

## A NEW AND EFFECTIVE WAY OF STUDYING THE KITAB-I-IQAN

A description of how the Kitab-I-Iqan was written and a summary of its contents is found on Page 139 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, put down 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:

1. Existence and oneness of a personal God.
2. The relativity of religious 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. Twofold character of their stations.
6. Perversity of the divines.
7. Allegorical passages New Testament and Quran.
8. Essential prerequisites of the True Seeker.
9. Ferocity of Bab's disciples.
10. Validity and significance of the Bab's Revelation.
11. Triumph of Babi Revelation to people of Bayan.
12. Purity of Virgin Mary.
13. Glorifies Imams of Faith of Muhammad.
14. Lauds spiritual sovereignty of Imam Husayn.
15. Meaning of symbolic term "Return".
16. Meaning of symbolic term "Resurrection".
17. Meaning of symbolic term "Seal of the Prophets".
18. Meaning of symbolic term "Day of Judgment".
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 Baha'i News, March, 1947.

"What is meant by a 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 a conception of the Divine Being, of a supreme, ever-present reality in the world, is not anthropomorphic, for it transcends all human limitations and form, and does by no means attempt to define the essence of divinity which obviously is beyond any human comprehension. To say God is a personal reality does not mean he has a physical form or does in any way resemble a human being. To entertain such belief would be sheer blasphemy".