A new and effective way of studying *The Kitáb-i-Íqán* [[1]](#footnote-1)

Prepared by Margery McCormick, Geyserville Bahá’í School, July 1958

A description of how the Kitáb-i-Íqán was written and a summary of its contents is found on page 189 of *God Passes By*. There are 20 subjects listed by the Guardian.

Write the numbers 1 to 20 and opposite each list the subjects enumerated.

Read the text and whenever you discover one of the subjects listed, [note] its page opposite the numbered index. Most of the subjects are referred to many times and in many sections of the book. The subjects mentioned are as follows:

l. Existence and oneness of a personal God.

2. The relativity of re1igious truth—continuity of Divine Revelation.

3. The unity of the Prophets and universality of their message.

4. Identity of their fundamental teachings and the sanctity of their Scriptures.

5. Two-fold character of their Stations.

6. Perversity of the divines.

7. Allegorical passages [of the] New Testament and [the] Qur’án.

8. Essential prerequisites of the True Seeker.

9. Heroism of Báb’s disciples.

10. Validity and significance of the Báb’s Revelation.

11. Triumph of Bábí Revelation to [the] people of [the] Bayán.

12. Purity of [the] Virgin Mary.

13. Glorifies Imams of [the] faith of Muḥammad.

14. Lauds spiritual sovereignty of Imám Ḥusayn.

15. Meaning the symbolic term “Return”.

16. Meaning the symbolic term “Resurrection”.

17. Meaning the symbolic term “Seal of the Prophets”.

18. Meaning the symbolic term “Day of Judgement”.

19. Distinguishes between three stages of Divine Revelation.

20. Expedites on glories and wonders of the “City of God”.

Explanation of what Baha’is mean when they are talking of belief in a personal God. Written by Shoghi Effendi, printed in *Bahá’í News*, March 1947.

What is meant by personal God is a God Who is conscious of His creation, Who has a Mind, a Will, a Purpose, and not, as many scientists and materialists believe, an unconscious and determined force operating in the universe. Such conception of the Divine Being, as the Supreme and ever present Reality in the world, is not anthropomorphic, for it transcends all human limitations and forms, and does by no means attempt to define the essence of Divinity which is obviously beyond any human comprehension. To say that God is a personal Reality does not mean that He has a physical form, or does in any way resemble a human being. To entertain such belief would be sheer blasphemy.[[2]](#footnote-2)

1. This document is from the Emma Maxie Jones Collection, https://bahai-library.com/emma\_maxwell\_jones\_collection , prepared by E. Jones, M. Thomas, and J. Winters (2021-2022). [↑](#footnote-ref-1)
2. From a letter written on behalf of Shoghi Effendi to an individual believer, 21 April 1939. *Lights of Guidance*, p. 477. [↑](#footnote-ref-2)