religion” (dîn Allâh) is a characteristically Quranic expression referring to Islam.
The characteristic elements of those ten verses were put by God into the *Essence of the Gospel*, while He postponed its elucidation until the Great Gathering. [We are dealing here specifically] with the [textual] places that no one can deny, and the light whereof God will perfect, notwithstanding the aim to reject [them] of the infidels¹⁵.

Thereupon, the angels praised God for that [lofty] station with the sound of the thunder which was noticed wide and far.

I ordered to write it down like I was ordered myself [to do so]. God is to be thanked for everything!

The book was completed at the hands of Cecilio, the son of Al-Radî, the disciple of James the Apostle.

**Every [Sacred] Book is the Truth**¹⁶

**Jesus is the Truth**¹⁷

---

¹⁵ Compare the reference to the Quran in note 12.

¹⁶ Reading: “Kullu kitâb al-haqq”.

¹⁷ Reading: “Yasû’ al-haqq”; in the Arabic of the Lead Books, the name of Yasû’ is written with an emphatical s (sâd), which is, again, to be understood as one of the pseudo-archaic features of the specific orthography exclusively appropriate to these books.
Laminae Granatenses XIII/10 v

Laminae Granatenses XIII/11 v

Kitab al-Asrar

Kitab al-Asrar, fol. 3 recto. (Laminae Granatenses XIII/12 r). Original in the Sacro Monte Archive, Granada.