

Questionnaire and Answer Key for the Kitáb-i-Íqán

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This questionnaire is an offshoot of a study circle during 2003-04 time period at the Lewisville, Texas Bahá'í Center on the Kitáb-i-Iqán in Persian and English. Much appreciation to Mr. Saeed Hedayati for coordinating and to Mr. Ruhullah Hajbandeh for mentoring us. Other participants were Mrs. Vahideh Yazdani, Mrs. Shokooh Zaeri, Mr. Iraj Karami, Mrs. Soheila Karami, Mr. Bijan Zaeri, Mrs. Matlin Daneshjou, Mrs. Shireen Mehdizadeh.

INSTRUCTIONS for the QUESTIONNAIRE:

Please circle the correct answers. The True/False questions have only one correct answer. The other questions may have more than one correct answer or none may be correct.

Answer Key: Please refer to study guide at the end of the book for details and quotes from the Kitáb-i-Iqán. Some of the answers may be unclear and could be answered in a different manner than presented. The purpose of this Guide is to further deepen each person who is a seeker after the Truth and wants to get a better understanding of the second weightiest book in the Bahá'í Faith. This answer key is not intended as a final answer as many of Bahá'u'lláh's passages have myriad meanings.

Iqán Post-Study Questionnaire
jump to answers

The prerequisite for the seeker is: a. desire b. detachment
C. wealth D. purity of heart.

Reasons for denial of Manifestation by those who had expected him is NOT the same in every age. T F

The Non fulfillment of divine promises are: a. irrelevant b. tests c. mystery of God d. divine politics.

Hud was a messenger in 6th century BC. True or False
Abraham was promised to be the Father of a Nation. True or False
Moses brought the Mosaic Law to supersede Christianity. T or F
Salih was a prophet whose recently published books have attracted worldwide attention. True or False

How does a person decide about a "future" messenger? A. Every

prophet has foretold the signs of coming of the next one. B. Watch the news. C. pray hard, very hard
D. study the writings for clues.

It is blasphemous to say: A. There is no God. B. God has sent messengers from age to age. C. There is disease and famine so God must have forsaken us. D. The testimony is incomplete.

Reasons for opposition to each manifestation are:

A. petty mindedness B. Pride and arrogance
C. Vain imaginings
D. Ignorance

Leaders have hindered the people's recognition of the Truth for: A. Personal gain B. Lust of leadership
C. want of understanding. D. concern for the Truth.

At the time of Jesus, the Jews rose up against Him as they expected Him to promulgate the laws brought forth by Moses. T or F

Jews did not understand the meanings of the signs. They wanted Jesus to be the King of the Jews on the earthly Kingship of Israel. T or F

Jesus said "I go away and come again", & "I go and another will come". These statements appear contradictory but have the same meaning. T or F

Muhammad said "I am Jesus" because A. He liked the name Jesus better B. He needed the protection of Jesus' name
C. He is the same in spirit D. Muhammad wanted to be a leader of Christians.

Bread from heaven is: A. God's gift to mankind B. understanding of holy texts. C. Inner peace
D. made of flour

If we deprive ourselves of the new manifestation we would be in a state of: A. Joy
B. Pity C. Damnation D. Prayer.

Jesus gave signs of His coming in Matthew 24:29-31: "Then the sign of the Son of Man will appear in the sky and all the clans of the earth will

strike their breasts as . . . ". How clear was His prophesy?

A. It basically said "I'll be right back" B. There will be specific signs of darkening sun and moon and falling stars C. God will send his next Son. D. He never really discussed it.

Christian divines interpreted the words of Jesus:

A. Spiritually B. Literally
C. half-heartedly D. ignored them.

By saying "Heaven and earth shall pass away but my words

shall not pass away" Jesus is telling us: A. His word will live forever B. The World is about to end C. Heaven is a fallacy D. Only God can abrogate His Word.

Oppression is: A. suppressing a person or a group B. appearance of foolish leaders C. Political repression D. Covering and hiding the signs of the next manifestation.

Clergy naturally tend to idle fancy (which is the door to earthly riches), leadership, and pride instead of the Revealer who calls for: A. permanent position of the clergy B. Leadership of people's minds C. self sacrifice. D. Renewal of the Holy Spirit.

Oppression is not knowing where to: A. turn for guidance. B. Turn for economic help C. Find a Doctor D. Find a just government

The Manifestation is like the Sun because: A. Birds like worms B. both are sources of life. C. Both generate energy D. Both have limited time to accomplish their mission.

Man can not comprehend which one of these: A. Prophets. B. God C. Other people D. Algebra

Sun, moon, stars are in exact order the same as: A. Prophets, saints, companions B. Prophets, the apostles, the farmers C. God, prophets, saints D. Stars, Earth, moon

Sun, moon, stars are also: A. nonsense B. laws & teachings C. prayer & fasting. D. God and country.

Qu'ran refers to Easts and Wests. This means that there is more than one East and West. In other words, there are many suns. The sun means: A. Manifestation B. Other stars in the heavens that have their own earths C. Messengers D. The four seasons producing 4 easts and 4 wests.

Cleaving of the heaven is: A. annulling of the former dispensation B. Separation of the Moon and Sun in an eclipse C. Dividing of a star by local explosion D. more difficult than the physical one.

In the context of IQAN, the Changing of the earth is of A. Mind B. weather systems C. improving the agricultural capability of Earth. D. Heart

"The breezes of the Bounty of the King of Creation has caused even the physical earth to change . . . " T or F

What use is the physical folding of the earth? The real meaning of the earth is: A. understanding B. Knowledge
C. earthly learning D. third planet.

To test man, God uses: A. symbolic terms B. Allegories C. Spiritual concepts D. clear test on the internet.

Change of Qiblah by Prophet Muhammad was: A. Easier to remember B. Needed to cause fear in the followers
C. A test D.
needed to set a new course for Moslems independent of the Holy Land

All places are equal in the sight of God. However, the may appoint certain places for certain purposes (Qiblah). In the passage, The . . . refers to A. Manifestation B. God C. Imams D. Kings.

Those who fail the tests by the touchstone of God are "affrighted asses fleeing from a lion". This verse of Quran refers to: A.
Law of the Jungle B. Lion
is the king of the "asses" C. Steadfast followers under duress are always Fearful D. followers that run away during tests

God is independent of the comprehension of man and has decreed that the true should be separated from the false. This decree is performed by:
A. tests B. difficulties C. Lavish parties D.
books of messengers

"Ponder the commotion which God stirreth up!" Examples include: A.
Moses was a murderer B. The Báb walked on foot to meet the guards.
C. Jesus was apparently fatherless. D. Muhammad was an unlearned person

The ways of Manifestations are A. Always enjoyable for their followers. B. produce rich rewards in this life C. contrary to the ways of men.
D. easily misunderstood by the limited human mind.

"The universe is pregnant with these manifold bounties... In the soil of whose heart will these holy seeds germinate?" This statement means: A.
The seeds germinate in the spring and bring new plants B. heart refers to the earth C. Whose heart will be accepting of the God's revelation? D. Who will accept the teachings of God for this day?

Star in heaven refers to visible and invisible stars. Examples are: A. Nimrod dreamt of a star and there was a herald that announced the coming of Abraham. B. Pharaoh saw a star in a dream and a sage brought glad tidings of joy C. The Magi followed the visible star to find a baby born in Bethlehem and Yahya (John) gave the tidings to the people D. Ruzbih was guided by four luminaries to find Muhammad and there were visible signs E. Astronomers have reported new stars and twin

luminaries of Siyyid Kazim and Shaykh Ahmad gave the tidings

"Son of man coming in the clouds of heaven with power and glory". The term Heaven refers to : A. the heaven of the will of God
B. The heavens, visible sky C. Loftiness and exaltation
D. retreats of Glory in the realm above.

The two kinds of knowledge are: A. University level & Sunday school B. Satanic & Divine C. Godly & Manly D. Satanic & ultrasatanic

Words are powerless to convey that which Bahá'u'lláh is trying to teach us. The real understanding does not come from reading but rather from comprehending. T or F

Clouds mean: A. repeal of rituals and customs B. blocking the sun C. exalting the illiterate faithful D. Manifestation in the image of mortal man.

Smoke means A. Tobacco
B. Wizardry C. dissensions D. strife

When the enemies meet the self sacrificing Bábís they profess faith and acceptance out of fear but they privily: A. pray B. vilify C. Execrate D. fuss.

"And when they meet you, they say 'we believe'; but when they are apart they bite their fingers' ends at you, out of wrath". This statement from the Quran is : A. highly complex
B. veiled in hidden meaning C. Clear and straightforward
D. So simple that little perception is required.

Angels mean A. people of servitude
B. Manifestations of God C. holy ones D. people of Los Angeles

The groups of people that can understand the "highly perplexing' Text are: A. favorite of heaven B. inspired Prophet
C. tested souls
D. Ulama (religious divines)

Corrupting the texts refers to specific cases such as the changes made by the Jewish divines to remove the law of stoning due to relatively low number of Jews. Ibn-i-Suriya was: A. The son of Suriya
B. A Jewish divine C. Well known and very respected
D. Invented the Telegraph

Believers do not and cannot mutilate the widespread holy book because A. difficult to coordinate
B. personal integrity
C. The ink is permanent D. The books are fire-proof.

Perverting the text refers to: A. Moslem clergy giving false allusions about Bahá'u'lláh B. Jewish divines writing

treatise refuting Muhammad. C. Pharaoh repudiating Moses D. Hindus misinterpreting Buddha's teachings.

The original Text of the Gospel is preserved in which way?

- A. permanent ink
- B. God's will
- C. Good printing
- D. recorded voice

The Manifestation is known through Himself. All things are known by the light of the Manifestation. The sufficient proof of the Manifestation is the Book.

The

proof(s) includes: A. His Word B. His Own

Self C. The testimony

of His truth D. Historical accounts of His life.

Bahá'u'lláh gives advice for the people of Bayan NOT TO: A.

Disregard God's admonitions B. Pray

C. cling to certain passages of their book and harm/disobey the next Manifestation.

D. read Bábi books or the Qur'an.

***end of part 1 ***

The Manifestations are : A. Daystars of Truth B. sovereign over all things. C. Independent of all earthly dominion D. Need mankind to obey them, otherwise, their sovereignty is diminished.

No direct bond/intercourse/connection is possible between God who Has created His creatures and the creatures. T or F

Since God is unknowable He has raised the Manifestations from the realm of spirit, in the form of human temple, so that They may: A. impart onto the world the mysteries of the unchangeable being B. Tell the subtleties of His imperishable Essence. C. Transmit God's Grace D. reflect His Image.

Muhammad: "I am He and He is I". This means that: A. Muhammad was confused B. Muhammad spoke for God C. Muhammad spoke for other prophets D. Muhammad was connected to God via the Holy Spirit

The attributes of God that are potentially present in mankind are: A. None. B. All C. Some D. Three

He hath known God who hath known himself. This means that: A. Man is smart enough without a deity B. Man knows God by knowing his own inner self C. Knowing oneself means understanding that a creation must needs have a Creator D. Knowing one's own behavior will allow one to understand God's behavior.

Revelation of the attributes of God is: A. The Manifestation B. The pious man C. all pervasive D. occurred

in the Burning Bush of Moses.

But for Thee I would not have created the heavens. In this statement Thee refers to: A. You the reader B. all Followers of God C. Manifestations D. atomic nuclei

Manifestations differ only in intensity of their revelation. T or F
Not all the names and attributes of God are present in each and every Manifestation.

T or F Manifestations may not reveal a particular attribute despite possessing them. T or F

Manifestations' intensity of the light reflected from God may appear different in intensity. T or F

Sovereignty means spiritual ascendancy of the Qa'im. T or F

Muhammad Suffered in His early days of His ministry, same as of Bahá'u'lláh.
T or F

When Muhammad lamented the fierce opposition of the people to God's message, Gabriel appeared to Him saying: "Seek out an opening into the earth or a ladder into heaven". Gabriel meant: A. Hide if possible to avoid the infidels causing injuries. B. Your case has no remedy C. You must suffer at the hands of the ignorant

D. When You Abandon the Earth and come to Heaven, the injuries will cease.

The sovereignty of Muhammad is evident today. Examples include:

A. non-Muslim Kings respect His name
B. His name is called from many minarets C. Many nations and Kingdoms are His followers D. The most common name in the world is Muhammad. E. His spiritual ascendancy was evident initially but His physical ascendancy took place after His passing.

One evidence of sovereignty of Muhammad is that His Verses separated the righteous from the ungodly. The effect of this separation became known in which circumstances below: A. The believers and non-believers were in different camps and warred against each other. B. Fathers warred against their sons. C. The Sword of God broke up every relationship. D. Lovers abandoned their beloved. E. All nations became totally united.

Isaiah 65:25 "The Wolf and the Lamb shall feed together" means: A. The wolf becomes vegetarian B. The lamb becomes carnivorous (meat-eating)

C. Enemies would embrace each other under the new Faith
D. The Word of God unites the people's hearts to God and to each other.

The Meaning of life and death is: A. Belief and un-Belief
B. Breathing and not breathing C. everlasting life of Faith and eternal death
D. Happiness and sadness

The Qur'anic verse 11:7 reports the disbelief of the infidels about physical resurrection spoken by Muhammad. Quran 50:15 responds to this by stating: "Are We wearied out with the first creation?" This means that there are
A. Many creations B. Many creatures
C. There is a new creation at the time of resurrection D. as many creations as God chooses.

Quran 50:20 states: "And there was a blast on the trumpet; . . . "
This is clearly in the past tense. Many of the Ulama' misunderstood this and tried to explain the Day of Resurrection as a future event. The Ulama' claimed: A. The term 'idha' is implied even though not stated.
B. The term is used in past tense because this Resurrection event of the future is inevitable C. Did not recognize
that the Trumpet Blast occurred with the advent of Muhammad.

Gospel of John: "Ye must be born again" means: A. Must be born of water and spirit B. born of the Spirit in order to enter the Kingdom. C. You must be resurrected again through incarnation before you can enter the Kingdom.

73-1. referring to a disciple requesting permission to assist with his father's burial, Jesus said in Luke 9:60: "Let the dead bury their dead". It means: A. The dead will awake and help bury the other dead.

B. The spiritually dead will bury the physical dead.

73-2. In response to request to write a contract of a real estate transaction, Imam Ali said "...dead man bought from another dead man a house. That house is bounded by four limits. One extended towards tomb, the other toward the vault of grave, the third to the Sirat, the fourth to either Paradise or Hell". Imam Ali is referring to the person's spiritual station between physical death (grave and tomb), the resurrection, and their choosing of Heaven/Hell.

T or F

"...the dead, whom we have quickened..." in reference to the faithful Hamzih, the uncle of the Prophet Muhammad, means: A. The dead that received CPR (CardioPulmonary Resuscitation) B. The spiritually dead that was revived by the life of belief in Muhammad C. He would have been dead if the prophet Muhammad had not saved his life.

The abject manifestations of the Prince of Darkness continue to attempt to unravel the mysteries of God even though the Báb has appeared. This refers to: A. Loss of electric power B. Ulama'

C. The religious Doctors

D. vile as the beetle

Spiritual sovereignty whereby one Word hath manifested awful majesty is NOT superior to the physical one of the Kings that have fleeting allegiance of

their
subjects. T or F

Bahá'u'lláh states there is one and only one meaning of "sovereignty"
that he has explained. T F

Outward sovereignty and subjugation of the people is not true even of
God let alone His Manifestations. This is because: A. Generality of mankind
are under God's sway. B. Mankind already follows God's commandments C. Mankind
does NOT perform what God has forbidden D. God's friends rule
over God's foes with justice.

"Our Host shall conquer"; means: A. Husayn was crushed and subjugated
but only physically. B. Husayn was crushed and subjugated
but won a spiritual victory C. Husayn was crushed and subjugated. Therefore,
this statement is false. D. Husayn was crushed and subjugated as He gave
His life to impede tyranny.

Meanings of ascendancy, power and authority in holy Writings refers to a
spiritual station. T or F

Even though Imam Husayn, Muhammad's grandson, was subjugated and crushed,
there is true station of sovereignty to Husayn because of: A. The great
effect of the blood of Husayn on the dust of the land of His martyrdom. B.
The healing effects of the dust of Karbala to His followers today. C. The
protective power of that same dust over the believers' property. D. giving
His life to protect the Khalif's sovereignty.

This Glory (Spiritual ascendancy) is of profit unto Husayn even after
his martyrdom because that Holy Soul liveth the everlasting life of God still
and abideth within the retreats of Celestial Glory. T or F

Christ had great richness in the midst of His poverty. He said : "Behold,
who is richer than I?" while explaining His outward lack of richness by these
examples: A. His bed was the dust.

B. His lamp was the moonlight.

C. His steed was an inexpensive horse.

D. His food was the grass of the field.

Imam Sadiq told a destitute man that he was rich because:

A. He was about to win the lottery B. He was rich

in love of his wife and that was highly valued C. That he was rich
in love of the Imam and God

D. That he was rich because of good health.

Rich means independence of all else but God. T or F

Poverty means having only things from God. T or
F

Christ claimed that he was sitting on the right hand of power while He was
interrogating Pilate (the governor) and Caiaphas for their injustices.
T or F

When certain of the Jews protested that "only God can forgive sins", Jesus Christ stated {Luke 5:18} that the Son of Man has power on earth to forgive sins. T or F

The Jews said to Muhammad: ours is the last prophet. God's hands are chained up. Muslims today use this statement to prove lack of understanding of Muhammad's station. Yet, the Muslims say the same thing about: A. Zoroaster B. Jesus C. The Báb D. Bahá'u'lláh

Quran 48:10: "The hand of God is above their hands". This means that God's hands are: A. chained up but invisible in this world B. still open and shower His mercy upon mankind C. God really has hands D. more powerful than the people have vainly imagined and restricted by their thoughts.

The unimaginable cessation of God's revelation would mean that: A. The God's Laws are not in need of any changes over time since humankind does not change. B. The Portals of Divine mercy are closed forever. C. The Ocean of bounty is forever stilled. D. No Sun shall rise again from the daysprings of eternal holiness. E. No Messenger will become manifest from the Tabernacle of Holiness.

The utter destitution of the non-believers is because they have deprived themselves of the: A. Mystery of the Cause of God. B. knowledge of the Cause of God. C. recognition of the essential Purpose of the Cause of God. D. highest and most excelling Grace of "attaining unto the presence of God"

Highest grace is attaining unto the Presence of God and of His recognition, which has been: A. obtained by all the people. B. promised to all. C. proven to be impossible. D. shown to happen at the end of time when all the bodies would arise out of their sepulchers.

The most emphatically asserted theme in the Holy Scriptures is: A. Prayer B. Fasting C. Attaining the Presence of God D. meeting the Manifestation

Universal revelation means "God revealed universally" to all. T or F

Specific revelation means "God revealed specifically" to a particular person or location. T or F

Universal revelation and the knowledge of God thereof: A. are unattainable. B. are not specific ONLY to the Day of Resurrection. C. daily visible to seeing eyes D. only happen on the Day of Resurrection.

Specific revelation is of two types: A: in the essence and in the world of creation B. in the spiritual realm and in the Kingdom above C. in the concourse on high and in the world of creation . D. both types are in the physical world

Presence of God (Specific Revelation) through revelation of God in the Manifestation is only possible in the Day of Resurrection. T or F

The Day of Resurrection will be: A. filled with bloodshed.
B. filled with the burning of the sinners. C.
The day that God is revealed. D. has been repeated many times.

Since the day of Resurrection is the greatest day and attaining the presence of God the greatest bounty, it would follow that knowledge of that day is: A. in the recognition of the Manifestation. B. the most important knowledge. C. is helpful in understanding modern physics and chemistry. D. requires years of schooling to prepare one's mind E. makes an unlettered person a learned man of the knowledge of God.

One of the signs of the Day of Resurrection is recorded in Quran 28:5 thus: "The abased amongst you, He shall exalt, and they that are exalted He shall abase". Examples of this mystery of reversal are: A. an unlettered person becomes considered a learned man of God. B. The learned are abased due to their lack of recognition of God's Presence. C. The days become dark and the nights become filled with light D. The prisoner becomes so mighty as to rebuke kings. E. The kings and rulers that do not heed God's warning lose their wealth, power, and kingdoms. F. every valley is exalted and every mountain made low so the earth is totally flat.

The meaning of the poor shall inherit the earth is:
A. God will exalt the seemingly poor with the richness of His love.
B. A just king would divide up all the riches equally amongst all the people.
C. The mystery of reversal in the Day of Resurrection D. The poor win victory in a communist state and become rulers of every country.

As Muhammad was the "return" of Jesus and Moses, albeit with a new name from a different city and speaking a different language, it is also clear that the enemies of the Faith also "return" to deny each manifestation. T or F

Adam was a prophet of God. T or F

Muhammad is the "return" of: A. Moses B. Jesus C. Adam
D. Noah.

The Twofold station of Manifestations is oneness (unity) and distinction (in the world of creation).T F

Unity of Manifestations means that they are the Temples of the Cause

of God. They all: A. abide
in the same Tabernacle B. soar in the
same heaven. C. are seated upon the same throne.
D. utter same speech. E. proclaim different Faiths.

The concept of 'rebirth' and 'return' applies to all the Manifestations.
Bahá'u'lláh gives the example of Noah before His Prophethood as:

A. Filthy rich B. attached
to earthly goods C. gave all His money to the poor
D. believed in the faith of his fathers.

The Faith of Noah brought him detachment such that He renounced: A.
money and riches B. His kindred
C. His substance D. all except His former
religious beliefs were not changed.

The Transformation of the believers in the new Faith was so powerful that
the previously fearful people would become courageous enough that they would
face
and fight a multitude. T or F

Ordinarily, it would take 70 years for the copper that was maintained in
a liquefied state to become Gold. It was believed in the old science of Alchemy
(predecessor of chemistry) that there exists an Elixir that can change base
metals
(copper) to gold in an instant. Bahá'u'lláh compares this rapid transmutation
by an elixir to that of the people who: A. become transmuted in the Day
of Resurrection. B. slowly change their behaviour as they learn philosophy.
C. people of which he spoke in explaining the mystery of reversal.

The 'Return of followers' of each dispensation are: A. The early believers
in Muhammad who renounced the material world. B. The early believers in
Muhammad who renounced the new message. C. The early
believers in the Point of Bayan who renounced the material world. D. The
early believers in the Point of Bayan who renounced the new teachings.

An analogy used by Bahá'u'lláh is that of The rose of the east and of the
west being non-the-less a Rose. What matters is: A. outward shape B.
outward form C. smell D. Fragrance

True statements about the sun rising in the east and setting in the west
repeatedly are: A. It is the same sun
B. It is the return of the same sun C. The last sun is the same
as the first sun.

The term spoken by Muhammad as the "Seal of the Prophets" is a sore test
for His followers and all mankind. Since Muhammad stated that He was Adam (The
first of the Prophets) it should be accepted that He could also be the last or
the seal of the prophets. Muhammad can say that He is:

A. The First Adam B. The last Adam
C. Adam, Noah, Abraham D. Son of God born of the Holy

spirit E. The first, the last, the in-between. F. Manifest Revelation of God. G. beginning that has no beginning. H. The Seal of the Prophets I. The Manifest and the Hidden.

What is Imam Ali referring to when he said: "Piercing the veils of Glory, unaided". A. The veils of glory are the divines of the age.
B. The Doctors of Religion do not understand the meaning of the return.
C. When a bride's veils are removed, her beauty is revealed.
D. The person must seek God, unaided by the usually customs of seeking guidance from the Ulamá.

Veils of glory are terms such as Seal of the Prophets. T or F

Imam Ali: "A thousand Fatimihs I have espoused". It means He had 1000 spouses in His harem. T/F

The Manifestations of God:

A. have no beginning and no end.
B. are perfect Mirrors of God's Glory.
C. Are the first and the last. D. have the limited Domain of the country of their birth.

Imam Husayn said to Salman: "I was with a thousand Adams, the interval between each and the next Adam was fifty thousand years . . ." He is saying: A.

The meaning of "end" and "return". B. a great exaggeration.

C. that He lived 1000 lives by incarnation.

D. that Adam is a fallacy.

Attainment unto the Divine Presence is the second most explicit term in the Qu'ran. T or F

"God doeth whatsoever He willeth . . ." To disbelieve this is blasphemy.

An example of blasphemy would be if a man: A. be so bold as to question God. B. raised cavil against

God. C. accept the new messenger D. be righteous.

The Quran 55:41 states: "By their countenance shall the sinners be known . . ." This verse means: A. in the Day of Resurrection,

everyone will be raised up from their grave and their faces restored so that God

may pass judgment on them. B. Their misbelief and unfaithfulness

will be seen on their face. C. The followers of the new religion

will be recognizable in their mortal life by their face. D. As compared

to the rest of their body, the sinners' faces will not burn in hell.

123-1. Qu'ran 10:25 states: "And God calleth to the Abode of Peace (Baghdad) and He guideth whom He will into the right way."

Then, Quran 6:127 states: "For them is an Abode of Peace with their Lord! And He shall be their protector because of their works." This means: A. Baghdad

will

always be at peace B. Abode of Peace is where the Lord is seated C. God chooses a few deserving souls because of their actions.

123-2. This Bird

of Heaven can utter a myriad songs refers to: A. The Báb B. Bahá'u'lláh C. The Báb's great uncle D. The Holy Spirit of God.

The distinct station of each Manifestation in the world of creation has a:
A. specific mission.

B. distinct individuality. C.

particular Revelation. D. number of obvious proofs so that all mankind can recognize them. E. specially designated limitation.

Any of God's Manifestations can declare I am God or I am the Messenger of God. The first is in the station of unity and the second in the station of distinction. T or F

126-1. Manifestations possess Self-effacement and servitude in their station of A. Distinction B. Unity C. Individuality D. Oneness.

126-2. The Manifestations of God's utterances are true regarding which realm: A. Divinity B. Lordship C. Guardianship D. Servitude E. Prophethood F. Apostleship G. Messengership

Man should not try to interpret the Holy Words according to his own limited understanding. He should inquire the meanings from the Light of Truth and not from the divines (Ulama) of the age. T or F

Muhammad's answer about the spirit aroused clamour because :

A. The spirits denied Him. B. The people didn't understand C. Satisfactory as a proof of His mission D. The people wanted any excuse to disbelieve.

129-1. Knowledge is a point that the foolish have multiplied = knowledge of God IS one (unity). T F

129-2. Knowledge is a light which God sheddeth into the heart of whomsoever He willeth = God would enlighten the Holy Ones with His knowledge.

T or F

The book by Hajji Mirza Karim Khan is mentioned in the Iqan as a:

A. reference B. biography C. Source of divine alchemy D. proof of Quran E. example of vainglory.

"But for Thee I would not have created the spheres" refers to the story of Mi'raj of the Prophet Muhammad. Hajji Mirza Karim Khan suggested in his book that twenty or more sciences were needed to be learned to understand the

meaning

of this statement. T or F

The mystery of Mi'raj is best understood if one's mirror of the heart is cleansed and purified. T F

133-1. The pursuit of the twenty plus earthly knowledge in the Day of Resurrection is forbidden. T F

133-2. The most grievous of all veils is the veil of: A. knowledge
B. glory. C. earthly desires D. Holy Spirit.

Bahá'u'lláh's challenges a king to ask Hajji Mirza Karim Khan to prove his science of alchemy. Bahá'u'lláh would then undertake the same task so that: A. the truth be known B. truth be distinguished from falsehood. C. cup of venom be offered to Him.

The reference in the Qu'ran to Karim is: A. reference to Hajji Mirza Karim Khan B. an attribute of God
C. as a general name D.

the word Karim as used by Hajji Mirza is an example of perversion of the Text.

Samiri was a magician contemporary with Moses. His likeness in the Bábi dispensation is: A. Hajji Mirza Karim Khan
B. Mirza Yahya C. Quddus.

Conditions for a true seeker are: A. being free from hate or love
B. humbleness C. no backbiting D. contentment E. avoiding the boastful but not the evil doers F. praying and giving to charity. G. being kind to animals but not the people.

Each seeker should forgive the sinful for none knows what his own end shall be. T or F

The lights of knowledge and certitude envelop a being who: A. earnestly desires. B. strives to find faults with people. C. fervidly loves.
D. passionately

devotes.

Once in about a thousand years shall this City (of God; of certitude) be renewed or readorned. T F

In every dispensation, the Holy Book is the standard. Which pairs are correctly matched: A. Moses = Pentateuch B. Jesus = Gospels
C. The Báb = Hadith
D. Muhammad = Quran

Which one of Muhammad's weighty testimonies are still directly accessible today? A. the Book of God. B. the Ulamá. C. His family.
D. The Hadith.

The disconnected letters of the Qu'ran enshrine the mysteries of the Divine

Essence and outwardly signify Muhammad. T or F

Traditions are not reliable because:

A. they have manifold obscurities. B. They rely upon the Text to prove themselves. C. They are not in Arabic. D. They differ grievously.

For Muhammad the text of the Qur'an was: A. His mightiest proof. B. The surest testimony. C. The evidence of His low station. D. A revelation of God's Will. E. Urvatu'l-Vuthqa.

Muhammad offered the Verses of God as His only proof. However, the people asked Him to: A. work another miracle.

B. Give another sign. C. Give a sacrifice. D. Make a part of the Heaven fall down. E. Rain down stones from heaven. F. to perform miracles.

The proof of the sun is the light thereof. The blind may not see the light and only feel the heat. The blind may thereby not recognize the Sun. T or F

The book (Qur'an) is a proof unto all people, even the "common" people. It is a false claim that the common people would NOT grasp Its meaning and would NOT appreciate Its value. T or F

The "common" people are infinitely superior above their religious leaders who have turned away from God because:

A. They pay taxes
B. They don't really matter C. They have fewer veils D. Spiritual knowledge is superior to material learning.

Understanding of words of God is not dependent upon human learning. It is dependent upon: A. purity of heart B. Master's degree or higher from an accredited university. C. chastity of soul. D. freedom of spirit.

The enemies of Muhammad charged that His words were "but tales of the Ancients."

Similarly, in 1850's, people charged that the Báb: A. has compiled these words from the words of old. B. has broken the law of the Quran C. should enforce the Law of the Quran if He was the Mahdi.

People in every age have said that there should be no new independent prophet after their own. Bahá'u'lláh refers to this as spiritual: A. extortion. B. disease C. compromise D. sustenance.

153-1. Bahá'u'lláh refers to the Báb as He who is: A. Siyyid Ali Muhammad B. well-grounded in Knowledge C. the Source D. the Essence.

153-2. Denials of the Báb were instigated by the divines and leaders of religion because they: A. worship the God of their own desires. B. are pure. C. have allegiance to gold. D. are wrapt in a dense veil of knowledge.

The non-believers and the divines accused Muhammad as: A. a calumniator. B. a lunatic. C. a hero. D. the one that withholdeth people from the path of faith and true belief.

Each of the great manifestation has had one book that is well known. However, the revelation of the Báb is unnumbered beyond what scores of volumes that are available. This is because many of the books and verses were:

A. lost. B. stolen. C. plundered D. printed in non-Arabic language.

Sufferings of the faithful in early days of Islam were because they were accused of misbelief since they had recognized the new verses of God from the tongue of Muhammad. The standard for the recognition of a manifestation is nothing else besides the: A. Verses of God. B. person of Manifestation. C. The prophesies of old scriptures. D. following of the divines.

One Proof of the Blessed Báb's station is that even though He did not acquire any learning He was able to bring forth a myriad: A. Verses. B. Discourses. C. Epistles. D. Mathematical theories. E. Prayers.

Certain prophets are endowed with constancy since they have revealed a Book of: A. prayers B. prophesies C. revelation.

Quran 2:148 states: "All have a quarter of the heaven to which they turn." This refers to the people that have: A. recognized the new Manifestation. B. claimed to be a prophet. C. failed to recognize the Manifestation. D. the soldiers. E. The divines and Doctors of religion.

Examples of denials against the previous Manifestations were that the learned did NOT become their followers. Yet, another Proof of the station of the Blessed Báb is that He transformed many people, nearly 400 self sacrificing and illumined divines and men of consummate learning. Bahá'u'lláh mentions several names so that: A. the weak may be strengthened. B. to prove His point above. C. to encourage the timorous. D. to discredit and discourage the Báb's uncle. E. to reveal the Báb's names to the government.

"But for him God would not have been established upon the seat of His mercy nor ascended the throne of eternal glory." The him refers to: A. The Báb.

B. Abdul-Baha. C. Mullah-Husayn. D. Mirza Yahya.

Another proof of the station of the Blessed Báb is the self sacrifice of followers such that they laid down their lives for the Beloved and surrendered their all in His path. T or F

Sufferings of Imam Husayn lasted half a day but that of Báb's followers eighteen years. This prolonged constancy under great suffering by the Báb's should be what unto all the people of the earth?

A. a sign of misbelief. B. a sufficient testimony.
C. a fallacy. D. an irrefutable proof.

Divines pursue wealth in day and carnal desires at night. T or F

The Qur'an 2:94 states: "Wish for death if ye are men of truth." This is a sign by which the touchstone of Qur'anic verse can be used to separate: A. truth from falsehood. B. Gold from Copper. C. (true) claims from (false) pretension. D. love of God from love of Gold.

Another proof the station of the Blessed Báb is that the divines who did accept the faith of the Báb were men of: A. learning. B. leaders. C. pure heart. D. great wealth. E. men of authority.

The Báb wrote to the divines of every city and set forth the character of their denial and repudiation. He was trying to show that the fact that some divines had become His followers, the following of the divines should be a sign of the future Manifestation. T or F

The Báb specified that the followers of Bayan should not object if none of the divines of the age were to accept the manifestation of the Mustaghath (He who's invoked) & to seek for themselves the Truth. T F

A Proof of the Báb's station is His Constancy and His courage. He was afraid of very few people. T F

The Báb in Qayyumu'l-Asma states: "O thou Remnant of God! I have sacrificed Myself for Thee; I have accepted curses for Thy sake; and have yearned for naught but . . ." The ending of the sentence is: A. Thy Love. B. Earthly pleasures. C. The Love of the "Him whom God shall make manifest". D. martyrdom.

The Báb's wish for Martyrdom and the fulfillment of His own prophesy is proof of His station according to the Qur'an. Then, Bahá'u'lláh describes the

station of the opposing Muslim divines as compared to: A. carcasses from whose bellies ascendeth the cry of the swallowed substance of the faithful. B. Abject Beetle C. does not mention them D. servants of God.

Yet another proof of the Blessed Báb's ascendancy, transcendent power, and supremacy is shown in His followers by their: A. steadfastness. B. knowledge. C. large numbers D. courage

173-1. The opposition to Bábís was prophesied by the Holy Books. T or F

173-2. This brief account (The Book of Iqan up to page 237) contains a condensed account of :

A. All the Scriptures. B. The mysteries of all the scriptures. C. All of Divine Law. D. The history of science.

A tradition cited by Bahá'u'lláh states: "And when the Standard of Truth is made manifest, the people of both the East and the West curse it." It means that the people expect the promised one to promote the laws of their own religion. However, the Standard of Truth usually: A. Breaks the rules of old. B. Annuls the old customs. C. replaces the old ceremonials. D. upholds old habits.

Even though the people of every Faith await their redeemer to uphold the same laws, the text of the Qur'án and the traditions have prophesied a new: A. law. B. revelation. C. diet. D. Faith. E. God.

"Knowledge is 27 letters . . . The Q'aim will cause 25 to be made manifest." This tradition is ascribed to: A. Imam Ali. B. Imam Jáffar Sadiq. C. The Báb. D. Abdul-Baha. E. The prophet Muhammad's great great great grandchild.

The Character of the Q'aim, His sufferings, and that of His followers, have been prophesied in the Ka'fi in the tradition of Ja'bir, in the Tablet of Fatimih.

This tradition contradicts the other traditions in that it describes how happily the divines would accept the Qáim. T or F

The opposition to the Qáim and His followers as recorded by history and as prophesied by the traditions indicates that Qa'im will author: A. a new law. B. a new dispensation C. a book to annul the old laws. D. a book about the end of times.

Martyrdoms in the Persian city of Rayy (near Tehran) prophesied in Rawdiy-i-Ka'fi.

T or F

Bahá'u'lláh asks the people of Bayan not to follow the same example of the previous generation. He foresees much future opposition to Him Whom God Shall Make Manifest or the Mustaghath (Him Who is Invoked). Description of these opposers

of the Mustaghath is: A. a one-eyed man B. people in every city C. detached souls willing to sacrifice their lives.

D. one reputed for devoutness and piety. E. people of malice, envy, and sedition. F. "our friends'.

Reference to the envy and malice of Mirza Yahya is made in the discussion about the people of Bayan and their response to the Mustaghath. T or F

Compared to that of the enemies, the harm from those who profess to be Baháullah's friends is: A. about the same.

B. more since it is better to be slain by a friend. C. Far worse.

D. fade into utter nothingness.

Bahá'u'lláh states that He retired to the wilderness (Sulaymaniyyih) because He discerned the signs of impending events. T or F

"Amidst them all, We stand life in hand, wholly resigned to His Will . .

. . sacrifice in the path of the Primal Point . . . " Bahá'u'lláh

is stating that he wishes for martyrdom in the path of

A. God B. the people C. the Báb.

D. the prisoners

in Baghdad. E. a rhetorical statement that does not show true intentions.

The year 60 as recorded in the traditions refers to the year:

A. 1260 after Hijra. B. 1844 AD

C. of the declaration of the Báb. D. 600 A.H.

About the Qáim, there are prophesies in the "Bihar'. Draw a line from the sign that Qáim will show to the correct manifestation exhibiting that sign. A. from Jesus: W. fear and expectation.

B. from Muhammad: X. That which was spoken of Him (insults). C. from Joseph: Y. imprisonment and dissimulation. D. from Moses: Z. A revelation of a book similar to Qurán.

The twofold languages of the Birds of Heaven include: A. plain and devoid of allusions. B. veiled and concealed.

C. Aramaic. D. Esperanto. E. 70 meanings that will be revealed by the Qáim.

God will forget those who forget Him during His presence in His day. And whoso shall withdraw from the remembrance of the Merciful, We will chain a Satan

unto him. Examples of people that fit these categories are: A. Divines

of the age of a Manifestation. B. people that follow the divines instead of the Manifestation. C. the Mustaghath.

D. The rulers who crucify or torment the manifestations. E. The people that search independently and find the object of their heart's desire. F. women that obediently follow the path chosen for them by the ecclesiastical order

of their time. G. men who serve in the military and carry out orders of persecution.

ANSWER KEY

This questionnaire is an offshoot of a study circle during 2003-04 time period at the Lewisville, Texas Bahá'í Center on the Kitab-i-Iqan in Persian and English. Much appreciation to Mr. Saeed Hedayati for coordinating and to Mr.

Ruhullah Hajbandeh for mentoring us. Other participants were Mrs. Vahideh Yazdani,

Mrs. Shokooh Zaeri, Mr. Iraj Karami, Mrs. Soheila Karami, Mr. Bijan Zaeri, Mrs. Matlin Daneshjou, Mrs. Shireen Mehdizadeh.

INSTRUCTIONS for the QUESTIONNAIRE: Please circle the correct answers. The True/False questions have only one correct answer. The other questions may have more than one correct answer or none may be correct.

Answer Key: Please refer to study guide

at the end of the book for details and quotes from the Kitab-i-Iqan. Some of the

answers may be unclear and could be answered in a different manner than presented.

The purpose of this Guide is to further deepen each person who is a seeker after

the Truth and wants to get a better understanding of the second weightiest book in the Bahá'í Faith. This answer key is not intended as a final answer as many of Bahá'u'lláh's passages have myriad meanings.

Answer Guide to IQAN Questionnaire

The prerequisite for the seeker is: a. desire b. detachment
C. wealth D. purity of heart.

Answer. a, b,d. No man shall attain the shores of the ocean of true understanding except he be detached from all that is in heaven and on earth. The essence of these words is this: they that tread the path of faith, they that thirst for the wine of certitude, must cleanse themselves of all that is earthly - their ears from idle talk, their minds from vain imaginings,

their hearts from worldly affections, their eyes from that which perisheth. They should put their trust in God, and, holding fast unto Him, follow in His way. .. unless and until he ceases to regard the words and deeds of mortal men as a standard for the true understanding and recognition of God and His Prophets.

Reasons for denial of Manifestation by those who had expected him is NOT the same in every age. T F Answer F; And whensoever the portals of grace did open, and the clouds of divine bounty did rain upon mankind, and the light of the Unseen did shine above the horizon of celestial might, they all denied Him, and turned away from His face - the face of God Himself.

The Non fulfillment of divine promises are: a. irrelevant b. tests c. mystery of God d. divine politics. Answer b. Meditate profoundly, that the secret of things unseen may be revealed unto you, that you may inhale the sweetness of a spiritual and imperishable fragrance, and that you may acknowledge the truth that from time immemorial even unto eternity the Almighty hath tried, and will continue to try, His servants, so that light may be distinguished from darkness, truth from falsehood, right from wrong, guidance from error, happiness from misery, and roses from thorns.

Hud was a messenger in 6th century BC. True or False
Abraham was promised to be the Father of a Nation. True or False
Moses brought the Mosaic Law to supersede Christianity. T or F
Salih was a prophet whose recently published books have attracted worldwide attention. True or False Answer: TTFF

How does a person decide about a "future" messenger? A. Every prophet has foretold the signs of coming of the next one. B. Watch the news. C. pray hard, very hard
D. study the writings for clues. Answer: A, C, D. This notwithstanding the fact that all the Prophets of God, whenever made manifest unto the peoples of the world, have invariably foretold the coming of yet another Prophet after them, and have established such signs as would herald the advent of the future Dispensation. To this the records of all sacred books bear witness.

It is blasphemous to say: A. There is no God. B. God has sent messengers from age to age. C. There is disease and famine so God must have forsaken us. D. The testimony is incomplete.

Answer: A,C,D. To maintain that the testimony of Providence was incomplete, that it hath therefore been the cause of the denial of the people,

is but open blasphemy.

Reasons for opposition to each manifestation are:

A. petty mindedness B. Pride and arrogance

C. Vain imaginings

D. Ignorance Answer: ABCD. Consequently, such behaviour

can be attributed to naught save the petty-mindedness of such souls as tread the

valley of arrogance and pride, are lost in the wilds of remoteness, walk in the ways of their idle fancy, and follow the dictates of the leaders of their faith.

Their chief concern is mere opposition; their sole desire is to ignore the truth.

Leaders have hindered the people's recognition of the Truth for: A.

Personal gain B. Lust of leadership C. want of understanding.

D. concern for the Truth. Answer. ABC. Some for the

lust of leadership, others through want of knowledge and understanding, have been

the cause of the deprivation of the people.

At the time of Jesus, the Jews rose up against Him as they expected Him to promulgate the laws brought forth by Moses. T or F Answer. T

Jews did not understand the meanings of the signs. They wanted Jesus to be the King of the Jews on the earthly Kingship of Israel. T or F

Answer. T

Jesus said "I go away and come again", & "I go and another will come".

These statements appear contradictory but have the same meaning. T or F

Answer. T. Both these sayings have but one meaning,

were you to ponder upon the Manifestations of the Unity of God with divine insight.

Muhammad said "I am Jesus" because A. He liked the name Jesus better

B. He needed the protection of Jesus' name

C. He is the same in spirit D. Muhammad wanted to be a leader of Christians.

Answer. C.

Bread from heaven is: A. God's gift to mankind

B. understanding of holy texts. C. Inner peace

D. made of flour Answer. AB

If we deprive ourselves of the new manifestation we would be in a state of:

A. Joy B. Pity C. Damnation

D. Prayer. Answer B. O the pity! that man should deprive

himself of this goodly gift, this imperishable bounty, this everlasting life.

Jesus gave signs of His coming in Matthew 24:29-31: "Then the sign of the Son of Man will appear in the sky and all the clans of the earth will

strike

their breasts as . . . ". How clear was His prophesy? A. It basically said "I'll be right back" B. There will be specific signs of darkening sun and moon and falling stars
C. God will send his next Son. D. He never really discussed it.

Answer B.

Christian

divines interpreted the words of Jesus: A. Spiritually B. Literally
C. half-heartedly

D. ignored them. Answer. B. Inasmuch as the Christian divines have failed to apprehend the meaning of these words, and did not recognize their object and purpose, and have clung to the literal interpretation

of the words of Jesus, they therefore became deprived of the streaming grace of the Muhammadan Revelation

By saying "Heaven and earth shall pass away but my words shall not pass away" Jesus is telling us:

A. His word will live forever

B. The World is about to end C. Heaven is a fallacy

D. Only God can abrogate His

Word. Answer: A,D. Thus it is that the adherents of Jesus maintained that the law of the Gospel shall never be annulled, and that whensoever the promised Beauty is made manifest and all the signs are revealed, He must needs re-affirm and establish the law proclaimed in the Gospel, so that there may remain in the world no faith but His faith. This is their fundamental belief.

Oppression is: A. suppressing a person or a group

B. appearance of foolish leaders C. Political

repression

D. Covering and hiding the signs of the next manifestation.

Answer: ABCD; What "oppression" is more grievous than that a soul seeking the truth, and wishing to attain unto the knowledge of God, should know not where

to go for it and from whom to seek it? For opinions have sorely differed, and the ways unto the attainment of God have multiplied. This "oppression" is the essential feature of every Revelation. Unless it cometh to pass, the Sun of

Truth

will not be made manifest.

Clergy naturally tend to idle fancy (which is the door to earthly riches), leadership, and pride instead of the Revealer who calls for: A. permanent position of the clergy B. Leadership

of people's minds C. self sacrifice. D. Renewal of

the Holy Spirit. Answer: BCD; Such a condition as

this is witnessed in this day when the reins of every community have fallen into

the grasp of foolish leaders, who lead after their own whims and desire. On

their

tongue the mention of God hath become an empty name; in their midst His holy Word

a dead letter. Such is the sway of their desires, that the lamp of conscience and reason hath been quenched in their hearts

Oppression is not knowing where to: A. turn for guidance.

B. Turn for economic help C. Find a Doctor D.

Find a just government Answer: A; mankind will become afflicted with "oppression" and hardship, knowing not whither to turn for guidance.

The Manifestation is like the Sun because: A.

Birds like worms B. both are sources of life. C. Both generate energy D. Both have limited time to accomplish their mission.

Answer: BCD; Even as the visible sun that assisteth, as decreed by God, the true One, the Adored, in the development of all earthly things, such as the trees, the fruits, and colours thereof, the minerals of the earth, and all that may be witnessed in the world of creation, so do the divine Luminaries, by their

loving care and educative influence, cause the trees of divine unity, the fruits

of His oneness, the leaves of detachment, the blossoms of knowledge and certitude,

and the myrtles of wisdom and utterance, to exist and be made manifest.

Man can not comprehend which one of these: A. Prophets. B.

God C. Other people D. Algebra Answer: AB;

The quintessence of every name can hope for no access unto their court of holiness, and the highest and purest of all attributes can never approach their kingdom of glory.

Sun, moon, stars are in exact order the same as: A.

Prophets, saints, companions B. Prophets, the apostles, the farmers C. God, prophets, saints D. Stars, Earth, moon

Answer: A; The term "suns" hath many a time been applied in the writings of the "immaculate Souls" unto the Prophets of God, In another sense, by these terms is intended the divines of the former Dispensation,

Sun, moon, stars are also: A. nonsense B. laws & teachings C. prayer & fasting. D. God and

country. Answer: BC; Moreover, in the traditions the terms "sun" and "moon" have been applied to prayer and fasting.

Qu'ran refers to Easts and Wests. This means that there is more than one East and West. In other words, there are many suns. The sun means:

A. Manifestation B. Other stars in the heavens that have their own earths C. Messengers D. The

four seasons producing 4 easts and 4 wests. Answer: ABC;

as the commentators of the Qur'án have failed to grasp the symbolic meaning of these "Suns," they therefore were at pains to interpret the above-quoted verse.

Cleaving of the heaven is:

A. annulling of the former dispensation B. Separation of the Moon and Sun in an eclipse C. Dividing of a star by local explosion D. more difficult than the physical one. Answer: AD; By "cloven asunder" is meant that the former Dispensation is superseded and annulled. I swear by God! That this heaven being cloven asunder is, to the discerning, an act mightier than the cleaving of the skies!

In the context of IQAN the Changing of the earth is of

A. Mind B. weather systems
C. improving the agricultural capability of Earth. D. Heart

Answer: AD; Know thou, that upon whatever hearts the bountiful showers of mercy, raining from the "heaven" of divine Revelation, have fallen, the earth of those hearts hath verily been changed into the earth of divine knowledge and wisdom.

"The breezes of the Bounty of the King of Creation has caused even the physical earth to change" T F Answer: T.

What use is the physical folding of the earth? The real meaning of the earth is: A. understanding B. Knowledge
C. earthly learning D. third planet. Answer:

AB; On the contrary, by the term "earth" is meant the earth of understanding and knowledge, and by "heavens" the heavens of divine Revelation.

To test man, God uses: A. symbolic terms B. Allegories C. Spiritual concepts D. clear test on the internet. Answer: ABC. Know verily that the purpose underlying all these symbolic terms and abstruse allusions, which emanate from the Revealers of God's holy Cause, hath been to test and prove the peoples of the world;

Change of Qiblih by Prophet Muhammad was: A. Easier to remember B. Needed to cause fear in the followers

C. A test D. needed to set a new course for Moslems independent of the Holy Land

Answer: CD. Verily, God caused not this turmoil but to test and prove His servants.

All places are equal in the sight of God. However, the . . . may appoint certain places for certain purposes (Qiblih). In the passage, The . . . refers

to A. Manifestation B. God C. Imams D. Kings.

Answer: A. In the eyes of God, the ideal King, all the places of the earth are one and the same, excepting that place which, in the days of His Manifestations, He doth appoint for a particular purpose.

Those who fail the tests by the touchstone of God are "affrighted asses fleeing from a lion". This verse of Quran refers to: A.

Law of the Jungle B. Lion

is the king of the "asses" C. Steadfast followers under duress are

Fearful D. followers that run away during tests Answer: D; "We did not appoint that which Thou wouldst have to be the Qiblih, but that We might know

him who followeth the Apostle from him who turneth on his heels." [2]

"Affrighted

asses fleeing from a lion.

God is independent of the comprehension of man and has decreed that the true should be separated from the false. This decree is performed by: A. tests

B. difficulties C. Lavish parties D. books of messengers

Answer: ABD; But inasmuch as the divine Purpose hath decreed that the true should be known from the false, and the sun from the shadow, He hath, therefore,

in every season sent down upon mankind the showers of tests from His realm of glory.

"Ponder the commotion which God stirreth up!" Examples include: A.

Moses was a murderer B. The Báb walked on foot to meet the guards.

C. Jesus was apparently fatherless. D. Muhammad was an unlearned person Answer: ABCD; entrusted with the exalted mission

of divine guidance Him Who was known as guilty of homicide. How could she claim that a Babe Whose father was unknown had been conceived of the Holy Ghost?

The ways of Manifestations are A. Always enjoyable for their followers. B. produce rich rewards in this life C. contrary to the ways of men. D. easily understood by the limited human mind.

Answer: C; Behold how contrary are the ways of the Manifestations of God, as ordained by the King of creation, to the ways and desires of men!

"The universe is pregnant with these manifold bounties... In the soil of whose heart will these holy seeds germinate?" This statement means: A. The seeds germinate in the spring and bring new plants. B. heart refers to the earth.

C. Whose heart will be accepting of the God's revelation? D. Who will accept the teachings of God for this day? Answer: CD;

Star in heaven refers to visible and invisible stars.

Examples are: A. Nimrod dreamt of a star and there was a herald that announced the coming of Abraham. B. Pharaoh saw a star in a dream and a sage brought glad tidings of joy C. The Magi

followed the visible star to find a baby born in Bethlehem and Yahya (John) gave the tidings to the people D. Ruzbih was guided by four luminaries to find Muhammad and there were visible signs E. Astronomers have reported new stars and twin luminaries of Siyyid Kazim/ Shaykh Ahmad gave the tidings Answer: ABCDE; Ere He manifested Himself, Nimrod dreamed a dream. Thereupon, he summoned the soothsayers, who informed him of the rise of a star in the heaven. Likewise, there appeared a herald

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who announced throughout the land the coming of Abraham. The soothsayers of His time warned Pharaoh in these terms: "A star hath risen in the heaven, and lo! it foreshadoweth the conception of a Child Who holdeth your fate and the fate of your people in His hand." In like manner, when the hour of the Revelation of Jesus drew nigh, a few of the Magi, aware that the star of Jesus had appeared in heaven, sought and followed it, Likewise, ere the beauty of Muhammad was unveiled, the signs of the visible heaven were made manifest. And now concerning this wondrous and most exalted Cause. Know thou verily that many an astronomer hath announced the appearance of its star in the visible heaven. Likewise, there appeared on earth Ahmad and Kazim,[1] those twin resplendent lights -- may God sanctify their resting-place! Shaykh Ahmad-i-Ahsa'i and Siyyid Kazim-i-Rashti.

"Son of man coming in the clouds of heaven with power and glory". The term Heaven refers to : A. the heaven of the will of God B. The heavens, visible sky C. Loftiness and exaltation D. retreats of Glory in the realm above.

Answer: ACD; The term "heaven" denoteth loftiness and exaltation, inasmuch as it is the seat of the revelation of those Manifestations of Holiness, the Day-springs of ancient glory.

The two kinds of knowledge are: A. University level and Sunday school B. Satanic & Divine C. Godly

& Manly D. Satanic & ultrasatanic Answer:

BC; Know verily that Knowledge is of two kinds: Divine and Satanic.

Words are powerless to convey that which Bahá'u'lláh is trying to teach us. The real understanding does not come from reading but rather from comprehending. T or F

Answer: T; The heart must needs therefore be cleansed from the idle sayings of men, and sanctified from every earthly affection, so that it may discover the hidden meaning of divine inspiration, and become the treasury of the mysteries of divine knowledge.

Clouds mean: A. repeal of rituals and customs B. blocking the sun C. exalting the illiterate faithful D.

Manifestation in the image of mortal man. Answer: ACD;
These "clouds" signify, in one sense, the annulment of laws, the abrogation of former Dispensations, the repeal of rituals and customs current 72 amongst men, the exalting of the illiterate faithful above the learned opposers of the Faith.

Smoke means A. Tobacco
B. Wizardry C. dissensions D. strife Answer:
CD; The symbolic term "smoke" denotes grave dissensions, the abrogation and demolition of recognized standards, and the utter destruction of their narrow-minded exponents.

When the enemies meet the self sacrificing Bábís they profess faith and acceptance out of fear but they privily: A. pray B. vilify C. Execrate D. fuss. Answer: BCD; so great would be their fear, that they forthwith would profess their faith in Him, whilst privily they would vilify and execrate His name!

"And when they meet you, they say 'we believe'; but when they are apart they bite their fingers' ends at you, out of wrath". This statement from the Quran is : A. highly complex
B. veiled in hidden meaning C. Clear and straightforward
D. So simple that little perception is required. Answer:
BCD; Little perception is required to enable them to gather from the symbolic language of these two verses all that We have purposed to propound, and thus to attain, through the grace of the All-Merciful, the resplendent morn of certitude.

Angels mean A. people of servitude
B. Manifestations of God C. holy ones D. people of Los Angeles
Answer: ABC; " By "angels" is meant those who, reinforced by the power of the spirit, have 79 consumed, with the fire of the love of God, all human traits and limitations, and have clothed themselves with the attributes of the most exalted Beings and of the Cherubim.

The groups of people that can understand the "highly perplexing' Text are: A. favorite of heaven b. inspired Prophet
C. tested souls D. Ulama Answer:
ABC; In another instance, it is said: "Our Cause is sorely trying, highly perplexing; none can bear it except a favorite of heaven, or an inspired Prophet, or he whose faith God hath tested."

Corrupting the texts refers to specific cases such as the changes made by the Jewish divines to remove the law of stoning due to relatively low number of Jews. Ibn-i-Suriya was: A. The son of Suriya
B. A Jewish divine C. Well known and very respected

D. Invented the Telegraph Answer: ABC; "Whom do ye regard among your rabbis as being a recognized authority and having a sure knowledge of the truth?" They agreed upon Ibn-i-Suriya.

Believers do not and cannot mutilate the widespread holy book because

- A. difficult to coordinate
- B. personal integrity
- C. The ink is permanent
- D. The books are fire-proof.

Answer: AB; Can a man who believeth in a book, and deemeth it to be inspired by God, mutilate it? Moreover, the Pentateuch had been spread over the surface of the earth, and was not confined to Mecca and Medina, so that they could privily corrupt and pervert its text.

Perverting the text refers to: A. Moslem clergy giving false allusions about Bahá'u'lláh B. Jewish divines writing treatise refuting Muhammad. C. Pharaoh repudiating Moses D. Hindus misinterpreting Buddha's teachings. Answer: ABCD; Nay, rather, by corruption of the text is meant that in which all Muslim divines are engaged today, that is the interpretation of God's holy Book in accordance with their idle imaginings and vain desires. And as the Jews, in the time of Muhammad, interpreted those verses of the Pentateuch, that referred to His Manifestation, 87 after their own fancy, and refused to be satisfied with His holy utterance, the charge of "perverting" the text was therefore pronounced against them. Likewise, it is clear, how in this day, the people of the Qur'án have perverted the text of God's holy Book, concerning the signs of the expected Manifestation, and interpreted it according to their inclination and desires.

The original Text of the Gospel is preserved in which way?

- A. permanent ink
- B. God's will
- C. Good printing
- D. recorded voice

Answer: B; We have also heard a number of the foolish of the earth assert that the genuine text of the heavenly Gospel doth not exist amongst the Christians, that it hath ascended unto heaven. How grievously they have erred! How oblivious of the fact that such a statement imputeth the gravest injustice and tyranny to a gracious and loving Providence! How could God, when once the Day-star of the beauty of Jesus had disappeared from the sight of His people, and ascended unto the fourth heaven, cause His holy Book, His most great testimony amongst His creatures, to disappear also? What would be left to that people to cling to from the setting of the day-star of Jesus until the rise

of the sun of the Muhammadan Dispensation?

The Manifestation is known through Himself. All things are known by the light of the Manifestation. The sufficient proof of the Manifestation is the Book.

The

Proof(s) of the Manifestation includes: A. His Word

B. His Own Self C. The testimony of His truth D. Historical accounts

of His life. Answer: ABC; "This proof is His Word;

His own Self, the testimony of His truth."

Bahá'u'lláh gives advice for the people of Bayan NOT TO: A.

Disregard God's admonitions B. Pray

C. cling to certain passages of their book and harm/disobey the next

Manifestation.

D. read Bábi books or the Qur'an.

Answer: AC. We beseech the people of the Bayan, all the learned, the sages, the divines, and witnesses amongst them, not to forget the wishes and admonitions revealed in their Book. Let them, at all times,

fix their gaze upon the essentials of His Cause, lest when He, Who is the Quintessence

of truth, the inmost Reality of all things, the Source of all light, is made manifest,

they cling unto certain passages of the Book, and inflict upon Him that which was inflicted in the Dispensation of the Qur'án.

***end of part 1 ***

The Manifestations are : A. Daystars of Truth B. sovereign over all things. C. Independent of all earthly dominion D. Need mankind to obey them, otherwise, their sovereignty is diminished.

Answer: ABC; Verily He Who is the Day-star of Truth and Revealer of the Supreme Being holdeth, for all time, undisputed sovereignty over all that

is in heaven and on earth, though no man be found on earth to obey Him. He verily

is independent of all earthly dominion, though He be utterly destitute.

No direct bond/intercourse/connection is possible between God who Has created His creatures and the creatures. T or F

Answer: T; No tie of direct intercourse can possibly bind Him to His creatures. He standeth exalted beyond and above all separation and union, all proximity and remoteness. No sign can indicate His presence or His absence;

Since God is unknowable He has raised the Manifestations from the realm of spirit, in the form of human temple, so that They may: A. impart onto the world the mysteries of the unchangeable being B. Tell the subtleties of

His imperishable Essence. C. Transmit God's Grace D. reflect His Image.

Answer: ABCD; those luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human

temple,
and be made manifest unto all men, that they may impart unto the world the
mysteries
of the unchangeable Being, and tell of the subtleties of His imperishable
Essence.
These sanctified Mirrors, these Day-springs of ancient glory are one and all
the
Exponents on earth of Him Who is the 100 central Orb of the universe,
its Essence and ultimate Purpose.

Muhammad: "I am He and He is I". This means that: A. Muhammad was
confused B. Muhammad spoke for God C. Muhammad spoke for other prophets
D. Muhammad was connected to God via the Holy Spirit
Answer: B CD; "There is no distinction whatsoever between Thee and them;
except that they are Thy servants, and are created of Thee." This is the
significance
of the tradition: "I am He, Himself, and He is I, myself."

The attributes of God that are potentially present in mankind are: A.
None. B. All C. Some D. Three(only 3)
Answer: B; For in him are potentially revealed all the attributes and names
of God to a degree that no other created being hath excelled or surpassed. All
these names and attributes are applicable to him.

He hath known God who hath known himself. This means that: A.
Man is smart enough without a deity B. Man knows God by knowing his own inner
self C. Knowing oneself
means understanding that a creation must needs have a Creator
D. Knowing one's own behavior will allow one to understand God's behavior.
Answer: BC; "And also in your own selves: will ye not then
behold the signs of God?"

Revelation of the attributes of God is: A. The Manifestation
B. The pious man C. all pervasive D. occurred
in the Burning Bush of Moses. Answer: ABCD; From that
which hath been said it becometh evident that all things, in their inmost
reality,
testify to the revelation of the names and attributes of God within them. Each
according to its capacity, indicateth, and is expressive of, the knowledge of
God. So potent and universal is this revelation, that it hath encompassed all
things, visible and invisible.

But for "Thee" I would not have created the heavens. In this
statement "Thee" refers to: A. You the reader
B. all Followers of God C. Manifestations D. atomic nuclei
Answer: C; And of all men, the most accomplished, the most
distinguished and the most excellent are the Manifestations of the Sun of
Truth.
Nay, all else besides these Manifestations, live by the operation of their

Will,

and move and have their being through the outpourings of their grace. "But for Thee, I would have not created the heavens."

Manifestations differ only in intensity of their revelation. T or F

Not all the names and attributes of God are present in each and every

Manifestation.

T or F Manifestations may not reveal a particular attribute despite possessing them. T or F

Manifestations' intensity of the light reflected from God may appear different in intensity. T or F Answer: TFFT; Therefore,

these illuminated Souls, these beautiful Countenances have, each and every one of them, been endowed with all the attributes of God, such as sovereignty, dominion,

and the like, even though to outward seeming they be shorn of all earthly majesty.

To every discerning eye this is evident and manifest; it requireth neither proof

nor evidence.

Sovereignty means spiritual ascendancy of the Qa'im. T or F Answer:

T; Furthermore, by sovereignty is meant the all-encompassing, all-pervading power which is inherently exercised by the Qa'im whether or not He appear to the world clothed in the majesty of earthly dominion.

Muhammad Suffered in His early days of His ministry, same as of Bahá'u'lláh.

T or F Answer: T; And how fierce that torment

if the divines of the age be its chief instigators, if they denounce Him to their

followers, cast Him out from their midst, and declare Him a miscreant!

Hath not the same befallen this Servant, and been witnessed by all?

When Muhammad lamented the fierce opposition of the people to God's message,

Gabriel appeared to Him saying: "Seek out an opening into the earth or a ladder into heaven". Gabriel meant: A. Hide

if possible to avoid the infidels causing injuries.

B. Your case has no remedy C. You must suffer at the hands of

the ignorant D. When You Abandon the Earth and come to Heaven, the injuries will cease. Answer: ABCD; The implication of this

utterance is that His case had no remedy, that they would not withhold their hands

from Him unless He should hide Himself beneath the depths of the earth, or take His flight unto heaven.

The sovereignty of Muhammad is evident today. Examples include:

A. non-Muslim Kings respect His name

B. His name is called from many minarets C. Many nations and Kingdoms are His followers D. The most common

name in the world is Muhammad. E. His spiritual ascendancy was evident initially but His physical ascendancy took place after His passing.

Answer: ABCDE; Behold, how many are the Sovereigns who bow the knee before His name! How numerous the nations and kingdoms who have sought the shelter of His shadow, who bear allegiance to His Faith, and pride themselves therein!

One evidence of sovereignty of Muhammad is that His Verses separated the righteous from the ungodly. The effect of this separation became known in which circumstances below: A. The believers and non-believers were in different camps and warred against each other. B. Fathers warred against their sons. C. The Sword of God broke up every relationship. D. Lovers abandoned their beloved. E. All nations became totally united.

Answer: ABCD; words, sharp as the sword of God, have separated the faithful from the infidel, and severed father from son. Thou hast surely witnessed how they that have confessed their faith in Him and they that rejected Him have warred against each other, and sought one another's property. How many fathers have turned away from their sons; how many lovers have shunned their beloved! So mercilessly trenchant was this wondrous sword of God that it cleft asunder every relationship!

Isaiah 65:25 "The Wolf and the Lamb shall feed together" means: A. The wolf becomes vegetarian B. The lamb becomes carnivorous (meat-eating) C.

Enemies would embrace each other under the new Faith D. The Word of God unites the people's hearts to God and to each other.

Answer: CD; Furthermore, how numerous are those peoples of divers beliefs, of conflicting creeds, and opposing temperaments, who, through

the reviving fragrance of the Divine springtime, breathing from the Ridvan of God, have been arrayed with the new robe of divine Unity, and have drunk from the cup of His singleness! This is the significance of the well-known words:

"The wolf and the lamb shall feed together."

The Meaning of life and death is: A. Belief and un-Belief

B. Breathing and not breathing C. everlasting life of Faith and eternal death

D. Happiness and sadness Answer: AC; By the terms

"life" and "death," spoken of in the scriptures, is intended the life of faith and the death of unbelief.

The Qur'anic verse 11:7 reports the disbelief of the infidels about physical resurrection spoken by Muhammad. Quran 50:15 responds to this by stating: "Are We wearied out with the first creation?" This means that there are

A. Many creations B. Many creatures

C. There is a new creation at the time of resurrection D. as many

creations as God chooses. Answer: ABCD; 'What! When we have become dust, shall we be restored in a new creation?'"[2] Thus, in another passage, He wrathfully exclaimeth: "Are We wearied out with the first creation? Yet are they in doubt with regard to a new creation!"

Quran 50:20 states: "And there was a blast on the trumpet; . . . "

This is clearly in the past tense. Many of the Ulamá misunderstood this and tried to explain the Day of Resurrection as a future event. The Ulamá claimed: A. The term 'idha' is implied even though not stated.

B. The term is used in past tense because this Resurrection event of the future is inevitable C. Did not recognize

that the Trumpet Blast occurred with the advent of Muhammad.

Answer: ABC; As the commentators of the Qur'án and they that follow the letter thereof misapprehended the inner meaning of the words of God and failed

to grasp their essential purpose, they sought to demonstrate that, according to the rules of grammar, whenever the term "idha" (meaning "if" or "when") precedeth

the past tense, it invariably hath reference to the future. They refuse to recognize

the trumpet-blast which so explicitly in this text was sounded through the revelation of Muhammad.

Gospel of John: "Ye must be born again" means: A. Must be born of water and spirit B. born of the Spirit in order to enter the Kingdom. C. You must be resurrected again through incarnation before you can enter the Kingdom.

Answer: AB; The purport of these words is that whosoever in every dispensation is born of the Spirit and is quickened by the breath of the Manifestation of Holiness, he verily is of those that have attained unto "life"

and "resurrection" and have entered into the "paradise" of the love of God. And whosoever is not of them, is condemned to "death" and "deprivation," to the "fire"

of unbelief, and to the "wrath" of God.

73-1. referring to a disciple requesting permission to assist with his father's burial, Jesus said in Luke 9:60: "Let the dead bury their dead". It means: A. The dead will awake and help bury the other dead.

B. The spiritually dead will bury the physical dead.

Answer: B.

73-2. In response to request to write a contract of a real estate transaction, Imam Ali said "...dead man bought from another dead man a house. That house is bounded by four limits. One extended towards tomb, the other toward the vault of grave, the third to the Sirat, the fourth to either Paradise or

Hell".

Imam Ali is referring to the person's spiritual station between physical death (grave and tomb), the resurrection, and their choosing of Heaven/Hell. T or F

Answer: T

"...the dead, whom we have quickened..." in reference to the faithful Hamzih, the uncle of the Prophet Muhammad, means: A. The dead that received CPR (CardioPulmonary Resuscitation) B. The spiritually dead that was revived by the life of belief in Muhammad C.

He would have been dead if the prophet Muhammad had not saved his life.

Answer: B; From the Wellspring of omnipotence and the Source of eternal holiness, there came the judgment that conferred everlasting life upon

Hamzih,

The abject manifestations of the Prince of Darkness continue to attempt to unravel the mysteries of God even though the Báb has appeared. This refers to: A. Loss of electric power B. Ulamá

C. The religious Doctors

D. vile as the beetle Answer: BCD; It is evident that

these souls, vile and miserable as the beetle itself, have had no portion of the

musk-laden breeze of eternity, and have never entered the Ridvan of heavenly delight.

Spiritual sovereignty whereby one Word hath manifested awful majesty is NOT superior to the physical one of the Kings that have fleeting allegiance of their subjects. T or F Answer: F

Bahá'u'lláh states there is one and only one meaning of "sovereignty" that he has explained. T F Answer: F; This

is but one of the meanings of the spiritual sovereignty which We have set forth in accordance with the capacity and receptiveness of the people.

Outward sovereignty and subjugation of the people is not true even of God let alone His Manifestations. This is because: A. Generality of mankind are under God's sway. B. Mankind already follows God's commandments C. Mankind does NOT perform what God has forbidden D. God's friends rule over God's foes with justice. Answer: None of the above;

For, dost thou not witness how the generality of mankind is under the sway of His enemies? Have they not all turned away from the path of His good-pleasure?

Have they not done that which He hath forbidden, and left undone, nay repudiated

and opposed, those things which He hath commanded? Have not His friends ever been

the victims of the tyranny of His foes? All these things are more obvious than even the splendour of the noon-tide sun.

"Our Host shall conquer"; means: A. Husayn was crushed and subjugated but only physically. B. Husayn was crushed and subjugated but won a spiritual victory C. Husayn was crushed and subjugated. Therefore, this statement is false. D. Husayn was crushed and subjugated as He gave His life to impede tyranny. Answer: ABD; Were the verse "And verily Our host shall conquer" to be literally interpreted, it is evident that it would in no wise be applicable to the chosen Ones of God and His hosts, inasmuch as Husayn, whose heroism was manifest as the sun, crushed and subjugated, quaffed at last the cup of martyrdom in Karbila.

Meanings of ascendancy, power and authority in holy Writings refers to a spiritual station. T or F Answer: T

Even though Imam Husayn, Muhammad's grandson, was subjugated and crushed, there is true station of sovereignty to Husayn because of: A. The great effect of the blood of Husayn on the dust of the land of His martyrdom. B. The healing effects of the dust of Karbila to His followers today. C. The protective power of that same dust over the believers' property. D. giving His life to protect the Khalif's sovereignty. Answer: ABC;

This Glory (Spiritual ascendancy) is of profit unto Husayn even after his martyrdom because that Holy Soul liveth the everlasting life of God still and abideth within the retreats of Celestial Glory. T or F

Answer: T; Think not that because these things have come to pass after Husayn's martyrdom, therefore all this glory hath been of no profit unto him. For that holy soul is immortal, liveth the life of God, and abideth within the retreats of celestial glory upon the Sadrih of heavenly reunion.

Christ had great richness in the midst of His poverty. He said : "Behold, who is richer than I?" while explaining His outward lack of richness by these examples: A. His bed was the dust.

B. His lamp was the moonlight.

C. His steed was an inexpensive horse.

D. His food was the grass of the field. Answer: ABD; "O

people! My food is the grass of the field, wherewith I satisfy my hunger. My bed

is the dust, my lamp in the night the light of the moon, and my steed my own feet.

Behold, who on earth is richer than I?"

Imam Sadiq told a destitute man that he was rich because:

A. He was about to win the lottery B. He was rich in love of his wife and that was highly valued

C. That he was rich in love of the Imam and God D. That he was rich

because of good health. Answer: C; Sadiq thereupon

observed: "Dost thou not possess our love?" He replied: "Yea, I possess it, O thou scion of the Prophet of God!" And Sadiq asked him saying: "Exchangest thou

this love for one thousand dinars?"

Rich means independence of all else but God. T or F

Poverty means having only things from God. T or F
Answer: TF; By 'riches' therefore is meant independence of all else but God, and by 'poverty' the lack of things that are of God

Christ claimed that he was sitting on the right hand of power while He was interrogating Pilate (the governor) and Caiaphas for their injustices.

T or F Answer: F; Christ was being interrogated.

When certain of the Jews protested that "only God can forgive sins", Jesus Christ stated {Luke 5:18} that the Son of Man has power on earth to forgive sins. T or F Answer: T

The Jews said to Muhammad: ours is the last prophet. God's hands are chained up. Muslims today use this statement to prove lack of understanding of Muhammad's

station. Yet, the Muslims say the same thing about: A.

Zoroaster B. Jesus C. The Báb D. Bahá'u'lláh

Answer: CD.

Quran 48:10: "The hand of God is above their hands". This means that God's hands are:

- A. chained up but invisible in this world
 - B. still open and shower His mercy upon mankind
 - C. God really has hands
 - D. more powerful than the people have vainly imagined and restricted by their thoughts
- Answer: BD;

The unimaginable cessation of God's revelation would mean that:

- A. The God's Laws are not in need of any changes over time since humankind does not change.
- B. The Portals of Divine mercy are closed forever.
- C. The Ocean of bounty is forever stilled.
- D. No Sun shall rise again from the daysprings of eternal holiness.
- E. No Messenger will become manifest from the Tabernacle of Holiness.

Answer: ABCDE.

The utter destitution of the non-believers is because they have deprived themselves of the:

- A. Mystery of the Cause of God.
- B. knowledge of the Cause of God.
- C. recognition of the essential Purpose of the Cause of God.
- D. highest and most excelling Grace of "attaining unto the presence of God"

Answer:

ABCD;

Highest grace is attaining unto the Presence of God and of His recognition, which has been:

- A. obtained by all the people.
 - B. promised to all.
 - C. proven to be impossible.
 - D. shown to happen at the end of time when all the bodies would arise out of their sepulchers.
- Answer: B; and of His recognition, which

has been promised unto all people.

The most emphatically asserted theme in the Holy Scriptures is: A.

Prayer B. Fasting C. Attaining the Presence

of God D. meeting the Manifestation Answer: C;

This people have repudiated all these verses, that unmistakably testify to the reality of "attainment unto the Divine Presence." No theme hath been more emphatically asserted in the holy scriptures.

94-1. Universal revelation means "God revealed universally' to all. T or F Answer: T "Universal Revelation," it is clear and evident that such revelation already existeth in all things.

94-2. Specific revelation means "God revealed specifically' to a particular person or location. T or F Answer: T; And were they to maintain that by "divine Presence" is meant the "Specific Revelation of God," expressed by certain Sufis as the "Most Holy Outpouring,"

Universal revelation and the knowledge of God thereof: A. are unattainable. B. are not specific ONLY to the Day of Resurrection. C. daily visible to seeing eyes D. only happen on the day of resurrection Answer: BC; "attainment unto the Presence of God" is meant attainment unto the knowledge of such revelation, it is evident that all men have already attained unto the presence of the unchangeable Countenance of that peerless King. Why, then, restrict such revelation to the Day of Resurrection?

Specific revelation is of two types: A: in the essence and in the world of creation B. in the spiritual realm and in the Kingdom above C. in the concourse on high and in the world of creation . D. both types are in the physical world

Answer: AC; "Secondary Revelation of God," interpreted as the "Holy Outpouring," this is admittedly applicable to the world of creation, that is, in the realm of the primal and original manifestation of God. And were they to say that by "divine Presence" is meant the "Secondary Revelation of God," interpreted as the "Holy Outpouring," this is admittedly applicable to the world of creation, that is, 142 in the realm of the primal and original manifestation of God.

Presence of God (Specific Revelation) through revelation of God in the Manifestation

is only possible in the Day of Resurrection. T or F Answer: T

The Day of Resurrection will be: A. filled with bloodshed.

B. filled with the burning of the sinners. C.

The day that God is revealed. D. has been repeated many times.

Answer: CD

Since the day of Resurrection is the greatest day and attaining the presence of God the greatest bounty, it would follow that knowledge of that day is: A. in the recognition of the Manifestation. B. the most important knowledge. C. is helpful in understanding modern physics and chemistry. D. requires years of schooling to prepare one's mind E. makes an unlettered person a learned man of the knowledge of God.

Answer: ABE; Whereas, the most unlettered of all men, if he be honoured with this supreme distinction, he verily is accounted as one of those divinely-learned men whose knowledge is of God; for such a man hath attained the acme of knowledge, and hath reached the furthermost summit of learning.

One of the signs of the Day of Resurrection is recorded in Quran 28:5 thus: "The abased amongst you, He shall exalt, and they that are exalted He shall abase".

Examples of this mystery of reversal are: A. an unlettered person becomes considered a learned man of God. B. The learned are abased due to their lack of recognition of God's Presence.

C. The days become dark and the nights become filled with light D. The prisoner becomes so mighty as to rebuke kings. E. The kings and rulers that do not heed God's warning lose their wealth, power, and kingdoms. F. every valley is exalted and every mountain made low so the earth is totally flat.

Answer: ABDE

The meaning of the poor shall inherit the earth is:

- A. God will exalt the seemingly poor with the richness of His love.
- B. A just king would divide up all the riches equally amongst all the people.
- C. The mystery of reversal in the Day of Resurrection
- D. The poor win victory in a communist state and become rulers of every country.

Answer: AC; And how many of the ignorant who, by reason of their acceptance of the Faith, have soared aloft and attained the high summit of knowledge, and whose names have been inscribed by the Pen of Power upon the Tablet of divine Knowledge.

As Muhammad was the "return" of Jesus and Moses, albeit with a new name from a different city and speaking a different language, it is also clear that the enemies of the Faith also "return" to deny each manifestation. T or F

Answer: T; What sayest thou? If thou sayest that Muhammad was the "return" of the Prophets of old, as is witnessed by this verse, His Companions must likewise be the "return" of the bygone Companions, even as the "return" of the former people is clearly attested by the text of the above-mentioned verses.

Adam was a prophet of God. T or F Answer: T

Muhammad is the "return" of: A. Moses B. Jesus C. Adam
D. Noah. Answer: ABCD

The Twofold station of Manifestations is oneness (unity) and distinction (in the world of creation). T F Answer: T; These Manifestations of God have each a twofold station. One is the station of pure abstraction and essential unity. The other is the station of distinction, and pertaineth to the world of creation and to the limitations thereof. In this respect, each Manifestation of God hath a distinct individuality, a definitely prescribed mission, a predestined Revelation, and specially designated limitations.

Unity of Manifestations means that they are the Temples of the Cause of God. They all: A. abide in the same Tabernacle B. soar in the same heaven. C. are seated upon the same throne. D. utter same speech. E. proclaim different Faiths.

Answer: ABCD; thou wilt behold them all abiding in the same tabernacle, soaring in the same heaven, seated upon the same throne, uttering the same speech, and proclaiming the same Faith. Such is the unity of those Essences of being, those Luminaries of infinite and immeasurable splendour.

The concept of "rebirth" and "return" applies to all the Manifestations. Bahá'u'lláh gives the example of Noah before His Prophethood as:

A. Filthy rich B. attached to earthly goods C. gave all His money to the poor D. believed in the faith of his fathers. Answer: ABD; For instance, consider that among the Prophets was Noah. When He was invested with the robe of Prophethood, and was moved by the Spirit of God to arise and proclaim His Cause, whoever believed in Him and acknowledged His Faith, was endowed with the grace of a new life. Of him it could be truly said that he was reborn and revived, inasmuch as previous to his belief in God and his acceptance of His Manifestation, he had set his affections on the things of the world, such as attachment to earthly goods, to wife, children, food, drink, and the like, so much so that in the day-time and in the night season his one concern had been to amass riches and procure for himself the means of enjoyment and pleasure. Aside from these things, before his partaking of the reviving waters of faith, he had been so wedded to the traditions of his forefathers, and so passionately devoted to the observance of their customs and laws, that he would have preferred to suffer death rather

than violate one letter of those superstitious forms and manners current amongst his people.

The Faith of Noah brought him detachment such that He renounced: A. money and riches B. His kindred C. His substance D. all except His former

religious beliefs were not changed. Answer: ABC; were so transformed that they would renounce for His sake their kindred, their substance, their lives, their beliefs, yea, all else save God! So overpowering was their yearning for God, so uplifting their transports of ecstatic delight, that the world and 156 all that is therein faded before their eyes into nothingness.

The Transformation of the believers in the new Faith was so powerful that the previously fearful people would become courageous enough that they would face

and fight a multitude. T or F Answer: T; A single warrior of that host would face and fight a multitude!

Ordinarily, it would take 70 years for the copper that was maintained in a liquefied state to become Gold. It was believed in the old science of Alchemy (predecessor of chemistry) that there exists an Elixir that can change base metals

(copper) to gold in an instant. Bahá'u'lláh compares this rapid transmutation by an elixir to that of the people who: A. become transmuted in the Day of Resurrection. B. slowly change their behaviour as they learn philosophy. C. people of which he spoke in explaining the mystery of reversal.

Answer: AC; Likewise, these souls, through the potency of the Divine Elixir, traverse, in the twinkling of an eye, the world of dust and advance into the realm of holiness; and with one step cover the earth of limitations and reach the domain of the Placeless.

The "Return of followers' of each dispensation are: A. The early believers in Muhammad who renounced the material world. B. The early believers in Muhammad who renounced the new message. C. The early believers in the Point of Bayan who renounced the material world. D. The early believers in the Point of Bayan who renounced the new teachings.

Answer: AC;

An analogy used by Bahá'u'lláh is that of The rose of the east and of the west being non-the-less a Rose. What matters is: A. outward shape B. outward form C. smell D. Fragrance Answer:

CD; Consider the rose: whether it blossometh in the East or in the West, it is none the less a rose. For what mattereth in this respect is not the outward shape and form of the rose, but rather the smell and fragrance which it doth impart.

True statements about the sun rising in the east and setting in the west repeatedly are: A. It is the same sun

B. It is the return of the same sun C. The last sun is the same as the first sun. Answer: ABC; Now, wert thou

to say, that this sun is the former sun, thou speakest the truth; and if thou sayest that this sun is the "return" of that sun, thou also speakest the truth.

Likewise, from this statement it is made evident that the term "last" is applicable

to the "first," and the term "first" applicable to the "last;" inasmuch as both the "first" and the "last" have risen to proclaim one and the same Faith.

The term spoken by Muhammad as the "Seal of the Prophets" is a sore test for His followers and all mankind. Since Muhammad stated that He was Adam (The first of the Prophets) it should be accepted that He could also be the last or the seal of the prophets. Muhammad can say that He is:

A. The First Adam B. The last Adam

C. Adam, Noah, Abraham D. Son of God born of the Holy spirit E. The first, the last, the in-between. F. Manifest Revelation

of God. G. beginning that has no beginning. H. The Seal of the Prophets

I. The Manifest and the Hidden. Answer: ABCDEFGHI

What is Imam Ali referring to when he said: "Piercing the veils of Glory, unaided". A. The veils of glory are the divines of the age.

B. The Doctors of Religion do not understand the meaning of the return.

C. When a bride's veils are removed, her beauty is revealed.

D. The person must seek God, unaided by the usually customs of seeking guidance from the Ulamá. Answer: ABD; Notwithstanding

the divinely-inspired admonitions of all the . . . Chosen ones of God, enjoining

the people to see with their own eyes and hear with their own ears, they have disdainfully rejected their counsels and have blindly followed, and will continue

to follow, the leaders of their Faith.

Veils of glory are terms such as Seal of the Prophets. T or F Answer:

T; Furthermore, among the "veils of glory" are such terms as the "Seal of the Prophets" and the like, the removal of which is a supreme achievement in the

sight of these base-born and erring souls.

Imam Ali: "A thousand Fatimihs I have espoused". It means that He had 1000 spouses in His harem.TF Answer: F; Behold,

how many are the mysteries that lie as yet unravelled within the tabernacle of the knowledge of God, and how numerous the gems of His wisdom that are still concealed

in His inviolable treasuries!

The Manifestations of God:

A. have no beginning and no end.

B. are perfect Mirrors of God's Glory.

C. Are the first and the last. D. have the limited Domain of the country of their

birth. Answer: ABC; Shouldest thou ponder this in thine heart, thou wouldst realize that His handiwork knoweth neither beginning nor end. The domain of His decree is too vast for the tongue of mortals to describe, or for the bird of the human mind to traverse; and the dispensations of His providence are too mysterious for the mind of man to comprehend. His creation no end hath overtaken, and it hath ever existed from the "Beginning that hath no beginning"; and the Manifestations of His Beauty no beginning hath beheld, and they will continue to the "End that knoweth no end."

Imam Husayn said to Salman: "I was with a thousand Adams, the interval between each and the next Adam was fifty thousand years . . . " He is saying: A.

The meaning of "end" and "return". B. a great exaggeration.

C. that He lived 1000 lives by incarnation.

D. that Adam is a fallacy. Answer: A; Endeavour now to apprehend from these two traditions the mysteries of "end," "return," and "creation without beginning or end."

Attainment unto the Divine Presence is the second most explicit

term in the Qu'ran. T or F Answer: F; Nothing

more exalted or more explicit than "attainment unto the divine Presence" hath been revealed in the Qur'án. Well is it with him that hath attained thereunto, in the day wherein most of the people, even as ye witness, have turned away therefrom.

"God doeth whatsoever He willeth . . . " To disbelieve this is blasphemy.

An example of blasphemy would be if a man: A. be so bold as to question God. B. raised cavil against

God. C. accept the new messenger D. be righteous.

Answer: AB; "Whoso sayeth 'why' or 'wherefore' hath spoken blasphemy!"

The Quran 55:41 states: "By their countenance shall the sinners be known . . . " This verse means: A. in the Day of Resurrection,

everyone will be raised up from their grave and their faces restored so that God

may pass judgment on them. B. Their misbelief and unfaithfulness will be seen on their face. C. The followers of the new religion

will be recognizable in their mortal life by their face. D.As compared to the rest of their body, the sinners' faces will not burn in hell.

Answer: BC; Dost thou not realize that by 'asking' is not meant

asking by tongue or speech, even as the verse itself doth indicate and prove?
For afterward it is said: 'By their countenance shall the sinners be known, and they shall be seized by their forelocks and their feet.'

123-1. Qu'ran 10:25 states: "And God calleth to the Abode of Peace (Baghdad) and He guideth whom He will into the right way."

Then, Quran 6:127 states: "For them is an Abode of Peace with their Lord! And He shall be their protector because of their works." This means: A. Baghdad will

always be at peace B. Abode of Peace is where the Lord is seated C. God chooses a few deserving

souls because of their actions. Answer: BC; No man, however, can comprehend this except he who is possessed of an understanding heart.

We seal Our theme with that which was formerly revealed unto Muhammad that the seal thereof may shed the fragrance of that holy musk which leadeth men unto the

Ridvan of unfading splendour. He said, and His Word is the truth: "And God calleth

to the Abode of Peace;[1] and He guideth whom He will into the right way." "For them is an Abode of Peace with their Lord! and He shall be their Protector because of their works."

123-2. This Bird of Heaven can utter a myriad songs refers to: A. The Báb B. Bahá'u'lláh C. The Báb's great uncle D. The Holy Spirit of God. Answer: B; refers to the writer of the book.

The distinct station of each Manifestation in the world of creation has a:
A. specific mission.

B. distinct individuality. C.

particular Revelation. D. number of obvious proofs so that all mankind can recognize them. E. specially designated limitation.

Answer: ABCE; In this respect, each Manifestation of God hath a distinct individuality, a definitely prescribed mission, a predestined Revelation, and specially designated limitations. Each one of them is known by a different name,

is characterized by a special attribute, fulfills a definite Mission, and is entrusted

with a particular Revelation.

Any of God's Manifestations can declare I am God or I am the Messenger of God. The first is in the station of unity and the second in the station of distinction. T or F Answer: T

126-1. Manifestations possess Self-effacement and servitude in their station of A. Distinction B.

Unity C. Individuality D. Oneness.

Answer: AC; Viewed in the light of their second station -- the station of distinction, differentiation, temporal limitations, characteristics and standards, -- they manifest absolute servitude, utter destitution and complete self-effacement.

126-2. The Manifestations of God's utterances are true regarding which realm: A.Divinity B.Lordship C. Guardianship D.Servitude E.Prophethood F. Apostleship G. Messengership Answer: ABCDEFG; Thus it is that whatsoever be their utterance, whether it pertain to the realm of Divinity, Lordship, Prophethood, Messengership, Guardianship, Apostleship or Servitude, all is true, beyond the shadow of a doubt.

Man should not try to interpret the Holy Words according to his own limited understanding. He should inquire the meanings from the Light of Truth and not from the divines(Ulama) of the age. T F Answer: T; Those words uttered by the Luminaries of Truth must needs be pondered, and should their significance be not grasped, enlightenment should be sought from the Trustees of the depositories of Knowledge,

Muhammad's answer about the spirit aroused clamour because : A. The spirits denied Him. B. The people didn't understand C. Satisfactory as a proof of His mission D. The people wanted any excuse to disbelieve.

Answer: BD; As soon as Muhammad's answer was given, they all clamorously protested, saying: "Lo! an ignorant man who knoweth not what the Spirit is, calleth Himself the Revealer of divine Knowledge!"

129-1. Knowledge is a point that the foolish have multiplied = knowledge of God IS one (unity). T F

Answer: T; Nay, whatsoever proceedeth from these Mines of divine Wisdom and these Treasuries of eternal knowledge is truth, and naught else but the truth. The saying: "Knowledge is one point, which the foolish have multiplied"

is a proof of Our argument 129-2. Knowledge is a light which God sheddeth into the heart of whomsoever He willeth = God would enlighten the Holy Ones with His knowledge. T or F Answer: T; All this, notwithstanding the fact that these Essences of being are immensely exalted above such fanciful images, and are immeasurably glorified beyond all these vain sayings and above the comprehension of every understanding heart.

The book by Hajji Mirza Karim Khan is mentioned in the Iqan as a:

A. reference B. biography C. Source of divine alchemy D. proof of Quran E. example of vainglory.

Answer: E; From this title We perceived the odour of conceit and vainglory, inasmuch as he hath imagined himself a learned man and regarded the rest of the people ignorant.

"But for Thee I would not have created the spheres" refers to the story of Mi'raj of the Prophet Muhammad. Hajji Mirza Karim Khan suggested in his book that

twenty or more sciences were needed to be learned to understand the meaning of this statement. T or F Answer: T; We noticed

that he had enumerated some twenty or more sciences, the knowledge of which he considered to be essential for the comprehension of the mystery of the "Mi'raj".

We gathered from his statements that unless a man be deeply versed in them all, he can never attain to a proper understanding of this transcendent and exalted theme.

The mystery of Mi'raj is best understood if one's mirror of the heart is cleansed and purified. T F Answer: T; By the

righteousness of God! Whoso desireth to fathom the mystery of this "Mi'raj," and

craveth a drop from this ocean, if the mirror of his heart be already obscured by the dust of these learnings, he must needs cleanse and purify it ere the light

of this mystery can be reflected therein.

133-1. The pursuit of the twenty plus earthly knowledge in the Day of Resurrection is forbidden. T F

Answer: T; In this day, they that are submerged beneath the ocean of ancient Knowledge, and dwell within the ark of divine wisdom, forbid the people such idle pursuits.

133-2. The most grievous of all veils is the veil of: A. knowledge B. glory. C. earthly desires D. Holy Spirit. Answer: A; "The most grievous of all veils is the veil of knowledge."

Bahá'u'lláh's challenges a king to ask Hajji Mirza Karim Khan to prove his science of alchemy. Bahá'u'lláh would then undertake the same task so that: A. the truth be known B. truth be distinguished from falsehood. C. cup of venom be offered to Him.

Answer: AB; Among the sciences which this pretender hath professed is that of alchemy. We cherish the hope that either a king or a man of preeminent power may call upon him to translate this science from the realm of fancy to the domain of fact and from the plane of mere pretension to that of actual

achievement.

The reference in the Qu'ran to Karim is: A. reference to Hajji Mirza Karim Khan B. an attribute of God C. as a general name D.

the word Karim as used by Hajji Mirza is an example of perversion of the Text.

Answer: BD; And as to this man's attainments, his ignorance, understanding and belief, behold what the Book which embraceth all things hath revealed; "Verily, the tree of Zaqqum[1] shall be the food of the Athim." [2] And then follow certain verses, until He saith: "Taste this, for thou forsooth art the mighty Karim!" [3] Consider how clearly and explicitly he hath been described in God's incorruptible Book! This man, moreover, feigning humility, hath in his own book referred to himself as the "athim servant": "Athim" in the Book of God, mighty among the common herd, "Karim" in name!

Samiri was a magician contemporary with Moses. His likeness in the Bábi dispensation is: A. Hajji Mirza Karim Khan B. Mirza Yahya C. Quddus.

Answer: A; They have rejected the Moses of knowledge and justice, and clung to the Samiri of ignorance.

Conditions for a true seeker are: A. being free from hate or love B. humbleness C. no backbiting D. contentment E. avoiding the boastful but not the evil doers F. praying and giving to charity. G. being kind to animals but not the people. Answer: ABCDF;

He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away

from the truth. Even as thou dost witness in this day how most of the people, because of such love and hate, are bereft of the immortal Face, have strayed far

from the Embodiments of the divine mysteries, and, shepherdless, are roaming through

the wilderness of oblivion and error. That seeker must at all times put his trust

in God, must renounce the peoples of the earth, detach himself from the world of dust, and cleave unto Him Who is the Lord of Lords. He must never seek to exalt

himself above any one, must wash away from the tablet of his heart every trace of pride and vainglory, must cling unto patience and resignation, observe silence,

and refrain from idle talk. With all his heart should the seeker avoid fellowship

with evil doers, and pray for the remission of their sins. He should show kindness

to animals, how much more unto his fellow-man, to him who is endowed with the

power of utterance.

Each seeker should forgive the sinful for none knows what his own end shall be. T or F Answer: T; He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be.

The lights of knowledge and certitude envelop a being who: A. earnestly desires. B. strives to find faults with people. C. fervidly loves. D. passionately

devotes. Answer: ABD; Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelop his being.

Once in about a thousand years shall this City (of God; of certitude) be renewed or readorned. T F Answer: T; Once in about a thousand years shall this City be renewed and re-adorned.

In every dispensation, the Holy Book is the standard. Which pairs are correctly matched: A. Moses = Pentateuch B. Jesus = Gospels

C. The Báb = Hadith
D. Muhammad = Quran Answer: ABD; Hadith is Islamic writings in addition to Qur'án.

Which one of Muhammad's weighty testimonies are still directly accessible today? A. the Book of God. B. the Ulamá. C. His family. D. The Hadith.

Answer: A; Inasmuch as Muhammad hath confined His testimonies to His Book and to His Family, and whereas the latter hath passed away, there remaineth His Book only as His one testimony amongst the people.

The disconnected letters of the Qu'ran enshrine the mysteries of the Divine Essence and outwardly signify Muhammad. T or F
Answer: T; In the beginning of His Book He saith: "Alif. Lam. Mim. No doubt is there about this Book: It is a guidance unto the God-fearing." In the disconnected

letters of the Qur'án the mysteries of the divine Essence are enshrined, and within their shells the pearls of His Unity are treasured. For lack of space We do not dwell upon them at this moment. Outwardly they signify Muhammad Himself,

Traditions are NOT reliable because: A. they have manifold obscurities. B. They rely upon the Text to prove themselves. C. They are not in Arabic. D. They differ grievously. Answer:

ABD; All other traditions, all other books and records, are bereft of such distinction, inasmuch as both the traditions and they that have spoken them are confirmed and proven solely by the text of that Book. Moreover, the traditions themselves grievously differ, and their obscurities are manifold.

For Muhammad the text of the Quran was: A. His mightiest proof. B. The surest testimony.

C. The evidence of His low spiritual station. D.

A revelation of God's Will. E. Urvatu'l-Vuthqa.

Answer: ABDE; To the peoples of the world they are the abiding testimony, the incontrovertible proof, the shining light of the ideal King. Their excellence

is unrivalled, their virtue nothing can surpass. They are the treasury of the divine pearls and the depository of the divine mysteries. They constitute the indissoluble Bond, the firm Cord, the Urvatu'l-Vuthqa, the inextinguishable Light.

Muhammad offered the Verses of God as His only proof. However, the people asked Him to: A. work another miracle.

B. Give another sign. C. Give a sacrifice.

D. Make a part of the Heaven fall down. E. Rain

down stones from heaven. F. to perform miracles. Answer:

ABCDEF; "And when Our clear verses are recited to them, their only argument is to say, 'Bring back our fathers, if ye speak the truth!'" Behold, what foolish

evidences they sought from these Embodiments of an all-encompassing mercy! They scoffed at the verses, a single letter of which is greater than the creation of heavens and earth, and which quickeneth the dead of the valley of self and desire

with the spirit of faith; and clamoured saying: "Cause our fathers to speed out of their sepulchres." Such was the perversity and pride of that people. Each one

of these verses is unto all the peoples of the world an unfailing testimony and a glorious proof of His truth.

The proof of the sun is the light thereof. The blind may not see the light and only feel the heat. The blind may thereby not recognize the Sun. T or F

Answer: T; Yea, the blind can perceive naught from the sun except its heat, and the arid soil hath no share of the showers of mercy.

The book (Qur'an) is a proof unto all people, even the "common" people. It is a false claim that the common people would NOT grasp Its meaning and would NOT appreciate Its value. T or F Answer:

T; Heed not the idle contention of those who maintain that the Book and verses thereof can never be a testimony unto the common people, inasmuch as they neither

grasp their meaning nor appreciate their value.

The "common" people are infinitely superior above their religious leaders who have turned away from God because:

- A. They pay taxes
- B. They don't really matter
- C. They have fewer veils
- D. Spiritual knowledge is superior to material learning.

Answer: CD; And yet, in the sight of God, these common people are infinitely superior and exalted above their religious leaders who have turned away from the one true God. The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning.

Understanding of words of God is not dependent upon human learning. It is dependent upon: A. purity of heart B. Master's degree or higher from an accredited university. C. chastity of soul. D. freedom of spirit. Answer: ACD; They depend solely upon purity of heart, chastity of soul, and freedom of spirit. This is evidenced by those who, today, though without a single letter of the accepted standards of learning, are occupying the loftiest seats of knowledge; and the garden of their hearts is adorned, through the showers of divine grace, with the roses of wisdom and the tulips of understanding.

The enemies of Muhammad charged that His words were "but tales of the Ancients."

Similarly, in 1850's, people charged that the Báb: A. has compiled these words from the words of old.

B. has broken the law of the Qur'án.

C. should enforce the Law of the Quran if He was the Mahdi.

Answer: ABC; Behold what they observed after the verses were revealed.

They called Him a poet, scoffed at the verses of God, and exclaimed saying:

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"These words of his are but tales of the Ancients!" By this they meant that those

words which were spoken by the peoples of old Muhammad hath compiled and called them the Word of God. Likewise, in this day, thou hast heard the people impute similar charges to this Revelation, saying: "He hath compiled these words from the words of old;" or "these words are spurious." Vain and haughty are their sayings, low their estate and station!

People in every age have said that there should be no new independent prophet after their own. Bahá'u'lláh refers to this as spiritual:

- A. extortion.
- B. disease
- C. compromise
- D. sustenance.

Answer: A; Even as the Christian divines who, holding fast to the verse of the Gospel to which We have already referred, have sought to explain that the law of the Gospel shall at no time be annulled, and that no

independent Prophet shall again be made manifest, unless He confirmeth the law of the Gospel. Most of the people have become afflicted with the same spiritual disease.

153-1. Bahá'u'lláh refers to the Báb as He who is: A. Siyyid Ali Muhammad B. well-grounded in Knowledge C. the Source D. the Essence.

Answer: BCD; And when He Who is well-grounded in all knowledge, He Who is the Mother, the Soul, the Secret, and the Essence thereof, revealeth that which is the least contrary to their desire, they bitterly oppose Him and shamelessly deny Him.

153-2. Denials of the Báb were instigated by the divines and leaders of religion because they: A. worship the God of their own desires. B. are pure. C. have allegiance to gold. D. are wrapt in a dense veil of knowledge. Answer: AD; Such deeds and words have been solely instigated by leaders of religion, they that worship no God but their own desire, who bear allegiance to naught but gold, who are wrapt in the densest veils of learning, and who, enmeshed by its obscurities, are lost in the wilds of error.

The non-believers and the divines accused Muhammad as: A. a calumniator. B. a lunatic. C. a hero. D. the one that withholdeth people from the path of faith and true belief. Answer: ABD; yet some denounced Him as "a calumniator of God, the Lord of all creatures," others accused Him of being "the one that withholdeth the people from the path of faith and true belief," and still others declared Him to be "a lunatic" and the like.

Each of the great manifestation has had one book that is well known. However, the revelation of the Báb is unnumbered beyond what scores of volumes that are available. This is because many of the books and verses were: A. lost. B. stolen C. plundered D. printed in non-Arabic language.

Answer: ABC; Whereas the verses which have rained from this Cloud of divine mercy have been so abundant that none hath yet been able to estimate their number. A score of volumes are now available. How many still remain beyond our reach! How many have been plundered and have fallen into the hands of the enemy, the fate of which none knoweth.

Sufferings of the faithful in early days of Islam were because they were accused of misbelief since they had recognized the new verses of God from

the tongue of Muhammad. The standard for the recognition of a manifestation is nothing else besides the: A. Verses of God.

B. person of Manifestation. C. The prophesies of old scriptures. D. following

of the divines. Answer: ABC; Far be it from Him that

He should turn away from the gates of His mercy them that have turned unto and embraced the truth of the divine verses, or that He should threaten those that have clung to His sure testimony! He verily establisheth the truth through His verses, and confirmeth His Revelation by His words. He verily is the Powerful, the Help in peril, the Almighty.

One Proof of the Blessed Báb's station is that even though He did not acquire any learning He was able to bring forth a myriad: A.

verses. B. discourses. C. epistles. D. mathematical theories.

E. prayers. Answer: ABCE; Therefore, should a person arise and bring forth a myriad verses, discourses, epistles, and prayers, none of which have been

acquired through learning, what conceivable excuse could justify those that reject them,

Certain prophets are endowed with constancy since they have revealed a Book of: A. prayers

B. prophesies C. revelation.

Answer: C; Hast thou not heard that among the reasons why certain Prophets have been designated as Prophets "endowed with constancy" was the revelation of a Book unto them?

Quran 2:148 states: "All have a quarter of the heaven to which they turn." This refers to the people that have: A. recognized the new Manifestation.

B. claimed to be a prophet. C. failed to recognize the Manifestation. D. the soldiers. E. The divines and Doctors of religion. Answer: CE; Aside from these things, if

these people shun and reject such a divine Soul, such holy Breath, to whom, We wonder, could they cling, to whose face besides His Face could they turn? Yea -- "All have a quarter of the Heavens to which they turn." [1] We have shown thee

these two ways; walk thou the way thou chooseth.

Examples of denials against the previous Manifestations were that the learned did NOT become their followers. Yet, another Proof of the station of the Blessed

Báb is that He transformed many people, nearly 400 self sacrificing and illumined divines and men of consummate learning. Bahá'u'lláh mentions several

names so that: A. the weak may be strengthened. B. to prove His point above. C. to encourage the timorous. D.

to discredit and discourage the Báb's uncle. E. to reveal the Báb's

names to the government. Answer: ABC; We will mention the names of some of them, that perchance it may strengthen the faint-hearted, and encourage the timorous.

"But for him God would not have been established upon the seat of His mercy nor ascended the throne of eternal glory." The word him refers to: A. The Báb.

B. Abdul-Baha. C. Mullah-Husayn. D. Mirza Yahya. Answer: C; Among them was Mulla Husayn, who became the recipient of the effulgent glory of the Sun of divine Revelation. But for him, God would not have been established upon the seat of His mercy, nor ascended the throne of eternal glory.

Another proof of the station of the Blessed Báb is the self sacrifice of followers such that they laid down their lives for the Beloved and surrendered

their all in His path. T or F Answer: T; Their deeds, alone, testify to the truth of their words.

Sufferings of Imam Husayn lasted half a day but that of Báb's followers eighteen years. This prolonged constancy under great suffering by the Báb's should be what unto all the people of the earth?

A. a sign of misbelief. B. a sufficient testimony. C. a fallacy. D. an irrefutable proof.

Answer: BD; I swear by God! Their very deeds are a sufficient testimony, and an irrefutable proof unto all the peoples of the earth, were men to ponder in their hearts the mysteries of divine Revelation. "

Divines pursue wealth in day and carnal desires at night. T or F

Answer: T; In the day-time they strive with all their soul after worldly benefits, and in the night-season their sole occupation is to gratify their carnal desires.

The Qur'an 2:94 states: "Wish for death if ye are men of truth." This is a sign by which the touchstone of Qur'anic verse can be used to separate: A. truth from falsehood. B. Gold from

Copper. C. (true) claims from (false) pretension.

D. love of God from love of Gold. Answer: ABD; Furthermore, the sign of truth and falsehood is designated and appointed in the Book. By this divinely-appointed touchstone, the claims and pretensions of all men must needs be assayed, so that the truthful may be known and distinguished from the imposter. This touchstone is no other than this verse: "Wish for death, if ye are men of truth."

Another proof the station of the Blessed Báb is that the divines who did accept the faith of the Báb were men of: A. learning.

B. leaders. C. pure heart. D. great wealth.

E. men of authority. Answer: ABCD; Yea, these divines to whom We have referred, were mostly unrenowned, and, by the grace of

God they were all purged of earthly vanities and free from the trappings of leadership.

"Such is the bounty of God; to whom He will He giveth it."

The Báb wrote to the divines of every city and set forth the character of their denial and repudiation. He was trying to show that the fact that some divines had become His followers, the following of the divines should be a sign of the future Manifestation. T or F Answer: F; By His references to their opposition He intended to invalidate the objections which the people of the Bayan might raise in the day of the manifestation of "Mustaghath," the day of the Latter Resurrection, claiming that, whereas in the Dispensation of the Bayan a number of divines have embraced the Faith, in this latter Revelation

none of these hath recognized His claim.

The Báb specified that the followers of Bayan should not object if none of the divines of the age were to accept the manifestation of the Mustaghath

(He who is invoked) and to seek for themselves the Truth. TF Answer: T same as 167.

A Proof of the Báb's station is His Constancy and His courage. He was afraid of very few people. T F Answer: F; He was afraid of no one; He was regardless of consequences.

The Báb in Qayyumu'l-Asma states: "O thou Remnant of God! I have sacrificed Myself for Thee; I have accepted curses for Thy sake; and have yearned for naught but . . ." The ending of the sentence is: A. Thy Love. B. Earthly pleasures. C. The Love of the "Him whom God shall make manifest". D. martyrdom. Answer: D; and have yearned for naught but martyrdom in the path of Thy love.

The Báb's wish for Martyrdom and the fulfillment of His own prophesy is proof of His station according to the Qur'an. Then, Bahá'u'lláh describes the station of the opposing Muslim divines as compared to: A. carcasses from whose bellies ascendeth the cry of the swallowed substance of the faithful. B. Abject Beetle C. does not mention them D. servants of God. Answer: AB; Observe how they have closed their eyes to all this glory, and are abjectly pursuing those foul carcasses from whose bellies ascendeth the cry of the swallowed substance of the faithful.

Yet another proof of the Blessed Báb's ascendancy, transcendent power, and supremacy is shown in His followers by their: A. steadfastness.

B. knowledge.

C. large numbers D. courage

Answer: AD; So much so, that from every city there appeared the signs, the evidences, the tokens, the testimonies of that divine Luminary. How many were those pure and kindly hearts which faithfully reflected the light of that eternal Sun, and how manifold the emanations of knowledge from that Ocean of divine wisdom. Whenever thou dost meditate upon the cavils uttered by all the people, be they divines, learned or ignorant, the firmer and the more steadfast wilt thou grow in the Faith.

173-1. The opposition to Bábís was prophesied by the Holy Books. T or F

Answer: T; For whatsoever hath come to pass, hath been prophesied by them who are the Mines of divine knowledge, and Recipients of God's eternal law.

173-2. This brief account (The Book of Iqan up to page 237) contains a condensed account of :

A. All the Scriptures. B. The mysteries of all the scriptures. C. All of Divine Law. D. The history of science. Answer:

AB; We do not feel their necessity, however, inasmuch as the things We have already mentioned suffice the world and all that is therein. In fact, all the Scriptures and the mysteries thereof are condensed into this brief account.

A tradition cited by Bahá'u'lláh states: "And when the Standard of Truth is made manifest, the people of both the East and the West curse it." It means that the people expect the promised one to promote the laws of their own religion. However, the Standard of Truth usually: A. Breaks the rules of old. B. Annuls

the old customs. C. replaces the old ceremonials. D. upholds old habits. Answer: ABC; To this truth the

above-mentioned tradition beareth witness. It is evident that the reason for such

behaviour is none other than the annulment of those rules, customs, habits, and ceremonials to which they have been subjected.

Even though the people of every Faith await their redeemer to uphold the same laws, the text of the Qur'án and the traditions have prophesied a new: A. law. B. revelation. C. diet.

D. Faith. E. God. Answer: ABD; Notwithstanding

all the verses of the Qur'án, and the recognized traditions, which are all indicative of a new Faith, a new Law, and a new Revelation, this generation still waiteth in expectation of beholding the promised One who should uphold the

Law of the Muhammadan Dispensation.

"Knowledge is 27 letters . . . The Q'aim will cause 25 to be made manifest."

This tradition is ascribed to: A. Imam Ali. B. Imam Jáffar

Sadiq. C. The Báb. D. Abdul-Baha. E. The prophet Muhammad's great great great grandchild. Answer: BE; of Sadiq, son of Muhammad, that he spoke these words: "Knowledge is twenty and seven letters.

All that the Prophets have revealed are two letters thereof. No man thus far hath

known more than these two letters. But when the Qá'im shall arise, He will cause the remaining twenty and five letters to be made manifest."

The Character of the Q'aim, His sufferings, and that of His followers, have been prophesied in the Ka'fi in the tradition of Ja'bir, in the Tablet of Fatimih.

This tradition contradicts the other traditions in that it describes how happily

the divines would accept the Qáim. T or F

Answer: F; Even as it hath been recorded in the "Kafi," in the tradition of Jabir, in the "Tablet of Fatimih," concerning the character of the Qá'im: "He shall manifest the perfection of Moses, the splendour of Jesus, and the patience

of Job. His chosen ones shall be abased in His day. Their heads shall be offered

as presents even as the heads of the Turks and the Daylamites. They shall be slain

and burnt. Fear shall seize them; dismay and alarm shall strike terror into their

hearts. The earth shall be dyed with their blood. Their womenfolk shall bewail and lament. These indeed are my friends!"

The opposition to the Qáim and His followers as recorded by history and as prophesied by the traditions indicates that Qa'im will author:

A. a new law.

B. a new dispensation C. a book to annul the old laws.

D. a book about the end of times.

Answer: ABCD; And yet no one hath paused to reflect that if the promised Qá'im should reveal the law and ordinances of a former Dispensation, why 246 then should such traditions have been recorded, and why should there arise such a degree of strife and conflict that the people should regard the slaying of these companions as an obligation imposed upon them, and deem the persecution of these holy souls as a means of attaining unto the highest favour?

Martyrdoms in the Persian city of Rayy (near Tehran) prophesied in Rawdiy-i-Ka'fi.

T or F Answer: T; Even as it hath been recorded

in the "Rawdiy-i-Kafi," concerning "Zawra'." In the "Rawdiy-i-Kafi" it is related

of Mu'aviyih, son of Vahhab, that Abu-'Abdi'llah hath spoken: "Knowest thou

Zawra'?"

I said: "May my life be a sacrifice unto thee! They say it is Baghdad." "Nay," he answered. And then added: "Hast thou entered the city of Rayy?", to which I made reply: "Yea, I have entered it." Whereupon, He enquired: "Didst thou visit the cattle-market?" "Yea," I answered. He said: "Hast thou seen the black mountain

on the right hand side of the road? The same is Zawra'. There shall eighty men, of the children of certain ones, be slain, all of whom are worthy to be called caliphs." "Who will slay them?" I asked. He made reply: "The children of Persia!"

Bahá'u'lláh asks the people of Bayan not to follow the same example of the previous generation. He foresees much future opposition to Him Whom God Shall Make Manifest or the Mustaghath (Him Who is Invoked). Description of these opposers

of the Mustaghath is: A. a one-eyed man B. people in every city C. detached souls willing to sacrifice their lives.

D. one reputed for devoutness and piety. E. people of malice, envy, and sedition. F. "our friends". Answer: ABDEF; And

yet . . . We perceive that a one-eyed man, who himself is the chief of the people,

is arising with the utmost malevolence against Us. We foresee that in every city

people will arise to suppress the Blessed Beauty, that the companions of that Lord of being and ultimate Desire of all men will flee from the face of the oppressor

and seek refuge from him in the wilderness, whilst others will resign themselves

and, with absolute detachment, will sacrifice their lives in His path. Methinks We can discern one who is reputed for such devoutness and piety that men deem it an obligation to obey him, and to whose command they consider it necessary to submit, who will arise to assail the very root of the divine Tree, and endeavour

to the uttermost of his power to resist and oppose Him. Such is the way of the people! In these days, however, such odours of jealousy are diffused, that . . .

. . . until the present day, such malice, envy, and hate have in no wise appeared, nor will they ever be witnessed in the future. grievous as have been the woes and sufferings which the hand of the enemy and the people of the Book inflicted upon Us, yet all these fade into utter nothingness when compared with that which

hath befallen Us at the hand of those who profess to be Our friends.

Reference to the envy and malice of Mirza Yahya is made in the discussion about the people of Bayan and their response to the Mustaghath. T or F

Answer: T; In these days, however, such odours of jealousy are diffused, that . . . until the present day, such malice, envy, and hate have in no wise appeared, nor will they ever be witnessed in the future.

Compared to that of the enemies, the harm from those who profess to be Bahá'u'lláh's friends is: A. about the same. B. more, since it is better to be slain by a friend. C. Far worse.

D. fade into utter nothingness. Answer: CD; grievous as have been the woes and sufferings which the hand of the enemy and the people of the Book inflicted upon Us, yet all these fade into utter nothingness when compared with that which hath befallen Us at the hand of those who profess to be Our friends.

Bahá'u'lláh states that He retired to the wilderness (Sulaymaniyyih) because He discerned the signs of impending events. T or F Answer: T; In the early days of Our arrival in this land, when We discerned the signs of impending events, We decided, ere they happened, to retire.

"Amidst them all, We stand life in hand, wholly resigned to His Will . . . sacrifice in the path of the Primal Point . . ." Bahá'u'lláh is stating that he wishes for martyrdom in the path of A. God B. the people C. the Báb. D. the prisoners in Baghdad. E. a rhetorical statement that does not show true intentions.

Answer: C; Amidst them all, We stand, life in hand, wholly resigned to His will; that perchance, through God's loving kindness and His grace, this revealed and manifest Letter may lay down His life as a sacrifice in the path of the Primal Point, the most exalted Word.

The year 60 as recorded in the traditions refers to the year:

A. 1260 after Hijra. B. 1844 AD
C. of the declaration of the Báb. D. 600 A.H.

Answer: ABC

About the Qáim, there are prophesies in the "Bihar'. Draw a line from the sign that Qáim will show to the correct manifestation exhibiting that sign. Answer: A. from Jesus: W. fear and expectation. B. from Muhammad: X. That which was spoken of Him (insults).

C. from Joseph: _____ Y. imprisonment and dissimulation.
D. from Moses: Z. A revelation of a book similar to Qurán.

The sign from Moses, is fear and expectation; from Jesus, that which was spoken of Him; from Joseph, imprisonment and dissimulation; from Muhammad, the revelation of a Book similar to the Qur'án."

The twofold languages of the Birds of Heaven include: A. plain and devoid of allusions. B. veiled and concealed. C. Aramaic. D. Esperanto. E. 70 meanings that will be revealed by the Qáim. Answer: ABE; One language, the outward language, is devoid of 255 allusions, is unconcealed and unveiled;

The other language is veiled and concealed, so that whatever lieth hidden in the heart of the malevolent may be made manifest and their innermost being be disclosed.

Thus it is recorded: "Every knowledge hath seventy meanings, of which one only is known amongst the people. And when the Qá'im shall arise, He shall reveal unto men all that which remaineth."

God will forget those who forget Him during His presence in His day. "And whoso shall withdraw from the remembrance of the Merciful, We will chain a Satan

unto him." Examples of people that fit these categories are: A. Divines of the age of a Manifestation. B. people that follow the divines instead of the Manifestation. C. the Mustaghath.

D. The rulers who crucify or torment the manifestations.

E. The people that search independently and find the object of their heart's desire. F. women that obediently follow the path chosen for them by the ecclesiastical order of their time. G. men who serve in the military and carry out orders of persecution. Answer: ABDFG; None

apprehendeth the meaning of these utterances except them whose hearts are assured,

whose souls have found favour with God, and whose minds are detached from all else but Him. All are dwellers in the land of oblivion, and all are followers of the people of wickedness and rebellion. God will verily do unto them that which

they themselves are doing, and will forget them even as they have ignored His Presence in His day. Such is His decree unto those that have denied Him, and such

will it be unto them that have rejected His signs.

— Questionnaire and Answer Key for the Kitáb-i-Íqán (Used by permission of the curator)