

Kabul Witnesses A New Sign



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KABUL WITNESSES A NEW SIGN

The land of Kabul possesses this unique distinction that it has seen God's great and mighty signs being fulfilled in quick succession. With the possible exception of India, no other country has so frequently been mentioned and referred to in the revelations which God caused to be proclaimed in the world through His Messenger and Prophet, the Promised Messiah.

The Promised Messiah had not yet claimed to be a *Mujaddid* (reformer) when God informed him beforehand by means of a revelation, *شانان تذبهان* (two lambs shall be slaughtered), of the two cruel and wholly unjustifiable murders that were to be perpetrated in Kabul *viz.* (1) the murder of Maulvi Abdur Rahman, a faithful and beloved disciple of Shahzada Abdul Latif and later on that of the Shahzada Sahib himself.

When this great prophecy saw its marvellous fulfilment in 1903, the Promised Messiah was told by means of another divine revelation that three more of his followers would be killed in Kabul. The revelation embodying this prophecy was published on January 1, 1906 and ran as follows: *تین بکرے ذبح کئے جائیں گے* *i.e.*, 'three lambs shall be slaughtered'. This revelation was literally fulfilled in 1924 when, as a result of the renewed persecution to which the Ahmadis became subjected in the reign of the ex-King Amanullah Khan, first Maulvi Niamat Ullah Khan, an Ahmadi preacher was mercilessly stoned to death by the orders of Amanullah Khan for no other fault than that he was an Ahmadi and preached Ahmadiyya doctrines and teachings peacefully, and a few weeks later Maulvi Abdul Halim and Mullah Nur Ali met their deaths in the same way and in consequence of the same "crime."

It is very significant that these martyrs have been called 'lambs' in the revelations. The lamb being quite a harmless animal, the revelations point to the fact that the murders of these harmless and innocent persons would be entirely unjust and cruel and they would be sacrificed at the altar of truth and righteousness.

Murders Avenged

These heinous murders were avenged in this way. First Amir Habibullah Khan by whose orders Shahzada Abdul Latif was stoned to death fell a victim to the bullet of an assassin as the result of a deep-laid conspiracy, hatched by his own kith and kin, and then Amanullah Khan who became the cause and instrument of the fulfilment of the latter prophecy and who had ordered the death, on the basis of no reasonable excuse or cause whatever, of three quite honest, peaceful and law-abiding citizens, was compelled to quit his country, bag and baggage, after suffering an ignominious defeat at the hands of the son of a water-carrier who had attacked Kabul with only three hundred men and who himself was only a soldier of no great merit or distinction. In spite of being a powerful monarch, possessing a large number of guns and aeroplanes, a vast quantity of arms and ammunition, he could not save his crown and throne from a comparatively weak and unarmed company of soldiers and he was compelled to pass the declining days of his life in obscurity and oblivion in Italy, and this, after he had received only a year before a truly royal welcome in every European country.

In the beginning there were only about 300 soldiers with Habibullah Khan, better known as Bachcha-i-Saqqa. But after the exit of Amanullah Khan from Kabul a large army had gathered round him. Amanullah Khan had gone to Kandhar to mobilize his forces to make another and a last bid for the lost throne of Kabul. The result was that the country became involved in an internecine and sanguinary civil war in which thousands of people lost their lives. The general computation places the number of those killed at one hundred thousand, and in this manner was fulfilled a third prophecy of the Promised Messiah which was couched in the words :

ریاست کابل میں قریب پچاسی ہزار کے آدمی ہریں گے۔

i.e., in the State of Kabul about 85 thousand people shall die (15th April, 1907).

Chaos in Kabul

At that time it was generally believed that the organized Government of Afghanistan had ceased to exist and as an illiterate and uncultured vagabond who was a complete stranger to administration and state-craft sat on the throne of Kabul, the

country would continue to suffer from incessant warfare and disturbances, and Afghanistan, after being disrupted and disintegrated would become submerged in the neighbouring states. But the Decree of God had selected, about a quarter of a century ago, another person who was destined to suppress these forces of disruption, to bring order out of chaos and give Afghanistan an ordered and stable Government in the place of anarchy and disorder. This man was General Nadir Khan, who was at the time of the Bachcha-i-Saqqa menace lying sick in a nursing home in France.

As Nadir Khan was an experienced and shrewd general, repeated invitations were sent to him by Amanullah's Government at the time when Bachcha-i-Saqqa had rebelled and was marching on Kabul. But ill-health prevented him from accepting these invitations and he could not leave in time to help Amanullah Khan to save his throne from Bachcha-i-Saqqa. And how could he really come to Amanullah Khan's help when God had decreed it otherwise?

Prophecy about Nadir Shah Explained

The prophecy to which I have referred above was published by the Founder of the Ahmadiyya Movement in 1905 and was based on the two revelations which he had received on May 3, 1905. The words of the revelations were (1) *اذر هيت ولكن الله رمى* *i.e.* "You did not cast, when you did cast, but it was God who, in reality, had cast" and (2) *آه نادر شاه کهان گيا* *i.e.* "Alas! where is Nadir Shah gone!" The first mentioned revelation is, indeed, a verse of the Holy Quran which bears a pointed reference to the Battle of Badr. In that battle the experienced and seasoned commanders and generals of Mecca had mobilized all their power and had brought with them the cream of their soldiery, one thousand picked and selected warriors to fight the Muslims. As compared with these fighters of note and reputation, the Holy Prophet was accompanied by only a few soldiers, 300 all told, most of whom were quite inexperienced and had known no fighting before. Some of them were even without any arms. Rusty swords and broken spears were all that they had for arms. Very few had any animals to carry them. When the two armies stood face to face and the Meccan army, on account of their superior numbers, better equipment and greater war-experi-

ence, began to drive back the slender Muslim force, the Holy Prophet prayed to God for succour and in obedience to Divine command threw a handful of pebbles towards the enemy. That was, as it were, a sign for the celestial powers to come into action. No sooner had the Prophet thrown that handful of pebbles than a strong wind blew from behind the backs of the Muslims and with it arose a storm of sand and pebbles which striking against the faces of the Meccans half blinded them and rendered harmless and innocuous the arrows aimed at the Muslims which began now to fall short of their destination in the middle of the field of battle. In this way God inflicted a defeat on the Meccans and vouchsafed a decisive victory to the Muslims. It is to this memorable event that the verse of the Quran refers in which God says to the Prophet: "When you threw the pebbles you did not throw them. It was, in fact, God who had thrown them; because no sooner had you thrown them than the elements seemed to make common cause with the Muslim army to destroy the enemy."

The revelation of this Quranic verse to the Promised Messiah signified that an event similar to that of Badr was to take place, when in conformity with Divine decree a small and weak army was to fight a big and very powerful force and in spite of the paucity of its means and resources was to win a victory over their more powerful opponents.

This revelation evidently shows that of the two armies referred to therein the larger and more powerful one would have rendered itself deserving of divine punishment on account of its open hostility to the Ahmadis, just as the Quresh of Mecca had made themselves deserving of divine punishment by opposing and persecuting the Holy Prophet and his companions, and though the small army that would fight and defeat this great and powerful force would apparently be of as little significance and consequence as a few pebbles are, and would hardly be fit to be called an army, it would be serving a divine purpose and would therefore be brought into being by the prayer of God's Messiah. Now it is quite obvious that in the world there is no government which, as the government of a country, had subjected the Ahmadis to most cruel persecution, mercilessly murdering and stoning to death their members, and against which the Promised Messiah had invoked divine wrath and punishment, as he did against the Kabul Government on the occasion of the stoning to death of the Shahzada Abdul Latif. Let us

quote the Promised Messiah himself. He writes: "The martyrdom that was decreed and destined for Shahzada Abdul Latif has come to pass ; the retribution of the tyrant only remains - *i.e.*, *انه من يات ربه مجرمًا فان له جهنم لا يموت فيها ولا يحيى*. He who shall come before his Lord laden with crime, for him verily is Hell in which he shall neither live nor die."

The Arabic phrase *لا يموت ولا يحيى* (neither shall he live nor die) is used about a person under disgrace when he can neither be said to be living as he is deprived of all power, nor can he be classed with the dead as he apparently breathes and moves. So the invocation of God's curse by the Promised Messiah on Amir Habib Ullah Khan could only be considered to have been accepted if he or his posterity had been reduced to such miserable condition as to appear obviously as good as dead.

Scene of the Battle of Badr re-enacted at Kabul

In short, there is no doubt in the fact that the government which meted out to the Ahmadis a cruel treatment similar to the one the Meccans had extended to the Muslims was the Afghan Government and it was this government on which the Promised Messiah had invoked God's blighting curse. So the above-mentioned revelation distinctly applies to this government. And as the revelation makes no mention of any Muslim army but refers only to the throwing of pebbles, it shows that the misery and misfortune implied in the revelation to overtake Afghanistan were not to come upon it through any Ahmadi army but God was to use for this purpose a people who apparently would be as worthless as pebbles or pieces of stone. That is to say, they would be possessing no real inherent worth; only God would make use of them to fulfil His Will, Word and Purpose. And though as insignificant and useless as the pieces of stone or particles of sand, yet God would make of them an instrument and a means of the manifestation of a mighty sign like that of Badr. In other words, though they might be small in numbers and without equipment or provision of any sort, and their enemy be powerful and well-equipped, they would in consequence of the prayer of a Prophet offered long ago tear to pieces that Government and its officials. Now see how the prayer of the Promised Messiah was fulfilled. When Amir Habib Ullah Khan did not repent of his sins, he

was murdered by his own relatives, and Amir Aman Ullah Khan ascended the throne and out-did his father in ordering the stoning of three innocent Ahmadis. Then the wrath of God was roused and He commanded and decreed, that the dire tyrannies and enormities of the House of Amir Abdur Rahman be punished and in accordance with the knowledge which He vouchsafed to His Messiah and Messenger about 25 years beforehand and which the latter had broadcast throughout the world He caused the son of a water-carrier to raise the standard of revolt against the government of Aman Ullah Khan with only three hundred companions—a number strikingly similar to that of the Muslims who fought by the side of the Holy Prophet at Badr. In this way God caused the scene of the battle of Badr to be re-enacted in Kabul, that is to say, about three hundred inexperienced soldiers, almost without arms and equipment, sent toppling and tottering to the dust a throne that lay secure behind arsenals and steel-walled fortresses.

“So glory be to Him in Whose hand is the kingdom of all things and Who has power over all things” (Holy Quran).

It is indeed no ordinary sign that the particles of sand and the pieces of stone should break to atoms powerfully built fortresses and mere wafts of wind should turn the direction of cannon-balls; yet this is exactly what the success of the apparently weak and contemptible few companions of the Bachcha-i-Saqqa over the seemingly safe, secure and powerful government of Amanullah Khan means. Nay, this is a mighty sign sufficient to help every honest and sane-minded person to arrive at the truth. Would those who have eyes see and who have ears hear and those who have hearts reflect and believe, that they may inherit the grace of God!

Nadir Shah's Death Predicted

The defeat of Amanullah Khan at the hands of Bachcha-i-Saqqa had fulfilled the prophecy of the Promised Messiah, and his (Bachcha-i-Saqqa's) few followers were therefore to revert back to their original insignificant and unknown position, but the Promised Messiah had prayed to God that the progeny of Amir Habib Ullah Khan should be reduced to a life of misery and ignominy as good as that of the dead. And this could only be possible when Habib Ullah Khan's descendants should have become completely deprived of all power,

pomp and glory. It is quite obvious that if Bachcha-i-Saqqa had ruled in Kabul longer than he actually did, there would have arisen many opportunities for Amanullah Khan to regain his lost throne, because the Bachcha was a complete stranger to administering the affairs of a State. He was also disposed to be harsh and severe and his lieutenants and companions could, like pieces of stone, only pierce and prick, but to do any useful public work was beyond their power and capacity. And when Bachcha-i-Saqqa had served the purpose he was decreed to serve—the fulfilment of a part of the Promised Messiah's prophecy—God's help and grace also ceased to accompany him. But God had willed that after taking from Bachcha-i-Saqqa the work he was destined to do, the wish and desire of His Messenger and Prophet—that Amir Habib Ullah's posterity should live a life of oblivion and misery like those dead and forgotten—should be fulfilled by some other person. He selected Nadir Khan for that purpose and informed the Promised Messiah of it along with the above-mentioned prophecy in the words *آه نادر شاه کابل گویا*. *i.e.* "Alas! where is Nadir Shah gone!" (May 3, 1905). This revelation in conjunction with the one dealt with above, indicated that after the happening of the first event (defeat of Amanullah Khan by Bachcha-i-Saqqa) Nadir Khan would become the Shah of Afghanistan and that after a brief rule his death would take place like a sudden and totally unexpected calamity—a veritable bolt from the blue—which would make, as it were, the whole Afghan nation cry out "Alas, where is Nadir Shah gone!" And so did it exactly come to pass. By causing Bachcha-i-Saqqa to suffer a defeat at the hands of General Nadir Khan God paved the way for the fulfilment of the second part of the prophecy announced on May 3, 1905 and in this way He arranged that Amanullah Khan should never be able to regain his lost throne and thus Heaven's decree should come into force regarding Habib Ullah Khan's descendants that "they shall neither live nor die."

It was foretold in the revelation that after the pebbles and particles of sand (followers of Bachcha-i-Saqqa) had served their pre-destined and fore-ordained purpose, God would bring about such changes as would culminate in a man named Nadir Khan ascending the throne of Kabul who, in this way, would deprive the line of Habib Ullah of it permanently and for ever, thereby making the Qur'anic verse لا يموت نبيها ولا ينجين

(neither shall he live nor die) literally apply to them. The said revelation also contained the prophecy that after being crowned King and having ruled the country for a time Nadir Khan would die in circumstances most tragic and his absence would be felt most poignantly. This part of the revelation, as our readers know, met with a remarkable fulfilment on November 8, 1933, when on that day, Nadir Shah, the beloved King of Afghanistan, fell a helpless victim to the bullet of a wicked and misguided young assassin who fired three shots from a point-blank range in the Dilkusha Palace Gardens where he had come to distribute prizes after a football match. (From God we are and to Him shall we return!)

O ye people! whose hearts yet retain a particle of faith, I say unto you Is not this great sign sufficient to prove the existence of God? Does this not establish the truth of the Promised Messiah's claims? Is not this sign which has seen its fulfilment in such a marvellous manner after the passage of more than a quarter of a century, sufficient to substantiate the fact that our God is a living God and that, just as He spoke to Adam and He spoke to Noah and He spoke to Abraham and He spoke to Moses and He spoke to Jesus and last of all He spoke to the Greatest of the Prophets, Mohammad (may peace and blessings of God be upon them all!) in a language whose glory, majesty and sublimity far exceeded that in which He spoke to those that had gone before, so does He even to-day hold communion with His chosen and beloved servants? Signs are manifested and miracles shown to establish the truth of Islam. See, that was no ordinary prophecy which you saw fulfilled with your own eyes. Reflect and consider and you will find that this one prophecy contains many other signs and prophecies which may briefly be described as follows:

Nadir Shah in the Making

(1) At the time when the Promised Messiah published these revelations, Nadir Khan, the hero of this great drama, was only a young student and the members of his family were labouring under such unfavourable conditions that they could not hope to get any important or high government post. They had remained under the royal displeasure in Amir Abdul Rahman's reign, and after having obtained the royal pardon from Amir Abdur Rahman's son and successor, Amir Habib Ullah Khan, had

only arrived recently in Kabul after a forced absence of about 20 years from their country. Under circumstances like these they could naturally make no headway in gaining the Amir's special favour and promotion to the highest positions. But Nadir Khan was gifted with intelligence and sagacity in such an unusual measure that he proved his extraordinary fitness for the military post to which he was appointed. Moreover God brought about his rapid promotion in this way. Rebellion broke out in the southern provinces and the Royal forces that were despatched to quell it suffered a heavy defeat. Thereupon to Nadir Khan was entrusted this difficult task. His efforts to suppress the rising met with a signal success. Nadir Khan, in consequence, got a promotion and began generally to be looked upon as one of Afghanistan's wisest generals.

As Commander-in-Chief and Minister of War

(2) Amir Habib Ullah Khan met with quite an unexpected end outside Kabul. Inayat Ullah Khan, Habib Ullah Khan's eldest son and successor who was at the time of his father's assassination with him in company with his father-in-law and uncle, Nasr Ullah Khan, Amir Habib Ullah's younger brother, being suspected of having a hand in the assassination became deprived of the Kabul throne and Amanullah Khan was crowned as Amir. In order to secure his accession to the throne Amanullah Khan had to enlist the aid of Shah Ghashi Abdul Quddus who was a near relative of Nadir Khan. So though Amanullah Khan suspected Nadir Khan to have been implicated in the murder of his father, he was reinstated in his post after only a few days' incarceration. Immediately after that war broke out between the British and Afghanistan in which unusual success attended Nadir Khan in all his pursuits and undertakings and he was promoted to be Commander-in-Chief and Minister of War. This war proved to be a source of great blessings for him. He advanced a step further toward the Afghan throne as he rose very high in the esteem and affection of the people of the southern provinces and impressed them deeply with his wisdom and abilities.

Afghanistan Becomes Independent

(3) When the Promised Messiah received this revelation, the status of Afghanistan was merely that of a principality but in this revelation Nadir Khan was described as a Shah (King).

Had Nadir Khan happened to be the Ruler of Afghanistan without this country first having achieved its independence, he would have, at best, been known and called an Amir and not a Shah (King). This revelation, therefore, predicted a great change in the government of Afghanistan in consequence of which it was to have become a wholly independent country. In 1905 when this revelation was published nobody could possibly conceive of an independent Afghanistan. The Russian bogey had so much frightened British statesmen that they could not for a single moment think of recognizing the independence of Afghanistan. When a strong ruler like Amir Abdur Rahman could not dare demand the independence of Afghanistan from the British, then how could a much weaker man, as Amir Habib Ullah Khan evidently was, make in the then existing circumstances this preposterous demand. His relations with the British Government had, on the contrary, become warmer and more friendly and for this he was rewarded with the enhancement of his stipend. So in those days the wildest stretch of human imagination could not think of a free and independent Afghanistan and its Amir as a full-fledged Shah (King). But when the human mind could not possibly conceive of an independent Afghanistan, the Promised Messiah was told in his revelation that it would some day be successful in acquiring the status of a fully independent and sovereign country and its Amir would be regarded and known as a Shah (King) and Nadir Khan who was then an ordinary military officer would, helped by God's special grace, secure its throne and crown. Leave alone the other parts of the prophecy. Only consider and reflect over its latest portion and you will be amazed to see how the independence of a subsidiary State has been predicted and how again the destruction and downfall of its ruler who had raised it from the condition of a dependent principality to the status of a full-fledged kingdom enjoying all the rights and privileges of a completely free and sovereign country has been foretold and then again the accession to the throne of Afghanistan of Nadir Khan—between whom and that throne there were many rightful claimants and heirs—has been told beforehand and told 25 years before these momentous and far-reaching changes actually take place. Are these not living signs? And are they not simply marvellous and wonderful?

Nadir Khan's Illness

(4) When Bachcha-i-Saqqa raised the standard of revolt, Nadir Khan was lying sick in France. But in spite of his broken health he left for India to help and serve his motherland in the hour of its distress. On arriving, however, in India he fell seriously ill and remained confined to his bed in Peshawar and could not proceed to Afghanistan at once. The result was that he could not join Amanullah Khan in his desperate efforts to save his throne from Bachcha-i-Saqqa. If he had not been taken ill and had joined Amanullah Khan at once in his struggle against Bachcha-i-Saqqa and had defeated him, Amanullah Khan would evidently have remained King of Afghanistan and all possibility for Nadir Khan to have become the Shah of that country would have been totally eliminated. But God prolonged his illness and did not give him victory over Bachcha-i-Saqqa until Amanullah Khan, after suffering a crushing defeat, made a hurried exit from Afghanistan. The protracted illness of Nadir Khan in Peshawar and his inability to proceed at once to Afghanistan was a divine plan to fulfil the Promised Messiah's prophecy and constituted, thus, by itself a remarkable and standing miracle.

No Desire for Throne

(5) From the announcements that Nadir Shah made at the time when he was struggling hard to rescue Afghanistan from the strangle-hold of Bachcha-i-Saqqa and his band of brigands, it appears that the idea never entered his head that even if he succeeded in turning out the Bachcha he would himself ascend the throne of Afghanistan. As long as Amanullah Khan was in the country he continued to support him and when the latter gave up the struggle in despair and left Afghanistan, Nadir Khan took special care to make it clear in all his announcements and proclamations that he did not seek self-aggrandisement, that he had no desire for the throne of Afghanistan and that after the successful termination of the life and death struggle in which he was engaged with his main and might he would loyally submit to the decision at which the elected representatives of Afghanistan would arrive after taking counsel together as to the form the future government of Afghanistan should take. This shows beyond the shadow of a

doubt that nothing was further from his mind than that he could ever become the King of Afghanistan even at the time when Amanullah Khan had left the country to its fate and on the struggle in which he was engaged hung Afghanistan's future. But the word of God had announced to a wondering world twenty-five years before that the apparently impossible would become possible and Nadir Khan would one day sit on the throne of Habib Ullah Khan and Amanullah Khan as the beloved King of his people.

Short of Funds

(6) When Nadir Khan entered Afghanistan from the side of the Khost Province, he was so short of money that he did not even possess a printing press nor could he buy one. He knew that in these times it was not possible to conduct a war successfully without calling in the aid of the press and when, in order to keep informed his friends and sympathisers and the public at large of the progress of the struggle he found it indispensable to start a paper, he was, for shortness of funds, obliged to purchase only a stylo-machine; a thing not worth more than fifty rupees and on it, during the whole period of the war, his paper, the *Islah*, used to be printed. With such limited and confined means to fight and inflict a crushing defeat on an enemy like Bachcha-i-Saqqa who had vanquished the ex-King Amanullah Khan with all his mighty forces, armaments and ammunitions, was no ordinary business and constituted alone a great and wonderful sign. It was to fulfil the revelation that God had vouchsafed to His Messenger and Messiah long ago that conditions in Afghanistan so shaped themselves that in spite of his complete helplessness and broken health, and in spite of disorder, chaos and anarchy that reigned in the country Nadir Khan was successful in defeating Bachcha-i-Saqqa.

Choice of Afghanistan

(7) Nadir Khan had publicly announced time and again that he had no desire for the throne and that he would faithfully and gladly submit to the verdict of the elected and accredited spokesmen of the nation as to who should be their King and Ruler, and he did literally and in spirit abide by his announcements and did honestly seek the counsel and advice of his people. As many members of the Royal family were still alive and as on such occasions the nobles are jealous of one another, it was generally

believed that after the suppression of the Bachcha-i-Saqqa revolt, Nadir Khan would, in the first instance, be asked to invite Amanullah Khan to come back to his country, and if public feeling against some of his measures was found to be too strong, at least to a Prince of Amir Abdur Rahman Khan's family the Crown would be offered. But who could stand in the way of the fulfilment of Heaven's decision? Who could deprive Nadir Khan of the throne that had been decreed in heaven (on May 3, 1905) to be conferred upon him in recognition of his services to his motherland, especially when God had chosen him for that honoured station so that Amir Habib Ullah Khan's progeny should wander in wilderness living a miserable existence between life and death? How could Nadir Khan, Heaven's predestined nominee for the throne of Kabul, possibly be ignored, when the time came for Afghanistan to choose its own monarch? At last it came to pass exactly as was decreed long ago. That is to say, more than 25 years after the prophecy (referred to above) Nadir Khan, for whom, six months before there was not the remotest possibility ever to acquire this very exalted position, was unanimously elected by the Afghan people as their King and the arbiter of their destinies. In spite of the fact that he had no desire for the throne and in spite of the fact that he left the decision fully and completely in the hands of the Afghan people to choose their own Ruler, the lot fell upon him and he alone was considered fit to discharge fully and adequately the very high and critical responsibilities attached to the office of a king; and who could, in reality, be considered fit for this very exalted position except he whom God had singled out for it?

Nadir Khan Becomes Nadir Shah

(8) But there was still one step left; it was for Nadir Khan to become Nadir Shah. No doubt Afghanistan had now enjoyed full and complete independence. Its Amir had assumed the title of King and he was known and addressed as such. Indeed by virtue of being the ruler and monarch of this independent country Nadir Khan was a King in the real and full sense of the word. But in the word of God he was not designated as Shah Nadir Khan but as *Nadir Shah*. If Nadir Khan had only assumed the title of Shah Nadir Khan, even then the prophecy, to all intents and purposes, would have been considered by every sane and

dispassionate person to have been fulfilled and it would have legitimately been believed that in the revelation Shah Nadir Khan had been described for brevity's sake as Nadir Shah. But God had so willed that this great prophecy should become literally true. He, therefore, provided extraordinary means to bring it about and Nadir Khan himself came to conceive a desire that he should in future be known as Nadir Shah. Now, ye who deliberate and meditate upon things, do you reflect and consider. Was not the idea conceived by Nadir Khan that he should in future be known and called Nadir Shah, an extraordinary idea? On ascending the throne, Kings do not change their names. They invariably prefix or suffix them with the word 'Shah'. But their personal names and national titles undergo no change. Nadir Khan's personal name was Nadir Khan and his family title was 'Khan'. The use of the nomenclature 'Khan' is not derogatory to and incompatible with the exalted office of a king. It is not even derogatory to that of an Emperor. Even the famous Chengiz Khan, the ruler of about half of the then known world, preferred to use the appellation 'Khan' as his imperial title. Not a few monarchs of the Chughtai line added the title of 'Khan' to that of 'Sultan' in their names. For example, Sultan Ghias-ud-Din Buraq Khan, Sultan Muhammad Khan, Sultan Ahmad Aulja Khan are well-known historical personages. Even Amanullah Khan, in whose time and reign Afghanistan succeeded in regaining its independence, naturally desired to be known as Shah (King) and so he was called Shah Amanullah Khan. Why then in the face of so many precedents should Nadir Khan have liked not to be called Shah Nadir Khan but have preferred to be known as Nadir Shah? O ye who love truth! Dare you deny that this unusual change of Nadir Khan into Nadir Shah was in compliance with the design and plan of the Great God who had foretold to the Promised Messiah on May 3, 1905 all these happenings in the revelation *آء نادرشاه كهان گيا* *i e*, 'Alas! where is Nadir Shah gone!' The same God who had in His revelation given Nadir Khan the name of Nadir Shah made Nadir Khan and his nobles conceive the idea that though it was contrary to the established practice, though the word 'Shah' could be and was actually used before the name of a King, though Amanullah in spite of being the first 'Shah' of Afghanistan did not propose to be known as Amanullah Shah and though the use of the

word 'Khan' is not incompatible with and derogatory to the dignity of a King, yet Nadir Khan should be known and called Nadir Shah so that in accordance with the divine prophecy not only should Nadir Khan become a king but should take for himself the name of Nadir Shah.

Some ignorant people are disposed to ask why Nadir Khan has been called Nadir Shah in the revelation. But they conveniently forget the well-known fact that Nadir Khan has come to be known as Nadir Shah throughout the world so much so that even those who out of spite and malice now take objection to calling Nadir Khan *Nadir Shah* have themselves on several occasions before written in their journals and papers Nadir Khan as Nadir Shah. A conspicuous example of such objectors is Maulvi Sanallah of Amritsar. Almost all the British papers have invariably used the words Nadir Shah in preference to Nadir Khan. In Afghanistan itself people called their late monarch by the name of Nadir Shah and the Afghan Government have always insisted that he should be called Nadir Shah. In an interview which Sardar Shah Wali Khan gave to the proprietor of the *Siasat* of Lahore, and which was published in its issue of 11th December, 1929, the Sardar is reported to have said :

“ In India people write His Majesty's name wrongly. From the moment he was announced to have ascended the throne of Afghanistan His Majesty became *Shah* instead of *Khan* and his correct designation is Nadir Shah, Shah of Afghanistan.”

This testimony of no less a person than that of the conqueror of Kabul and a younger brother of Nadir Shah conclusively establishes the fact that the late-lamented King of Afghanistan had changed his name from Nadir Khan to Nadir Shah and the word 'Shah' had become an integral part of his name, because Sardar Shah Wali Khan in his interview (referred to above) emphatically stated that the correct name of the King was Nadir Shah, Shah of Afghanistan. The repetition of the word Shah in the full title signified that the first Shah was an integral part of the King's name and the second signified his official designation. So in order to fulfil His word revealed to His Messenger 25 years ago God had completely changed the name of Nadir Khan and he came to be known officially and privately as Nadir Shah.

describing Nadir Khan as Nadir Shah and as is evident from the statement of Sardar Shah Wali Khan, a brother and minister of the late King, Nadir Shah was the official designation by which he was known.

So, O ye people, who fear God and believe in death and the Resurrection! Tell me, in God's name, what power had caused this obvious impossibility to be translated into a concrete and settled fact—a fact which was considered even by an enemy of the Ahmadiyya Movement to be quite impossible to occur as it most certainly was? Was it not God the Almighty who had, in His revelation to the Promised Messiah, on May 3, 1905, named Nadir Khan as Nadir Shah about a quarter of a century before? Would you, even after the fulfilment of such a mighty sign persist in disbelieving and continue rejecting God's Messenger? Would you still refuse to become reconciled with God, your Beneficent and Compassionate Creator and Master and would you remain content to welter and wallow in the slough and quagmire of atheism, disbelief and godlessness? If such powerful, clear and unequivocal signs, which even an irreconcilable enemy confesses to be impossible of happening, do not and cannot convince you, what treatment do you expect God to mete out to you?

Nadir Shah's Death Mourned

(9) Among a rough and rugged people like those of Afghanistan even after a person rises to power and actually holds the sceptre it cannot be guaranteed that he will continue to command the confidence, respect and affection of his people. Passions are easily excited in that country and affection becomes readily changed into enmity. It would not at all have been surprising if after capturing the throne of Afghanistan Nadir Shah had fallen in the estimation of his people or had failed to be able to keep peace and order in the country and disorder and disruption had increased. But the revelation *آه ناه رشاہ کہاں گیا* (Alas, where is Nadir Shah gone!) clearly showed that by the time Nadir Shah's tragic death occurred, his people would have come to appreciate and realize the worth of the solid work done by him and therefore his sudden and sad demise would plunge the whole country into intense sorrow and grief.

To predict the rise to the throne of an ordinary person by itself constitutes a great sign. But to predict, in addition,

that he shall rise to it on the ruin of the old royal family and shall rule effectively the country whose people are quite unused to reform, and by the good and solid work he shall do for the peace, progress and prosperity of his country he shall continue to rise in the esteem and affection of his people and when he shall die, his death shall be received with feelings of deep and intense grief, is a sign whose grandeur and majesty it is impossible to deny.

It should be remembered that this part of the revelation has been fulfilled twice: First when in the time of the ex-King Amanullah Khan, Bachcha-i-Saqqa raised the standard of revolt and the King, his Ministers and the public at large cried, as it were, 'would that Nadir Khan had been in Kabul, he would have kept the peace of the country intact.' Though Nadir Khan was not then Nadir Shah (as he is called in the prophecy) but sometimes a title or epithet is used about a person who is to acquire it later on. In the Quran we find instances of this kind of use of words. The Quran says: "It is also a sign to them that we bear their posterity in the full-laden ark." Now it is apparently impossible to bear people in an ark which is already full-laden. When interpreting and explaining this verse the exegetists and translators of the Quran agree that the word **مشحون** (full-laden) used in the verse means 'that which was to have become full-laden by the people who were to ride on it.' As it was intended to show that the ark on account of the large number of persons who were to be borne on it or on account of the smallness of its size was to become full, instead of expressing this sense in a separate sentence, the sentence "we bear them in the full-laden ark" is considered sufficient to convey adequately the intended sense, although it is quite evident that the ark could not become full before anybody went into it. In the same way for Nadir Khan the appellation Nadir Shah has been used in the revelation. It is true that Nadir Khan was not Nadir Shah when Bachcha-i-Saqqa began to disturb the peace of Afghanistan and attacked Kabul, but as God intended to show that by granting him success against Bachcha-i-Saqqa, He would raise him to the throne of Afghanistan, Nadir Khan was called Nadir Shah in the Promised Messiah's revelation and in this way a vast subject was explained in a brief and pithy sentence.

But the second interpretation of the revelation has seen its fulfilment now when Nadir Khan has become universally

known as Nadir Shah and after meeting a most tragic end at the hands of a foolish and wicked enemy of Afghanistan has made the whole country, as it were, cry out, "Alas! where is Nadir Shah gone!"

(10) The revelation of the Promised Messiah also implied that the death of Nadir Shah would happen in consequence of a most sudden calamity because the words "Alas, where is Nadir Shah gone!" seemed to imply not only sorrow and grief but surprise, and dismay as well and surprise is always felt and expressed at a sudden and unexpected accident. The words of the revelation clearly show that it had been stated therein that Nadir Shah would not die a natural death but that his death would take place in consequence of a sudden event and would happen at a time and in a manner quite unexpected. The details that have appeared in the newspapers about Nadir Shah's assassination most unequivocally and emphatically demonstrate that this part of the prophecy has also been fulfilled to the last letter. It is stated that Nadir Shah had come to preside over a meeting in the Dilkusha Palace Gardens at which prizes were to be given to students who had taken part in a football match. In that crowded meeting at which his ministers and many other prominent people were present he was talking to some students when one out of those very students to encourage whom Nadir Shah had personally come to preside over the meeting, fired at him three point blank shots from a distance of about a yard and the whole assemblage was at once converted from a joyful into a mournful company. The shockingsuddenness with which this most bewildering event occurred is evident from the startling rapidity with which the assassin fired rendering all efforts to save the King nugatory. General Mahmud Khan, the dead King's younger brother and his Minister for War was present on the occasion. He was so deeply affected and overwhelmed with grief by the suddenness of this tragic and hair-raising event that he is stated to have fainted. People ran into the streets crying distractedly "the Shah is assassinated, the Shah is assassinated." All the details of the assassination undeniably demonstrate that the whole affair took place in such an amazingly short time as to have left the whole nation dazed and stupefied.

(11) This prophecy clearly appeared to possess the implication that the death of Nadir Shah would take place at a

time when the need of his presence would be keenly felt. Circumstances corroborate this fact also. Only a day or two before the death of the late King, Dr. Sir Muhammad Iqbal, after his return from Kabul, in an interview he gave to the Press, is stated to have said that Afghanistan was well on the way to progress and if Nadir Shah was spared for another ten years Afghanistan would reach the height of prosperity. This statement shows that all those persons who were familiar with the developments that were taking place in all walks of national life under the wise and able guidance of Nadir Shah keenly felt that Afghanistan badly needed Nadir Shah for some years to come. But God had fore-ordained that Nadir Shah should die a premature death to fulfil the prophecy of the Founder of the Ahmadiyya Movement.

The objection might be raised by some spiteful people that when Nadir Shah was fighting the forces of Bachcha-i-Saqqa in the province of Khost, it was said by the Ahmadis that the prophecy, 'Alas, where is Nadir Shah gone?' meant that the presence of Nadir Shah was needed to suppress the disturbance in that part of the country, whereas now it is being applied to his death. So let there remain no misunderstanding about it that this prophecy has been fulfilled twice. First when at the time of Amanullah Khan's hurried flight from Afghanistan, the need of the able guidance of General Nadir Khan was greatly felt and secondly now that in conformity with the will and purpose of God he has been assassinated by a foolish and misguided wretch, and the latter view is not of recent growth. It originated and has been maintained by the Ahmadiyya Community since the time God granted victory to Nadir Shah in the battle-field of Khost. The fact that in pursuance of my instructions Maulvi Sher Ali wrote an article for the *Review of Religions* regarding this prophecy which appeared in its issue of February, 1930, under the heading of 'Nadir Khan becomes Nadir Shah', substantiates my statement. In that article while stating that the prophecy under question had been fulfilled by the defeat of Amanullah Khan, the intense desire of the people of Afghanistan for the return of Nadir Khan to guide them and by Nadir Khan assuming the title of Nadir Shah, the Maulvi Sahib wrote that the said prophecy possessed two interpretations, the one described above and about the other he expressed his opinion as

follows:—“*The second rendering conveys the idea that some misfortune will befall the person named and his loss will be deeply mourned (vide, the Review of Religions for February 1930, page 44).*”

This statement of Maulvi Sher Ali shows that the Ahmadiyya Community from the beginning believed that this prophecy possessed two facets and that in all probability both would be fulfilled because it is among God’s ways that sometimes the revelations He sends down to His Messengers have several aspects all of which are fulfilled

How long would you wait ?

To be brief, God revealed some secrets of the future to the Promised Messiah in two revelations on May 3, 1905. One of these revelations contained a prophecy about the success of the small band of the followers of Bachcha-i-Saqqa over ex-King Amanullah Khan and the other foretold that at the time of the defeat of Amanullah Khan at the hands of Bachcha-i-Saqqa, Nadir Khan would be out of Afghanistan, that his return to his country would be intensely desired by his people, that he would return to Afghanistan, would inflict a severe defeat on his enemy, would become king and finally change his name from Nadir Khan to Nadir Shah. It was also predicted in the second revelation that in consequence of a sudden calamity that would befall him, King Nadir Shah would lose his life suddenly in most tragic circumstances and his people would be plunged into intense and deep grief and his death would be regarded as a great national loss. This prophecy was made when Nadir Khan was only an inexperienced and immature young man and there seemed to be not the remotest possibility for him to get any high and responsible post. Now O ye people who profess to seek after truth and whom the love of this world has not rendered quite oblivious of the remembrance of the next, I ask you, in all humility Is it possible for a man to reveal such mighty divine secrets 25 or 30 years before their actual occurrence. If such great secrets could be revealed by man, by what touch-stone could the truth of God’s Messengers be tested and what respect would the Word of God command ? God says in the Quran لا يُلَهِىْ غَيْبَهُ اِحْدًا اِلَّا مَن ارْتَضَىٰ مِنْ رَّسُوْلٍ *i. e.* ‘God does not reveal His secrets to any except to His apostles’. Now if an impostor and a friend of the Devil can

predict such a long chain of events so many years beforehand, what proof shall there remain of the truth of the Quran? The change of Governments is no ordinary affair and the change of old and established ruling dynasties especially, in Asia, is even more extraordinary ; but even if the existing Government of a country gives way to another, who can say that the reins of government will fall into the hands of a particular person and who can guarantee the safety of that person for such length of time as he shall assume the reins of government and even if he happens to live for so long, who can stand surety that his powers shall remain intact till that time and also that he shall be able to take an effective part when the time for him comes to act and again that he shall succeed and after being successful in the achievement of his object shall die a sudden death and his country shall deeply mourn his loss. These are, by God, purely divine secrets which He alone can reveal and cause to be known. So deny and reject not God's signs as this path is beset with grave dangers. O Brothers! how can you consider yourself immune from the grip of God Who can cause a powerful monarch like Amanullah Khan to be expelled from his kingdom and country by the son of a water-carrier? How kind and gracious has God been to you! To save and protect Islam he raised up a man from among you! This man has revived and resuscitated Islam in this age of materialism and atheism by showing fresh miracles. So flee not away from him who has come to deliver you from sin and save your souls and behave not like enemies towards one who is your friend and well-wisher, Remember, the ungrateful rejection of God's bounties does not bear good fruit. See! the sun of spiritual light has risen high in the sky. Sign after sign is being shown to you. The sky and the earth have proclaimed repeated testimony to the truth of the Promised Messiah. How long would you go on waiting and doubting? Are you aware when your end shall come? Why don't you then beware lest death should overtake you while you are keeping bootless vigil. Tell me truly if you really believe in God, how would you answer, after your death, His queries regarding your denial and rejection of the Promised Messiah.

Ahmadiyya Movement must grow

Alas, there are many among you who say, "Was God to manifest Himself in India?" and they know not that when God

manifested Himself in Iraq, the people said at that time, "Was God to appear in Iraq?" And when He manifested Himself to Moses on mount Sinai, the people said, "Was God to appear among the Israelites?" And when He revealed Himself to Jesus, the people doubted and said, "Was God to appear in an insignificant and unknown village like Nazareth?" and when He manifested Himself with all His Majesty and Glory to the Greatest son of Man in Arabia, the Quran reports the Jews of the time to have marvelled and said, "Was God to reveal Himself in Arabia?" Nay the Arabs themselves said, "Why did not God reveal Himself to a man of importance in one of our big towns?" This is no new misgiving, nor is this misapprehension new that God's Word has lagged behind and the people of the present time were to have no share of it. The Holy Quran tells us that this misapprehension is very o'd. The Prophet Joseph's tribe, a people of such remote antiquity, had given expression to a similar idea.

So do not put yourselves in doubt after you have witnessed God's great, clear and unambiguous signs. Remember, hearing is not seeing. When repeated and mighty divine signs have established the truth of the Promised Messiah like the clear, bright day, then why are you deferring and delaying the hour of your faith in him for the sake of mere doubts and hearsays. Verily, one moment of faith is better than a whole life of unbelief.

O ye lovers and seekers of truth! To whatever country or clime you belong, I say unto you all the Light of God has come. Close not, then, your eyes. Give up indifference and sloth. Behold! our God is a living God. His powers have not deteriorated. He is capable of doing again what He did in days of yore and by showing fresh and marvellous signs He testifies to the life eternal of Islam and the Holy Prophet. What has come to you that you do not understand the voice of your Creator and cannot recognize the manifestation of your Master? Have your hearts deadened or has God sealed them up for their unbelief? Remember, the light of God shall not be put out with your mouths. Who can cut the tree that God has planted with His own hands? And who can efface the name that He has written? And who can stand in the way of a people who, God has decided, shall grow and increase. So do not come into collision with God's decisions and decrees. The waves of the ocean can

strike against mighty mountains. But man, however powerful, cannot oppose Heaven's intentions.

Behold ! every day that dawns witnesses the increase and growth of the Ahmadiyya movement. It is growing and progressing in the teeth of the opposition of the whole world. Then why do you not willingly and voluntarily accept *that which is to be* and are waiting for the day when God's scimitar shall dangle over your necks. Remember, God's Messengers and their followers have always been looked down upon as of no significance and consequence. But the opposition of the world could injure them in no way and those who were looked down upon as of no consequence became the fountain-head of all honours and those who were considered as mean and contemptible became heirs to all glory and greatness. So beware, and have mercy on yourselves and your progeny and accept the truth that God has revealed. Every day of your life that sets is priceless and every moment that passes invaluable. Your God, your Lord and Creator is very eager that you may attain His nearness With open arms He calls you to come under His protection as He called those in the time of Abraham, the time of Moses, of Jesus and in the time of the Holy Prophet Muhammad (Peace be upon them!). Esteem highly this favour of God and accept the place of honour that He wishes to bestow upon you.

And our last discourse is that all praise belongs to God, Lord of all the worlds.

The Ahmadiyya Movement

THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them :

- (1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.
- (2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.
- (3) THE AHMADIYYA MOVEMENT,
Commercial Road, Salt Pond,
Gold Coast, West Africa.
- (4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.
- (5) THE AHMADIYYA MOVEMENT,
25-27, Aloh Street, Okepopo, Lagos,
Nigeria, W Africa.
- (6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.
- (7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)
- (8) MAULVI ABUL 'ATA, Maulvi Fazil,
Sharial Burj, Haifa, Palestine.
- (9) MAULVI RAHMAT ALI, Oetoesan Ahmadiyah,
Defensielijjn V/d Bosch, No. 139, Batavia Centrum, Java.
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