

Notes on paragraph numbering of the Kitáb-i- iqan

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Regarding the numbering of the paragraphs of the Book of Certitude:

"The numbers identifying passages of the Kitáb-i-Íqán refer to paragraphs rather than pages. Future editions of the Iqan will carry such paragraph numbers. A letter of the Universal House of Justice to a National Spiritual Assembly dated 6 April 1995 indicates that the invocation at the beginning of the book 'In the Name of our Lord, the Exalted, the Most High' is not numbered. Numbering begins with the paragraph 'No man shall attain . . . ' and continues throughout the book to the final paragraph, number 290. Similarly, numbers identifying passages of the Kitáb-I-Aqdas refer to paragraphs. For those whose copies of the Kitáb-i-Íqán do not carry the paragraph numbering system, we suggest that each paragraph be numbered by hand to facilitate study of the text."

("A Note from the Publisher," frontispiece to Hooper Dunbar, "A Companion to the Study of the Kitáb-i-Íqán" (George Ronald: Oxford, 1998))

While most paragraphs are obvious from the indentations, there are three places in the U.S. editions of the Iqan where confusion in numbering can easily occur, and these are indicated in brackets below.

No man shall attain . . .
The essence of these words . . .
Consider the past.
Ponder for a moment . . .
In like manner . . .
Should you acquaint yourself . . . ?
Among the Prophets . . .
And now, consider . . .
And after Noah . . .
And after Him . . .
Later, the beauty . . .
And when His day . . .
And now, ponder . . .
Reflect, what could have . . .
Leaders of religion . . .
With fixed and steady gaze . . .
And when the days . . .
In unfolding these mysteries . . .
To them that are endowed . . .
Every discerning observer . . .
Afterwards, the companions . . .
This wronged One . . .
O the pity!

These are the melodies . . .
Inasmuch as the Christian divines . . .
Beside this passage . . .
This servant will now . . .
As to the words . . .
What "oppression" is greater . . .
Were this "oppression" . . .
And now, concerning . . .
That these divine Luminaries . . .
The term "suns" . . .
In another sense . . .
It is evident . . .
That the term "sun" . . .
And now, O seeker . . .
In another sense . . .
The traditions established . . .
Moreover, in the traditions . . .
This is the purpose . . .
It is unquestionable . . .
And now . . .
O my brother!
This is the meaning . . .
In like manner, strive . . .
Moreover . . .
In like manner, endeavour . . .
Would that the hearts . . .
The breeze of the bounty . . .
And now, comprehend . . .
In like manner, reflect . . .
Know verily . . .
And likewise, reflect . . .
None of the many Prophets . . .
Were you to ponder . . .
Were men to meditate . . .
And now ponder . . .
Likewise, reflect . . .
And now, meditate . . .
Behold how contrary . . .
And now, take heed . . .
If the eye of justice . . .
Great God!
The universe is pregnant . . .
And now, concerning . . .
Among the Prophets . . .
After Him came Moses . . .
In like manner . . .
These Magi said . . .

Likewise, ere the beauty . . .
And now concerning . . .
From all . . .
And now, with reference . . .
In the utterances . . .
Know verily . . .
The heart . . .
We have digressed . . .
By these luminous . . .
These are the "clouds" . . .
It is evident . . .
It behooveth us . . .
Gracious God!
Likewise, He saith: [n.b. "A number of the divines" is not the start of a
paragraph]
Ere long, thine eyes . . .
And now, concerning . . .
And now, inasmuch . . .
As the adherents of Jesus . . .
Such objections . . .
Great God!
Were they to be questioned . . .
Yea, in the writings . . .
This is one of the instances . . .
In yet another instance . . .
Again in another instance . . .
The same may be witnessed . . .
Our purpose in relating . . .
We have also heard . . .
Dear friend!
O affectionate seeker! ["It is incumbent" is not the start of a paragraph]
And now, we beseech . . .
Verily He Who is . . .
The significance and essential purpose . . .
To every discerning . . .
Gracious God!
The door of the knowledge . . .
The traditions and sayings . . .
I swear by God . . .
From that which hath . . .
These attributes of God . . .
Yea, inasmuch . . .
To this testifieth . . .
And now, to resume . . .
Furthermore, by sovereignty . . .
For this reason . . .
We shall cite . . .

Consider, how great . . .
The following is an evidence . . .
This is the significance . . .
Consider how . . .
When the light . . .
As the commentators . . .
Nay, by "trumpet" . . .
Gracious God! [not "He bade"]
Such things . . .
In another passage . . .
In like manner . . .
In every age . . .
Similarly, the records . . .
Thou dost witness . . .
To resume:
This is but one . . .
And now, ponder . . .
Know, therefore . . .
Were the idle contention . . .
Were the verse . . .
But the purpose . . .
Furthermore, call to mind . . .
Think not that . . .
Should We wish . . .
Thus Jesus . . .
In like manner, it is related . . .
This poverty . . .
Similarly, call thou to mind the day . . .
It is also recorded . . .

Thus with steadfast steps . . .
When the Unseen . . .
Although the commentators . . .
This people have repudiated . . .
And were they to maintain . . .
And were they to say . . .
This is the meaning . . .
Strive, therefore, O my brother . . .
Consider, how can he . . .
This station is also . . .
O my friend . . .
And it came to pass . . .
Ponder this in thine heart . . .
Likewise, Muhammad . . .
Strive therefore to comprehend . . .
Furthermore, it is evident . . .

It is clear and evident to thee . . .
These same people . . .
It is evident that nothing short . . .
For instance . . .
Be that as it may . . .
Likewise, these souls . . .
O brother, behold . . .
Therefore, those who . . .
Purge thy sight . . .
From these statements . . .
Notwithstanding the obviousness . . .
The mystery of this theme . . .
Even as in . . .
And, now, strive thou . . .
Notwithstanding the divinely-inspired . . .
It is clear and evident . . .
Furthermore, among the "veils of glory" . . .
Likewise, strive thou . . .
O my beloved!
How strange!
And yet . . .
Gracious God!
Be fair:
Twelve hundred . . .
And it came to pass . . .
Thus the peoples . . .
We seal Our theme . . .
We have variously . . .
By God!
We have already . . .
It is because . . .
It hath ever been evident . . .
Viewed in the light . . .
From these incontrovertible . . .
Were any . . .
In this day . . .
By virtue of this station . . .
Those words uttered . . .
For instance . . .
Likewise, in the verse . . .
Inasmuch as they have . . .
For instance, a certain man . . .
Gracious God! Such is the measure . . .
In this day . . .
We were surprised . . .
Gracious God! How great . . .
Among the sciences . . .

And as to this man's attainments . . .
Ponder the blessed verse . . .
O my brother! A divine Mine . . .
Inasmuch as it hath been clearly shown . . .
But, O my brother . . .
That seeker . . .
These are among the attributes . . .
Only when the lamp of search . . .
I swear by God!
They that valiantly labour . . .
Wherefore, O my friend . . .
For instance . . .
All the things . . .
Muhammad, Himself . . .
With unswerving vision . . .
In the beginning . . .
It is incumbent . . .
In another passage He likewise . . .
O friend!
Likewise, He saith:
In another passage He saith: "Woe . . . "
In yet another passage He saith:
In another passage He saith: "And when . . . "
Heed not the idle contention . . .
Such contention . . .
And likewise, He saith: "As for those . . . "
Likewise, in this day . . .
After the denials . . .
Even as thou dost witness . . .
Although the outward meaning . . .
Give ear . . .
In like manner, thou observest . . .
O brother, we should open our eyes . . .
And likewise, He saith: "Say, O people . . . "
In view of this . . .
And likewise, He saith: "And had We . . . "
Therefore, should a person arise . . .
Amongst the proofs . . .
In this most resplendent Dispensation . . .
Among them was . . .
All these were guided . . .
Be fair:
Were not the happenings . . .
Furthermore, the sign of truth . . .
Behold how the divine Touchstone . . .
"O Son of Man!"
Let it be known . . .

The Bab . . .
Another proof . . .
Gracious God! In His Book . . .
Likewise, in His interpretation . . .
Could the Revealer . . .
Steadfastness in the Faith . . .
And now consider how this Sadrih . . .
Among the evidences of the truth . . .
Reflect:
Do thou ponder . . .
Although We did not intend . . .
Among them is the tradition . . .
The divine call . . .
Among the utterances . . .
Behold, how, notwithstanding . . .
And now, consider this other tradition . . .
No understanding can grasp . . .
How, We wonder . . .
Moreover, observe . . .
Such is the condition . . .
We entreat the learned men . . .
We fain would hope . . .
What more shall We say?
What pen can recount . . .
They that have hearts . . .
Consider, that even the year . . .
How strange!
It is evident unto thee that the Birds of Heaven . . .
These things We mention . . .
We perceive none . . .
We conclude Our argument . . .
Thus hath it been . . .
Revealed by . . .
Peace be upon him . . .
Glorified be our Lord, the Most High!

— Notes on paragraph numbering of the Kitab-i- iقان (Used by permission of the curator)