

It hath been laid down in the Bayán that marriage is dependent upon the consent of both parties. Desiring to establish love, unity and harmony amidst Our servants, We have conditioned it, once the couple's wish is known, upon the permission of their parents, lest enmity and rancour should arise amongst them. And in this We have yet other purposes. Thus hath Our commandment been ordained.

Bahá'u'lláh

QUESTION: Is the consent of the parents on both sides prerequisite to marriage, or is that of the parents on one side sufficient? Is this law applicable only to virgins or to others as well?

ANSWER: Marriage is conditional upon the consent of the parents of both parties to the marriage, and in this respect it maketh no difference whether the bride be a virgin or otherwise.

Bahá'u'lláh

And when He desired to manifest grace and beneficence to men, and to set the world in order, He revealed observances and created

laws; among them He established the law of marriage, made it as a fortress for well-being and salvation, and enjoined it upon us in that which was sent down out of the heaven of sanctity in His Most Holy Book. He saith, great is His glory: "Marry, O people, that from you may appear he who will remember Me amongst My servants; this is one of My commandments unto you; obey it as an assistance to yourselves."

Bahá'u'lláh

Bahá'í marriage is union and cordial affection between the two parties. They must, however, exercise the utmost care and become acquainted with each other's character. This eternal bond should be made secure by a firm covenant, and the intention should be to foster harmony, fellowship and unity and to attain everlasting life.

Bahá'u'lláh

O peerless Lord! In Thine almighty wisdom Thou hast enjoined marriage upon the peoples, that the generations of men may succeed one another in this contingent world,

and that ever, so long as the world shall last, they may busy themselves at the Threshold of Thy oneness with servitude and worship, with salutation, adoration and praise.

Abdu'l-Bahá

Marriage, among the mass of the people, is a physical bond, and this union can only be temporary, since it is foredoomed to a physical separation at the close.

Among the people of Bahá, however, marriage must be a union of the body and of the spirit as well, for here both husband and wife are aglow with the same wine, both are enamoured of the same matchless Face, both live and move through the same spirit, both are illumined by the same glory. This connection between them is a spiritual one, hence it is a bond that will abide forever. Likewise do they enjoy strong and lasting ties in the physical world as well, for if the marriage is based both on the spirit and the body, that union is a true one, hence it will endure. If, however, the bond is physical and nothing more, it is sure to be only temporary, and must inexorably end in separation.

When, therefore, the people of Bahá undertake to marry, the union must be a true relationship, a spiritual coming together as well as a physical one, so that throughout every phase of life, and in all the worlds of God, their union will endure; for this real oneness is a gleaming out of the love of God.

`Abdu'l-Bahá

The true marriage of Bahá'ís is this, that husband and wife should be united both physically and spiritually, that they may ever improve the spiritual life of each other, and may enjoy everlasting unity throughout all the worlds of God. This is Bahá'í marriage.

`Abdu'l-Bahá

...for the importance of marriage lieth in the bringing up of a richly blessed family, so that with entire gladness they may, even as candles, illuminate the world.

`Abdu'l-Bahá

Sex relationships of any form, outside marriage, are not permissible...

Shoghi Effendi

Marriage

A brief selection from the

Bahá'í Writings