

Hazrat Sahibzadah
Abdul-Lateef^{ra}




Hazrat Sahibzadah *Abdul-Lateef^{ra}*

Hazrat Sahibzadah Abdul-Lateef^{ra} was a revered scholar from Afghanistan who was highly respected and renowned for his deep spirituality.

Upon hearing about the Imam Mahdi, he researched the claim in light of the prophecies, and accepted Hazrat Mirza Ghulam Ahmad as the Promised Messiah, on whom be peace. This placed him at odds with his country's religious leadership, culminating in his execution by the King of Afghanistan.

Hazrat Sahibzadah Abdul-Lateef^{ra} was utterly devoted to upholding the truth and refused every offer made to him to save his life. His ultimate sacrifice is a lesson that will live on for eternity.





**Hazrat
Sahibzadah
Abdul-Lateef**



THIS BOOK
BELONGS TO

.....





Hazrat Sahibzadah Abdul-Lateef^{ra}

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HE WAS CALLED...

Sayyid Abdul-Lateef

Sahibzadah Abdul-Lateef

Raees-e-Kabul

Sayyidush-Shuhadaa (leader of the martyrs)

Akhwandzadah, Maulawi Abdul-Lateef

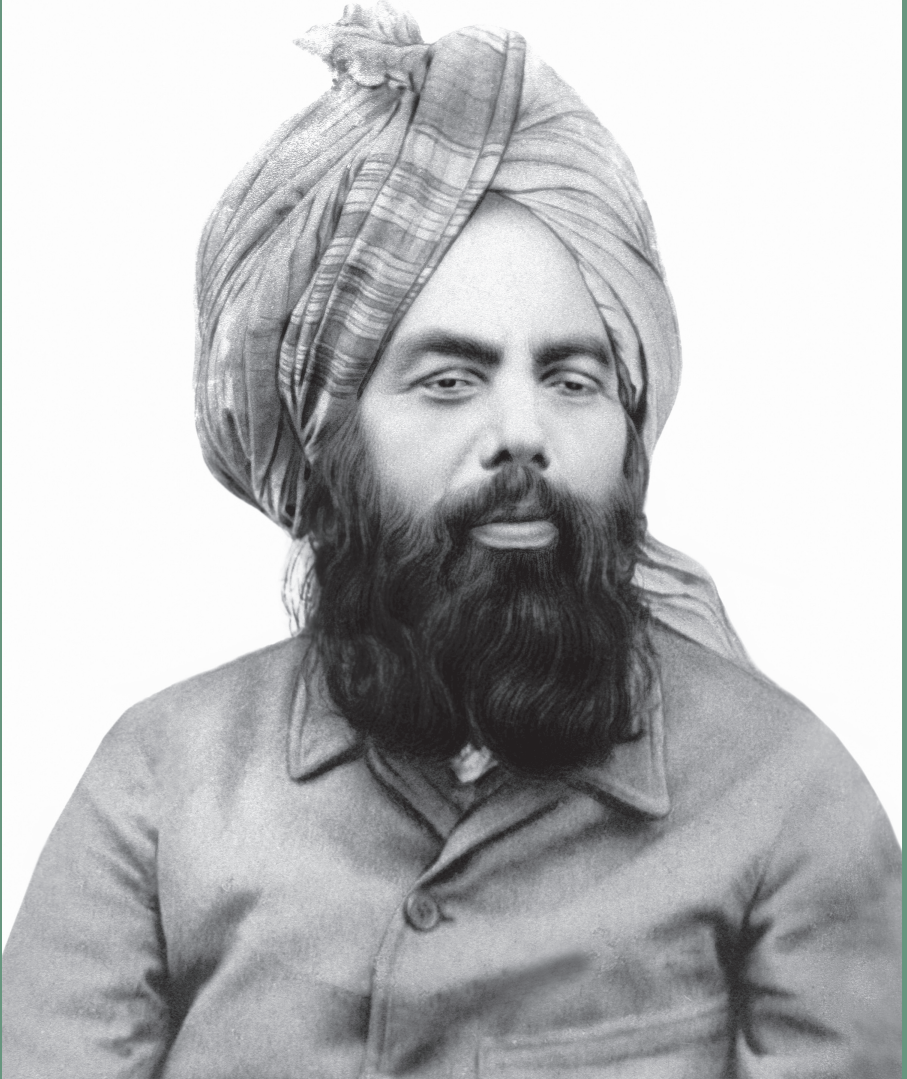
Raees-e-A'azam Khost

Shahzadah Abdul-Lateef

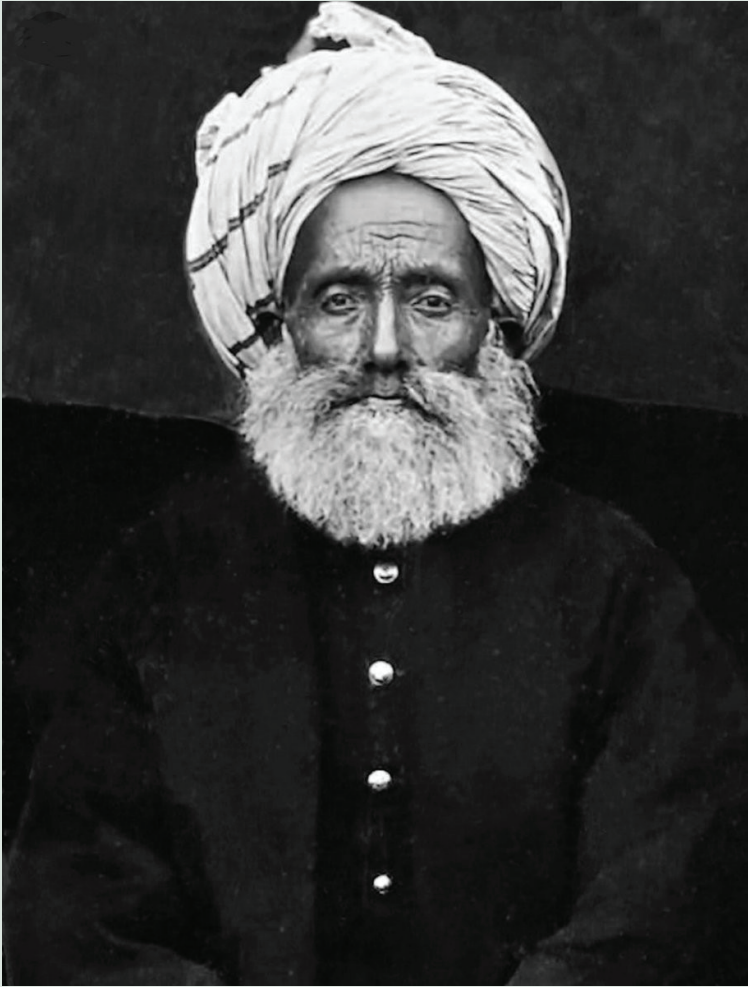


THE PROMISED MESSIAH SAID ABOUT HIM...

I found him to be incomparably sincere and honest in his adherence to me and in accepting my claim. His love and affection could be likened to a clear crystal phial of the most fragrant perfume. Truly, I found him to be most sincere in his love for me. His heart, like his radiant face, was very pure. (*Tadhkiratush-Shahādatain —In the Memory of the Two Martyrs*)



*Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi^{as}*



Hazrat Sahibzadah Abdul-Lateefra



*The martyrdom of Hazrat Sahibzadah
Abdul-Lateef^{ra} took place in Afghanistan*



FOREWORD



Hazrat Sahibzadah Abdul-Lateef^{ra} was a religious scholar who accepted Ahmadiyyat during the life of the Promised Messiah, on whom be peace. As a result of this, the religious clergy of Afghanistan issued a fatwa for his execution. He refused every offer made to him by the King of Afghanistan to spare his life, but he would not abandon the truth. His ultimate sacrifice lives on as an inspiration for all Ahmadis.

This book is another addition to the Children's Book Series presented by Additional Wakalat-e-Tasneef UK (Islam International Publications Ltd). This biographical series aims to educate

children about the lives of holy personages in the history of Islam, Ahmadiyyat.

The Urdu book compiled by Majlis Khuddamul-Ahmadiyya served as the basis for the contents in this book, which was translated by Munawar Ahmad Saeed. Several people helped in preparing this publication including Waseem Sayed, Fareha Hamid, Bushra Shahid, Sarah Ahmed, and Naser-ud-Din Shams.

The end of the book contains fun activities for the children, and words in bold script are defined in the Glossary. May Allah the Exalted bless all who contributed towards this publication. *Aameen.*

Al-Haaj Munir-ud-Din Shams
Additional Wakilut-Tasneef, London
June 2024





HAZRAT
SAHIBZADAH
ABDUL-LATEEF

A PROPHECY



The Promised Messiah^{as} had been informed of the events of this story twenty-three years before these happened and he published it on page 610 of his book, *Barāhīn-e-Aḥmadiyya*, vol.4. He was told by Allah the Almighty through revelation that two goats would be slaughtered. The reference was to the martyrdoms of Hazrat Sahibzadah Abdul-Lateef^{ra} and his student Hazrat Maulawi Abdur-Rahman^{ra}. The complete revelation is as follows:

شَاتَانِ تَذْبَحَانِ وَكُلُّ مَنْ عَلَيْهَا فَانٍ۔

Two goats will be slaughtered and there is no one on earth who will avoid death.¹

‘Goats’ refer to innocent people. Two major qualities of the goat are that it gives milk and its meat is used for food. Pure milk symbolizes truth, and Hazrat Sahibzadah Abdul-Lateef^{ra} conveyed the truth to his opponents, but instead of drinking the milk of truth, they threw it away. By sacrificing himself, he became the food that could give spiritual life to others—forever inviting all seekers to truth.²

In short, Hazrat Sahibzadah Abdul-Lateef^{ra} and Hazrat Abdur-Rahman^{ra}, because of the two facts mentioned above, had strong resemblances to a goat. That is why the prophecy has the word

‘goats.’ In the following pages, you will read how this prophecy was fulfilled to the letter.



A PRINCE IS BORN



Around 170 years ago, in 1853, a prince named Sahibzadah Abdul-Lateef was born in a small village called Sayyid Gah in the Khost province of Afghanistan. His father's name was Sahibzadah Muhammad Sharif. His parents gave him the name Abdul-Lateef, but he was also known as Shahzadah (Prince) Abdul-Lateef. He was a descendant of the great 11th-century theologian **Hazrat Daata Ganj Bakhsh^{rta}**. His ancestors had migrated from India to Afghanistan. Since they were Sayyid—that is, descendants of the

Holy Prophet^{sas}—their village also came to be known as Sayyid Gah.

His family flourished in the area and gradually became established landlords. They owned 30,000 acres of land, worth hundreds of thousands of rupees. The government of Afghanistan had great regard for them, and one of its elders even received a pension from the king, Ameer Abdur-Rahman. The members of this family are respectfully addressed with the noble title ‘Sahibzadah’.

The family of Hazrat Sahibzadah Abdul-Lateef^{ra} was also known for their high religious status. They enjoyed great respect in their area because of their knowledge of Islam. Hospitality was one of their distinguishing qualities, and by Allah’s grace, the family was also wealthy.

However, Hazrat Sahibzadah Abdul-Lateef^{ra} was more inclined towards spirituality than worldly affairs. He used to say that since childhood, he was fond of reciting *Durood*; that is, calling down blessings of Allah upon the Holy Prophet^{sas}.



THE MAKING OF A SCHOLAR



Hazrat Sahibzadah Abdul-Lateef^{ra} received his early education in Khost, Afghanistan, and then travelled to Peshawar for further study from several well-known scholars. After that, he travelled to Lucknow and other centres of learning. The famous scholar, Maulawi Abdul-Hayee of Lucknow, was one of his teachers and loved Hazrat Sahibzadah Abdul-Lateef^{ra}. Once the other students remarked that he loved Hazrat Sahibzadah Abdul-Lateef^{ra} more than them, and he answered, 'I love him because his name

is Lateef and his mental skills are also *lateef* (highly refined).’

After spending several years in India, he returned to Afghanistan. He was married to Shahjahan Bibi, a very pious lady who regularly offered *Salat* and observed fasts.

Shortly after his marriage, Hazrat Sahibzadah Abdul-Lateef^{ra} travelled to India again in search of knowledge and studied at the great learning centres in Delhi and Lucknow. His family supported him fully while he was in India for his education.

RETURN TO AFGHANISTAN



After receiving higher education in India, Hazrat Sahibzadah Abdul-Lateef^{ra} returned to Afghanistan and started classes to teach the Holy Quran and Hadith. His reputation spread far and wide, and people came from long distances to learn from him. Just like his family, he was also very hospitable and took very good care of his guests. He made arrangements for his students to stay near his mosque and provided them with free meals. He had 30 to 40 resident students, in addition to many guests,

travellers, and poor people who used to eat at his home. Once when the number of his guests was reduced to 80, Hazrat Sahibzadah Abdul-Lateef^{ra} was greatly concerned. So he gathered his entire family and asked them to pray for Allah the Almighty to increase the number of guests. Moreover, whenever there was a famine in his area, he would distribute his entire harvest of wheat to the needy.

Hazrat Sahibzadah Abdul-Lateef^{ra} was a great scholar. He was fluent in Arabic, Persian and Pashto. He had a vast library of scholarly and rare books on the commentary of the Holy Quran, Hadith, Islamic law, and history. He loved reading and would sometimes go on reading all night. Owing to these qualities, many people, estimated to be about 50,000, accepted him as their guide and mentor.

Hazrat Sahibzadah Abdul-Lateef^{ra} travelled from Afghanistan to India, first for his education and then to see the Promised Messiah^{as}



AMEER ABDUR-RAHMAN



The king, Ameer Abdur-Rahman Khan, was born some time between 1840 to 1844. He was the ruler of Afghanistan from 31 May 1880 to his death on 1 October 1901. When he heard of the reputation of Hazrat Sahibzadah Abdul-Lateef^{ra}, he invited him for a meeting in Kabul. After the meeting, the Ameer was very impressed and delighted with his piety, knowledge, and noble thoughts. In fact, he appointed Hazrat Sahibzadah Abdul-Lateef^{ra} as his advisor and a tutor for his son, Habibullah Khan. He is known



Hazrat Sabibzadab Abdul-Lateef^{ra} seated to the right of Ameer Abdur-Rahman Khan

to have said, 'I wish there were at least three or four scholars like him in the country.'

The Ameer also persuaded Hazrat Sahibzadah Abdul-Lateef^{ra} to bring his family from Khost to Kabul and make their home there.



Ameer Abdur-Rahman Khan

c.1840-1901



BECOMING AN AHMADI MUSLIM



Now we will tell you how Hazrat Sahibzadah Abdul-Lateef^{ra} became an Ahmadi Muslim. As mentioned earlier, he was a great scholar. He had read in the Hadith that Allah the Almighty would send the Imam Mahdi for the guidance of Muslims at a time when they would deviate from the true teachings of Islam. Observing these and other signs, he concluded that the time for appearing of the Imam Mahdi had come. This is something he would often say in his classes

and speeches. He was such a righteous man that Allah the Almighty informed him in a dream that the Imam Mahdi had, in fact, appeared. He, therefore, started praying and searching for the Imam Mahdi. As a result of the acceptance of his prayers, he learned about the appearing of the Imam Mahdi in the person of Hazrat Mirza Ghulam Ahmad^{as}.

It so happened that in 1894, some officials were appointed to determine the international boundary between India and Afghanistan. Sardar Shirin Dil, Ameer Abdur-Rahman's uncle, was the head of the delegation from Afghanistan, and Hazrat Sahibzadah Abdul-Lateef^{ra} was his deputy. This appointment shows his high political stature in Afghanistan at the time. Hazrat Sahibzadah Abdul-Lateef^{ra}

represented the Afghan government in the Boundary Commission and provided valuable services to his government in this assignment.

During this assignment, the officials performed their duties during the day and visited each other and socialised in the evenings. The Indian delegation included an Ahmadi clerk from Peshawar named Sayyid Chan Badshah. One day, he mentioned to Hazrat Sahibzadah Abdul-Lateef^{ra} that Hazrat Mirza Ghulam Ahmad^{as} of **Qadian** had claimed to be the Promised Messiah and Imam Mahdi. Since Hazrat Sahibzadah Abdul-Lateef^{ra} was already searching for him, he talked to Chan Badshah extensively and acquired as much information as he could. Seeing his interest, Chan Badshah gave him *Ā'ina-e-Kamālāt-e-Islām* (*The Mirror*

of the Excellences of Islam), a book written by the Promised Messiah^{as}.

Hazrat Sahibzadah Abdul-Lateef^{ra} was delighted to hear about the Imam Mahdi he had been waiting for, that he had already appeared. He gave a reward to Chan Badshah and started reading the book, *Ā'ina-e-Kamālāt-e-Islām*, in the evening. He could not put the book down and read a large portion of it during the night. Reading the book convinced him of the truthfulness of the Promised Messiah^{as}. He also read that book to many of his acquaintances and commented that the time of the long-awaited Reformer had come, and Hazrat Mirza Ghulam Ahmad^{as} was the man the world was waiting for. He added that he had been searching all around as the time of the awaited Reformer had come,

but he had not found him yet. The reading of *Ā'ina-e-Kamālāt-e-Islām* had convinced him that this was the man regarding whom the Holy Prophet^{sas} had said: 'Run towards him wherever you find him and convey my *salaam* to him.' Therefore, he advised everyone who listened to him to go to the Messiah and accept him.



A GOAT IS SLAUGHTERED



Now Hazrat Sahibzadah Abdul-Lateef^{ra} was most anxious to make contact with the Promised Messiah^{as}. After returning to Kabul, Hazrat Sahibzadah Abdul-Lateef^{ra} tried to get more information about him. In December 1900, he sent some of his students, including his favourite student, Hazrat Miyañ Abdur-Rahman^{ra}, to the Promised Messiah^{as}. He sent a letter of his *Bai'at* (the Pledge of Allegiance) and beautiful, precious clothes as gifts to the Promised Messiah^{as}.



Ameer Abdur-Rahman Khan with Afghan soldiers

Hazrat Miyañ Abdur-Rahman^{ra} visited Qadian two or three times at his teacher's advice and expense. Each time he stayed with the Promised Messiah^{as} for several months. His faith developed tremendously after being in the Promised Messiah's company and listening to his teachings. He returned to Kabul with a full grasp of the fundamentals of his message. He had already pledged allegiance to the Promised Messiah^{as}, and his last visit to Qadian was in 1901.

During Hazrat Miyañ Abdur-Rahman's stay in Qadian, the Promised Messiah^{as} published some books rejecting the common understanding of jihad—the holy war. Hazrat Miyañ Abdur-Rahman^{ra} fully understood that the Ahmadiyya Muslim Community opposed the

commonly understood concept of holy wars. The Promised Messiah^{as} strongly supported the view that waging a holy war against the British was not permissible, since they protected millions of Muslims who lived in perfect peace and harmony in their territories.

When Hazrat Miyañ Abdur-Rahman^{ra} returned to Kabul for the last time, he took along with him some pamphlets about jihad published by the Ahmadiyya Muslim Jama'at which he presented to the religious scholars of Afghanistan. According to the pamphlets, it was against the teachings of Islam, as explained by the Promised Messiah^{as}, to kill the British people in the name of jihad without a proper and open declaration of war against them. Jihad, according to Ahmadiyya Muslim teachings, can only

be undertaken in the defence of religion against an enemy who is out to destroy religion, or tries to change people's belief through force. But in such a war, the announcement of jihad must be made by the Head of the believers. If this is not so, Muslims will not know when, where, or how the duty of jihad is to be discharged.

The Ameer was under great pressure as he was troubled by internal and family feuds. One way of showing his control over the affairs and so to impress his enemies at home, was to wage war against the British, although it was they who had helped him to the throne of Kabul.³

This 'crime' of spreading this concept of jihad led to the arrest of Hazrat Miyañ Abdur-Rahman^{ra}. He was tried by the clerics (religious leaders). However he was a fearless Ahmadi and

he presented his views to the Ameer with courage, and remained steadfast.

Unable to rebut his views, the Ameer pronounced, just as his **courtiers** and clerics wanted, a guilty verdict against Hazrat Miyañ Abdur Rehman^{ra}. Therefore, this steadfast follower of the Promised Messiah^{as} was taken into custody and strangled to death with a piece of cloth on 20 June 1901.

He became the first Ahmadi martyr by strangulation at the hands of Ameer Abdur Rehman's government. However, we have not been able to find out from any records whether Hazrat Sahibzadah Abdul-Lateef^{ra} was questioned regarding Hazrat Miyañ Abdur-Rahman's investigation.

AMEER HABIBULLAH KHAN



When Ameer Abdur-Rahman passed away on 1 October 1901, the question of succession arose. On the advice of Hazrat Sahibzadah Abdul-Lateef^{ra}, it was decided that the elder son, Ameer Habibullah Khan, should ascend to the throne, since he was considered more learned and just compared to his brothers.

Habibullah Khan was born on 3 June 1872. He was the Ameer of Afghanistan from 1901 until his death on 20 February 1919. At his coronation, a large court hearing was held where

people joined from far and wide. Under the prevailing custom of Afghanistan, the most honourable elder was to perform the coronation, by placing the turban upon the head of the newly appointed Ameer. The Ameer selected Hazrat Sahibzadah Abdul-Lateef^{ra} for this responsibility, which he discharged on 3 October 1902.



Ameer Habibullah Khan

1872–1919

Since Hazrat Sahibzadah Abdul-Lateef^{ra} was a very truthful and bold man, he did not hesitate to speak the truth even to the Ameer. After Ameer Habibullah became king, all the people pledged allegiance to him. The Ameer also called for Hazrat Sahibzadah Abdul-Lateef^{ra} to take the pledge. Hazrat Sahibzadah Abdul-Lateef^{ra} boldly told the Ameer, ‘I will take a pledge of allegiance on the condition that you will not do anything contrary to Shariah.’

In October 1902, Hazrat Sahibzadah Abdul-Lateef^{ra} asked Ameer Habibullah Khan permission to go for Hajj. As the new Ameer had been a student of Hazrat Sahibzadah Abdul-Lateef^{ra}, he gladly granted permission and awarded him several camels, horses and cash. So Hazrat Sahibzadah Abdul-Lateef^{ra} travelled towards

India from the Bannu side, accompanied by several of his students.

Hazrat Sahibzadah Abdul-Lateef^{ra} met someone near Attock and talked to him about the Promised Messiah^{as}. It seems that the man had already accepted the Promised Messiah^{as} and was very happy about it. Hazrat Sahibzadah Abdul-Lateef^{ra} was so delighted that he awarded the man his horse as a gift.

SEEING THE PROMISED MESSIAH



When Hazrat Sahibzadah Abdul-Lateef^{ra} arrived in Lahore, the plague had spread, and some other issues arose, which blocked his further travel for Hajj. Therefore, he decided to proceed towards Qadian to meet the Promised Messiah^{as} instead of staying in Lahore. He travelled from Lahore to Batala, and then went to Qadian on foot. One of the first persons he met was Hazrat Maulawi Noor-ud-Deen^{ra}, who later



*One of the first persons Hazrat Sahibzadah Abdul-Lateef^{ra}
met on arrival in Qadian was
Hazrat Maulawi Noor-ud-Deen^{ra}*

became the first **Khalifah** of the Jama'at. After the *Zuhr* Prayer, he met the Promised Messiah^{as} for the first time. He had already taken the pledge of allegiance through the letter he had sent through Hazrat Miyañ Abdur-Rahman^{ra}. Upon meeting the Promised Messiah^{as}, he immediately took the *Bai'at* at his hand. The Promised Messiah^{as} writes about this first meeting with Hazrat Sahibzadah Abdul-Lateef^{ra}:

I declare in the name of God Who controls my life that when he met me, I found him to be so filled with obedience and confirmation of my claim, as is not possible to be exceeded by any human being.⁴

Hazrat Sahibzadah Abdul-Lateef^{ra} had come to

Qadian in 1902 and stayed there for about three and a half months. He regularly offered his Prayers in the Mubarak Mosque. He loved the Holy Quran and used to sit outside the guest house and remain busy in the recitation of the Holy Quran.

He loved the Promised Messiah^{as} immensely and held a profound respect for him. As the Promised Messiah^{as} used to go for a walk every day, Hazrat Sahibzadah Abdul-Lateef^{ra} would accompany him regularly. The Promised Messiah^{as} conveyed his teachings to Hazrat Sahibzadah Abdul-Lateef^{ra} in great detail and depth and these teachings were most probably what they discussed during these walks together.

Such was Hazrat Sahibzadah Abdul-Lateef's respect for the Promised Messiah^{as} that

when they returned from their walk, Hazrat Sahibzadah Abdul-Lateef^{ra} would not even dust off his clothes until he thought that the Promised Messiah^{as} must have done so already, because he thought it would be disrespectful for him to do so first.



Hazrat Sahibzadah Abdul-Lateef^{ra} offered Prayers in the Mubarak Mosque (pictured above) while he was in Qadian



VISIONS



Once the Promised Messiah^{as} went out for a walk. Hazrat Sahibzadah Abdul-Lateef^{ra} and some other persons accompanied him. When they returned, Hazrat Sahibzadah Abdul-Lateef^{ra} went to the residence of the Promised Messiah^{as}, and addressed everyone there as follows:

Today, a very curious thing happened when I was accompanying the Promised Messiah^{as} on the walk. A **hourie** from Paradise came before me in a beautiful

dress and asked me to look at her. I told her the Promised Messiah^{as} was with me so I could not leave him and look at her, and therefore she went away crying.⁵

His student, Sayyid Ahmad Nur^{ra}, relates that at another time when they were both with the Promised Messiah^{as} during his usual walk, Hazrat Sahibzadah Abdul-Lateef^{ra} asked Sayyid Ahmad Nur^{ra} if he had seen his own father. Sayyid Ahmad Nur^{ra} replied that he had not. Hazrat Sahibzadah Abdul-Lateef^{ra} then told him that he had seen Sayyid Ahmad Nur's father walking behind the Promised Messiah^{as} and next to Sayyid Ahmad Nur^{ra} whereas Sayyid Ahmad Nur's father had passed away a long time ago.⁶

Hazrat Sahibzadah Abdul-Lateef^{ra} repeatedly

started receiving strange revelations such as: ‘Present your head’ and ‘Go thou to Pharaoh, I am indeed with thee, hearing and seeing: Thou art perfumed and anointed with amber.’ He also said: I have received the revelation: ‘Heaven is bewailing and the earth is trembling like one who shivers under malaria. The world is not aware of it, but it is going to happen.’ He repeatedly received the revelation: ‘Surrender thy head and hesitate not because God has willed this for the benefit of the land of Kabul.’⁷ Hazrat Sahibzadah Abdul-Lateef^{ra} often said, ‘The land of Kabul is thirsty for my blood.’

The Promised Messiah^{as} had also received the following very clear revelation about Hazrat Sahibzadah Abdul-Lateef^{ra}, while he was with him in Qadian.

إِنَّ وَعْدَ اللَّهِ آتَى - رَكَلَ وَ رَكَأ - فَطُوبَى لِمَنْ وَجَدَ وَ رَأَى - قُتِلَ
خَيْبَةً - وَ زَيْدَهِيبَةً -

The promise of Allah came, and He put down His foot and repaired the gap. Blessed is he who found and saw. He was put to death while no one listened to him. It was a terrible affair, that is to say, it appeared terrifying to the people and affected them deeply.⁸

The Promised Messiah^{as} said that he was sure that this revelation would be fulfilled at some time.

IN QADIAN



Hazrat Sahibzadah Abdul-Lateef^{ra} spent as much time as he could with the Promised Messiah^{as}. He also travelled with him to Jhelum where the Promised Messiah^{as} had to appear as a witness in a court case in January 1903. The Promised Messiah^{as} was welcomed by 10,000 people at the railway station. They stayed in Jhelum for three days, and about 1500 people took the Pledge of Allegiance at the hands of the Promised Messiah^{as}.

Hazrat Sahibzadah Abdul-Lateef^{ra} once

asked the Promised Messiah^{as} that since he had accepted his truth, would he get any spiritual reward for accepting him? The Promised Messiah^{as} gave an excellent answer. He told him that Hazrat Sahibzadah Abdul-Lateef^{ra} had accepted the truth when others could not see his truthfulness. He had also put his life at risk and was prepared to accept all kinds of troubles and difficulties. Therefore, Allah the Almighty would not leave him without his reward.

Once, the Promised Messiah^{as} asked Hazrat Sahibzadah Abdul-Lateef^{ra}: ‘What made you confirm my truthfulness?’ He replied:

As a starting point, the Holy Quran guided me towards it. I observed that people have moved away from the Faith and are steeped

in polytheism and many other sins, while members of other religions are mounting all kinds of criticism against Islam. I concluded that the time for a Reformer of the age is near. I was occupied in these thoughts when I heard that someone in Qadian had claimed to be the Promised Messiah. I made efforts to obtain some of your books and studied them carefully. I found everything you said to be true and in full accord with the Holy Quran. I was therefore convinced of your truthfulness and accepted.'

After returning from Jhelum, he stayed in Qadian for a few more days. He then decided to leave for his country, Afghanistan. The Promised

Messiah^{as} said: 'He has not stayed with me for long, but he derived full benefit from the time that he had.'

Hazrat Sahibzadah Abdul-Lateef's great love for the Promised Messiah^{as} was expressed in this Persian ode which he wrote in praise of the Promised Messiah^{as}. Its translation reads as follows:

Angels marvel at your beauty, and the beautiful countenances of the inmates of Paradise have no value in comparison to your countenance.

You have come to the world, through the grace of the everlasting King of the universe, the Holy Prophet Muhammad^{sas} as the Imam and have manifested matters that had been hitherto concealed.

Hazrat Sahibzadah Abdul-Lateef^{ra} also deeply loved Hazrat Maulawi Noor-ud-Deen^{ra} and respected him greatly. Before his return, he insisted that Hazrat Maulawi Noor-ud-Deen^{ra} teach him some *ahaadith* from a few pages of *Ṣaḥīḥ al-Bukhārī*. Later, he told his students that he did so to be included among the students of Hazrat Maulana Noor-ud-Deen^{ra}.

Hazrat Sahibzadah Abdul-Lateef^{ra} found it difficult to remain away from the Promised Messiah^{as}, even for a moment. In his love for him, he had risked everything. Like a moth which circles a flame, Hazrat Sahibzadah Abdul-Lateef^{ra} focused all his attention on the Promised Messiah^{as}, and everything else was forgotten. Ultimately the moment of separation came. As the prince had only taken leave from

Ameer Habibullah Khan for six months, it was time for him to return.

He sought permission from the Promised Messiah^{as} to leave. The Promised Messiah^{as} came two or three miles out of Qadian to bid him farewell. Full of love for the Promised Messiah^{as}, Hazrat Sahibzadah Abdul-Lateef^{ra} fell at the feet of his master. His clothes were covered in dust. The Promised Messiah^{as} said to him, 'I will pray for you. Now do get up.' Tears poured down from the eyes of Hazrat Sahibzadah Abdul-Lateef^{ra}, and he would not let go of his grip. Then the Promised Messiah^{as} said, *الْأَمْرُ فَوْقَ الْأَدَبِ* that is, obedience stands superior to all respectful behaviour.⁹ Immediately, Hazrat Sahibzadah Abdul-Lateef^{ra} let go of his feet. The Promised Messiah^{as} embraced him for

a long time. Finally, Hazrat Sahibzadah Abdul-Lateef^{ra}, unwillingly and in utter grief, left for Lahore. Since he had received the revelations, he knew that this was his last meeting with the Promised Messiah^{as} and that he would never see him again.



RETURN JOURNEY



Hazrat Sahibzadah Abdul-Lateef^{ra} left Qadian in February 1903. The manner in which he completed his journey back to Kabul shows that he was fully aware that he would be martyred upon reaching there and that these were the last few days of his freedom. Some of his students, including Sayyid Ahmad Nur^{ra}, were with him on this journey. Hazrat Sahibzadah Abdul-Lateef^{ra} came to Lahore and stayed in a small mosque. While in Lahore, he bought several

books and had them bound and packed in boxes to take with him.

During his stay in Lahore, he again began to receive a series of revelations to prepare him for the great martyrdom that awaited him. He then travelled by train to Kohat.

Throughout his journey from Lahore to Kohat, he remained engaged in reciting the Holy Quran. Here again, his students witnessed another miracle. He told them that he was going to compete with the train in swiftness, and that the train was saying that she was quicker in running, while he said that he was quicker than her in reciting the Quran. When Hazrat Sahibzadah Abdul-Lateef^{ra} uttered these words, the speed of the engine began suddenly to diminish. The driver tried his best to run it, but the train at

last stopped on the way, unable to continue the journey.¹⁰

At last, Hazrat Sahibzadah Abdul-Lateef^{ra} and his students hired a horse carriage for Bannu. Hazrat Sahibzadah Abdul-Lateef^{ra} kept on reciting the Holy Quran in this vehicle as well, and when the time of the afternoon Prayer came, Hazrat Sahibzadah Abdul-Lateef^{ra} offered the Prayer with his students in the falling rain. It was a torrential rain but the Prayer was conducted by him with composure and peace without any signs of hurry.¹¹

Continuing on his way, he stopped at a village called Kurram, a place 43 miles south of Kohat, and stayed overnight in a guest house. There, he slaughtered a goat and shared the meal with others in the guest house. Then, he

left for Khost a few days later. He stopped at a village on his way. Delighted with the arrival of Hazrat Sahibzadah Abdul-Lateef^{ra}, the village leader slaughtered a goat for a feast in his honour. Hazrat Sahibzadah Abdul-Lateef^{ra} made a speech and offered goodly advice to the people. By the morning, several people of his village, who had been informed overnight of his return, came riding upon their horses to welcome him back. He accompanied this group of horse riders back to his village, Sayyid Gah. On the way he told his students that he often received the revelation *إِذْهَبْ إِلَىٰ فِرْعَوْنَ* (Go thou to Pharaoh).¹²

ARRIVAL IN KABUL



Before starting his journey back to Kabul, Hazrat Sahibzadah Abdul-Lateef^{ra} had written a letter to one of his students, Brigadier Muhammad Hussain, the commander-in-chief of the Kabul army. In the letter, he asked the Ameer's permission to return to Kabul and to present himself to the Ameer. He also mentioned that although he intended to go for Hajj, he got an opportunity to meet the Promised Messiah^{as}, whose obedience is enjoined by Allah Almighty and His

Prophet, Muhammad^{sas}. Therefore, he had to stay in Qadian. He added that he would explain the entire situation to the Ameer.

When this letter reached Brigadier Muhammad Hussain, he did not submit it to the Ameer. But his assistant, who was an opponent of Hazrat Sahibzadah Abdul-Lateef^{ra} and a mischief-monger, somehow came to learn that a letter had come from Hazrat Sahibzadah Abdul-Lateef^{ra} who had stayed at Qadian. He stole the letter and took it to the Ameer. The Ameer immediately called the brigadier and asked him whether he had received any letter from the prince. The brigadier, seeing that the Ameer was extremely angry, got terrified and denied having received the letter.

Several senior officers in the government

were friendly with Hazrat Sahibzadah Abdul-Lateef^{ra}. Hazrat Sahibzadah Abdul-Lateef^{ra} also wrote to them. He said: ‘A man in Qadian has claimed to be the Promised Messiah^{as}. I have lived in his company and finding him to be truthful, have accepted him. My advice to all of you is that you should also accept him and save yourselves from God’s punishment.’

All these letters were presented to the Ameer. The Ameer called together all the eminent clerics and asked their opinion. They declared: ‘He is a disbeliever and apostate.’ The Ameer then sent a message to the governor of Khost to arrest Hazrat Sahibzadah Abdul-Lateef^{ra} and send him back to Kabul with fifty guards. This order was written by Sardar Nasrullah Khan to the governor of Khost.

Hazrat Sahibzadah Abdul-Lateef^{ra} had already been informed by Allah the Almighty about his arrest and martyrdom. He told his student Sayyid Ahmad Nur^{ra}: ‘I will be killed. Please convey the news of my martyrdom to the Promised Messiah^{as}.’ His student, overpowered with emotion, began crying and said: ‘I am also with you.’ Hazrat Sahibzadah Abdul-Lateef^{ra} responded: ‘Do you remember when you said to the Promised Messiah^{as} that you could not leave Qadian, the Promised Messiah^{as} had said: ‘Go with him; you will come back.’ So the Promised Messiah^{as} said you would return, but he did not say that about me.’

Before the order from the Ameer arrived, his students advised him to leave for Bannu, where he had land, but he did not accept their advice.

The students were actually suggesting a way of escape for Hazrat Sahibzadah Abdul-Lateef^{ra} but he refused to run away and courageously proceeded to meet his fate.



A SERVICE FOR ALLAH'S CAUSE



Now the time of his arrest was near. On that fateful day, he wrote a letter to the Promised Messiah^{as} detailing all the events. His words of respect and honour for the Promised Messiah^{as} were so loving that his student Sayyid Ahmad Nur^{ra} asked him to lend that letter to him because he wanted to copy those words. Hazrat Sahibzadah Abdul-Lateef^{ra} put the letter in his pocket and said: ‘This letter will come back to you.’

Before his arrest, while he was still in his house, Allah the Almighty gave him an indication of the **portending** trial. He raised his hands and, looking at them, said: ‘O my hands, will you bear handcuffs with good grace?’ His wife, standing near him, was frightened and asked: ‘Why do you talk like this?’ Hazrat Sahibzadah Abdul-Lateef^{ra} replied: ‘You shall know after *Asr* Prayer.’ It happened exactly as he had said.¹³

At the time of *Asr*, fifty riders arrived to arrest Hazrat Sahibzadah Abdul-Lateef^{ra} as ordered by the governor of Khost. Although the governor of Khost held Hazrat Sahibzadah Abdul-Lateef^{ra} in very high regard and asked the riders to do the same, he also had to obey the Ameer. After completing the *Asr* Prayers, they gave him the message from the governor of Khost: ‘The

governor wants to meet you. Will you accompany us, or should the governor come to you personally?' He responded: 'He is our governor; I will go myself.' He began placing the saddle upon his horse, but one of the riders dismounted and offered his horse for him to ride. Such was the respect Hazrat Sahibzadah Abdul-Lateef^{ra} had won from these guards. Although they had come to arrest him, they still showed him great respect. Before he left, he said to the members of his household: 'I am now going away. Be mindful that you do not adopt any other way. Remain firm and steadfast in the belief and faith that I hold.' His family faithfully followed this advice, as we will see in the pages ahead.

Before leaving, he handed over the letter he had written to the Promised Messiah^{as} to Sayyid

Ahmad Nur^{ra} but did not say anything. His student stayed with him on the outskirts of the village until Hazrat Sahibzadah Abdul-Lateef^{ra} asked him to go back. When the student begged permission to remain with him, Hazrat Sahibzadah Abdul-Lateef^{ra} recited a verse from the Holy Quran, which meant do not put yourselves into trouble, and added, ‘Go back to your village.’

The governor told him that the directive they had received from Kabul was that he was not to meet anyone, nor was anyone permitted to meet him. Therefore, a separate house was given to him to stay in. The house was guarded, but the governor still permitted his friends and relatives to visit him.

One day some of his students came to visit

him and offered: 'We will take you out; the Ameer cannot stop us from doing so.' This was an offer of another escape route for Hazrat Sahibzadah Abdul-Lateef^{ra}. Still, he declined and responded: 'Do not make any such plans. Allah the Almighty has destined that I should perform a service for His cause.'

After a few days, when the governor learned that he had told his friends to remain peaceful, he felt no danger. As a result, he reduced the number of guards. He sent Hazrat Sahibzadah Abdul-Lateef^{ra} to Kabul accompanied by only eight horse riders, down from fifty.

Meanwhile, Hazrat Sahibzadah Abdul-Lateef^{ra} received a letter from the Ameer saying that he could return to Kabul without any fear; if the claim of the Promised Messiah^{as} was

truthful, he would accept it himself. This was all a lie. It was widely known in Kabul—before the arrival of Hazrat Sahibzadah Abdul-Lateef^{ra}—that he had been deceived into returning to Kabul. The eight horsemen followed him when he passed the market in Kabul, and many men from the street also followed behind. In this way, he was taken to the court of the Ameer.

UNDER ARREST



The Ameer's courtiers and clerics had greatly incited him against Hazrat Sahibzadah Abdul-Lateef^{ra}. The Ameer, previously so respectful to him, now treated Hazrat Sahibzadah Abdul-Lateef^{ra} with great harshness and ordered him to be imprisoned in the fort. This was a giant fort, and the Ameer himself lived in it. An order was also issued to chain him heavily. He was made to wear a chain which extended from the neck to the back, weighing about 130 pounds. His hands were also chained, and his feet were tied with

a shackle weighing about seventeen pounds. In such a manner he was imprisoned.

During Hazrat Sahibzadah Abdul-Lateef's imprisonment, nobody was allowed to visit him. He remained engaged in the remembrance of Allah and continuously recited the Holy Quran. The prison was so brutal that anyone would prefer death to living there. The room was guarded day and night. These guards said that they heard the recitation of the Holy Quran day and night from his room. Here also, all the guards considered him to be a revered personality and held him in high regard.

The prison guards were amazed at how he miraculously met his basic needs despite all the restrictions. He somehow sent a message back home to send him some provisions during this

time. His student, Sayyid Ahmad Nur^{ra}, travelled on foot from Khost to Kabul in the severe winter to bring him what he had asked for. Hazrat Sahibzadah Abdul-Lateef^{ra} spent four months in such harsh imprisonment.



The distance from Khost to Kabul is 233 km which Sayyid Ahmad Nur^{ra} covered on foot



PATIENCE & STEADFASTNESS



People were wonder-struck at the steadfastness and tenacity of Hazrat Sahibzadah Abdul-Lateef^{ra}. Truly, it was a matter of great astonishment. Remember, he was a man with 50,000 followers, had an estate of 30,000 acres worth millions, and had spent 50 years of his life in princely luxury. He loved his wife and children and was used to a life of comfort and ease. Because of his excellent knowledge and learning, he was considered the most revered divine in the territory of Kabul. Then to be suddenly

thrown into such a detestable and horrific place, the thought of which makes one shudder all over. How could such a delicate person bear that trial patiently and sacrifice his life for his faith? It was indeed very impressive that a prince of Kabul remained steadfast in his true belief. He continued to proclaim with great courage that he was willing to sacrifice his life, property, and children but would not turn back from the truth.

Although the Ameer held him in high esteem, he was also afraid of the clerics. He offered favours and honours to Hazrat Sahibzadah Abdul-Lateef^{ra}, provided he would deny his belief in the Promised Messiah^{as}. During his imprisonment, the Ameer called upon him: 'How good would it be if you were to renounce

the Promised Messiah^{as} and save yourself from this agony!’ But Hazrat Sahibzadah Abdul-Lateef^{ra} turned a deaf ear to all these enticing temptations. Each time the temptation was offered to him, he gave the same answer that he could not forsake his faith for material gains. He said: ‘I have found the truth and cannot depart from it, even at the cost of my life. I shall die with the truth. How can I renounce the things I have found and accepted to be true in the light of the Holy Quran and Hadith? I prefer to die but cannot deny the truth.’

It must also be remembered here that the Ameers of Kabul were not known for making repeated offers of freedom and honour to everyone. Because Hazrat Sahibzadah Abdul-Lateef^{ra} had enjoyed a position of great honour and

respect, and was considered a pillar of the State, he was repeatedly asked to give up the Promised Messiah^{as} in exchange for great honours and wealth.

The Ameer had his own reasons for attempting to induce Hazrat Sahibzadah Abdul-Lateef^{ra} to retract. He knew that if the matter went before the opposing priests and clerics, he, the Ameer, would not be able to come to Hazrat Sahibzadah Abdul-Lateef's aid. Therefore, it is quite possible that the Ameer, on the one hand, was afraid of the clerics and, on the other, considered Hazrat Sahibzadah Abdul-Lateef^{ra} to be completely innocent. For this reason, the Ameer tried his best to persuade Hazrat Sahibzadah Abdul-Lateef^{ra} to retreat from his faith in the Promised Messiah^{as} and repent of his 'error'.

That could also be why he kept him in his palace prison, where he could easily and conveniently approach Hazrat Sahibzadah Abdul-Lateef^{ra}.

Hazrat Sahibzadah Abdul-Lateef^{ra} received revelations about the truthfulness of the Promised Messiah^{as} and that he was indeed the Promised Messiah. Along with it, there were many other dreams. All of which gave him great steadfastness.¹⁴

The Promised Messiah^{as} has said that the land of Afghanistan can never forget Hazrat Sahibzadah Abdul-Lateef's responses to the promises of the Ameer, and that the people of Kabul may never see another example of such firmness in faith.



DEBATE WITH THE CLERICS



After four months of imprisonment, the Ameer gave him another opportunity. He called Hazrat Sahibzadah Abdul-Lateef^{ra} to his public court and said that if you still renounce the Promised Messiah, your life will be spared. The Ameer repeated his offer, but Hazrat Sahibzadah Abdul-Lateef^{ra} replied that he could never renounce the truth.

From there, he was brought, guarded and in chains, to the main mosque. A debate was held

over three days, with eight clerics who were assisted by fifty helpers in looking up references.

Seemingly, Hazrat Sahibzadah Abdul-Lateef^{ra} was alone, but God Almighty was with him. Those who witnessed the debate say that the debate was in writing, and nobody was allowed to utter a word. The debate continued from 7 AM to 3 PM. It covered the subject of the truthfulness of the Promised Messiah^{as}, the doctrine of jihad, and the death of Hazrat Isa^{as}. While the debate was taking place, eight soldiers with drawn swords were guarding Hazrat Sahibzadah Abdul-Lateef^{ra}.

The clerics were asked to pose the questions, and Hazrat Sahibzadah Abdul-Lateef^{ra} was only allowed to answer the questions; he was not permitted to raise any questions himself. Many

questions were put to him, and he answered them very well. He was asked what he thought about the man who claimed to be the Promised Messiah^{as}. He replied: ‘I consider him to be true; he has descended with God’s command for the world’s reformation according to the prophecies in the Holy Quran. I have met this man and have not found anyone else in the world to be like him. He is most certainly the Promised Messiah^{as}.’ Upon hearing this, the clerics raised a cry: ‘He is a disbeliever, and you are a disbeliever.’ The brave prince responded: ‘You say so because you have two gods—you fear the King the way Allah alone deserves to be feared. But I worship only the One God and have no fear of the King.’¹⁵

Then he was asked whether Hazrat Isa^{as} would

reappear. He said: ‘The Holy Quran proves his death, and denies his reappearance.’ Then the clerics began abusing him and said: ‘There is no doubt that this man is an infidel.’

The judges of the debate were Maulawi Dr Abdul Ghani and Maulawi Najaf Ali. Both were bitter enemies of Hazrat Sahibzadah Abdul-Lateef^{ra} and sworn enemies of the Promised Messiah^{as}. Therefore, in collusion with the clerics, they decided that the debate papers would not be shown to the Ameer. If the original documents were made public, people would be attracted to Ahmadiyyat. Thus, it should be publicly announced that Hazrat Sahibzadah Abdul-Lateef^{ra} had been defeated in the debate, that he was in the wrong and should be declared an

infidel. Accordingly, no documents were shown to the Ameer.

An individual narrated the eyewitness account of the debate later as he was a participant in the discussions. Hazrat Sahibzadah Abdul-Lateef's arguments were in line with the Holy Quran and Hadith. The clerics had nothing to offer except a few references. They could not counter the arguments of Hazrat Sahibzadah Abdul-Lateef^{ra} because they could not match his scholarly abilities. Truly, all the clerics combined did not know the Holy Quran so well as Hazrat Sahibzadah Abdul-Lateef^{ra} did.

Finally, they objected that he was against jihad, which was true because it was the teaching of the Promised Messiah^{as} that this age is not for wielding the sword; rather it calls for

jihad through prayer, powerful lectures, luminous arguments, and dazzling proofs. So on this final charge Hazrat Sahibzadah Abdul-Lateef^{ra} was held guilty.¹⁶

After the debate, Hazrat Sahibzadah Abdul-Lateef^{ra} was taken to the royal court and presented before the Ameer. A big crowd of clerics and the public was present. The Ameer's brother, Sardar Nasrullah Khan, a bitter enemy of Hazrat Sahibzadah Abdul-Lateef^{ra}, was also present. The Ameer asked: 'What is the verdict?' As planned, the clerics and the public started shouting that Hazrat Sahibzadah Abdul-Lateef^{ra} had been defeated. The Ameer said to Hazrat Sahibzadah Abdul-Lateef^{ra} that the verdict of the clerics was that of apostasy, which

was punishable with death by stoning. Still, if he 'repented', he would be forgiven.

Hazrat Sahibzadah Abdul-Lateef^{ra} replied positively and unequivocally: 'I cannot retract from the truth; should I accept a falsity for fear of my life? No, that I will never do.' The Ameer again tried hard to persuade him to retract, giving him his promise of freedom and favours. But Hazrat Sahibzadah Abdul-Lateef^{ra} persistently rejected the offers and said: 'You must never expect that I will ever retract from the truth.'¹⁷

All these reports have reached us through eyewitnesses and are not hearsay. We are told that many people were present in the court, and whenever the Ameer suggested 'repentance' to Hazrat Sahibzadah Abdul-Lateef^{ra}, he turned down the offer in a loud, clear voice.

Then Sardar Nasrullah Khan read the verdict that the clerics had written. He told the clerics: ‘Be sure that the Ameer will not make any decision against your wishes and will certainly follow your decision. But the Ameer wants to give some time to Hazrat Sahibzadah Abdul-Lateef^{ra} to ‘repent.’ The crowd dispersed, and Hazrat Sahibzadah Abdul-Lateef^{ra} was sent back to prison. He continued to recite this prayer:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ إِنَّكَ
 أَنْتَ الْوَهَّابُ ۝¹⁸

Our Lord, let not our hearts become perverse after You have guided us; and bestow on us mercy from Yourself; surely, You, alone are the Bestower (*Sūrah Āl-e-‘Imrān*, 3:9).

Looking at the events that followed and the manner in which Allah the Almighty kept Hazrat Sahibzadah Abdul-Lateef^{ra} steadfast on his faith, we can say with certainty that Allah did indeed accept his prayers.



LAST CHANCE TO SAVE HIS LIFE



On Monday, 14 July 1903, Hazrat Sahibzadah Abdul-Lateef^{ra} was again called to the Ameer's court. Several people had gathered there. The Ameer asked him once again to repent. Hazrat Sahibzadah Abdul-Lateef^{ra} replied with complete conviction and great courage: 'Do not expect me to repent from the truth.' Several eyewitnesses confirm these events as personally observed. The Ameer repeated his request, but Hazrat Sahibzadah Abdul-Lateef^{ra} turned it

down every time. It was obvious he had decided to sacrifice his life for the sake of the truth. This brave prince stared at death but did not step back. Despite repeated pleas from the Ameer, he held fast to his faith.

Finally, the Ameer wrote a long paper in which he copied the verdict of the clerics—that the punishment for apostasy is death—and hung the judgment around the neck of Hazrat Sahibzadah Abdul-Lateef^{ra}. He also ordered that his nose be pierced and a string be made to pass through it to drag Hazrat Sahibzadah Abdul-Lateef^{ra} to the place of stoning. Accordingly, the innocent prince was pierced in the nose, and a string was made to pass through it. With great pain, agony, ridicule, and abuse from the

thousands of people lining the streets to watch him go by, he was taken to the place of stoning.



Fort Bala Hissar in 1879. The stoning of Hazrat Sahibzadah Abdul-Lateef^{ra} took place in a graveyard towards the south side of this fort.



THIS BLOOD WILL NOT GO TO WASTE



The hands of Hazrat Sahibzadah Abdul-Lateef^{ra} were tied with iron chains, yet he proceeded towards the stoning area with great happiness and speed. Someone asked him why he was so happy. He answered: ‘These chains that you see are not chains; they are the ornaments of the faith of the Holy Prophet^{sas}. I see where I will be half buried alive and stoned to death. But I am happy that I will meet my Beloved Lord.’

A deep hole was dug in the graveyard and the prince was made to stand in it, buried up to

his waist. In that condition, the Ameer went to him again and said: ‘There is still time for you to revoke the *Bai‘at* and renounce.’¹⁹

Hazrat Sahibzadah Abdul-Lateef^{ra}, however, had already reached the stage where one’s connection with the world is cut off, and the angels were shaking hands with him. He replied that he was anxious to meet his Maker and that he was already smelling the scent of Heaven.²⁰ Half buried in the ground, with people around him holding stones, ready to throw, our brave hero said: ‘This shall never be. Now my end is near. I would never prefer the life of this world over my faith.’²¹

Then he recited the verse:

أَنْتَ وَرَبِّي فِي الدُّنْيَا وَالْآخِرَةِ ۚ تَوَقَّعْنِي مُسْلِمًا ۖ وَالْحَقِّقْنِي بِالصَّالِحِينَ ۝

Thou art my Protector in this world and the Hereafter. Let death come to me in a state of submission *to Your Will* and join me to the righteous (*Sūrah Yūsuf*, 12:102).

It is reported that after seeing such perseverance on his part, hundreds of people were awestruck and their hearts trembled and they declared: ‘How unshakeable is this faith! We have never seen anything like it.’ And there were many who said, ‘If the man to whom he pledged allegiance had not been from God, Sahibzadah Abdul-Lateef could never have shown such perseverance.’²²

The head of the clerics wanted the Ameer to throw the first stone, however the Ameer told him that he should throw the first stone since it was his verdict that led to the stoning of Hazrat Sahibzadah Abdul-Lateef^{ra}. So, he threw the first stone, after which the ill-fated Ameer threw a stone. After this, thousands of stones were thrown from all directions. There was a pile of rocks over the head of Hazrat Sahibzadah Abdul-Lateef^{ra}. His body was buried under the stones, and his soul departed to meet his Lord on 14 July 1903, at the age of 50 years.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Surely, to Allah we belong and to Him shall we return (*Sūrah al-Baqarah*, 2:157).

The prince was slaughtered like a goat. Despite being truthful, his body was torn with stones. But he showed such steadfastness that not even a cry was heard from him.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ
يُرْزَقُونَ ۝

Think not of those who have been slain in the cause of Allah as dead. Nay, they are living in the presence of their Lord *and* are granted gifts *from Him* (*Sūrah Āl-e-Imrān*, 3:170).

The Promised Messiah^{as} wrote concerning the martyrdom of Hazrat Sahibzadah Abdul-Lateef^{ra}:

The land of Kabul will witness the fruits of this sacrifice. This blood will not go to waste.

In another place, he wrote:

It is said that Abdul-Lateef died. But be sure that he is alive and shall never die.

The Promised Messiah^{as} saw in a dream that a large, green and flourishing branch of a cypress tree in his garden had been cut down, and someone was holding it in his hand. Then he heard someone saying that it should be planted next to the jujube tree which had been cut down before and so it would grow up again.’

At that time, the Promised Messiah^{as} also received the revelation:

کابل سے کاٹا گیا اور سیدھا ہماری طرف آیا۔

Was cut off from Kabul and came straight to us.²³

He interpreted both the dream and the revelation to mean that the blood of the martyred saint has been shed, but like a seed, it shall grow in time and prosper. In other words, the Community of the Promised Messiah^{as} would increase there in large numbers.



HIS GRAVE



The place in Kabul where Hazrat Sahibzadah Abdul-Lateef^{ra} was martyred remained under guard for three days. When his student, Sayyid Ahmad Nur^{ra}, learnt from some merchants of Kabul that he had passed away, he decided that even if he suffered death, he would take his body out from under the stones and bury him properly according to Islamic instructions.

When Sayyid Ahmad Nur^{ra} arrived in Qadian on 8 November 1903, he described how he buried Hazrat Sahibzadah Abdul-Lateef^{ra}. He explained that he found the body left under the

heap of stones for forty days on the spot where he had been stoned. Then, in the middle of the night, with some of his friends, he went and quietly took out the sacred body from under the stones and secretly brought it to the town.

There was another miracle: When they took out the body from under the stones, there was a fragrance like musk coming from it, much to the great astonishment of everyone.²⁴

There was a great risk of them being caught by the retainers of the Ameer. But, because of the raging cholera epidemic in the town, everyone was busy in their own problems. Therefore, they observed the burial rites calmly, took the body to the graveyard, and buried it reverently.

Sayyid Ahmad Nur^{ra} brought a strand of hair of Hazrat Sahibzadah Abdul-Lateef^{ra} to the

Promised Messiah^{as} in Qadian. The Promised Messiah^{as} said:

A strand of his hair was brought here and it still smells of musk. It is displayed in a glass frame in a corner of my **Bait-ud-Du‘aa.**²⁵

After a year, another student of Hazrat Sahibzadah Abdul-Lateef^{ra}, Miyañ Meer, decided to bury his teacher in his native town. So he went to Kabul, took Hazrat Sahibzadah Abdul-Lateef’s coffin out, brought it on a horse to his native city of Sayyid Gah, and made a discreet grave for him.

It so happened that a companion of the Promised Messiah^{as} learned about this. He

constructed a small mausoleum, which gradually became well-known in Khost. Many of his students started visiting it. When Sardar Nasrullah Khan heard about it, he angrily had the coffin of Hazrat Sahibzadah Abdul-Lateef^{ra} removed from there and buried at an unknown place.

A memorial stone in remembrance of Hazrat Sahibzadah Abdul-Lateef^{ra} was placed in **Bahishti Maqbarah** by the Promised Messiah^{as}.

O MISERABLE LAND!



The Promised Messiah^{as} said:

O land of Kabul! You are a witness to the heinous crime committed on your soil. O miserable land! You have, in the sight of Allah, been condemned as you are the scene of this most atrocious crime.²⁶

After the martyrdom of Hazrat Sahibzadah

Abdul-Lateef^{ra}, great torments were inflicted upon his widow Shahjahan Bibi and his orphan children. They were held in prison, but they showed great forbearance following the will of Hazrat Sahibzadah Abdul-Lateef^{ra}. Like Hazrat Sahibzadah Abdul-Lateef^{ra}, his widow repeatedly said that even if her innocent young children were killed for the sake of Ahmadiyyat, she would thank Allah Almighty and would not renounce her belief. Because of the torments, two of their children, Sayyid Muhammad Saeed and Sayyid Muhammad Umar, passed away in Afghanistan. Finally, Hazrat Sahibzadah Abdul-Lateef's remaining family migrated to Bannu on 2 February 1926.

Hazrat Sahibzadah Abdul-Lateef^{ra} had prophesied at the time of his martyrdom that

the country would face calamities after his death. On the night of the martyrdom, the sky had become red. A severe storm followed the day he was martyred, which continued raging for half an hour. The next day a cholera epidemic broke out in Kabul and its vicinity even though, under normal circumstances, it was not expected to occur for another four years. About 300 to 400 people died daily in the area of Kabul. The wife and child of Sardar Nasrullah Khan, who was the brother of Ameer Habibullah Khan, were the first to die of cholera. After that, he became insane and started living in constant fear and anxiety.

When Amanullah Khan, the son of Habibullah Khan, ascended the throne, Sardar Nasrullah was imprisoned and held in the same

fort where Hazrat Sahibzadah Abdul-Lateef^{ra} had been. The shock caused him to lose his mental balance. He was killed by suffocation during his imprisonment.

Ameer Habibullah Khan also did not escape Divine chastisement. In 1919, in a violent power struggle, he was assassinated and his son was hanged. The Ameer was also assassinated on 20 February 1919.

The unfortunate land of Kabul has been the site of murder, bloodshed, violence, and extreme brutality ever since. In 1921, bloodshed continued during the third **Anglo-Afghan War**. Bitter infighting and dissent led to further regime changes and killings in 1923, and murderous infighting between various warlords continued. In 1980, Afghanistan was invaded

by Russian forces. After a period of incredibly violent fighting, murder, and bloodshed, Soviet forces retreated in 1989 after loss of more than 50,000 Russian soldiers. In 1994, Taliban forces started to create havoc in the country, leading to murder, torture, and anarchy. After the events of September 11, 2001, US forces invaded Afghanistan. It is estimated that 241,000 people died as a direct result of this war. This does not include the death of hundreds and thousands of civilians who died of hunger, disease, and injury during this devastating war. On top of that, it is estimated that 66,000 to 69,000 Afghan military and police lost their lives during these two decades. The number of rebels who died during the war, including Taliban fighters, is estimated to be 84,191. The recent increase in violence

after the withdrawal of the Western Forces and increased Taliban activity is only likely to add to these sad figures.

Will the unfortunate land of Kabul always remain a seat of violence and murder, and stay deserted, ruined, dangerous, and destitute? Is there any hope of peace in this condemned land of anarchy, violence, and bloodshed? Is there a way out for the innocent civilians of Afghanistan to build a normal life? Would we ever see Afghan men, women and children grow happily, prosper, and achieve their full potential?

The history of religious movements tells us that the sacrifice of martyrs makes way for a long succession of triumph and victory. Afghanistan was the first land to misinterpret the laws of the Shariah and kill innocent people for accepting

the Messiah of the Latter Days, charging them with the crime of apostasy. This incorrect interpretation of Islam has destroyed the life of the Afghans, bringing pain and misery to millions. A clear understanding of the true Islam achieved by accepting the Messiah of the time will set the people of Afghanistan on the path of peace.

So, accepting the message of the Messiah of the time, in accordance with the teachings of the Holy Prophet^{sas} holds the key to resolving violence in Afghanistan.

May the people of Afghanistan be enabled to accept the Messiah of the time. May God transform Kabul from being the land of violence, to a land of peace and prosperity.²⁷ *Aameen.*



The people of Afghanistan continue to suffer from unrest, war, and poverty

A BOOK & A MIRACLE



The Promised Messiah^{as} greatly loved Hazrat Sahibzadah Abdul-Lateef^{ra}. He wrote a book about him after his martyrdom—*Tadhkiratush-Shahādatain* (*In the Memory of the Two Martyrs*). In this book, the Promised Messiah^{as} recounted the events of the martyrdom of Hazrat Sahibzadah Abdul-Lateef^{ra} and his student Hazrat Maulawi Abdur-Rahman^{ra} and appreciated their noble qualities. The Promised Messiah^{as} said:

A most exceptional example of fidelity was

set by Sahibzadah Maulawi Abdul-Lateef, who belonged to a distant land and whose fidelity, sincerity, and steadfastness have overwhelmed even the most sincere disciples from Punjab. They are forced to admit that though the Sahibzadah joined them late, he outstripped them all.

The Promised Messiah^{as} has also written that when he started writing the book, *Tadhkiratush-Shahādatain* (*In the Memory of the Two Martyrs*), it was his intention to complete it and take it with him on his trip to Gurdaspur on 16 October 1903. But it so happened that he suffered a severe attack of pain in his kidney, and he was afraid that he would not be able to finish the book in time. The pain was so excruciating that it might have proved fatal. God Almighty then directed his attention to prayer. It was three in

the morning, and he told his wife that he would pray to Allah. In that terrible state, and bearing in mind Hazrat Sahibzadah Abdul-Lateef^{ra}, he began to implore God and supplicated that he had wanted to write this booklet in his memory. Suddenly sleep overtook him, and then came the revelation:

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ

Peace is the word from the Merciful Lord.²⁸

The Promised Messiah^{as} says he was completely cured before six o'clock in the morning, and finished writing half the book that same day.²⁹

Writing about Hazrat Sahibzada Abdul-Lateef^{ra}, the Promised Messiah^{as} also said:

His heart, like his radiant face, was very

pure. The most enviable quality that the deceased sage possessed was that he always gave preference to matters of faith over all worldly affairs. ...His zeal and enthusiasm for the Faith was so highly advanced that it would not be an exaggeration if it was likened to a lofty mountain and even this resemblance would fall short of reality.³⁰

THE END





ENDNOTES



1. *Barāhīn-e-Aḥmadiyya*, Part IV, p. 391, English edition, published by Islam International Publication Ltd. 2016
2. www.alislam.org/book/narrative-two-martyrdoms/prophecies-3/
3. *The Review of Religions*, April 1988 p. 31
4. www.alislam.org/book/narrative-two-martyrdoms/tadhkiratu-shahadatain/
5. *The Review of Religions*, March, April & May, 1922
6. *The Review of Religions*, March, April & May, 1922
7. www.alislam.org/book/narrative-two-martyrdoms/further-details/
8. *Tadhkirah*, p. 611 English edition, published by Islam International Publication Ltd. 2018
9. *The Review of Religions*, March, April & May, 1922

10. *The Review of Religions*, March, April & May, 1922
11. *The Review of Religions*, March, April & May, 1922
12. *The Review of Religions*, March, April & May, 1922
13. www.alislam.org/book/narrative-two-martyrdoms/further-details/
14. *Ḥaḳīqatul-Waḥī, The Philosophy of Divine Revelation*, p.235, English edition, published by Islam International Publication Ltd. 2018
15. www.alislam.org/book/narrative-two-martyrdoms/further-details/
16. *Barāhīn-e-Aḥmadiyya*, Part V, p. 443, English edition, published by Islam International Publication Ltd. 2018
17. *The Review of Religions*, 21st August 2021
18. *The Afghan Martyrs*, written by B.A Rafiq p. 85, published by B.A Rafiq 1995
19. *Ḥaḳīqatul-Waḥī, The Philosophy of Divine Revelation*, p.437, English edition, published by Islam International Publication Ltd. 2018
20. *The Review of Religions*, April 1988
21. *Ḥaḳīqatul-Waḥī, The Philosophy of Divine Revelation*, p. 437, English edition, published by Islam International Publication Ltd. 2018

22. *Ḥaqīqatul-Wahī, The Philosophy of Divine Revelation*, p. 437, English edition, published by Islam International Publication Ltd. 2018
23. *Tadhkirah*, p. 659 English edition, published by Islam International Publication Ltd. 2018
24. www.alislam.org/book/narrative-two-martyrdoms/further-details/
25. *Ḥaqīqatul-Wahī, The Philosophy of Divine Revelation*, p. 255, English edition, published by Islam International Publication Ltd. 2018
26. www.alislam.org/book/narrative-two-martyrdoms/prophecies-3/
27. *The Review of Religions*, 21st August 2021
28. *Ḥaqīqatul-Wahī, The Philosophy of Divine Revelation*, p.436, English edition, published by Islam International Publication Ltd. 2018
29. www.alislam.org/book/narrative-two-martyrdoms/miracle/
30. www.alislam.org/book/narrative-two-martyrdoms/narrative-martyrdoms/

SOME OTHER BOOKS ABOUT HIM



When you are older you can read more books about Hazrat Sahibzadah Abdul-Lateef^{ra} such as:

- *Kabul Witnesses a New Sign*, by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Published by Talif-o-Isha'at, Qadian, India
- *The Afghan Martyrs*, by B.A Rafiq Published by Islam International Publications, UK
- *The Martyr*, published by Majlis Khuddamul Ahmadiyya USA

GLOSSARY



Anglo-Afghan War—A series of three conflicts (1839–42; 1878–80; 1919) in which Great Britain tried to control Afghanistan, and to oppose Russian influence there. The third Anglo-Afghan war took place in 1919 after the assassination of King Habibullah Khan, when his son Amanullah Khan declared Afghanistan's independence from Great Britain.

Bahishti Maqbarah—In a booklet of the Promised Messiah^{as} titled *al-Waṣiyyat (The Will)*

written in 1905, he gave the news of his impending demise and the glad tidings of Khi-laafat. In a vision, he saw the site of his grave, called the Bahishti Maqbarah, which translates into 'Heavenly Graveyard'. He was told in the dream that this place would contain the graves of righteous members of the Jama'at. The Heavenly Graveyard was established by the Promised Messiah^{as} for the burial of those Ahmadis who have joined the scheme of *Waṣiyyat*. The conditions to be buried in the Bahishti Maqbarah are that one would live a righteous life, and also contribute at least 1/10th of their income/property for the service of Islam Ahmadiyyat.

Bait-ud-Du‘aa—This room was prepared on 13 March 1903. Hazrat Mirza Ghulam Ahmad^{as}, the Promised Messiah, got this room made for solitary prayers and named it *Bait-ud-Du‘aa*. He prayed for it to be a place of peace, harmony, and a source of victorious proofs in the face of opposition.

Courtier—a person who assists a royal court as a companion or adviser to the king or queen.

Daata Ganj Bakhsh^{rta}—An 11th-century Persian Muslim mystic, theologian, and preacher. He is one of the most revered saints in South Asia.

Hourie—The Holy Quran describes rewards for righteous servants of God in the afterlife. They will live with pure and clean companions whose faces will be shining with radiant spiritual beauty. These are called Houries.

Khalifah—Means ‘successor’. A Khalifah is the successor of a Prophet and leads the community after the Prophet has passed away. The Holy Prophet Muhammad^{sas} had four successors/Khalifahs. Hazrat Mirza Ghulam Ahmad^{as}, the Promised Messiah^{as} has five successors so far. The current and the fifth successor is Hazrat Mirza Masroor Ahmad^{aba}.

Portending—A sign or warning of a future event.

Qadian—A town in India and the birthplace of the Promised Messiah^{as} and where he lived. This is the original headquarters of the world wide Jama'at Ahmadiyya.



ACTIVITIES

QUESTIONS



1. Which book did Hazrat Sahibzadah Abdul-Lateef^{ra} read that led him to become an Ahmadi?

2. Write down some reasons why Hazrat Sahibzadah Abdul-Lateef^{ra} had such great belief in the truth of the Promised Messiah^{as}?

3. What was Hazrat Sahibzadah Abdul-Lateef's daily routine while in Qadian?



4. Hazrat Sahibzadah Abdul-Lateef^{ra} saw a beautiful hourie in a vision while he was walking with the Promised Messiah^{as} but he refused to look at her. What does this tell you about his character?



5. Why did Hazrat Sahibzadah Abdul-Lateef^{ra} insist that Hazrat Maulawi Noor-ud-Deen^{ra} teach him some *Ahaadith* before he left Qadian?



6. Hazrat Sahibzadah Abdul-Lateef^{ra} received the revelation **إِذْهَبْ إِلَىٰ فِرْعَوْنَ** (Go thou to Pharaoh). Who is the 'Pharaoh' mentioned in it and why?



7. Hazrat Sahibzadah Abdul-Lateef^{ra} was offered many opportunities to escape from martyrdom but he rejected them all. Can you provide a few examples of such opportunities?



8. Name two calamities that befell Kabul right after the martyrdom of Hazrat Sahibzadah Abdul-Lateef^{ra}?



9. When Sayyid Ahmad Nur^{ra} took out the body of Hazrat Sahibzadah Abdul-Lateef^{ra} from under the stones, there was a fragrance like musk coming from it even though forty days had passed since his martyrdom. What do you think this means?



10. Why is Kabul called the 'miserable land' by the Promised Messiah^{as}?



II. How can Afghanistan become a land of peace and prosperity?



12. What is the name of the book written by the Promised Messiah^{as} about Hazrat Sahibzadah Abdul-Lateef^{ra} and Hazrat Maulawi Abdur-Rahman^{ra}?



FILL IN THE BLANKS

Revelations

- Two _____ will be slaughtered and there is no one on earth who will avoid _____.
- Was cut off from _____ and came straight to us.
- He was put to _____ while no one listened to him. It was a terrible _____, that is to say, it appeared _____ to the people and affected them _____.
- Present your _____.
- Go thou to _____, I am indeed with thee,



FILL IN THE BLANKS

hearing and seeing: Thou art _____ and
anointed with _____.

- Heaven is _____ and the earth is
_____ like one who shivers under
_____. The _____ is not aware
of it, but it is going to happen.
- Surrender thy _____ and hesitate not
because God has _____ this for the
_____ of the land of _____.
- Plant this _____ in the land near my
house in the place of that which has been
_____. It will grow _____.
- Peace is the _____ from the Ever
_____ Lord.

FILL IN THE BLANKS

*Prayers offered by Hazrat
Sahibzadah Abdul-Lateef^{ra}*



رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ
أَنْتَ الْوَهَّابُ ○

Our Lord, let not our _____
become _____ after You have
_____ us; and bestow on us
_____ from Yourself; surely, You,
alone are the _____. (*Sūrah Āl-e-
Imrān*, 3:9)



○ أَنْتَ وَوَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

You are my _____ in this world and the _____. Let death come to me in a state of _____ *to Your Will* and join me to the _____. (*Sūrah Yūsuf*, 12:102)



SOMETHING TO RESEARCH



1. One of the issues that the clerics debated on with Hazrat Sahibzadah Abdul-Lateef^{ra} was the reappearance of Hazrat Isa^{as}. Find out what is the real concept about this as explained by the Promised Messiah^{as} and how is this different from that of non-Ahmadi Muslims.
2. Believing in the concept of jihad as



explained by the Promised Messiah^{as} was one of the reasons that led to the martyrdom of Hazrat Sahibzadah Abdul-Lateef^{ra} and Hazrat Maulawi Abdur-Rahman^{ra}. Why was this concept of jihad such a threat to the rulers of Afghanistan?

3. According to the clerics of Afghanistan, the punishment for apostasy is death. What is the real Islamic punishment for apostasy?



CROSSWORD PUZZLE

While in Qadian



1. In October 1902, Hazrat Sahibzadah Abdul-Lateef^{ra} set out for Hajj, but the plague broke out. Where did he go instead?

2. One of the first persons Hazrat Sahibzadah Abdul-Lateef^{ra} met in Qadian was Hazrat Maulawi _____.

3. After which prayer did he meet the Promised Messiah^{as} for the first time?

4. Upon meeting the Promised Messiah^{as} Hazrat Sahibzadah Abdul-Lateef^{ra} immediately took _____ at his hand.
5. What was the first thing that guided Hazrat Sahibzadah Abdul-Lateef^{ra} towards the Promised Messiah^{as}?
6. While he was in Qadian, in which Mosque did Hazrat Sahibzadah Abdul-Lateef^{ra} offer his Prayers?
7. Hazrat Sahibzadah Abdul-Lateef^{ra} often said, 'The land of _____ is thirsty for my blood.'
8. The Promised Messiah^{as} said about Hazrat Sahibzadah Abdul-Lateef^{ra}, 'He has not

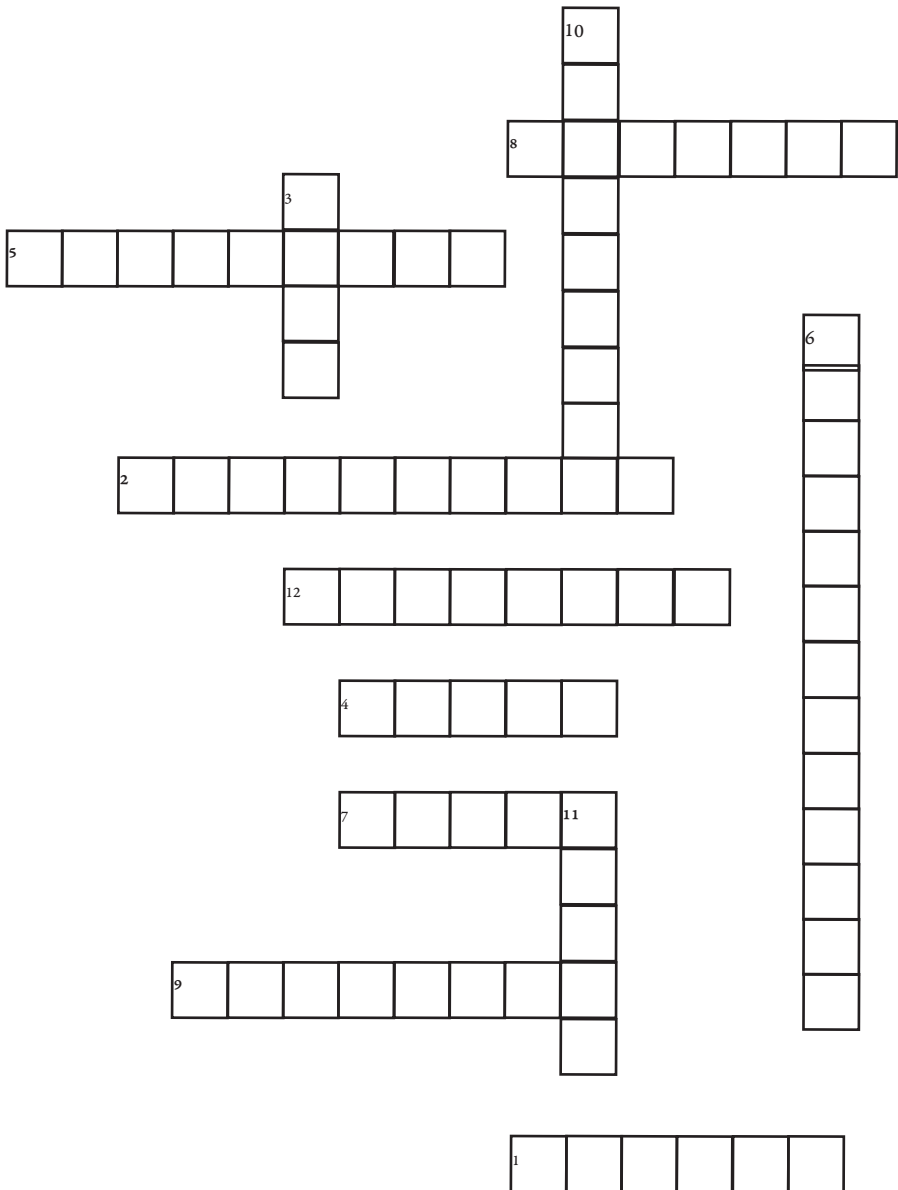
stayed with me for long, but he derived full _____ from the time that he had.’

9. Before leaving Qadian, what did Hazrat Sahibzadah Abdul-Lateef^{ra} ask Hazrat Maulawi Noor-ud-Deen^{ra} to teach him?

10. The Promised Messiah^{as} said, ‘I found him to be so filled with _____ and confirmation of my claim, as is not possible to be exceeded by any human being.’

11. The Promised Messiah^{as} said, ‘As his face was filled with _____, so did I perceive his heart to be filled with light.’

12. The Promised Messiah^{as} compared the faith of Hazrat Sahibzadah Abdul-Lateef^{ra} to a _____.



WORDSEARCH

Describing

Hazrat Sahibzadah Abdul-Lateef^{ra}

Think of how the following words describe Hazrat Sahibzadah Abdul-Lateef^{ra}. Then find them from the wordsearch on the next page.

martyr

righteous

truthful

brave

scholar

hospitable

pious

respectable

lateef

devoted

noble

steadfast

teacher

wealthy

prince

durood

generous

Holy Quran

M	S	R	E	S	P	E	C	T	A	B	L	E	M	Y	H
A	R	D	E	V	O	T	E	D	E	N	C	L	I	K	O
R	E	Z	M	E	A	U	Q	X	P	Q	H	U	L	O	L
T	L	A	T	E	A	C	H	E	R	M	O	F	S	M	Y
Y	B	M	L	C	S	S	E	A	I	A	E	H	U	H	Q
R	O	S	A	S	N	A	L	G	N	M	K	T	M	M	U
D	N	T	Q	T	I	O	K	U	C	E	B	U	E	A	R
I	H	O	J	S	H	V	I	K	E	B	S	R	D	R	A
S	V	O	O	C	D	Y	Y	N	A	M	T	T	T	T	N
U	S	R	S	P	L	A	T	E	E	F	S	K	H	Y	W
O	U	W	N	P	P	E	A	I	E	A	F	W	D	R	E
E	O	S	A	T	I	E	A	S	F	Z	M	V	U	A	A
T	R	C	H	S	P	T	U	D	U	A	H	O	R	S	L
H	E	O	R	O	H	P	A	U	X	A	M	H	O	U	T
G	N	P	G	D	L	E	C	B	O	I	E	H	O	O	H
I	E	Q	I	K	T	D	O	O	L	T	E	H	D	I	Y
R	G	O	P	S	P	I	O	U	S	E	V	A	R	B	B



ANSWERS

ANSWERS TO QUESTIONS

1. Which book did Hazrat Sahibzadah Abdul-Lateef^{ra} read that led him to become an Ahmadi?

He read *Ā'ina-e-Kamālāt-e-Islām* (*The Mirror of the Excellences of Islam*).

2. Write down some reasons why Hazrat Sahibzadah Abdul-Lateef^{ra} had such great belief in the truth of the Promised Messiah^{as}?

Hazrat Sahibzadah Abdul-Lateef^{ra} had read in the *ahaadith* that when a time would come upon the Muslims when they would deviate from the true Faith, Allah the Almighty would send the Imam Mahdi to guide them.

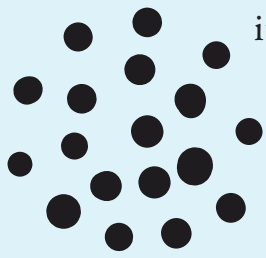
From these and other signs, he concluded that the time for the Messiah had come.

Allah the Almighty informed him in a dream that the Imam Mahdi had appeared. He started praying. As a result of the acceptance of his prayers, he learned about the coming of the Imam Mahdi, Hazrat Mirza Ghulam Ahmad^{as}.

Reading the book *Ā'ina-e-Kamālāt-e-Islām*—convinced him that Hazrat Mirza Ghulam Ahmad^{as} was the Promised Messiah.

3. What was the daily routine of Hazrat Sahibzadah Abdul-Lateef^{ra} while in Qadian?

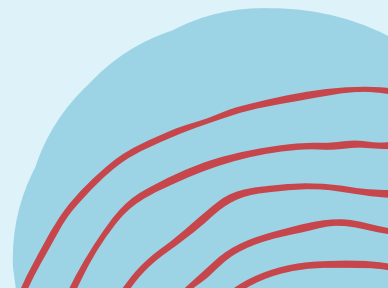
He regularly offered his Prayers in the Mubarak mosque. He used to sit outside the guest house and remain busy in the recitation of the Holy Quran. As the Promised



Messiah^{as} used to go for a walk every day, Hazrat Sahibzadah Abdul-Lateef^{ra} would accompany him regularly.

4. Hazrat Sahibzadah Abdul-Lateef^{ra} saw a beautiful hourie in a vision while he was walking with the Promised Messiah^{as} but he refused to look at her. What does this tell you about his character?

He had a pious and modest character. As he was in the company of the Promised Messiah^{as} he would not leave him to look at her. He was not distracted by any pleasures or temptations, but was totally immersed in the love of the Promised Messiah^{as}.

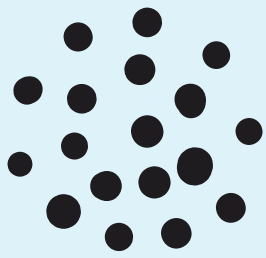


5. Why did Hazrat Sahibzadah Abdul-Lateef^{ra} insist that Hazrat Maulawi Noor-ud- Deen^{ra} teach him some ahaadith before he left Qadian?

He did so to be included among the students of Hazrat Maulawi Noor-ud-Deen^{ra}.

6. Hazrat Sahibzadah Abdul-Lateef^{ra} received the revelation اِذْهَبْ إِلَىٰ فِرْعَوْنَ (Go thou to Pharaoh). Who is the 'Pharaoh' mentioned in it and why?

The Pharaoh was symbolic of Ameer Habibullah Khan. Just as Pharaoh was an unjust leader who persecuted the followers of Prophet Moses^{as}, so was the Ameer who punished Hazrat Sahibzadah Abdul-Lateef^{ra} for accepting the truth of the Promised Messiah^{as}.

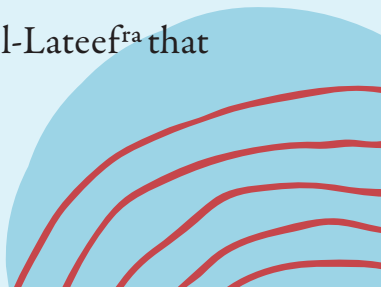


7. Hazrat Sahibzadah Abdul-Lateef^{ra} was offered many opportunities to escape from martyrdom but he rejected them all. Can you provide a few examples of such opportunities?

While he was imprisoned, Ameer Habibullah repeatedly made many offers of temptations such as freedom, honour and wealth.

After four months of imprisonment, the Ameer called Hazrat Sahibzadah Abdul-Lateef^{ra} to his public court and repeated his offer, but Hazrat Sahibzadah Abdul-Lateef^{ra} replied that he could never renounce the truth.

After the debate, the clerics and the public started shouting that Hazrat Sahibzadah Abdul-Lateef^{ra} had been defeated. The Ameer said to Hazrat Sahibzadah Abdul-Lateef^{ra} that

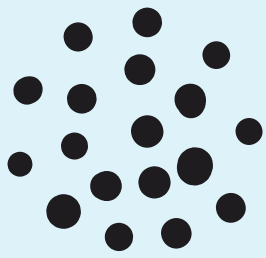


the verdict of the clerics was that of apostasy, which was punishable with death by stoning. Still, if he ‘repented’, he would be forgiven.

The Ameer again tried hard to persuade him to retract, giving him promises of freedom and favours. But Hazrat Sahibzadah Abdul-Lateef^{ra} persistently rejected the offers.

On 14 July 1903, Hazrat Sahibzadah Abdul-Lateef^{ra} was again called to the Ameer’s court. Several people had gathered there. The Ameer asked him once again to ‘repent’.

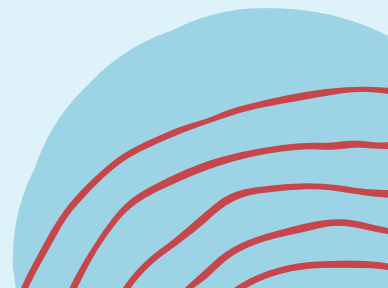
At the time of the stoning when the prince was made to stand in a deep hole, buried up to his waist, the Ameer went to him again and said: ‘There is still time for you to revoke the *Bai‘at* and renounce.’



8. Name two calamities that befell Kabul right after the martyrdom of Hazrat Sahibzadah Abdul-Lateef^{ra}?

On the night of the martyrdom, the sky became red. A severe storm followed the day he was martyred, which continued raging for half an hour.

The next day a cholera epidemic broke out in Kabul and its vicinity even though, under normal circumstances, it was not expected to occur for another four years. About three to four hundred people died daily in the area of Kabul.

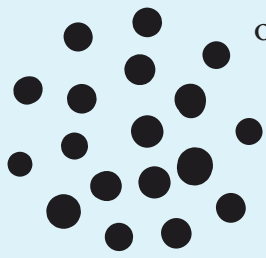


9. When Sayyid Ahmad Nur^{ra} took out the body of Hazrat Sahibzadah Abdul-Lateef^{ra} from under the stones, there was a fragrance like musk coming from it even though forty days had passed since his martyrdom. What do you gather from this?

This was an extraordinary sign of Allah. It means that Hazrat Sahibzadah Abdul-Lateef^{ra} was pure and pious, and loved by God. Allah had accepted his sacrifice.

10. Why is Kabul called the ‘miserable land’ by the Promised Messiah^{as}?

Kabul is called the miserable land by the Promised Messiah^{as} because it was the first land to misinterpret the Shariah, and martyr innocent people for accepting the Messiah of the latter days. The country faced many



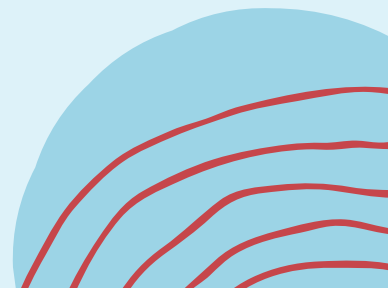
calamities including wars, poverty, and disease after the martyrdom of Hazrat Sahibzadah Abdul-Lateef^{ra} and remains in unrest until this day.

11. How can Afghanistan become a land of peace and prosperity?

By accepting the message of the Messiah of the time, in accordance with the teachings of the Holy Prophet^{sas}.

12. What is the name of the book written by the Promised Messiah^{as} about Hazrat Sahibzadah Abdul-Lateef^{ra}? and Hazrat Maulawi Abdur-Rahman^{ra}?

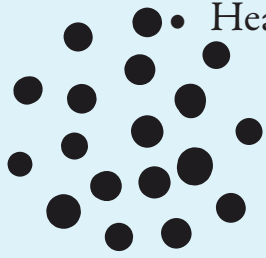
Tadhkiratush-Shahādatain (In the Memory of the Two Martyrs).



ANSWERS TO FILL IN THE BLANKS

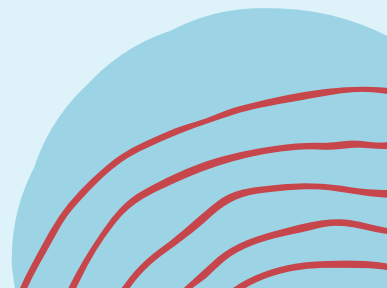
Revelations

- Two **goats** will be slaughtered and there is no one on earth who will avoid **death**.
- Was cut off from **Kabul** and came straight to us.
- He was put to **death** while no one listened to him. It was a terrible **affair**, that is to say, it appeared **terrifying** to the people and affected them **deeply**.
- Present your **head**.
- Go thou to **Pharaoh**, I am indeed with thee, hearing and seeing: Thou art **perfumed** and anointed with **amber**.
- Heaven is **bewailing** and the earth is



trembling like one who shivers under **malaria**. The **world** is not aware of it, but it is going to happen.

- Surrender thy **head** and hesitate not because God has **willed** this for the **benefit** of the land of **Kabul**.
- Plant this **branch** in the land near my house in the place of that which has been **cut**. It will grow **again**.
- Peace is the **greeting** from the Ever **Merciful** Lord.

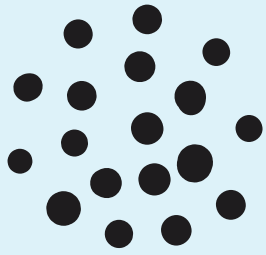


ANSWERS TO FILL IN THE BLANKS

*Prayers offered by
Hazrat Sahibzadah Abdul-Lateef^{ra}*

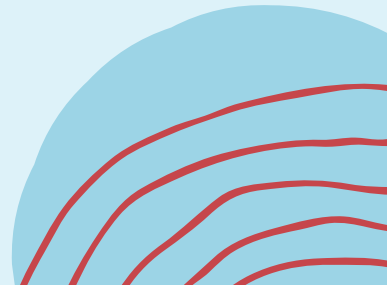
رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ إِنَّكَ
أَنْتَ الْوَهَّابُ ۝

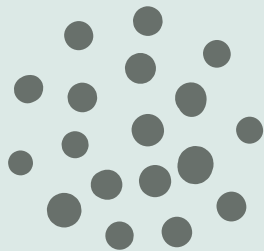
Our Lord, let not our hearts become perverse after You have guided us; and bestow on us mercy from Yourself; surely, You, alone are the Bestower (*Sūrah Āl-e-‘Imrān*, 3:9).



أَنْتَ وَوَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَقَّئِنِي مُسْلِمًا وَآلِحِقْنِي
 بِالصَّالِحِينَ ○

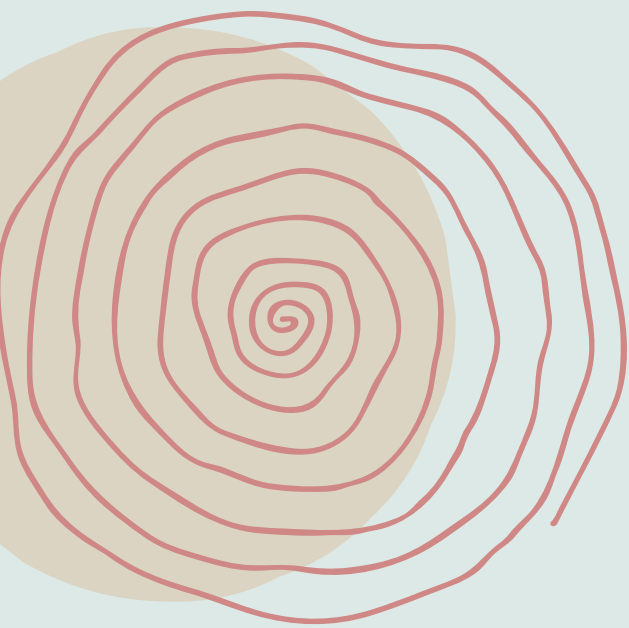
You are my Protector in this world and the Hereafter. Let death come to me in a state of submission *to Your Will* and join me to the righteous (*Sūrah Yūsuf*, 12:102).

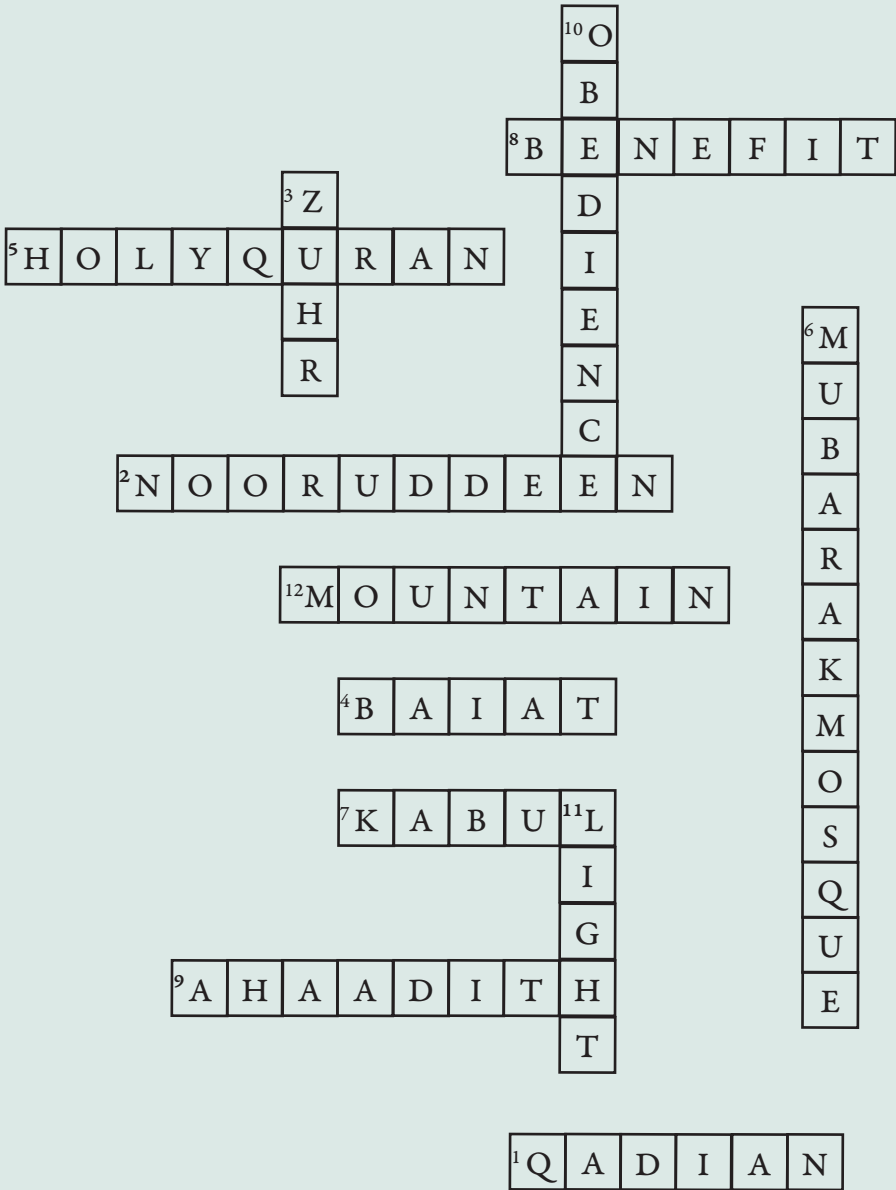




CROSSWORD PUZZLE

While in Qadian







WORDSEARCH

*Describing
Hazrat Sahibzadah Abdul-Lateef^{ra}*





PUBLISHER'S NOTE



The following abbreviations have been used in this book:

sas *sallallāhu ‘alaihi wa sallam*, meaning ‘may peace and blessings of Allah be upon him’, is written after the name of the Holy Prophet Muhammad^{sas}.

as *‘alaihis-salām*, meaning ‘peace be on him’, is written after the names of Prophets other than the Holy Prophet Muhammad^{sas}.

ra *radīyallāhu ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them’, is written after the names of the Companions of the Holy Prophet Muhammad^{sas} or of the Promised Messiah^{as}.

rta *rahmatullāh ‘alaih/‘alaibā/‘alaibim*, meaning ‘may Allah shower His mercy upon him/her/them’, is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad^{sas} or of the Promised Messiah^{as}.

aba *ayyadabullāhu Ta‘āla binasrihil-‘Azīz*, meaning ‘may Allah the Almighty help him with His powerful support’, is written

after the name of the present head of the Ahmadiyya Muslim Community, Hazrat Mirza Masroor Ahmad^{aba}, Khalifatul-Masih V.

Readers are urged to recite the full salutations when reading the book.

