

Huqúqu'Iláh

(Right of God)

حقوق الله

The Bahá'í community can be seen
as an enterprise

What are the resources of an enterprise?

- 1. Land**
- 2. Labor**
- 3. Capital**
- 4. Entrepreneur**

What do we see in the Bahá'í community?

- Followers/ Bahá'ís (rich and poor)
- Bahá'í centres
- Bahá'í Houses of Worship
- Bahá'í world Centre
- Books/journals
- Travellers teachers
- Translators
- Conferences
- Children classes
- Meetings e.g NDF

What are sources of income?

The Bahá'í Fund:

1. Local

2. National

3. Continental

4. International

Who contribute to the Bahá'í Fund ?

Bahá'ís

Some of the expenses of the Bahá'í community

- Bahá'í centres
- Bahá'í Houses of Worship
- Bahá'í world Centre
- Staff at the Bahá'í Centres
- Books/journals
- Travellers teachers
- Translators
- Conferences
- Children classes
- Meetings e.g NDF

What do we understand
by the term
contribution?

**How much should each Bahá'í
contribute to the Bahá'í Fund?**

Sacrificially

**Can non-Bahá'ís contribute
to the Bahá'í Funds?**

**In what circumstances can
non-Bahá'ís contribute to
the Bahá'í Funds?**

**“...the progress and promotion of
the Cause of God depend on
material means.”**

Bahá'u'lláh

Contribution

Ends

&

Means

Referring to the exigencies of the material world, Bahá'u'lláh has affirmed that to every end has been assigned a means for its accomplishment. A natural conclusion to be drawn from reflection on this fundamental principle is that vigilance must be exercised in distinguishing “**means**” from “**ends**”; otherwise, what is intended as a mere instrument could easily become the very goal of an individual's life. The acquisition of wealth is a case in point; it is acceptable and praiseworthy to the extent that it serves as a means for achieving higher ends—for meeting one's basic necessities, for fostering the progress of one's family, for promoting the welfare of society, and for contributing to the establishment of a world civilization. But to make the accumulation of wealth the central purpose of one's life is unworthy of any human being.

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‘...after having deducted the yearly expenses, if there is still any surplus left, then Huqúq will be applicable to this **surplus** at the rate of **19%** and no further payment of Huqúq will fall due on it.’

(‘Abdu’l-Bahá, Compilation on *Huqúqu’l-láh*, number 66)

The unit of Huqúq is gold

The measurement is Mithqal

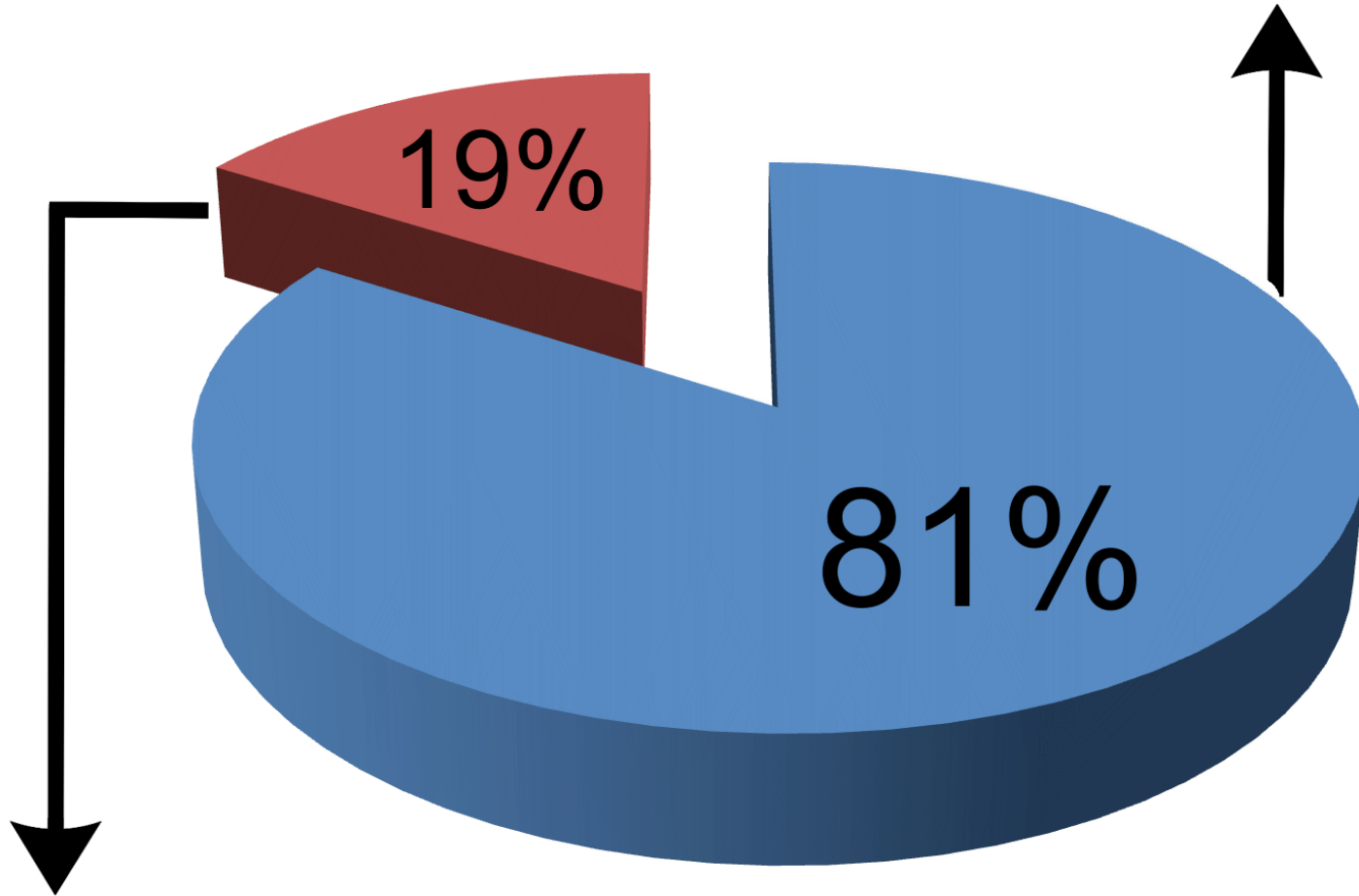
1 mithqal of gold = 3.642 grams of gold

19 mithqal of gold = 69.198 grams of gold

$69.198 \times \text{£}31 = \text{£}2145.138$ (20/05/17)

**19 Mithál (one Váhid) of gold equals
2.22456 troy ounces of 69.19112 grams**

**The believer's rightful share
- left to his discretion**



**Huqúqu'lláh (The Right of God) - to be expended under the
care and discretion of the Universal House of Justice, to
whom the Right of God is referred, for the:**

The payment of Ḥuqúqu'lláh is a personal obligation on each Bahá'í, and it is for him to meet this obligation in accordance with his own conscience; it cannot be demanded from him by any of the institutions of the Faith.

Universal House of Justice

Use of Ḥuqúqu'lláh Funds

- **Promotion of the teaching and proclamation of the Faith worldwide**
- **Care, maintenance and restoration of Bahá'í Holy Places**
- **Building up of the Bahá'í World Administrative Centre**
- **Support of the work of the many Bahá'í institutions and agencies**
- **Erection and restoration of Bahá'í Houses of Worship**
- **Establishment and support of new institutions**
- **Charitable and benevolent undertakings**
- **Support of the worldwide manifold interests of the Faith**

Reproduced from the institution of Ḥuqúqu'lláh Newsletter issue #6

Use of Ḥuqúqu'lláh Funds

- **The Ḥuqúqu'lláh is a separate Fund, the specific use of which is decided by that Centre in the Faith.** Universal House of Justice
- **It is essential for certain people to receive aid, and others need attention and care...** Bahá'u'lláh
- **...the Ḥuqúq will be used for charitable purposes.** Bahá'u'lláh
- **...when an offering was adorned with the glory of His acceptance and reported by Jináb-i-Amín, twice that amount was ordered to be paid out to the poor and the needy.** Bahá'u'lláh

Use of Ḥuqúqu'lláh Funds

- ...for benevolent pursuits and for the common weal.

Bahá'u'lláh

- Ḥuqúq to be expended for the relief of the poor, the disabled, the needy, and the orphans, and for other vital needs of the Cause of God, even as Christ did establish a Fund for benevolent purposes. 'Abdu'l-Bahá
- ...These are still early days in the worldwide development of the institution of Ḥuqúqu'lláh, which will expand and flourish in the centuries to come, and will provide material resources essential for the advancement of the human race. Universal House of Justice

The Right of God is an obligation upon everyone. This **commandment** hath been revealed and set down in the Book by the Pen of Glory. However, it is not permissible to solicit or demand it. If one is **privileged** to pay Huqúq, and doeth so in a spirit of **joy** and **radiance**, such an act is acceptable, and not otherwise.

(Bahá'u'lláh, Compilation on *Huqúqu'lláh*, number 38)

**...the payment of the Right of
God is conducive to prosperity,
to blessing, and to honour and
divine protection.**

(Bahá'u'lláh, Compilation on *Huqúqu'lláh*, number 6)

With humility before our sovereign Lord, we now announce that as of Ridván 1992, the beginning of the Holy Year, the Law of Huqúqu'lláh, the Right of God, will become universally applicable. All are lovingly called to observe it.

(Universal House of Justice. Ridván Messages 1991)

**Five basic characteristics of
Huqúqu'lláh
(the Right of God)**

**1, it is an obligation on all
who are eligible to pay it.**

2. it's a private matter with the highest possible confidentiality and not enforceable by any kind of sanction. That in itself makes it unique.

3. we're told that the individual has the freedom to evaluate the amount on which the Huqúqu'lláh is calculated. He or she can determine what is the amount on which this computation is carried out. He or she deducts from it those things which are necessary expenses.

4. “...if someone, with utmost pleasure and gladness, nay with insistence, wisheth to partake of this blessing, thou mayest accept. Otherwise, acceptance is not permissible.”

**5. It purifies one's
possessions and attracts
spiritual blessings.**