

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

May 24, 2018

Dear Friends,

It is with great pleasure that the Board of Trustees of Huququ'llah in Canada writes to the delegates of the National Convention and thanks the National Spiritual Assembly for this opportunity to again present a few thoughts on the sanctified gift that is the law of Huququ'llah.

'Abdu'l-Baha identifies "*co-operation, mutual aid and reciprocity*"¹ as "*the basic principle on which the institution of Huququ'llah is established, inasmuch as its proceeds are dedicated to the furtherance of these ends.*"² "*Cooperation... Mutual Aid... Reciprocity. Each seems simple and straightforward when viewed independently. Yet, 'Abdu'l-Bahá's assertion ... lies within the combined vision of 'cooperation, mutual aid and reciprocity'*"³— a theme implicit in many of the messages of the Universal House of Justice as both a methodology of action and as an outcome of its Plans.

What insights can we glean from a few of the many passages in the Writings that touch on these concepts? How can they help us better understand this great law that "*causeth the people to become firm and steadfast and draweth Divine increase upon them*"⁴? How can contemplating this foundational principle of the institution of Huququ'llah assist us to more fully appreciate how fundamental, inter-related, and coherent integrating this law into our daily life is to the aims of the current Five Year Plan as well as all the Plans that will follow it?

In His Writings, 'Abdu'l-Baha uses the human body as a metaphor for the "*temple of the world*"⁵, for "*all created things*"⁶, for "*this endless universe*"⁷, and for "*the entire contingent world*"⁸ He explains how if we "*observe with an eye that discovereth the realities of all things, it would become clear that the greatest relationship that bindeth the world of being together lieth in the range of created things themselves, and that co-operation, mutual aid and reciprocity are essential characteristics in the unified body of the world of being.*"⁹

This "*endless universe is like the human body, and ... all its parts are connected one with another and are linked together in the utmost perfection. ... in the same way that the parts, members, and organs of the human body are interconnected, and that they mutually assist, reinforce, and influence each other, so too are the parts and members of this endless universe connected with, and spiritually and materially influenced by, one another. ... And although our present methods and sciences cannot detect these relationships among the universal beings, their existence is nonetheless clear and indisputable. In sum, all beings, whether universal or particular, are mutually connected in accordance with God's consummate wisdom and mutually influence one another. Were it not so, the all-embracing organization and universal arrangement of existence would become disordered and disrupted.*"¹⁰

If we truly understood this oneness within creation, and how "*all beings are linked together like a chain*"¹¹, how would it affect the way we live our lives; how we interact with the planet that sustains us; and how we relate to our fellow beings, including one another?

'Abdu'l-Baha uses the metaphor of the human organism to also describe the body politic, comparing 'disease, dissolution, death' in the human body to the 'always destructive and inevitably fatal', 'dissension, discord and warfare', in the body politic of humanity.¹² "*As long as the various members and parts of that organism are coordinated and cooperating in harmony, we have as a result the expression of life in its fullest degree. ... As long as there is affinity and cohesion among these constituent elements, strength and life are manifest; but when dissension and repulsion arise among them, disintegration follows.*"¹³

Given the current state of humanity it is clear that, as a collective, we are not in an ideal state of health and well-being. Although there are "*means in the human world by which physical association is established ... these fail*

*to weld together the hearts and spirits of men and are correspondingly inefficient.”*¹⁴ What is missing is the recognition that, *“in reality, all mankind represents one family.”*¹⁵ *“The welfare of any segment of humanity is inextricably bound up with the welfare of the whole. Humanity's collective life suffers when any one group thinks of its own well-being in isolation from that of its neighbours' or pursues economic gain without regard for how the natural environment, which provides sustenance for all, is affected.”*¹⁶

Motivated *“by a genuine concern for the welfare of others which derives from the love of Bahá'u'lláh, observance of the law of Huququ'lláh provides the means to hasten the realization of this universal aspiration to ensure the well-being of all mankind.”*¹⁷ *“Examining one's life to determine what is a necessity and then discharging with joy one's obligation in relation to the law of Huququ'lláh is an indispensable discipline to bring one's priorities into balance, purify whatever wealth one possesses, and ensure that the share which is the Right of God provides for the greater good.”*¹⁸

‘Abdu'l-Baha says if *“the inhabitants of a whole country develop peaceable hearts, and if with all their hearts and souls they yearn to cooperate with one another and to live in unity, and if they become kind and loving to one another, that country will achieve undying joy and lasting glory. Peace will it have, and plenty, and vast wealth.”*¹⁹ If such a wonderful outcome awaits a single country, imagine the results if the majority of the earth's inhabitants were to do the same? *“When the love of God is established, everything else will be realized. This is the true foundation of all economics.”*²⁰

*“By the fire of the Love of God the veil is burnt which separates us from the Heavenly Realities, and with clear vision we are enabled to struggle onward and upward, ever progressing in the paths of virtue and holiness, and becoming the means of light to the world.”*²¹

Without co-operation and reciprocity, *“the entire creation would be reduced to nothingness.”*²² Perhaps herein lies an insight into why purifying *“one's riches and earthly possessions according to that which is prescribed by God”*²³ ranks only after the recognition of God and steadfastness in His Cause²⁴, and, why the Universal House of Justice identifies the institution of Huququ'lláh as *“a key instrument for constructing the foundation and supporting the structure of the New World Order ... serving as a powerful element in the growth of a world civilization.”*²⁵ *“Such a high station is due not only to the law's revolutionary impact on human society, but also to its beneficial nature.”*²⁶

Baha'u'lláh's mighty law of Huququ'lláh is applicable to every believer. Why would He withhold a favour *“invested with the ornament of His acceptance”*²⁷ and *“the means of attracting goodly gifts and heavenly blessings”*²⁸ from any of his servants? It is our love for Him that is the motivator that brings to life the Right of God in our lives and – as a result – we reap the promised benefits for ourselves, for our children, and for our fellow beings. *“Happy are they that have observed His commandments. No goodly deed was or will ever be lost, for benevolent acts are treasures preserved with God for the benefit of those who act.”*²⁹

With loving regards,

The Board of Trustees of Huququ'lláh in Canada

(1, 2, 5, 9, & 22), 4, 23, 27, 28 & 29 Huququ'lláh – The Right of God, April 2007, Amended August 2009, # 23, 22, 2, 15, 88, & 16 respectively

³ & ¹⁷ International Board of Trustees letter to a National Spiritual Assembly, Huququ'lláh Newsletter, 73, January 2012, page 14

⁶ & ¹⁹ ‘Abdu'l-Baha, Selections from the Writings of ‘Abdu'l-Baha, # 21 & 221 respectively

(7 & 10) & (8 & 11) ‘Abdu'l-Baha, Some Answered Questions, #69, “The Influence of the Stars and the Interconnectedness of All Things”, and #46, “Evolution and the True Nature of Man”, respectively

(12 & 13), 14, 15 & 20 ‘Abdu'l-Baha, Promulgation of Universal Peace, # 41, 108, 102, & 84 respectively

¹⁶ & ¹⁸ Universal House of Justice, 1 March 2017 letter to the Baha'is of the World

²¹ ‘Abdu'l-Baha, Paris Talks, # 27, “The True Meaning of Baptism by Water and Fire”

²⁴ & ²⁶ Varqa, Dr. Ali Muhammad, talk given during the Huququ'lláh Conferences in Barcelona, Spain and Hofheim, Germany, October 1999

²⁵ Universal House of Justice letter to the International Board of Trustees of Huququ'lláh, 21 June 2016