

The Feast of Núr (Light)

music / Persian chant

1. My God, Whom I worship and adore! I bear witness unto Thy unity and Thy oneness, and acknowledge Thy gifts, both in the past and in the present. Thou art the All-Bountiful, the overflowing showers of Whose mercy have rained down upon high and low alike, and the splendors of Whose grace have been shed over both the obedient and the rebellious.

O God of mercy, before Whose door the quintessence of mercy hath bowed down, and round the sanctuary of Whose Cause loving-kindness, in its inmost spirit, hath circled, we beseech Thee, entreating Thine ancient grace, and seeking Thy present favor, that Thou mayest have mercy upon all who are the manifestations of the world of being, and deny them not the outpourings of Thy grace in Thy days. All are but poor and needy, and Thou, verily, art the All-Possessing, the All-Subduing, the All-Powerful.

Bahá'u'lláh, Baha'i Prayers, p. 99

۱. اها معبودا مسجودا شهادت میدهم بوحدانیت تو و فردانیت تو و بخششهای قدیم و جدید تو، توئی آن کریمی که امطار سحاب سماء رحمتت بر شریف و وضع باریده، و اشراقات انوار آفتاب بخششت بر عاصی و مطیع تاییده، ای رحیمی که سازج رحمت بابت را ساجد و جوهر عنایت کعبه امرت را طائف از تو سؤال مینمائیم فضل قدیمت را میطلبیم و جود جدیدت را میجوئیم که بر مظاهر وجود رحم فرمائی و از فیوضات آیامت محروم نسازی جمیع محتاج و فقیرند و أنت الغنی الغالب القدير .

2. O SON OF BEING! Thou art My lamp and My light is in thee. Get thou from it thy radiance and seek none other than Me. For I have created thee rich and have bountifully shed My favor upon thee.

Bahá'u'lláh, The Hidden Words, Arabic No. 11

۲. يَا ابْنَ الْوُجُودِ مِشْكَاتِي أَنْتَ وَمِصْبَاحِي فِيكَ؛ فَاسْتَنْرِ بِهِ وَلَا تَفْحَصْ عَنْ غَيْرِي، لِأَنِّي خَلَقْتُكَ غَنِيًّا وَجَعَلْتُ النِّعْمَةَ عَلَيْكَ بِالْغَةِ.

3. Hear Me, ye mortal birds! In the Rose Garden of changeless splendor a Flower hath begun to bloom, compared to which every other flower is but a thorn, and before the brightness of Whose glory the very essence of beauty must pale and wither. Arise, therefore, and, with the whole enthusiasm of your hearts, with all the eagerness of your souls, the full fervor of your will, and the concentrated efforts of your entire being, strive to attain the paradise of His presence, and endeavor to inhale the fragrance of the incorruptible Flower, to breathe the sweet savors of holiness, and to obtain a portion of this perfume of celestial glory. Whoso followeth this counsel will break his chains asunder, will taste the abandonment of enraptured love, will attain unto his heart's desire, and will surrender his soul into the hands of his Beloved. Bursting through his cage, he will, even as the bird of the spirit, wing his flight to his holy and everlasting nest.

Night hath succeeded day, and day hath succeeded night, and the hours and moments of your lives have come and gone, and yet none of you hath, for one instant, consented to detach himself from that which perisheth. Bestir yourselves, that the brief moments that are still yours may not be dissipated and lost. Even as the swiftness of lightning your days shall pass, and your bodies shall be laid to rest beneath a canopy of dust. What can ye then achieve? How can ye atone for your past failure?

The everlasting Candle shineth in its naked glory. Behold how it hath consumed every mortal veil. O ye moth-like lovers of His light! Brave every danger, and consecrate your souls to its consuming flame. O ye that thirst after Him! Strip yourselves of every earthly affection, and hasten to embrace your Beloved. With a zest that none can equal make haste to attain unto Him. The Flower, thus far hidden from the sight of men, is unveiled to your eyes. In the open radiance of His glory He standeth before you. His voice summoneth all the holy and sanctified beings to come and be united with Him. Happy is he that turneth thereunto; well is it with him that hath attained, and gazed on the light of so wondrous a countenance.

Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, pp. 321-322

۳. ای بلبلان فانی در گلزار باقی گلی شکفته که همه گلها نزدش چون خار و جوهر جمال نزدش بی مقدار پس از جان بخروشید و از دل بسروشید و از روان بنوشید و از تن بکوشید که شاید بیوستان وصال در آید و از گل بیمثال ببوئید و از لقای بیزوال حصّه برید و از این نسیم خوش صبای معنوی غافل نشوید و از این رائجاء قدس روحانی بی نصیب نمانید. این پند بندها بگسلد و سلسلهء جنون عشق را بجنباند دلها را بدلدار رساند و جانها را بجانان سپارد قفس بشکند و چون طیر روحی قصد آشیان قدس کند. چه شبها که رفت و چه روزها که در گذشت و چه وقتها که باخر رسید و چه ساعتها که بانتهای آمده و جز باشتغال دنیای فانی نفسی بر نیامد سعی نمائید تا این چند نفسی که باقی مانده باطل نشود عمرها چون برق میگذرد و فرقهها بر بستر تراب مقرر و منزل گیرد دیگر چاره از دست رود و امور از شست. شمع باقی بی فانوس روشن و منیر گشته

و تمام حجابات فانی را سوخته ای پروانگان بی پروا بشتابید و بر آتش زنید و ای عاشقان بی دل
و جان بر معشوق بیائید و بی رقیب نزد محبوب دوید. گل مستور بیازار آمد بی ستر و حجاب
آمد و بکل ارواح مقدسه ندای وصل میزند چه نیکو است اقبال مقبلین فهنیئاً للفائزین بانوار حسن
بدیع .

music / Persian chant

4. O beloved of the Lord! If any soul speak ill of an absent one, the only result will clearly be this: he will dampen the zeal of the friends and tend to make them indifferent. For backbiting is divisive, it is the leading cause among the friends of a disposition to withdraw. If any individual should speak ill of one who is absent, it is incumbent on his hearers, in a spiritual and friendly manner, to stop him, and say in effect: would this detraction serve any useful purpose? Would it please the Blessed Beauty, contribute to the lasting honour of the friends, promote the holy Faith, support the Covenant, or be of any possible benefit to any soul? No, never! On the contrary, it would make the dust to settle so thickly on the heart that the ears would hear no more, and the eyes would no longer behold the light of truth.

If, however, a person setteth about speaking well of another, opening his lips to praise another, he will touch an answering chord in his hearers and they will be stirred up by the breathings of God. Their hearts and souls will rejoice to know that, God be thanked, here is a soul in the Faith who is a focus of human perfections, a very embodiment of the bounties of the Lord, one whose tongue is eloquent, and whose face shineth, in whatever gathering he may be, one who hath victory upon his brow, and who is a being sustained by the sweet savours of God.

Now which is the better way? I swear this by the beauty of the Lord: whensoever I hear good of the friends, my heart filleth up with joy; but whensoever I find even a hint that they are on bad terms one with another, I am overwhelmed by grief. Such is the condition of 'Abdu'l-Bahá. Then judge from this where your duty lieth.

'Abdu'l-Bahá, Selections from the Writings of Abdu'l-Baha, #193

۴. ای یاران الهی اگر نفسی غیبت نفسی نماید این واضح و مشهود است که ثمری جز خمودت و
جمودت نیارد اسباب تفریق است و اعظم وسیلهء تشتیت. اگر چنانچه نفسی غیبت دیگری کند
مستمعین باید در کمال روحانیت و بشاشت او را منع کنند که از این غیبت چه ثمری و چه
فائده ئی آیا سبب رضایت جمال مبارک است یا علّت عزّت ابدیّه احبّای الهی آیا سبب ترویج
دین الله است و یا علّت تثبیت میثاق الله نفسی مستفید گردد و یا شخصی مستفیض لا والله
بلکه چنان غبار بر قلوب نشیند که دیگر نه گوش شنود و نه چشم حقیقت را بیند ولی اگر نفسی
بستایش دیگری پردازد و بمدح و ثنا لسان بگشاید مستمعین بروح و ریحان آیند و بنفحات الله

مہترؔ گردند قلوب را فرح و سرور آید و ارواح را بشارت احاطہ کند کہ الحمد للہ در ظل کلمہء الہی نفسی پیدا شدہ کہ مرکز خصائل و فضائل عالم انسانی است و مظہر عواطف و الطاف حضرت رحمانی رخی روشن دارد و زبانی ناطق در ہر انجمن روحی پر فتوح دارد و جانی مؤید بنفحات حضرت رحمان حال کدامیک خوشتر و دلکشر. قسم بجمال الہی کہ چون خیر یاران شنوم قلب بنہایت روح و ریحان آید و چون اشارہ ئی از کدورت دوستان بینم در نہایت احزان مستغرق گردم اینست حالت عبدالبہاء دیگر ملاحظہ فرمائید کہ چہ باید و چہ شاید.

5. The most vital duty, in this day, is to purify your characters, to correct your manners, and improve your conduct. The beloved of the Merciful must show forth such character and conduct among His creatures, that the fragrance of their holiness may be shed upon the whole world, and may quicken the dead, inasmuch as the purpose of the Manifestation of God and the dawning of the limitless lights of the Invisible is to educate the souls of men, and refine the character of every living man- so that blessed individuals, who have freed themselves from the murk of the animal world, shall rise up with those qualities which are the adornings of the reality of man.

'Abdu'l-Bahá, Selections from the Writings of Abdu'l-Baha, p.10

۵. الیوم الزم امور تعدیل اخلاقست و تصحیح اطوار و اصلاح رفتار باید احبای رحمان بخلق و خوئی در بین خلق مبعوث گردند کہ رائحہء مشکبار گلشن تقدیس آفاق را معطر نماید و نفوس مردہ را زندہ کنند زیرا مقصود از جلوہء الہی و طلوع انوار غیب غیر متناہی تربیت نفوس است و تہذیب اخلاق من فی الوجود تا نفوس مبارکی از عالم ظلمانی حیوانی نجات یافتہ بصفات مبعوث گردند کہ تزیین حقیقت انسانیت.

6. O BEFRIENDED STRANGER! The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.

Bahá'u'lláh, The Hidden Words, Arabic No. 32

۶. (ای بیگانہء با یگانہ) شمع دلت برافروختہء دست قدرت منست آن را بیادہای مخالف نفس و ہوی خاموش مکن و طیب جمیع علتہای تو ذکر منست فراموشش منما * حب مرا سرمایہء خود کن و چون بصر و جان عزیزش دار *

music / Persian chant