

The Feast of 'ILM (KNOWLEDGE)

Music/Persian chant

1. He is the Compassionate, the All-Bountiful! O God, my God! Thou seest me, Thou knowest me; Thou art my Haven and my Refuge. None have I sought nor any will I seek save Thee; no path have I trodden nor any will I tread but the path of Thy love. In the darksome night of despair, my eye turneth expectant and full of hope to the morn of Thy boundless favor and at the hour of dawn my drooping soul is refreshed and strengthened in remembrance of Thy beauty and perfection. He whom the grace of Thy mercy aideth, though he be but a drop, shall become the boundless ocean, and the merest atom which the outpouring of Thy loving-kindness assisteth, shall shine even as the radiant star.

Shelter under Thy protection, O Thou Spirit of purity, Thou Who art the All-Bountiful Provider, this enthralled, enkindled servant of Thine. Aid him in this world of being to remain steadfast and firm in Thy love and grant that this broken-winged bird attain a refuge and shelter in Thy divine nest that abideth upon the celestial tree.

'Abdu'l-Bahá, Bahá'í Prayers, p. 16

۱. هُوَ الْحَقُّ الْقَيُّومُ

إلهی تو بینا و آگاهی که ملجأ و پناهی جز تو نجسته و نجویم و به غیر از سبیل محبتت
راهی نیموده و نپویم در شبان تیره نومیدی دیده ام به صبح امید الطاف بی نهایت روشن و
باز و در سحرگاهی این جان و دل پژمرده به یاد جمال و کمالت حرم و دمساز هر قطره
ای که به عواطف رحمانیت موفق بحریست بیکران و هر ذره ای که به پرتو عنایتت مؤید
آفتابیت درخشنده و تابان پس ای پاک یزدان من این بنده پر شور و شیدا را در پناه خود
پناهی ده و بر دوستی خویش در عالم هستی ثابت و مستقیم بدار و این مرغ بی پر و بال
را در آشیان رحمانی خود و در شاخسار روحانی خویش مسکن و مأوای عطا فرما . ع ع

2. And if, confirmed by the Creator, the lover escapes from the claws of the eagle of love, he will enter the Valley of Knowledge and come out of doubt into certitude, and turn from the darkness of illusion to the guiding light of the fear of God. His inner eyes will open and he will privily converse with his Beloved; he will set ajar the gate of truth and piety, and shut the doors of vain imaginings. He in this station is content with the decree of God, and seeth war as peace, and findeth in death the secrets of everlasting life. With inward and outward eyes he witnesseth the mysteries of resurrection in the realms

of creation and the souls of men, and with a pure heart apprehendeth the divine wisdom in the endless Manifestations of God. In the ocean he findeth a drop, in a drop he beholdeth the secrets of the sea.

Split the atom's heart, and lo!
Within it thou wilt find a sun.

Bahá'u'lláh, The Seven Valleys, p. 5

۲. واگر عاشق بتأییداتِ خالق از منقار شاهین عشق بسلامت بگذرد در مملکتِ معرفت وارد شود و از شکّ بیقین آید و از ظلمتِ ضلالتِ هوی بنورِ هدایتِ تقوی راجع گردد و چشم بصیرتش باز شود و با حبیبِ خود برآز مشغول گردد در حقیقت و نیاز بگشاید و ابوابِ مَجاز در بندد. در این رتبه قضا را رضا دهد و جنگ را صلح بیند و در فنا معانی بقا درک نماید و بچشمِ سر و سرّ در آفاقِ ایجاد و انفسِ عباد اسرارِ معاد بیند و حکمتِ صمدانی را بقلبِ روحانی در مظاهرِ نا متناهی الهی سیر فرماید در بحرِ قطره بیند و در قطره اسرارِ بحر ملاحظه کند.

" دل هر ذره ای که بشکافی آفتابیش در میان بینی "

3. In the third Tajallí (effulgence) of the Book of Tajalliyát (Book of Effulgences) We have mentioned: "Arts, crafts and sciences uplift the world of being, and are conducive to its exaltation. Knowledge is as wings to man's life, and a ladder for his ascent. Its acquisition is incumbent upon everyone. The knowledge of such sciences, however, should be acquired as can profit the peoples of the earth, and not those which begin with words and end with words. Great indeed is the claim of scientists and craftsmen on the peoples of the world. Unto this beareth witness the Mother Book in this conspicuous station."

In truth, knowledge is a veritable treasure for man, and a source of glory, of bounty, of joy, of exaltation, of cheer and gladness unto him. Happy the man that cleaveth unto it, and woe betide the heedless.

It is incumbent upon thee to summon the people, under all conditions, to whatever will cause them to show forth spiritual characteristics and goodly deeds, so that all may become aware of that which is the cause of human upliftment, and may, with the utmost endeavor, direct themselves towards the most sublime Station and the Pinnacle of Glory. The fear of God hath ever been the prime factor in the education of His creatures. Well is it with them that have attained thereunto!

Bahá'u'lláh, Epistle to the Son of the Wolf, p. 12

۳. در تجلی سوّم از کتاب تجلیات ذکر نمودیم سبب علوّ وجود و سموّ آن علوم و فنون و صنایع است * علم بمترله جناح است از برای وجود و مرقات است از برای صعود تحصیلش بر کلّ لازم و لکن علومیکه اهل ارض از آن منتفع شوند نه علومیکه از حرف ابتدا شود و بحرف منتهی گردد * صاحبان علوم و صنایع را حقّ عظیم است بر اهل عالم *
 يَشْهَدُ بَذَلِكَ اُمُّ الْبَيَانِ فِي هَذَا الْمَقَامِ الْمُبِينِ * فِي الْحَقِيقَةِ كَثْرَ حَقِيقَتِي اِزْ بَرَايِ اِنْسَانِ عِلْمِ
 اَوْسْتِ وَاَوْسْتِ عِلَّتْ عَزَّتْ وَاَوْسْتِ وَاَوْسْتِ وَاَوْسْتِ وَاَوْسْتِ وَاَوْسْتِ وَاَوْسْتِ وَاَوْسْتِ وَاَوْسْتِ وَاَوْسْتِ
 تَمَسَّكَ بِهٖ وَاَوْسْتِ لِلْغَافِلِيْنَ * اَنْ جَنَابِ بَايْدِ دَرْ جَمِيْعِ اَحْوَالِ عِبَادِ رَا بَاَنْجِهْ سَبَبِ ظَهْوَرِ
 اِخْلَاقِ رُوْحَانِيَّهٖ وَاَوْسْتِ اَعْمَالِ طَيِّبِهٖ اَسْتِ دَعْوَتِ فَرْمَايَنْدِ تَا كَلِّ اَگَاهِ شَوْنْدِ بَاَنْجِهْ كِهْ سَبَبِ
 اَرْتِفَاعِ وَاَوْسْتِ جُوْدِ اَسْتِ وَاَوْسْتِ كَامَلِ قَصْدِ مَقَامِ اَعْلَى وَاَوْسْتِ ذَرُوْهٖ اَعْلِيَا نَمَايَنْدِ * وَاَوْسْتِ اَنْجِهْ سَبَبِ اَوَّلِ
 اَسْتِ اِزْ بَرَايِ تَرْبِيَّتِ خَلْقِ خَشِيَّةِ اللّٰهِ بُوْدِهٖ طَوْبِي لِّلْفَائِزِيْنَ *

Music/Persian chant

4. O SON OF DUST! Blind thine eyes, that thou mayest behold My beauty; stop thine ears, that thou mayest hearken unto the sweet melody of My voice; empty thyself of all learning, that thou mayest partake of My knowledge; and sanctify thyself from riches, that thou mayest obtain a lasting share from the ocean of My eternal wealth. Blind thine eyes, that is, to all save My beauty; stop thine ears to all save My word; empty thyself of all learning save the knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness.

Bahá'u'lláh, The Hidden Words, Persian #11

۴. ای پسر تراب
 کور شو تا جمال بینی و کر شو تا لحن و صوت ملیح را شنوی و جاهل شو تا از علم نصیب بری و فقیر شو تا از بحر غنای لا یزال قسمت بیزوال برداری * کور شو یعنی از مشاهده غیر جمال من و کر شو یعنی از استماع کلام غیر من و جاهل شو یعنی از سوای علم من تا با چشم پاک و دل طیب و گوش لطیف بساحت قدسم درائی *

5. O thou true friend! Read, in the school of God, the lessons of the spirit, and learn from love's Teacher the innermost truths. Seek out the secrets of Heaven, and tell of the overflowing grace and favour of God.

Although to acquire the sciences and arts is the greatest glory of mankind, this is so only on condition that man's river flow into the mighty sea, and draw from God's ancient source His inspiration. When this cometh to pass, then every teacher is as a shoreless ocean, every pupil a prodigal fountain of knowledge. If, then, the pursuit of knowledge lead to the beauty of Him Who is the Object of all Knowledge, how excellent that goal; but if not, a mere drop will perhaps shut a man off from flooding grace, for with learning cometh arrogance and pride, and it bringeth on error and indifference to God.

The sciences of today are bridges to reality; if then they lead not to reality, naught remains but fruitless illusion. By the one true God! If learning be not a means of access to Him, the Most Manifest, it is nothing but evident loss.

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

۵. ای دوست حقیقی در دبستان الهی درس و سبقِ رحمانی خوان و از ادیبِ عشقِ تعلّم حقائق و معانی نما اسرارِ ملکوت جو و از فیوضاتِ لاهوت دم زن هر چند تحصیل فنون و علوم اعظم منقبت عالم انسانیت ولی بشرط آنکه این نهر متّصل ببحرِ اعظم شود و از فیضِ قدم استفاضه کند چون چنین شود هر استاذ بحرِ بی‌پایان گردد و تلمیذِ ینبوعِ علم و عرفان شود پس اگر علوم دلیل بر جمالِ معلوم شود فَنِعَمَ المأمول و الّا شاید این قطره سبب گردد و از فیضِ موفور محروم شود زیرا تکبّر و غرور آرد و قصور و فتور بخشد علوم حاضره قنطره حقیقت است پس اگر حقیقت میسر نگردد از مجاز چه ثمر و اثر *

6. O YE SONS OF SPIRIT! Ye are My treasury, for in you I have treasured the pearls of My mysteries and the gems of My knowledge. Guard them from the strangers amidst My servants and from the ungodly amongst My people.

Bahá'u'lláh, The Hidden Words, Arabic #69

۶. يَا أَبْنَاءَ الرُّوحِ
أَنْتُمْ خَزَائِنِي، لِأَنَّ فِيكُمْ كَنْزَتُ لَالِي أَسْرَارِي وَجَوَاهِرَ عِلْمِي، فَاحْفَظُوهَا لِنَا لَا يَطَّلِعَ عَلَيْهَا
أَغْيَارُ عِبَادِي وَأَشْرَارُ خَلْقِي.

Music/Persian chant