

Huqúqu'lláh and the Bahá'í Funds



Level Three — Coming of Age

TO UNDERSTAND THE PURPOSE AND IMPORTANCE OF THE BAHÁ'Í FUND SUPPORTING THE BAHÁ'Í FUND

**SPIRITUAL QUALITIES RELEVANT TO THIS TOPIC:
DETACHMENT, FAIR-MINDEDNESS, SELF-DISCIPLINE**

Say: Behold ye not the world, its changes and chances, and its varying colors? Wherefore are ye satisfied with it and with all the things therein? Open your eyes and be of them that are endued with insight. The day is fast approaching when all these things will have vanished as fast as the lightning, nay even faster. Unto this beareth witness the Lord of the Kingdom in this wondrous Tablet.

Bahá'u'lláh, *The Compilation of Compilations*, vol. 1, p. 497

Any Bahá'í can give to the Cause's Funds, adult or child. No statement is required on this subject; Bahá'í children have always given to the Cause, everywhere. Whatever situation may arise in a class which non-Bahá'í children attend is for the teacher of the class to solve. No ruling should be made to cover such things.

On behalf of Shoghi Effendi, *Bahá'í Education*, p. 60, no. 137

Learning Objectives and Suggested Activities



KNOWLEDGE OBJECTIVES

- To know from study of religious history that every religion has an injunction to offer contributions and alms
- To know that crafts and professions are the source of wealth
- To become familiar with the various Bahá'í funds and the responsibilities of the institutions in holding and disbursing funds

SUGGESTED LEARNING ACTIVITIES

- Tell stories from the world's religions and read passages from their scriptures that illustrate their laws and injunctions to be charitable and give alms.
- Compile a list of the various local, regional, national, continental, and international Bahá'í funds. Explore the ways these funds are interrelated and identify specific examples of their activities.



WISDOM OBJECTIVES

- To gain insight from the Bahá'í writings and other sources as to why we should not take pride in our material possessions
- To understand the purpose of wealth
- To understand one's spiritual obligation to support the funds of the Faith

SUGGESTED LEARNING ACTIVITIES

- Tell stories of the sacrifices and rewards of believers.
- Tell stories or fables showing how pride in worldly possessions can lead to one's downfall. Illustrate these stories through art or drama.
- Study selections from the Bahá'í writings on the importance of pure-hearted giving to the fund and identify the spiritual bounties promised to those who contribute with purity, detachment, and generosity.



SPIRITUAL PERCEPTION OBJECTIVES

- To discern that human life is subject to changes and chances
- To recognize harmful aspects of attachment to material wealth
- To perceive the value of contributing to the Bahá'í funds for one's own spiritual development

SUGGESTED LEARNING ACTIVITIES

- Utilize newspapers or other sources to identify articles that illustrate the impermanence of material wealth.
- Research and share stories of believers whose sacrificial contributions to the fund led to spiritual blessings.
- Compare lightning to the vanishing of material things; make a collage of images of lightning or paint a picture of lightning.



ELOQUENT SPEECH OBJECTIVES

- To recount to others the importance of giving to the fund
- To develop a regular habit of generously supporting the Bahá'í funds

SUGGESTED LEARNING ACTIVITIES

- Provide opportunities at community events for the students to share stories, artwork, and drama to illustrate the need to contribute to the Bahá'í funds.
- Learn how to make a budget with regular contributions to the fund as part of this budget.
- Contribute suggestions to Local Spiritual Assemblies about fundraising.

TOPIC: SUPPORTING THE BAHÁ'Í FUND

Sample Activities

ACTIVITY 1: THE SOURCE OF WEALTH

KNOWLEDGE OBJECTIVE: To know that crafts and professions are the source of wealth

WISDOM OBJECTIVE: To understand the purpose of wealth

SPIRITUAL PERCEPTION OBJECTIVE: To discern that human life is subject to changes and chances

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of science; Use of consultation; Use of memorization; Use of independent investigation

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- Index cards or small pieces of paper
 - Ice cube and glass of water
 - Birthday candle or other small candle and match
 - Copies of Resource Page 163
 - Student journals or plain paper
 - Simple art supplies, as desired
1. Welcome students and invite them to share favorite songs and prayers. Explain that this set of lessons will explore ways that we can contribute our time, our material resources, and our talents to make the world a better place.
 2. Invite students to think of a time that they contributed to something important and to nod their heads silently when they're ready.
 3. When all are ready, distribute index cards. Encourage students to keep that memory in mind and to write their name on the card along with 5 spiritual qualities, talents, or skills that enabled them to make this contribution: What did the contribution require of them? Teachers may also complete these cards.
 4. Collect the cards, shuffle them, and distribute them randomly. Invite each student to read aloud the list of qualities, talents, and skills on the card. Invite other students to guess who wrote the card. Affirm correct answers.
 5. After all cards have been guessed, post them in the classroom as a reminder of some of the gifts of the people present. Briefly discuss: Why is it so important for us to contribute our gifts to the world? Listen carefully. Affirm that giving brings us joy and makes life better for the people around us.
 6. Drop the ice cube into the glass of water and light the candle. Invite students to observe what happens to the candle, ice, and water. Allow sufficient time for changes to become obvious then discuss: Why do things change? What doesn't change? Are changes good or bad?
 7. Listen carefully to student comments. Then affirm: Although the candle and ice cube seem to disappear, they also fulfill their purpose. They lose their solid existence and gain the ability to cool a drink or give light. Continue the discussion: What would happen if we kept the ice cube in the freezer and the candle in a drawer? How are we like a candle or an ice cube? Why should we start making our contributions to the world now rather than wait until we're fully grown with jobs and families?
 8. Distribute copies of Resource Page 163. Invite volunteers to read these quotations aloud in the whole group. Then discuss the focus questions.
 9. Encourage students to select one of the quotations to record in their journals or on plain paper and decorate as they like.
 10. Encourage students to work in pairs to memorize all or part of their selected quotations using repetition, rhythm, melody, pictures to replace words, or another favorite method. Invite teams to recite their memorized quotations in the whole group. Applaud all!

TOPIC: SUPPORTING THE BAHÁ'Í FUND

11. Encourage students to take home their copies of Resource Page 163, share them with their parents or other adults, and invite those adults to respond to the focus questions.
12. Encourage students to listen carefully, write notes about adults' responses, and bring these papers back to the next class. Encourage them also to invite a friend to come with them to the next class. Conclude the activity with favorite songs and prayers.

ACTIVITY 2: WEALTH AND POVERTY

WISDOM OBJECTIVES: To understand the purpose of wealth; To appreciate the transforming power of contributing to the Bahá'í Fund

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of creativity; Use of peer teaching; Use of independent investigation

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- Copies of Resource Page 164
- 5 pieces of paper
- Simple art supplies
- Masking tape, if desired
- Stuffed animals, pillows, or other objects, if desired
- Student journals or plain paper

Advance Preparation:

The demonstration in Steps 2–7 is written for a small class of 5 or fewer students. If you have a larger class, involve all students by having each student represent a smaller portion of the U.S. population.

Display the following quotation in the classroom:

The wealth of the other world is nearness to God.

‘Abdu’l-Bahá, Some Answered Questions, p. 231

1. Welcome students. Invite them to share favorite songs and prayers and then to share what they learned from their parents or other adults about the purpose of wealth. Briefly discuss: What new insights did we gain from listening to others? Acknowledge all.
2. Invite students to explore further questions of wealth and poverty by focusing on the population of the United States. Provide the class with 5 sheets of paper. Invite students to work together to sketch 20% of the U.S. population on each piece of paper, so that all papers show the real diversity of ages, ethnicities, abilities, etc., of the population.
3. When students have completed their sketches, place the papers in a row on the floor or mount them on a wall to represent all the people in the U.S. Invite each student to say one thing that they admire about this representation of the human family.
4. Inform students that 1% of the population owns about 40% of the wealth in the U.S. Invite 1 student to sit on the floor in front of 2 of these papers.
5. Then explain that 20% of the population owns about 80% of the wealth in the U.S. If your class has 5 or fewer students, invite that same student to lounge on the floor to block access to 4 of the 5 papers created by students.

CONTINUED ON NEXT PAGE ➤

GOAL: TO UNDERSTAND THE PURPOSE AND IMPORTANCE OF THE BAHÁ'Í FUND

TOPIC: SUPPORTING THE BAHÁ'Í FUND

6. Explain that all the rest of the people share the remaining wealth. Encourage the rest of the class to crowd in front of the 1 remaining paper. If your class is smaller than 5, ask students to hold stuffed animals, pillows, or other objects to represent a crowd of people squeezed into a small space.
7. After allowing a few moments for students to experience the contrast between too much space and not enough, invite students to return to their usual places and discuss: How did it feel to be the wealthiest? How did it feel to be all the rest? What would be more comfortable?
8. Distribute copies of Resource Page 164. Organize students into 2 teams. Encourage each team to focus on one of the quotations, read their assigned quotation twice, and discuss the focus questions.
9. Then encourage teams to think about their pictures of the population of the United States. Encourage teams to use these pictures as visual aids to share their answers in the whole group. Applaud all!
10. Briefly discuss: If this imbalance of wealth needs to be corrected in the United States, what do we think needs to happen in the whole world? Why?
11. Then invite each student in the room to read aloud the posted quotation.
12. Encourage students to discuss in pairs: Why do we think that wealth in the next world is nearness to God? What can we do in this world to help increase our wealth in the next world?
13. Provide students with their journals or plain paper. Encourage them to copy the posted quotation into their journals and to write their reflections about wealth in this world and wealth in the next.
14. Explain that the class will return to this question of wealth in the next activity. Encourage them to share their ideas about wealth with at least one friend before the next class and also to listen to their friend's ideas about wealth. Briefly discuss: Why should we listen to our friends' ideas even if they're not the same as our own?
15. Encourage students also to keep a Wealth Diary between this class and the next to record all the money they receive from jobs, allowance, or other sources and all the money they spend for any purpose.
16. Conclude the activity with favorite songs and prayers.

ACTIVITY 3: MAKING A SPIRITUAL FINANCIAL PLAN

KNOWLEDGE OBJECTIVE: To know from study of religious history that every religion has an injunction to offer contributions and alms

SPIRITUAL PERCEPTION OBJECTIVE: To perceive the value of contributing to the Bahá'í Fund for one's own spiritual development

ELOQUENT SPEECH OBJECTIVES: To recount to others the importance of giving to the Fund; To develop a habit of generously supporting the Bahá'í Funds

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of consultation; Use of peer teaching; Use of individual investigation

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- Copies of Resource Pages 165–66, cut apart
- Basket or other container
- Bahá'í prayer book
- Chart paper and markers
- Student journals or plain paper
- Background music

Advance Preparation:

Photocopy the quotations on Resource Page 165, cut them apart, and fold them. Place the folded quotations in a basket so that there will be 1 or more quotations for each student.

Photocopy the scenarios on Resource Page 166, cut them apart, fold them, and place in a basket.

Display the following quotation in the classroom:

. . . Our contributions to the Faith are the surest way of lifting once and for all time the burden of hunger and misery from mankind.

On behalf of Shoghi Effendi, *The Compilation of Compilations*, vol. 1, p. 542

1. Welcome students and begin the activity with favorite songs and prayers.
2. Invite students to share spiritual highlights of the past week and their own further reflections on wealth. Briefly discuss: What happened when we shared our ideas about wealth with our friends? What did we learn about their ideas? Why is it important to discuss these questions with our friends?
3. Invite each student to select one or more quotations from the basket and to read it aloud in the whole group. Then discuss: What is the same in these quotations? What is different? Why might all religions encourage giving?
4. Invite 2 volunteers to read aloud the posted quotation. Briefly discuss: Why do we think that our contributions to the Faith, including teaching others about the Cause of God, are the surest way of lifting the burdens of humanity?
5. Continue the discussion:
 - In addition to making contributions to our Faith, what are some important uses for our money? Record student ideas on chart paper. Consider adding: gifts for family members and others; saving for college or future expenses; buying necessary items such as clothing, school supplies, etc.; fun activities. Affirm that giving, saving, and spending are all important uses for wealth.
 - What are ways to earn additional income? What are some spiritual principles that relate to wealth? Record ideas on chart paper.

CONTINUED ON NEXT PAGE ➤

TOPIC: SUPPORTING THE BAHÁ'Í FUND

6. Invite students to work in pairs. Encourage each pair to draw a scenario from the basket, consult about spiritual principles and practical options, and share their answers in the whole group. Then discuss: Why must we consider both spiritual principles and practical possibilities when we're talking about wealth?

7. Provide students with their journals or plain paper. Encourage them to refer to their Wealth Diaries (suggested in the previous activity) or to recall the money they received from all sources and the money they spent for all purposes over the past week. Encourage them to:

- List their income and sources of income.
- List amounts and purposes of their expenses; include giving, spending, and saving.
- Think about the sources of wealth, the purposes of wealth, and wealth in this world and in the next.

- Write a financial plan for the coming week that includes income, necessary expenses, and a plan for contributing to the fund.

Remind students that fund contributions are strictly private, between themselves and God. Consider playing background music as students work. Circulate to provide encouragement and answer questions, as needed.

8. After students complete their individual plans, briefly discuss: What do we need to do to carry our plans into action? Do we need help from parents or others to complete our plans? How can we encourage each other? What should we do if something unexpected happens?
9. Conclude the activity with favorite prayers, including a prayer for the Bahá'í fund. Invite students also to reread their quotations from the world's religions if they like.

ACTIVITY 4: SUPPORTING THE BAHÁ'Í FUNDS

SPIRITUAL PERCEPTION OBJECTIVES: To recognize harmful aspects of attachment to material wealth; To perceive the value of contributing to the Bahá'í Funds for our own spiritual development

ELOQUENT SPEECH OBJECTIVES: To recount to others the importance of giving to the Fund; To develop a habit of generously supporting the Bahá'í Funds

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of play; Use of stories; Use of consultation; Involve service

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- 2 cards, blue one side and red on the other (or any other 2 colors)
- Copies of Resource Page 167
- Bahá'í prayer book

Advance Preparation:

Display the following quotation in the classroom:

Man reacheth perfection through good deeds, voluntarily performed. . . .

‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, p. 115

1. Welcome students and begin the activity with favorite songs and prayers, including the posted quotation. Invite students to share their reflections on wealth. Briefly discuss: How are we doing with our financial plans? What shall we celebrate? What obstacles did we face?
2. Invite students to explore some principles related to the Bahá'í fund by playing a game:
 - Organize students into 2 teams of equal size and ask teams to line up facing each other. Players will work with the person facing them as explained below.
 - Give the player at the head of each line a card that is BLUE one side and RED on the other (or any other 2 colors).
 - Players at the head of each line turn to stand back to back. They then show the teacher either the red or the blue side of their card.
 - Teams earn points depending on the color the players show. Explain:
 - If you show blue and the other person shows blue, you each get 3 points.
 - If you show blue and the other person shows red, you get 1 point and the other person gets 4 points.
 - If you show red and the other person shows blue, you get 4 points and the other person gets 1 point.
 - If you both show red, you each get 2 points.
 - The goal of the game is for each team to score as many points as possible. There is also a simple rule: No talking until teachers say it is time to talk.
 - Provide no further explanation of the game.
3. Begin playing the game. If your class is large, rotate students so that the pair at the head of each line gets one turn before moving to the back of the line. If your class is small, each pair shows their cards 3 times before rotating. A “round” is completed after all students have had a turn. Usually by the end of the first round, most players are showing red.

CONTINUED ON NEXT PAGE ➤

GOAL: TO UNDERSTAND THE PURPOSE AND IMPORTANCE OF THE BAHÁ'Í FUND

TOPIC: SUPPORTING THE BAHÁ'Í FUND

4. Tally team scores after the first complete round. Remind students of the goal of the game. Provide 1 minute for teams to talk among themselves about how to improve their score.
5. Remind students of the No Talking rule and play another round. Tally scores again. By the end of the second round, even more students usually show red and overall scores are lower.
6. Provide students with 1 minute to consult in the whole group: How can we improve our score?
7. Remind students of the No Talking rule and play a third round. Tally scores again. Typically all players show blue in the 3rd round and scores are high. If needed, invite whole group consultation and play a 4th round.
8. In the whole group invite volunteers to read aloud the posted quotation. Then discuss: Which is more powerful—competition or cooperation? Why? What does this game show us about the power of good deeds, voluntarily performed? How does it also show the power of consultation? What might it teach us about contributing to the Bahá'í fund?
9. Provide students with copies of Resource Page 167. Read the quotations aloud in the whole group. Discuss: How did our game show the truth of these quotations?
10. Consult together in the whole group to decide how, when, and where to teach others about the importance of contributing freely and generously to the fund. Discuss: Would we like to teach other classes at our Bahá'í school, the community at a Nineteen Day Feast or other gathering, our families, or someone else? What do we want to teach them about the importance of contributing to the fund? How can we be sure that our appeal is carefully worded, moving, and dignified? How could we incorporate the arts in our presentation?
11. If desired, students may choose to tailor their presentation to a specific Bahá'í fund: the Bahá'í international fund, continental fund, national fund, regional fund, local fund, or a special fund for a particular project. Note that all these funds work together like the fingers on a hand.
12. Work together to plan and prepare for the class's presentation. Follow through as needed to assure completion of class plans. If students are sharing their ideas at a community gathering, encourage students to arrive early and to double-check their props and supplies.
13. Provide students with journals or plain paper. Encourage them to write or draw their personal reflections on their own patterns of giving to the fund: How can we help ourselves give freely and generously to the fund?
14. Conclude the activity with favorite prayers, including the prayer for the fund, found in most Bahá'í prayer books.

GOAL: TO UNDERSTAND THE PURPOSE AND IMPORTANCE OF THE BAHÁ'Í FUND
TOPIC: SUPPORTING THE BAHÁ'Í FUND

Resource Pages

Activity 1: The Source of Wealth

Focus Questions:

What is the source of wealth?

What is the purpose of wealth?

What does it mean to say that “results depend upon means”?

Is there only one kind of wealth? Why or why not?

What is more important than having lots of things? Why?

O My Servants!

Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be for the fire.

Bahá'u'lláh, *The Hidden Words*, Persian no. 80

O My Servant!

The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds.

Bahá'u'lláh, *The Hidden Words*, Persian no. 82

Man's distinction lieth not in ornaments or wealth, but rather in virtuous behavior and true understanding.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 57

Say: Rejoice not in the things ye possess; tonight they are yours, tomorrow others will possess them. Thus warneth you He Who is the All-Knowing, the All-Informed.

Bahá'u'lláh, *The Kitáb-i-Aqdas*, paragraph 40

TOPIC: SUPPORTING THE BAHÁ'Í FUND

Activity 2: Wealth and Poverty

Focus Questions:

When is wealth good? When is it harmful? What should be changed?

What should wealthy people do to bring a better balance?

What should poor people do to bring a better balance?

What should middle-income people do to bring a better balance?

Wealth is praiseworthy in the highest degree, if it is acquired by an individual's own efforts and the grace of God, in commerce, agriculture, art and industry, and if it be expended for philanthropic purposes. Above all, if a judicious and resourceful individual should initiate measures which would universally enrich the masses of the people, there could be no undertaking greater than this, and it would rank in the sight of God as the supreme achievement, for such a benefactor would supply the needs and insure the comfort and well-being of a great multitude. Wealth is most commendable, provided the entire population is wealthy. If, however, a few have inordinate riches while the rest are impoverished, and no fruit or benefit accrues from that wealth, then it is only a liability to its possessor. If, on the other hand, it is expended for the promotion of knowledge, the founding of elementary and other schools, the encouragement of art and industry, the training of orphans and the poor—in brief, if it is dedicated to the welfare of society—its possessor will stand out before God and man as the most excellent of all who live on earth and will be accounted as one of the people of paradise.

‘Abdu’l-Bahá, *The Secret of Divine Civilization*, pp. 24–25

We see amongst us men who are overburdened with riches on the one hand, and on the other those unfortunate ones who starve with nothing; those who possess several stately palaces, and those who have not where to lay their head. Some we find with numerous courses of costly and dainty food; whilst others can scarce find sufficient crusts to keep them alive. Whilst some are clothed in velvets, furs and fine linen, others have insufficient, poor and thin garments with which to protect them from the cold.

This condition of affairs is wrong, and must be remedied. . . .

When we see poverty allowed to reach a condition of starvation it is a sure sign that somewhere we shall find tyranny. Men must bestir themselves in this matter, and no longer delay in altering conditions which bring the misery of grinding poverty to a very large number of the people. The rich must give of their abundance; they must soften their hearts and cultivate a compassionate intelligence, taking thought for those sad ones who are suffering from lack of the very necessities of life.

There must be special laws made, dealing with these extremes of riches and of want.

‘Abdu’l-Bahá, *Paris Talks*, pp. 151–53

Activity 3: Making a Spiritual Financial Plan

Bahá'í Faith

There is no doubt that the living Lord will abundantly confirm those who expend their wealth in His path.

‘Abdu’l-Bahá, *Bahá'í Prayers*, p. 83

Buddhism

Fools for sure do not praise generosity, but the wise man who takes pleasure in giving is thereby happy hereafter.

Dhammapada, *Sayings of the Buddha 1*

Christianity

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

Mark 12:41–44

Hinduism

Why dost thou not rejoice thee? Why dost thou not delight thyself with giving?

Vedas, Rig Veda, Book 4

Islam

We inspired in them the doing of good deeds and the right establishment of worship and the giving of alms, and they were worshippers of Us (alone).

The Qur'an, Súrih 21, The Prophets

Judaism

And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD.

Leviticus 27:30

Sikhism

First, is the Lord's Praise; second, contentment; third, humility, and fourth, giving to charities. Fifth is to hold one's desires in restraint. These are the five most sublime daily prayers.

Shri Guru Granth Sahib, Section 25, Raag Maaroo

Zoroastrianism

He who wishes to seize the heavenly reward, will seize it by giving gifts to him who holds up (the Law) to us in this world here below. . . .

The Zend-Avesta, Avesta Fragments

TOPIC: SUPPORTING THE BAHÁ'Í FUND

Activity 3: Making a Spiritual Financial Plan

Scenario 1: You earn \$10 every week taking out the neighbor's trash. You get \$5 allowance each week from your parents. You've saved \$40 over the past few weeks and you want to give \$20 to the fund but you can't find your money. You've looked everywhere! What can you do?

Scenario 2: You receive \$10 each week for allowance and your parents say that you can choose to spend, save, and give to the fund as you like. You usually spend it on a movie and snacks. Last week you borrowed \$15 from your brother to buy your friend a birthday present. How will you pay it back?

Scenario 3: You don't get an allowance. Sometimes you take care of the kids next door for \$7/hour. Sometimes you earn money by doing chores around the house. You want to make a budget to give, save, and spend money but you don't know how much money you'll have. What can you do?

Scenario 4: You get an allowance but never seem to have money when it is time to give to the fund. When you want to give gifts to your family or friends, you always ask your mom for cash. What can you do to get some control over your money?

Scenario 5: You want to go to a week-long junior youth retreat next summer at a Bahá'í school. It will cost \$350. Your parents say you can go if you pay \$100 of the cost. You really, really want to go. Your allowance is \$30/month. You've never paid much attention to money, but somehow it always works out to give something to the fund, get gifts for others, and buy the things you need. You've never saved money for anything ever. The junior youth institute is in 6 months. What will you do?

Activity 4: Supporting the Bahá'í Funds

. . . Voluntary sharing, the freely-chosen expending of one's substance, leadeth to society's comfort and peace. It lighteth up the world; it bestoweth honor upon humankind.

‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 115

. . . All contributions to the Fund are to be purely and strictly voluntary in character. It should be made clear and evident to every one that any form of compulsion, however slight and indirect, strikes at the very root of the principle underlying the formation of the Fund ever since its inception. While appeals of a general character, carefully worded and moving and dignified in tone are welcome under all circumstances, it should be left entirely to the discretion of every conscientious believer to decide upon the nature, the amount, and purpose of his or her contribution for the propagation of the Cause.

Shoghi Effendi, *Bahá'í Administration*, p. 101

It is the sacred obligation of every conscientious and faithful servant of Bahá'u'lláh who desires to see His Cause advance, to contribute freely and generously for the increase of that Fund.

Shoghi Effendi, *Bahá'í Administration*, pp. 41–42

Any Bahá'í can give to the Cause's Funds, adult or child. No statement is required on this subject; Bahá'í children have always given to the Cause, everywhere. Whatever situation may arise in a class which non-Bahá'í children attend is for the teacher of the class to solve. No ruling should be made to cover such things.

On behalf of Shoghi Effendi, *The Compilation of Compilations*, vol. 1, p. 307

TOPIC: SUPPORTING THE BAHÁ'Í FUND

LIST OF ADDITIONAL RESOURCES

Books, Stories, and Articles:

Brilliant Star magazine:

“Bahá'u'lláh and the Money Belt,” Sp Ed 1992
“Fundryth,” Jan/Feb 1993
“Building the Arc,” Jan/Feb 1995
“Funds for the Arc,” Jan/Feb 1995
“Kids in Action,” Jan/Feb 1997
“Letters from Our Friends,” Mar/Apr 1997
“Letters from Our Friends,” Mar/Apr 1998
“Dear Brilliant Star,” Sep/Oct 1998
“Dear Brilliant Star,” Mar/Apr 1999

“Lifeblood of the Cause (Funds),” *The Compilation of Compilations*, vol. 1

Stories about Bahá'í Funds

Bahá'í Funds: Contributions and Administration

Sacred Trust: A Destined Recompense and Sure Reward

“The Prize Money,” Jan/Feb 2000
“Liang Loves Shopping!” May/June 2000
“A Carpet to the Rescue,” Jul/Aug 2000
“Keeping the Bahá'í Temple Healthy,” Sep/Oct 2000
“Magical Fund Box Machine,” Jan/Feb 2003
“Shooting Star: Ryley Johnson,” Mar/Apr 2003
“Eager to Sacrifice,” May/June 2003
“A Perfect Place,” May/June 2003
“Liang’s Drops of Love,” Jul/Aug 2003

Worksheets and Coloring Pages:

Brilliant Star magazine:

“My Bahá'í Community,” Jan/Feb 1993
“Come to Feast,” Jan/Feb 1993
“Treasurer’s Office,” Sep/Oct 1999

Activities:

Brilliant Star magazine:

“Essence of Wealth,” Sep/Oct 1996
“Fund Fun!” Sep/Oct 1996
“More than Material Riches,” Sep/Oct 1996
“Wealth Plan,” Sep/Oct 1996
“Ready, Set, Plan,” Sp Ed 1996
“Hands of Loving-Kindness,” Jan/Feb 1998
“Give the Fund a Hand,” Jan/Feb 1998
“My Diary of Giving and Growing,” Jul/Aug 1998
“An A-Maze-ing Prayer,” Sep/Oct 1998

“Pop-O-Card,” Jan/Feb 1999
“Less Is More,” May/June 1999
“Haiku for Humanity,” Jul/Aug 1999
“Yoga with Liang,” Sep/Oct 2000
“Liang’s Lemonade Stand,” Jul/Aug 2001
“The Plan of Max,” Jul/Aug 2001
“Look at Your LEAPS,” Jan/Feb 2003
“Flowing to the Sea,” Mar/Apr 2004

Music:

“Bright Star,” *Special Times*, Susan Engle

Poetry:

Brilliant Star magazine:

“Which Wealth?” Sep/Oct 1996
“Money Tree,” Nov/Dec 1996

Other Favorite Resources:

If you find any additional resources, please notify the Office of Education and Schools at the Bahá'í National Center, email SCHOOLS@usbnc.org, or submit your findings to the Core Curriculum website, www.core-curriculum.org.

TO KNOW THE HISTORY AND PURPOSE
OF THE LAW OF HUQÚQU'LLÁH
THE DEVELOPMENT OF THE INSTITUTION
OF HUQÚQU'LLÁH AND ITS TRUSTEES

SPIRITUAL QUALITIES RELEVANT TO THIS TOPIC:
LOVE, GENEROSITY, TRUSTWORTHINESS

Say: O people, the first duty is to recognize the one true God—magnified be His glory—the second is to show forth constancy in His Cause and, after these, one's duty is to purify one's riches and earthly possessions according to that which is prescribed by God.

Bahá'u'lláh, *Huqúqu'lláh*, no. 31

Trustworthiness is the greatest portal leading unto the tranquility and security of the people. In truth the stability of every affair hath depended and doth depend upon it. All the domains of power, of grandeur and of wealth are illumined by its light.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 37

Learning Objectives and Suggested Activities



KNOWLEDGE OBJECTIVES

- To know, from study of Bahá'í writings and other sources, the history of the implementation of this law of the Kitáb-i-Aqdas
- To know from study of Bahá'í history the names and stories of the Trustees of Huqúqu'lláh
- To become familiar with the present roles, responsibility, and organization of the Trusteeship of Huqúqu'lláh

SUGGESTED LEARNING ACTIVITIES

- Tell the story of how the law of Huqúqu'lláh was introduced.
- Read and share stories about early believers' reactions to Huqúqu'lláh.
- Read and discuss passages in the Kitáb-i-Aqdas describing the law of Huqúqu'lláh.
- Read and discuss passages from the Bahá'í writings describing the Trustees of Huqúqu'lláh and their role.
- Learn the names and stories of some of the Trustees of Huqúqu'lláh.
- Make a collage from photographs of early Trustees' and their names.
- Learn the names of the current Trustees in your country and discuss their roles, responsibility, and organization.



WISDOM OBJECTIVES

- To understand the generosity, kindness, and magnanimity of Bahá'u'lláh and 'Abdu'l-Bahá, and their complete detachment from all earthly possessions
- To understand the responsibilities and sufferings of the Trustees in their paths of service

SUGGESTED LEARNING ACTIVITIES

- Research the application of the law of Huqúqu'lláh throughout the history of the Faith.
- Share stories of Bahá'u'lláh and 'Abdu'l-Bahá helping needy people.
- Sing songs reminding us all to follow the example of 'Abdu'l-Bahá.
- Prepare timelines highlighting the development of Huqúqu'lláh and the names of its Trustees.
- Invite a representative of the Board of the Trustees to class, to tell stories about the lives of the Trustees and to answer questions about Huqúqu'lláh.
- Research and share stories from Bahá'í history of the lives of some early Trustees and identify the blessings and difficulties experienced by them as they fulfilled their responsibilities.
- Create a role-play depicting of the lives of some of these precious Trustees.

SPIRITUAL PERCEPTION OBJECTIVES

- To perceive how Shoghi Effendi and the Universal House of Justice reflect the qualities of generosity, kindness, magnanimity, and detachment in their guidance and development of the Bahá'í World Center and in the affairs of the Bahá'í world
- To reflect on the present stage of the development of this law
- To discern the spiritual qualities that enable those chosen to be worthy of the honor of Trusteeship

SUGGESTED LEARNING ACTIVITIES

- Read accounts of the introduction of Huqúqu'lláh to Western Bahá'ís and its implementation.
- Through poetry or prose, express personal striving to develop the qualities of generosity, kindness, and detachment from material possessions.
- Study passages from the Bahá'í writings on trustworthiness and reflect on ways to strengthen this quality in our daily interactions.
- Make a poster illustrating the spiritual qualities of the Trustees of Huqúqu'lláh and how these qualities assist in the implementation of this law.
- Read and memorize short passages from the Bahá'í writings on these spiritual qualities.
- Use poetry, prose, music, or the visual arts to express those spiritual qualities discernable in the lives of the Trustees.
- Consult about ways to sacrifice and show courage in our daily lives, inspired by the Trustees of Huqúqu'lláh.

ELOQUENT SPEECH OBJECTIVES

- To recount to others the development of the institution of Huqúqu'lláh
- To describe to others the role of the Trusteeship of Huqúqu'lláh
- To emulate the example of trustworthiness and service set by Trustees

SUGGESTED LEARNING ACTIVITIES

- Plan a gathering to view a video describing Huqúqu'lláh and its development.
- Deliver a presentation about the development of the institution of Huqúqu'lláh.
- Make a story-board depicting the development of the institution of Huqúqu'lláh.
- Recite passages from the Tablets of Bahá'u'lláh on the importance of trustworthiness.
- In pairs, share stories from the lives of the Trustees.
- Demonstrate trustworthiness in service to the Local Spiritual Assembly.
- Create opportunities to display for the community students' work on the lives of the Trustees.
- Identify folktales that illustrate trustworthiness and share them at Bahá'í meetings.

TOPIC: THE DEVELOPMENT OF HUQÚQU'LLÁH AND ITS TRUSTEES

Sample Activities

ACTIVITY 1: HUQÚQU'LLÁH, THE RIGHT OF GOD

KNOWLEDGE OBJECTIVE: To know, from study of Bahá'í writings and other sources, general guidelines for implementing this law of the Kitáb-i-Aqdas

WISDOM OBJECTIVE: To understand the generosity, kindness, and magnanimity of Bahá'u'lláh and 'Abdu'l-Bahá, and their complete detachment from all earth possessions

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of nature; Use of stories; Use of the arts

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- Access to outdoors or a window to observe a tree, a potted tree, or pictures of trees
- Chart paper and markers
- Student journals or plain paper
- Simple art supplies

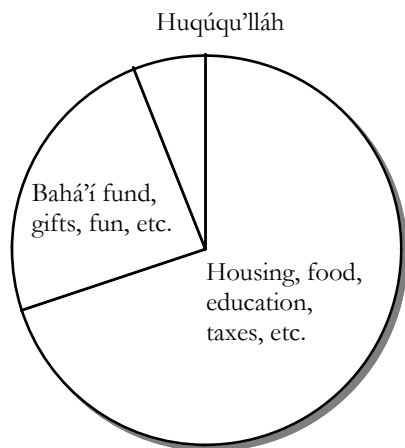
1. Welcome students. Begin the activity with favorite songs and prayers. Invite students to share highlights of their week. Acknowledge all. Briefly discuss: What acts of service and sacrifice have we noticed in others? How does it make us feel to notice the good in others?
2. Explain that “every created thing in the whole universe”—including a tree—can teach us about the world of the spirit.¹ Invite students to move outdoors to look at a tree, observe a tree through a window, consider a potted tree, view pictures of trees, or imagine some favorite trees. Encourage students to name as many different kinds of trees as they can. Then invite them to respond to the question: If you were a tree, what kind of tree would you be? Why?
3. Encourage students to sketch trees in their journals or on plain paper as they share their answers. Continue the discussion as students work: What are some ways that we're like a tree? What does the tree need to grow? What does a tree contribute to the world around it? What happens to a tree's leaves when they fall? When fallen leaves enrich the soil, does it benefit the soil or the tree? Why?
4. Explain that this activity focuses on a particular gift—the Right of God or “Huqúqu'lláh.” Briefly discuss: What do we know about Huqúqu'lláh? What do we want to know? Record student comments on chart paper.
5. Explain that Huqúqu'lláh is paid to the Head of the Bahá'í Faith. The Right of God is 19% of our wealth after we pay our necessary expenses. Draw a circle on chart paper. Explain that this circle represents all of our income.
 - Briefly discuss: What are some necessary expenses? Record examples of necessary expenses on 2/3 to 3/4 of this circle.
 - Continue discussing: What part of the circle represents the Right of God? Write “Huqúqu'lláh” over about 19% (about 1/5) of the *remaining* part of the circle.

¹ Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, no. 82, p. 160

TOPIC: THE DEVELOPMENT OF HUQÚQU'LLÁH AND ITS TRUSTEES

- Explain that after we pay the Right of God, the rest of our income is purified for us to use as we like. Discuss: What are some examples of other expenses? Write examples of other expenses in this final portion of the circle.

The diagram will look something like this:



6. Explain that in the same way that the tree's leaves enrich the soil, which in turn fertilizes the tree, our payment of the Right of God benefits our own selves. Encourage students to listen carefully for specific benefits to the giver and note them on their tree pictures as you read aloud the following quotations:

Huqúqu'lláh is indeed a great law. It is incumbent upon all to make this offering, because it is the source of grace, abundance, and of all good. It is a bounty which shall remain with every soul in every world of the worlds of God, the All-Possessing, the All-Bountiful.

Bahá'u'lláh, *Huqúqu'lláh*, no. 7

Say, through this injunction God desireth to purify your possessions and enable you to draw nigh unto such stations as none can attain, except those whom God may please.

Bahá'u'lláh, *Huqúqu'lláh*, no. 10

It is clear and evident that the payment of the Right of God is conducive to prosperity, to blessing, and to honor and divine protection.

Bahá'u'lláh, *Huqúqu'lláh*, no. 6

Discuss: What are some of the blessings that come from our payment of the Right of God?

7. Continue the discussion: What is the difference between our contributions to the Bahá'í fund and our payment of the Right of God? Listen carefully. Then read the following explanation:

The payment of Huqúqu'lláh is one of the essential spiritual obligations of the people of Bahá which has been revealed in the Most Holy Book by the Pen of Glory. Therefore the friends should separate the account of Huqúqu'lláh from that of their other contributions. Thus they must first settle their obligations concerning Huqúqu'lláh, then they may make other contributions at their own disposition. . . .

The Universal House of Justice, *Huqúqu'lláh*, no. 98

Invite students to turn to the person beside them and state 2 important facts about Huqúqu'lláh. Then encourage them to turn to the person on their other side and state one important fact about the Huqúqu'lláh.

8. Continue the discussion: What is the difference between the Right of God and taxes? Listen carefully, then read aloud:

Time and again have We written and commanded that no one should solicit such payment. The offering of every person that voluntarily tendereth the Huqúqu'lláh with the utmost joy and pleasure may be accepted, otherwise acceptance was not and is not permissible.

Bahá'u'lláh, *Huqúqu'lláh*, no. 32

Encourage student to turn to the person beside them and discuss: Why should we offer the Right of God with the utmost joy?

9. Invite students to return to their tree drawings, write one true statement about Huqúqu'lláh on their trees, and share it with another student. Then invite students to share their sentences in the whole group. Acknowledge all.

CONTINUED ON NEXT PAGE ➤

TOPIC: THE DEVELOPMENT OF HUQÚQU'LLÁH AND ITS TRUSTEES

10. Affirm that the payment of Huqúqu'lláh benefits our own selves, not God. Read aloud or retell the story on Resource Page 177.

Briefly discuss: How did Mr. Yazdi show his love for Bahá'u'lláh? Who benefited from Mr. Yazdi's gift to Bahá'u'lláh? When the tree gives its leaves to the soil, who benefits? Why? When we pay Huqúqu'lláh, who benefits? Why? Do

we have to see an immediate payback to know that we benefit from our payment of the Right of God? Why or why not?

11. Encourage students to share their tree illustration and sentence about Huqúqu'lláh with another person before the next class. Conclude the activity with favorite songs and prayers.

ACTIVITY 2: THE TRUSTED ONES

KNOWLEDGE OBJECTIVE: To know, from study of Bahá'í history, the names and stories of the Trustees of Huqúqu'lláh

SPIRITUAL PERCEPTION OBJECTIVE: To discern the spiritual qualities that enable those chose to be worthy of the honor of Trusteeship

ELOQUENT SPEECH OBJECTIVE: To emulate the example of trustworthiness and service set by Trustees

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of stories; Use of drama; Use of reflection; Involve service

SUGGESTED TIME FOR ACTIVITY: 45 MIN.

Materials Needed:

- Chart paper and markers
- Student journals or plain paper
- Background music

Advance Preparation:

Display the following quotation in the classroom:

Trustworthiness is the greatest portal leading unto the tranquility and security of the people. In truth the stability of every affair hath depended and doth depend upon it. All the domains of power, of grandeur and of wealth are illumined by its light.

Bahá'u'lláh, Tablets of Bahá'u'lláh, p. 37

1. Welcome students. Begin the activity with favorite songs and prayers. Invite students to share their efforts to serve family, friends, and others since the last class. Acknowledge all. Briefly discuss: How did people respond when we shared our explanations of Huqúqu'lláh?
2. Explain that from the time of Bahá'u'lláh, certain trusted individuals have been appointed as Trustees of Huqúqu'lláh. These individuals receive contributions from Bahá'ís and deliver them to the Head of the Faith—first Bahá'u'lláh, then 'Abdu'l-Bahá, then Shoghi

Effendi, and now the Universal House of Justice.

These contributions establish a direct link between the individual and the Head of the Faith itself. Briefly discuss: Why must the Trustees of Huqúqu'lláh be trustworthy? How do we decide to trust someone?

3. Invite students to reflect on their own experiences and think of a time when it was really important for them to trust another person. Encourage them to think of the story of that experience: Who was involved? What

TOPIC: THE DEVELOPMENT OF HUQÚQU'LLÁH AND ITS TRUSTEES

happened? And what happened after that? What was the outcome and why was it important? Encourage students to nod their heads when they have a particular memory in mind.

If students have a hard time thinking of a particular episode, ask them to select a time when trusting someone was more important than usual.

4. Encourage students to share their stories in teams of 2. Then discuss in the whole group: Why is trustworthiness such an important quality? What are some ways to build trust and trustworthiness?
 5. Explain that the Trustees of Huqúqu'lláh are appointed by the Head of the Faith for their trustworthiness and service. In the whole group, read aloud or retell the story on Resource Page 178. Briefly discuss: How does this story show the importance of trustworthiness? How does it also show that when we call ourselves to account, we are in the presence of the Almighty?
 6. Invite volunteers to read aloud the posted quotation twice. Clarify the meaning of unfamiliar words, then discuss: Why do we think that trustworthiness is a portal or door to the tranquility and security of the people? How could trustworthiness promote stability and wealth? What is the relationship between trustworthiness and truthfulness?
 7. Organize students in pairs or teams. Encourage teams to read again the posted quotation and think of a realistic situation in which they could apply that quotation to their own lives.
 8. Invite teams to share their situations in the form of a brief role-play. Applaud all.
 9. Then provide students with their journals or plain paper. Invite students to record their daily activities, one by one, including the amount of time for each activity. Encourage them to use the utmost trustworthiness as they reflect on their time; no one else will see their list.
- If time permits, encourage students to record their activities for an entire week. Consider playing background music while students work.
10. Encourage students to look back through their activities and write “N” beside each necessary or required activity. In the whole group discuss: What are some examples of necessary activities? Record examples on chart paper. Then discuss: About how much of our time is required for necessary activities? How much of our time can we use as we please? Is it the same for all of us? Why or why not?
 11. Invite students to look again at all remaining time and mark the time that they choose to contribute to the Cause of God or offer in service to others. Discuss: What are some examples of ways we contribute our time to the Cause of God, including service to our families, neighbors, school, and community? Record examples on chart paper. If desired, add: reach out in friendship to others; care for young children; tell others about Bahá'u'lláh; participate in the Nineteen Day Feast; tutor younger students; care for pets; pick up litter; help resolve conflicts; volunteer at a homeless shelter; etc. Then discuss: What would it look like if we contributed 19% of our “free” time to the Cause of God in preparation for our future contributions to Huqúqu'lláh?
 12. Encourage students to return to their journals and think about their opportunities for showing trustworthiness in the coming week. Invite them to write or draw a plan for applying trustworthiness in at least one new situation during the coming week.
 13. Encourage students to continue recording their time and activities during the coming week. Invite them also to take advantage of service opportunities: Who would like to hear the story of Hájí Amín? Who is ready to learn about Bahá'u'lláh? Whom can I befriend?
 14. Conclude with favorite songs and prayers.

ACTIVITY 3: INDIVIDUAL INITIATIVE AND HUQÚQU'LLÁH

KNOWLEDGE OBJECTIVE: To know, from study of Bahá'í writings and other sources, the history of the implementation of this law of the Kitáb-i-Aqdas

ELOQUENT SPEECH OBJECTIVE: To emulate the example of trustworthiness and service set by Trustees

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of stories; Involve service

SUGGESTED TIME FOR ACTIVITY: 60 MIN. PLUS ADDITIONAL TIME TO CARRY OUT PLANS, AS DESIRED

Materials Needed:

- Chart paper and markers

Advance Preparation:

Display the following quotation in the classroom:

Trustworthiness is the greatest portal leading unto the tranquility and security of the people. In truth the stability of every affair hath depended and doth depend upon it. All the domains of power, of grandeur and of wealth are illumined by its light.

Bahá'u'lláh, Tablets of Bahá'u'lláh, p. 37

1. Welcome students. Invite them to share the results of their service since the last class: What would we like to share about the way we spent our time, the spiritual quality of trustworthiness, and our efforts to tell others about this great Message from God? Acknowledge all.
2. In the whole group, read aloud or retell the story on Resource Page 179. Discuss: What difference did Mr. Khadem's individual initiative make? What was the role of unified action? Why do we think that the Universal House of Justice chose to educate the Bahá'ís about Huqúqu'lláh as a first step?
3. Encourage students to think about a time that their own individual initiative helped to make a positive difference in the world and then to share that story with another student.
4. After students share their stories with each other, invite them to share one detail of their partner's story with the whole group. Acknowledge all. Briefly discuss: How do individual initiative, unified action, and divine assistance work together to build a better world? How will our future contributions to Huqúqu'lláh also help build a better world?
5. Invite students to think again about the Right of God and to consider using some of their "free" time to offer service inspired by today's stories.
Consult as a group: What sorts of service could we do side by side with our friends who are not already in this class? What service options already exist? What service could we initiate?
6. Consult as a group and record class decisions:
 - What service can we do that will make a difference for our community, our neighborhood, or our school?
 - What information, permission, supplies, and time are needed? How can we get them?
 - Who is responsible for what? How can we be sure to complete our plans? Remember "little by little" can make a big difference!
 - How will we invite our friends to participate?
 - When and where shall we start? What will be our work schedule?
7. Work together to memorize the posted quotation. Then practice trustworthiness to carry out your action plan. Conclude the activity with favorite songs and prayers.

Resource Pages

Activity 1: Huqúqu'lláh, the Right of God

The Story of a Gift

A story from Ali M. Yazdi

Bahá'u'lláh had sent my father and his friends to Egypt as pioneer settlers. When they arrived in Egypt, they did not have much money. Money was not in abundance among the Bahá'ís. For one thing, it was taken away from them; they were persecuted. For example, my grandfather was a rich man when he became a Bábí, but all he had was seized. Not having money did not stop my father from pioneering. He and the others got notions—spools of thread, needles, thimbles, ribbons—and they went to the European homes up and down the Mediterranean coast from Alexandria to Ramleh, like peddlers. People invited them in and bought those things. My father became very popular. . . . He was honest, as were all the Bahá'ís. People were not used to that. And so the pioneers became famous. People told their friends about them, and gradually they prospered. They would meet at the end of the day and pool their resources, put their money together, and work in a truly Bahá'í fashion.

Before too long they had enough capital to open a store. They called themselves the “Société Ruháníyyih,” meaning “Spiritual Company,” and the store, the “Grand Bazaar Persan.” It became bigger and bigger until it was the largest and best department store in all of Egypt. The Faith had prospered also, in spite of the restrictions, and was well established in Alexandria, Cairo, and Port Said.

My father and his friends wanted to show their gratitude to Bahá'u'lláh and also help the Faith. So they took a wide belt, a money belt, stuffed it with gold, large gold coins, and sent it to Bahá'u'lláh. A Tablet was received from Bahá'u'lláh expressing His appreciation.

In the 1880s there was a rebellion. . . . There were riots. Of course, the wealth was in the hands of the Europeans, and they were robbed. . . .

The French and British sent their fleets to Alexandria and threatened a bombardment if the pillage did not stop. All the European people left in ships. My father and the friends took the last ship out of the harbor before the actual bombardment.

When the rebellion was over, about seven months later, they came back and went to the site of their business. There was nothing there but rubble and ashes—absolutely nothing. They were desperate. People asked when they would open a new store, and they had no answer. Their credit had been good, but now they needed some down payment, and they did not have it.

One day they were meeting together, consulting and praying, when unexpectedly the postman came with a card—a notice of a package at the post office. They went to the post office, got the package, took it home, and opened it. There was the belt they had sent to Bahá'u'lláh, untouched and full of gold. They reestablished credit and started their business again. It flourished more than ever.

Ali M. Yazdi, *Blessings Beyond Measure*, pp. 12–14

Activity 2: The Trusted Ones

Hájí Amín

A story from Ahang Rabbani

The first to be appointed as Trustee of Huqúqu'lláh was Jináb-i-Sháh Muhammad from Yazd. He made journey after journey between Bahá'u'lláh and the friends, carrying funds and questions from the believers and carrying news and Tablets from Bahá'u'lláh. Hájí Amín became his close friend and assistant. After the death of Jináb-i-Sháh Muhammad, Hájí Amín was appointed the second Trustee of Huqúqu'lláh. He served Bahá'u'lláh and 'Abdu'l-Bahá for 47 years.

As Trustee, Hájí Amín traveled to various communities to collect Huqúqu'lláh and other contributions. Hájí Amín was much loved by the believers and would deprive himself of necessities to add to the contributions. 'Abdu'l-Bahá too loved him very much and often praised him for his service.

Once day when Hájí Amín had collected all the contributions from the friends in a small village, he was about to leave. Just then an elderly lady came to him and asked him to wait while she went to get her contribution. He waited. Then he waited some more. His patience was running thin. It was late in the day and he needed to leave while there was still enough light to travel. Eventually the lady returned. She had a dark, small coin called a tanbál, a small fraction of a penny.

Hájí was annoyed that he had waited all this time for such a small contribution. He dropped it in the pocket of his 'abá, or robe, instead of the bothering to add it to the bag of contributions and left for his next destination.

Soon he forgot all about the incident. The coin slipped through a small hole in his pocket down to the hem of his 'abá.

A few months later, he went to the Holy Land. He presented 'Abdu'l-Bahá with the bag of contributions. 'Abdu'l-Bahá took the bag, but said nothing. Hájí Amín was very surprised because 'Abdu'l-Bahá usually had many words of affection for him, thanking him for his troubles, his services, and so on. But this time, nothing! Hájí was deeply upset. He knew that he had done something to displease the Master. But what could it be?

Consumed with sorrow and anguish, he left 'Abdu'l-Bahá's presence. He didn't know what to do. So he decided to visit the Shrine of the Báb and pray for forgiveness for whatever it was that he had done to so displease his beloved 'Abdu'l-Bahá.

He went inside the Shrine and prostrated himself in prayer. Tears poured from his eyes. Then he touched the hem of his 'abá spread around him. He felt the small coin and remembered. The thought flashed through his mind that he had not been honest with 'Abdu'l-Bahá. He had not given Him all the contributions.

Hájí Amín ran back to 'Abdu'l-Bahá and shouted, "My Master, there's one more coin to be added." 'Abdu'l-Bahá smiled warmly and said that he had been especially waiting for this coin. He explained that the woman who contributed it had no money. She had gone to borrow it from neighbors in order to contribute, and that is why it took her so long to return to Hájí Amín. 'Abdu'l-Bahá added that this sacrifice would attract more divine confirmations for the Cause than any other contribution.

TOPIC: THE DEVELOPMENT OF HUQÚQU'LLÁH AND ITS TRUSTEES

Activity 3: Individual Initiative and Huqúqu'lláh

Hand of the Cause of God Zikrullah Khadem and the Law of Huqúqu'lláh

Adapted from Javidukht Khadem, *Zikrullah Khadem: The Itinerant Hand of the Cause of God*, and <http://www.usbnc.org/huququllah/index.asp>

In 1984, the Hand of the Cause of God Zikrullah Khadem attended the 75th National Convention of the Bahá'ís of the United States. Just as the Convention was about to close, he suddenly became very excited, turned to me, and said, "I must say something. I have an assignment. I must do it." He had unexpectedly decided to request permission to address the delegates.

Often when Mr. Khadem spoke to the Bahá'ís, he became quite excited. It was as if years of age had disappeared. He became young and energetic. On this occasion, however, he was completely transformed, as if he had become a new person.

Mr. Khadem told of a Tablet written by Abdu'l-Bahá to Hájí Amín, who at that time was the Trustee of Huqúqu'lláh. The Trustee has the special assignment of taking care of the contributions made to the Huqúqu'lláh. Hájí Amín had sent funds to the Master that Americans had offered for Huqúqu'lláh. Abdu'l-Bahá had returned the funds and said that it was not yet time for the law of Huqúqu'lláh to apply to Bahá'ís living in America.

Mr. Khadem also told about two scrolls sent by the American Bahá'ís to 'Abdu'l-Bahá in 1906. The scrolls contained the names of 540 Bahá'ís in the United States who requested permission to build the first Bahá'í House of Worship in the West.

Now, Mr. Khadem encouraged those present at the Convention to beg for the privilege of having the Universal House of Justice apply the law of Huqúqu'lláh to the West, in the same manner that their predecessors had done for the construction of the House of Worship.

He then displayed for the audience a priceless treasure—the billfold of Abdu'l-Bahá that the beloved Guardian had given him. He withdrew a sum of money from that billfold as an offering to Huqúqu'lláh and a blessing for the undertaking. He suggested that they sign a scroll asking the Universal House of Justice to consider permitting the Western believers to have the blessing of the law of Huqúqu'lláh. A scroll was hastily assembled, and all rushed forward to sign their names.

The scroll was submitted to the Supreme Body immediately. In a letter to the followers of Bahá'u'lláh in every land dated 3 January 1985, the House of Justice referred to that scroll:

"Last April we were deeply touched by receiving a petition from the delegates gathered at the National Convention of the Bahá'ís of the United States, requesting that the Law of Huqúqu'lláh be made binding on all the believers in that country. Although it is not yet time to take this far reaching step, we were moved to decide that, as a preliminary measure, the text relating to the Law of Huqúqu'lláh will be translated into English for general information against the time when this law will be applied more widely."

In 1991, the Universal House of Justice announced that the law of Huqúqu'lláh would be applied to all Bahá'ís everywhere beginning at Ridván 1992.

GOAL: TO KNOW THE HISTORY AND PURPOSE OF THE LAW OF HUQÚQU'LLÁH

TOPIC: THE DEVELOPMENT OF HUQÚQU'LLÁH AND ITS TRUSTEES

LIST OF ADDITIONAL RESOURCES

Books, Stories, and Articles:

“Huqúqu’lláh,” *The Compilation of Compilations*, vol. 1

Brilliant Star magazine

“Dearly Loved Friends,” Jul/Aug 1991

“Right of God,” Sp Ed 1993

Activities:

Brilliant Star magazine

“For Love,” Sp Ed 1993

Poetry:

Brilliant Star magazine

“Sweetest Word,” Sep/Oct 1996

Video, Photography, and Art:

Huqúqu’lláh: The Right of God

Other Favorite Resources:

If you find any additional resources, please notify the Office of Education and Schools at the Bahá’í National Center, email SCHOOLS@usbnc.org, or submit your findings to the Core Curriculum website, www.core-curriculum.org.

**TO KNOW THE HISTORY AND PURPOSE
OF THE LAW OF HUQÚQU'LLÁH**

THE DISBURSEMENT OF HUQÚQU'LLÁH

**SPIRITUAL QUALITIES RELEVANT TO THIS TOPIC:
DEVOTION, LOYALTY, GENEROSITY**

Thus every true and sincere believer will offer Huqúqu'lláh 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. . . .

'Abdu'l-Bahá, The Compilation of Compilations, vol. 1, p. 513

It seems fitting, then, that the sacred law which enables each one to express his or her personal sense of devotion to God in a profoundly private act of conscience that promotes the common good . . . and which, above all, ensures to the obedient and the sincere the ineffable grace and abundant blessings of Providence, should, at this favorable juncture, be embraced by all who profess their belief in the Supreme Manifestation of God.

The Universal House of Justice, A Wider Horizon: Selected Letters 1983–1992, p. 91

Learning Objectives and Suggested Activities



KNOWLEDGE OBJECTIVES

- To become familiar with the term “Head of the Faith” and to know who the Head of the Faith has been in each period of Bahá’í history
- To know from the Bahá’í writings that the disposal and disbursement of Huqúqu’lláh is at the discretion of the Head of the Faith

SUGGESTED LEARNING ACTIVITIES

- Learn who has been the Head of the Faith in each period of Bahá’í history.
- Create and decorate a timeline showing the Head of the Faith at each stage of the Bahá’í era.
- Share quotations from the Bahá’í writings explaining that the Head of the Faith disburses Huqúqu’lláh.



WISDOM OBJECTIVE

- To understand that contributing to Huqúqu’lláh enables the Bahá’ís to make a direct connection with the Head of the Faith

SUGGESTED LEARNING ACTIVITIES

- Tell stories about those who were able to present their payment of Huqúqu’lláh in person to the Head of the Faith. Portray these experiences through poetry, writing, or drama.
- Imagine presenting payment of Huqúqu’lláh directly to the Head of the Faith.
- Discuss the process of giving our Huqúqu’lláh payments, emphasizing that it is never solicited and is a private connection between each individual believer and the Head of the Faith.
- Use drama to demonstrate the difference between offering Huqúqu’lláh to the Head of the Faith and paying taxes to the secular government.



SPIRITUAL PERCEPTION OBJECTIVES

- To perceive the differences between the Bahá'í concept of authority and authority as experienced throughout human history
- To discern the connection between the infallibility of Head of the Faith and the disbursement of Huqúqu'lláh

SUGGESTED LEARNING ACTIVITIES

- Share stories of Shoghi Effendi and the Universal House of Justice distributing Huqúqu'lláh payments to areas where it is most needed.
- Make a collage of photographs of Bahá'í places built by Huqúqu'lláh contributions.
- Compare the use of authority by secular rulers with the use of authority by the Head of the Faith. Discuss differences.
- Reflect on the meaning of infallibility of the Head of the Faith.
- Discuss how God's guidance makes the Head of the Faith infallible in all matters, including the disbursement of Huqúqu'lláh.
- In small groups, share ideas of what would happen if anyone could decide on how to spend Huqúqu'lláh.
- Encourage students to each write an essay or poem about the importance of detachment from our contributions to Huqúqu'lláh and its disbursement.



ELOQUENT SPEECH OBJECTIVES

- To demonstrate understanding that obedience to the Universal House of Justice is an important element in the process of implementing the law of Huqúqu'lláh
- To demonstrate understanding of the process of disbursement of Huqúqu'lláh and its unique characteristics

SUGGESTED LEARNING ACTIVITIES

- Plan a devotional meeting using prayers and readings which express our love for and obedience to the Head of the Faith.
- Prepare a fireside about Huqúqu'lláh and the process of its disbursement.
- Share student essays and poetry at a community gathering or through a local newsletter.

TOPIC: THE DISBURSEMENT OF HUQÚQU'LLÁH

Sample Activities

ACTIVITY 1: THE GREATEST HOLY LEAF AND SERVICE TO THE HEAD OF THE FAITH

KNOWLEDGE OBJECTIVE: To become familiar with the term “Head of the Faith” and to know who the Head of the Faith has been in each period of Bahá’í history

WISDOM OBJECTIVE: To understand that contributing to Huqúqu’lláh enables us to make a direct connection with the Head of the Faith

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Use of stories; Use of peer teaching; Use of reflection; Involve service

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- Copies of Resource Pages 188–90, cut apart
- Simple art supplies or props, as described below
- Chart paper and markers
- Student journals or plain paper
- Background music

Advance Preparation:

Decide whether to provide props for students to use as visual aids in telling their stories or to suggest that they create their own visual aids using available art supplies. Some possibilities for props relating to each story include:

- Serving the Cause of the Báb: blanket or shawl
- Recognizing the Station of Bahá’u’lláh: candle, flashlight, or lamp
- Serving Bahá’u’lláh in Her Childhood: pitcher of water or tea cup
- Serving Bahá’u’lláh as a Youth and Adult: scroll with the word “Missions”
- Serving the Báb in the Time of ‘Abdu’l-Bahá: photograph of the Shrine of the Báb
- Serving the Household of ‘Abdu’l-Bahá: kitchen ladle, pot, etc.
- Serving ‘Abdu’l-Bahá, the Center of the Covenant: appointment book, calendar
- Serving the Guardian, Shoghi Effendi: flowers, candle, or rock

1. Welcome students. Invite them to share the results of their service since the last class. Acknowledge all.
2. Pose the question: Who is the Head of the Faith? Listen to student responses. Affirm that the Báb and Bahá’u’lláh are the Twin Manifestations for the Bahá’í Faith. Invite volunteers to create a time line on chart paper that lists the Head of the Faith from the time of the Báb until the present. The chart may look something like this:

1844	The Báb
1853 (or 1863)	Bahá’u’lláh
1892	‘Abdu’l-Bahá
1921	Shoghi Effendi
1963	The Universal House of Justice

↓
3. Invite students to add symbols to the chart to represent the Head of the Faith during each stage of its development. Acknowledge all.
4. Explain that there is one distinguished individual in the history of the Faith who directly served the Head of the Faith during the time of the Báb, Bahá’u’lláh, ‘Abdu’l-Bahá, and Shoghi Effendi. This individual also played a unique role in the Covenant during these transitions. Invite students to guess whom this person might be.
5. Affirm that this unique individual is Bahíyyih Khánúm, the Greatest Holy Leaf, the daughter of Bahá’u’lláh, the sister of ‘Abdu’l-Bahá, the foremost woman in the Bahá’í dispensation. Briefly discuss: What do we know about the contributions of the Greatest Holy Leaf? List student ideas on chart paper.

TOPIC: THE DISBURSEMENT OF HUQÚQU'LLÁH

6. Organize students into teams. Provide each team with one or more of the anecdotes on Resource Pages 188–90, so that all stories are distributed to students or teachers.
7. Encourage students to read their stories aloud in their teams. Circulate as students work to assure that all teams understand their stories.
8. Encourage teams to prepare to retell their stories by answering the question: How did the Greatest Holy Leaf serve the Head of the Faith during the time of _____? Encourage teams to use the props provided or create visual aids for retelling their stories, reminding them not to draw or portray members of the Holy Family.
9. Invite teams to eloquently retell their stories in the whole group. Acknowledge all.
10. Explain that Bahá'u'lláh elevated Bahíyyih *Khánúm* to “the rank of one of the most distinguished” and “a station such as none other woman hath surpassed.”¹ ‘Abdu'l-Bahá wrote: “I do not know in what words I could describe my longing for my honored sister. Whatever it may write, my pen falls short.”² Shoghi Effendi described her as the “archetype of the people of Bahá,” said that he took her as his model, and resolved to follow in her footsteps.³

Briefly discuss: How does the Greatest Holy Leaf show us what it means to serve the Head of the Faith? Why do we imagine that Shoghi Effendi called her a model for all?
11. Remind students that we too have a connection with the Head of the Faith, the Universal House of Justice. Briefly discuss: What are some of the ways that we’re connected with the Head of the Faith? What does it mean to be able to offer Huqúqu'lláh directly to the Head of the Faith? What other services can we directly offer the Head of the Faith?
12. Provide students with their journals or plain paper. Invite students to write or draw:
 - A favorite detail from the stories they heard today about the service of the Greatest Holy Leaf to the Head of the Faith.
 - An act of service that they can offer the Head of the Faith this week, with the Greatest Holy Leaf as our model.
 - Their plan for offering Huqúqu'lláh directly to the Head of the Faith in the future.Consider playing background music as students work.
13. Encourage students to carry out the service they selected for this week and to retell their favorite detail from the stories of the Greatest Holy Leaf to 3 additional people before the next class.
14. Conclude the activity with favorite songs and prayers.

¹ Bahá'u'lláh, in *Bahíyyih Khánúm*, p. 3

² ‘Abdu'l-Bahá, in *Bahíyyih Khánúm*, p. 18

³ Shoghi Effendi, in *Bahíyyih Khánúm*, pp. 30, 54

TOPIC: THE DISBURSEMENT OF HUQÚQU'LLÁH

ACTIVITY 2: HOSTING A DEVOTIONAL MEETING, OBEYING THE UNIVERSAL HOUSE OF JUSTICE

SPIRITUAL PERCEPTION OBJECTIVE: To discern the connection between the infallibility of the Head of the Faith and the disbursement of Huqúqu'lláh

ELOQUENT SPEECH OBJECTIVE: To demonstrate understanding that obedience to the Universal House of Justice is an important element in the process of implementing the law of Huqúqu'lláh

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of stories; Use of consultation; Involve service

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- Bottle of rose water, rose oil, or rose perfume
- Bahá'í prayer books and other Holy Books, as desired
- Chart paper and markers

Advance Preparation:

Display the following quotations in the classroom:

Consort with all religions with amity and concord, that they may inhale from you the sweet fragrance of God.

Bahá'u'lláh, *The Kitáb-i-Aqdas*, paragraph 144

... If We inhale the perfume of your fellowship, Our heart will assuredly rejoice, for naught else can satisfy Us. To this beareth witness every man of true understanding.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, CXLVI, p. 315

1. Welcome students. Begin the activity with favorite songs and prayers, perhaps including the following words of Bahá'u'lláh about His daughter, the Greatest Holy Leaf:

O My Leaf! Hearken thou unto My Voice: Verily there is none other God but Me, the Almighty, the All-Wise. I can well inhale from thee the fragrance of My love and the sweet-smelling savor wafting from the raiment of My Name, the Most Holy, the Most Luminous.

Bahá'u'lláh, in *Bahíyyih Khánúm*, p. 4

2. Invite students to share reflections on their week including the results of their service, the response of others to details of the life of the Greatest Holy Leaf, and other highlights. Acknowledge all.

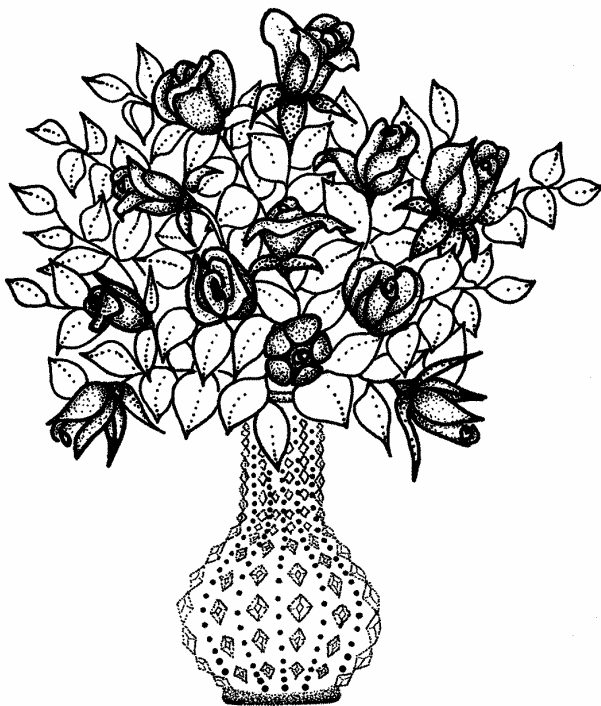
3. Pass the bottle of rose water and invite students to enjoy the fragrance. Remind students that Bahá'u'lláh states that He can inhale the fragrance of love from the Greatest Holy Leaf. Briefly discuss: How do we imagine the fragrance of the love of God? Why might Bahá'u'lláh refer to her love as a fragrance?
4. Explain that in the same way that the Greatest Holy Leaf served the Head of the Faith by serving the Báb, Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi, we serve the Head of the Faith by serving the Universal House of Justice, that now decides how Huqúqu'lláh funds will be spent. Read aloud or retell the story on Resource Page 191.

TOPIC: THE DISBURSEMENT OF HUQÚQU'LLÁH

Then briefly discuss: What happened in this story? What decisions do we think the friends might have made without the guidance of the Universal House of Justice? Why must we obey the decisions of the Universal House of Justice?

Listen carefully to student comments. Affirm that ‘Abdu’l-Bahá describes the Universal House of Justice as the “source of all good and freed from all error.”¹

5. Explain that the Universal House of Justice, the “source of all good and freed from all error,” not only decides how Huqúqu’lláh funds will be spent, but also provides guidance about ways that we can serve God by serving humanity. Explain that one of the services we can offer is to host a devotional meeting, an activity that helps people everywhere discover the fragrance of the love of God.



6. Invite volunteers to read aloud the posted quotations twice. Discuss the following questions and record class plans on chart paper.
 - Why should we consort with the followers of all religions?
 - How could a devotional meeting help the followers of other religions to inhale the sweet fragrance of God?
 - Whom could we invite to a devotional meeting—our friends from school, friends in our neighborhood, or others?
 - Where might we host a devotional meeting—at a home or another place?
 - When shall we host our devotional meeting?
 - What sorts of prayers, readings, and music would touch our friends’ hearts? Would we like to invite our friends to share their favorite prayers, readings, poems, or inspirational music?
 - Would we also like to share some stories about the service of Greatest Holy Leaf?
 - Would we like to serve simple refreshments or plan other ways to enjoy fellowship after our short devotional program?
 - How will we invite our friends?
 - What else do we need to do? Who is responsible for what?
7. Decide as a class how to carry all plans to completion.
8. Conclude the activity with prayers for divine assistance.

¹ ‘Abdu’l-Bahá, *The Will and Testament of ‘Abdu’l-Bahá*, p. 14

Resource Pages

Activity 1: The Greatest Holy Leaf and Service to the Head of the Faith

1. Serving the Cause of the Báb

When Bahíyyih Khánum's Father, Bahá'u'lláh, was unjustly imprisoned in the Black Pit because He was a follower of the Báb, her mother had to sneak out at night to find out if He was still alive. Bahíyyih Khánum cared for her little brother during those terrible long nights. She later said:

“How well I remember covering in the dark, with my little brother, Mírzá Mihdí, the Purest Branch, at that time two years old, in my arms, which were not very strong, as I was only six. I was shivering with terror, for I knew of some of the horrible things that were happening, and was aware that they might have seized even my mother.

“So I waited and waited until she should come back.”

Bahíyyih Khánum, in Lady Blomfield, *The Chosen Highway*, pp. 42–43

2. Recognizing the Station of Bahá'u'lláh

[Bahá'u'lláh] had a marvelous divine experience whilst in that prison [the Síyáh-Chál]. We saw a new radiance seeming to enfold Him like a shining vesture, its significance we were to learn years later. At that time we were only aware of the wonder of it. . . .

Bahíyyih Khánum, in Lady Blomfield, *The Chosen Highway*, p. 45

I should perhaps here say a word about our relations, in the family, to the Blessed Perfection [Bahá'u'lláh]. After His declaration we all regarded Him as one far above us, and tacitly gave Him a corresponding position in our demeanor towards Him. He was never called upon to consider, or take part in, any worldly matters. We felt no claim upon Him because of family relationship—no more than that of His other followers.

Bahíyyih Khánum, in M. H. Phelps, *The Master in 'Akká*, pp. 90–91

3. Serving Bahá'u'lláh in Her Childhood

One day when an old lady was there, I was told to prepare the samovar—it was very heavy to carry upstairs, for my arms were not extremely strong. The old lady said: “One proof that the Bábí teaching is wonderful is that a very little girl served the samovar!”

My Father was amused, He used to say, “Here is the lady converted by seeing your service at the samovar!”

Bahíyyih Khánum, in Lady Blomfield, *The Chosen Highway*, p. 47

For hours every day I had to stand drawing water from a deep well in the house; the ropes were hard and rough, and the bucket was heavy. My dear mother used to help, but she was not very strong, and my arms were rather weak.

Bahíyyih Khánum, in Lady Blomfield, *The Chosen Highway*, p. 51

GOAL: TO KNOW THE HISTORY AND PURPOSE OF THE LAW OF HUQÚQU'LLÁH
TOPIC: THE DISBURSEMENT OF HUQÚQU'LLÁH

Activity 1: The Greatest Holy Leaf and Service to the Head of the Faith

4. Serving Bahá'u'lláh in Her Youth

When the Greatest Holy Leaf entered her teens during the Baghdad years, Shoghi Effendi explains that Bahá'u'lláh trusted her to carry out “missions that no girl of her age could, or would be willing to, perform.” She arose with “spontaneous joy” for tasks of “delicacy and extreme gravity.” She was “both capable of sharing the burden, and willing to make the sacrifice, which her high birth demanded.”

She entered “the plenitude of her power” during her years with Bahá'u'lláh in the Most Great Prison in ‘Akká.

Shoghi Effendi, *Bahá'í Administration*, pp. 188–89

As she grew up, she implored her Father to allow her to remain unmarried, that she might the better devote herself to her three dearly loved ones [her parents and brother].

Lady Blomfield, *The Chosen Highway*, p. 69

5. Serving the Báb in the Time of ‘Abdu'l-Bahá

In the house of ‘Abdu'lláh Páshá in ‘Akká, friends noticed that the Greatest Holy Leaf would sit silently and reverently in her room for hours on end. Many years later, they learned the reason why. She was responsible for keeping the Báb’s casket safe and had concealed it in her room. After the martyrdom of the Báb, His followers could find no safe place to bury His precious remains. The sacred body of the Báb had to be hidden in one place after another for 50 years before ‘Abdu'l-Bahá could give it a suitable burial in 1909 on Mt. Carmel. The body arrived in the Holy Land in 1899. The Greatest Holy Leaf protected the Báb’s casket for 10 years in her own bedroom.

‘Alí Nakhjavání, “The Greatest Holy Leaf: A Reminiscence,” *The Bahá'í World*, vol. 18, p. 60

6. Serving the Household of ‘Abdu'l-Bahá

One day we caught a glimpse of her in the kitchen seated on a low stool, her firm, capable hands bust with a large lamb that had just been brought in from the market. Quickly dividing it, she directed which part was to be made into broth, which part served for the evening meal, which part kept for the morrow, and which sent to those poor or incapacitated friends who are daily supplied from ‘Abdu'l-Bahá’s table. On the shelves were huge pans holding rice soaking in clean water to be ready for the delicious pilau (a famous Persian dish), and there were many other visible evidences of the hours of preparation necessary to provide for the material welfare of the visitors.

It was then we learned of her practical efficiency. The enormous amount of work attendant upon such entertaining with only the crudest and most primitive facilities, must be seen to be appreciated. We learned that she had organized the house hold affairs, and each one of the Master’s daughters took her turn at directing them for a week—planning the meals and marketing and seeing that all was cooked and served to the different groups twice each day. Without running water, with only charcoal for fuel, with no gas or electricity for lighting, and only oil—the cleaning and filling of the lamps alone consumed a large amount of time and energy.

Ella Cooper, in *Star of the West*, vol. 23, no. 7, p. 204

Activity 1: The Greatest Holy Leaf and Service to the Head of the Faith

7. Serving ‘Abdu’l-Bahá, the Center of the Covenant:

Bahá’u’lláh’s Will appointed ‘Abdu’l-Bahá as the Center of the Covenant, the Head of the Faith. ‘Abdu’l-Bahá’s half brothers refused to accept that Will and conspired with corrupt clergy and government officials to have ‘Abdu’l-Bahá arrested. Shoghi Effendi describes the Greatest Holy Leaf as ‘Abdu’l-Bahá’s companion and “trusted supporter.” He explains that “her sleepless vigilance, her tact, her courtesy, her extreme patience and heroic fortitude” prevented “grave complications” and lightened ‘Abdu’l-Bahá’s heavy load.

‘Abdu’l-Bahá appointed her to manage the affairs of the Faith on His behalf during His long tours in Egypt, Europe, and North America. The Master wrote, “Day and night she liveth in my remembrance.”

Shoghi Effendi, in *Bahíyyih Khánum*, pp. 29, 38

During the First World War she was the person responsible for feeding the poor from the Master’s house: She cooked for them, sent them rations or supplied rations when the poor came asking. All this was under her control.

‘Alí Nakhjavání, “The Greatest Holy Leaf: A Reminiscence,” *The Bahá’í World*, vol. 18, p. 61

8. Serving the Guardian, Shoghi Effendi:

Shoghi Effendi was stricken with grief after the passing of ‘Abdu’l-Bahá. Covenant breakers created no end of trouble by refusing to recognize that ‘Abdu’l-Bahá had appointed him as Guardian of the Cause of God. Shoghi Effendi left the affairs of the Cause of God under the supervision of the Greatest Holy Leaf until he could regain his health, strength, self-confidence, and spiritual energy.

The Greatest Holy Leaf proved to be a “strong rock to which the believers clung in the midst of the tempest that had so suddenly burst upon them. The caliber of her soul, her breeding, her station, fitted her for the role she played in the Cause and in Shoghi Effendi’s life during this extremely difficult and dangerous period.”

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 42

It was the third anniversary of the day that ‘Abdu’l-Bahá’s passing had shattered the Bahá’í world. Members of the Household and pilgrims from East and West went into the Master’s bedroom and prayed, a candle burning and fresh flowers being almost the only change from that night. . . .

The House now began to ring with loud wails and sobs, and despairing chants, at which the Guardian, suffering the most, but reserved and dignified, commented, so it was reported, “It would be well if some of this grieving were translated into action.” There was something not true about it—and indeed a number of these mourners left the Faith later on.

Meanwhile, seeing the Household chaotic and the adults in disarray, the children began to whimper and run about, not knowing where to turn. *Khánum* calmly and patiently gathered them to her in a separate room, petted them and assured them that all was well.

Adapted from Marzieh Gail, *Arches of the Years*, p. 294–95 and *Khánum*, p. 20

GOAL: TO KNOW THE HISTORY AND PURPOSE OF THE LAW OF HUQÚQU'LLÁH
TOPIC: THE DISBURSEMENT OF HUQÚQU'LLÁH

Activity 2: Hosting a Devotional Meeting, Obeying the Universal House of Justice

The Wisdom of the Head of the Faith

A Pioneer's Story

The Marshall Islands are a group of atolls—ancient submerged volcanoes upon which coral has grown up above the sea—far out in the Pacific Ocean about 2,400 miles southwest of Hawaii. Some time ago, the Universal House of Justice encouraged National Spiritual Assembly of the Bahá'ís of the Marshall Islands to purchase property on which their nation's Bahá'í temple would someday be built. The House of Justice explained that the property should be very beautiful and it should be in the center of the country.

The National Spiritual Assembly appointed a Temple Land Committee to look for a suitable place on the main atoll, Majuro. These friends traveled along the atoll's only road, until they found a spot that seemed perfect. It was a lovely area of island jungle, with a sandy beach lined with swaying palms. It was exactly halfway between the two ends of the thin, semi-circle of land which made up Majuro.

The National Assembly agreed, and asked the committee to go talk to the owner of the land and make him a fair offer. The landowner and his family lived in a simple house, with no electricity or indoor plumbing. They made their living growing a few native crops and fishing. The Bahá'ís humbly came and told him their hope to purchase his few acres so that someday they might build a beautiful House of Worship for all people. The man felt so honored that he wished to sell them the land for only one dollar. However, the Bahá'ís knew they had to uphold justice and pay fair market value. They offered him \$5,000, which the owner accepted in awe and gratitude.

The Temple Committee went back and reported the successful purchase to the National Spiritual Assembly. All the Bahá'ís in Majuro celebrated that night! They sent a telegram to the World Center, happily telling the Universal House of Justice about their purchase.

You can imagine the National Spiritual Assembly's surprise at the telegram they received from the World Center the next morning. The Universal House of Justice praised the purchase of land for a Temple. However, the Supreme Institution said that \$5,000 was not a fair price for the future value of this land. The Bahá'ís were to go back to the owner and give him another \$5,000!

Of course, the National Spiritual Assembly immediately obeyed. The committee returned to the landowner's small house that same day, where he too had been celebrating. With utter amazement, he accepted the second check for another \$5,000. To this day, the Bahá'ís are known in the Marshall Islands for their honesty and uprightness, and the friends look forward to the day when a beautiful House of Worship will stand along their shore.

GOAL: TO KNOW THE HISTORY AND PURPOSE OF THE LAW OF HUQÚQU'LLÁH

TOPIC: THE DISBURSEMENT OF HUQÚQU'LLÁH

LIST OF ADDITIONAL RESOURCES

Books, Stories, and Articles:

“Huqúqu’lláh,” *The Compilation of Compilations*, vol. 1

Brilliant Star magazine:

“Right of God,” Sp Ed 1993

Activities:

Brilliant Star magazine:

“For Love,” Sp Ed 1993

“Bahá’u’lláh’s Gift to the World,” May/June 1991

Music:

Brilliant Star magazine:

“Let Us Be about Our Father’s Business,” Jul/Aug 1991

Poetry:

Brilliant Star magazine:

“Sweetest Word,” Sep/Oct 1996

Video, Photography, and Art:

Huqúqu’lláh: The Right of God

Other Favorite Resources:

If you find any additional resources, please notify the Office of Education and Schools at the Bahá’í National Center, email SCHOOLS@usbnc.org, or submit your findings to the Core Curriculum website, www.core-curriculum.org.

**TO UNDERSTAND THE APPLICATION OF THE
LAW OF HUQÚQU'LLÁH
THE FEATURES AND CALCULATION
OF HUQÚQU'LLÁH**

**SPIRITUAL QUALITIES RELEVANT TO THIS TOPIC:
DEDICATION, SERVICE, LOVE**

As to the Huqúqu'lláh: this is the source of blessings, and the mainspring of God's loving-kindness and tender love vouchsafed unto men.

Bahá'u'lláh, in *The Compilation of Compilations*, vol. 1, p. 498

The payment of the Right of God is conditional upon one's financial ability. If a person is unable to meet his obligation, God will verily excuse him. He is the All-Forgiving, the All-Generous.

Bahá'u'lláh, in *The Compilation of Compilations*, vol. 1, p. 496

Learning Objectives and Suggested Activities



KNOWLEDGE OBJECTIVES

- To know from the Bahá'í writings the main features of Huqúqu'lláh
- To become familiar with the terminology and values applied to the calculation of Huqúqu'lláh, as presented in the Bahá'í writings

SUGGESTED LEARNING ACTIVITIES

- Read passages from the Bahá'í writings delineating the main features of Huqúqu'lláh.
- Make a word puzzle using key phrases of the main features of Huqúqu'lláh.
- Identify conditions and exemptions for paying Huqúqu'lláh.
- Discuss the progressive application of Huqúqu'lláh, as its ramifications and subsidiary rules are elucidated.
- Read about and discuss the spiritual assembly's role in the promulgation of Huqúqu'lláh.
- Copy and illustrate a passage on the main features of Huqúqu'lláh.
- Make a matching game or crossword puzzle using new words related to Huqúqu'lláh and their definitions.
- In pairs, study the key features of Huqúqu'lláh and practice answering questions about these features.



WISDOM OBJECTIVES

- To understand the voluntary nature of Huqúqu'lláh and the responsibilities of the institutions of the Faith to educate the community about this law
- To understand the universality of gold and the need to apply the gold standard to its calculation
- To understand the methods used for translating the gold standard into currency
- To learn the process of calculating Huqúqu'lláh

SUGGESTED LEARNING ACTIVITIES

- Discuss the wisdom of Huqúqu'lláh as a law obeyed out of love for Bahá'u'lláh rather than through coercion.
- Create a role-play describing the difference between requiring someone to pay, encouraging someone to pay, and providing education about Huqúqu'lláh.
- Invite a local Bahá'í knowledgeable in banking to explain the gold standard and compare it to fluctuating global currencies.
- Display various coins and currencies for the students to examine; discuss the need for a universal currency.
- Demonstrate how to use a Huqúqu'lláh worksheet from the National Spiritual Assembly. Practice making these calculations and teach others how to calculate.

TOPIC: THE FEATURES AND CALCULATION OF HUQÚQU'LLÁH



SPIRITUAL PERCEPTION OBJECTIVES

- To appreciate the difference between payment of Huqúqu'lláh and that of taxation in the old world order
- To become aware of some of the decisions that are necessary as an adult Bahá'í when preparing to make payment of Huqúqu'lláh
- To compare the method of calculating Huqúqu'lláh with other forms of financial calculations, such as taxes, and to discern the differences
- To reflect on the importance of knowing how to calculate Huqúqu'lláh

SUGGESTED LEARNING ACTIVITIES

- Discuss the significance of paying Huqúqu'lláh only after a certain level of income is reached.
- Read and discuss stories about the conscience; and link these stories to the decisions necessary for obeying the spiritual laws of the Faith.
- Draw on the students' knowledge of income tax to compare Huqúqu'lláh payments with personal income tax. Create a visual representation of the differences between these systems.
- Discern the importance of personal knowledge by creating a role-play imagining a world in which we did not see with our own eyes or hear with our own ears.



ELOQUENT SPEECH OBJECTIVES

- To develop the habit of continual study of the Bahá'í writings to gain a deeper understanding of Huqúqu'lláh
- To apply knowledge of the calculation of the law of Huqúqu'lláh to various real-life situations

SUGGESTED LEARNING ACTIVITIES

- Present an illuminated passage describing the features of Huqúqu'lláh to parents or other loved ones.
- Encourage students to consult with their families about possibilities for deepening together on the sacredness and payment of Huqúqu'lláh.
- Prepare cards or letters for the Trustee to accompany payments sent by parents or other family members.
- Work as a class to create a list of necessary versus optional or recreational expenses.
- Practice calculating Huqúqu'lláh using personal possessions and pocket money.
- Practice calculating Huqúqu'lláh using a variety of invented scenarios and circumstances.
- Create opportunities for students to teach others in the community how to calculate Huqúqu'lláh.

TOPIC: THE FEATURES AND CALCULATION OF HUQÚQU'LLÁH

Sample Activities

ACTIVITY 1: ONCE POOR, ONCE WEALTHY

KNOWLEDGE OBJECTIVE: To know from the Bahá'í writings the main features of Huqúqu'lláh

WISDOM OBJECTIVE: To understand the voluntary nature of Huqúqu'lláh and the responsibilities of the institutions of the Faith to educate the community about this law

SPIRITUAL PERCEPTION OBJECTIVE: To become aware of some of the decisions that are necessary as an adult Bahá'í when preparing to make payment of Huqúqu'lláh

ELOQUENT SPEECH OBJECTIVE: To apply knowledge of the calculation of the law of Huqúqu'lláh to various real-life situations

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of stories; Use of consultation; Use of peer teaching; Use of creativity and the arts

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- Core Curriculum storybook, *The Central Figures: Bahá'u'lláh*, vol. 3, also downloadable from the Core Curriculum website, www.core-curriculum.org, or summarized on Resource Page 199
- Copies of Resource Page 200
- Copies of Resource Page 201, cut into individual scenarios
- Student journals or plain paper
- Chart paper and markers
- Art materials, as desired

Advance Preparation:

Consider identifying the current value of 19 mithqáls of gold in U.S. dollars or your local currency for use in Steps 4–5.

Consider inventing scenarios appropriate to your local circumstances for use in Step 5.

1. Welcome students. Begin the activity with favorite songs and prayers. Invite students to share the results of their service since the last class. Have they been able to share a prayer or devotional readings with another person? How did that person respond? Acknowledge all.
2. Invite students to listen as you read aloud the story “Once Poor, Once Wealthy,” pp. 131–35 in the Core Curriculum storybook, *The Central Figures: Bahá'u'lláh*, vol. 3. If this book is not available, you may find the story on the Core Curriculum website, www.core-curriculum.org, or in summary form on Resource Page 199. Discuss: What test did the merchant face? How did the merchant feel at the beginning, middle, and end of the story? Why? How do we feel when we obey the laws of God?
3. Continue the discussion: What do we now know about Huqúqu'lláh? What do we still want to know? Record responses on chart paper.
4. Provide students with copies of Resource Page 200. In the whole group, invite volunteers to read aloud the quotations. Discuss: Why must we offer the Right of God? What expenses should we pay before offering Huqúqu'lláh? What percent of our income must be offered as the Right of God after we pay our necessary expenses? How can we decide what is a necessary expense and what is not necessary?
5. Explain that many questions will be answered as we begin to apply the principles of Huqúqu'lláh to our own circumstances. Organize students into small teams. Provide each team with a scenario from Resource Page 201 or one which you have created. Encourage teams to use the information provided on Resource Page 200 to answer the questions for each scenario. Circulate as students work to provide encouragement, but allow students to answer the questions on their own, if possible.

TOPIC: THE FEATURES AND CALCULATION OF HUQÚQU'LLÁH

6. Invite teams to share their answers in the whole group. Applaud all!
7. Discuss again: How do we decide what is a necessary expense? Do we think it will be the same for all people? Why or why not? Why do we think that we're responsible directly to God for obeying such important laws as obligatory prayer, fasting, and Huqúqu'lláh?
8. Provide students with their journals or plain paper. Encourage them to copy their favorite quotation about Huqúqu'lláh and to decorate it as they like. Encourage them to record their thoughts about their own expenses: What is necessary? What is extra? What can I contribute to the Cause of God now?
9. Encourage them also to think about another person that they'd like to tell about the great law of Huqúqu'lláh and to record their ideas for sharing with that person.
10. Conclude the activity with favorite songs and prayers. If any student questions remain unanswered, research the question in the Bahá'í writings or by contacting a representative of Huqúqu'lláh. Remember to share answers with students during the next class.

ACTIVITY 2: 'ABDU'L-BAHÁ, THE GREATEST HOLY LEAF, AND OUR PATH TO MATURITY

SPIRITUAL PERCEPTION OBJECTIVE: To become aware of some of the decisions that are necessary as an adult Bahá'í when preparing to make payment of Huqúqu'lláh

ELOQUENT SPEECH OBJECTIVE: To apply knowledge of the calculation of the law of Huqúqu'lláh to various real-life situations

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of stories; Use of reflection; Use of peer teaching; Involve service

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- Copies of Resource Page 202–04
- Copies of Resource Page 205, cut apart
- Photograph of 'Abdu'l-Bahá
- Candle or flowers, if desired
- Student journals or plain paper
- Simple art supplies
- Note paper or stationery
- Envelopes and stamps
- Background music

Advance Preparation:

Send letters to Huqúqu'lláh Office, PO Box 630, Poteau, OK 74953, or identify addresses for Trustees of Huqúqu'lláh by emailing secretariat@huquq.us. If outside the U.S., identify the appropriate addresses for your community.

Consider reproducing the quotation on Resource Page 205 on nice paper, cutting it out, and gluing it to another sheet of nice paper as a closing gift to students in acknowledgement of their completion of this unit of study.

Refresh your memory of stories about the Greatest Holy Leaf from the previous topic, Resource Pages 188–90 of this Lesson Planning Guide.

1. Welcome students and begin with favorite songs and prayers. Invite them to share highlights of their service over the past week as well as reflections on their upcoming spiritual maturity.
2. Briefly discuss: What does it mean to be mature? How can we tell that a person is mature? How can we learn about true maturity and prepare ourselves for our responsibilities as we attain maturity at age 15?

TOPIC: THE FEATURES AND CALCULATION OF HUQÚQU'LLÁH

3. Listen carefully to student comments. Affirm that many of the topics in this Lesson Planning Guide help us to prepare for the responsibilities of spiritual maturity. Affirm that we continue to mature throughout our lives and that we assume additional privileges and responsibilities at the age of 21, when we may vote in Bahá'í elections and serve on elected institutions. Affirm that in our path to maturity, we are guided by the example of 'Abdu'l-Bahá, "the Center and Pivot of Bahá'u'lláh's peerless Covenant and the perfect Exemplar of His teachings."¹
4. Provide students with copies of Resource Pages 202–03. Organize students into small teams and distribute the stories among the teams. Encourage teams to read aloud their designated stories twice and prepare to read or retell them in the whole group.
5. Invite students into another area of the classroom or to sit on the floor. Consider displaying a portrait of 'Abdu'l-Bahá with a candle or flowers beside the photograph. Encourage students to listen carefully to each other as they share their stories.
6. Encourage students to maintain silence after listening to the stories and to remember that Shoghi Effendi also says the Greatest Holy Leaf is the archetype, or model, for the people of Bahá.² Remind students of a few favorite anecdotes about the Greatest Holy Leaf from the previous topic, Resource Pages 188–90.
7. Provide students with their journals or plain paper. Invite them to reflect on the path to spiritual maturity: What can we learn from the lives of 'Abdu'l-Bahá and the Greatest Holy Leaf? Consider playing quiet background music while students write.
8. After allowing some time for quiet reflection, provide students with copies of Resource Page 204. Encourage them to complete the grid and respond to the questions at the bottom of the page. Then invite them to select one special act of service to offer the Cause of God, perhaps an action already identified as one of their next steps of service on Resource Page 204. Encourage students to highlight (or add) that action to their answers on this page, and then to record it in the form of a promise to themselves in their journals.
9. Provide students with note paper or stationery. Invite them to write a note to the Trustees of Huqúqu'lláh, explain that they've been studying the Right of God, and share their plan to carry out a special act of service as part of their preparation for spiritual maturity. Students may decorate their notes, as desired.
10. As students complete their notes, encourage them to address their envelopes and give them to teachers for mailing. Be sure to mail students' notes as soon as possible.
11. Before concluding the activity, inform students of the next topic to be studied in Bahá'í class, encourage them to invite their friends to join the class, and also to carry out next steps in their path of service to humanity.
12. Conclude the activity with favorite songs and prayers, including the reading on Resource Page 205. Consider presenting a copy of this quotation as a closing gift to your students, in acknowledgement of their completion of this unit of study.

¹ Shoghi Effendi, *The Promised Day Is Come*, p. 14

² Shoghi Effendi, in *Bahá'iyih Khánúm*, p. 30

TOPIC: THE FEATURES AND CALCULATION OF HUQÚQU'LLÁH

Resource Pages

Activity 1: Once Poor, Once Wealthy

One of the friends in Constantinople who was living in utmost poverty sought out a certain pilgrim who was departing for ‘Akká and begged him, upon attaining the presence of the Blessed Beauty, to convey the request for His blessings and assistance in resolving his financial difficulties. The pilgrim passed on the request to Bahá’u’lláh, and the Blessed Beauty responded: “We shall pray.” And He added: “He should engage himself in the cotton business.”

After a time, that same pilgrim—again en route to the Holy Land, noticed while passing through Constantinople that that very same Bahá’í who had been in such dire straits was then a thriving merchant. The pilgrim observed: “Now that you have attained this stage of wealth, you should make regular contributions as Huqúqu’lláh.” The merchant offhandedly remarked, “My god, for the time being, is gold.”

Saddened, the pilgrim continued his journey. Once in the Holy Land, the Blessed Beauty enquired from him about the merchant and was told what he had said. The Blessed Beauty replied: “We gave him that ‘god,’ and we are able also to take it away.”

On his return trip, the pilgrim enquired about the merchant in Constantinople and was informed that his trade had evaporated, all his possessions were lost, and unyielding money-lenders were hounding him.

In this state, the merchant sent a letter to the Holy Presence begging pardon and forgiveness. In His reply, Bahá’u’lláh instructed him to “proceed to Bákú” from Constantinople and to “busy yourself in transcribing the Holy Tablets in . . . that city.”

He obeyed Bahá’u’lláh, and ended his days in Bákú.

‘Alí-Akbar Furútan, *Stories of Bahá’u’lláh*, pp. 50–51
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TOPIC: THE FEATURES AND CALCULATION OF HUQÚQU'LLÁH

Activity 1: Once Poor, Once Wealthy

1. In this day it is incumbent upon everyone to serve the Cause of God, while He Who is the Eternal Truth—exalted be His glory—hath made the fulfillment of every undertaking on earth dependent on material means. Hence it is enjoined upon every individual to offer that which is the Right of God.

Bahá'u'lláh, *Huqúqu'lláh*, no. 34

2. Should anyone acquire one hundred mithqáls of gold, nineteen mithqáls thereof are God's and to be rendered unto Him, the Fashioner of earth and heaven.¹

Take heed, O people, lest ye deprive yourselves of so great a bounty.

Bahá'u'lláh, *The Kitáb-i-Aqdas*, paragraph 97

3. 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 the Huqúq, and doeth so in a spirit of joy and radiance, such an act is acceptable, and not otherwise.

Bahá'u'lláh, *Huqúqu'lláh*, no. 38

4. The Pen of the Most High hath ordained that the Huqúqu'lláh is payable on nineteen mithqáls of gold. That is, the Huqúq is levied on money equaling this amount.

Bahá'u'lláh, *Huqúqu'lláh*, no. 22

5. . . . Huqúqu'lláh must be paid on the value of whatsoever one possesseth; yet, in this Most Mighty Dispensation, We have exempted the household furnishings, that is such furnishings as are needed, and the residence itself.

Bahá'u'lláh, "Questions and Answers," *The Kitáb-i-Aqdas*, answer 8, p. 109

6. The payment of the Right of God is conditional upon one's financial ability. If a person is unable to meet his obligation, God will verily excuse him. He is the All-Forgiving, the All-Generous.

Bahá'u'lláh, *Huqúqu'lláh*, no. 24

7. Thus every true and sincere believer will offer Huqúq 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, *Huqúqu'lláh*, no. 75

8. We agree that Bahá'í children should be taught from an early age to contribute to the funds of the Faith and that, when they do so, there is no objection to their contributing to Huqúqu'lláh. However, we feel that it is going too far to encourage them to pay Huqúqu'lláh from their allowances. . . . The law of Huqúqu'lláh should certainly be taught in children's classes and the children should learn that the payment of Huqúqu'lláh is one of the responsibilities of maturity that comes to them at the age of fifteen.

The Universal House of Justice, *Huqúqu'lláh Newsletter*, 25 July 1996

¹ A mithqál is a unit of weight. 19 mithqáls of gold = 2.22456 troy ounces of gold. Gold prices may be available at such websites as www.onlygold.com, at your local bank, or in the newspaper. From 1996 to 2006 the value of 19 mithqáls of gold ranged from about \$600 to about \$1,400.

TOPIC: THE FEATURES AND CALCULATION OF HUQÚQU'LLÁH

Activity 1: Once Poor, Once Wealthy

Scenario 1: You're 25 years old and live in a small town. You know how important it is to manage your money wisely. You earn \$2,000 each month. Your rent is \$600/month. You pay about \$100 each week for groceries. You manage all your other expenses very carefully and have saved \$5,000 by the end of the year. You hope to go on pilgrimage soon but want to pay Huqúqu'lláh first. How much should you pay?

Scenario 2: Your parents were offered \$800 for their old car but decided to give it to you for your 16th birthday. The car runs fine but you hate the color and think it needs a few improvements. Over the last several years your grandparents have given you \$2,000 for your college fund, which you have saved in your bank account. You decided to spend \$900 of your college fund to repaint your car and put new chrome hubcaps on it. You've also just learned about Huqúqu'lláh and want to obey this law of God. Do you owe the Right of God? If so, how much should you pay?

Scenario 3: You are a member of a large family that just moved to a new country. You and your older brother have jobs after school and your parents work 2 jobs. Your family manages to make ends meet until your brother gets sick and loses his job. You really want to pay Huqúqu'lláh but just don't see how it will be possible. What should you do?

Scenario 4: At age 14, you just won the all-city art contest! Your prize is \$300 and a scholarship to a summer art camp. You buy canvases, paints, and new brushes for \$200 to make more paintings because a gallery has offered to sell your work. You love Bahá'u'lláh and want to be sure to pay the Right of God at the right time. What should you do?

Scenario 5: You sell your combination CD-DVD-VCR television for \$600. You are 18 and live with your parents, who pay all your living expenses. Do you owe Huqúqu'lláh? If so, how much?

Activity 2: 'Abdu'l-Bahá, the Greatest Holy Leaf, and Our Path to Maturity

When Bahá'u'lláh was imprisoned in the Black Pit, the Síyáh-Chál:

. . . One day . . . we found 'Abbas Effendi surrounded by a band of boys who had undertaken to personally molest Him. He was standing in their midst as straight as an arrow—a little fellow, the youngest and smallest of the group—firmly but quietly *commanding* them not to lay their hands upon Him, which, strange to say, they seemed unable to do.

Bahíyyih Khánum, in M. H. Phelps, *The Master in 'Akká*, p. 17

On the journey from Tíhrán to Baghdad in mid-winter:

We were all insufficiently clothed, and suffered keenly from exposure. My Brother in particular was very thinly clad. Riding upon a horse, His feet, ankles, hands, and wrists were much exposed to the cold, which was so severe that they became frost-bitten and swollen and caused Him great pain.

Bahíyyih Khánum, in M. H. Phelps, *The Master in 'Akká*, pp. 19–20

The childhood and youth of my Brother was, in fact, in all respects unusual. He did not care for play or for amusement like other children. . . . Horseback riding was the only diversion of which He was fond; in that He became proficient, being reputed to be a very skillful horseman.

Bahíyyih Khánum, in M. H. Phelps, *The Master in 'Akká*, p. 25

After Bahá'u'lláh returned to Baghdad from Sulaymáníyyih:

. . . Not only Bábís but many others came to hear His [Bahá'u'lláh's] teachings; and many, also, merely out of curiosity to see Him. . . . These curiosity seekers were a great trouble and annoyance to Him. This aroused my Brother and He declared that He would protect His Father from such intrusions. . . . He announced that He Himself would first see those who came. If He found that they were genuine truth-seekers He admitted them to His Father's presence; otherwise He did not permit them to see Him.

Bahíyyih Khánum, in M. H. Phelps, *The Master in 'Akká*, pp. 29–30

During these years 'Abbas Effendi was accustomed to frequent the mosques and argue with the doctors and learned men. They were astonished at His knowledge and acumen, and He came to be known as the youthful sage. They would ask Him, "Who is your teacher—where do you learn the things which you say?" His reply was that His Father had taught Him. Although He had never been a day in school, He was as proficient in all that was taught as well-educated young men, which as the cause of much remark among those who knew Him.

Bahíyyih Khánum, in M. H. Phelps, *The Master in 'Akká*, pp. 31–32

TOPIC: THE FEATURES AND CALCULATION OF HUQÚQU'LLÁH

Activity 2: 'Abdu'l-Bahá, the Greatest Holy Leaf, and Our Path to Maturity

During Bahá'u'lláh's journey from Baghdad to Constantinople:

. . . 'Abbás Effendi seemed to constitute Himself the special attendant, servant, and body-guard of His Father. He guarded him day and night on this journey, riding by His wagon and watching near His tent. He thus had little sleep, and, being young, became extremely weary. His horse was Arab and very fine, and so wild and spirited that no other man could mount him, but under my Brother's hand as gentle and docile as a lamb. In order to get a little rest, He adopted the plan of riding swiftly a considerable distance ahead of the caravan, when, dismounting and causing His horse to lie down, He would throw Himself on the ground and place His head on His horse's neck. So He would sleep until the cavalcade came up, when His horse would awake Him by a kick and He would remount.

Bahíyyih Khánum, in M. H. Phelps, *The Master in 'Akká*, pp. 39–41

Later, after further exile to Adrianople:

That winter was a period of intense suffering, due to cold, hunger, and, above all, to the torments of vermin, with which the house was swarming. These made even the days horrible, and the nights still more so. When they were so intolerable that it was impossible to sleep, my Brother would light a lamp (which somewhat intimidated the vermin) and by singing and laughing seek to restore the spirits of the family.

Bahíyyih Khánum, in M. H. Phelps, *The Master in 'Akká*, p. 48

Upon arriving as prisoners in 'Akká:

At that time there was no landing for the city; it was necessary to wade ashore from the boats. The governor ordered that the women be carried on the backs of the men. My Brother was not willing that this should be done, and protested against it. He was one of the first to land, and procured a chair, in which, with the help of one of the believers, He carried the women ashore.

Bahíyyih Khánum, in M. H. Phelps, *The Master in 'Akká*, p. 75

In 'Akká, prison conditions were so terrible that all became ill with terrible diseases:

There was no one with strength to be of any general service but my brother. He washed the patients, fed them, nursed them, watched with them. He took no rest. When at length He had brought the rest of us—the four who had died excepted—through the crisis and we were out of danger, He was utterly exhausted and fell sick Himself. . . .

Bahíyyih Khánum, in M. H. Phelps, *The Master in 'Akká*, pp. 84–85

It is the Master Who has taken every trouble upon Himself. For Our sake, in order that We may have ease and comfort, He faces the world and its peoples. For Us He has become a mighty stronghold, a mighty armor.

Bahá'u'lláh, quoted by Mírzá Haydar-'Alí in H.M. Balyuzi, *'Abdu'l-Bahá*, p. 26

TOPIC: THE FEATURES AND CALCULATION OF HUQÚQU'LLÁH

Activity 2: ‘Abdu’l-Bahá, the Greatest Holy Leaf, and Our Path to Maturity

	The Master	The Greatest Holy Leaf	Myself
<p>Physical</p> <p>Do I have food, shelter, clothing, exercise, rest?</p> <p>Am I safe?</p> <p>What risks do I face?</p>			
<p>Social</p> <p>Am I okay?</p> <p>Who cares about me?</p> <p>Whom do I care about?</p> <p>What is expected of me?</p>			
<p>Intellectual</p> <p>What do I know?</p> <p>What are my skills?</p> <p>What do I want to learn?</p>			
<p>Spiritual</p> <p>Who am I?</p> <p>What do I believe?</p> <p>What do I want to contribute to the world?</p>			

What are my current acts of service?

What will be my next steps?

How can I draw on the example of ‘Abdu’l-Bahá and the Greatest Holy Leaf in my service?

TOPIC: THE FEATURES AND CALCULATION OF HUQÚQU'LLÁH

Activity 2: ‘Abdu’l-Bahá, the Greatest Holy Leaf, and Our Path to Maturity

O loved ones of ‘Abdu’l-Bahá!

Man’s life has its springtime and is endowed with marvelous glory. The period of youth is characterized by strength and vigor and stands out as the choicest time in human life. Therefore you should strive day and night so that endowed with heavenly strength, inspired with brilliant motives and aided by His celestial power and heavenly grace and confirmation, you may become the ornaments of the world of humanity, and preeminent among those who are initiated into true learning and the love of God. You must be distinguished amidst men by your sanctity and detachment, loftiness of purpose, magnanimity, determination, noble-mindedness, tenacity, the elevation of your aims and your spiritual qualities; that you may become the means of the exaltation and glory for the Cause of God and the dawning places of His heavenly bestowals; that you may conduct yourselves in conformity with the counsels and exhortation of the Blessed Beauty—may my life be offered up for His loved ones—and by reflecting Bahá’í qualities and attributes, you may stand out distinguished from others. ‘Abdu’l-Bahá eagerly anticipates that each one of you may become even as a fearless lion moving in the pastures of human perfection and a musk-laden breeze wafting over the meads of virtue.

The glory of glories rest upon you.

‘Abdu’l-Bahá, Bahá’í Prayers and Tablets for the Young, p. 30

O loved ones of ‘Abdu’l-Bahá!

Man’s life has its springtime and is endowed with marvelous glory. The period of youth is characterized by strength and vigor and stands out as the choicest time in human life. Therefore you should strive day and night so that endowed with heavenly strength, inspired with brilliant motives and aided by His celestial power and heavenly grace and confirmation, you may become the ornaments of the world of humanity, and preeminent among those who are initiated into true learning and the love of God. You must be distinguished amidst men by your sanctity and detachment, loftiness of purpose, magnanimity, determination, noble-mindedness, tenacity, the elevation of your aims and your spiritual qualities; that you may become the means of the exaltation and glory for the Cause of God and the dawning places of His heavenly bestowals; that you may conduct yourselves in conformity with the counsels and exhortation of the Blessed Beauty—may my life be offered up for His loved ones—and by reflecting Bahá’í qualities and attributes, you may stand out distinguished from others. ‘Abdu’l-Bahá eagerly anticipates that each one of you may become even as a fearless lion moving in the pastures of human perfection and a musk-laden breeze wafting over the meads of virtue.

The glory of glories rest upon you.

‘Abdu’l-Bahá, Bahá’í Prayers and Tablets for the Young, p. 30

GOAL: TO UNDERSTAND THE APPLICATION OF THE LAW OF HUQÚQU'LLÁH

TOPIC: THE FEATURES AND CALCULATION OF HUQÚQU'LLÁH

LIST OF ADDITIONAL RESOURCES

Books, Stories, and Articles:

“Huqúqu'lláh,” *The Compilation of Compilations*, vol. 1

Brilliant Star magazine:

“Right of God,” Sp Ed 1993

Activities:

Brilliant Star magazine:

“For Love,” Sp Ed 1993

Poetry:

Brilliant Star magazine:

“Sweetest Word,” Sep/Oct 1996

Video, Photography, and Art:

Huqúqu'lláh: The Right of God

Other Favorite Resources:

If you find any additional resources, please notify the Office of Education and Schools at the Bahá'í National Center, email SCHOOLS@usbnc.org, or submit your findings to the Core Curriculum website, www.core-curriculum.org.