

Feast of Mulk (Dominion)

1



In the Name of thy Lord, the Creator, the Sovereign, the All-Sufficing, the Most Exalted, He Whose help is implored by all men.

Say: O my God! O Thou Who art the Maker of the heavens and of the earth, O Lord of the Kingdom! Thou well knowest the secrets of my heart, while Thy Being is inscrutable to all save Thyself. Thou seest whatsoever is of me, while no one else can do this save Thee. Vouchsafe unto me, through Thy grace, what will enable me to dispense with all except Thee, and destine for me that which will make me independent of everyone else besides Thee. Grant that I may reap the benefit of my life in this world and in the next. Open to my face the portals of Thy grace, and graciously confer upon me Thy tender mercy and bestowals.

O Thou Who art the Lord of grace abounding! Let Thy celestial aid surround those who love Thee, and bestow upon us the gifts and the bounties Thou dost possess. Be Thou sufficient unto us of all things, forgive our sins and have mercy upon us. Thou art our Lord and the Lord of all created things. No one else do we invoke but Thee, and naught do we beseech but Thy favors. Thou art the Lord of bounty and grace, invincible in Thy power and the most skillful in Thy designs. No God is there but Thee, the All-Possessing, the Most Exalted. Confer Thy blessings, O my Lord, upon the Messengers, the holy ones and the righteous. Verily, Thou art God, the Peerless, the All-Compelling.

(The Báb, Bahá'í Prayers, §10.23)

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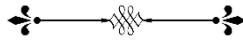
2



O Son of Man!

Thou art My dominion and My dominion perisheth not; wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished; why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.

(Bahá'u'lláh, The Hidden Words of Bahá'u'lláh, Arabic no. 14)



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3



O Ye that Pride Yourselves on Mortal Riches!

Know ye in truth that wealth is a mighty barrier between the seeker and his desire, the lover and his beloved. The rich, but for a few, shall in no wise attain the court of His presence nor enter the city of content and resignation. Well is it then with him, who, being rich, is not hindered by his riches from the eternal kingdom, nor deprived by them of imperishable dominion. By the Most Great Name! The splendor of such a wealthy man shall illuminate the dwellers of heaven even as the sun enlightens the people of the earth!

(Bahá'u'lláh, The Hidden Words of Bahá'u'lláh, Persian no. 53)



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4



O God, my God, and my Desire, and my Adored One, and my Master, and my Mainstay, and my utmost Hope, and my supreme Aspiration! Thou seest me turning towards Thee, holding fast unto the cord of Thy bounty, clinging to the hem of Thy generosity, acknowledging the sanctity of Thy Self and the purity of Thine Essence, and testifying to Thy unity and Thy oneness. I bear witness that Thou art the One, the Single, the Incomparable, the Ever-Abiding. Thou didst not take unto Thyself a partner in Thy dominion, nor didst Thou choose a peer for Thyself upon earth.

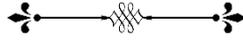
All created things have borne witness unto that which the Tongue of Thy grandeur hath testified ere their creation. Verily Thou art God; there is none other God but Thee! From everlasting Thou wast sanctified from the mention of Thy servants, and exalted above the description of Thy creatures. Thou beholdest, O Lord, the ignorant seeking the ocean of Thy knowledge, the sore athirst the living waters of Thine utterance, the abased the tabernacle of Thy glory, the poor the treasury of Thy riches, the suppliant the dawning-place of Thy wisdom, the weak the source of Thy strength, the wretched the heaven of Thy bounty, the dumb the kingdom of Thy mention.

(Bahá'u'lláh, Epistle to the Son of the Wolf, §4)



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5



Were the dominions of the whole, entire earth to be thine, it would not equal this great dominion which is no other than spreading the guidance of God. For as much as the earthly dominion is like unto the kingdom of Edward VII, king of England, his coronation day became unto him the day of griefs, the day of sorrows, and the days of moaning; his joy was changed into abundant sorrow, and the light of happiness was transformed into the darkness of a gloomy night. This is the condition of the world, its honour, its dominion, its glory and affluence.

(‘Abdu’l-Bahá, Tablets of ‘Abdu’l-Bahá ‘Abbás vol. 1-3, §300.4)



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6



He is God, the Supreme Ruler, the Sovereign Truth, He Whose help is implored by all.

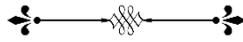
Glorified is He to Whom pertaineth the dominion of the heavens and of the earth, in Whose hand lieth the kingdom of all created things and unto Whom shall all return. It is He Who setteth the measure assigned to each and every thing and revealeth His goodly gifts and blessings in His sacred Book for the benefit of those who offer gratitude for His Cause.

(The Báb, Selections from the Writings of the Báb, §6.11)



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7



And now, ponder this in thine heart: Were sovereignty to mean earthly sovereignty and worldly dominion, were it to imply the subjection and external allegiance of all the peoples and kindreds of the earth— whereby His loved ones should be exalted and be made to live in peace, and His enemies be abased and tormented— such form of sovereignty would not be true of God Himself, the Source of all dominion, Whose majesty and power all things testify. For, dost thou not witness how the generality of mankind is under the sway of His enemies? Have they not all turned away from the path of His good-pleasure? Have they not done that which He hath forbidden, and left undone, nay repudiated and opposed, those things which He hath commanded? Have not His friends ever been the victims of the tyranny of His foes? All these things are more obvious than even the splendour of the noon-tide sun.

Know, therefore, O questioning seeker, that earthly sovereignty is of no worth, nor will it ever be, in the eyes of God and His chosen Ones. Moreover, if ascendancy and dominion be interpreted to mean earthly supremacy and temporal power, how impossible will it be for thee to explain these verses: “And verily Our host shall conquer.” “Fain would they put out God’s light with their mouths: But God hath willed to perfect His light, albeit the infidels abhor it.” “He is the Dominant, above all things.” Similarly, most of the Qur’án testifieth to this truth.

(Bahá’u’lláh, The Kitáb-i-Íqán, §133)



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8



That the Manifestations of Divine justice, the Daysprings of heavenly grace, have when they appeared amongst men always been destitute of all earthly dominion and shorn of the means of worldly ascendancy, should be attributed to this same principle of separation and distinction which animateth the Divine Purpose. Were the Eternal Essence to manifest all that is latent within Him, were He to shine in the plentitude of His glory, none would be found to question His power or repudiate His truth. Nay, all created things would be so dazzled and thunderstruck by the evidences of His light as to be reduced to utter nothingness. How, then, can the godly be differentiated under such circumstances from the froward?

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, §29.3)



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9



Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will that pervadeth all created things. Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven.

(Bahá'u'lláh, The Kitáb-i-Aqdas, §125)





Friends are welcome to say or chant a prayer of their choice

