

Téma: *Sajjid Alí Muhammad - Báb a jeho vystoupení. Bábismus a jeho role při vzniku Bahá'í*

THE DAY OF RESURRECTION ...

THE Day of Resurrection is a day on which the sun riseth and setteth like unto any other day. How oft hath the Day of Resurrection dawned, and the people of the land where it occurred did not learn of the event. Had they heard, they would not have believed, and thus they were not told!

When the Apostle of God [Muhammad] appeared, He did not announce unto the unbelievers that the Resurrection had come, for they could not bear the news. That Day is indeed an infinitely mighty Day, for in it the Divine Tree proclaimeth from eternity unto eternity, 'Verily, I am God. No God is there but Me'. Yet those who are veiled believe that He is one like unto them, and they refuse even to call Him a believer, although such a title in the realm of His heavenly Kingdom is conferred everlastingly upon the most insignificant follower of His previous Dispensation. Thus, had the people in the days of the Apostle of God regarded Him at least as a believer of their time how would they have debarred Him, for seven years while He was in the mountain, from access to His Holy House [Ka'bah]? Likewise in this Dispensation of the Point of the Bayán, if the people had not refused to concede the name believer unto Him, how could they have incarcerated Him on this mountain, without realizing that the quintessence of belief oweth its existence to a word from Him? Their hearts are deprived of the power of true insight, and thus they cannot see, while those endowed with the eyes of the spirit circle like moths round the Light of Truth until they are consumed. It is for this reason that the Day of Resurrection is said to be the greatest of all days, yet it is like unto any other day.

VIII, 9.

AT THE TIME OF ...

AT the time of the manifestation of Him Whom God shall make manifest everyone should be well trained in the teachings of the Bayán, so that none of the followers may outwardly cling to the Bayán and thus forfeit their allegiance unto Him. If anyone does so, the verdict of 'disbeliever in God' shall be passed upon him.

I swear by the holy Essence of God, were all in the Bayán to unite in helping Him Whom God shall make manifest in the days of His Revelation, not a single soul, nay, not a created thing would remain on earth that would not gain admittance into Paradise. Take good heed of yourselves, for the sum total of the religion of God is but to help Him, rather than to observe, in the time of His appearance, such deeds as are prescribed in the Bayán. Should anyone, however, ere He manifesteth Himself, transgress the ordinances, were it to the extent of a grain of barley, he would have transgressed His command.

Seek ye refuge in God from whatsoever might lead you astray from the Source of His Revelation and hold fast unto His Cord, for whoso holdeth fast unto His allegiance, he hath attained and will attain salvation in all the worlds.

'Such is the bounty of God; to whom He will, He giveth it, and God is the Lord of grace abounding.'[Qur'án 57:21]

V, 5.

THE ONE TRUE GOD ...

THE One true God may be compared unto the sun and the believer unto a mirror. No sooner is the mirror placed before the sun than it reflects its light. The unbeliever may be likened unto a stone. No matter how long it is exposed to the sunshine, it cannot reflect the sun. Thus the former layeth down his life as a sacrifice, while the latter doeth against God what he committeth. Indeed, if God willeth, He is potent to turn the stone into a mirror, but the person himself remaineth reconciled to his state. Had he wished to become a crystal, God would have made him to assume crystal form. For on that Day whatever cause prompteth the believer to believe in Him, the same will also be available to the unbeliever. But when the latter suffereth himself to be wrapt in veils, the same cause shutteth him out as by a veil. Thus, as is clearly evident today, those who have set their faces toward God, the True One, have

believed in Him because of the Bayán, while such as are veiled have been deprived because of it.

VI, 4.

IN THIS REVELATION THE ...

IN this Revelation the Lord of the universe hath deigned to bestow His mighty utterances and resplendent signs upon the Point of the Bayán, and hath ordained them as His matchless testimony for all created things. Were all the people that dwell on earth to assemble together, they would be unable to produce a single verse like unto the ones which God hath caused to stream forth from the tongue of the Point of the Bayán. Indeed, if any living creature were to pause to meditate he would undoubtedly realize that these verses are not the work of man, but are solely to be ascribed unto God, the One, the Peerless, Who causeth them to flow forth from the tongue of whomsoever He willeth, and hath not revealed nor will He reveal them save through the Focal Point of God's Primal Will. He it is, through Whose dispensations divine Messengers are raised up and heavenly Books are sent down. Had human beings been able to accomplish this deed surely someone would have brought forth at least one verse during the period of twelve hundred and seventy years which hath elapsed since the revelation of the Qur'án until that of the Bayán. However, all men have proved themselves impotent and have utterly failed to do so, although they endeavoured, with their vehement might, to quench the flame of the Word of God.

II, 1.

THE BAYÁN SHALL CONSTITUTE ...

THE Bayán shall constitute God's unerring balance till the Day of Resurrection which is the Day of Him Whom God will make manifest. Whoso acteth in conformity with that which is revealed therein will abide in Paradise, under the shadow of His affirmation and reckoned among the most sublime Letters in the presence of God; while whoso deviateth, were it even so much as the tip of a grain of barley, will be consigned to the fire and will be assembled neath the shadow of negation. This truth hath likewise been laid bare in the Qur'án where in numerous instances God hath set down that whoever should pass judgement contrary to the bounds fixed by Him, would be deemed an infidel...

In these days how few are those who abide by the standard laid down in the Qur'án. Nay, nowhere are they to be found, except such as God hath willed. Should there be, however, such a person, his righteous deeds would prove of no avail unto him, if he hath failed to follow the standard revealed in the Bayán; even as the pious deeds of the Christian monks profited them not, inasmuch as at the time of the manifestation of the Apostle of God--may the blessings of God rest upon Him--they contented themselves with the standard set forth in the Gospel.

Had the divine standard laid down in the Qur'án been truly observed, adverse judgements would not have been pronounced against Him Who is the Tree of divine Truth. As it hath been revealed: `Almost might the heavens be rent and the earth be cleft asunder and the mountains fall down in fragments.'[Qur'án 19:92] And yet how much harder than these mountains their hearts must be to have remained unmoved! Indeed no paradise is more glorious in the sight of God than attainment unto His good-pleasure.

II, 6.