

**BOARD OF TRUSTEES OF HUQUQU'LLÁH IN CANADA
CONSEIL DES MANDATAIRES DU HUQUQU'LLÁH AU CANADA**

April 27, 2017

Dear Friends,

In this annual letter to participants at the National Convention, it is once more the honour of the Board of Trustees of Huququ'llah in Canada to fix our *“gaze upon the glory of the Cause”*¹ and share a few thoughts about the divine command in which lies hidden an *“ocean of grace”*.² Just as the Universal House of Justice³ is promised to be *“the source...of all good”*⁴, so too is Huququ'llah. The Board's hope is to *“attract the hearts and the minds”*⁵ since this is what Baha'u'llah exhorted Haji-Amin, the second Trustee of Huququ'llah, to do. In that same passage, He also declares: *“To demand the Huquq is in no wise permissible.”*⁶

Twenty-five years ago, at the beginning of the Holy Year of Ridvan 1992, the Universal House of Justice called upon *“all who profess their belief in the Supreme Manifestation of God”*⁷ to embrace the sacred law of Huququ'llah and express their *“personal sense of devotion to God in a profoundly private act of conscience”*.⁸ It was the first time in Baha'i history that the Supreme Authority of the Faith officially announced the universal application of a divine law.⁹ As Baha'u'llah proclaimed: *“There is a prescribed ruling for the Huququ'llah. After the House of Justice hath come into being, the law thereof will be made manifest, in conformity with the Will of God.”*¹⁰

Since that time, a more profound consciousness of the multifaceted nature and far-reaching implications of the Huquq has grown, as has the institution itself. The start of the current term of service of the International Board of Trustees – newly increased from 3 to 5 members last May – marked *“a significant juncture in the evolution of the institution of Huququ'llah”*.¹¹ The Universal House of Justice, in its eloquent letter of March 1, 2017 to the Baha'is of the World, outlines the current state of the world's economy and calls upon us *“to examine the implications of the Revelation of Baha'u'llah for economic life.”*¹² The law of Huququ'llah, which Baha'u'llah places *“at the apex of His Teachings”*¹³ and that, *“by its special and unique characteristics combines the might and power of the Word of God with the humility and submission of man”*¹⁴, is fundamental to this arena of action.

Through the law of Huquq, *“God confers on each believer the right to the material belongings with which providence has endowed him, save only for that portion which God reserves as His Own Right, destined to serve as material means for the promulgation of His Cause. Each believer is called upon to commit himself, in his turn, to care devotedly for what God has entrusted to him, returning it with radiance and joy as a token of his faithfulness, trustworthiness and love.”*¹⁵

With no exact parallel in religious history,¹⁶ Huquq is offered in the Name of God to the Supreme Authority of the Faith and forges *“a tangible link between man and his Creator.”*¹⁷ A *“kind of partnership between us and Himself...to be used for the well-being of all humankind.”*¹⁸ The Right of God, like all of the other ideologies, laws and fundamental precepts of the Faith, is to provide *“the basis of the material and spiritual well-being of humanity and the building up of the edifice of the new World Order... to regenerate humankind and reorganize society.”*¹⁹ By establishing the institution of Huququ'llah, Baha'u'llah ensured that one of the vital institutions of the new World Order – ‘the General Treasury’²⁰ – would be strengthened.²¹

*“He Who is the Eternal Truth ... hath made the fulfillment of every undertaking on earth dependent on material means.”*²² Without those *“means the Faith of God fails to grow. It is like energy without a conduction system; it*

remains static, motionless, and ineffective. Material means serve as a vehicle for dispensing energy and producing motion.”²³ “In the midst of a civilization torn by strifes and enfeebled by materialism, the people of Bahá are building a new world ... Let each believer... transfer all he can from the old world to that new one which is the vision of his longing and will be the fruit of his labors.”²⁴

Observance of Huquq, like obligatory prayer and fasting, “depends on the free will of the believers and their degree of love for Baha’u’llah and His Cause, rather than on the force of authorities and governments.”²⁵ “Fear of God has been superseded by love of God”²⁶ and any feeling of “pressure, deprivation and anxiety”²⁷ traditionally associated with the word “law”, become “feelings of enchantment, compassion and delight”²⁸ after imbibing the “Choice Wine” of Baha’u’llah’s command. “Whosoever experienceth the holy ecstasy of worship will refuse to barter such an act or any praise of God for all that existeth in the world.”²⁹

Once implemented, the revolutionary and transmuting effect of this spiritual discipline begins to transform attitudes and behaviours, initiating “an evolutionary process which ... will assist man to become an effective element of moderation and an everflowing source of prosperity and well-being in human society.”³⁰ The “world economy with all its complexities based on ego and self-interest”³¹ will, by its means, be transformed into an unprecedented “divine economic system founded on fellowship, love and sacrifice.”³² As the complex problems of humanity are solved by the philanthropic nature of the Universal House of Justice – with ‘the General Treasury’ at its disposal – an equilibrium in the planet’s socio-economic life will be established, “eliminating extreme wealth and poverty and bringing into being the tranquility which will assist in the establishment of harmony and peace in the world.”³³ Any “sum which we deduct from our savings and offer as Huququ’llah circulates in the body of the Faith, and nurtures its institutions. However, its benefits, in the form of public welfare, come back to ourselves.”³⁴

For the individual believer, purifying “one’s riches and earthly possessions according to that which is prescribed by God”³⁵ ranks third only after “the first duty...to recognize the one true God”³⁶ and “the second ...to show forth constancy in His Cause”.³⁷ The “observation of the law of Huquq is not a choice but the responsibility and obligation of every adult believer.”³⁸ “Let him who wisheth observe it, and let him who wisheth ignore it. Verily, thy Lord is the Self-Sufficing, the All-Praised.”³⁹

“Whatever the tribulations that a conflicted world must confront in the future”⁴⁰, let us pray along with the Universal House of Justice, that “the Almighty will help His loved ones to overcome every obstacle in their path and assist them to serve humanity.”⁴¹

With warm and loving regards,
The Board of Trustees of Huququ’llah in Canada

1, 4, 5-6, 7-8, 10, 22, 35-37 & 39 *Huququ’llah – The Right of God*, April 2007, Amended August 2009, #83, #13, #83, #27, #20, #14, #2, & #82 respectively
2 & 20 *The Right of God – Huququ’llah*, Revised edition 1999, #44 & #19 respectively

3 ‘Abdu’l-Baha, *Will and Testament of Abdu’l-Baha, Part One*

9, 15-17, & 30-33 Varqa, Dr. Ali Muhammad, “The Worldwide Application of God’s Injunction”, *Institution of Huququ’llah Newsletter*, number 2, 1992

11 Universal House of Justice, 21 June 2016 letter to the International Board of Trustees of Huququ’llah

12 & 40-41 Universal House of Justice, 1 March 2017 letter to the Baha’is of the World

13, 18-19, 25-26 & 38 Varqa, Dr. Ali Muhammad, talk given during the Huququ’llah Conferences in Barcelona, Spain and Hofheim, Germany, October 1999

14, 27-28 & 34 Varqa, Dr. Ali Muhammad, “Huququ’llah: The Socio-Economic and Spiritual Law of the Kitab-i-Aqdas”, talk given at the meetings held in the United States in June 1997

21 Ma’ani, Baharieh Rouhani, “The Evolution of the Institution of Huququ’llah”

23 Varqa, Dr. Ali Muhammad, “Huququ’llah: Contribution as a Token of Love”, talk given during the Counsellors’ Conference following the 7th International Baha’i Convention, 4 May 1993

24 Universal House of Justice, *Wellsprings of Guidance, Messages 1963-1968*, Wilmette: Baha’i Publishing Trust, 1969, p 20.21

29 Baha’u’llah, *The Importance of Obligatory Prayer and Fasting*, III