



In the name of Allah, Most Gracious, Ever Merciful

Lajna Ta'lim Lesson Plan Outline

Month: February 2018

Learning Objectives:

- To understand the expression of *Khatam-un-Nabiyyin* and *Khatam-ul-Kutub*.
- To learn the important facts from the early History of Islam
- To understand the key messages given by the Promised Messiah (AS) in the Book "Victory of Islam".

Time	Activity and Comments	Resource
10 minutes	<p><u>Malfoozat</u></p> <p>The expression <i>Khatam-un-Nabiyyin</i> which has been applied to the Holy Prophet [peace and blessings of Allah be on him] demands that the Book that was revealed to him, should be the most perfect of all books and should comprise all excellences; and indeed so it is....The capacity and spiritual power of the Holy Prophet [peace and blessings of Allah be on him] were the highest of all, and all excellences had reached their climax in him. Therefore, the Holy Qur'an that was revealed to him is also perfect and as the excellences of Prophethood reached their climax in him, the excellences of the miracle of the word reached their climax in the Holy Qur'an. Thus he was the <i>Khatam-un-Nabiyyin</i> and his Book was the <i>Khatam-ul-Kutub</i>...</p> <p>The Holy Qur'an is a miracle the like of which never was and never will be. The door of its graces and blessings is always open, and it is bright and manifest in every age as it was in the time of the Holy Prophet [peace and blessings of Allah be on him]. It should also be borne in mind that the speech of everyone corresponds to his high resolve.... As the circle of the resolve, capacity and determination of the Holy Prophet [peace and blessings of Allah be on him] was very wide, the revelation that came to him had the same high rank. No one else will ever attain the same degree of resolve and courage in as much as his message was not for any limited time or for any particular people, as was the case with the Prophets before him. It was said about him: "Say, O mankind! Truly I am a Messenger to you from Allah." - Al-A'raf, 7:159)[Publisher] and again: "We have sent thee not but as a mercy for all peoples."- Al-Anbiya', 21:108 [Publisher] Who can match him, the range and scope of whose Prophethood is so vast! It is an article of faith with us that if any verse of the Holy Qur'an is again revealed to anyone else, the scope of his revelation will never be as vast as that of the Holy Prophet [peace and blessings of Allah be on him].</p> <p><u>History of Islam</u></p>	<p>[Malfoozat, Vol. III, pp. 36-37; The Essence of Islam Vol.1, pp.356-357]</p> <p>[Malfoozat, Vol. III, p. 57; The Essence of Islam Vol1, pp.357-358]</p>



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	<p>Battle of Badr, Establishment of the Islāmic Empire and Destruction of the Chieftains of the Quraish.</p> <p>Battle of Badr - Ramaḍān 2 A.H. (March 623 A.D.)</p> <ul style="list-style-type: none">● It has already been mentioned that after the prophetic migration, the Quraish of Makkah had begun making preparations to attack Madīnah and utterly destroy the Muslims. Furthermore, the chieftains of the Quraish unjustly exploited the occurrence of the murder of ‘Amr bin Ḥaḍramī, which took place during the Sariyyah of the Valley of Nakhlah, in order to further ignite a dangerous fire of enmity against the Muslims, in the hearts of the disbelieving masses.● During that time, the Holy Prophet^(SAW) received news that a trade caravan of the Quraish of Makkah,... was returning to Makkah from Syria, in the command of Abū Sufyān.● For this reason, upon receiving news, the Holy Prophet^(SAW) dispatched two Muhājirīn named Ṭalḥah bin ‘Ubaidullāh^{ra} and Sa‘īd bin Zaid^{ra}, to obtain information. Furthermore, the Holy Prophet also informed the other Companions that they should remain prepared to set out for the interception of the caravan.● However, it so happened, that Abū Sufyān also received word of this intention of the Holy Prophet^(SAW), or perhaps he apprehended this possibility himself. In any case, he dispatched a rider named Ḍamḍam towards Makkah, and emphatically instructed him to reach Makkah as soon as possible, and bring forth the army of the Quraish in order to protect the caravan and strike fear into the hearts of the Muslims.● ...The state of the Quraish’s fervour was such that they unanimously decided to set out with a very large army against the Muslims.● ...after a preparation of three days, an army of over 1,000 fearless warriors was prepared to go forth from Makkah.● ...They had yet to return when the Holy Prophet^(SAW) received secret intimation by some means that a powerful army of the Quraish was advancing from Makkah. Taking into consideration the weak state of the Muslims at the	<p>"The Life & Character of the Seal of Prophets". Volume II By Mirza Bashir Ahmad MA. Chapter IV, p. 131-150</p>
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time and as per a general principle of war tactics, the Holy Prophet^(SAW) did not allow for this news to become public, so that the Muslim masses were not demoralised in any way. However, like a vigilant general, without disclosing this news, the Holy Prophet^(SAW) called for volunteers among the Companions in such a manner, that despite their knowing that this campaign was for the purpose of intercepting the caravan, many Companions became prepared to set out with the Holy Prophet^(SAW).

- On the other hand, those select Companions who had been informed by the Holy Prophet^(SAW) that the army of the Quraish was advancing, but had been ordered to silence, felt anxiety as to whether they would be able to fulfil the important duty of protecting the Holy Prophet^(SAW) in the case of an encounter with the army of the Quraish on this occasion. As such, it is with these very people in mind that the Holy Qur'ān states the following: "A group of the believers were averse to the Holy Prophet^(SAW) setting out from Madīnah (taking into account their own apparent strength), and considered this to be a difficult and delicate situation." Al-Anfāl (8:6)
- Therefore, on Saturday 12th of Ramaḍān, the Holy Prophet^(SAW) set out from Madīnah in the name of God, with a party of the Anṣār and Muhājirīn.
- After setting out from Madīnah, the Holy Prophet^(SAW) ordered the setup of camp after a few miles, and inspected his army. Minors who had come along in their eagerness to ride with the Holy Prophet^(SAW) in this campaign, were sent back. 'Umair^{ra}, the younger brother of Sa'd bin Abī Waqqāṣ^{ra} was also a minor. When he heard of the instruction that minors were to be sent back, he hid among the ranks. Eventually, however, his turn came and the Holy Prophet^(SAW) ordered him to return. Upon this, 'Umair^{ra} began to weep, and upon witnessing his extraordinary eagerness, the Holy Prophet^(SAW) allowed him to remain.
- The Muslim army was a little over 310, among whom a little over 60 constituted the Muhājirīn, and the rest were the Anṣār. However, the state of destitution was such that throughout the entire army there were only 70 camels and 2 horses, and the Muslims would ride on them in turns.
- The Holy Prophet^(SAW) had only proceeded a small distance, when an individual who was an idolater, presented himself



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before the Holy Prophet^(SAW) and submitted, “I desire to march with you and participate in war.” Upon seeing him, the Companions were immensely delighted, because this individual was particularly renowned for his bravery and valour. However, the Holy Prophet^(SAW) turned him back saying, “On this occasion, I do not wish to employ the services of an idolater.” After some time, that same person returned, but was met with the same answer. He presented himself a third time and offering his services said, “I believe in Allāh and His Messenger.” Upon this, the Holy Prophet^(SAW) said, “Now you are most welcome to accompany us.”

- Proceeding forth from Rauḥā’ when the Companions reached Zafrān, passing through one side of the Valley of Ṣafrā’, which is only one Manzil short of Badr, news was received that a powerful army of the Quraish was advancing from Makkah. Since the time for maintaining secrecy had now passed, the Holy Prophet^(SAW) gathered all of the Companions and informed them of this news.
- Then he sought their council as to what should be done. Some Companions submitted, “O Messenger of Allāh!, taking into consideration our apparent means, it seems more appropriate to confront the caravan, because we have not yet fully prepared ourselves to fight the army.” However, the Holy Prophet^(SAW) did not approve of this suggestion. On the other hand, when the most eminent from among the Companions heard this suggestion, they would stand up and deliver passionate addresses and submitted that, “Our lives and our wealth belong to God. We offer ourselves to serve on any front.” As such, Miqdād bin Aswad^{ra}, who was also known as Miqdād bin ‘Amr^{ra} said: “O Messenger of Allāh! We are not like the disciples of Moses^{as} so that we should tell you, ‘Go thou and thy Lord and fight, and here we sit.’ Rather, we affirm that you may go wherever you wish, we are with you, and shall fight to your right, and to your left, and in front of you and behind you.”
- When the Holy Prophet^(SAW) heard this address, his blessed countenance began to glow with joy. Yet, despite this, the Holy Prophet^(SAW) waited for a comment from the Anṣār, and desired that they should also say something. Sa’d bin Mu’ādh^{ra}, chieftain of the Aus, understood this desire of the Holy Prophet^(SAW) and submitted on behalf of the Anṣār: “O Messenger of Allāh! Perhaps it is our counsel that you seek.



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By God!, when we have believed in you as being truthful, and have placed our hands in your hand, then go forth wherever you desire, we are with you....”

- When the Holy Prophet^(SAW) heard this address he was overjoyed and said: “Go forth then in the name of Allāh, because Allāh has promised me that He shall definitely grant us victory over one of these two parties (i.e., the army and the caravan). I swear by God that at this very time I am witnessing the places where the enemy men shall fall after being slain.”
- However, despite this news and counsel, and despite this glad-tiding conveyed by the Holy Prophet^(SAW) from on high, which indicated that the Muslims would definitely attain victory over one of these two parties, until now, the Muslims had as yet, not found out which party they would encounter. They realised the possibility of confronting one of these two groups, and naturally desired to encounter the weaker of the two, i.e., the caravan.
- After this counsel, the Holy Prophet^(SAW) began to swiftly advance towards Badr, and when he neared Badr, motivated by some feeling, which narrations have not disclosed, the Holy Prophet^(SAW) seated Ḥaḍrat Abū Bakr^{ra} behind himself, and proceeded ahead of the Muslim army. At that time, the Holy Prophet^(SAW) encountered an old bedouin, from whom the Holy Prophet^(SAW) gathered during the course of conversation, that the army of the Quraish had reached very close to Badr. Upon hearing this news, the Holy Prophet^(SAW) returned and dispatched Ḥaḍrat ‘Alī^{ra}, Zubair bin Al-‘Awwām^{ra} and Sa’d bin Abī Waqqāṣ^{ra} and others to gather information. When these people arrived at the Valley of Badr, suddenly they noticed that a few Makkans were collecting water from a spring. These Companions attacked this party, taking captive an Abyssinian slave and brought him to the Holy Prophet^(SAW).
- ...the Holy Prophet^(SAW) gently inquired himself, “At this time, where is the army positioned?” He responded, “On the opposite side of the hillock before you.” The Holy Prophet^(SAW) inquired, “How many men are there in the army?” He responded, “A multitude, but I am unaware of the exact figure.” The Holy Prophet^(SAW) said, “Alright, then tell me how many camels are slaughtered daily for consumption?” “Ten,” he responded. The Holy Prophet^(SAW) turned to the Companions and said, “It seems as if they are



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a force of 1,000 men.” This estimate actually turned out to be correct. Then, the Holy Prophet^(SAW) inquired of the slave, “Which people from among the chieftains of the Quraish are present?” He responded, “There is ‘Utbah, Shaibah, Abū Jahl, Abul-Bakhtarī, ‘Uqbah bin Abī Mu‘īṭ, Ḥakīm bin Hizām, Naḍr bin Ḥārith, Umayyah bin Khalf, Suhail bin ‘Amr, Naufal bin Khuwailid, Ta‘īmah bin ‘Adiyy, Zam‘ah bin As‘ad, etc., etc.” The Holy Prophet^(SAW) addressed the Companions saying: “Here you are! Makkah has thrown before you its greatest heroes.”

- These were immensely intelligent and wise words, which the Holy Prophet^(SAW) uttered spontaneously. The reason being, that instead of the weaker Muslims becoming disheartened upon hearing the names of so many renowned chieftains of the Quraish, these words, led their faculty of perception to believe as if God had sent these leaders of the Quraish, to serve as prey for the Muslims.
- After a place to setup camp had been selected, upon the proposal of Sa‘d bin Mu‘ādh^{ra}, chieftain of the Aus, a sort of tent was prepared for the Holy Prophet^(SAW) to one side of the field. Sa‘d^{ra} tied the mount of the Holy Prophet^(SAW) close to the tent...
- In any case, the tent was prepared, and Sa‘d^{ra} along with a few other Anṣār, surrounded it and stood guard. The Holy Prophet^{sa} retired to this tent along with Ḥaḍrat Abū Bakr^{ra}. All night long, weeping and wailing, the Holy Prophet^(SAW) supplicated before Allāh.
- It was Friday the 17th of Ramaḍān 2 A.H. ...the Holy Prophet^(SAW) began to arrange the Muslim ranks with the indication of an arrow. A Companion by the name of Sawādra was standing somewhat ahead of his row. The Holy Prophet^(SAW) used his arrow to indicate that he should move back in line. It so happened however, that the wooden part of the arrow belonging to the Holy Prophet^(SAW) touched his chest whereupon he boldly protested, “O Messenger of Allāh! God has sent you with the truth and justice, but you have unjustly poked me with your arrow. By God, I insist upon retribution.” The Companions were shocked, as to what had gotten into Sawādr^{ra}. However, the Holy Prophet^(SAW) stated with extreme affection, “Alright Sawād, you may poke me with an arrow as well,” and the Holy Prophet^(SAW) lifted the cloth upon his chest. In his immense love, Sawādr^{ra} stepped forward and kissed the



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chest of the Holy Prophet^(SAW). The Holy Prophet(SAW) smiled and inquired, “Why did you devise this plan?” He responded with a trembling voice, “O Messenger of Allāh! The enemy is before us. There is no telling whether I shall live to return or not. It was my desire, therefore, to touch your blessed body before my martyrdom.”

Victory of Islam

Q1: When Huzur was restrained from delivering the sermon in Aligarh, what was the excuse? (Page 17)

Ans: Huzur says: “.....I met a maulvi(cleric) from Aligarh by the name of Muhammad Ismail. He told me that the people of Aligarh had been waiting to see me for a long time. He suggested, with great humility, that the public would gather in a house where I should deliver a sermon of advice. All along, it had been my ardent desire that I should utilise every opportunity of disclosing all that is true to the public. So, I accepted this invitation with pleasure. I thought that I would be able to explain at this public gathering the true significance and meaning of Islam and how it had come to be (erroneously) understood by the masses. I thus assured the Maulvi Sahib that Inshallah (God wiling), I would be speaking on the significance of Islam. But after this commitment, I was forbidden by God from delivering this lecture. I am quite certain that because of my precarious health, the Almighty God did not want me to undertake anything involving such exertion for the fear that I might plunge into further physical predicament. So, I was restrained by God from delivering the sermon.

Further Huzur says: “A close associate of Maulvi Sahib, known as Dr.Jamal-ud-din has published with the consent of Maulvi Sahib certain allegations against me which I would like to reproduce here with my responses.”

Q 2: Maulvi Muhammad Ismail: I asked him (i.e while this humble self was in Aligarh) that the next day being a *Jumu’ah* (Friday) he should address the congregation. He consented to this but the very next morning I received a note from him stating that God had restrained him from this address. I presume that this refusal was only a pretext for his dread and lack of speaking ability. (P. 18)

My response: Maulvi Sahib’s apprehension is nothing but sheer distrust, which is strictly forbidden in the *Shariah* (code), and as well avoided by all noble people. If my claim to Divine revelation had only been made in Aligarh and at this particular occasion, then there was some justification of mistrust that I may have become nervous and scared by the sheer rank and knowledge of Maulvi Sahib and had wanted to find some lame excuse to avoid this

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encounter. But, my claim to be a recipient of Divine revelation had been published all over the country, six years before my visit to Aligarh. My book, 'Baraheen-e-Ahmadiyya' is full of such claims.....Is it not possible that God, out of His wisdom and due to some expediency may restrain one of His favoured servants from undertaking a particular task?

Q3: Maulvi Muhammad Ismail: He (Mirza Ghulam Ahmad) is utterly incompetent and ignorant. (P.19)

My response: Dear Sir! I have no claim to temporal wisdom or knowledge. What is the use of materialistic knowledge and craftiness for they do not illumine the soul. They are not able to cleanse the internal filth. They fail to promote meekness and humility. Rather, they coat layer after layer of rust and faithlessness upon the soul. I am contented that the Gracious God extended His gracious help to me and granted me such knowledge which cannot be acquired from educational institutions but can only obtained through the grace of the Heavenly Master.

What reason would rather be of any disgrace if I were to be labelled as 'Ummi' (Unlettered). Indeed, it would be a title of glory, because my Master and the Master and Guide of humanity (the Holy Prophet saw) was also known as the 'Ummi'. I would never consider that skull worthy of any esteem which brags of its worldly knowledge while its outward and inner condition is filled with gloom. Open the Holy Quran and ponder over the similitude of the ass laden with books. Should this not be enough?

Q4: Maulvi Muhammad Ismail: I questioned him (Mirza Ghulam Ahmad) on the subject of Divine revelation. Beyond giving some meaningless answers, he remained mute. (P. 19)

My response: I recall that I responded with a very convincing answer which should have been sufficient for an average person with a certain level of intelligence and honesty. But you failed to comprehend my reply. Whose lack of intelligence was thus exposed? Yours or anyone else's? you could publish that correspondence in any newspaper to ratify your futile optimism.

Q5: Maulvi Muhammad Ismail: It is impossible to believe that he (Mirza Ghulam Ahmad) could be the author of such excellent books. (P.19-20)

My response: why would you believe me to be the author of these books? The infidels (of Mecca) never believed in the Holy Prophet Muhammad Saw even though they had seen him with their own eyes. Because of the thick coverings over their minds, the sublime merits of Prophethood were never unveiled to them. So, they continued to contend that such eloquent speech which emanated from his lips and the Quran that was being recited before people



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was indeed the compilation of others who secretly taught him every morning and evening. In a sense, their contentions were justified and whatever the Maulvi Sahib said was also correct since there is no doubt that the eloquence and wisdom contained in the words of the Holy Quran were far above the intellect of the Holy Prophet.

In fact, they are far above the intellectual capacity of any human. Apart from the All-knowing and All-powerful God, this Quran could never have been conceived by anyone else. Similarly, the books composed and published by this humble self are the result of an invisible assistance by God and above the level of my scholastic capacity. In reality, this is a cause of gratitude because as result of this criticism by the Maulvi Sahib, a prophecy enumerated in my book the 'Barahenn-e-Ahmadiyya' has been fulfilled. This prophecy stated that some people, after reading this book would declare that it could not have been compiled by this man.

Q6: Maulvi Muhammad Ismail: Sayyed Ahmad Arab, who I consider to be highly reliable, narrated to me that he stayed with Mirza Ghulam Ahmad for two months enjoying the privilege of the inner circle of devotes. Occasionally, for the sake of curiosity and investigation he stayed very near him on all important occasions. He observed that in reality, Mirza Ghulam Ahmad was in possession of certain astrological devices which he put to use. (P. 20)

My response: Come, let us call our sons and your sons, and our women and your women, and our people and your people; then let us pray fervently and invoke the curse of God on those lie. (Surah Al-Imran Ch. 3: V.62)

In reality, my response to your allegation is expressed in the above verse of the Holy Quran. I cannot recall any person by the name of Sayyed Ahmad who stayed in my company for two months. The onus of proof is on the Maulvi Sahib to produce this man in my presence so that he may be asked to specify which astrological gadgets were observed to be in my possession. When I am still alive, why count on the good offices of an Arab or a non-Arab? The Maulvi Sahib himself may stay with me for two months as an observer.

Q7: Maulvi Muhammad Ismail: When I examine the wordings of these revelations I am never convinced that they could be revelations (from God). (P.20-21)

My response: neither were the unbelievers during the time of the Holy Prophet SAW ever convinced. Even they were not certain as to who the following verse referred to:
And they totally rejected our signs (Surah A-Naba. Ch.78: V29)



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Pharaoh never believed. The Jewish Scribe and Pharisees did not believe. Abu Jahal and Abu Lahab never believed. But those who were meek at heart and pure in faith did believe!

Q8: Maulvi Muhammad Ismail: To be a claimant of Divine revelation is not compatible with the showing of miracles. To assert that anyone who denies such miraculous capacities should come in person and observe is a false notion. (P.21)

My response: These claims are not the words of man, rather they originate from Him who alone possesses the right to make claims. Then who among those dedicated to truth can treat them as false? Yes, not even the Prophets can lay claim to supernatural powers. But it is not permissible that God, through His Prophet, Apostle or *Muhaddath*, may make such a claim?

Q9: Maulvi Muhammad Ismail: I completely lost my faith in him after our meeting. In my opinion, every person having a firm belief in the Unity of God will not remain as his devoted follower after a meeting with him. He offers his prayers at the very limit of the designated time and is not particular about offering prayers in congregation. (P.21-22)

My response: "I am not in the least perturbed by the scepticism of Maulvi Sahib, yet I am profoundly shocked at his deliberate lies and fabrications and his extreme propensity to suspicion and mistrust. 'O God have mercy on this *Ummah* of the Holy Prophet SAW, whose mentors and spiritual guides are considered to be the clerics of such calibre.'

Readers! Let us now deliberate on the objections raised by Maulvi Sahib, which in effect, are an outburst due to his lack of benevolence and extreme malice. Obviously, I stayed in Aligarh for a few days as a traveller. The Islamic shariah has granted certain concessions to travellers and the permanent forsaking of such concessions has been termed as tantamount to a sort of apostasy.....I do not deny the fact that on certain occasions during my short stay, while acting on the practice of the Holy Prophet (saw) I joined the two prayers. Sometimes at the limit of the designated time, I joined the *Zuhr* (past midday) prayer with the *Asr* (afternoon) prayer. You will be aware that certain religious scholars at times join the prayers even in their houses and continue to take advantage from the concessions whilst they are neither on a journey nor are prevented from going to the mosque because of inclement weather. I cannot deny this fact also that during this short stay I did not make it obligatory to visit the mosques for prayers.

It is true that during my travels, I always avoid attending mosques for prayers. But this attitude, God forbid, is not because of any apathy on my part or indifference to the injunction of God. The



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actual reason is that in our country, during this period of time, the condition of our mosques has become very miserable and deplorable. If one attempts to lead the congregation in prayers at such mosques, then those who hold this office become annoyed and furious. Should one choose to stand behind an appointed *Imam*, then I have doubts about the performance of such a prayer.....”

Q10: what is the purpose of sending the Prophets and Messengers? (P.24)

Ans: Had the ‘association with the righteous’, not been an essential of faith, instead of the Prophets and Messengers, God could have devised other means of delivering His message to human beings. Or He would have confined Prophethood, Apostleship and Revelation to the early period only and then terminated this institution for good.

But God’s profound wisdom and sagacity did not permit this to happen. At the time of need whenever the love and worship of God, righteousness, purity and other essential elements of faith suffered deterioration, devout saints, fortified with Divine revelation have been appearing as models in the world.

Q11: How many companions did Holy prophet have in his life time? (P.24)

Ans: The Holy Prophet (saw) had over ten thousand devoted companions in his life time.

Q12: How did the Promised Messiah compare the community of Hazrat Musa and the Holy Prophet? (P.25)

Ans: No doubt, the Prophet Moses as was also given a Community (*Jama’at*), but what a rebellious and arrogant Community! How distanced and detached from spiritual companionship and steadfastness. Readers of the Bible and scholars of Jewish history are well aware of these facts.

By contrast, the Community of the Holy Prophet Muhammad (saw) developed such unity and spiritual fraternity in the cause of the Prophet that in the true spirit of Islamic brotherhood they became as if they were but one limb. The Divine radiance of Prophethood had permeated so deep in their life-style and mutual relations that they became the perfect reflections of the character of the Holy Prophet (saw).

Q13: what miracle of inner change related to the Holy Prophet did Huzur mention? (P.25)

Ans: The vulgar idol worshippers accomplished the loftiness of absolute Divine worship. Those who were perpetually immersed in worldly concerns forged such an intimate bond with their true and



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beloved God that for His sake they spilled their blood like the spilling of water. This great miracle of inner change which transformed his followers was indeed the result of spending their entire lives in the company of a True and Perfect Prophet, thereby marching in his footsteps.

Q14: In order for Islam to Triumph, God has established a dispensation. What are the 4th and 5th branches of this dispensation? (P. 26)

Ans: **The fourth branch** of this Dispensation is the correspondence that is written both by the 'seekers after truth' or by the antagonists.

The fifth branch of this great project which is established under the express inspiration and revelation of God is the widening of the circle of devotees and of those who take the Oath of Initiation (*Bai'at*) at my hand.