

Cooperation is the principle that governs the functioning of that system. Just as the appearance of the rational soul in this realm of existence is made possible through the complex association of countless cells, whose organization in tissues and organs allows for the realization of distinctive capacities, so can civilization be seen as the outcome of a set of interactions among closely integrated, diverse components which have transcended the narrow purpose of tending to their own existence. And just as the viability of every cell and every organ is contingent upon the health of the body as a whole, so should the prosperity of every individual, every family, every people be sought in the well-being of the entire human race.

(The Universal House of Justice, from a message dated 2 March 2013 to the Bahá'ís of Iran)

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Oneness and Justice

... The light of men is Justice. Quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among men....

... Shut your eyes to estrangement, then fix your gaze upon unity. Cleave tenaciously unto that which will lead to the well-being and tranquillity of all mankind. This span of earth is but one homeland and one habitation. It behoveth you to abandon vainglory which causeth alienation and to set your hearts on whatever will ensure harmony.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh Revealed after the Kitáb-i-Aqdas*, pp. 66–68)

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The Great Being saith: O well-beloved ones! The tabernacle of unity hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch. We cherish the hope that the light of justice may shine upon the world and sanctify it from tyranny. If the rulers and kings of the earth, the symbols of the power of God, exalted be His glory, arise and resolve to dedicate themselves to whatever will promote the highest interests of the whole of humanity, the reign of justice will assuredly be established amongst the children of men, and the effulgence of its light will envelop the whole earth....

... There is no force on earth that can equal in its conquering power the force of justice and wisdom. I, verily, affirm that there is not, and hath never been, a host more mighty than that of justice and wisdom.... There can be no doubt whatever that if the daystar of justice, which the clouds of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh Revealed after the Kitáb-i-Aqdas*, pp. 164–165)

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We entreat God to deliver the light of equity and the sun of justice from the thick clouds of waywardness, and cause them to shine forth upon men. No light can compare with the light of justice. The establishment of order in the world and the tranquillity of the nations depend upon it.

(Bahá'u'lláh, *Epistle to the Son of the Wolf* (Wilmette: Bahá'í Publishing Trust, 1988), pp. 28–29)

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The second attribute of perfection is justice and impartiality. This means to have no regard for one's own personal benefits and selfish advantages, and to carry out the laws of God without the slightest concern for anything else. It means to see one's self as only one of the servants of God, the All-Possessing, and except for aspiring to spiritual distinction, never attempting to be singled out from the others. It means to consider the welfare of the community as one's own. It means, in brief, to regard humanity as a single individual, and one's own self as a member of that corporeal form, and to know of a certainty that if pain or injury afflicts any member of that body, it must inevitably result in suffering for all the rest.

(‘Abdu’l-Bahá, *The Secret of Divine Civilization*, pp. 45–46) [35]

O ye beloved of God! Know ye, verily, that the happiness of mankind lieth in the unity and the harmony of the human race, and that spiritual and material developments are conditioned upon love and amity among all men.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá* (Wilmette: Bahá’í Publishing Trust, 1997, 2009 printing), par. 225.10) [36]

O well-wisher of the world of humanity! Praised be God that thine intention was good, that thou didst acquire knowledge and learning, and that thy wish is to engage in service to the peoples of the world. I beseech God that thou mayest succeed in this purpose and mayest manifest that which lieth concealed within thy heart. In the world of creation, good intentions are of two kinds. One kind is particular and aimed at specific people; this is limited and its scope is extremely narrow. The other kind is directed towards all created things; it is all-pervading and extensive in range. Whatsoever is undertaken for the sake of the universal good is of God. Therefore, undertakings that relate somewhat to the general good may be accomplished among civilized nations, but the only thing that is directed wholly towards the general good is the Word of God and Divine wisdom. This is the power which can effect a fundamental change and transformation in the world of being. This force is creative; it is generative and revitalizing and bringeth forth a new creation. Exert thine utmost endeavour, therefore, in pursuing that which will be the cause of progress of the world of humanity and will lead to perpetual exaltation and eternal life. Upon thee be greetings and praise.

(‘Abdu’l-Bahá, from a Tablet—translated from the Persian) [37]

Let there be no mistake. The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá’u’lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope.... Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family. It does not constitute merely the enunciation of an ideal, but stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and perpetuate its influence. It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced. It constitutes a challenge, at once bold and universal, to outworn shibboleths of national creeds—creeds that have had their day and which must, in the ordinary course of events as shaped and controlled by Providence, give way to a new gospel, fundamentally different from, and infinitely superior to, what the world has already conceived. It calls for no less than the reconstruction and the demilitarization of the whole civilized world—a world organically unified in all the essential aspects of its life, its political machinery, its spiritual

aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units.

(Shoghi Effendi, from a letter dated 28 November 1931, in *The World Order of Bahá'u'lláh*, pp. 42–43) [38]

Their Faith they conceive to be essentially non-political, supra-national in character, rigidly non-partisan, and entirely dissociated from nationalistic ambitions, pursuits, and purposes. Such a Faith knows no division of class or of party. It subordinates, without hesitation or equivocation, every particularistic interest, be it personal, regional, or national, to the paramount interests of humanity, firmly convinced that in a world of inter-dependent peoples and nations the advantage of the part is best to be reached by the advantage of the whole, and that no abiding benefit can be conferred upon the component parts if the general interests of the entity itself are ignored or neglected.

(Shoghi Effendi, from a letter dated 11 March 1936, in *The World Order of Bahá'u'lláh*, p. 198) [39]

Unification of the whole of mankind is the hall-mark of the stage which human society is now approaching. Unity of family, of tribe, of city-state, and nation have been successively attempted and fully established. World unity is the goal towards which a harassed humanity is striving. Nation-building has come to an end. The anarchy inherent in state sovereignty is moving towards a climax. A world, growing to maturity, must abandon this fetish, recognize the oneness and wholeness of human relationships, and establish once for all the machinery that can best incarnate this fundamental principle of its life.

(Shoghi Effendi, from a letter dated 11 March 1936, in *The World Order of Bahá'u'lláh*, p. 202) [40]

Unbridled nationalism, as distinguished from a sane and legitimate patriotism, must give way to a wider loyalty, to the love of humanity as a whole. Bahá'u'lláh's statement is: "The earth is but one country, and mankind its citizens." The concept of world citizenship is a direct result of the contraction of the world into a single neighbourhood through scientific advances and of the indisputable interdependence of nations. Love of all the world's peoples does not exclude love of one's country. The advantage of the part in a world society is best served by promoting the advantage of the whole.

(The Universal House of Justice, from a message dated October 1985 to the Peoples of the World) [41]

... not only are humanity's talents and capacities shared by all its members, but its problems and afflictions likewise ultimately affect all. Whether in sickness or health, the human family constitutes a single species, and the condition of any part of it cannot be intelligently considered in isolation from this systemic oneness. As the present state of the world illustrates all too clearly, attempts by the leadership of society to proceed otherwise is merely to exacerbate the problems.

(From a letter dated 27 November 2001 written on behalf of the Universal House of Justice to an individual believer) [42]

Penetrating, indeed, is Shoghi Effendi's depiction of the process of disintegration accelerating in the world. Equally striking is the accuracy with which he analysed the forces associated with the process of integration. He spoke of a "gradual diffusion of the spirit of world solidarity which is spontaneously arising out of the welter of a disorganized society" as an indirect manifestation of Bahá'u'lláh's conception of the principle of the oneness of humankind. This spirit of solidarity has continued to spread over the decades, and today its effect is apparent in a range of developments, from the rejection of deeply ingrained racial prejudices to the dawning consciousness of world citizenship, from heightened environmental awareness to collaborative efforts in the promotion of public health, from the concern for human rights to the systematic pursuit of universal education, from the establishment of interfaith activities to the efflorescence of hundreds of thousands of local, national and international organizations engaged in some form of social action.

(The Universal House of Justice, Ridván 2006 message to the Bahá'ís of the World)

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The organized endeavors of the Bahá'í community in these areas are reinforced by the diverse initiatives of individual believers working in various fields—as volunteers, professionals, and experts—to contribute to social change. The distinctive nature of their approach is to avoid conflict and the contest for power while striving to unite people in the search for underlying moral and spiritual principles and for practical measures that can lead to the just resolution of the problems afflicting society. Bahá'ís perceive humanity as a single body. All are inseparably bound to one another. A social order structured to meet the needs of one group at the expense of another results in injustice and oppression. Instead, the best interest of each component part is achieved by considering its needs in the context of the well-being of the whole.

(From a letter dated 23 December 2008 written on behalf of the Universal House of Justice to an individual believer)

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As you know from your study of the Bahá'í writings, the principle that is to infuse all facets of organized life on the planet is the oneness of humankind, the hallmark of the age of maturity. That humanity constitutes a single people is a truth that, once viewed with scepticism, claims widespread acceptance today. The rejection of deeply ingrained prejudices and a growing sense of world citizenship are among the signs of this heightened awareness. Yet, however promising the rise in collective consciousness may be, it should be seen as only the first step of a process that will take decades—nay, centuries—to unfold. For the principle of the oneness of humankind, as proclaimed by Bahá'u'lláh, asks not merely for cooperation among people and nations. It calls for a complete reconceptualization of the relationships that sustain society. The deepening environmental crisis, driven by a system that condones the pillage of natural resources to satisfy an insatiable thirst for more, suggests how entirely inadequate is the present conception of humanity's relationship with nature; the deterioration of the home environment, with the accompanying rise in the systematic exploitation of women and children worldwide, makes clear how pervasive are the misbegotten notions that define relations within the family unit; the persistence of despotism, on the one hand, and the increasing disregard for authority, on the other, reveal how unsatisfactory to a maturing humanity is the current relationship between the individual and the institutions of society; the concentration of material wealth in the hands of a minority of the world's population gives an indication of how fundamentally ill-conceived are relationships among the many sectors of what is now an

emerging global community. The principle of the oneness of humankind implies, then, an organic change in the very structure of society.

(The Universal House of Justice, from a message dated 2 March 2013 to the Bahá'ís of Iran)

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... though world unity is possible—nay, inevitable—it ultimately cannot be achieved without unreserved acceptance of the oneness of humankind, described by the Guardian as “the pivot round which all the teachings of Bahá'u'lláh revolve”. With what insight and eloquence did he expound upon the far-reaching implications of this cardinal principle! Plainly he saw, amidst the turbulence of world affairs, how the reality that humanity is one people must be the starting point for a new order. The vast array of relations among nations—and within them—also need to be re-envisaged in this light.

The realization of such a vision will require, sooner or later, an historic feat of statesmanship from the leaders of the world. Alas, the will to attempt this feat is still wanting. Humanity is gripped by a crisis of identity, as various peoples and groups struggle to define themselves, their place in the world, and how they should act. Without a vision of shared identity and common purpose, they fall into competing ideologies and power struggles. Seemingly countless permutations of “us” and “them” define group identities ever more narrowly and in contrast to one another. Over time, this splintering into divergent interest groups has weakened the cohesion of society itself. Rival conceptions about the primacy of a particular people are peddled to the exclusion of the truth that humanity is on a common journey in which all are protagonists. Consider how radically different such a fragmented conception of human identity is from the one that follows from a recognition of the oneness of humanity. In this perspective, the diversity that characterizes the human family, far from contradicting its oneness, endows it with richness. Unity, in its Bahá'í expression, contains the essential concept of diversity, distinguishing it from uniformity. It is through love for all people, and by subordinating lesser loyalties to the best interests of humankind, that the unity of the world can be realized and the infinite expressions of human diversity find their highest fulfilment.

(The Universal House of Justice, from a message dated 18 January 2019 to the Bahá'ís of the World)

[46]

The Role of Knowledge

Knowledge is one of the wondrous gifts of God. It is incumbent upon everyone to acquire it. Such arts and material means as are now manifest have been achieved by virtue of His knowledge and wisdom which have been revealed in Epistles and Tablets through His Most Exalted Pen—a Pen out of whose treasury pearls of wisdom and utterance and the arts and crafts of the world are brought to light.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh Revealed after the Kitáb-i-Aqdas*, p. 39)

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Knowledge is as wings to man's life, and a ladder for his ascent. Its acquisition is incumbent upon everyone. The knowledge of such sciences, however, should be acquired as can profit the peoples of the earth, and not those which begin with words and end with words.... In truth,