

CONTRIBUTIONS

TO

ISLAMIC CONSTRUCTIVE WORK

AND

ISLAMIC THOUGHT

BY

The Ahmadiyya Movement

AS REPRESENTED BY

The Ahmadiyya Anjuman Isha'at Islam

LAHORE

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BY

MAULANA MUHAMMAD ALI

The Ahmadiyya Anjuman Ishaat Islam, Lahore was established on 2nd May, 1914, by a few members of the Ahmadiyya community. It was originally a revolt against the new-fangled doctrine preached by Mirza Bashir-ud-Din Mahmud Ahmad, the present head of the Qadiani community, that all Muslims who did not believe in the Founder of the Ahmadiyya Movement were *kafirs*. Later this doctrine was supplemented by another equally obnoxious one that prophethood had not come to a close with the Holy Prophet Muhammad, as universally believed by the Muslims, but that true followers of the Holy Prophet would be raised to the dignity of prophethood and that Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement was one such prophet. The Anjuman took its birth in very humble and amidst the most adverse circumstances, as the large majority of the Ahmadiyya community had already sworn allegiance at the hands of the Founder's son, Mirza Mahmud Ahmad, and the new organization was opposed most severely by the Qadiani community as well as by the orthodox Muslim masses. Having left the Qadian headquarters it had to start the whole work anew, and had neither funds nor property.

In the beginning it had only 13 branches and its income during the first year was about Rs. 7,000. After twenty-five years of strenuous work, it owns property worth about ten lacs while its annual income has risen to about 2,00,000. Its membership is still very limited, and at present it claims only about a hundred branches, but an idea of the

sacrifices of its members may be had from the fact that on the occasion of its Jubilee, no less than five hundred persons have made contributions worth a lac and a quarter of rupees.

The Anjuman has however shown a vast capacity for constructive work, and the items given below are only an indication of what the Muslims can achieve only if they direct their attention to constructive work instead of wasting their energies in quarreling about minor points.

I. *Literary Work*.—The production of Islamic religious literature in accordance with the needs of the time had been sadly neglected by the Muslims. The need of such literature had become the greater on account of the large number of books which were being published by non-Muslims mostly misrepresenting the teachings of Islam. While hosts of non-Muslims continued to attack and misrepresent, there was none to defend or explain. In the practical programme of the Ahmadiyya Movement, this item was placed in the forefront, and as early as 1891, the Founder of the Ahmadiyya Movement had declared his intention "to broadcast in all countries of Europe and Asia" the true teachings of Islam. During the first twenty-five years of its life, the Ahmadiyya Anjuman Ishaat Islam has accomplished the following work in this direction:

(1) An English Translation of the Holy Quran along with text and full explanatory notes was its first great undertaking and this work saw the light of day early in 1918. Its first edition of five thousand copies was exhausted within two years and a second edition of eleven thousand

copies was brought out in 1920. It is now running a third edition. In 1928 a new edition without the text and with short notes was published, and a second impression of the same was issued in 1934.

An Urdu translation, the *Bayan al-Quran*, with exhaustive commentary in three volumes was published in 1923.

A translation of the Holy Quran into the Dutch language and another into German were undertaken about 1930. The Dutch translation was issued from the press three years ago, and its first edition of five thousand copies has been exhausted by this time. The German translation whose printing has nearly been completed is likely to reach the hands of the public in about another two months.

The translation of the Holy Quran into three European languages besides Urdu within a period of 25 years is no mean achievement. It required immense labour and large funds which a small community like the Ahmadiyya community of Lahore could not easily afford, but this work has been accomplished by the grace of God.

(2) The second item of the Anjuman's literary activities relates to the life of the Holy Prophet. A very interesting account of the life of the Holy Prophet, *Khair al-Bashar*, clearing all sorts of misrepresentations was published in 1917. An English translation of the same, *Muhammad the Prophet*, was published in 1924. And since it appeared, it has been translated, along with its shorter edition, *the Prophet of Islam*, into sixteen other languages: Dutch, Turkish Albanian,

Polish, Italian, Javi, Malai, Chinese, Hindi, Sindhi, Bengali, Gurmukhi, Tamil, Gujrati, Siamese and Kanarese. Along with this may be mentioned the *History of Early Caliphate* which has been published in Urdu and English.

(3) Quite a large number of important books and pamphlets on the teachings of Islam have been printed. The most important of these are the *Teachings of Islam*, which is an English translation of the famous lecture delivered by the Founder of the Ahmadiyya Movement at a Religious Conference held in Lahore in December, 1896, and *Islam, the Religion of Humanity*. The first of these is a very beautiful exposition of the Islamic teachings as based on the Holy Quran, and it drew forth words of praise from Count Tolstoi and many other non-Muslim learned men. This literature has been translated into about thirty different languages of the world.

(4) *The Religion of Islam*, published in 1936, is the latest achievement of the Ahmadiyya Anjuman Ishaat Islam, Lahore. This is an exhaustive work extending over about 900 pages and dealing with the sources, principles and practices of Islam in detail. This work has been admired by all the leading Muslims as the most authoritative work on Islam, and the late Mr. Marmaduke Pickthall began his review of this work with the following words: "Probably no man living has done longer or more valuable service for the cause of Islamic revival than Maulana Muhammad Ali of Lahore."

(5) Hadith also finds a prominent place in the literary activities of this Anjuman. A very valuable treatise by way of introduction to the

study of Hadith has been written in Urdu under the name of *Maqam-i-Hadith*, while the *Sahih Bukhari* has been published with its Urdu translation and full explanatory notes in two volumes.

(6) Research work on Islam, an indication of which is given above, has been supplemented by research work on other religions, Christianity, Hinduism, Sikhism and Babism finding a special place in this part of the Anjuman's activities. A part of the Vedas has been translated into Urdu. A very valuable book is the *Mithaq al-Nabiyyin* which traces prophecies relating to the advent of the Holy Prophet in the sacred books of all other religions. *The Sources of Christianity* by the late Khwaja Kamal-ud-Din deals with the Christian doctrines of Sonship, Atonement, etc., which have all been traced to pagan religions.

(7) The Anjuman has also been very active in producing periodical literature dealing with Islam. Religious magazines and newspapers are published in the following foreign languages: English, German, Dutch, Javi and Albanian.

(8) I cannot bring to a close this part of the Anjuman's activities without giving expression to one more important fact, a fact which makes these activities highly valuable. The Anjuman distributes free of cost large numbers of its literary productions among non-Muslims throughout the world. During the past twenty-five years, nearly ten thousand copies of translations of the Holy Quran, and about fifteen thousand copies of the Life of the Holy Prophet, and about twenty thousand copies of books and pamphlets dealing with the teachings of Islam have been

thus given away, and they have found access to the most distant corners of the world, to the libraries in particular. Three thousand copies of the German Translation of the Holy Quran will almost all be given away free, while the *Moslemische Revue* in the German language is circulated free. Besides this vast literature which has thus been given away free, nearly ten million pages have been distributed free in the form of tracts.

II. *Missionary work*—The second great item of the Anjuman's constructive work to which it has devoted attention during the past twenty-five years is Mission work. Propagation of Islam in the West is a distinguishing feature of the activities of this Anjuman. It is a living conviction in the heart of every member of this community that Islam is bound to be in future the most predominant religion of the world. It is this conviction which makes this Anjuman carry the message of Islam to the great centres of Christianity. In fact, we are not satisfied simply with defending the cause of Islam; we believe that in Islam lies the salvation of the world and the solution of all its difficulties, and missions have therefore been established in different parts of the world :

(1) The Woking Mission which had been established about two years before this Anjuman came into life was its first great concern. Under its control till 1930—it is now being managed by a separate Trust—it made its greatest conquests. Men belonging to the highest strata of English society, such as Lord Headley, Sir Archibald Hamilton, Lady Cabbold, Hubert Charles Rankin

and others, and literary men of repute such as Prof. Dr. Leon, Mr. Pickard, Prof. Nur-ud-Din Stephen, Said Felix Valyi, etc., rallied to the standard of Islam, and this phenomenal success may undoubtedly be ranked among the mightiest achievements of Islam in this century.

(2) The Berlin Mission was established in 1922. This Mission has also won some literary men of great eminence like Dr. Marcus, Dr. Greifelt, Dr. Banning, Baron Omar and Prof. Hutfiltz. Among the activities of this Mission may also be mentioned the erection of a magnificent mosque at Berlin in the heart of Christendom, which cost the Anjuman about Rs. 1,50,000. Regular lectures on Islam are here arranged to throw light on the teachings of Islam, while a quarterly magazine is distributed free in Germany and the neighbouring German speaking people. The annual expenses of the upkeep of the Mosque and the maintenance of the Mission run to between Rs. 12,000 and 15,000.

(3) A Mission was established in Vienna about four years ago under Baron Omar, but recent political developments in Austria compelled him to leave that country and Mission work there has ceased for the present, except in so far as it may be carried on through the literary activities of Berlin Mission.

(4) Mission work was temporarily carried on in several places such as America, Trinidad, etc.

(5) A Mission was established in Java to fight the spread of Christianity among the Muslims of that country. This Mission has done important service in carrying the message of

Islam to the Dutch people, as most of the literature produced in English has been rendered into the Dutch language. As already remarked a translation of the Holy Quran has also been rendered into Dutch, and this has prepared the way for the establishment of a Mission in Holland.

(6) Funds have been collected for carrying on Mission work in Spain, and work would start as soon as normal conditions are restored in that country.

(7) Mission work among the Hindus has also been carried on in several places, more particularly among the untouchables, of whom about four thousand have been converted to Islam in the Punjab, and about four hundred in Travancore.

(8) In addition to the establishment of these Missions, Mission work through spread of Islamic literature is carried on by local branches in several countries, such as Mesopotamia, Nigeria, Congo, S. Africa, Tanganyika, Algeria, Egypt, N. America, S. America, Fiji, China, etc.

III. Educational and other work—

(1) Two High Schools have been established, one at Lahore and the other at Baddomalli in the Sialkot district. To both Boarding Houses are attached; and commodious buildings for the schools and the boarding houses have been constructed.

(2) An Ishaat Islam College, or an institution for preparing Muslim missionaries, has existed

in one form or another. To this institution students have come from many foreign countries, such as Java, Sumatra, Albania and Trinidad. The study of comparative religion is encouraged and students are prepared for active Missionary work.

(3) Arrangements exist, on a limited scale, no doubt, for helping the needy. Scholarships are given to students for carrying on their education. An orphanage is being established very soon.

This is only a bird's eye view of the great constructive work which the Ahmadiyya Anjuman Ishaat Islam, Lahore, has done since 1914, a work which both in its scope and importance is unparalleled, and which is looked upon by recent European writers as the work of the *Islamization of Europe*.

Contribution to Islamic Thought

The contribution made by the Ahmadiyya Movement, Lahore, to Islamic thought is as important as its contribution to constructive work; in fact, that work has sprung from these ideas. It will be seen that all those matters in which the Ahmadiyya Movement has given a new direction to Muslim thought are closely connected with Islam's advance in the world. They have nothing in common with the sectarian differences of the Muslims; they are vital to the existence and advancement of Islam, as they are meant to wipe off certain blemishes which had been ascribed to Islam, and they reveal that beauty of the Muslim religion which made it so attractive at first and which alone can make it attractive again. It should be further remembered that

religion was made perfect in Islam and the Holy Prophet Muhammad is the last Prophet. Therefore any contribution to Islamic thought can only be a revival of the great truths taught by Islam, an interpretation of the Holy Quran or what the Holy Prophet said. It is as such that the Ahmadiyya Movement has given prominence to many important religious truths. I refer here only to a few of them :

(1) In the first place the Ahmadiyya Movement clarifies the relations of Islam towards other religions. It emphasizes the original broad and liberal outlook of Islam which in the course of time has entirely been lost sight of. Through misunderstanding and misrepresentations Islam has come to be looked upon as if it did not tolerate other religions, while as a matter of fact it is extremely liberal in its outlook towards them. It has laid down as one of its basic principles that prophets appeared among every nation of the world: "And there is not a nation but a warner has appeared in it" (35 : 24). It goes a step further and lays down that a true Muslim must *believe* in all these prophets: "And those who believe in what is revealed to thee and what was revealed before thee" (2 : 3). This truth is reiterated on numerous occasions and a belief in every prophet of the world is made essential. It also enjoins the Muslims to be guardians of the Holy places of other religions: "And had there not been Allah's repelling of some people by others, cloisters and churches and synagogues and mosques, in which Allah's name is much remembered, would have been pulled down" (22 : 40). The protection of monks' cloisters and churches and

synagogues along with that of mosques was therefore one of the avowed objects of Islamic wars. Such a broad outlook of religion is not met with elsewhere. The Ahmadiyya Movement has done immense service to the cause of Islam and to the cause of religion in general by stressing this point.

(2) As a corollary to the great truth stated above, the Ahmadiyya Movement has fought against the false notions of *Jihad* attributed to Islam. It is generally thought that Islam inculcates the use of sword for converting people to Islam. That is sheer misrepresentation. The basic principle of Islam is that "there is no compulsion in religion" (2 : 256). And war was expressly allowed only in self-defence: "Fight in the way of Allah against those who fight against you, and do not be aggressors, for Allah does not love the aggressors" (2 : 190). Islam attained to supremacy by the irresistible spiritual force which it possessed. The Ahmadiyya Movement comes as the harbinger of the good news that the spiritual force of Islam which brought about its predominance in the world at its rise is inexhaustible, and that even to-day it can effect by spiritual force what it effected at first. And it is itself a witness of that spiritual force, for wherever it has raised aloft the banner of Islam, people have bowed before it.

(3) The Ahmadiyya Movement has also set in order the house of Islam. Islam at its origin meant allegiance to the word of God first of all, but at the present day, the Holy Book is relegated to the background, and the Muslims seek for guidance first of all from books of law which were com-

piled more than a hundred years after the Holy Prophet. These books have their own value but things have been set topsy-turvey in the house of Islam by placing such books above the Holy Quran in seeking religious guidance. The Holy Quran was revealed to answer the needs of men of all ages and the door to understanding its import and to deduce laws from it to answer new needs was never shut upon men. But to-day Muslims speak of Islam not in terms of the Holy Quran but in terms of Hanafi and Shafii, Maliki and Hanbali laws. That is practically transferring allegiance from the word of God to man-made laws or to seat men on the throne of Divinity. In another quarter, Hadith, or sayings of the Holy Prophet are given an authority above the Holy Quran whereas it is a well-known fact that the Holy Quran has been handed down to us intact but not so Hadith. The true order of things was the Quran first, the Hadith after that and then the *fiqh*. "Back to the Quran" is the clarion call of the Ahmadiyya; back to the pure Islam of the Holy Prophet and his companions; back to the free use of reason and to a free interpretation of the Holy Book in the light of new conditions which have been brought about in the world; back to the freedom which our learned and great forefathers enjoyed. In going back to these things lies the real advancement of Islam; these are not so many steps backward but steps forward, for they take the Muslims back from the darkness and mental slavery into which they have fallen, to the light and freedom which is their birth-right as Muslims.

(4) While thus bringing the Holy Quran into the forefront in the Muslim's life, the

Ahmadiyya Movement has further done away with all ideas derogatory to the dignity of the Holy Quran. Thus it has exposed the error of the doctrine of *naskh*. On the basis of certain traditions, *none of which can be traced to the Holy Prophet*, and which in fact contradict each other, it was thought that there are certain verses in the Holy Quran which cannot be reconciled with others and which therefore have been abrogated by those others, and that there are certain verses which must be accepted as part of the Holy Quran though they are not met with therein. The allegation that certain verses cannot be reconciled with others amounts virtually to the admission that there are discrepancies in the Holy Book, an idea denounced by the Holy Quran in plain words: "Do they not meditate on the Quran? And if it were from any other than Allah, surely they would have found in it many a discrepancy" (4 : 82). Rejecting the doctrine of abrogation, the Ahmadiyya Movement stands for a complete Quran, in which nothing is abrogated and from which nothing has been left out.

(5) Yet another very important contribution made to Islamic thought by the Ahmadiyya Movement is the solidarity of Islam. The liberal attitude of Islam is manifested not only in its relations to the non-Muslim religions, but also in the internal relations of Muslim sects towards each other. "The differences of my Umma are a mercy" was declared by the Holy Prophet, but the Mulla has made them a curse by calling the Muslims *Kafirs*. The Ahmadiyya Movement lays stress on the fact which has entirely been neglected that in Islam there are no sects worth the name ;

there are only different schools of thought agreeing in the fundamentals and differing in minor points. Islam stands really for a compact nation spread all over the world. Whether a man calls himself a Sunni or a Shia, Ahl Hadith or an Ahmadi, all are agreed on One God regarding whose attributes they have no differences, on one Prophet whom they all consider to be the Last Prophet, on one Book which they all believe to be the final revelation. And further there is unity among them even on the practical side of religion. All Muslims acknowledge the same five services of prayer at exactly the same times and performed in the same manner; they have the same month of fasting, the same *Zakat* and the same pilgrimage. The world cannot show another example of a nation spread so wide, with its component parts separated from each other for over thirteen centuries when there were no means of easy communication, and yet agreeing in so many principles in theory as well as in practice. The narrow-minded Mulla is however blind to this unexampled agreement of the Muslim world and the minor points of difference loom large in his jaundiced eye. The result is that with such a wonderful agreement on so many points of vital importance, the Muslim world is shattered into pieces, and almost every person, every sect, every school of thought is denounced *Kafir* by another. The Ahmadiyya Movement has done immense service to the cause of Islam by denouncing this tendency. It calls attention to the Divine ordinance laid down in the Holy Quran: "Do not say even to him who offers you Islamic salutation, thou art not a believer" (4 : 94); and to the injunction of the Holy

Prophet: "Whoever says prayer as we say it, and faces our Qibla..... he is a Muslim for whom is the covenant of Allah and the covenant of the Apostle of Allah, so do not violate the Divine covenant" (Bukhari). It lays stress on the principle which forms the basis of Islam that every one is a Muslim who declares his faith in *La ilaha illallah Muhammadur rasulullah* and who owes allegiance to the Holy Quran, to whatever sect or school of thought he may belong. It is the acceptance of this principle only which can again restore the wonderful solidarity of Islam.

(6) The Ahmadiyya Movement of Lahore has again done valuable service to the cause of Islam by its interpretation of the doctrine of finality of prophethood. There is, no doubt, an agreement that prophethood came to a close with the advent of the Holy Prophet Muhammad, as expressly laid down in the Holy Quran, but at the same time it is also a unanimous Muslim belief based on reliable hadith narrated by Bukhari and Muslim that Jesus Christ, an Israelite prophet, would come after him. Apparently these are two contradictory statements, as the final prophet must be the one who comes after all, and if Jesus Christ comes after the Holy Prophet, it is he who must be looked upon as the last prophet. The Ahmadiyya Movement reconciles these two statements by interpreting the prophecy of the advent of Jesus Christ in a metaphorical sense, in exactly the sense in which the prophecy of the second advent of Elias was interpreted by Jesus Christ himself. There is a prophecy in the Old Testament that Elias, who was believed by the Jews to have been taken alive to heaven, would

appear before the advent of Jesus Christ, but when the latter on his claim to Messiahship was confronted with the question that Elias had not made his appearance as prophesied, his reply was that John the Baptist was the Elias that was to come because he had come in the spirit and power of Elias. Thus the Muslim belief relating to the second advent of Jesus Christ has an exact parallel in the Jewish belief relating to the second advent of Elias. Both are supposed to have been taken alive to heaven, and there is a prophecy for the second advent of both. If Jesus Christ was the true Messiah, as evidently every Muslim believes, then it is a proved fact that the prophecy relating to his second advent means the coming of a person in his spirit and power. This is the interpretation of the prophecy relating to the second advent of Jesus as offered by the Ahmadiyya Movement.

The doctrine of the finality of prophethood according to which no prophet can come after the Holy Prophet Muhammad is a conclusive proof of the truth of this interpretation, but it is further supported by the very hadith which speak of the advent of the Messiah. For in the hadith related by Bukhari and Muslim, the prophecy of the Messiah's appearance among the Muslims is followed by the words *wa imamukum minkum* or *wa ammakum minkum*, i.e., he is your *imam* from among yourselves. In other words, the Promised Messiah is an individual belonging to the Muslim community and not an Israelite. This conclusion is further corroborated by the hadith in Bukhari speaking of two different Messiahs, the Israelite Messiah as *ahmar* (of white complexion) and *ja'd*

(having curly hair), and the Messiah to come as *adam* (white tinged with blackness) and *sabit* (having lank hair). The death of Jesus Christ plainly spoken of in the Holy Quran also shows the Ahmadiyya interpretation of the prophecy to be the right one.

The only other alternative is to reject all hadith speaking of the advent of the Messiah as *Maudzu'* or fabricated, but no Muslim having any regard for Hadith would dare to make such an assertion. Maulana Abul Kalam Azad made certain statements about two years ago which created the impression that he rejected these hadith, but when certain Ahl Hadith put to him a direct question relating to the truth of the Hadith speaking of the coming of the Messiah, he made it clear that he believed these hadith to be authentic. And in fact to reject such a large number of hadith which speak of the coming of the Messiah and which have been accepted as genuine by the two most reliable collections of Hadith, *Bukhari* and *Muslim*, would be too bold a step on the part of a Muslim. The highest Muslim authorities have not dared to reject a hadith so long as it can be reconciled with the Holy Quran or the principles of Islam, and that is the course which the Ahmadiyya Movement follows in the matter of those hadith which speak of the advent of the Messiah. A Messiah is not needed when we have a perfect guidance for us in the Holy Quran, is the irresponsible remark made sometimes by Muslims holding liberal views, but when the Holy Prophet says that a Messiah is needed and must come, it does not befit a Muslim to reject the Prophet's words

lightly. The prejudice against the Messiah is due in fact to the superficial view of things which characterises the Muslim masses to-day. Very little reflection would show that a second Messiah was needed not only to carry the message of Islam to the followers of the first Messiah but also to reveal the spirit of Islam to the Muslims themselves who, as predicted by the Prophet, are following in the footsteps of the Jews. Just as a Messiah was needed for the Jews when they wrangled about words, not caring for the spirit of religion, a Messiah was needed for the Muslims when they adopted the same Jewish mentality. As the late Syed Mumtaz Ali says in one of his articles published after his death :

“The Jews added the Talmud, Midrash, etc., to Taurat, and God sent the Messiah for their correction. It was probably in obedience to that Divine law that *marhum* and *maghfur* (may God have mercy on him and grant him protection) Mirza Ghulam Ahmad of Qadian claimed the Messiahship in order to break off the Jewish mentality of the Muslims of this age.” (*Tahzib-i-Niswan*, 12th November, 1938.)

(7) Along with the light thrown on the doctrine of finality of prophethood and that of the advent of the Messiah, the Ahmadiyya Movement has cleared the eschatological atmosphere of Islam and changed what appeared to be a blot on the rational and simple religion of Islam into a beauty spot—a prophecy for the triumph of Islam. The advent of the Promised Messiah did not stand alone in eschatological prophecy ; it was essentially combined with the idea of the appear-

ance of Anti-Christ (*Dajjal*) and of Gog and Magog (*Ya'juj* and *Ma'juj*). The prevalent idea among the Muslims based on certain words of hadith was that the *Dajjal* was a one-eyed man who would make his appearance in the latter days with treasures of the world at his command, that he would lay claim to Godhead carrying even paradise and hell with him and that he would traverse the whole earth in forty days, visiting every habitation of men, inviting them to accept his divinity and enriching those who followed him, and that Gog and Magog would be an extraordinary creation of God who would spread over the whole earth. The truth about this prophecy flashed upon the mind of the Founder of the Ahmadiyya Movement at the very time that he was raised to the dignity of Messiahship. The *Dajjal* and Gog and Magog, he said, were no other than the Christian nations of the West. In their religious attitude, in contradicting the teachings of Christ and the teachings of all the prophets of God, they represented the Anti-Christ, while in their material power and materialistic tendencies they represented Gog and Magog. A close study of the Holy Quran and Hadith showed that all the signs of *Dajjal* and Gog and Magog were met with among these people.

This gave a definite direction to the work of the Ahmadiyya Movement, and it was, in one word, the spiritual conquest of the West. Thus the wonderful work of the Islamization of the West, of which the foundations have been laid by the Ahmadiyya Movement, is essentially bound up in its belief relating to the advent of the

Messiah. That the Muslims in general have lost the zeal and energy of the earlier days of Islam for carrying forward the message of Islam is admitted on all hands. Islam's triumph is, they seem to believe, to be brought about by the Messiah and the Mahdi, and they have nothing to do but to wait and see. That the Messiah who was to come has already appeared is an idea which shifts the responsibility to the Muslim's own shoulders; it brings back to him the zeal to carry forward the message of Islam. If the Messiah has come, the time has also arrived to destroy the *Dajjal* and conquer the west for Islam. This is the great mental revolution achieved among those who join the Ahmadiyya Movement: a mere handful of men but carrying the message of Islam to the farthest ends of the world, while the millions of the orthodox are either idle or occupied with their internal dissensions.