

Ahmadiyya Movement and Pakistan

Greater Pakistan Yet in the Womb of Future

ستاروں سے آگے جہاں اور پہلی میں

(By MAULANA M. YAKUB KHAN OF "LIGHT")

The role which this Movement has played in the drama of Islamic revival in these times has not received the recognition that is its due. Nor is the world of Islam at all alive to the big possibilities that are wrapped up with the forces released by this Movement. It is the purpose of these lines to assess at its true worth the contribution which this Movement has made towards the onward march of Islam.

Self-Sovereignty

First and foremost, the Ahmadiyya Movement gave the Musalmans self-respect and self-sovereignty by mashing the age long impotent illusion that for their national deliverance they must look forward to the descent of a Messiah from the heavens. The Ahmadiyya Movement pricked this bubble which acted like an opiate on the Musalman's will-to-power. The Musalman must be his own Messiah, proclaimed this Movement. That exactly and nothing else was the correct interpretation, it expounded, quoting chapter and verse, of what had been said in the scriptures as to the second advent of Jesus. To import an Israelite prophet to set the House of Islam in order, it protested, was no compliment to the great Founder of Islam. His humble followers, it claimed, were capable of rising to Messianic heights.

The priestly class found this free cry of a free unfettered soul too much for their cramped bookish outlook. They launched a crusade against the Founder and thereby slackened the pace of the onward march of Islam. Events however put a seal of approval on the correctness of this attitude. No sensible Musalman now takes the comeback to be staged by Jesus in these times as anything sober or serious. This is a homage that the sub-conscious mind of the Muslim nation has paid to this very healthy contribution of the Ahmadiyya Movement.

Solidarity

The other great contribution which this Movement has made towards the resuscitation of Islam as a force to be counted with is that it has given the Musalmans the only principle on which it is possible to build a united house. The House of Islam was a house divided against itself. Islam was sect-ridden. Every sect took delight in tearing another to pieces. The Ahmadiyya Movement cried a halt to this madness. There are no sects in Islam, it declared. The so-called sects were misnomers, it pointed out, inasmuch as they all agreed on the fundamentals, on what constituted the essentials of Islam. They were mere different schools of thought. Differences in non-essentials did not matter. In fact, they were conducive to healthy thought and life. So the very first slogan with which the Ahmadiyya Movement arose was that the *Kalima* was the magna carta of Islam. Anyone who proclaimed the *Kalima*, accepting the unity of God and the prophetic mission of the Holy Prophet Muhammad, became a member of the universal brotherhood of Islam, no matter what other denominational label he might bear.

Now this was a very great contribution. It gave the Musalmans for the first time

after centuries of sectarian feuds, a sense of oneness, of universality, of broad-minded toleration of differences. In one word this Movement was the first to give the Musalmans a sense of national solidarity. Here again, the idea has sunk into the sub-conscious mind of the Musalmans. No decent Musalman would now listen to any talk in sectarian strain. The Pakistan struggle has driven this truth home to the Musalmans with full force. Sectarianism must go, it has taught the Musalmans, if Islam is to live. The Ahmadiyya position stands vindicated once again by the hard facts of life.

Morale

This is but a bird's-eye-view of the most salient contributions which this movement has made towards infusing new life into the dead bones of Indian Islam. In a newspaper article we have perforce to confine ourselves to the main points which stand out as so many distinct landmarks in the onward move of the life and thought of contemporary Islam in this country. And under this category must come what we should call the Morale which this movement has given to the Musalmans. The very idea of revival and restoration of the lost glory of Islam, it can be said without fear of contradiction, took birth with the birth of the Ahmadiyya Movement. It is an open secret that before this Movement saw the light of the day, Indian Islam was in the paralytic grip of inferiority complex and had virtually accepted its defeat as a force in present-day life. What appeared in defence of Islam was at best an apologia for Islam. With the rise of the Founder of this Movement, we find the first note struck that was discordant with this prevailing background—a note of the triumph of Islam. *Fath-i-Islam* was the very first book he published when he received the call from God as the duly-commissioned Mujaddid for this age. To say nothing of the opponents of Islam, even the Ulama of Islam were startled at this strange outcry. They could not possibly reconcile the dead Islam in their hands to the live Islam of the Founder which looked the world in the face and was already making a bid for world supremacy.

This by itself is a contribution of this Movement towards the onward march of Islam which should win it a place in the heart of every fair-minded Musalman. Morale, as we have come to know during the war that is just over, counts far more than the armed forces. It was this contribution of the Ahmadiyya Movement to the sum-total of Islamic thought in this country, which, sinking into the sub-conscious mind of Islam, even of those avowedly hostile to this Movement, transformed a defeatist Islam into a triumphant Islam, out to have a say of its own in the re-shaping of India, not going to be content with anything short of a full independent sovereign status of its own in this sub-continent. Pakistan is, in fact, the political edition of the Founder's *Fath-i-Islam*.

Leaven of Life

These are no fairy tales. These are hard facts of contemporary history of

Islam in this country as it has been shaping itself. The Ahmadiyya Movement marks a definite landmark. Before its rise, it is all dark, all lifeless—a veritable autumn blighting the garden of Islam. It is no poetic imagery to say that this Movement came with the breath of spring, as it were; for we see a stirring to new life on all sides in the House of Islam and in all aspects of life. The impact of the Ahmadiyya Movement quickened the dormant soul of Islam, and if we see the various limbs of the body-politic of Islam, so far mere dead bones, galvanized to a new life, it was due to that subtle stirring from within. The leaven may have been invisible but it had worked.

Self-confidence instead of intellectual inertia and impotence, national solidarity instead of a Babel of confusion that the House of Islam was and above all a heroic triumphant outlook on life instead of the chronic gloomy defeatism that had been weighing on Islam—these are by no means any mean contributions which the Ahmadiyya Movement has made to the current of Islamic thought and life in this country. If there is such a thing as psycho-analysis of mass mind, such an analysis would reveal that the present stirrings to life among the Musalmans in the various fields are the fructification of the seeds sown for half a century past by this movement. But for the touch of the heroic imparted to it by the Ahmadiyya leaven, Muslim mind, used to servile dependence on others, would have been incapable of even conceiving the idea of Pakistan. But for the unity of Islam which forms the main plank, the keel of the Ahmadiyya Movement, Pakistan would have remained an empty pious dream. And we make bold to say that the Musalmans will be able to retain it for only so long as they keep a firm hold on this central plank—the oneness and indivisibility of Islam.

During the half a century or so of its life, the Ahmadiyya Movement, it will be seen, has changed the whole complexion of Muslim thought and life in this country. Allama Iqbal's poetry which breathed similar message, very few people seem to realize, was itself the outcome of the poet's very early impact with the Founder of this Movement his father being a member of his Movement. While yet a college student, he described the Founder who repented to be on a visit to Sialkot, the hom town of the poet as a burning candle of Islam and his comrades as devoted moths swarming around him.

These contributions of the Ahmadiyya Movement, though not openly acknowledged, have won tacit recognition from the hearts of all sensible Musalmans. There are two other main tendencies of this Movement, however, which even this vanguard of Muslim thought and life find it hard to keep pace with. It is on these that we would like to focus attention when we claim that very big possibilities yet lie in the womb of this Movement so far as the future of Islam on world state is concerned.

Islam on World Stage

One of these is that the Ahmadiyya Movement has taken Islam out of all territorial and racial bound and placed it on the world stage as a whole, a message and a destiny for humanity as a whole as it was designed by God to be—for the people of the West as much as for those of the East for the white races as much as for the so-called "coloured" races. Fifty years ago when the white man strutted on earth as a demi-god, such a thing would have sound

ed fantastic. Today, leaders of thought in the West themselves talk of turning to Islam for deliverance from the demon of their own materialistic civilization as practical politics. This transformation of Western outlook on Islam which may be a prelude to the mightiest revolution known to history—the wholesale Islamization of the white races—is an achievement of the Ahmadiyya Movement which a man who runs may see. Muslims however are yet slow to realize the wide vistas of possibilities that Providence is opening up in this direction. With the Ahmadiyya Movement it is a matter of faith that history is destined to see this miracle actually happen. The general body of Muslims is yet lagging behind, although the need of foreign missions is forcing itself on their attention by the exigencies of political developments. Politics at the present day has entered upon a higher phase. Instead of a struggle for survival on the part of territorial units of humanity, it has become a struggle for cultural survival. Fascism, and Nazism were two such cultural bids for world supremacy. Against these the combined forces of two other cults, democracy and communism, have for the time being prevailed. The next war, it seems, would seal the doom of one of these two and leave only one as the only cultural force in the field. And Islam as a complete code contrived by the Hand of God for the highest weal of mankind shall have to cross swords with that surviving cult, whichever it may be—anti-God communism or practically God-bereft democracy. It is there that the Ahmadiyya Movement shall be called upon to take up arms on behalf of Islam. That is the great role that this Movement has yet to play. It will be well both for the general body of Muslims and the members of this Movement to take note of this. Muslim brethren must open their eyes to the big writing on the world wall. They must not forget that we are passing through the atomic age when things impossible are becoming possible overnight. And those who have responded to the call of this Movement must grasp and concentrate on this world-role which this movement is to play instead of frittering away their energies over trifling peculiarities.

Second Reel of Islamic Film

Viewed through the glasses of the Quran and the Hadith, the Islamic film to be released in history seems to consist in two distinct reels. The first one has already seen the light of the day and history is still rubbing eyes at its colourful beauty and glamour. But both these inspired sources point definitely to a second reel—the second phase of the world domination of the faith and culture of Islam. And this is as it should be. If Islam is really the all-humanity message that the Quran repeatedly declares it to be with all the force possible, there is no reason why it should be the monopoly of the East alone. There are teeming masses of humanity in Europe, in America, in Africa, in Australia. Why should the Muslim pooh, pooh the suggestion that one day the light of Islam shall illumine these continents as well? To think so is to belie one of the very fundamentals of Islam—viz., that Islam is a world message, a world healing. In its first effulgence the light of Islam enveloped the Eastern hemisphere because this part of the globe was then the nerve-centre of life-currents. To-day the scales have turned. The East has become the back-water, the main ocean of life being the West. It stands to reason that Islam should capture those high currents of life.

This is the outlook and the faith which inspires the Ahmadiyya Movement and in regard to which there is yet a big gap between this Movement and the general body of Islam. Whether Muslim brethren with some day catch up with this movement in this respect as well yet lies in the womb of future. World events however are forcing the hands of time in that direction. The age of matter is in its last gasps. It has been found wanting. It has brought man nothing but misery. The soul of humanity is crying for the life-water of faith. The age of religion is on the threshold of dawn—religion not in the sense of books and scriptures and priests with upturned collars but religion in the sense of a living God with whom man can actually aspire to a personal contact. And this is a contribution to the march of human civilization for which the Ahmadiyya Movement stands.

Swearing in Ceremony of Jinnah

Mr. M. A. Jinnah, Governor-General Designate, will be sworn in at Government House, Karachi at 9 a.m. on Friday August 15. This will be followed by the swearing in by the Governor General of his new Ministers, headed by Mr. Liaquat Ali Khan.

A military parade representing the three Services will be held at the Polo Ground, adjoining the Government House in the evening, where Mr. Jinnah will drive in State. Mr. Jinnah will be received by the Governor of Sind and Commanders of all the three Services. Pakistan Dominion Flag will be unfurled and Mr. Jinnah will take the Royal salute followed by a march past. A salvo of 31 guns will be fired.

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