

*I established Thee as the First and the Last, the Apparent and the Obscure.  
Yea, We are omniscient!*

Therefore, His knowledge of 'all things' before 'all things' is the same as His knowledge of 'all things' after 'all things', and His power before the formation of 'all things' through 'all things' is similar to His power after the formation of 'all things' from 'all things'.

*Within the first Wáhid it is decreed that Intimate Communion should be the hallmark  
of the attributes, actions, and devotions prescribed.*

And know that He is the Mirror of God from Whom the Mirrors of the Kingdom are gleaming forth, those Who are the Letters of the Living in Whom naught is seen except God Himself, and whosoever uttereth the Phrase ﴿**There is no God but God**﴾ turneth unto God through Him, for just as He originated their creation, so also shall their regeneration be through Him.

There is no doubt that these Holy Souls auspiciously became the essence of every glory and exaltation before any other soul, for to all possessed with a conversant spirit, it is evident that there is little honor achieved except through the good pleasure of the Lord.

The Sixth Báb of the First Wáhid:

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