

*All beside His Own Self hath He created for Himself and all are devoted unto Him.*

Thus God doeth as He willeth and ordaineth as He pleaseth, He shall not be asked of His doing, but each of 'all things' shall be questioned.

*He hath, unto the count of eight Wáhid, remained seated upon His Throne as the perfect reflection of God Himself, yet none hath the capacity to approach Him due to the intensity of the burning love.*

When considering the proximity of the sublime Phrase of the Furqán as from before, and the sublimity of the Phrase of the Bayán as from after, unto the Sun of divine Truth, how do matters that are derived from this Phrase compare, such as acknowledgement of the Names of God, the acknowledgement of Prophethood, and the acknowledgement the Imamate of Guidance and the Gates of Guidance, and other innumerable and incessant subordinate queries?

As for the Most Beautiful Names, the Almighty hath specifically chosen these Names within this Cycle to enumerate the Letters of the Living, for they represent fourteen Holy Souls and the Hidden, Guarded Name, Who hath been commemorated by the Names of the four Gates, the Lights of the Throne, and Who are the Progenitors of the creation, sustenance, death, and life, Who are each accounted as a Living Numeral possessing the dearest Names unto God, and apart from Us, are the cause of guidance for all.

The Fourteenth Báb of the First Váhid:

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