

The Feast of 'Izzat (Might)

music/Persian chant

1. "O God, my God! Thou hast lighted the lamp of Thy Cause with the oil of wisdom; protect it from contrary winds. The lamp is Thine, and the glass is Thine, and all things in the heavens and on earth are in the grasp of Thy power. Bestow justice upon the rulers, and fairness upon the divines. Thou art the All-Powerful, Who, through the motion of Thy Pen, hast aided Thine irresistible Cause, and guided aright Thy loved ones. Thou art the Possessor of power, and the King of might. No God is there but Thee, the Strong, the Unconstrained."

Bahá'u'lláh: Epistle to the Son of the Wolf, pages 104-105

۱. الهی الهی سراج امرت را بدهن حکمت برافروختی از اریاح مختلفه حفظش نما. سراج از تو زجاج از تو اسباب آسمان و زمین در قبضه قدرت تو. امرا را عدل عنایت فرما و علما را انصاف. توئی آن مقتدری که بحرکت قلم امر میرمت را نصرت فرمودی و اولیا را راه نمودی. توئی مالک قدرت و ملیک اقتدار لا إله إلا أنت العزیز المختار.

2. O SON OF SPIRIT! I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.

Bahá'u'lláh: The Hidden Words, Arabic #13

۲. يَا ابْنَ الرُّوحِ خَلَقْتِكَ غَنِيًّا كَيْفَ تَفْتَقِرُ، وَصَنَعْتِكَ عَزِيزًا بِمِ تَسْتَدِلُّ، وَمِنْ جَوْهَرِ الْعِلْمِ أَظْهَرْتِكَ لِمِ تَسْتَعْلِمُ عَنْ دُونِي، وَمِنْ طِينِ الْحُبِّ عَجَنْتَكَ كَيْفَ تَشْتَغِلُ بِغَيْرِي؛ فَارْجِعِ الْبَصَرَ إِلَيْكَ لِتَجِدَنِي فِيكَ قَائِمًا قَادِرًا مُقْتَدِرًا قِيَوْمًا.

3. And among the evidences of the truth of His manifestation were the ascendancy, the transcendent power, and supremacy which He, the Revealer of being and Manifestation of the Adored, hath, unaided and alone, revealed throughout the world. No sooner had that eternal Beauty revealed Himself in Shiraz, in the year sixty, and rent asunder the veil of concealment, than the signs of the ascendancy, the might, the sovereignty, and power, emanating from that Essence of Essences and Sea of Seas, were manifest in every land. So much so, that from every city there appeared the signs, the evidences, the tokens, the testimonies of that divine Luminary. How many were those pure and kindly hearts which faithfully reflected the light of that eternal Sun, and how manifold the emanations of knowledge from that Ocean of divine wisdom which

encompassed all beings! In every city, all the divines and dignitaries rose to hinder and repress them, and girded up the loins of malice, of envy, and tyranny for their suppression. How great the number of those holy souls, those essences of justice, who, accused of tyranny, were put to death! And how many embodiments of purity, who showed forth naught but true knowledge and stainless deeds, suffered an agonizing death! Notwithstanding all this, each of these holy beings, up to his last moment, breathed the Name of God, and soared in the realm of submission and resignation. Such was the potency and transmuting influence which He exercised over them, that they ceased to cherish any desire but His will, and wedded their soul to His remembrance. Reflect: Who in this world is able to manifest such transcendent power, such pervading influence?

Bahá'u'lláh: Kitáb-i-Íqán, pp. 234-235

۳. و از جمله دلائل ظهور، غلبه و قدرت و احاطه که بنفسه از آن مظهر وجود و مظهر معبود در اکناف واقطار عالم ظاهر شد. چنانچه آن جمال ازلی در شیراز در سینه ستین ظاهر شدند و کشف غطا فرمودند. مع ذلک به اندک زمانی آثار غلبه و قدرت و سلطنت و اقتدار از آن جوهر الجواهر و بحر البحور در جمیع بلاد ظاهر شد. به قسمی که از هر بلدی آثار و اشارات و دلالات و علامات آن شمس لاهوتی هویدا گشت. و چه مقدار قلوب صافیة رقیقه که از آن شمس ازلیه حکایت نمودند و چقدر رشحات علمی از آن بحر علم لدنی که احاطه نمود جمیع ممکنات را، با اینکه در هر بلد و مدینه جمیع علما و اعزّه بر منع و ردّ ایشان برخاستند و کمر غلّ و حسد و ظلم بر دفعشان بستند. و چه نفوس قدسیّه را که جواهر عدل بودند به نسبت ظلم کشتند و چه هیاکل روح را که صرف علم و عمل از ایشان ظاهر بود به بدترین عذاب هلاک نمودند. مع کلّ ذلک هر یک از آن وجودات تا دم مرگ به ذکر الله مشغول بودند و در هوای تسلیم و رضا طائر. و به قسمی این وجودات را تقلیب نمودند و تصرف فرمودند که بجز اراده اش مرادی نجستند و بجز امرش امری نگزیدند، رضا به رضایش دادند و دل به خیالش بستند. حال قدری تفکر نمائید، آیا چنین تصرف و احاطه از احدی در امکان ظاهر شده؟

music/Persian chant

4. O ye who are firm in the Covenant! 'Abdu'l-Bahá is constantly engaged in ideal communication with any Spiritual Assembly which is instituted through the divine bounty, and the members of which, in the utmost devotion, turn to the divine Kingdom and are firm in the Covenant. To them he is whole-heartedly attached and with them he is linked by everlasting ties.

Thus correspondence with that gathering is sincere, constant and uninterrupted. At every instant, I beg for you assistance, bounty, and a fresh favour and blessing, so that the confirmations of Bahá'u'lláh may, like unto the sea, be constantly surging, the lights of the Sun of Truth may shine upon you all and that ye may be confirmed in service, may become the manifestations of bounty...

Selections from the Writings of 'Abdu'l-Bahá #46

۴. ای ثابتان بر عهد هر محفل روحانی که بعنایت الهیه تشکیل گردد و اعضا در نهایت خلوص و توجه بملکوت الله و ثابت بر میثاق الله باشند عبدالبهاء به آنان مخبره معنویه دارد و تعلق قلبی دارد و روابط ابدی دارد لهذا مکاتبه با آن محفل بدل و جان متمادی و مستمر است در هر دمی شما را عون و عنایتی طلبیم و فضل و موهبتی خواهیم که تأییدات حضرت بهاءالله مانند دریا بر شما موج زند و انوار شمس حقیقت بر شما بتابد و شما موفق بخدمت گردید و مظاهر موهبت شوید...

5. O ye friends of God! True friends are even as skilled physicians, and the Teachings of God are as healing balm, a medicine for the conscience of man. They clear the head, so that a man can breathe them in and delight in their sweet fragrance. They waken those who sleep. They bring awareness to the unheeding, and a portion to the outcast, and to the hopeless, hope.

If in this day a soul shall act according to the precepts and the counsels of God, he will serve as a divine physician to mankind, and like the trump of Isráfíl, he will call the dead of this contingent world to life; for the confirmations of the Abhá Realm are never interrupted, and such a virtuous soul hath, to befriend him, the unfailing help of the Company on high. Thus shall a sorry gnat become an eagle in the fullness of his strength, and a feeble sparrow change to a royal falcon in the heights of ancient glory. Wherefore, look not on the degree of your capacity, ask not if you are worthy of the task: rest ye your hopes on the help and loving-kindness, the favours and bestowals of Bahá'u'lláh—may my soul be offered up for His friends! Urge on the steed of high endeavour over the field of sacrifice, and carry away from this wide arena the prize of divine grace.

Selections from the Writings of 'Abdu'l-Bahá #8

۵. ای یاران الهی دوستان حقیقی طیبیان حاذقند و تعالیم الهی دریاق رحمانی و درمان وجدانی مشامهای مزکوم باز نمایند و از طیب مشموم نصیب موفور بخشند خفتگانرا بیدار کنند غافلانرا هوشیار فرمایند محرومانرا نصیب بخشند و مأیوسانرا امیدوار فرمایند. الیوم اگر نفسی بموجب وصایا و نصائح الهیه روش و حرکت نماید عالم انسانیرا طیب روحانی گردد و مردگان امکانیرا صور اسرافیل شود زیرا تأییدات ملکوت اهی پی در پی است و نصرت ملاً اعلی همدم هر نیک پی

پشه ضعیف عقاب قوی گردد و عصفور نحیف شهباز اوج عزت قدیم شود لهذا نظر با استعداد و قابلیت خویش ننماید بلکه اعتماد بر عون و عنایت و فضل و موهبت جمال مبارک روحی لأحبائه الفداء نمائید و در میدان جانفشانی سمندهمت را جولان دهید تا گوی الطاف را از این میدان وسیع بر بایید.

6. O ye handmaids of the merciful Lord! How many queens of this world laid down their heads on a pillow of dust and disappeared. No fruit was left of them, no trace, no sign, not even their names. For them, no more granting of bestowals; for them, no more living at all. Not so the handmaids who ministered at the Threshold of God; these have shone forth like glittering stars in the skies of ancient glory, shedding their splendours across all the reaches of time. These have fulfilled their dearest hopes in the Abhá Paradise; they have tasted the honey of reunion in the congregation of the Lord. Such souls as these profited from their existence here on earth: they plucked the fruit of life.

Selections from the Writings of 'Abdu'l-Bahá #8

۶. ای اماء رحمن بانوهای جهان سربالین خاک نهادند و محو و نابود گشتند نه اثری و نه ثمری نه نامی و نه نشانی نه جودی و نه وجودی ولی کنیزان درگاه احدیت هر یک در افق عزت قدیمه مانند ستاره درخشیدند و بر قرون و اعصار تابیدند و در ملکوت ابهی بمنتهای آرزو رسیدند و از شهد لقا در محفل کبریا چشیدند این نفوس از وجود بهره ئی گرفتند و ثمره ئی بردند.

7. O SON OF BEAUTY! By My spirit and by My favor! By My mercy and by My beauty! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice.

Bahá'u'lláh, The Hidden Words, Arabic #67

۷. يَا ابْنَ الْجَمَالِ وَرُوحِي وَعِنَايَتِي ثُمَّ رَحْمَتِي وَجَمَالِي، كُلُّ مَا نَزَّلْتُ عَلَيْكَ مِنْ لِسَانِ الْقُدْرَةِ وَكَتَبْتَهُ بِقَلَمِ الْقُوَّةِ قَدْ نَزَّلْنَاهُ عَلَى قَدْرِكَ وَلَحْنِكَ لَا عَلَى شَأْنِي وَلَحْنِي.

music/Persian chant