

*And no Faith hath ever been reared except by Thee, and no Book hath ever been revealed except unto Thee;  
Nor shall any Faith ever be reared except by Thee, nor shall any Book ever be revealed except unto Thee.  
That is the determination of the Help in Peril, the Best Beloved.*

Without end God is the Knower of 'all things' and He is the Dominant above 'all things', to Him belong the Most Beautiful Names, aforetime and from hereafter. Whosoever dwelleth within the heavens or upon the earth, and whatsoever existeth between them, glorifieth Him.

There is none other God except Him, the Mighty, the Best Beloved.

*The model of this Báb hath been exemplified by 'He Whom God shall cause to be made manifest'  
and His Letters of the Living.*

The fruit of this knowledge is that at the time of the appearance of 'Him Whom God shall cause to be made manifest' one should not say that We say, **«There is no God but God»**. For the principle of the Faith is that what one stateth is but a reflection of the sun which became apparent at the beginning of the Revelation. He Himself is more worthy to utter this Phrase than the elements of the entire creation, for were a mirror to state, "the sun is in me," it is obvious that it is but the reflection speaking in the presence of the sun, which is the source of its reality.

There is no doubt that they are the first Luminaries prostrating between the Hands of God who hath accepted the Verses that were sent down through the Báb which they dispersed.

The Seventh Báb of the First Váhid:

Regardeth the conviction that 'Alí ibn al-Ḥusayn, upon Him be peace, hath returned to the phenomenal realm unto all who were faithfully awaiting Him and otherwise.