

*I have created 'all things' for Thee and Thou art established by Us as the Sovereign Ruler over all the worlds, and I approve of whosoever entereth into My Faith of Intimate Communion and associate them with Thy remembrance. So declare that which 'the Letters of divine Truth' hath formed by My leave and that which hath been revealed in the Bayán of My Faith, for this is that which promoteth the Ridván of My sincere devotees.*

Wherefore, let it not be concealed from whosoever pondereth these Words that the Almighty Who generated the Qur'án hath Himself promised within it to appear as Himself on the Day of Resurrection and to rejuvenate 'all things' in a new and wondrous way, at that moment it would be as if 'all things' had just been fashioned, for all that He hath fashioned is for the Day of 'He Whom God shall cause to be made manifest' for He is the One for Whose sake 'all things' hath been fashioned and there is no end of 'all things' destined for Him. Wherefore, Whoso shall appear shall be made manifest according to the Signs of His Own power, without description, Who shall consummate 'all things' making possible 'attainment unto the Presence of God'.

The Almighty, glorious be His glory, hath established the creation in twain stages, the Primal Purpose and then 'all things' that are expressly fashioned through Him accordingly. Just as the fashioning of 'all things' is uniquely fashioned, the expression of His exposition, which is also His creation, hath always been and shall continue forevermore, wherefore there is no Cause unrelated to God, for there would be nothing to be devoted to Him, for verily God is without cessation within the sublime heights of His Own sanctity and whatsoever is beside Him is in another condition.

The commencement of the formation of 'all things' hath occurred at this very moment, which is the Day of Jumu'ah (Friday) as mentioned by God Himself, and His Holiness, the Lord of Majesty, hath uniquely fashioned the creation through the expression of His Own Command and caused it to abide 'neath its shade until once again He should cause it to return, for there is no doubt that God hath originated that creation and shall cause it to return. For God is proficient over 'all things'.

*So within each era God, glorious and mighty is He, hath determined to reveal a Book and a Proof for His creation.*

Whereas whosoever believeth not in It is negated, entering into the Fire; and which fire is more obscure to one who is oblivious of it? And whosoever believeth in It entereth into affirmation, and which Garden could be superior than the one who believeth in it? This is a Phrase that hath glorified, magnified, acclaimed, sanctified, and glorified Its Lord at morn and eventide.

They (Imáms) emerged as models of excellent behavior and through Them the precedent was set by which the religious process of Muḥammad, blessings upon Him and His Family, was aforetime established. To God and the exemplaries of knowledge, the return of Their phenomenal existence is readily apparent.

The Third Báb of the First Váhid:

Regardeth the conviction that 'Alí, upon Him be peace, hath returned to the phenomenal realm according to how the Faithful were expecting and otherwise, and He is the second to believe in the Point after the Sí.