

# Bahá'í Administration

## Overview

Bahá'í World Centre

Bahá'í Administration 1

# Why do we have a Bahá'í administration?

Every organisation needs leadership and direction

But individuals, with their egos, tend to be corrupted by power

Religions have clergy, priests, mullas, rabbis, etc.

They always rejected the revelation that came after

Past religions have divided into sects or denominations:

- Christian: Catholic, Protestant, Orthodox
- Islam: Sunni, Shia

# Why do we have a Bahá'í administration?

Bahá'u'lláh brought a new concept of administration without individuals with power or authority

Decisions are taken by consultative bodies elected without nominations or campaigning

These institutions, to whom all should turn, ensure the unity of the Bahá'í Faith

Separate institutions have individuals appointed to protect the Faith and teach, but not decide

# The Foundation

*...the foundation of our belief and actions rests on our recognition of the sovereignty of God and our submission to His will as revealed by Bahá'u'lláh, His supreme Manifestation for this promised Day. To accept the Prophet of God in His time and to abide by His bidding are the two essential, inseparable duties which each soul was created to fulfill. One exercises these twin duties by one's own choice, an act constituting the highest expression of the free will with which every human being has been endowed by an all-loving Creator.*

(Universal House of Justice, 29 December 1988)

# The Covenant

*The vehicle in this resplendent Age for the practical fulfillment of these duties is the Covenant of Bahá'u'lláh; it is, indeed, the potent instrument by which individual belief in Him is translated into constructive deeds. The Covenant comprises divinely conceived arrangements necessary to preserve the organic unity of the Cause. It therefore engenders a motivating power which, as the beloved Master tells us, “like unto the artery, beats and pulsates in the body of the world.”*

(Universal House of Justice, 29 December 1988)

# Administrative Order

*This Administrative Order consists, on the one hand, of a series of elected councils, universal, secondary and local, in which are vested legislative, executive and judicial powers over the Baha'i community and, on the other, of eminent and devoted believers appointed for the specific purposes of protecting and propagating the Faith of Bahá'u'lláh under the guidance of the Head of the Faith.*

(By-laws of the Universal House of Justice)



Bahá'í World Centre – The Arc

# Elected Institutions

*The rulers*

The Universal House of Justice

National Spiritual Assemblies

Local Spiritual Assemblies





Seat of the Universal House of Justice

# Appointed Institutions

*The learned*

[formerly Hands of the Cause]

Counsellors

Auxiliary Board Members

assistants

# World Centre Institutions

International Teaching Centre  
(Counsellors)

Centre for the Study of the Texts  
(Research Department of the Universal House of Justice)

International Bahá'í Archives

Baha'i International Development Organization

Institute for the Study of Global Prosperity

Office of Huqúqu'lláh

Bahá'í World  
Centre

International  
Teaching Centre





Bahá'í World  
Centre

Centre for the  
Study of the Texts





Bahá'í World  
Centre

Archives Building



# Unique Administrative Order

*In emphasizing its distinctiveness, Shoghi Effendi has pointed out that “this Administrative Order is fundamentally different from anything that any Prophet has previously established, inasmuch as Bahá’u’lláh has Himself revealed its principles, established its institutions, appointed the person to interpret His Word and conferred the necessary authority on the body designed to supplement and apply His legislative ordinances.”*

(Universal House of Justice, 29 December 1988)

# Unique Administrative Order

*In another statement, he maintains that “It would be utterly misleading to attempt a comparison between this unique, divinely conceived Order and any of the diverse systems which the minds of men, at various periods of their history, have contrived for the government of human institutions.” “Such an attempt,” he felt, “would in itself betray a lack of complete appreciation of the excellence of the handiwork of its great Author.”*

(Universal House of Justice, 29 December 1988)