

Learning Objectives:

- To learn the key points from History of Islam
- To understand the key points Key points on 'Blessings of Prayer' written by the Promised Messiah^(AS)
- To revise the Book Kashti e Nuh (Noah's Ark) by The Promised Messiah (AS)

ACTIVITY HISTORY OF ISLAM

RESOURCE: The Life & Character of the Seal of Prophets(SA) – Volume II by Hazrat Mirza Bashir Ahmad, M.A. (RA)

<https://www.alislam.org/library/book/life-character-seal-prophets-vol-2/>

Time: 30 min

Battle of Uhud – Shawwal 3 A.H. (March 624 A.D.): pages 319-349

...after the Battle of Badr, the Quraish of Makkah began to severely incite the other tribes against the Muslims, and even themselves, constantly lay in ambush so that whenever an opportunity presented itself, they could attack the Muslims and crush them.

The revenues generated by the trade caravan which has been mentioned in the events of the Battle of Badr, amounted to 50,000 dinars... this money was brought out and preparation for war began with full force and effort.

...the Holy Prophet^{sa} had emphatically instructed his paternal uncle, 'Abbās bin 'Abdil-Muṭṭalib, who in his heart, was with the Holy Prophet^{sa}, to remain in Madīnah, and he would inform the Holy Prophet^{sa} of the movements of the Quraish... 'Abbās bin 'Abdil-Muṭṭalib dispatched a swift rider from the Banū Ghifār, towards Madīnah... and thus, informed the Holy Prophet^{sa} of this motive of the Quraish by means of a letter.

... the Holy Prophet^{sa} had gone to Qubā', which was situated to the outskirts of Madīnah. The emissary pursued the Holy Prophet^{sa} to Qubā' and presented this closed letter to him. The Holy Prophet^{sa} immediately handed this letter to his personal scribe Ubayy bin Ka'b Anṣārī^{ra} and instructed him to read out the letter. When Ubayy^{ra} read out the letter, it contained the horrific news that a fierce army of the Quraish was approaching from Makkah. Upon hearing this, the Holy Prophet^{sa} strictly instructed Ubayy bin Ka'b^{ra} to keep the contents of the letter confidential. Thereafter, upon returning to Madīnah, the Holy Prophet^{sa} dispatched two Companions on the road to Makkah, in order to obtain intelligence with regards to the army of the Quraish.

It was perhaps on this occasion that in order to gauge the number and strength of the Muslims, the Holy Prophet^{sa} instructed for a census of the entire Muslim population to be conducted. Thus, the census was conducted and it was ascertained that a total of 1,500 Muslims lived in Madīnah at the time.

Perhaps toward the end of *Ramaḍān* 3 A.H., or the beginning of *Shawwāl*, the army of the Quraish set out from Makkah. Many champions from other tribes of Arabia were also a part of the army. Abū Sufyān was the commander of the army. This was an army of 3,000 men, among whom 700 warriors were clad in armour. There was also ample means of conveyance; 200 horses and 3,000 camels...

After a journey of about ten or eleven days, this army of the Quraish reached close to Madīnah... and stopped near the mount of Uḥud. The lush green field of ‘Arīḍ was situated nearby, where the animals of Madīnah would graze and some farming took place here as well. Before anything else, the Quraish raided this pasture and wreaked havoc in it to their hearts’ content. When the Holy Prophet^{sa} received news from his informants that the army of the Quraish had reached nearby, he sent a Companion named Ḥabbāb bin Mundhi^{ra} to obtain information as to the enemy’s number and strength. Moreover, the Holy Prophet^{sa} also emphasized that if the strength of the enemy was greater than their own and the Muslims were in a state of danger, Ḥabbāb^{ra} should not announce this news openly upon his return in the gathering; rather, he should convey this news privately, so that no one was disheartened. ...

It was now Thursday, and news of the arrival of the army of the Quraish had spread throughout Madīnah... this night in Madīnah was one of great fear and danger. Select Companions guarded the home of the Holy Prophet^{sa} all night long.

The following day was a Friday. The Holy Prophet^{sa} gathered the Muslims and sought their counsel... whether they should remain in Madīnah, or set out to fight the enemy...

Prior to beginning, the Holy Prophet^{sa} mentioned the attack of the Quraish and their deadly intentions. Then, the Holy Prophet^{sa} said, “Last night in my dream, I saw a cow, and I also saw that the tip of my sword had broken. Then, I saw the cow being slaughtered, and I also saw that I had placed my hand in a secure and strong coat of mail.” It has also been related in one narration that the Holy Prophet^{sa} said, “I saw as if I was mounted on the back of a ram.” The Companions inquired, “O Messenger of Allāh! How have you interpreted this dream?” The Holy Prophet^{sa} responded: “I have understood the slaughtering of the cow to infer that some of my Companions shall be martyred, and it seems as if the breaking of the tip of my sword is an indication towards the martyrdom of someone from among my relatives, or perhaps I shall myself suffer an injury in this campaign. As for placing my hand in a coat of mail, I have understood this to infer that in order to fend off this attack, it is more appropriate for us to remain in Madīnah.” The Holy Prophet^{sa} interpreted the dream of himself being mounted on a ram to symbolize the leader of the army of the Quraish, i.e., its flag-bearer - who would, God-willing, be slain at the hands of the Muslims.

After this, the Holy Prophet^{sa} sought the counsel of his Companions, as to what should be done in the current state of affairs... and said, “It seems more beneficial for us to stay in Madīnah and fight them.” However, a majority of the Companions... were restless to receive an opportunity to serve the religion by means of their own martyrdom, very forcefully insisted that they should go forth from the city and fight in an open field. This group presented their opinion with such persistence that upon witnessing their zeal, the Holy Prophet^{sa} accepted their proposal and decided that the Muslims would fight the disbelievers in an open field.

After the Friday Prayer... the Holy Prophet^{sa} retired to his residence, where he tied his turban, put on his equipment and took his arms with the assistance of Ḥaḍrat Abū Bakr^{ra} and Ḥaḍrat ‘Umar^{ra}, and came out in the name of Allāh. However, during this time, due to the admonishment of Sa‘d bin Mu‘ādh^{ra}, chief of the Aus tribe and other prominent Companions, the party of young men began to realize their mistake; in that they should not have insisted upon their own opinion in opposition to the view of God’s Messenger, and most of them were now inclined towards remorse.

When these people saw the Holy Prophet^{sa} coming with his arms, clad in double the armour, and his helmet, etc., their regret grew even more. They almost unanimously submitted, “O Messenger of Allāh! We have committed a mistake in insisting upon our own view over your own. You should employ whatever strategy you deem most appropriate. God-willing, it shall be most blessed.” The Holy Prophet^{sa} said, “It does not befit a Prophet of God to put on his arms and then lay them down

before God issues forth a verdict.” So go forth now, in the name of Allāh and if you are steadfast, then be certain that the succour of Allāh the Exalted shall be with you.”

... on the 15th of *Shawwāl* 3 A.H. or the 31st of March 624 A.D. on Saturday, before dawn, the Muslim army marched forward and offering their *Ṣalāt* en-route, reached the foot of mount Uḥud at the start of the morning. It was on this occasion that the evil ‘Abdullāh bin Ubayy bin Sulūl, chief of the hypocrites betrayed the Muslims, and separating himself along with 300 followers, returned to Madīnah saying, “Muḥammad^(sa) did not pay heed to my advice, and being swayed by inexperienced youngsters has come out of Madīnah. Hence, I cannot remain with him and fight.” ... “If this was a battle I too would have taken part, but this is not battle, it is suicide.” Now all that remained of the Muslim army was 700 souls, which was even less than a quarter of the 3,000 warriors of the Quraish. Furthermore, with respect to mounts and equipment of war as well, the Muslim army was very weak and insignificant in comparison to the army of the Quraish. The Muslim army only had a hundred men clad in mail, and a meagre two horses.

Putting his trust in God, the Holy Prophet^{sa} marched forward and setup camp on a plain at the foot of mount Uḥud, in such a manner that the mountain range fell behind the Muslims, and Madīnah was positioned in front of them, as it were. In this manner, the Holy Prophet^{sa} managed to secure the rear of the army. There was a mountain pass in the valley to the rear from where an attack could be made. Thus, the plan which was devised by the Holy Prophet^{sa} in order to secure it was that he positioned fifty archers from among his Companions at this location under the command of ‘Abdullāh bin Jubair^{ra}... The Holy Prophet^{sa} was so greatly concerned for the security of this mountain pass that he repeatedly instructed ‘Abdullāh bin Jubair^{ra}: “Look here, this mountain pass should not be left empty under any circumstances. Even if you see that we have become victorious, and the enemy has fled in defeat, do not leave this place; and if you see that the Muslims have been defeated, and the enemy has prevailed upon us, do not move from this place.” This instruction was so emphatic that in one narration, the following words have been related: “Even if you see that vultures are tearing away at our remains, do not budge from this place until you receive an order to leave.”

... Ṭalḥah, the flag-bearer of the Quraish very vehemently marched forward and called for a dual in a very arrogant tone. Ḥaḍrat ‘Alī^{ra} advanced to confront him and cut him down in two or four blows. After this, ‘Uthmān, the brother of Ṭalḥah came forward; and from the opposing front, Ḥamzah^{ra} stepped forward to challenge him and put him to the ground... Therefore, after the flag-bearer of the Quraish had been slain, both armies collided with one another and brutal carnage ensued, and for a period in time, this killing and bloodshed continued. At last, slowly but surely, the army of the Quraish began to lose their footing in the face of the Muslim army... Hence, battle was waged, and fierce indeed it was, and for quite a while, victory remained obscure. Eventually, however, by the Grace of God, the Quraish began to lose footing, and signs of confusion and disarray began to prevail throughout the army. The flag-bearers of the Quraish were slain one after the other, and about nine of them took up the national flag in turns, but one by one, all of them were cut down at the hands of the Muslims.

... the Holy Prophet^{sa} took his sword in hand and said, “Who shall take this sword and do justice to it?” Many Companions extended their hands in the desire of this honour which included Ḥaḍrat ‘Umar^{ra} and Zubair^{ra}, and in light of various narrations, even Ḥaḍrat Abū Bakr^{ra} and Ḥaḍrat ‘Alī^{ra}. The Holy Prophet^{sa}, however, restrained his hand and continued to say, “Is there anyone to do this sword justice?” Finally, Abū Dujānah Anṣārī^{ra} extended his hand and submitted, “O Messenger of Allāh! Grant me this honour.” The Holy Prophet^{sa} endowed the sword upon him, and with this sword in

hand, Abū Dujānah^{ra} strutted forward, marching proudly towards the disbelievers. The Holy Prophet^{sa} addressed the Companions saying, “Allāh greatly abhors this gait, but not on an occasion like this.”

Absolute chaos broke out within the Makkān army, and in no time, the field was more or less cleared; so much so that the Muslims were put to such ease that they became occupied in gathering spoils of war. When the Companions of ‘Abdullāh bin Jubair^{ra} saw that victory had been secured, they said to their Amīr, ‘Abdullāh, “Now victory has been secured and the Muslims are collecting spoils of war. Permit us to join the army as well.” ‘Abdullāh^{ra} restrained them and reminded them of the strict order of the Holy Prophet^{sa}, but they were becoming heedless in the joy of victory, and therefore, did not abstain, and left their positions saying, “All that the Holy Prophet^{sa} inferred was that the mountain pass should not be left empty until security fully prevailed, and now that victory has been clinched, there is nothing wrong with proceeding forward.” Hence, except for ‘Abdullāh bin Jubair^{ra} and five or seven Companions, there remained no one to secure the mountain pass. When the sharp eye of Khālid bin Walīd caught sight of the mountain pass from afar, he found it to be an empty field, upon which he quickly gathered his riders and immediately proceeded towards it. Behind him, Ikrahah bin Abū Jahl also followed suit with whatever was left of the detachment, and quickly reached there. Both of these detachments instantly martyred ‘Abdullāh bin Jubair^{ra} and the few Companions which stood by his side and suddenly attacked the Muslim army from the rear. Assured of their victory, the Muslims, who were unmindful and dispersed, became flustered by this sudden misfortune. Yet, despite this, they managed to regain themselves and attempted to fend off this attack by the disbelievers. At this instance, a cunning enemy called out, “O Ye Muslims! The disbelievers have launched an attack from the opposing front as well!” Taken aback, the Muslims turned upon their heels again, and in a state of confusion, without thinking, they began to swing their swords at their own men. On the other side, when ‘Umrah bint ‘Alqamah, a brave woman from Makkah, witnessed this sight, she immediately moved forward, and took hold of the Quraish flag, which had until now been laying in the dust, and raised it in to the air. Upon witnessing this, the dismembered army of the Quraish once again regrouped, and in this manner, the Muslims became completely surrounded by the enemy from all four sides. An awful state of panic erupted within the Muslim army. The Holy Prophet^{sa} who was witnessing this entire sight from an elevated location called out to the Muslims again and again, but his voice would drown in the noise and commotion.

The army of the Quraish had pretty much surrounded them from all four fronts and continued to crush the Muslims moment by moment through repeated attacks. Yet, even after all this, the Muslims probably would have may well regained themselves shortly thereafter, but the outrage was that a bold warrior from among the Quraish named ‘Abdullāh bin Qum’ah attacked Muṣ’ab bin ‘Umair^{ra}, the flag-bearer of the Muslims and severed his right hand^{ra} with the blow of his sword. Muṣ’ab^{ra} immediately clutched the flag with his other hand and advanced to confront Ibn Qum’ah, but in his second blow, the other hand was severed as well. Upon this, Muṣ’ab^{ra} joined both of his severed hands together in an endeavour to keep the Islāmic flag from falling, and held it to his chest, upon which Ibn Qum’ah struck him a third time, and this time Muṣ’ab was martyred and fell to the ground. As far as the flag was concerned, another Muslim immediately advanced and took hold of it, but since the size and figure of Muṣ’ab resembled the Holy Prophet^{sa}, Ibn Qum’ah thought that he had slain the Holy Prophet^{sa}. It is also probable that this scheme of his was merely guided by motives of mischief and deceit. In any case, when Muṣ’ab^{ra} was martyred and fell, Ibn Qum’ah exclaimed that he had slain Muḥammad^{sa}. At this news, the Muslims lost whatever composure was left in them and their force was scattered completely. Many Companions fled from the field of battle in a state of dismay.

At the time, the Muslims were divided into three groups. ... As these people, and those from the second group continued to discover that the Holy Prophet^{sa} was alive, these people would continue to fight and close in around the Holy Prophet^{sa} in the likeness of those possessed by madness. The state of war at the time was such that the army of the Quraish would push forward from all four fronts in

the likeness of ferocious ocean waves. A rain of arrows and stones was falling upon them in the battlefield from all directions. Upon witnessing this state of danger, these devotees surrounded the perimeter of the Holy Prophet^{sa} and shielded his blessed body with their own. However, despite this, whenever the force of the attack would surge forward, this handful of men would be jostled here and there, and in this state, at times, the Holy Prophet^{sa} would almost be left standing alone. Upon one such instance, a stone thrown by ‘Utbah bin Abī Waqqāṣ, the idolatrous brother of Sa’d bin Abī Waqqāṣ^{ra}, struck the blessed countenance of the Holy Prophet^{sa}, which broke his tooth and also wounded his lip. Shortly after, another stone thrown by Abdullāh bin Shahāb wounded the forehead of the Holy Prophet^{sa}. Then, a third stone thrown by Ibni Qum’ah struck the blessed cheek by which two rings on the ‘Mighfar’ (or helmet) of the Holy Prophet^{sa} pierced into his cheek. Sa’d bin Abī Waqqāṣ^{ra} was so enraged at this action of his brother ‘Utbah, that he would say he never felt so eager to kill an enemy, as he was to kill ‘Utbah on the day of Uḥud.

Ibni Qum’ah boldly cut straight through the Muslim ranks, and just before the Companions could stop him, reached in close range of the Holy Prophet^{sa}. As soon as he reached there, he took a strike at the blessed countenance of the Holy Prophet^{sa} with such force and so ruthlessly that the hearts of the Companions trembled in fear. The courageous Ṭalḥah^{ra} dashed forward and took the blow to his bare hand, but the sword of Ibni Qum’ah severed his hand and fell upon the flank of the Holy Prophet^{sa}. By the Grace of God, no wound was sustained because the Holy Prophet^{sa} was clad in double armour and the force of the blow had also fallen weak due to the courageous act of Ṭalḥah^{ra}, but due to this shock, the Holy Prophet^{sa} took a spin and fell to the ground. Ibni Qum’ah raised another slogan of joy saying, “I have killed Muḥammad^(sa)!”... However, as soon as the Holy Prophet^{sa} hit the ground, Ḥaḍrat ‘Alī^{ra} and Ṭalḥah^{ra} raised him up. When the Muslims were assured that the Holy Prophet^{sa} was alive and safe, their faded countenances lit up in joy. Now, slowly and gradually the heat of battle began to subside, partly due to the reason that the disbelievers had become somewhat relaxed in the belief that Muḥammad^(sa), the Messenger of Allāh, had been martyred. Hence, they diverted their attention from battle and began to tend to their dead, while others began to mutilate the bodies of the Muslim martyrs.

After the Quraish had fallen back to some extent and the Muslims who were present in the battlefield caught sight of the Holy Prophet^{sa}, they gathered around him. With this party of Companions, the Holy Prophet^{sa} slowly began to climb to the mountain top and reached a secure mountain pass. On the way, Ubayy bin Khalf, a chief of Makkah caught sight of the Holy Prophet^{sa}. Blinded by his enmity and malice, he ran towards the Holy Prophet^{sa} calling out the words... “If Muḥammad^(sa) escapes alive then I am finished.” The Companions attempted to restrain him, but the Holy Prophet^{sa} said, “Leave him and let him come to me.” When he reached in close range of the Holy Prophet^{sa} in order to attack him, the Holy Prophet^{sa} took a lance and administered a single strike, by which he took a spin and fell to the ground. Then he stood up and ran back yelling and screaming, and although the wound was not too severe, he was laid to rest before reaching Makkah.

Upon reaching the mountain pass, with the assistance of Ḥaḍrat ‘Alī^{ra}, the Holy Prophet^{sa} cleaned his wounds. With great difficulty, Abū ‘Ubaidah bin Al-Jarrāh^{ra} used his teeth to force out the two rings which had sunk deep into the cheek of the Holy Prophet^{sa}; in this effort two of his own teeth were broken as well. At the time, the wounds of the Holy Prophet^{sa} were bleeding very heavily, and upon seeing this blood, with intense grief the Holy Prophet^{sa} said: “How will such a people prosper who have tainted the countenance of their Prophet with his own blood, only in the crime that he calls them towards God.” After this, the Holy Prophet^{sa} became silent for some time, and then he said: “O My Allāh! Forgive my people, for they have committed this mistake out of ignorance and they know not.” It is narrated that on this occasion, the following verse was revealed: “The matter of punishment and forgiveness is in the hand of Allāh. You have no concern of this. Allāh shall forgive whomsoever He pleases and punish whomsoever He pleases.”

Fāṭimatuz-Zahrā^{ra}, who had come out of Madīnah upon hearing terrible reports regarding the Holy Prophet^{sa}, also reached Uḥud shortly thereafter. As soon as she arrived, she began to wash the wounds of the Holy Prophet^{sa}, but the bleeding just would not stop. Finally, Ḥaḍrat Fāṭimah^{ra} burnt a mat of straw and applied its burnt ashes to the wound of the Holy Prophet^{sa}. It was only then that his blood was staunch. On this occasion, other women tended to wounded Companions as well and consequently earned spiritual reward.

The chieftains of Makkah searched long and hard for the body of the Holy Prophet^{sa} ... When Abū Sufyān had lost hope in this search, he took a few of his followers and proceeded to the mountain pass, where the Muslims had gathered and standing next to it, called out, “O Muslims! Is Muhammad^{sa} among you?” The Holy Prophet^{sa} forbade anyone from responding, and thus, the Companions remained silent. Then, he inquired about Abū Bakr^{ra} and ‘Umar^{ra}, but even at this, in accordance with the instruction of the Holy Prophet^{sa}, no one responded. Upon this, in a most arrogant tone, he called out in a loud voice, “All of these people have been slain, for if they had been alive, they would have responded.” At this, Ḥaḍrat ‘Umar^{ra} was unable to restrain himself, and uncontrollably said, “O enemy of Allāh! You lie! We are all alive and Allāh shall disgrace you at our hands.” Abū Sufyān said, “Tell the truth ‘Umar! Is Muḥammad^{sa} alive?” “Indeed! Indeed!” said Ḥaḍrat ‘Umar^{ra}, “By the Grace of God he lives and is listening to your every word.” In a relatively low voice, Abū Sufyān said, “Then, Ibnī Qum’ah has lied, because I consider you to be more truthful than he.” After this, Abū Sufyān exclaimed “O Hubl! Exalted be thy name!” Upon the instruction of the Holy Prophet^{sa}, the Companions remained silent, but the Holy Prophet^{sa} who ordered silence for his own name, became restless upon hearing the name of an idol in contestation with the name of God the Exalted. “Why do you not respond?” said the Holy Prophet^{sa}. The Companions submitted, “O Messenger of Allāh! How shall we respond?” The Holy Prophet^{sa} said, “Proclaim ‘Greatness and grandeur belongs to Allah the Exalted Alone.’” Abū Sufyān responded “We have ‘Uzza but you have no ‘Uzza!” The Holy Prophet^{sa} instructed the Companions to say “We have Allāh, Who is our Helper, but you have no Helper.” After this, Abū Sufyān said: “Battle is like a pail, at times, it rises and at times it falls. Consider this day to be a recompense for Badr. You shall find such bodies in the field of battle that have been mutilated. I did not order this, but when I found out about it, I did not find this action of my men displeasing either. Next year, we shall meet again at Badr in the same days.” As per the instruction of the Holy Prophet^{sa} a Companion responded, “Very well then, we shall meet again.”

After saying this Abū Sufyān descended with his followers and quickly thereafter, the army of the Quraish took the road to Makkah. It is strange to note that on this occasion, although the Quraish had attained victory against the Muslims, and with respect to their apparent means, if they had desired, they could have further capitalized on this opportunity; not to mention, the opportunity to attack Madīnah was open to them in any case. However, the Power of God was such that despite this victory, in their hearts, the Quraish were struck with awe...

Nevertheless, despite all this, as an act of further precaution, the Holy Prophet^{sa} immediately dispatched a party of seventy Companions, which also included Ḥaḍrat Abū Bakr^{ra} and Ḥaḍrat Zubair^{ra}, in pursuit of the army of the Quraish... and instructed him to bring news as to whether the army of the Quraish intended to attack Madīnah. The Holy Prophet^{sa} went on to tell him that if the Quraish were mounted on their camels and were taking their horses along unmounted, then they should rest assured that they were returning to Makkah, and did not intend to attack Madīnah. However, if they were mounted on horses then they would know that their intention was not good. The Holy Prophet^{sa} strictly instructed him that if the army of the Quraish was heading towards Madīnah, he should be informed at once and in a state of great passion, he said, “At this time, if the Quraish attack Madīnah, by God, we shall fight them and give them a taste of their own.” Thus, the men dispatched by the Holy Prophet^{sa} went and quickly returned with the good news that the army of the Quraish was proceeding towards Makkah.

ACTIVITY Key points on ‘Blessings of prayer’ written by the Promised Messiah^{as} Pages 53-67

Another Prophecy with regard to Lekhram of Peshawar

- Today, on the morning of 2nd April, 1893, which is 14th of the month of Ramadan 1310 Hijrah, in a state of slight drowsiness, I saw myself sitting in a large house with some friends, when a robust and frightful man, who seemed to be in a terrible rage, appeared before me.
- He seemed not a man but one of the terrible and awe-inspiring angels, and his terror seized the hearts. As I looked at him, he asked, 'Where is Lekhram?' He also named another person and asked of his whereabouts.
- It was then that I realized that this man had been appointed for the chastisement of both Lekhram and the other person whose name I do not recollect.
- But what I do remember is that he was from among those regarding whom I have already published an announcement. This happened on Sunday at four o'clock in the morning.

A Plea to Chiefs, Noblemen and Officers of the Government

- It is only for the sake of Allah that I hereby inform you of the important fact that at the turn of this fourteenth century God Almighty has appointed me from Himself for the revival and support of the true faith of Islam, so that in this tumultuous age I should proclaim the excellences of the Holy Quran and the greatness of the Holy Prophet (sa), and—with the help of the light, blessings, miracles and Divine knowledge that have been bestowed upon me—I should respond to all the enemies who are attacking Islam.
- Listen, O men of eminence, listen! the difficulty we are faced with in the path of Allah and His Messengers (sa) is that great financial resources are needed for the propagation of our publications among millions of people.
- Though God Almighty is multiplying this Jama'at day by day, there is, so far, none amongst us who is affluent enough to take upon himself a substantial part of the service of Islam.
- Since I have been commissioned by God Almighty for the revival of the faith, and He has given me the glad tidings that He shall bring prominent men and even kings into my Jama'at, and He has said to me, 'I shall bestow upon you blessing after blessing, until kings shall seek blessings from thy garments'; it, therefore, occurred to me today that I should invite those who own wealth and resources to join me in the furtherance of my cause.
- Since the task of helping the faith is a momentous one, and man is susceptible to doubts and misgivings, and one cannot have the resolve for giving such substantial assistance unless he has recognized the truth, I, therefore, announce it publicly to all rich and affluent gentlemen that if they have any hesitation in offering assistance without prior verification, let them write to me about some of their plans, ventures and difficulties so that I may pray for them.
- Do not despair if your aims are hard to achieve, for God has power to do everything, provided His eternal Will is not opposed to it

- In the event that many people send such requests, I shall only respond to those whose success in their endeavours will be foretold to me by God Almighty. These will also serve as signs for the disbelievers and such signs may become so numerous as to flow like a river.
- Finally, I urge and admonish every Muslim to wake up for the sake of Islam. Islam is facing severe tribulations. Come to its assistance for it is in adversity. This is the purpose for which I have come.
- Was it not necessary that at the turn of such a century, which is replete with great trials and tribulations, and whose evils are self-evident, a Reformer should have appeared with a manifest claim?
- You shall soon recognize me through my work. The ignorance of religious scholars has always been a hindrance to everyone who has come from God. And it was only through their accomplishments that men of God were finally recognized.
- O ye people, Islam has become very weak, the enemy has laid siege from all sides, and the objections against it have risen to more than three thousand. At such a juncture, you need to prove your faith by showing sympathy for Islam, you will then be counted amongst the men of God.

Announcement

- Being inspired and commanded by God, I have undertaken the compilation of a book named Brahine-Ahmadiyya, with the object of reforming and reviving the religion
- My object in this book is to show that the only true and the only revealed religion, by means of which one might know God to be free from blemish, and obtain a strong conviction as to the perfection of His attributes, is the religion of Islam, in which the blessings of truth shine forth like the sun, and the impress of veracity is as vividly bright as daylight.
- All other religions are so palpably and manifestly false that neither their principles can stand the test of reasoning nor can their followers experience the least spiritual edification.
- That Islam is the only true religion has been shown in this book in two ways.
 - (1) By means of three hundred very strong and sound arguments based on mental reasoning
 - (2) By means of the Divine signs which are essential for the complete and satisfactory proof of a true religion.
- With a view to establishing that Islam is the only true religion in the world, I have adduced under this latter head three kinds of evidence:
 - (i) Miracles performed by the Holy Prophetsa during his lifetime, either by deed or word, which were witnessed by people of other persuasions are inserted in this book in a chronological order
 - (ii) The signs which are inseparably apparent in the Holy Quran itself, and are perpetual and everlasting, the nature of which has been fully expounded for facility of comprehension.
 - (iii) The signs which, by way of inheritance, devolve on any believer in the Book of God and any follower of the true Prophet (sa).
- It has also been revealed to me that I am the Reformer of the age and that, as regards spiritual excellence, my virtues bear very close similarity and strict analogy to those of Jesus son of Maryam.

- To follow in my footsteps will be a source of blessing and the means of salvation, whereas any antagonism towards me will result in estrangement from God.

ACTIVITY

Kashti-e-Nuh (Ark of Noah)

Taken from lesson plan JUNE 2017:

Questions on Kashti e Nuh (Ark of Noah) (Pages 79-98)

(The answers are taken direct from the book and not paraphrased.)

1. According to the Holy Qur'an the soul of Jesus^{as} was breathed into the womb of Mary the Truthful. A prophecy was registered *Brahin e Ahmadiyya* which confirms the Holy Qur'an words as applying also to the Promised Messiah^{as}. Explain this phenomenon in detail. (Answer on Pages 80-81)

‘O Jesus, I will cause thee to die and will exalt thee to Myself, and will place those who follow thee above those who disbelieve, until the Day of Resurrection.’ (*Surah Al-e-Imran*, 3:56)

Here, I have been named Jesus and the revelation discloses the fact that the Jesus who was breathed into Mary as referred to on page 496 has appeared. So, in this respect, I have been named Jesus son of Mary because my status as Jesus emerged from my initial status as Mary, through the breath of God. See pages 496 and 556 of *Barahin-e-Ahmadiyyah*. It is this very phenomenon of the birth of Jesus son of Mary in this Ummah, which has been vividly prophesied in *Surah Tahrim*, wherein it is explained that someone from among this Ummah will firstly be transformed into the likeness of Mary. Thereafter the soul of Jesus will be breathed into this Mary. As such, for a period of time this person will be nurtured in the womb of Mary before being born as the spiritual manifestation of Jesus. And in this way, such a person will come to be known as Jesus son of Mary. This is the prophecy regarding the Son of Mary who would be from among the Ummah of Muhammad[sa], which was revealed almost 1300 years ago in *Surah Tahrim* of the Holy Quran. Then, in *Barahin-e-Ahmadiyyah*, God Almighty Himself has expounded on the verses of *Surah At-Tahrim*. The Holy Quran is with you. If one were to study the Holy Quran with *Barahin-e-Ahmadiyyah* and ponder over this matter with fairness, reason and piety, one would be able to see how the prophecy in *Surah Tahrim*—that a person from among this Ummah would also be named Mary and would then be transformed therefrom into Jesus, i.e. be born from Mary—was fulfilled in the revelations of *Barahin-e-Ahmadiyyah*. Is this within the power of man? Did I have any control over this affair? Was I present when the Holy Quran was being revealed so that I could request for a verse to be sent down which would make me the Son of Mary and thereby alleviate any future accusations relating to my being referred to as the Son of Mary?