

Relationship to Other Faiths

A Compilation from the Bahá'í Writings

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God hath, likewise, as a bounty from His presence, abolished the concept of "uncleanness", whereby divers things and peoples have been held to be impure. He, of a certainty, is the Ever-Forgiving, the Most Generous. Verily, all created things were immersed in the sea of purification when, on that first day of Ridván, We shed upon the whole of creation the splendours of Our most excellent Names and Our most exalted Attributes. This, verily, is a token of My loving providence, which hath encompassed all the worlds. Consort ye then with the followers of all religions, and proclaim ye the Cause of your Lord, the Most Compassionate; this is the very crown of deeds, if ye be of them who understand.

(Kitáb-i-Aqdas, paragraph 75)

Consort with all religions with amity and concord, that they may inhale from you the sweet fragrance of God. Beware lest amidst men the flame of foolish ignorance overpower you. All things proceed from God and unto Him they return. He is the source of all things and in Him all things are ended.

(Kitáb-i-Aqdas, paragraph 144)

Nay, all the Prophets of God, His well-favored, His holy and chosen Messengers are, without exception, the bearers of His names, and the embodiments of His attributes. They only differ in the intensity of their revelation, and the comparative potency of their light.

(Kitáb-i-Íqán, paragraph 110, pp. 103-104)

Furthermore, it is evident to thee that the Bearers of the trust of God are made manifest unto the peoples of the earth as the Exponents of a new Cause and the Bearers of a new Message. Inasmuch as these Birds of the Celestial Throne are all sent down from the heaven of the Will of God, and as they all arise to proclaim His irresistible Faith, they therefore are regarded as one soul and the same person. For they all drink from the one Cup of the love of God, and all partake of the fruit of the same Tree of Oneness.

(Kitáb-i-Íqán, paragraph 161, p. 152)

It is clear and evident to thee that all the Prophets are the Temples of the Cause of God, Who have appeared clothed in divers attire. If thou wilt observe with discriminating eyes, thou wilt behold Them all abiding in the same tabernacle, soaring in the same heaven, seated upon the same throne, uttering the same speech, and proclaiming the same Faith.

(Kitáb-i-Íqán, paragraph 162, pp. 153-154)

It is permitted that the peoples and kindreds of the world associate with one another with joy and radiance. O people! Consort with the followers of all religions in a spirit of friendliness and fellowship. Thus hath the day-star of His sanction and authority shone forth above the horizon of the decree of God, the Lord of the worlds.

(Tablets of Bahá'u'lláh [second Glad-Tidings], p. 22)

The second Taráz is to consort with the followers of all religions in a spirit of friendliness and fellowship, to proclaim that which the Speaker on Sinai hath set forth and to observe fairness in all matters.

They that are endued with sincerity and faithfulness should associate with all the peoples and kindreds of the earth with joy and radiance, inasmuch as consorting with people hath promoted and will continue to promote unity and concord, which in turn are conducive to the maintenance of order in the world and to the regeneration of nations. Blessed are such as hold fast to the cord of kindness and tender mercy and are free from animosity and hatred.

This Wronged One exhorteth the peoples of the world to observe tolerance and righteousness, which are

two lights amidst the darkness of the world and two educators for the edification of mankind. Happy are they who have attained thereto and woe betide the heedless.

(Tablets of Bahá'u'lláh [second Taráz], p. 35-36)

We have erewhile declared--and Our Word is the truth--: 'Consort with the followers of all religions in a spirit of friendliness and fellowship.' Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished. From the heaven of God's Will, and for the purpose of ennobling the world of being and of elevating the minds and souls of men, hath been sent down that which is the most effective instrument for the education of the whole human race. The highest essence and most perfect expression of whatsoever the peoples of old have either said or written hath, through this most potent Revelation, been sent down from the heaven of the Will of the All-Possessing, the Ever-Abiding God.

(Tablets of Bahá'u'lláh [Lawh-i-Dunyá], p. 87)

Every one of [the Prophets of God] is the Way of God that connecteth this world with the realms above....

(Gleanings from the Writings of Bahá'u'lláh, XXI, p. 50)

Beware, O believers in the Unity of God, lest ye be tempted to make any distinction between any of the Manifestations of His Cause, or to discriminate against the signs that have accompanied and proclaimed their Revelation. This indeed is the true meaning of Divine Unity, if ye be of them that apprehend and believe this truth. Be ye assured, moreover, that the works and acts of each and every one of these Manifestations of God, nay whatever pertaineth unto them, and whatsoever they may manifest in the future, are all ordained by God, and are a reflection of His Will and Purpose. Whoso maketh the slightest possible difference between their persons, their words, their messages, their acts and manners, hath indeed disbelieved in God, hath repudiated His signs, and betrayed the Cause of His Messengers.

(Gleanings from the Writings of Bahá'u'lláh, XXIV, p. 58)

In thine esteemed letter thou hadst inquired which of the Prophets of God should be regarded as superior to others. Know thou assuredly that the essence of all the Prophets of God is one and the same. Their unity is absolute. God, the Creator, saith: There is no distinction whatsoever among the Bearers of My Message. They all have but one purpose; their secret is the same secret. To prefer one in honor to another, to exalt certain ones above the rest, is in no wise to be permitted. Every true Prophet hath regarded His Message as fundamentally the same as the Revelation of every other Prophet gone before Him. If any man, therefore, should fail to comprehend this truth, and should consequently indulge in vain and unseemly language, no one whose sight is keen and whose understanding is enlightened would ever allow such idle talk to cause him to waver in his belief.

(Gleanings from the Writings of Bahá'u'lláh, XXXIV, pp. 78-79)

And now concerning thy question regarding the nature of religion. Know thou that they who are truly wise have likened the world unto the human temple. As the body of man needeth a garment to clothe it, so the body of mankind must needs be adorned with the mantle of justice and wisdom. Its robe is the Revelation vouchsafed unto it by God. Whenever this robe hath fulfilled its purpose, the Almighty will assuredly renew it. For every age requireth a fresh measure of the light of God. Every Divine Revelation hath been sent down in a manner that befitted the circumstances of the age in which it hath appeared.

(Gleanings from the Writings of Bahá'u'lláh, XXXIV, p. 81)

The Great Being saith: O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity.

(Gleanings from the Writings of Bahá'u'lláh, CX, p. 215)

There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God. The difference between the ordinances under which they abide should be attributed to the varying requirements and exigencies of the age in which they were revealed. All of them, except a few which are the outcome of human perversity, were ordained of God, and are a reflection of His Will and Purpose.

(Gleanings from the Writings of Bahá'u'lláh, CXI, p. 217)

The Purpose of the one true God, exalted be His glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves. That the divers communions of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men, is, in this Day, of the essence of the Faith of God and His Religion. These principles and laws, these firmly-established and mighty systems, have proceeded from one Source, and are the rays of one Light. That they differ one from another is to be attributed to the varying requirements of the ages in which they were promulgated.

(Gleanings from the Writings of Bahá'u'lláh, CXXXII, pp. 287-288)

The divine religions must be the cause of oneness among men, and the means of unity and love; they must promulgate universal peace, free man from every prejudice, bestow joy and gladness, exercise kindness to all men and do away with every difference and distinction.

(Selections from the Writings of `Abdu'l-Bahá, 13.1)

From the days of Adam until today, the religions of God have been made manifest, one following the other, and each one of them fulfilled its due function, revived mankind, and provided education and enlightenment. They freed the people from the darkness of the world of nature and ushered them into the brightness of the Kingdom....

The religion of God is one religion, but it must ever be renewed....

Religion, moreover, is not a series of beliefs, a set of customs; religion is the teachings of the Lord God, teachings which constitute the very life of humankind, which urge high thoughts upon the mind, refine the character, and lay the groundwork for man's everlasting honour.

(Selections from the Writings of `Abdu'l-Bahá, 23.2-6)

Love ye all religions and all races with a love that is true and sincere and show that love through deeds and not through the tongue; for the latter hath no importance, as the majority of men are, in speech, well-wishers, while action is the best.

(Selections from the Writings of `Abdu'l-Bahá, 34.5)

Today the one overriding need is unity and harmony among the beloved of the Lord, for they should have among them but one heart and soul and should, so far as in them lieth, unitedly withstand the hostility of all the peoples of the world; they must bring to an end the benighted prejudices of all nations and religions and must make known to every member of the human race that all are the leaves of one branch, the fruits of one bough.

(Selections from the Writings of `Abdu'l-Bahá, 221.4)

Wherefore, O ye beloved of the Lord, bestir yourselves, do all in your power to be as one, to live in peace, each with the others: for ye are all the drops from but one ocean, the foliage of one tree, the pearls from a single shell, the flowers and sweet herbs from the same one garden. And achieving that, strive ye to unite the hearts of those who follow other faiths.

(Selections from the Writings of `Abdu'l-Bahá, 221.11)

All the holy Manifestations of God have proclaimed and promulgated the same reality.

(Promulgation of Universal Peace, p. 96)

Be kind to all people, love humanity, consider all mankind as your relations and servants of the most high God. Strive day and night that animosity and contention may pass away from the hearts of men, that all religions shall become reconciled and the nations love each other so that no racial, religious or political prejudice may remain and the world of humanity behold God as the beginning and end of all existence.

(Promulgation of Universal Peace, p. 291)

The purpose of all the divine religions is the establishment of the bonds of love and fellowship among men, and the heavenly phenomena of the revealed Word of God are intended to be a source of knowledge and illumination to humanity. So long as man persists in his adherence to ancestral forms and imitation of obsolete ceremonials, denying higher revelations of the divine light in the world, strife and contention will destroy the purpose of religion and make love and fellowship impossible.

(Promulgation of Universal Peace, p. 339)

The foundation of all the divine religions is one. All are based upon reality.

(Promulgation of Universal Peace, p. 344)

[Bahá'u'lláh] proclaimed that if the reality underlying religious teaching be investigated all religions would be unified, and the purpose of God, which is love and the blending of human hearts, would be accomplished.

(Promulgation of Universal Peace, p. 354)

Fundamentally, all warfare and bloodshed in the human world are due to the lack of unity between the religions, which through superstitions and adherence to theological dogmas have obscured the one reality which is the source and basis of them all.

(Promulgation of Universal Peace, p. 396)

In reality, the foundations of the divine religions are one and the same.

(Promulgation of Universal Peace, p. 403)

In a word, the image and likeness of God constitute the virtues of God, and man is intended to become the recipient of the effulgences of divine attributes. This is the essential foundation of all the divine religions, the reality itself, common to all.

(Promulgation of Universal Peace, p. 404)

May we endeavor with heart and soul to reconcile the religions of the earth, unify the peoples and races and blend the nations in a perfect solidarity.

(Promulgation of Universal Peace, p. 420)

The forces of hostility and strife are the religions of the present day, and that which should have contributed to the illumination and betterment of the world has become productive of gross darkness and degradation.

(Promulgation of Universal Peace, p. 446)