

## Tablet of All Food

لوح كل الطعام - من آثار حضرة بهاء الله - مآئده اسماني، جلد ٤، الصفحات ٢٦٥ - ٢٧٦

هُوَ الْمُقْتَدِرُ عَلَى مَا يَشَاءُ

He is the One Who is capable of accomplishing whatsoever He willeth through a Command from Himself, for He is capable of all things!

1. All praise belongeth unto God Who hath caused the Oceans of Light to surge through the Water<sup>1</sup> of the Divine Enkindling, and Who hath stirred up the Ciphers<sup>2</sup> of the *divine* Manifestation through the exceptional myopia<sup>3</sup> of the *divine* Point, and Who hath caused the Mystical Mount *Sinai* to mount up from the Celestial Ark of the inconspicuous Self of the *divine* Manifestation *hidden away* in the direction of Eternality, and Who hath rounded out the *divine* Point of Lordship from the Ornament of the Most Glorious Everlastingness, that all may attest that He is indeed the Divine Reality, there is no other God except Him, the Exclusive, the One, the Everlasting, He Who is bred not nor doth He breed, and there is nothing like unto Him. He truly is the Omnipotent, the All-Compelling!

هُوَ الْمُقْتَدِرُ عَلَى مَا يَشَاءُ  
بِأَمْرِ مِنْ لَدُنِهِ وَهُوَ اللَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

الحمد لله موجّ أبحر النور بالماء النارية الإلهية  
ومهيّج أحرف الظهور بالنقطة العمائية الفردانية  
ومطوّر طور الغيبية من فلك الظهور  
نفس البطون وجهة الأزلانية  
ومكوّر نقطة الربوبية من طرز الأبهية الصمدانية  
ليشهدنّ الكلّ بأنّه هو الحقّ لا إله إلا هو  
وإنّه هو الفرد الأحد الصمد  
الذي لم يلد ولم يولد وليس كمثل شئ  
وهو الله المتكبرّ الجبار

<sup>1</sup> Effluvium/effluent aura - a slight or invisible exhalation or vapor, can be agreeable or disagreeable. The "Water" or "Liquid" state of the Divine Flame is the Source of the Revelation to which we may refer only to It's effects. The purest state of matter is a liquid or fluidic form, in Arabic referred to simply as ماء water. ALM

<sup>2</sup> Literally Letters, but Aḥraf instead of Ḥuruf as a plural construct. Usually when referencing 'known' Letters or formed Letters the latter form is used. Here the Letters are unformed and being 'aroused' in their 'zero' state, or Primal (ie. prior to being formed into an Alif-1) which 'Cipher' indicates. ALM

<sup>3</sup> Literally 'Singular Blindness'; Is. 42:19

2. All praise belongeth unto God Who hath discharged Waves of Fiery Light from the Immaculate Holy Temple, and Who hath infused the beauteous *divine* Ampuls from *divinely* filtered Beads of innately-natural Glorifications,<sup>4</sup> and Who hath raptured the Rising Daystars of the Divine Há<sup>5</sup> through the Peerless Eternal Melodies and hath caused the Dove of *divine* Illumination to sing with timeless, everlasting Melodies, that all may be enlightened by the truth that He is the Divine Reality, there is no other God except Him, the Bountiful, the Capable, He Whose Being hath no comparison, and Whose Grace is without measure, for He truly is the One Who is Capable of *producing results*, the Dominant!

الحمد لله مطّح طماطم النَّارِيَّة من هيكَل القَدَّوسِيَّة  
السَّادِجِيَّة  
ومرثِّح القماقم الجماليَّة من رشحات السَّبَّوحِيَّة المجرَّدانيَّة  
ومجذب طلعات الهائيَّة من تغنيات الأزلِيَّة الوحْدانيَّة  
ومغرَّد حمامة النُّوريَّة بالتَّغردات السَّرمديَّة الأبدانيَّة  
ليعرفنَّ الكلَّ بأنَّه هو الحقَّ لا إله إلاَّ هو الجواد القدير  
الَّذي ليس له وصف دون ذاته ولا نعت دون جنبابه  
وإنَّه هو المقتدر القهار

3. And all praise belongeth unto God Who hath amassed the Light within the Twain Mounts of His Light,  
And Who hath encapsulated the Light within the Twain Spheres of His Light,  
And Who hath diffused the Light through the Directions of His Light,  
And Who hath contained the Light within the Impressions of His Light,  
And Who hath repeatedly broadcast the Light through the Revolutions of His Light,  
And Who hath radiated the Light through the Rising Daystars of His Light,  
Praise be unto God, Praise be unto God,  
Praise be unto He Who is Pre-Eminent as no other!<sup>6</sup>

والحمد لله مطوّر النُّور في طوران نوره  
ومكوّر النُّور في كوران نوره  
ومشعشع النُّور في وجهات نوره  
ومقمّع النُّور في قمعات نوره  
ومبلجج النُّور في حركات نوره  
ومبلّجج النُّور في طلعات نوره  
حمداً لله ثمَّ حمداً لله حمداً هو يستحقّه لا غيره

<sup>4</sup> Literally naked projecting an unadulterated and natural praise.

<sup>5</sup> The Há has a value of Five and these Five are the Úlu'l-'Azam who are traditionally Noah, Abraham, Moses, Jesus, and Muḥammad. However, the criteria today is the Torah, the Gospel, the Qur'án, the Bayán, and the Áqdas Books and Tablets. See Qayyúmu'l-'Asmá 6:28

<sup>6</sup> Three praises/one for each Veil of Darkness removed

4. Glory be unto Thee, O God my God, there was no enlightenment for me until I did call unto Thee through Thy Holy Verses, nor was there any glory for me until I did confide in Thee through the Letters of Thine Affinity, nor was there any resplendence for me until I did become acquainted with Thee through the mysteries of Thy Glorious Might, nor was there any radiance for me until I did witness Thee for myself within the Stations of Thy Light.

5. Glory be unto Thee, O God my God, I did indeed call out unto Thee at a time in which Thou didst affix sadness within me at the advent of the rippling waves of Light owing to Thy disappearance, and placed me within the earth as one apprehensive in the face of the outpouring of the *divine* Ampuls of Thy Mysteries, and at a time in which I was in my house Thou didst establish me as one distressed at the billowing of the Ocean of Thy *divine* Exuberance.<sup>7</sup>

6. Glory be unto Thee, O God my God, I do indeed attest within myself the same as Thou hast attested of Thyself within Thyself in the face of all things, that Thou truly art God, there is no other God except Thee. Thou hast ever been serene upon the Throne of Glory, and Thou shalt not even be eclipsed by the Essence of Grace and Justice. As Thou art now, so shalt Thou forever be, just as Thou hast been from before within the Mighty *realm of divine* Glory and Beauty. None knoweth Thee as befitteeth the truth of Thine Own *divine* Knowledge, and no soul attributeth unto Thee befittingly as befitteeth Thine Own Attributions. All of what the holy Ones hath known of Thee hath been within the royal Court of Sanctity, and all of what the Unified Ones hath described hath been within the inner sanctum of Thy Sovereign Capacities.

فسبحانك اللهم يا إلهي لم يكن لي من ضياء  
حتى أناديك بآيات قدسك  
ولا لي من بهاء حتى أناجيك بحروفات أنسك  
ولا لي من سناء حتى ألاقيك في سرائر عرك  
ولا لي من شعاع حتى أشاهدك في مكان نورك

فسبحانك اللهم يا إلهي لأناديك حين الذي جعلتني  
محزوناً تلقاء تموج طماطم بشاشيتك  
وجعلتني في الأرض مهموماً عند تهيج ققام سراريتك  
وحين الذي في البيت جعلتني مغموماً تلقاء تبدج أبحر  
نواريتك

فسبحانك اللهم يا إلهي لأشهدك بما تشهد لنفسك بنفسك  
قبل كل شيء بأنك أنت الله لا إله إلا أنت لم تزل  
كنت مستريحاً في عرش الجلال ولا تزال تكون في  
هوية الفضل والعدل لم تزل ولا تزال لتكون بمثل ما قد  
كنت من قبل في عرّ المجد والجمال لن يعرفك أحد على  
حق عرفانيتك ولن يصفك نفس على حق وصاليتك  
كلها يعرفوك المقدسون إنك في ساحة قدس ملك  
[وهابيتك] وكلها ينعونك الموحدون شرك في فناء أنس  
سلطان قداريتك

<sup>7</sup> This appears to trace three phases Bahá'u'lláh passed through since the Ascension of the Báb and the Revelation of this Tablet, 1. Sadness (at the loss of the Báb which He equates to the enshrouding of the Presence of God) 2. Apprehensive (perhaps in the Siyah Chal) 3. Distressed (possibly because of the resurgence of the Faith around Himself and the jealousy aroused by Mirza Yahya)

7. Glory be unto Thee, O God my God, Thou art He that hath brought me forth when I was nothing to Thee in Thy Dominion, but Thou didst provide for me. I was but a speck of dust unto Thee throughout Thy land until Thou didst enlighten me to Thy *divine* Remembrance, inspired me to acknowledge Thy Countenance, and to be compliant to His Cause in accordance to Thy *divine* Precept. Thou didst cast a Light into mine inner being from Thine Own Being, that I may acknowledge Thy *divine* Self and irradiate Thy Kingdom. I was resting peacefully within the court of Thy *glorious* Might until the ocean of sadness overflowed upon me, to which none had the capacity to drink a drop therefrom, a sadness as such that it seemed as if the Spirit was about to separate from my body. It was the cause of great consternation amidst the spirits and great sorrow amidst the enlightened ones. But to Thee be praise, O my Beloved, for all of what hath appeared by virtue of Thy *divine* Potential, the capacities of Thy *divine* Willpower, and the execution of Thy *divine* Decree. I reckoned it as Thy Signature, for all of that is indicative of Thine Authority and the Pathway to the *divine* Sovereignty directly from Thee!<sup>8</sup>

8. Glory be unto Thee, O God my God, how may I call upon Thee through Thy wondrous Remembrance when the *divine* Pathway hath been disassociated with the eminence worthy of Thyself? But how could I not call upon Thee when Thou hast not created me except to commemorate Thy Verses and to celebrate the praises of Thy *divine* Bestowals?

9. Praise be unto Thee, I am truly amongst those who humbly adore Thee!

فسبحانك اللهم يا إلهي أنت الذي خلقتني ولم أكن شيئاً في ملكك ورزقتني ولم أكن ذراً في بلادك حتى عرفني ذكرك وألهمتني تصديقه لوجهك والاذعان لأمره في حقك وأودعت في ذاتي نوراً من كينونتك لأعرف بذلك نفسيك واشعشع في مملكتك واستريح في ساحة عزك حتى تموجت على أبحر الحزن التي لن يقدر أحد أن يشرب قطرة منها وحزنت بشأن تكاد الروح أن يفارق من جسمي بحيث هممت وأهممت الروحانيون وغممت وأغممت النورانيون

ولك الحمد يا محبوبي على جميع ما أظهرت بقدرتك وقدرت بمشيئتك وأحكمت بقضائك وأحصيت بإمضائك لأن كل ذلك دليل لأمرك وسبيل لسلطان منك

فسبحانك اللهم يا إلهي كيف أدعوك ببدايع ذكرك بعد الذي قطعت السبيل عن معرفة كنه ذاتك وكيف لا أدعوك وأنت ما خلقتني إلا لذكر آلائك وتحميد نعماتك

فسبحانك إنني كنت لديك لمن الساجدين

<sup>8</sup> Literally 'Command/Cause' - Amr - the recognition of the directive or 'Direct' involvement of God in the world of existence.

10. Glory be unto Thee, O God my God, I did indeed pledge myself unto Thee in that Night of nights as the Dove of the *divine* Command chanted on Mount Sinai from the right hand side of the Crimson Tree with Eternal Melodies, and during those long moments of darkness the Nightingale of Resplendent Light warbled Thy Timeless intonations beyond the Veils of the Impenetrable *divine* Clouds.

Thereupon Thou didst raise me up unto the Heaven of the Imperceptible *Realm* through the rapturous embrace of Thy Sovereign Immutability, and Thou didst cause me to arise unto the visible horizon through the strength of the Divinely Appointed King, and Thou didst cause me to ascend<sup>9</sup> unto the Hidden Chamber of Thy *divine* Distinctiveness, and Thou didst honor me through the *angelic* Visitation of Thy Visage until I became pleasantly situated<sup>10</sup> within Thy Sanctuary, and I was refreshed through the Intimacy shared as I reclined upon cushions of *divine* Light through Thy Loving Providence and advanced further on unto the Heaven of the Manifestation through Thy Noble Bounty, that perchance my heart may find serenity, my inmost soul find rest, my living self be delighted, and my very essence become composed. Truly I am, by virtue of this, amongst those who are assured of meeting their Lord.

فسبحانك اللهم يا إلهي لأقسمنك في ذلك الليل الأليل  
عند تغني حمامة الأمر في جبل السّيناء عن يمين شجرة  
الحمراء بتغنيات أزلتني وفي تلك الظلمات الأطول تلقاء  
تغرد ورقاء النوراء خلف حجاب العماء بتغردات  
سرمديتك

بأن ترفعني إلى سماء الغيب بهيمنة سلطان قيوميتك  
وتصعدني إلى أفق المشهود بقوة ملك ألوهيتك  
وتعرجني إلى مكان أحديتك  
وتشرفني بزيارت طلعتك حتى أسكن في جوارك  
واستريح في بساطك  
واتكأ على وسائد النور بعنايتك  
وأسترقى على سماء الظهور بكرامتك  
لعل يسكن قلبي  
ويستريح فؤادي  
ويلدّ كينونتي  
ويطمئن ذاتيتي  
لأكون بذلك من الذين هم بلقاء ربهم يوقنون

<sup>9</sup> This refers to the Mi'raj of Bahá'u'lláh in seven stages with four results:

- سماء الغيب - Heaven of the Unseen Realm (the future, but not limited to)
- أفق المشهود - Visible/Evident Horizon/Extremity (Matt. 26:64)
- مكان الأحديّة - Hidden Chamber of Oneness/Individuality
- زيارات الطلعة - Visitation of the Outward Appearance
- في البساط - upon the carpet/ 'called to the carpet!'
- على وسائد النور - upon cushions of Light (العماء؟) Clouds of Light?
- على سماء الظهور - upon the heaven of the Manifestation/Appearance of God
  - يسكن قلب - serene heart
  - يستريح فؤاد - restful/joyous soul
  - يلدّ كينونة - delightful being
  - يطمئن ذاتية - tranquil essence

<sup>10</sup> Sakana- literally serene/tranquil, but refers to the Shekinah Presence of God

11. O thou illustrious seeker who art aflame with the Fire of the Friend! Be well assured that from the first day that God hath aided me to confide in Him at the establishment of His Cause until this time, it was not my desire to respond to any of the Servants. However, owing to the Flame which I have found in thy heart from the Token of God and the Firebrand lit from the Light of the Manifestation Himself, oceans of my love hath surged. For this true affection I have for thee, I have desired to respond to thee by virtue of the Strength and Power of God in conformity with what floweth from me through the trickling drops of devotion within the land of the Manifestation,<sup>11</sup> that thou mayest be carried away by the breezes of Light unto the Summit of Jubilance, thereby transporting thee unto a station which God hath ordained for thee during these days in which the spirits of sadness hath encompassed me from every direction for that which the hands of men have wrought through their vilifications against me without a clear explanation or text.

O my Lord!

Thrust patience upon me, and aid me in the face of the syndicate of corruption.

12. Know that for this Gardenlike Verse and Luscious Fruit, this Divine Reverberation and Transcendent Tree, are boundlessly subtle meanings without measure. I shall, by virtue of the Grace of God and His bounty, sprinkle upon thee a superb amount that it may serve as a Commemoration unto the Faithful, a *shining* Light unto the desolated, and a Stronghold unto the dispersed.<sup>12</sup>

أَنْ يَا أَيُّهَا السَّائِلُ الْجَلِيلِ وَالْمَتَوَقِّدُ بِنَارِ الْخَلِيلِ  
 أَيَقْنُ بِأَنِّي مِنْ أَوَّلِ يَوْمِ الَّذِي أَيَّدَنِي اللَّهُ بِالتَّصْدِيقِ عَلَيْهِ  
 وَالْإِقْرَارِ بِأَمْرِهِ إِلَى حِينْتُدَّ مَا أُرِيدُ أَنْ أُجِيبَ أَحَدًا مِنْ  
 الْعِبَادِ وَلَكِنْ لَمَّا وَجَدْتُ فِي قَلْبِكَ نَارًا مِنْ حِجَّةِ اللَّهِ  
 وَقَبْسًا مِنْ نَوْرِ مَظْهَرِ نَفْسِهِ لَذَا قَدْ تَمَوَّجَتْ أَبْحَرُ مَوَدَّتِي  
 لِحُبِّي لَكَ أُرِيدُ أَنْ أُجِيبَكَ بِحَوْلِ اللَّهِ وَقُوَّتِهِ بِمَا يَطْفَحُ مِنِّي  
 مِنْ رَشْحَاتِ الْعِبُودِيَّةِ فِي أَرْضِ الظُّهُورِ  
 لِيَجْذِبَكَ نَفْحَاتِ النُّورِ إِلَى ذُرُوءِ السَّرُورِ وَيَصْلِكَ إِلَى مَقَامِ  
 الَّذِي قَدَّرَ اللَّهُ لَكَ فِي تِلْكَ الْأَيَّامِ الَّتِي أُرِيحُ الْحَزْنَ قَدْ  
 أَحَاطَتْنِي مِنْ كُلِّ شَطْرٍ عَمَّا اكْتَسَبْتَ أَيَدِي النَّاسِ بِمَا  
 اقْتَرَوْا عَلَيَّ مِنْ دُونَ بَيِّنَةٍ وَلَا كِتَابِ

أَيُّ رَبِّ أَفْرَغَ عَلَيَّ صَبْرًا وَانصُرْنِي عَلَى الْقَوْمِ الْمَفْسُودِينَ

فَاعْلَمْ بِأَنَّ لَتِلْكَ الْآيَةِ الْجَنِيَّةِ  
 وَالثَّمَرَةِ اللَّطِيفَةِ وَالرَّنَّةِ الْإِلَهِيَّةِ وَالسَّدْرَةِ اللَّاهُوتِيَّةِ  
 مَعَانِيًا لَطِيفَةً إِلَى مَا لَا نِهَايَةَ بِمَا لَا نِهَايَةَ  
 وَإِنِّي بِفَضْلِ اللَّهِ وَجُودِهِ أُرَشِّحُ عَلَيْكَ طَفْحًا مِنْهَا  
 لِيَكُونَ ذِكْرًا لِلْمُؤْمِنِينَ وَنُورًا لِلْمَسْتُوحَشِينَ وَحِصْنًا لِلْمَتَزَلِّزِينَ

<sup>11</sup> Zuhúr in contrast to Mazhír - Appearance in general vs Specific/same as was used for the Mi'raj of Bahá'u'lláh.

<sup>12</sup> These are interesting terms considering the Promises Bahá'u'lláh is about to fulfill. The Reversal of a Millennial or longer period of Desolation and Diaspora is about to begin for the People of God.

13. There are evidently various types of food, but we shall set thee at ease with four. Amongst them is the Rank of the Throne of the Divine Essence, the Garden of the *divine* Quintessence. None hath the capacity to explicate a single Letter from the Sign of that *divine* Garden, for it truly is that *divine* Rank of Mysterious Timelessness, of Exclusive *divine* Individuality, of Singular Victory, and of Lucid Personality. Its Appearance is the source of Its Seclusion, and Its Seclusion is the source of Its Appearance. It is inimical for anyone to reveal a single Letter therefrom. Yet God shall manifest whatsoever He willeth whensoever He willeth unto whomsoever He willeth, and even I, owing to my agony and hardship, am bereft of a single Letter thereof. For it shall never be related except by God, Its Generator and Originator.

14. So glory be unto God, Its Creator and Sustainer, He is above what even the Unified Ones say about Him. By He Who hath my soul within His Hand! Were Oceans of Light to cascade from that Rank, all within the heavens and upon the earth would drown except for the Handy Cipher of the Manifestation, and God is sufficient for me and for thee as a Witness.<sup>13</sup>

15. And amidst the Rank of the Garden of Timelessness is the Throne of the Divine Apparition, the Brilliant Light, and It is the Rank of "He is Him, and there is no one else but Him!" This is the Garden of Distinction reserved for Those Servants settled upon the *divine* Throne of Radiance. They sip the Water of Camphor nigh unto the Beauteous One reciting the Verses of Light in the Heaven of Harmony. They relish therein and by that Food are sustained. So glory be unto God, He Who existeth above what they attribute unto Him!

فاشهد بأنّ للطعام مراتب شتى ولكن إنّا لنكفيك بأربعة  
منها مقام عرش الهاهوت، جنة الأحديّة  
لن يقدر أحد أن يفسّر حرفاً من تلك الآية في تلك الجنة  
لأنّ ذلك مقام سرّ الصمدانيّة وإنّيّة الأحاديّة وإسرائييّة  
الفردانيّة ونفسانيّة اللّمعانيّة

ظاهرها عين باطنها وباطنها عين ظاهرها  
لا ينبغي لأحد أن يطّلع بحرف منها  
ولكن الله سيظهر إذا يشاء لمن يشاء  
وإنّي على قدر ضربي ومسكنتي لا أعلم حرفاً منها  
لأنّها لن تحكي إلّا عن الله بارئها وموجدها

فسبحان الله خالقها ومحبيها عمّا يقولون الموحدون  
فوالذي نفسي بيده لو تموجت أبحر النور في تلك المقام  
ليغرق كلّ من في السّموات والأرض  
إلّا عدّة أحرف الظهور وكفى بالله عليّ وعليك شهيداً

ومنها مقام جنة الصمدية عرش اللاهوت، نور البيضاء  
وهو مقام هو هو وليس أحد إلّا هو  
وهذه الجنة مختصة للعباد  
الذين يستقرون على كرسي الجلال  
ويشربون ماء الكافور تلقاء الجمال  
ويقرؤون آيات النور في سماء العدل  
وهم بها يتلذذون ومن ذلك الطعام يتنعمون  
وسبحان الله موجدها عمّا يصفون

<sup>13</sup> الظهور - Once again Az-Zuhúr. عدّة - Can be read as number or tool. But here we would be considering the Letters as a Tool in the Hand of God as stated.

The meaning therefore is implied that the Letters of the Living are as a Cipher in the Hand of God, and They are the Remnant between Epochs as this Cipher.



16. And amidst the Rank of the Garden of Consonance is the Golden Land<sup>14</sup> as colossal as the Omnipotent Realm, and It is the Rank of “Thou art Him and He is Thee” of Those Servants Who speaketh not except by the permission of God, acteth not except through His Command, and accomplish not except by virtue of His Decision. Just as God hath described Them: “The Honored Servants make no presumptuous remarks, and They respond only to His Command.”<sup>15</sup>

17. And amidst the Rank of the Garden of Justice is the Verdant Land as copious as the *divine* Kingdom reserved for Those Servants Who ‘neither traffic nor trade diverteth them away from the Remembrance of God’.<sup>16</sup> These truly are the Companions of the *divine* Light and They arrive by the leave of God and discover serenity through a shared Divine Intimacy.<sup>17</sup>

16. And amidst the Rank of the Garden of Grace is the Crimson Land as mysterious as the Golden Legend, the Mysterious Bright Point of the *divine* Awakening and the true meaning that the Remembrance is the Greatest *of all things*, did ye but know.<sup>18</sup>

17. Alas, alas, oh my, alas, alas...if only the Primal Point<sup>19</sup> were here during these days to attest to my sadness. He would then be compassionate and be graceful unto me, and He would long for me with an ardent desire at all times and render assistance unto me throughout all of this. Alas, alas, would that I had died after Him before these days, or was forgotten, as one forgotten indeed.

<sup>14</sup> Qur’án 2:69

<sup>15</sup> Qur’án 21:27

<sup>16</sup> Qur’án 24:37

<sup>17</sup> The terminology of this Verse is indicative of entering into the Temple and sharing Communion on the Carpet around the Shrine with God.

<sup>18</sup> Qur’án 29:45

<sup>19</sup> [The Báb](#)

ومنها مقام جنة الواحديّة أرض الصّفراء طمطام  
الجبروت، وهو مقام أنت هو وهو أنت عباد الذين لا  
ينطقون إلا بإذن الله ولا يعملون إلا بأمره ولا ينهون إلا  
بحكمه كما وصفهم الله بأنهم: ﴿عِبَادٌ مُّكْرَمُونَ لَا يَسْبِقُونَهُ  
بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ﴾

ومنها مقام جنة العدل أرض الخضراء ققام الملكوت،  
ذلك للعباد الذين ﴿لَا تَلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ  
اللَّهِ﴾ ألا أن أولئك أصحاب النور وهم بإذن الله يدخلون  
وعلى بساط العزّيسترقدون

ومنها جنة الفضل أرض الحمراء سرّ الصّفراء مستنسر  
البيضاء نقطة الناسوت،  
وإن أدلاء الذكر فيها أكبر لو كنتم تعلمون

فَاهِ آهٍ ثُمَّ آهٍ آهٍ لَوْ كَانَ نَقْطَةُ الْأُولَى فِي تِلْكَ الْأَيَّامِ  
وَيَشْهَدُ حَزَنِي لِتَرْحَمَ بِي وَيَتَلَطَّفَ عَلَيَّ  
وَيَشَوِّقَنِي فِي كُلِّ حِينٍ وَيُوَيِّدُنِي فِي كُلِّ آنٍ  
فَاهِ آهٍ لَيْتَنِي مِتُّ بَعْدَهُ قَبْلَ تِلْكَ الْأَيَّامِ  
أَمْ كُنْتُ نَسِيًّا مَنْسِيًّا



18. Say: O Assemblage! Be gracious unto me and hurl no ridicules upon me! Treat not my Cause with haste, for I am a Servant who hath confirmed faith in God and in His Verses, and my days shall persist for but a short while. God, my Lord, shall suffice as my Protector against thee. He hath thus been my Defender and the Defender of whosoever He desireth as before, for He is sufficient enough to defend Himself.

O my Lord! Thrust patience upon me and assist me against the self-indulgent people, those who speak not except according to their own vain imaginations, and move not except to aid their own corrupt inclinations.

Say: What is the matter with thee?

Do ye not reflect and seek to understand?

19. O Faithful One! As the breaths of extreme affection profusely emanated from the right hand side of the Tree of Mount *Sinai*, It spun thee about on the right side and the left. At that moment ye were protected within the Cave of Light by the leave of God, the Most Exalted, for God is capable of all things. Ye hath indeed witnessed and acknowledged all of what we hath described unto thee.

20. Here we indicate another intention in the commentary.

Know that the intention of

\* {the Food} is the basis of knowledge which is the basis of every science, and for...

\* {the Children of Israel} is meant He Whom God hath established exclusively from Himself as the *divine* Token for humanity during these days.

\* {That which Israel forbade for Himself} is meant that which the Primal Point forbade for His Illustrious Ones and His devotees.

قل أن يا أيها الملائة أن ارحموني ولا تفتروا عليّ  
ولا تعجلوا في أمري لأنني عبد آمنت بالله وآياته  
ولا يبقى من أيامي إلا قليلاً وكفى بالله ربي عليكم وكيلاً  
إذ هو حسبي وحسب من أراد من قبل  
وكفى بنفسه حسيباً  
ربّ افرغ عليّ صبراً وانصرتني على القوم المشركين  
الذين لا ينطقون إلا عن ظنون أنفسهم  
ولا يتحركون إلا بما يؤيدهم هويهم  
قل ما لكم كيف أنتم لا تتفكرون ولا تشعرون

أن يا أيها الأمين إذا تطفّحت أرياح المحبة عن يمين شجرة  
الطور ويقلبك ذات اليمين وذات الشمال  
هنالك تحصن في كهف النور بإذن الله العليّ  
وهو الله كان بكلّ شيء قديراً  
وإن شهدت وعلمت كلّها فسرنا لك

فاشهد بأننا نريد بتفسير أخرى

فاعلم بأن المراد في

• ﴿الطَّعَامُ﴾

نفس العلم أي كلّ العلوم ومن

• ﴿بَنِي إِسْرَائِيلَ﴾

الذي جعله الله من عنده حجة على الناس في تلك الأيام

• ﴿إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ﴾

أي ما حرم نقطة الأولى على أرقائه وعباده

21. Take into account that all of what God hath delineated within the Book from His Command and prohibited is true without a doubt, and upon all is the imposition made obligatory, so be absolutely certain of that. Let not the deeds of those who commit corruption in the earth veil thee, for they reckon themselves as the ones who are guided. Nay, by the Lord of the *divine* Cloud! They do lie and utter slanders, but the like of these shall never even be permitted to eat barley in these days, so how could what God hath forbidden within His Book be imparted unto them to partake of? Glory be unto Him, His glorification is *above* what the self-indulgent say.

22. O friend! When thou wast illuminated by the radiance of the Bright Morning Star of Eternity which hath filled the Horizons of His Light, thou wast enraptured with endearing charms of the enticing Light of Timelessness Whose Signs hath appeared upon the Temple of the Orient.

Know that the intention of

\* {the Food} during these days in which the Sun is rising unto the midst of Heaven and illuminating the Lamp of Eternity within the Niche of the *divine* Cloud is naught but the acknowledgement of the Lord of Revelation.

\* And by {Israel} is *the meaning* of the *divine* Primal Will by which God hath created all who are in the heavens and upon the earth and whatsoever is between them.

\* And by the {Children of Israel} is *meant* the Servants who were enraptured by the Fire of this *divine* Primal Will in the Year Sixty<sup>20</sup> unto the Day in which humanity shall be gathered together unto the Lord of all the worlds. God wisheth not that anyone should be mistreated, but rather humanity mistreateth themselves.

ثمّ أشهد بأنّ كلّها حدّد الله في الكتاب من أمره ونهيه  
حقّ لا ريب فيه وعلى الكلّ فرض العمل به  
والتّصديق عليه ولا يحجبك عمل الذين كانوا يفسدون في  
الأرض ويحسبون أنّهم مهتدون  
لا فوربّ العماء هم كاذبون ومفترون  
وإنّ على مثل تلك الفئة لن يحلّ عليهم أن يأكلوا الشّعير في  
الأيّام فكيف يجوز عليهم أن يأكلوا ما حرّم الله في  
الكتاب فسبحانه عمّا يقولون المشركون

أن يا أيّها الخليل إذا استشرقت بتشرق شرق شوارق  
صبح الأزل التي ملئت الآفاق أنواره واستجذبت بتجذب  
جذب جواذب نور الصّمدية الذي ظهر على هياكل  
الإشراق آثاره

فاعرف بأنّ المقصود من

• ﴿الطَّعَام﴾

في تلك الأيّام التي كانت الشّمس طالعة في وسط  
السّماء ويستضيء سراج الأزيّة في مصباح العماء  
ما يكون إلّا معرفة صاحب الأمر

• و ﴿إِسْرَائِيل﴾

أي المشية الأولى التي خلق الله بها كلّ من في السّموات  
والأرض وما بينهما

• و ﴿بَنِي إِسْرَائِيل﴾

عباد الذين يستجذبون بنار تلك المشية في سنة ستين إلى  
يوم الذي يحشر النّاس لربّ العالمين وما كان الله أن يظلم  
أحدًا ولكنّ النّاس أنفسهم يظلمون

<sup>20</sup> [1844 AD/1260 AH](#)

23. Know that the Light of God is not on a level above the Throne of the *divine* Bounty, and it shall remain forever just as It is. But humanity comprehendeth not nor do they take notice. Now that We hath caused thee to ascend up the *mystic* Mount of Light proudly and audaciously hoisted thee up the *mystical* Mount of Devotion, proffered thee the Water of the *divine* Oneness from the Spring of Camphor from the enchanting Hand of the *divine* Beauty of Joseph, offered thee rest within the Inner Sanctum of the True Faith about which the Gladsome Ant sang forth, 'Herein shall thy spirit find rest, thy soul be delighted, and thine inmost self be gladdened,' render then thanksgiving unto God Who hath created thee before through a Command directly from Himself and established thee amongst those who are truly guided by the Verses of God.

24. But now I complain of my grief and sorrow to God, for He doth witness my anxiety, is aware of my condition, and heareth my wailing! By He Who hath set the Bird of Light aflight in the Purest of Lands, there cannot be found another cast aside like unto me. For at this very moment I am seated within an obscure cloud of dust in the utmost degrading of manners, and there is none possessed with a *living* spirit within the whole dominion except that they are saddened by my affair. The heavens are distressed as such that they may cleave apart, shatter the earth, and crush the mountains. For no eye hath ever observed the likeness of my oppression! But we are patient, and situated calmy between the Hands of God. For I have placed my sincere trust upon Him and commended the whole Affair unto His care, that perhaps He may be gracious unto me and absolve me from all of what humanity hath become indifferent about.<sup>21</sup>

فاعلم بأن نور الله لم يزل كان مستويًا على عرش العطاء  
ولا يزال يكون بمثل ما قد كان  
ولكنّ الناس هم لا يشعرون ولا يشهدون  
فلما استبدخناك بتبذخ طور النور واستشمخناك بتشمخ  
طور العبوديّة في أرض السرور واستشربناك من يد  
يوسف الجمال ماء الأحديّة من عين الكافور  
واسترقدناك في مهاد الآمن عند تغنيّ نملة المحبور  
هنالك يروح روحك وتلذ نفسك ويسرّ ذاتك  
فإذًا فاشكر الله الذي خلقك من قبل بأمر من عنده  
وجعلك من الذينهم بآيات الله لمتهدون

ولكنّ الآن اشكو بّي وحزني إلى الله  
لأنّه يشهد همّي وينظر حالي ويسمع ضجيجي  
فو الذي طيرّ طير النور في أرض الطهور  
ما وجدت بمثلي مطروحًا كما الآن قد جلست في نقطة  
التراب بالدلّة العماء  
ولم يكن في الملك ذي روح إلاّ ويحزني بشأن  
تكاد السّموات أن يتفطرن وتنشق الأرض وتخرّ الجبال  
هدًا بحيث لم تر عين الدهر بمثلي مظلومًا  
وإني صبرت وحلمت وجلست بين يدي الله  
واتكلت عليه وفوضت الأمر إليه لعلّ يرحم عليّ  
ويعفو عنيّ كلّ ما كان الناس هم يفترون

<sup>21</sup> Rev 3:15-16

25. Know then, O Kamal, were I to explain this Verse from this day unto the days that the Mustagháth arrive - the Day in which the people will arise to the wondrous Day Star of Life - I truly would appreciate that which God would bestow upon me by virtue of His boundless Grace and Bounty, for the Mystery of the *divine* Individuality hath been aroused, the Ocean of Timelessness hath indeed abounded, and the Day Star of Light hath glimmered forth within the Heavens of the *divine* Cloud from the right hand side of the Tree of the *divine* Command during these days in which there hath not arisen the Sun of the *divine* Manifestation aforetime like unto It. But humanity doth not recognize Its magnitude, nor do they behold Its gracefulness.

26. Alas, alas, were they to apprehend, the accolade would not remain hidden from them, nor would the prestige depart from them. Say: What is the matter with thee? Why do ye make thyself equal to God, He Who created thee and assisted thee with a Light directly from Himself, if ye do believe?

27. O Kamal! Hear the call of this lowly, despised ant who feareth in his home and desireth to be withdrawn from thee all and hidden from thee all for that which the hands of the people deserve. God is a Witness between me and between His devotees, for God is a Witness of all things!

28. Alas, alas, were the Final Point here, the Day Star of my love, Quddús,<sup>22</sup> He would truly be saddened by my condition and weep over what hath befallen me. And I would beseech His eminence at this very moment, call upon His honor to raise me unto the Court of His might, and rest within the sanctuary of His holiness, just as I did in those days. But such things are indescribable. O my Lord! Thrust patience upon me, and aid me in the face of the syndicate of corruption.

ثمّ اعلم يا كمال بأنّي لو أفسّرتك الآية من يومئذ إلى  
أن اتّصل الأيام إلى المستغاث  
- يوم الذي يقوم الناس لطلعة حيّ بديع -  
لأقدر بما أعطاني الله بفضله وجوده  
لأنّ سرّ الأحديّة قد تحرّكت وبحر الصّمدية قد تموجت  
وظلعة النور في سموات العماء عن يمين شجرة الأمر قد  
تلثّلت في تلك الأيام التي ما طلعت شمس الظهور بمثلها  
ولكنّ الناس لا يعرفون قدرها ولا يشهدون لطفها

فآه آه لو عرفوا لن يغيب الحجّة منهم ولن يرفع النعمة عنهم  
قل ما لكم كيف تشركون بالله الذي خلقكم وأيدكم بنور  
من عنده إن أنتم مؤمنون

أن يا كمال اسمع نداء تلك الثملة الذليلة المطرودة التي خفي  
في وكره ويريد أن يخرج من بينكم ويغيب عنكم بما  
اكتسبت أيدي الناس  
وكان الله شهيد بيني وبين عباده  
وهو الله كان على كلّ شيء شهيداً

فآه آه لو تكون نقطة الأخرى، طلعة حيّ، قدّوس،  
ليحزن على حالي ويبيكي على ما نزلت بي وإني أسئل من  
جنباه في ذلك الآن وادعو من حضرته بأن يصعدني إلى  
ساحة عزّه ويجلسني في بساط قدسه كأني في تلك الأيام  
كنت ولم أك شيئاً مذكوراً  
أي ربّ فافرغ عليّ صبراً فانصرني على القوم الفاسقين

<sup>22</sup> [Mullá Muhammad 'Ali-i-Bárfurúshi](#)

29. O Faithful One! If thou art settled within the Snow-White Estate of the Enclave of the Furqán, know that

\* {the Food} is the Guardianship which God hath ordained for His People. And the intention of

\* {Israel} is the Point of the Furqán, and the

\* {Children of Israel} is His Trusteeship after Him so that through the likes of that God may reward His pious devotees.

30. And if thou art settled within the Crimson Enclave of the Haven of the Bayán, know that we hath dispensed with {the Food} and we desire the Primal Point of Absolute Oneness instead, and from {Israel} the Final Goal of the Mystery of Timelessness instead, the Day Star of the *divine* Light, the Immaculate Manifestation, and the Temple of *divine* Oneness whom the instigators hath caused to be imprisoned within the earth and hidden away in the cities.

So glorified is God, high is He above the reach of the hands of the people, and God is most certainly not unconcerned with what humanity is doing.

31. At this moment the Light of extreme Affection surged within the heart of Bahá, the Dove of Devotion is singing within the Heaven of the *divine* Cloud, the Hoopoe of Light is resounding in the midst of the sky, the Tree of the *mystic* Mount ignited Itself with the Fire of Itself above the Ark of Testimony from the *mystic Letter Qáf* of the Land of Realization, and the Ant of Pure Devotion was hidden within the Vale of *divine* Oneness within this Night by virtue of the Accomplished Mystery, I did aspire then to explicate this Verse through that which God hath taught me at this moment through His *divine* Grace and Bounty, for He truly is the Mighty, the Magnanimous.

أَنْ يَا أَيُّهَا الْأَمِينُ إِنْ كُنْتَ سَكَنْتَ فِي أَجْمَةِ الْبَيْضَاءِ  
جَزِيرَةَ الْفُرْقَانِ فَاعْلَمْ بِأَنَّ

• ﴿الطَّعَامُ﴾

وَلَايَةِ الَّتِي قَدَّرَ اللَّهُ فِيهَا لِأَهْلِهَا وَإِنَّ الْمُرَادَ بِال

• ﴿إِسْرَائِيلَ﴾

نَقْطَةِ الْفُرْقَانِ وَإِنَّ

• ﴿بَنِي إِسْرَائِيلَ﴾

أَوْصِيَاءَهُ مِنْ بَعْدِهِ إِلَّا أَنْ يَمَثَلَ ذَلِكَ يَجْزَاءُ اللَّهُ

عِبَادَهُ الْمُتَّقُونَ

وَإِنْ كُنْتَ سَكَنْتَ فِي جَزِيرَةِ الْحَمْرَاءِ حَدِيقَةَ الْبَيَانِ  
فَاعْلَمْ بِأَنَّ نَطْلِقَ • ﴿الطَّعَامُ﴾ وَنُرِيدُ نَقْطَةَ الْأُولَى صَرَفَ  
الْأَحَدِيَّةِ فِي مَقَامٍ وَمِنْ • ﴿إِسْرَائِيلَ﴾ وَجِهَةَ الْأُخْرَى سَرَّ  
الصَّمْدِيَّةِ فِي مَقَامٍ وَطَلَعَةَ النُّورِ وَمَجْرَدَ الظُّهُورِ وَهَيْكَلِ  
الْأَحَدِيَّةِ الَّذِي جَعَلَهُ الْمُعْتَدُونَ مَسْجُونًا فِي الْأَرْضِ  
وَمُسْتَوْرًا فِي الْبِلَادِ فِي مَقَامٍ  
فَسُبْحَانَ اللَّهِ عَمَّا اكْتَسَبَتْ أَيْدِي النَّاسِ  
فَمَا اللَّهُ بِغَافِلٍ عَمَّا كَانَ النَّاسُ يَفْعَلُونَ

فَلَمَّا تَمَوَّجَتْ فِي ذَلِكَ الْآنَ نَارَ الْحُبَّةِ فِي قَلْبِ الْبِهَاءِ وَتَغَنَّ  
حَمَامَةُ الْعِبُودِيَّةِ فِي سَمَاءِ الْعَمَاءِ وَيَرِنُ هَدَّهِدُ النُّورِ فِي وَسْطِ  
الْأَجْوَاءِ وَتَحْرَقُ شَجَرَةُ الطُّورِ لِنَفْسِهِ بِنَارِ نَفْسِهِ فَوْقَ تَابُوتِ  
الشَّهَادَةِ عَنْ خَلْفِ الْقَافِ أَرْضِ الْإِمْضَاءِ وَتَكْفُ نَمْلَةُ  
الْعِبُودِيَّةِ فِي وَادِ الْأَحَدِيَّةِ فِي ذَلِكَ اللَّيْلِ بِالسَّرِّ الْوَفَاءِ أُرِيدُ  
أَنْ أَفْسِّرَ تِلْكَ الْآيَةَ بِمَا عَلَّمَنِي اللَّهُ فِي ذَلِكَ الْآنَ بِفَضْلِهِ  
وَجُودِهِ وَإِنَّهُ لَهُو الْعَزِيزُ الْوَهَّابُ

32. Attest that

\* {the Food} is the Imperceptible Ocean of *existence* which is hidden within the Scriptures of Light and treasured within the *divinely* Inscribed Tablets.

\* By {Israel} is meant the Revealer of the *divine* Command in these days;

\* And the {Children of Israel} are the People of the Bayán and are that {Food} which is lawful for all who aspire to ascend unto the Most Beauteous Heaven and sip the Most Purest Water from this elaborately ornate Chalice of Devotion, which none upon the whole earth hath ever seen the likes. Nay, I beseech God for forgiveness from that limited example. So glorified is God, high is He above that which the despotic say in reference to His portrayal, Glorified is He, Almighty!

33. Alas, alas, were a drop from the Ocean of the *divine* Privilege from the Sovereignty of the *divine* Cloud or the Monarch of Bahá to flow over me, I would profoundly explain this Verse through the sweet Utterances of the Spiritually inclined, Arpeggios of the Holy Ones, and the Melodies of the Enraptured Ones. However, we hath yet to inhale the fragrance of insight after conviction, so what we hath relayed unto thee must be sufficient that thou mayest edify those who bring their Lord to remembrance during these days. As thou hast appeared in front of the Fire of Adoration and been gratified through the gratifying traces of ink in these appropriate Tablets, attest and be absolutely certain that what I hath called thee to is naught but devotion unto the One True God, and God is my Mediator against that which the people contrive. Say: Woe unto thee for that which thy hands deserve! Soon shall ye return unto One aware of the Imperceptible and the Evident, and ye shall then truly be questioned!

فاشهد بأنّ

• ﴿الطَّعَام﴾

يكون بحر الغيب الذي هو المكنون في صحائف النور

والمخزون في ألواح المسطور

• و ﴿إِسْرَائِيل﴾

مظهر الأمر في تلك الأيام

• و ﴿بَنِي إِسْرَائِيل﴾

أهل البيان وكان ذلك ﴿الطَّعَام﴾ حلّ لهم أي لكلّ من أراد أن يصعد إلى سماء العناية ويشرب ماء الطهور من تلك الزّجاجة كؤب العبوديّة التي لم يكن إلّا كمثل [فيء] في الأرض بل استغفر الله من ذلك التّحديد فسبحان الله عمّا يقولون الظّالمون في وصفه تسييحاً كبيراً

فآه آه لو تمّوج عليّ رشحاً من أبحر الإذن من سلطان

العماء ومليك البهاء لفسّرت تلك الآية بلحنات الرّوحانيين

وربوات المقدّسين وندمات المنجدين

ولمّا ما اشم رايحة الإمضاء بعد القضاء

ليكفينك فيما ألقيت عليك ليكون دليلاً للذّينهم كانوا في

أيام ربّهم متذكّرون

وإذا تصطلت بتصطلّ نار الوداد وتلذّذت بتلذّذ أثر المداد

في ذلك الألواح السّداد

فاشهد وأيقن بأنّي ما ادّعت شيئاً إلّا العبوديّة لله الحقّ

وكان الله حكّمي عمّا كان الناس هم يفترّون

قل ويل لكم عمّا اكتسبت أيديكم ستردون إلى عالم الغيب

والشّهادة وأنتم فيها لتسألون



34. Say: O People of the Congregation! Do not be distraught from the handiwork of God! The mercy of God and blessing be upon thee, O People of the Bayán, if thou doth know, be mindful of God and know that the handiwork of God shineth forth with the likeness of the Lamp of Eternity between the handiwork of humanity. Do ye not contemplate and confirm?

35. Alas, Alas, by He Who alleviated the sadness of the Nightingale within the heart of Bahá! I have truly forgotten all that hath occurred from the very first day in which I suckled milk from the breast of my mother unto this day, by reason of that which the hands of the people hath provoked upon me. But God knoweth all that humanity is unaware of.

36. Say: O People of the *divine* Cloud! Withdraw thyself from thy habitations to join forces within the Sanctuary of Light, the *divine* Cloud of the Manifestation, the Most Great House of God, which He hath decreed to be witnessed within the Evident Reality within the Tablet of the Inner Heart by the leave of God, the Most Exalted.

37. I conclude this Word as the Dove of *divine* Light hath chanted aforetime, at a time when he arrived in the pleasurable land and uttered perfectly natural melodies of the heart. Thou knowest, O my Beloved, that I desire not to face God as a Deputy, but that patience hath departed from me for my passion to unveil the Beauty of God. And thou knowest that the son of adultery deliberately attempted to shed my blood. Nay, by the bearing of Thy Might! I pay no allegiance to him, in secret or in public! God bringeth about the day of my bloodshed, then shall my tears be sprinkled upon the dust. If only this day were the day of my bloodshed, for I am of those whose desire is for the dust! So glorified is God above that which the self-indulgent say with reference to His description!  
\*\* Glorified is He, Almighty, All praise belongeth unto God, the Wondrous Lord of all the worlds! \*\*

قل أن يا أهل الملاء لا تتعجبوا عن صنع الله رحمة الله  
وبركاته عليكم أهل البيان لو كنتم تعلمون اتقوا الله ثم  
اعلموا بأن صنع الله يستضيء بمثل سراج الأزلية بين صنع  
الناس كيف أنتم لا تتفكرون ولا تشهدون

فآه آه فو الذي قد استكف ورقاء المحزون في صدر البهاء  
لنسيت كلها شهدت من أول يوم الذي شربت لبن  
المصفي من ثدي أمي إلى حينئذ بما اكتسبت أيدي  
الناس وكان الله يعلم كلها كان الناس هم لا يعلمون

قل أن يا أهل العماء أن اخرجوا من مساكنكم للحضور في  
حرم النور عماء الظهور بيت الله الأكبر التي حكمه في  
لوح الفؤاد بإذن الله العليّ قد كان مشهوداً

وإني اختم الكلام بما غنت حمامة النور من قبل حين  
وروده في أرض السرور وكان بلحن الفؤاد مغرداً  
وأنت تعلم يا محبوبي ما أردت لوجه الله معتمداً  
فإن الصبر منقطع مني لحبي جمال الله منكشفاً  
وأنت تعلم ما أراد ابن الزنا في دمي متعمداً لا وحضرة  
عزك لا أبايع به لا خفياً ولا جهراً الله قرب يوم دمي  
ثم دمعي على التراب متنگاً فإليت يومي يوم دمي  
كنت بالثرى متعطشاً

\* فَسُبْحَانَ اللَّهِ عَمَّا يَقُولُونَ الْمُشْرِكُونَ فِي وَصْفِهِ \*  
\* تَسْبِيحًا كَبِيرًا \* \* وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ \* \* بَدِيعًا \*