

THE MARTYR

Hazrat Sahibzada
Abdul Latif^{ra}



Hazrat Syed Ahmad Noor Kabuli^{ra}
Hazrat Maulvi Abdus Sattar Kabuli^{ra}

Hazrat Sahibzada Abdul Latif^{ra} was one of the Ahmadiyya Muslim Community's first martyrs. He was born in Syedgah, Afghanistan, to a well-known family. People from all over Afghanistan visited him to benefit from his spirituality and knowledge. Upon receiving a book of the Promised Messiah, Hazrat Mirza Ghulam Ahmad^{as}, Hazrat Sahibzada^{ra} said, "This is surely the individual for which the world was waiting. He is truly a messenger of God and has come to guide people back to the right path." Accepting Hazrat Mirza Ghulam Ahmad^{as} as the Promised Messiah placed him at odds with prevailing religious leaders and the Amir of Afghanistan, who later ordered his execution. Even in the face of extreme opposition, he displayed unflinching courage. This book presents a few glimpses of the life of this noble soul. His life and devotion to Allah leave an imprint even 100 years after his demise.



Published by
Majlis Khuddamul
Ahmadiyya USA

ISBN 978-0-9990794-0-9



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HAZRAT SAHIBZADA
ABDUL LATIF SHAHEED^{ra}

MAJLIS KHUDDAMUL AHMADIYYA USA

Hazrat Sahibzada Abdul Latif Shaheed^{ra}

by Hafiz Muzaffar Ahmad & Syed Ahmad Noor Kabuli

First published in USA, 2017

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Published by
Majlis Khuddamul Ahmadiyya USA
Isha'at Department
15000 Good Hope Rd.
Silver Spring, Maryland 20905, USA

For further information please visit www.alislam.org.

ISBN 978-0-9990794-0-9

10 9 8 7 6 5 4 3 2 1

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PUBLISHERS' NOTE



This book is divided into three parts. All three parts portray various aspects of the life of Hazrat Sahibzada Abdul Latif^{ra}. The first part of the book is written by Hafiz Muzaffar Ahmad of Rabwah and presents a general summary and overview of Hazrat Sahibzada's^{ra} life. Parts II and III of the book are written by companions of the Promised Messiah^{as} named Syed Ahmad Noor Kabuli^{ra} and Maulvi Abdus Sattar Kabuli^{ra}. These two companions had the honor of being students of Hazrat Sahibzada Abdul Latif^{ra} in Afghanistan. These two sections of the book are eyewitness accounts of these companions and the interactions they had with Hazrat Sahibzada^{ra}. At the end of part II are also a few pages the author (Syed Ahmad Noor^{ra}) writes about himself and his own dreams. Reading these accounts gives a glimpse into the spiritual experiences of this unique companion. After reading these accounts one is left to ponder, if the student was blessed

with such an immense level of spiritual insight, to what level did the teacher reach? Since all three parts deal with the same individual, readers will see that a few incidences are repeated in different parts of the book. Our hope is that readers derive benefit from the stories contained in this book and can serve as a means of spiritual enhancement. In conclusion, the reader is reminded to pray for these personalities that have given great sacrifices in the way of Islam and Ahmadiyyat. May Allah guide us on the right path, the path of those He has bestowed His blessings. (*Ameen*)

FOREWORD



*You saw the truth when no one else could see it.*¹

These memorable words were uttered by the Imam Mahdi^{as} to Hazrat Sahibzada Syed Abdul Latif Shaheed^{ra}.

Sahibzada Abdul Latif Shaheed^{ra} was regarded as a sage in his own right, surrounded by tens of thousands of disciples, the envy of all scholars, the most trusted asset of the King, and the spiritual icon of his nation. Yet, having recognized the Imam Mahdi, Sahibzada Abdul Latif^{ra} considered himself wholly worthless and utterly meaningless in comparison to the Mahdi and proved it by giving his own life in the most profound manner. For this he was bestowed the honorific title *Syed-e-Shuhuda*, i.e. Chief of the Martyrs, and was the subject of an illustrious book,

1. *Eik Shehzade Ki Sachi Kahani*—The True Story of a Prince, Hafiz Muzaffar Ahmad, p. 19. [Publisher]

Tadhkirah-tush Shahadatain, i.e. A Narrative of Two Martyrs, written by the Promised Messiah^{as} himself in 1903.

Our book is comprised of two complementary narratives written by devoted companions of Hazrat Sahibzada^{ra}, and is being presented for the first time as a book in the English language. They are preceded by a summarized account by Hafiz Muzaffar Ahmad Sahib, originally published in 1983. We offer heartfelt prayers for Talha Saifi, his publications team, and for Usama Awan, who translated this book from the original Urdu.

The Imam Mahdi's statement, "You saw the truth when no one else could see it," carries a lesson for every listening heart. True testimony, *shahadat*, is bearing witness against popular odds even if it means one must offer one's life. Majlis Khuddamul Ahmadiyya's pledge makes a powerful demand that if required one should be ready to "sacrifice my life" and Hazrat Sahibzada^{ra} is the perfect embodiment of it. The pages that follow remind us that this pledge is not intended for proclamation, but for practice.

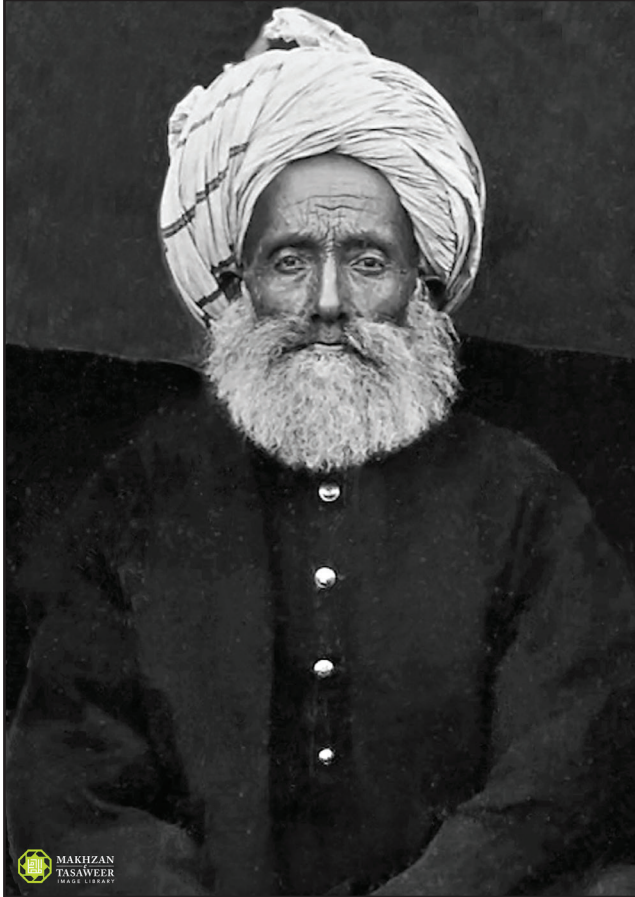
Wasalaam,

Bilal Rana

Serving as Sadr Majlis Khuddamul Ahmadiyya,

United States of America, May 26, 2017

Part I



Hazrat Sahibzada Abdul Latif Shaheed^{ra}

HAZRAT SAHIBZADA ABDUL LATIF SHAHEED^{RA}

by Hafiz Muzaffar Ahmad



Introduction

O my friends! Today, I relate the account of a prince from the land of Afghanistan to you. 150 years ago in the province of Khost, Afghanistan, a boy was born in a village called Syedgah. His parents named him Muhammad Abdul Latif, and later he came to be known as Shahzada Abdul Latif^{ra}. He was a descendent of Hazrat Data Ganj Bakhsh^{rh}, and his ancestors had migrated from India and settled in Afghanistan. He was a Syed¹, and that is the reason his village was known as Syedgah. After his ancestors migrated, his family spread far and wide in the surrounding area. At the time of his birth, his family owned nearly 30,000 acres of land valued at many hundreds of thousands of rupees. His family was

1. Syeds are the descendants of the Holy Prophet Muhammad^{sa}.
[Publisher]

also respected in the eyes of the royal family of Afghanistan. One of his ancestors, Ameer Abdur Rahman, would receive pension from the King of Afghanistan. People of his family were mostly recognized by the name “Sahibzada.” Whenever the Promised Messiah^{as} would write to Sahibzada Abdul Latif^{ra}, he would address him as “Shahzada”, and that is the term we will use to refer to him from here forward.

His family was renowned for their religious knowledge in the area, as well as for their hospitality. Shahzada Abdul Latif^{ra} was born to a wealthy family. Allah had provided everything for him in this home. There was never a shortage of anything. Yet, Shahzada Sahib^{ra}, from his childhood, was fond of religious works more than worldly works. He used to himself relate that he loved reciting *durood*¹ even in his childhood and would derive great enjoyment from its recitation.

Shahzada Sahib^{ra} received his primary education in Khost, and then travelled to Peshawar for higher education. He spent many years in Peshawar, learning from the finest teachers and scholars. Afterwards, he journeyed towards Lucknow where he learned under the tutelage of a famous scholar by the name of Maulvi Abdul Hayy Luknowi. He developed a great affinity for Shahzada Sahib^{ra}. Once, students of Maulvi Abdul Hayy complained to him that he shows preference for Shahzada Sahib^{ra} and shows great affection for Shahzada Sahib^{ra}. Maulvi Sahib responded, “I like him because his name is ‘Latif’ and his mind is ‘Latif’ as well,” meaning that he was an astute student.

1. *Durood*, or *salawat ala annabbi* is a special prayer in Islam which translates to sending blessing on the Holy Prophet Muhammad^{sa}. See 33:57 of the Holy Quran for more information on this practice. [Publisher]

After spending many years in India obtaining knowledge, he returned to Afghanistan where he married his relative named Shahjahan Bibi. She was a very pious woman and regular in her worship. A few years after the marriage, Shahzada Sahib^{ra} again travelled to India in quest for more knowledge. He attended the most prestigious religious schools in Delhi and Lucknow, India. His family back home would send money, via a servant, to him in India so that he could cover his expenses.

Having received distinguished religious education in India, he returned to his village where he started to deliver lessons on the Quran and the Hadith¹. Students from far off places would come to learn from him and, as a result, his popularity spread to distant areas. He arranged for dorms to be built near his house for his students, and he would also feed them free of charge. He had 30 or 40 students at that time.

Apart from these students, many guests, travelers, the destitute, and his followers would eat at his house. It is related that once the number of visitors had reduced to around 80 and Shahzada Sahib^{ra} began to wonder why that was so. He gathered his family members and requested them to pray that may Allah increase the number of guests and travelers. Moreover, whenever famine would strike the area, he would distribute his grains among the needy.

Shahzada Sahib^{ra} was very well learned. He had, in his library, many old and voluminous books of commentary, Hadith, Fiqh [religious law], and history. He had a passion for reading and would sometimes would spend the entire night reading his books.

1. Hadith (plural is *ahadith*) are the traditions of the Holy Prophet Muhammad^{sa} or in other words his sayings. [Publisher]

As a result of these qualities, many people started to follow him; it is said that the number of his followers reached nearly 50,000. His followers knew him as “Sahibzada” and “Shahzada.”

Ameer Abdur Rahman was the King of Afghanistan at that time. When the King heard of his growing popularity, he brought him to Kabul, the capital of the country. Out of all the people, the King selected Shahzada Sahib^{ra} to crown him and so, on October 3rd, 1902, Shahzada Sahib^{ra} crowned the King.

Shahzada Sahib^{ra} always spoke the truth and was a courageous individual. When Ameer Habeebullah Khan [son of the aforementioned King] inherited the throne, everyone pledged their allegiance to him. The new King also called on Shahzada Sahib^{ra} to pledge his allegiance. However, Shahzada Sahib^{ra} solemnly affirmed, “I will only pledge allegiance if you promise not to contradict the Shari’ah [Islamic law].” This incident exhibits his bravery, as he did not even desist from speaking the truth in front of the King.

Now we will relate the story of how Shahzada Sahib^{ra} accepted Ahmadiyyat. We have already explained that Shahzada Sahib^{ra} was a very famous and prestigious scholar. He had read in the Hadith that in the Latter Days when Muslims would have deviated from the true path, Allah would send a Mahdi. Shahzada Sahib^{ra} had assumed from the state of the world and other signs that this was that promised time. He would discuss this topic in his lessons and speeches. Shahzada Sahib^{ra} was a very wise man and a recipient of many true dreams. Allah had informed him numerous times through dreams that the Imam Mahdi had arrived. Thus, Shahzada Sahib^{ra} embarked on his search for the Mahdi and prayed in this regard. Allah Almighty accepted his prayer, and very soon after he

discovered the Imam Mahdi. How this came to be is also a very interesting story.

In 1894, Shahzada Sahib^{ra} served as a representative in the discussions of land division between the India-Afghanistan border. Representatives of both countries would do their work in the morning. In the early evening, they would gather in a tent to dine and converse with one another. In the Indian group, there also happened to be an Ahmadi by the name of Syed Chan Badshah Sahib. Once during a discourse, he mentioned to Shahzada Sahib^{ra} that Hazrat Mirza Ghulam Ahmad^{as} of Qadian has claimed to be the Mahdi. Shahzada Sahib^{ra} was already in search of such a claimant, and so he asked him many questions about this individual. When Chan Badshah Sahib saw Shahzada Sahib's^{ra} enthusiasm, he presented him the Promised Messiah's^{as} book titled "*Aainay Kamalaate Islam*." Shahzada Sahib^{ra} was delighted to receive the book and so he gifted Chan Badshah Sahib some money in return. Shahzada Sahib^{ra} relates that he began reading the book and was unable to sleep the entire night. By morning, he had finished most of the book. After finishing it, he relates that his heart accepted the claim of the Promised Messiah^{as} and he became joyful. Shahzada Sahib^{ra} then mentioned the book to some of his followers and told them, "This is the individual that the world was waiting for and now he has arrived. I saw that the entire world was in dire need of a reformer, but no one came forth with such a claim. After reading this book, it is apparent that God has sent this reformer. He is the one for whom the Prophet Muhammad^{sa} advised that, 'Wherever he comes, run towards him and send him my greetings of peace.' Hence, I advise you all, whether I remain alive or I die, whoever listens to me should visit this man and accept him."

When Shahzada Sahib^{ra} returned to Kabul, he sent a select number of his students to Qadian to further investigate [the matter]. In December of 1900, Shahzada Sahib^{ra} sent Maulvi Abdur Rahman^{ra}, along with a few other students, to the Promised Messiah^{as}. He sent, along with them, his letter of *bai'at* and gifted the Promised Messiah^{as} with beautiful and valuable clothes.

At the request of Shahzada Sahib^{ra}, Maulvi Abdur Rahman^{ra} visited Qadian many times, and he himself accepted the Promised Messiah^{as} and entered the Ahmadiyya Muslim Community. He visited Qadian for the last time in 1900 and, on his return he brought back a few books of the Promised Messiah^{as}. Someone informed to the King that, without asking for permission, Maulvi Abdur Rahman^{ra} visited Qadian. The King ordered that he be arrested and left the rest of the matter to the maulvis.¹ They issued a *fatwa*² declaring him to be a *kafir* [non-believer] and ordered that he be assassinated. He was imprisoned and was suffocated to death by having a cloth wrapped around his neck. Thus, this companion gave his life in the way of God. To Allah we belong and to Him we shall return.

When Habeebullah Khan became the king after his father Ameer Abdur Rahman [passed away], Shahzada Sahib^{ra} asked him for permission to go to Hajj. The new King, who was also a student of Shahzada Sahib^{ra}, agreed and bestowed him with many camels, horses, and some money for his journey. So, Shahzada Sahib^{ra} left Kabul and went to India via Bannu after visiting his

1. *Maulvi* is a term used for the religious clergy.

2. *Fatwa* is a religious edict that the religious clergy issue on matters of faith. [Publisher]

hometown. During this journey, some of his students also accompanied him.

Near the town of Attak, Shahzada Sahib^{ra} conversed with an individual regarding the Promised Messiah^{as}. It appeared that this individual had already accepted the Promised Messiah^{as} because he was glowing with joy. Shahzada Sahib^{ra} gifted him with a horse from his caravan.

Upon reaching Lahore, Shahzada Sahib^{ra} learned that because of the spread of the plague and a few other hindrances, it would be difficult to perform the Hajj. Instead of remaining in Lahore, he decided to visit the Promised Messiah^{as} in Qadian.

From Lahore, Shahzada Sahib^{ra} went to Batala and from there he completed the rest of the journey by foot to Qadian. He first met with Hazrat Maulana Hafiz Nooruddin Sahib^{ra} (who later became the first Caliph). After Zuhur prayers, he met the Promised Messiah^{as}. Shahzada Sahib^{ra} had already given his *bai'at*¹ via a letter, but upon seeing the Promised Messiah^{as} he again performed *bai'at* at his hands. The Promised Messiah^{as} describes this first meeting with Shahzada Sahib^{ra} in the following words:

By God in whose hands is my life, I found him to be so deeply lost in my obedience and affirmation of my claim that it is impossible for a human being to exceed his devotion.

1. *Bai'at* is a means of pledging allegiance to an individual. This is an old tradition in Islam dating back to the Prophet Muhammad^{sa}. See 48:19 of the Quran where *bai'at* is discussed. [Publisher]

Once, the Promised Messiah^{as} asked Shahzada Sahib^{ra} what he had seen before accepting his claim. Shahzada Sahib^{ra} replied:

First and foremost, the Holy Quran showed me the right path. I noticed that the people of this time had distanced themselves from religion and had been committing many sins including “*shirk*” [associating partners with God]. Similarly, non-Muslims were busy attacking Islam with numerous allegations and so the time had come for the arrival of a reformer from God. I was busy contemplating the current problematic conditions when I heard that an individual has claimed to be the Messiah in Qadian. I immediately acquired a few of your books and read them diligently. I found all of your claims to be true and in accordance with the Quran. Since I found you to be truthful, I accepted your claim.

Shahzada Sahib^{ra} came to Qadian in 1902 and stayed there for about three and a half months. He would offer daily congregational prayers in Masjid Mubarak. Shahzada Sahib^{ra} had a tremendous love for the Holy Quran and he would sit outside of his room in the guest-house, engrossed in its recitation.

The Promised Messiah^{as} would go for his daily morning walk and Shahzada Sahib^{ra} would accompany him. He had great love and respect for the Promised Messiah^{as}. When he would return to his home from his walk with the Promised Messiah^{as}, as a sign of reverence, he would not wipe the dust off of his clothes until he assumed that the Promised Messiah^{as} had also done the same.

Once, Shahzada Sahib^{ra} accompanied the Promised Messiah^{as}

to Jhelum. The Promised Messiah^{as} had to go there to testify in a court case in January of 1903. At the train station in Jhelum, a crowd of 10,000 people grandly welcomed the Promised Messiah^{as}. He remained in Jhelum for three days and approximately 1,000 people performed *bai'at* and converted to Ahmadiyyat.

On January 17th, the Promised Messiah^{as} went to the court in Jhelum where a large crowd had already gathered. The Promised Messiah^{as} was sitting on a chair and Shahzada Sahib^{ra} was sitting on the floor near his feet. Shahzada Sahib^{ra} asked the Promised Messiah^{as}:

Huzur! I have always seen your truthfulness as bright as the sun, and I have no doubt in it. Will I be rewarded?" The Promised Messiah^{as} replied, "You observed the truth in a time where no one else could see it. You placed yourself in countless dangers and prepared yourself to forbear all pains and grievances. God will surely not let your reward go to waste!

In the same trip, Shahzada Sahib^{ra} approached his friends and told them that he had been repeatedly receiving the following revelation: 'Give your head, give your head.'

After returning from Jhelum, Shahzada Sahib^{ra} remained in Qadian for a few days and then proceeded back to his country.

The Promised Messiah^{as} would relate that although Shahzada Sahib^{ra} did not spend much time with him, Shahzada Sahib^{ra} still gained a lot of benefit from the little time he did spend in his company.

Shahzada Sahib^{ra} had a great regard for Hafiz Maulvi

Nooruddin^{ra}. Just before returning to Afghanistan, Shahzada Sahib^{ra} requested Hazrat Maulvi Sahib^{ra} to teach him a few Ahadith from Bukhari. After much insistence, he learned a few pages of Bukhari from him. Later on, Shahzada Sahib^{ra} would tell his students that he learned these few pages from Hazrat Maulvi Sahib^{ra} so that he may be counted among his students because, after the Promised Messiah^{as}, he would become the first caliph.

After granting him permission to leave, the Promised Messiah^{as} himself, and a few others, walked to the river of Batala—a distance of a mile and a half from Qadian — to bid him farewell. When it came time to part ways, Shahzada Sahib^{ra} fell at the Promised Messiah's^{as} feet and implored that he pray for him. The Promised Messiah^{as} responded, “Yes, I will pray for you but let go of my feet.” Shahzada Sahib^{ra} would not desist because of the grief of leaving his beloved. Upon seeing Shahzada Sahib's^{ra} persistence, the Promised Messiah^{as} asserted, “The status of an order is higher than the status of respect. I order you to let go of my feet.” At this Shahzada Sahib^{ra} immediately let go of his feet.

It appears from this encounter that God had informed Shahzada Sahib^{ra} that this would be his final meeting with the Promised Messiah^{as}, and that he may not get this opportunity again. During his trip home, a few of his students also accompanied him.

Upon arriving in Lahore, Shahzada Sahib^{ra} spent three or four days in a small house. He bought a few books and then travelled to Kohat by train. Throughout the entire journey, he was constantly reciting the Holy Quran. From Kohat, he hired a horse-carriage for the journey to Bannu. In the horse-carriage, he was still busy in the recitation of the Holy Quran. When it came time for *Asr*

prayers, he had the carriage stopped in order to pray. It began to rain as they were praying, but Shahzada Sahib^{ra} kept praying in enjoyment and did not hurriedly finish the prayers. Upon night-fall, Shahzada Sahib^{ra} and his students spent the night at an inn in a village called Khorm. He ordered for a goat from the owner of the inn and had it slaughtered and cooked. He himself ate the food and also fed the workers at the inn. Eventually, the caravan arrived in Bannu where Shahzada Sahib^{ra} also owned land. After spending a few days in Bannu, he went to Khost.

Along the way, there was a village called Dor. The leader of this village was a close friend of Shahzada Sahib^{ra} and was delighted to see him. He hosted Shahzada Sahib^{ra} and had a goat slaughtered for a meal. Here, Shahzada Sahib^{ra} delivered a speech here and gave advice to the people attending the dinner. When the people of his village in Khost heard of Shahzada Sahib's^{ra} arrival, they came the next morning on horses to welcome him back home. Thus, Shahzada Sahib^{ra} and his students returned to his village of Syedgah with the caravan on horses.

Shahzada Sahib's Arrival in Kabul

Before going to Kabul, Shahzada Sahib^{ra} wrote a letter to one of his students named Muhammad Hussain, who was one of the highest-ranking officers in the Afghan army. In the letter, he asked Muhammad Hussain to request the King for permission for him to come to Kabul and have an audience with him. Shahzada Sahib^{ra} wanted to ask for permission because prior to leaving for his trip, he had obtained approval from the King to perform Hajj.

Although he was unable to go to Hajj due to various obstacles, he had instead gone to Qadian. He mentioned in the letter that he had intended to go for Hajj and on the way, he had the opportunity to visit the Promised Messiah^{as}, whose obedience is an order of God and the Prophet Muhammad^{sa}. When Muhammad Hussain read the letter, he did not immediately show it to the King, and instead, waited for the right opportunity. However, before he could present this letter to the King, the brother of the King, Sardar Nasrullah Khan got word of the letter. Being the deputy to the King and a strict opponent of Shahzada Sahib^{ra}, he confiscated the letter and reported it to the King.

Shahzada Sahib^{ra} also wrote letters to many other high-ranking acquaintances in the government. He wrote to them that an individual in Qadian has claimed to be the Promised Messiah^{as} and the Mahdi. Shahzada Sahib^{ra} further explained that he has spent time with [the Promised Messiah^{as}] and has found his claim to be truthful. He also urged them to accept the claimant in order to be saved from God's punishment.

All of these letters were delivered to the King. The King summoned the leading maulvis in the land, asking them of their opinion with regards to Shahzada Sahib^{ra}. They unanimously declared him to be a non-believer and an apostate. Consequently, the King sent an arrest warrant to the Governor of Khost for Shahzada Sahib^{ra}, and decreed that an envoy of 50 horsemen bring him to Kabul. Nasrullah Khan, the King's brother and emissary, delivered this message to the Governor of Khost. In the meantime, God had already informed Shahzada Sahib^{ra} of the impending arrest and martyrdom.

On one occasion before his arrest, Shahzada Sahib^{ra} was out

on a stroll with some of his students. During the walk, he looked at his hands and said to them, “Do you possess the power to wear handcuffs?” Then he instructed his student, Ahmad Noor Kabuli^{ra}, “After I am killed, inform the Promised Messiah^{as} of my death.” Ahmad Noor Sahib’s^{ra} eyes began to glisten with tears and he said that he would remain with him at all cost. Shahzada Sahib^{ra} said:

Do you remember when we were getting ready to leave for Afghanistan and you told the Promised Messiah^{as} that you could not bear to leave Qadian? He ordered you to go with me and to come back another time. So, the Promised Messiah^{as} said that you would come back, but he did not make such a statement with reference to me.

Before the order of the arrest arrived, Shahzada Sahib^{ra} had informed all of his friends about the arrest, and they all advised him to move to Bannu, where he owned land. Shahzada Sahib^{ra} however, refused to escape the King’s mandate.

Shahzada Sahib’s Arrest

The day of Shahzada Sahib’s^{ra} martyrdom was drawing near. On the day of his arrest, he wrote a letter to the Promised Messiah^{as} in which he described all of the events leading up to his arrest. The words of veneration he used in praise of the Promised Messiah^{as} were so beautiful that his student, Ahmad Noor Kabuli^{ra}, requested he borrow the letter just so he could copy its contents

and then return it to him. Shahzada Sahib^{ra} instead put the letter in his pocket and told Ahmad Noor Kabuli^{ra} that the letter would soon come into his possession.

At *Asr* time, at the order of the Governor of Khost, 50 horsemen arrived to arrest Shahzada Sahib^{ra}. This Governor had great respect for Shahzada Sahib^{ra} and commanded his horsemen to present themselves with respect when they go to Shahzada Sahib^{ra}. Upon completing his *Asr* prayers, the horsemen informed Shahzada Sahib^{ra} of the orders and that the Governor had requested his presence. They mentioned to him that they could either take him to the Governor or the Governor could come to him. Shahzada Sahib^{ra} responded, “No, he is my chief, I will go to him.” Then he sent orders for his horse to be prepared, but one of the horsemen descended from his horse and offered it to Shahzada Sahib^{ra} to ride. Before leaving, he informed his family members of his departure and advised them to hold fast to the faith and beliefs that he adheres to and not to take up another path after him.

As they prepared to leave, he gave the letter that he had written for the Promised Messiah^{as} to his student Ahmad Noor Kabuli Sahib^{ra} but kept quiet. His student accompanied him to the outskirts of the village and then Shahzada Sahib^{ra} told him to return home. Ahmad Noor Sahib^{ra} requested that he continue along with him so that he could be at his service. Shahzada Sahib^{ra} recited the Quranic verse about not placing oneself into calamity and told him to return. Shahzada Sahib^{ra} continued by himself, along with the horsemen, to the encampment.

The Governor informed Shahzada Sahib^{ra} that he had received an order from Kabul to put him in solitary confinement and to not allow anyone to meet him. So, he was given his own house

and the house was put under constant guard. The Governor, however, showed him special favor and allowed his closest relatives to visit him in the house, where he was being kept.

One day, Shahzada Sahib's^{ra} students visited him in the house and stated that they could get him out and that the officers would not be able to stop all of them. Shahzada Sahib^{ra} told the students not to plan anything of the sort and informed them that God wants to use him in the service of His religion.

After a few days when the Governor of Khost realized that Shahzada Sahib^{ra} himself was deterring others against any insurrection and that there was no impending danger, he sent him to Kabul with eight horsemen.

During this time, Shahzada Sahib^{ra} received a letter from the King himself, stating that he should come without any fear or apprehension and if the claims of the Messiah were true, then the King himself would accept the message. Before Shahzada Sahib^{ra} arrived in Kabul, word had spread that he was brought here by deception. He passed through the market in Kabul followed closely by eight officers. Many people of the market also followed him all the way to the King's court.

Shahzada Sahib's Imprisonment

The King harshly treated Shahzada Sahib^{ra} and ordered that he be imprisoned in the *Ark* castle. This was a grand castle in which the King lived. The King commanded that he be made to wear a chain-like restraint called "*Ghare Gharab*" which weighed nearly 100 pounds. This restraint was wrapped around his body, covering

his neck down to his waist. It also had handcuffs that he was made to wear and shackles for his feet, which weighed approximately 16 pounds each. In this condition, he endured 4 months of prison — tolerating extreme discomforts. Even in these tough times, he did not forget his God and would spend his time remembering Him and reciting the Holy Quran.

He was confined to a room in this castle and the doors were locked from the outside, barring anyone from visiting him. Soldiers were stationed there day and night to keep watch over him. Some of them relate that they would always hear him reciting the Holy Quran. All of these soldiers recognized him as a wise man, and they held high esteem for him in their hearts.

During this time in prison, he once sent a message home for his family to bring him some money. His student, Ahmad Noor Kabuli Sahib^{ra}, brought him the money, travelling all the way to Kabul on foot while enduring the harsh cold.

Shahzada Abdul Latif's Patience

During his time in prison, the King of Afghanistan had Shahzada Sahib^{ra} brought to him and said, “Would it not be great if you were to not believe in this individual as the Messiah and rid yourself of this calamity?” Shahzada Sahib^{ra} responded that how could he ever leave the teachings he has found to be true in accordance with the Quran and the Hadith? Death is more preferable than denying the truth.

Undoubtedly, before all of this, the King believed Shahzada Sahib^{ra} to be an innocent man, but at the same time he was afraid

of the maulvis. Therefore, he kept Shahzada Sahib^{ra} imprisoned for three or four months and would constantly urge him to retract his belief of the Promised Messiah^{as}, enticing him and promising him with an honorable release. However, every time Shahzada Sahib^{ra} would respond that he had found the Promised Messiah's^{as} claim to be truthful after a thorough investigation. He would say that even if his life was given in this path, or his children were killed, he did not care in the least and that he gave preference to his faith over the world. The people of Kabul were amazed with Shahzada Sahib's^{ra} resolve and his bravery with regards to his faith. It is fascinating that the individual who had more than 50,000 students, owned over 30,000 acres of land, and who had lived a princely life of 50 years displayed such forbearance in the face of such immense hardships. He stood true to his beliefs, declaring that he is ready to sacrifice his life, money, and children—but not the truth.

The Promised Messiah^{as} stated that his answers in front of the King were such that the land of Kabul can never forget his words, and that the people of Kabul had probably never witnessed such resolve in their entire lives.

Debate with the Maulvis of Kabul

After four months of imprisonment, the King gave Shahzada Sahib^{ra} a final opportunity and summoned him to a public hall. He again reminded Shahzada Sahib^{ra} that if he were to reject the Promised Messiah^{as}, his life would be saved. However, Shahzada Sahib^{ra} showed the same resolve and proclaimed in front of everyone that it is impossible for him to reject the truth. He further

stated that he is ready to debate the maulvis and if he is proved wrong, then he is willing to accept the punishment. The King agreed and arranged for a debate between Shahzada Sahib^{ra} and the maulvis in the Grand Mosque of Kabul.

On the day of the debate, many people gathered in the mosque and the police brought in Shahzada Sahib^{ra} in chains and handcuffs. To debate him, 8 muftis¹ and maulvis were already present with a group of almost 80 assistants to look up various citations. On the other side was Shahzada Sahib^{ra}—and, of course, Allah.

Those present at the debate said that the entire debate took place on paper and no one heard any of the arguments. The debate started at seven in the morning and continued until three in the afternoon. Various topics were debated, including the truthfulness of the Promised Messiah^{as}, jihad, and the death of Jesus^{as}. During the debate, eight men stood guard at the head of Shahzada Sahib^{ra} with naked swords.

The maulvis had been commanded not to allow Shahzada Sahib^{ra} to ask questions, and that they should do all of the questioning. They asked Shahzada Sahib^{ra} his views about this individual who claims to be the Promised Messiah. Shahzada Sahib^{ra} answered that he is a truthful man and God has commanded him to be the reformer of this age, in accordance with the Holy Quran. He further said that he had personally seen Hazrat Mirza Ghulam Ahmad^{as} and had never seen such a person in his life; he undoubtedly was the Promised Messiah. At this, the maulvis raised a commotion and said that, “He is a *kafir* just as you are a *kafir*!” Shahzada Sahib^{ra} bravely retorted:

1. A *Mufti* is a religious cleric who issues religious edicts. [Publisher]

You all have two gods. You fear the King as you should fear God. My God is one and I have no fear of the King.

Then he was asked if he believed whether or not Jesus^{as} would return. Shahzada Sahib^{ra} said that the Holy Quran declares him to be dead and attests to the fact that he will not return. At this, the maulvis started to curse at him and said that there is no doubt now that he truly is a disbeliever.

Doctor Abdul Ghani was appointed as the arbitrator of the debate and happened to be a staunch enemy of Shahzada Sahib^{ra}. He, along with all of the maulvis, decided that the papers of the debate should not be shown to the King, and instead, it should simply be announced that Shahzada Sahib^{ra} had lost the debate. They decided that they would only inform the King that Shahzada Sahib's^{ra} beliefs are false and that they have issued a *fatwa* declaring him to be a *kafir*. They knew if the general public were to get a hold of the papers with Shahzada Sahib's^{ra} responses, people would begin to turn towards Ahmadiyyat. As a result, the papers were not presented to the King.

An eyewitness from the debate mentions that Shahzada Sahib's^{ra} arguments were in line with the Holy Quran and Hadith. The maulvis had nothing except for a few quotes. They were unable to defeat Shahzada Sahib^{ra} because they did not have the same level of knowledge as him. The leader of the debate, who was also the judge of Kabul and Mufti, confessed that their knowledge of the Holy Quran paled in comparison to Shahzada Sahib's^{ra}.

At the conclusion of the debate, Shahzada Sahib^{ra} was brought to the King's castle, followed by a mob of people as he passed through the market. He was then presented in front of

the King. There was a large crowd of maulvis and ordinary people along with the brother of the King, Nasrullah Khan, who was a vehement enemy of Shahzada Sahib^{ra}. He asked what the verdict was and as planned, the maulvis along with others cried out that Shahzada Sahib^{ra} had been defeated and is a *kafir*. The King then addressed Shahzada Sahib^{ra} and said, “The maulvis have declared you to be a *kafir* and announced you be stoned to death. If you repent now, you will be forgiven the punishment.” Then Nasrullah Khan read the fatwa of the maulvis to the people and himself instructed the people to remain calm as the King would not go against their verdict and will do according to the opinion of the scholars. Nasrullah Khan explained that the King merely wanted to give Shahzada Sahib^{ra} a little more time to allow him the opportunity to repent.

Later on, the crowd dispersed and Shahzada Sahib^{ra} was thrown back in his cell. In his cell, Shahzada Sahib^{ra} kept reciting the following verse:

ربنا لا تزغ قلوبنا بعد إذ هديتنا و هب لنا من لدنك رحمة إنك أنت الوهاب
 Our Lord, let not our hearts become perverse after Thou
 hast guided us; and bestow on us mercy from Thyself;
 surely, Thou alone art the Bestower. (3:9)

Last Opportunity to Save His Life

The following day, on July 14, a Monday morning, Shahzada Sahib^{ra} was again summoned to the King’s court. A large crowd was already present. The King again called on him to repent.

Shahzada Sahib^{ra} emphatically declared that the King should not entertain any hopes of him deserting the truth. Those present said that the King would plead for Shahzada Sahib^{ra} to recant his faith, but Shahzada Sahib^{ra} would refuse with resounding conviction.

It was apparent that Shahzada Sahib^{ra} had already resolved that he would be willing to be killed in the way of the truth. Even after having come face to face with death, this brave prince's feet did not retreat in the slightest. Despite the King's insistence, Shahzada Sahib^{ra} firmly stood his ground and did not renounce his faith.

Eventually the King, tired and irritated by Shahzada Sahib's^{ra} fearless resolve, wrote a lengthy letter. In it, he cited the fatwa of the maulvis and ordered that Shahzada Sahib^{ra} be given the punishment of a *kafir*. He then had the paper hung around Shahzada Sahib's^{ra} neck and ordered that his nose be pierced so that a rope could be used to drag him to the site of the stoning. Thus, the innocent Shahzada Sahib^{ra} had his nose pierced and a rope was fed through it, causing him great anguish. All the while, the mob mocked and laughed at the punishment he was about to face and took him to the site of the stoning.

This prince had handcuffs of iron around his wrists and a rope through his nose, which those mobsters used to pull him; but he remained content and hastily advanced towards his martyrdom. A maulvi asked him why he appeared to be so happy and Shahzada Sahib^{ra} responded:

The handcuffs that you see are, in reality, the jewels of the religion of Prophet Muhammad^{sa}. Though I am seeing the

place where I will be stoned, I am cheerful of the fact that I will soon meet my God.

The King of Afghanistan, along with his ministers, muftis, maulvis, and court officials reached the place of the stoning while watching Shahzada Sahib^{ra} being dragged through the streets. Thousands of people from Kabul attended to witness the punishment.

Shahzada's Agonizing Sacrifice in the Way of God

In an old graveyard south of the famous castle of Kabul called "*Bala Hisar*", a hole was dug. Shahzada Sahib^{ra} was made to stand in the hole and dirt was poured back into the hole, covering his legs and all the way up to his back. Then the King went, once more, to Shahzada Sahib^{ra} and said:

This is your last opportunity. Even now if you deny the Qadiani Messiah, I will set you free. Have mercy on your life, as well as your wife and kids.

O friends! Do you know what his response was to the King when death was imminent and half of his body was buried in the Earth and people were waiting for the command to rain stones on him? Even in his last moments, his response was:

How is it possible for me to abandon the truth? What is the value of life or a wife and kids for whom I should leave

my faith? I will certainly do no such thing. I am ready to give up my life for the truth.

The Judge then hurled the first stone at Shahzada Sahib^{ra}, after which the wretched King followed. Then stones rained in from all directions and thousands of stones began piling on top of Shahzada Sahib^{ra}. So many rocks were thrown at Shahzada Sahib^{ra} that they formed a huge pile, completely covering his body. Consequently, he resigned his soul to the will of the Almighty—to God we belong and to Him we shall return. This prince was slaughtered like a goat, despite being on the side of truth. In the face of all of this, he showed such strong resolve that not even the sound of an “uhh” escaped from his mouth. This martyrdom occurred on July 14th, 1903.

After Shahzada Sahib’s^{ra} martyrdom, his wife Shahjahan Bibi Sahiba and his orphaned children faced many troubles and were even imprisoned. But they stayed loyal to Shahzada Sahib’s^{ra} admonition and demonstrated great patience. Similar to Shahzada Sahib^{ra}, Shahjahan Bibi Sahiba would repeatedly express that if she and her children are killed as a result of accepting Ahmadiyyat, she would not recant her faith; instead, she would be evermore thankful to God. Two of her sons, Syed Muhammad Saeed Sahib and Syed Muhammad Umar Sahib also died in Afghanistan after facing extreme hardships. Eventually in 1926, Shahzada Sahib’s^{ra} family migrated to Bannu.

Shahzada Sahib's Gravesite

The Government ordered that the site of the martyrdom be on constant guard for three days. A little while after Shahzada Sahib's^{ra} martyrdom, his student Ahmad Noor Kabuli Sahib^{ra} learned from traders that he had been killed. Kabuli Sahib^{ra} then decided that, even if he is killed, he will assuredly get Shahzada Sahib's^{ra} body from beneath the rocks and bury it. After 40 days, he took out the body of Shahzada Sahib^{ra} with the help of a few Ahmadi Muslims in Kabul and they buried it in a nearby cemetery.

A year later, another student of Shahzada Sahib^{ra} named Meer decided that his teacher's body should be buried in his own hometown. Consequently, he successfully retrieved Shahzada Sahib's^{ra} casket and mounted it on a mule and brought it back to his village of Syedgah. He built a simple grave for him and buried him. Incidentally, in those days, a friend of the Promised Messiah^{as} by the name of Khan Ajab Khan was a tax collector in the town of Meeram, Waziristan. When he learned of Shahzada Sahib's^{ra} grave, out of love he built a beautiful memorial at his gravesite. Gradually, Shahzada Sahib's^{ra} gravesite became popular in Khost and his students began to visit it in large numbers. Nasrullah Khan learned of this in January of 1910 and ordered that Shahzada Sahib's^{ra} casket be exhumed and had it buried in an unknown place.

The Promised Messiah^{as} also had a plaque made for him in *Bahishti Maqbara*¹ as a memorial.

1. *Bahishti Maqbara* or the Heavenly Graveyard is located in Qadian. This graveyard was started by the Promised Messiah^{as} and many pious members of the Community are buried there including the Promised Messiah^{as} himself.

Upon Shahzada Sahib's^{ra} martyrdom, the Promised Messiah^{as} wrote: "Kabul's land will soon witness the fruits this martyrdom brings. This martyrdom will not be wasted." At another instance he stated:

The land of Kabul, where this grand transgression transpired, has fallen in the eyes of God.

At the time of his martyrdom, Shahzada Sahib^{ra} himself foretold that after his murder, many calamities would befall Afghanistan. Just as he had foretold, a tremendous storm struck the town at 9PM on the very night of his martyrdom, which lasted for half an hour. Furthermore, on the following day, July 15th, a frightening outbreak of cholera occurred in Kabul and its surrounding areas. This epidemic spread despite common opinion that there was no danger of an outbreak in the area for the next four years. The daily death toll from this outbreak was between 300-400 people. People began dying in large numbers in Kabul and its surrounding areas. Even the wife of the King's brother Nasrullah Khan died due to the cholera outbreak. As a result of the sorrow from the loss, Nasrullah Khan nearly became insane and constantly remained in a state of paranoia.

A few years later when Amanullah Khan became the King of Afghanistan, he ordered that Nasrullah Khan be jailed; he was brought in the same castle as Shahzada Sahib^{ra} and was even placed in the very same cell as him. Nasrullah Khan completely lost his senses and became crazy as a consequence of this shock. He later died during his imprisonment.

The King who ultimately ordered Shahzada Sahib's^{ra} stoning

did not escape God’s wrath, either. An assailant killed him on February 20th, 1919. The maulvis who issued the fatwa against Shahzada Sahib^{ra} also faced Godly punishment for their actions.

Shahzada Sahib^{ra} dearly loved the Promised Messiah^{as}. He wrote a Persian poem in his praise. In the poem, he describes his love for the Promised Messiah^{as} in the following words:

Even angels are stunned when they witness your beauty
and the beautiful people of heaven are of no comparison
to your beauty. You came with the blessings of the uni-
versal King Hazrat Muhammad^{sa} as an Imam. With your
words you have uncovered many secrets that had been
hidden for many years.

The Promised Messiah^{as} also had great love for Shahzada Sahib^{ra}. After his martyrdom, he wrote a special book about him entitled *Tadhkirat-us-Shahadatain* [“The Narrative of Two Martyrdoms”]. In this book, the Promised Messiah^{as} discusses the martyrdom of Shahzada Sahib^{ra} and his student Maulvi Abdur Rahman Sahib^{ra}. He also praised Shahzada Sahib^{ra} and described his qualities in this book.

The Promised Messiah^{as} also relates an incident with regards to this book. He explained that in October of 1903, when he began writing the book he experienced extreme flank pain. Huzur^{as} prayed to God, pleading that he wanted to write a book about the deceased, but this pain prevented him from doing so. Immediately, he received the following revelation:

سلام قولاً من رب رحيم

‘Peace on you’—a word of greeting from the Merciful Lord. (36:59)

As a result, the pain subsided before morning. After the martyrdom, Ahmad Noor Kabuli^{ra} brought a hair from the body of Shahzada Sahib^{ra} and presented it to the Promised Messiah^{as} in Qadian. The Promised Messiah^{as} placed the hair in a small bottle that had a wide opening and closed it. He then tied that bottle with a thread and hung it on the hook in Bait-ud-Dua. He also stated:

A hair of his has been brought here [to Qadian] from which a beautiful scent emanates to this day. It is hanging in a part of Bait-ud-Dua.

At another instance, with regards to Shahzada Sahib^{ra}, he wrote with:

The deceased has given a great example for my Community.

At another place he wrote:

Just as his face was full of light, so was his heart. He always gave preference to religion over the world. His faith was so strong that even if I compare it to a great mountain, I am afraid that my simile would be deficient.

The Promised Messiah^{as} also said:

Although Abdul Latif has been killed, in reality, we regard him as living and he will never die.

Part II



Hazrat Syed Ahmad Noor^{ra} of Kabul

HAZRAT SAHIBZADA
ABDUL LATIF SHAHEED^{RA}

by Hazrat Syed Ahmad Noor Kabuli^{ra}



**A Word of Advice From
Hazrat Khalifatul Masih II^{ra}:**

Syed Ahmad Noor Sahib^{ra} has written a few accounts of Hazrat Maulvi Abdul Latif^{ra} that serve to increase one's faith in Ahmadiyyat. Everyone should read this book and increase their faith.

Introduction

I set out to write the accounts that I have either personally witnessed or have learned while sitting in the presence of Sahibzada Abdul Latif Shaheed^{ra}—all success is with Allah.

Hazrat Maulana Sahibzada Abdul Latif Sahib Shaheed^{ra} was from a village called Syedgah, located near the river of Shamal in the province of Khost. He was of the Syed lineage. All of his ancestors were great leaders in the land. He was between 60 to 70 years old when he died.

He was very hospitable and generous towards guests. He also held a deep and intense love for the Holy Quran and the Holy Prophet Muhammad^{sa}.

Thirty or forty of us used to live in his guest house and we would constantly engage in spiritual and religious discussions. He would also arrange meals for all of us. He had a hall adjacent to the mosque that could easily accommodate 100-200 hundred people. People would first gather to offer prayers, and then sit in this hall to engage in religious discussions. When it would again be time for prayers, everyone would gather in the mosque and, afterwards, return to their respective houses.

There would be no talking directly before or after prayers in the mosque. Adjacent to the mosque, there were a few rooms where his students used to live. Towards the north of the mosque was a small river that would run from the West to the East and would also run through the courtyard of his house.

The village in which he used to live was called Syedgah. Whenever there would be a famine in the region, he would sell all of his grain and help the poor. He also owned land in a few other

villages in the province of Khost and also owned land in Bannu, which was under the governance of the British.

He received his education in India and was a highly qualified scholar in numerous prominent fields of study. He would frequently deliver lectures on the Quran and Hadith. He had memorized thousands of Ahadith. Consequently, King Abdur Rahman at the time would praise him, saying:

In our region there is an individual who not only is very knowledgeable, but also acts according to the knowledge and knows countless Ahadith.

Any new governor that would be appointed from Kabul [the capital] to Khost would live under his guidance, and would live with him as if he were Hazrat Sahibzada's^{ra} child.

Hazrat Sahibzada^{ra} also enjoyed archery and target practice and was a very skillful marksman. His yearly income from the government was 1,100 rupees. The Ameer [king] had also appointed him to oversee the division of the borders between Parachinaar and Khost with the British. Many times he would go to these land division meetings alone.

In the last few years of Ameer Abdur Rahman's life, he invited Hazrat Sahibzada^{ra} and his family to Kabul. As a result, Hazrat Sahibzada^{ra} resided there for a few years. As a part of his routine, he continued to give lessons on the Quran and the Hadith. I personally was with him in Kabul.

Once, some students complained to him, saying, "Whenever you are giving a lesson, you always divert your attention towards Ahmad Noor^{ra} and you never directly address us."

He responded:

He is my friend. The state of Ahmad Noor^{ra} is such that whenever I start teaching *Bukhari*¹, he becomes like a valley and the Ahadith flow inside of him like water. This is why I turn towards him while teaching.

These lessons used to be delivered in the mosque of Mirza Muhammad Hussain Khan, who was an appointed governor of Ameer Abdur Rahman Khan.

After Ameer Abdur Rahman Khan Sahib passed away, his son Habeebullah Khan inherited the throne. When people gathered to swear allegiance at the hands of the new Ameer, he also ordered Hazrat Sahibzada^{ra} to come and pledge his allegiance as well. Hazrat Sahibzada^{ra} boldly said, “I will only swear allegiance to you on the condition that you will not do anything that contradicts the *Shari’ah*.”

Hazrat Sahibzada^{ra} was called to coronate the new Ameer with the traditional head garment as a way of attaining blessings. When only two or three turns were left in the wrapping of the head garment, the high judge (*qazi*) requested that he be allowed to wrap the garment around the Ameer’s head a few times as well, so that he may also receive some blessings. Therefore, he was also given the honor to wrap the garment around the Ameer’s head a few times.

After a while, Hazrat Sahibzada^{ra} sent his family back to Khost and sent me with them as well. Two or three months later,

1. *Bukhari* is one of the most famous and trusted books of Hadith.

he asked the Ameer for permission to perform Hajj. The Ameer happily obliged the request and presented him with a few camels and horses, as well as some money.

After returning to Khost, Hazrat Sahibzada^{ra} set off for India via Bannu with the intention of performing Hajj. Beyond Attak, in the town of Lakki, Hazrat Sahibzada^{ra} began a discussion with a man about the Promised Messiah^{as}. It was evident from this man's face that he had accepted the Promised Messiah^{as}, as he was exuding with delight. Hearing this news and sensing the man's joy, Hazrat Sahib^{ra} gifted him a horse from his caravan.

At another occasion, when Hazrat Sahibzada^{ra} was involved in discussions regarding land divisions with the British, a man presented him with a book of the Promised Messiah^{as}. He was very happy upon receiving the book and presented the man with a small reward from his pocket. When he read the book, he very much enjoyed it and, in his guest house, he announced to his close friends:

This is the man for whom the world was waiting, and now he has arrived.

He continued on to say:

Although the time was ripe for the Reformer, there was none in sight. And so I looked at my own condition. The Holy Quran reveals its truths to me and, sometimes, it even takes on a bodily form and explains its meanings to me. At that time, a thought came to me that perhaps God would raise me as the Reformer. But when I read this book, I

realized that God has already sent a reformer and whoever was destined, has been appointed as the Reformer. This is that person for whom the Prophet Muhammad^{sa} advised: ‘Wherever he appears, rush towards him and send him my greetings of peace.’

Hazrat Sahibzada^{ra} then continued on to say:

Thus, whether I am alive or dead, whoever listens to me, I urge him to go to this man.

A few times, he created an excitement in his students to go and see the Promised Messiah^{as}. Among these students was Maulvi Abdus Sattar Sahib^{ra}, who currently lives in Qadian after migrating there. Sattar Sahib^{ra} travelled to Qadian many times. Some of Hazrat Sahibzada’s^{ra} other students who visited Qadian and returned would present their doubts to him and he would dispel them. He would say that this man is truthful and that they were wrong.

Afterwards, Hazrat Sahibzada^{ra} sent his student Maulvi Abdur Rahman Sahib Shaheed^{ra}, who was from the people of Mangal to the Promised Messiah^{as}, along with a few other students. Abdur Rahman Sahib^{ra} used to receive 240 rupees from the Ameer in salary. I, too, sent a letter of *bai’at* along with him. Hazrat Sahibzada^{ra} also sent a few garments along with [Abdur Rahman Sahib Shaheed^{ra}] as a gift to be presented to the Promised Messiah^{as}.

Maulvi Abdur Rahman Sahib^{ra} presented the letters of *bai’at* along with the garments to the Promised Messiah^{as}, and remained in Qadian for a few days. Thereafter, he gathered a few writings of

the Promised Messiah^{as} for Hazrat Sahibzada^{ra} and gave them to him and then returned to his hometown in Mangal.

During this time, someone reported to Ameer Abdur Rahman Khan that Maulvi Abdur Rahman^{ra}, who receives 240 rupees from the Ameer, went to a foreign country. The Governor of *Khost* received an order of arrest from Ameer Abdur Rahman Khan for Maulvi Abdur Rahman^{ra}. The Governor informed Hazrat Sahibzada^{ra} of the order of arrest he had received from the Ameer. When Maulvi Abdur Rahman Sahib^{ra} learned of the situation, he went into hiding. Subsequently, another order came to seize all his wealth and assets and that his family should be brought to Kabul. As a result, Maulvi Abdur Rahman Sahib^{ra} was forced to go to the Ameer.

The Ameer asked why he had gone to another country, to which he responded that he went in the service of his master and that he has brought back books for the Ameer from an individual who has claimed to be the Messiah^{as}. The Ameer confiscated his books from him and threw him in jail. Since then, it is not known what came of him, or where he went, or if he disappeared. Allah knows best. It is rumored that Maulvi Abdur Rahman Sahib Shaheed^{ra} was suffocated to death by pillows and, therefore, achieved the lofty status of a martyr. *To Allah we belong and to Him we shall return...*

The Ameer found out about Maulvi Sahib's trip when Hazrat Sahibzada^{ra} informed all officers, rulers, young and old that the Reformer has come in Qadian, after receiving the books of the Promised Messiah^{as}. Consequently, many declarations of excommunication were issued against Sahibzada Sahib^{ra}.

Hazrat Sahibzada Shaheed's Travel to Qadian

Hazrat Sahibzada^{ra} traveled to Qadian with a few of his friends including, Maulvi Abdus Sattar^{ra}, Maulvi Abdul Jaleel Sahib and another friend who was known by the title “The Maulvi of the Wazirs.” At that time, I had returned to my home for a few days. When I reached, I learned that Hazrat Sahibzada^{ra} had set off for Hajj. My house is about 60 miles north of Syedgah near the border of Kuram. My father's name was Allah Noor.

Upon hearing the news, I set off right away, knowing that Hazrat Sahibzada^{ra} would definitely stop in Qadian. I directly went there. I traveled quickly and I arrived after he had spent about a week or a week and a half in Qadian. When I got to Hazrat Sahibzada^{ra}, he was delighted and grabbed me and said, “Let's go and have your *bai'at* performed.”

When we reached the Promised Messiah^{as}, he recommended that we wait a few days. Hazrat Sahibzada^{ra} respectfully said, “There is no need for him to wait. Huzur^{as} you can take his *bai'at* now.” Hence, my *bai'at* was taken.

Hazrat Sahibzada^{ra} spent a few months in the presence of the Promised Messiah^{as}. Whenever we would return home from a walk with the Promised Messiah^{as}, Hazrat Sahibzada^{ra} would wait a few minutes before dusting off his own clothes. He would wait until he would assume that the Promised Messiah^{as} has dusted off his clothes. He would also say that Prophet Muhammad^{sa} has come in the personage of Mirza Sahib^{as} and that there is no difference between them. Whoever distinguishes between the two has not truly recognized them.

Hazrat Sahibzada^{ra} would receive numerous revelations and

true visions. Once, he was asleep in the guest house and suddenly woke up and said, “The Prophet Muhammad^{sa} was spread over me as if he were a sheet and he has entered into me so deeply that we have become inseparable.” He stated that he received the following revelation:

جسمه منور معمر معطر يضيئ كاللؤلؤ المكنون نور على نور

His body is illuminated, immortal, and perfumed. It shines like hidden pearls. Light upon light.

He also said that this light is under his control.

One day, Hazrat Sahibzada^{ra} said to Maulvi Abdus Sattar Sahib^{ra}, “Look at my face”, and then he bowed his head down a little. Maulvi Sahib^{ra} tried to look but could not. He was unable to even lift his eyes. When Hazrat Sahibzada^{ra} straightened his head again and Maulvi Sahib^{ra} looked at him, he exclaimed, “Glory be to Allah! Glory be to Allah!” The Maulvi of the Wazirs asked him what he had seen, and Maulvi Sahib^{ra} laughed and replied, “I saw many things.” Maulvi Sahib^{ra} also mentioned, “When I looked in his direction, his face was like the sun that dazzled my eyes forcing me to avert my gaze. When he raised his head, I was able to look at him and see his face.” Hazrat Sahibzada^{ra} addressed the Maulvi of the Wazirs and said, “Your level of righteousness is low, that is why you could not see anything.”

Strange and wondrous events would occur in the presence of Hazrat Sahibzada^{ra}. Once, on the way to the *Bahisti Maqbara* [The Heavenly Graveyard], he said to his companions, “You all have fallen behind, try to catch up to me. My condition has become so subtle that it is impossible to even explain.” Then he

asked Maulvi Abdus Sattar Sahib^{ra} to look at his face. Maulvi Sahib^{ra} describes, “I could only look in the direction of the sun which was high in the sky at the time. However, it was difficult for me to even look at Hazrat Sahibzada’s^{ra} forehead. There were such bright rays emanating from him that they were many times more radiant as compared to the intensity of the sun.”

Hazrat Sahibzada^{ra} remained in Qadian for about three months. Wherever the Promised Messiah^{as} would go, he would accompany him. The Promised Messiah^{as} developed a great love for him. Once, the Promised Messiah^{as} set out on a walk along with Hazrat Sahibzada^{ra} and a few other companions. When the Promised Messiah^{as} returned from the walk to his house, Hazrat Sahibzada^{ra} came into the guest house and addressed us stating, “Today, a very strange incidence occurred. A maiden from heaven came in front of me in a beautiful garment and said, ‘Look towards me.’ I responded, ‘When I have the Promised Messiah^{as} in front of me, how could I divert my gaze from him to look at you.’ She started to cry and then she returned.”

At another instance, we were all out on a walk with the Promised Messiah^{as} and when we reached home, Hazrat Sahibzada^{ra} asked me, “Did you see your father?” I told him, “No, I didn’t.” He said, “He was walking beside you and right behind the Promised Messiah^{as}.” Astonishingly, my father has been deceased for many years now.

Hazrat Sahibzada^{ra} would eat a very small quantity of food. He used to say, “I hear the noise and racket of Hell. If people were to hear it, they also would not eat much food.”

Once, Ajab Khan, a tax collector, had also come with us to Qadian. He requested the Promised Messiah^{as} for permission to

return home. He then came to Hazrat Sahibzada^{ra} and told him that he had received permission from the Promised Messiah^{as}, but he had not yet received permission from Maulvi Nooruddin^{ra}. Hazrat Sahibzada^{ra} told him that he should definitely go and get permission from Maulvi Nooruddin Sahib^{ra}, as he will become the first Khalifa after the Promised Messiah^{as}. Consequently, when it came time for Hazrat Sahibzada^{ra} to leave Qadian, he learned a few pages of Bukhari from Maulvi Nooruddin Sahib^{ra}, so that he could be counted as one of his students.

Hazrat Sahibzada^{ra} had taken a leave of six months from the Ameer. When it came time to leave, he asked for permission from the Promised Messiah^{as}. The Promised Messiah^{as} said, "Since you are planning to go for Hajj next year, you can stay here until then and then go for Hajj when the time comes. Afterwards, you can go home as well." Hazrat Sahibzada^{ra} respectfully declined and said that he would perform the Hajj another year.

When Hazrat Sahibzada^{ra} set off on his return to Khost, the Promised Messiah^{as} and a few other people accompanied him almost a mile and a half to bid farewell. When it came time for the final goodbye, Hazrat Sahibzada^{ra} fell in the dirt at the feet of the Promised Messiah^{as}, grabbing his feet with both of his hands. He requested the Promised Messiah^{as} to pray for him. The Promised Messiah^{as} responded, "I will pray for you, but let go of my feet." But Hazrat Sahibzada^{ra} persisted in not letting go of his feet. The Promised Messiah^{as} then said in Arabic, "My order is now above your show of respect. I order you to let go of my feet." At that moment, Hazrat Sahibzada^{ra} let go of his feet and the Promised Messiah^{as} returned home.

Hazrat Sahibzada^{ra}, Maulvi Abdus Sattar Sahib^{ra}—who later

migrated to Qadian—a few other students and I then set off on our journey back home from Qadian. Throughout the entire trip, Hazrat Sahibzada^{ra} recited the Holy Quran. When we arrived in Lahore, we spent three or four nights in a small mosque near Mian Cheraghuddin's old house so that we may buy a few books and later have them binded. Even though many friends lived nearby, we stayed at the mosque because Hazrat Sahibzada^{ra} preferred solitude.

On one of those days, Mian Mi'raajuddin came and informed Hazrat Sahibzada^{ra} that food was ready. When we all got ready to leave, Mian Mi'raajuddin ended up taking us to another person's house where many others were present. People all started to stand up and say to Hazrat Sahibzada^{ra}, "Please sit here, please sit here." Hazrat Sahibzada^{ra} angrily said to Mian Mi'raajuddin, "Have you brought me here because you think I seek respect from people?" After saying this, he walked out and I walked out with him. We did not have anyone with us who knew the way back to the mosque. Hazrat Sahibzada^{ra} told me to lead the way, so I started walking without knowing where I was going and eventually Allah led us to the mosque.

After the books were binded, we left Lahore and continued our journey by train. Throughout the whole journey, Hazrat Sahibzada^{ra} recited the Holy Quran. When we reached Kohat, we hired a buggy to take us into the city. After entering the city, we paid one rupee in advance to hire a buggy to take us to Bannu the next day. The following morning, a government official came and forcefully took the buggy we had hired and said that it was needed for an important governmental matter. When the buggy driver did not show up, Hazrat Sahibzada^{ra} sent me to fetch him.

So, I left in search for him and found him. He told me that he was no longer able to come because a government official had hired him instead. So I asked him to return our one rupee that we had paid in advance but he refused. During the course of the conversation, the government official who had rented the buggy arrived. I told the government official to either give us the buggy or have the driver return the one rupee that we had paid him in advance. He responded, "No, the governmental affair is important and I cannot give him to you." I then said to him, "I, too, am a government official." After a few more minutes of argument, he had the driver return me the rupee.

Because I had spent quite a bit of time in argument, our other companions became agitated and complained to Hazrat Sahibzada^{ra}, "Neither the buggy driver has come nor our companion. If he had just come back, we would have been off on our way. We will not get our advance back nor will we get the buggy." To this, Hazrat Sahibzada^{ra} responded, "I have sent such a person that either he will bring the buggy driver or he will get us our rupee back. He is the kind of person that even if you stood him in front of a mountain he would tear through it and emerge on the other side." Just as he was saying this to the companions, I arrived and so he said, "See what I said about him being an incredible individual? He has proven himself worthy of the description."

When we were traveling to Kohat by train, Hazrat Sahibzada^{ra} said, "My competition is with the train. The train proclaims that it is fast. I say that my reading speed is faster." As soon as he said this, the speed of the train started to slow down and kept slowing down. The operator tried very hard and time was short as well, but the train eventually came to a complete stop. Everyone got off

and a commotion was raised and people yelled, “The donkey has stopped, the donkey has stopped!”

In any case, we hired another buggy to take us to Bannu and Hazrat Sahibzada^{ra} continued to recite the Holy Quran inside the buggy as well. When it came time for Asr, we stopped to offer our prayers. While we were praying, intense rain started to pour, but Hazrat Sahibzada^{ra} paid no heed to the rain and delightfully continued to lead us in prayers.

A place by the name of Kuram came on our way and at night-time we had a worker at the local inn bring us a goat and he slaughtered and cooked it for us. We all ate the food and also fed them. Finally, we arrived at Bannu. After spending a day or two in Bannu, we set off for Khost. There is a place called Dor on the way to Khost, which we travelled to by buggy. The village chief was very delighted to see us and he slaughtered a goat for us and fed us. Hazrat Sahibzada^{ra} told him a few wise words and the very next morning, a few people on horses from Syedgah came to welcome us. From there, Hazrat Sahibzada^{ra} rode on horseback and the rest of us walked until we reached home. On the way, Hazrat Sahibzada^{ra} informed us that he had been receiving the following revelation:

إذهب إلى فرعون
Go to Pharaoh

At that time, Habeebullah Khan was the Ameer of Kabul. When we arrived home, leaders came from far and wide in the joy that Hazrat Sahibzada^{ra} has returned from Hajj. He said, “I did not get to perform Hajj; however, in India there is a place called Qadian

where a man has claimed that he has been sent from Allah as a reformer for this time. I have met with him and assessed his character. His words and deeds are in complete union with the Holy Quran and the Hadith. You all should accept his claim. If you do, then you will benefit. But if you do not accept him then it is your decision. I, however, have accepted him.” People urged him not to say such things. These were the exact things that infuriated the Ameer of Kabul previously and resulted in the martyrdom of Abdur Rahman^{ra}. Hazrat Sahibzada^{ra} said:

You all have two gods. You should fear God to the level you fear the Ameer. Should I not act upon God's commandment because of the Ameer? Should I forsake the Quran and the Hadith? Even if Hell comes before me, I will not stop preaching the truth.

Consequently, the Governor of Khost came and fervently pleaded him to stop preaching and all of his friends and family sent desperate letters, but he did not stop or back away in the least. Even though it was a dangerous time, he wrote letters to five government officials of the Ameer. He wrote one to Governor Mirza Muhammad Hussain Khan and another to Mirza Abdur Rahman Khan Daftari. He wrote a third letter to Shaghashi Abdul Quddus Khan and a fourth to Haji Basha, who was in charge of allowing those travelling for Hajj to pass through the country of the Ameer. The fifth letter was sent to another senior official, most probably the High Judge.

The letters contained the following:

I had left to go for Hajj, but instead I went to a place called Qadian in India. In Qadian, there is an individual by the name of Mirza Ghulam Ahmad who has claimed that God has sent him as a reformer of this age. He claims that he has come in accordance with the Quran and the Ahadith and that he has come in the service of Hazrat Muhammad's^{sa} religion in this unfortunate time. I have spent a few months in Qadian and have observed all his mannerisms, heard his claims, and paid attention to his words and deeds, and I found them all to be in accordance with the Quran and Hadith. Therefore, I have accepted him and, in meeting him, I have become closer to our God and His Prophet Muhammad^{sa}. I want to inform you of his claim and tell you that he has come with God's commandment. He is the one Prophet Muhammad^{sa} prophesied about. He is the one for whom we were all awaiting. I have accepted him. You should accept him as well so that you may be blessed, rather than come under God's wrath. In the end, it is ultimately your choice. My only duty is to convey the message, which I have just done and now I am relieved of all responsibilities.

When all these letters had been written, he told one of his men to take the letters to Kabul and give them to their addressees. At this request, the man asked if he could first retrieve some more clothes because of the cold weather in those days. Hazrat Sahibzada^{ra} became very angry and took back the letters and told him, "You are not fit for this task." Among them was another man by the name of Abdul Ghaffar Sahib^{ra}, brother of Maulvi Abdus Sattar^{ra} (who

later migrated to Qadian and is buried in *Bahishti Maqbara*), who stood up and stated that he was at his service. Hazrat Sahibzada^{ra} was pleased by his offer and handed him all of the letters.

At the time, the weather was very cold and snow was on the ground. Abdul Ghaffar Sahib^{ra} took the papers and delivered them to the appropriate people. He was already quite familiar with the addressees. When Abdul Ghaffar Sahib^{ra} asked these people for a response, Governor Mirza Muhammad Hussain Khan Sahib responded, "You can take your leave now and we will send our response to Maulvi sahib via mail later."

Thus, all of these letters were presented to the Ameer and he called all of his trusted clerics and asked, "What do you make of these letters?"

The clerics all responded, "This claimant only believes in half of the Holy Quran and disregards the other half. He is a *kafir* and whoever believes in him is a *kafir* and an apostate. If Hazrat Sahibzada^{ra} is not prohibited from preaching this message then many people will follow him in apostasy."

Upon hearing the verdict of the clerics, the Ameer sent an order to the Governor of Khost to arrest Hazrat Sahibzada^{ra} and to send him to Kabul with 50 horsemen. He also ordered that no one talk to him or meet him, nor should he be allowed to go out and talk to anyone or meet anyone.

Maulvi Abdul Ghaffar Sahib^{ra} returned and informed Hazrat Sahibzada^{ra} that he did not receive any response, but Muhammad Hussain Khan Sahib said that his response will come via mail. Maulvi Abdul Ghaffar Sahib^{ra} also mentioned to Hazrat Sahibzada^{ra}, "I sense danger." Despite this imminent danger,

Hazrat Sahibzada^{ra} was unconcerned. It took three weeks before the response arrived.

On one of those days, Hazrat Sahibzada^{ra}, his servant Abdul Jaleel Sahib, and I were about to head out for a walk when Hazrat Sahibzada^{ra} looked at his hands and said to them:

Do you possess the power to bear shackles?

Then he turned towards me and said:

When I leave, inform the Promised Messiah^{as} of my death.

When I heard these words, tears started to flow from my eyes and I said: “O master, I am also with you. I will not leave you.” He responded:

No, no. When you told the Promised Messiah^{as} that you could not bear to leave Qadian, he told you to accompany me and then told you that you would come back later. So, with regards to you, the Promised Messiah^{as} has already indicated that you will return, but he made no such indication about me.

The response had still not arrived and many of his friends said to him:

If you want to leave, we can take you and your entire family to Bannu. Now is the time.

He refused and said:

I will not leave under any condition. I have received a revelation telling me to go to the Pharaoh. So, even if I am killed, you will greatly benefit from my death. I will not leave in any case.

The day that the 50 horsemen were to come, Hazrat Sahibzada^{ra} wrote a letter to the Promised Messiah^{as} before their arrival. In it, he described the events related to the letters he had previously sent. I liked the honorific names that he used in this letter, so I requested him if I could have a copy of the letter. He instead put the letter in his pocket and said, "This letter will come in your hands soon."

When the time for Asr prayers neared, 50 horsemen, one after another, started to assemble. When it came time for the prayer, Hazrat Sahibzada^{ra} came forward and led the prayer. After the prayer, the horsemen said, "The Governor would like to meet you and would like to know if you will come to him or if he should come to you." He responded, "No, he's my chief. I will go to him."

He ordered that his horse be prepared, but one of the horsemen descended from his horse and offered it to him to ride. As soon as he was about to climb on to the horse, he took out the letter from his pocket and gave it to me without saying anything. I started to walk alongside him. When we had traversed the village boundary he said, "In the very beginning when I first met you, I was very delighted to see you and thought to myself that a very capable man has become my student." He continued discussing this topic for quite a long time with me. When we had

travelled quite a far distance from the village he said, “Go! Now it’s time that you return home.” I pleaded, “Allow me to continue so that I can serve you.” He refused and told me that it was unacceptable for me to continue any further. He then recited the following verse:

و لا تلقوا بأيديكم إلى التهلكة

Do not throw yourselves into ruin with your own hands
(2:196).

Then he instructed me to return home from the village in which we were. Obeying his command, I left, and Hazrat Sahibzada^{ra} continued traveling towards the military encampment in Khost. The Governor notified:

An order has come with regards to you—no one is allowed to talk or meet with you, nor are you allowed to talk or meet anyone. For this reason, you are being held in a separate house.

Thus, he was given his own house and was put under constant guard.

The Governor, however, showed him favor and allowed his family to come and meet him. When some of his followers came to meet him, they again insisted, “We can take you and your family out. These people do not stand a chance against us. We are more in number.” Hazrat Sahibzada^{ra} refused and said:

I am now convinced that God will definitely use me in

service of His religion. You should make no such plans lest they commit excesses against me in this house.

Hazrat Sahibzada^{ra} was held in Khost because the Governor was afraid that if he were to directly take him to Kabul then on the way, Hazrat Sahibzada's^{ra} followers may attack them and may free him. But after waiting two or three weeks, he realized that Hazrat Sahibzada^{ra} was himself discouraging others from this confrontation, and so he sent him to Kabul with only a few horsemen.

It is related from these horsemen that—and God knows best how truthful this account may be—when they were on their way to Kabul, they lost track of Hazrat Sahibzada^{ra} twice under their guard. When they looked again, they found him sitting there just as before and then he said to them, “You know that you are not taking me against my will, right? I am going of my own accord.” Then, it is related that they escorted him with extreme caution and respect to Kabul. When they arrived at Kabul, they presented him to Habeebullah Khan's brother, Ameer Nasrullah Khan who, without any exchange of words, ordered that all his belongings be confiscated. Thus, Hazrat Sahibzada's^{ra} belongings, food, and horse were seized from him.

A directive was then enforced to have him transferred to the *Arg* prison. This is where high-ranking people were usually imprisoned. There he was put under great discomfort. Despite the hardships that he endured during this prison stay, those who saw him at the time narrate that he would constantly spend his time remembering Allah and reciting the Holy Quran. He spent three to four months in prison.

Once, somehow, he sent word that he wanted a bit of money

sent to him. At that time, I happened to be in his village. His children said that their father has requested some money, but there is no one who can deliver it to him. They asked me if I could take the money to him and I agreed.

The weather was cold and it was a mountainous route. I was travelling alone. When I was on the mountain of Mangal, heavy rain started to pour and I thought to myself that the weather and the route are both very dangerous—I may very well die here because of the cold. It was raining intensely. I addressed the rain and said, “Today, the companions of the Promised Messiah^{as} have come here. One is in prison and the other is trying to deliver him money. You, too, O rain, are from God and we too are His people. Stop! Don’t rain on me. If you insist on raining, then rain behind me as I walk.” So as I walked, the rain fell at a distance of 20 steps behind me. My friend’s house was nearly 16 miles away. Miraculously, as soon as I set foot in his house, the rain started to pour with even more intensity. I spent the night there, and in the morning, I again set off on my journey.

When I arrived at a place called Gharak, I saw nearly a few hundred goats of the nomadic people sprawled lifelessly on the ground because of the intense cold and rain. There were some dead camels as well, due to the snow and freezing temperatures.

Beyond Gharak is a town called Khushay, which I had to reach. But by the time I reached the mountain of Gharak, the sun had already begun its decline. I was stuck because my final destination was too far and there was no place to stay where I was. Here, too, it started to rain and it also started to hail. I quickly ran into a cave to shelter myself from the rain. After a short while, the clouds parted, giving way to the sun and it also stopped raining. I then

prayed, “O my Allah, either You keep this sun from further setting or You shorten the distance to my destination by tightening the reigns of the Earth.” Only God knows which prayer of mine He accepted, but as the time passed, I was able to reach Khushay before sunset. All praise belongs to Allah.

I spent the night at a mosque. This was an arduous journey that God had decreed for me. The next day, I reached Kabul and I stayed with Haji Basha—a close friend of Hazrat Sahibzada^{ra}—for two days, and through him I sent the money to Hazrat Sahibzada^{ra}.

I then returned home, which was about 60 miles away. Nearly, three months after my return, I was reciting the Holy Quran in the mosque when I received the following revelation:

و عقروا ناقة لو تسوى بهم الأرض لكان خيرا لهم

Which meant that people have killed God's camel, and if the Earth had flattened them or if they had never been born it would have been better for them and their action was repulsive. I was explained the interpretation of the revelation and was told that Hazrat Sahibzada^{ra} was that camel and later I informed some of my friends of this revelation. However, they insisted that it is impossible that such a great man would ever be put to death.

My village is situated near the border of Aryoob and near the village of the people of Yooni and the river of Kadran. My father's name is Allah Noor and I am a descendant of the Syeds. My father was a unique individual. He used to say in his time, “This country is full of darkness. You should go eastward where a light has descended from the sky. You all will, soon enough,

leave this place. Oh, how much I desire to live until that day and go with you all!”

Now I return to the previous topic.

Traders, from a place called Shamkhail, would frequently lead their caravans into Kabul for business; so, I went to their town to inquire about Hazrat Sahibzada^{ra}. I learned from them that Sahibzada Abdul Latif Sahib^{ra} had been stoned to death and the stones that were used to kill him are piled as high as a tree. Upon hearing this news, I pledged that despite the danger, I would recover his body even if the stones were piled as high as two tree lengths, or even if it meant I was stoned like him for attempting to do so.

I decided to head towards Kabul. When I got to Shamkhail, the governor of the area told me that I should go home, or I would get punished. I told him that I will not go home. He then took 200 rupees from me and then permitted me to continue towards Kabul. I left that route and decided to take another route to reach Kabul. Once I arrived, I told some of my friends that I have come to procure his body and asked them to tell me the location where Hazrat Sahibzada^{ra} was stoned. They became extremely frightened but told me that it was at Hindu Sooja, a place where Hindus would be cremated after they had died. So, I went to scout out the place and returned wondering, “Would Hazrat Sahibzada^{ra} himself be okay with me removing his body?”

At night time I prayed, “O Allah, is Hazrat Sahibzada^{ra} agreeable with me taking out his body?” I saw a dream that night in which Hazrat Sahibzada^{ra} was lying in a house. He opened the door and gave me permission to enter. I went close to him and started to massage his feet. I saw that he was in a very frail state

and was heavily wounded. When I woke up, I gathered that Hazrat Sahibzada^{ra} approved of this deed.

I then sought to devise a plan to get him out. I met with a member of a platoon who was a friend of Hazrat Sahibzada^{ra} and a *hawaldaar* [a rank in the army]. I mentioned my intentions to him regarding Hazrat Sahibzada Shaheed^{ra}. Upon hearing this, he began to cry and said, "I, too, thought of getting him out many times, but I could not muster the strength to carry it out. Now, since you have arrived, I will help you, God willing."

I told him to gather as many people as he could and send them to meet at the site of the martyrdom at midnight, and that I would make preparations for the shroud, casket, scents and other burial arrangements. I then acquired a casket from a laborer and other items and took them to a graveyard nearby. It was God's might that at the time I went to Kabul, cholera was rampant in the region and there were so many dead bodies that no one inquired into the affairs of each other. When I went there, one dead body after another would come and people would bury the deceased. No one questioned me and everyone was busy moving about hastily. No one thought to ask how I got there or if there was even anything inside the casket that I was carrying.

Anyway, around midnight, I saw that none of the people that I had solicited help from had shown up. Despite their absence, I resolved that I would get him out regardless of the circumstance. Shortly thereafter, the platoon member arrived with a few people and I had also arrived at Hindu Sooja with the casket. After Hazrat Sahibzada^{ra} had been martyred, the site was put under guard for three days. Afterwards, the town of Meegazeen was put in charge of ensuring that no one would carry Hazrat Sahibzada's^{ra}

body out. As a precautionary measure, we appointed a person to be on constant lookout and the rest of us started to remove stones until we had completely cleared the area. When his body started to emerge from the rubble, a very strong and pleasant fragrance emanated from him. This fragrance was many times better than the scents that we had brought for the burial. The people who had come with the platoon member started to say that maybe this is the person that the Ameer stoned to death and maybe that is why such a pleasant fragrance is coming from him. I said to them that this is that person who would always recite the Holy Quran and would constantly remember Allah. This is the reason for the fragrance.

When we lifted him from the ground to wrap him in the shroud, I saw, in a vision, 50 men along with a horseman, on the other side of the mountain, patrolling the area and they were making their way towards us. At that time, there used to be patrols at nighttime and no one was allowed to wander around outside. If someone were to be found outside, he would immediately be killed without even being questioned. I quickly informed the others to disperse because the patrol was approaching. There was also a bright full moon that night. When we all moved out of the way, a horseman along with many others came on the road that led to Meegazeen. They headed towards Meegazeen and, after a short while, they left the area from that same road.

We then took the body of Hazrat Sahibzada^{ra} and placed it in the casket. The body was incredibly heavy and we had great difficulty lifting it. I then turned towards the body and said, "Sir! This is not the time to become heavy. We are all caught in a dire situation and there is no one else to help lift you. So please, become

lighter.” As soon as I uttered those words his body became so light that I offered to lift him by myself. But the platoon member said, “No, I’ll lift the body.” He took my turban and used it to lift the casket. There was a cemetery nearby where we placed the body and I bid the platoon member farewell because he was a government worker [who would need to report for work in the morning].

In the morning, I paid someone who was visiting the graveyard to help me bring the casket into the city. In the north of the city is a mountain by the name of Bala Hisaar; on the other side of it is a cemetery belonging to Hazrat Sahibzada’s^{ra} ancestors. We laid him to rest in this cemetery.

I then stayed in Kabul for another month so that I could find out if someone would be arrested for removing Hazrat Sahibzada’s^{ra} body. If it would be me, I stayed to ensure that my family would not also unduly suffer. After a month, I came home and explained to my family that I had to go [to Qadian]. However, at that time, someone [falsely] reported to the Governor that I claimed to perform the Hajj when, in actuality, I was going to meet Mirza Sahib in Qadian. Thus, the Governor sent people out to arrest me. My brother and nephew were not home at the time, but they took my uncle and me. There, I told the Governor, “Your concern is with me and the report is also against me, so let my uncle go.” Because the Governor was my friend, he set my uncle free and kept me captive. Then I said to him that if I were performing the Hajj, I would have sold some of my land in order to afford the trip and that he is free to inquire and see that my land is just as it was before. I also told him that I am a land worker and do not have enough wealth to perform the Hajj without having

sold some property. Then the Governor kept me in jail for four or five days.

A few people came to me and said that they can bail me out, but I refused and told them that I will surely be released and they would be unnecessarily burdened. I also told them that if four walls of iron surrounded me, even they would make a path for me and I would leave, God willing. I refused to leave by deception and did not want to place the one who would pay my bail in a difficult situation.

A few days later, I was released and went home. I made the intention of leaving for Qadian at midnight. I asked my wife and kids if they were okay with me leaving and they all agreed. At night time, the village leader and a few other people came to me and said, “No, we will not let you leave, because if we do, then we will be liable for punishment.”

When I had made the intention of leaving, I saw in a vision that the entire country and land and other things came in front of me and said to me, “Are you going to leave us?” I responded to them, “Okay, I will compare whether God’s blessings are better or one’s country or wealth.” Then the vision disappeared.

I then said to the village leader and others, “My ancestors have recited to you and taught you the word of God. Would you then want the Governor to cause me any discomfort?” To which they responded, “No, we would not,” and continued on to say, “But do you wish that the entire village should suffer?” I said, “You all have done your duty. You have informed the Governor [of my intentions of leaving for Qadian] and I even went to him myself and returned. Therefore, you have no reason to be punished.” The village leader, however, continued his insistence of not allowing me

to go. Finally, at that time my condition was such that even if I had ordered the Earth to seize these people it would have done so. I told the village leader, "Okay, go ahead and sit on the road and try to stop me, and if I do not cross by you then I am not my father's son." After this last statement, the village leader recognized the state of being I was in and so he fell at my feet and said, "Do not pray for calamity against us in this state and please forgive us." I said to him, "I will only forgive you if you take me to the other side of this mountain right now."

Thus, the village leader along with a few others took my family and me across the border and then they returned and we set forth. I had taken a few pieces of hair from Hazrat Sahibzada Shaheed^{ra} with me as a sentimental token and presented them to the Promised Messiah^{as}. He was delighted and put [Hazrat Sahibzada Shaheed's^{ra}] hair in a glass bottle and placed it in Bait-ud-Dua.

Hazrat Sahibzada^{ra} was a very learned and respectable man. The Ameer used to give him a yearly income of 1,100 rupees and, along with that, he owned a vast amount of land and was the chief in his region. In one moment, he sacrificed his reputation, dignity, prestige, riches, and wealth for the Promised Messiah^{as} in the way of God. He even gave his own beloved life. The Promised Messiah^{as} used to say with regards to him, "If I had not come, then, surely, he would have come in my place."

The events surrounding his stoning occurred as follows. When he had served his time in prison, he was called in front of the religious council. The Ameer ordered the religious clerics to ask him questions and to forbid him from asking any questions. He was asked an innumerable amount of questions. He responded to each one of them. In the end, he was asked what he thought of

this individual who has claimed to be the Messiah. To which he responded, “I believe him to be a truthful messenger of God and the Reformer of this age, who has come in accordance with the Holy Quran.”

Then he was asked about Jesus^{as}. He responded, “The Holy Quran has declared him to be dead, so I believe him to be dead.” They all said, “This man has become an apostate! The Quran declares that Jesus^{as} is living and this man considers him to be dead!” The clerics then declared him to be a non-believer and said that he should be stoned to death.

The clerics intimidated the Ameer. He had just recently inherited the throne, and so he handed Hazrat Sahibzada^{ra} over to them. The clerics took Hazrat Sahibzada^{ra} out of the city, eastward to a place called Hindu Sooza, where there was a cross.

Upon observing Hazrat Sahibzada’s^{ra} speediness and serene demeanor despite being handcuffed, a maulvi asked him, “Why are you so happy? Why are you walking so hurriedly? Your hands are handcuffed and your feet are shackled and you are about to get stoned.” He responded, “These are not handcuffs, but rather they are the jewelry of the religion of the Prophet Muhammad^{sa}. Even though I am looking at the place where I will be stoned, I am, at the same time, delighted that I will soon meet my beloved God.” After being struck by a few stones, the Ameer again reminded Hazrat Sahibzada^{ra}, “Even if you repent now, I will set you free.” Hazrat Sahibzada^{ra} argued, “You are a Satan that is trying to prevent me from the true path and from righteousness.” Thus, the clerics threw more and more stones on him until he was martyred.

After the stoning, Hazrat Sahibzada^{ra} was placed in his grave for one year. A year later, another student of his named Meeru

decided that his body should be taken and buried in Hazrat Sahibzada's^{ra} village. Consequently, he secretly moved Hazrat Sahibzada's^{ra} body and buried it in his village and made a simple grave for him. However Khan Ajab Khan Sahib, the tax collector, said that Hazrat Sahibzada's^{ra} grave should be made in a more elegant manner. Perhaps the aforementioned tax collector also helped in this regard, but the students of Hazrat Sahibzada^{ra} made a new grave for him in Syedgah. When some time passed and his gravesite became popular, people started to come from far and wide to visit the site. Then, it was reported to the King that this man's body, which had been stoned, was brought here and a grand gravesite has been made for him. People from far off places have started to visit it and make religious offerings at his gravesite.

Ameer Nasrullah Khan, the brother of the Ameer, gave an order to the Governor of Khost to extract the remains of Hazrat Sahibzada^{ra} and throw them in a river or burn them. He also ordered that whoever originally removed his body should be punished. When the Governor of Khost received the order, he sent a government worker who took out the remaining bones from the body. Some say that the bones were thrown in a river and others say that they were buried in another cemetery. Meeru, the person who moved the body to Syedgah, had his face blackened and was made to ride a donkey all around the village. People would say, "Look, this is that man who removed the body of the *kafir* who was stoned. Look at the punishment he has gotten."

In any case, Allah saved Hazrat Sahibzada's^{ra} grave from becoming a place of innovation and *shirk*. May Allah send tremendous blessings upon him and may Allah always keep him in the shadow of his throne. *Ameen, Thumma Ameen.*

A Few Accounts of the Author, Ahmad Noor

My father used to say to us:

A light has descended from the sky towards the East and you all should go there. Oh, how much I desire to live until that day and go with you all!

I had great love for Allah and his Prophet^{sa} from very early on in childhood. I even asked my father to accept me as one of his *mureeds* [followers]. At that time, some people would perform *bai'at* at my father's hands. My father told me, "Your status is above doing *bai'at* at my hands. Stay busy in your lessons." I finished the Holy Quran at such a young age that I do not even remember how old I was. I learned many things from my father. He would occasionally relate very profound truths to us. When I aged a little, I travelled in the quest for knowledge. I went to Ghaznain, Kabul, Teerah, Peshawar and various other places. Eventually, I went to Hazrat Sahibzada^{ra} and met him and afterwards did *bai'at* at his hands. Hazrat Sahibzada^{ra} used to love me dearly and would teach me many truths. Someone informed my father that I had done *bai'at* at Sahibzada Abdul Latif's^{ra} hands and my father remarked:

That is great. He was of the white clothed people and has joined the white clothed people.

Once, a *Haji*¹ stayed with me as my guest in my house. He had

1. An individual who has performed the pilgrimage to Mecca. [Publisher]

just returned from Hajj and I asked him about his experience and Mecca. He related his experiences to me during his travels and then also mentioned that there is an individual in India who has claimed that God has sent him as the messenger for this age. He claims to be Jesus, son of Mary. Moreover, he claims to be a prophet. Upon hearing this, I said to Haji Sahib, “Did you go to meet him?” And he replied, “I have not gone, I have only heard about him.” I then said to him, “You be my witness that I believe this man’s claims and accept him to be truthful.” Haji Sahib responded in amazement, “Wow! Brother you have neither seen him nor have you investigated his claim. You have only heard of his claim. What is the reason that you are accepting him?” I replied, “His claim is truthful. If a mountain were to falsely make such a claim it would have been torn into pieces. If you have performed a true Hajj, you too will believe in him, and if not then you will be left behind.” Consequently, he accepted the Promised Messiah^{as} after a while.

Sometimes when I would be alone, I would recite the following verse of poetry:

چشم سوزم در فراق یا محمد کے یہ بینم من جمالت یا محمد مصطفیٰ
*My eye, O Muhammad, burns in separation from you,
 That I may see your beauty, O Muhammad*

One night, I saw in a dream that I am standing in front of the Holy Prophet Muhammad^{sa} and immediately recognized him. I asked him where my father was. Prophet Muhammad^{sa} pointed with his hand and stated, “He just went this way.” He [the Prophet^{sa}] also told me that I should recite a lot of *durood*.

In another dream, I offered the funeral prayers of Prophet Muhammad^{sa} and planted a flag at his blessed grave.

In another instance, I saw that I was tightly hugging Prophet Muhammad^{sa}. Sometimes I would see that I am embracing Prophet Muhammad^{sa} and other times I felt it was the Promised Messiah^{as}. A few bottles of honey were brought to Prophet Muhammad^{sa} and he started to open them. I offered to open them for him but the Prophet^{sa} said that he would open them. So, the Prophet^{sa} opened them and drank some of the honey, and I drank some of it as well. My eyes then opened after tasting its sweetness.

In another dream, I saw both the Holy Prophet Muhammad^{sa} and the Promised Messiah^{as}. I, however, saw them as one being with two manifestations. Then I thought to myself that people would say that two things cannot become one, meaning that two things cannot coexist in one being. I assured myself that although this is true, God is able to do all things and can also join two things into one being.

At another instance, I saw that the guest house in Qadian is like Mecca and Arafat. The Holy Prophet Muhammad^{sa} led the prayers there and I stood up in prayer behind him; I awoke afterwards. At that time I was in Qadian.

Once, I saw that I was in a room and Prophet Muhammad^{sa} and the Promised Messiah^{as} were waiting in it for the prayers. After a short while, I arrived. I asked them, “Is it time for prayer?” They both replied, “We were just waiting for you, call the *azaan*.” So I became their *mu’azzin* and called the *azaan*. Then, I awoke.

On one instance, I became very ill and saw that I was buried in a grave for seven days and was brought back alive. Then the angels took me and showed me both heaven and hell. They

appeared like a bazaar. There was a line for hell and all of its doors were closed and locked up and on the other side, all of the doors of heaven were open and people were walking about happily. In the middle, there was a market. The people of the market were like the *araaf*¹ and traveled to both sides. Afterwards, I was brought before Allah and He asked me what I desired. I replied, “I only desire that I be sacrificed for You.” Then I observed that God’s hospitality was far superior to all other people’s hospitality and his splendor was greater than all others. On the one hand was His boundless love and affection, and on the other hand was His unlimited intimidation and fear. Then I quickly recited the following verse in front of Allah:

آمن الرسول بما أنزل إليه من ربه و المؤمنون كل آمن بالله و ملكته و كتبه و
رسله لا نفرق بين أحد من رسله و قالوا سمعنا و أطعنا غفرانك ربنا و إليك المصير
This Messenger of Ours believes in that which has been revealed to him from his Lord, and so do the believers: all of them believe in Allah, and in His angels, and in His Books, and in His Messengers, saying, ‘We make no distinction between any of His Messengers;’ and they say, ‘We hear, and we obey. We implore Thy forgiveness, O our Lord, and to Thee is the returning.’ (2:286)

Then I saw that the Prophet Muhammad^{sa} and the Promised

1. *Araaf* is an Arabic term that comes in the Quran (see 7:47). In the commentary of the Holy Quran, The second Caliph^{ra} has interpreted them to mean those who will be at an elevated position in heaven. Meaning the martyrs, the prophets, and other elites among the believers. [Publisher]

Messiah^{as} were both with Allah and He turned to them and smilingly said, “He wants to be sacrificed for Me.” He then turned to me and asked, “What do you say now?” I replied that I wanted to be sacrificed for Him and then I recited the verse:

له ملك السموت و الأرض

To Him belongs whatsoever is in the heavens and whatsoever is in the earth.

Then Allah came close to me and took me towards the heavens and I asked Him where we were going and He responded, “I am the King of skies as well.” He then took me to the skies. As we were going, I saw that all of the angels around us moved away and made a path for us. I asked Him why this was so. Allah responded, “I am the King. Not everyone is capable of standing in front of the King.” Eventually, the largest of stars in the skies started to appear in the form of angels.

Then the entire scenery changed and I saw myself standing in front of Allah, and Prophet Muhammad^{sa} and the Promised Messiah^{as} were with Him. Allah again asked me, “What do you say now?” I again replied that I wanted to be sacrificed for Him. Then Allah took me into a room where there was a lamp and offered me warm milk. He asked, “Will you drink milk?” To which I responded, “Yes, I will.” Allah then lit the lamp and stated, “I told you to recite a lot of *durood*.” Then as we were getting ready to depart, I inquired, “Will this lamp not turn off and then will it not become dark?” He responded, “No, this lamp will not extinguish.” I saw the beds of Prophet Muhammad^{sa} and the Promised Messiah^{as} and two other chairs. One belonged to the

Second Caliph^{ra} and his servant Doctor Hashmatullah. I started to return to wakefulness, but then I quickly pulled the covers over my face so that the dream would continue. When Allah was about to leave, I said to Him, “What is your command for me?” And He replied, “It will come in five or six days.” I immediately awoke after this statement and felt that a state of acceptance of prayers had overtaken me. I quickly fell into prostration and started praying in the same clothes that I was wearing for sleep. I prayed for Prophet Muhammad^{sa} and the *Ahle-Bait*¹. I also prayed for all of the Ahmadis that I knew in Qadian. I prayed for the Movement and a solution for its obstacles. I prayed for the monetary troubles of the Movement. I prayed for my family and myself and for my life and death. Then I prayed, “O Allah, you made the house of the Promised Messiah^{as} a house of peace and mercy and it became a place of peace for its inhabitants. You are the All-Powerful, so please also enter my house in those prophecies you made regarding the Promised Messiah’s^{as} house.” Then, I saw that wires sprang out of the Promised Messiah’s^{as} house, crossing over Nawab Sahib’s house and all other houses and surrounded my house and made my house a part of Huzur’s^{as}. Praise be to God.

I wrote this book as a way of relating God’s blessings, as a form of thanking Him, and so that one catches a glimpse of Sahibzada Abdul Latif’s^{ra} life. He was a man of God. He was a very knowledgeable and learned individual. He was a Syed and had multiple wives. He was a landlord and a leader among his people. He

1. *Ahle-Bait* is a term used to refer to the family of the Holy Prophet Muhammad^{sa}. The meaning can be both physical descendants of the Prophet^{sa} as well as spiritual descendants.

had respect from the King and even had great influence in the Government. For what did he sacrifice all of this? Only for the sake of Allah's contentment and the truthfulness of the Promised Messiah^{as}. He showed the fortitude of a mountain in the face of the harshest adversities.

I myself am a resident of a town situated between mountains and jungles. As a result of accepting the Promised Messiah^{as}, Allah made me among the companions of the Prophet Muhammad^{sa} 1300 years later. This is because in hadith it is recorded that if a Muslim sees the Prophet Muhammad^{sa} in a dream, he is counted among his companions. I was blessed with all of these things in the service of the Promised Messiah^{as}. During that time, I used to bring the dough needed for food in the Promised Messiah's *langar* [kitchen] and if the Promised Messiah^{as} ever needed to send someone to Batala for any work, he would send me. I was also with him during the trial in Gurdaspur. Huzur^{as} had appointed Mufti Muhammad Sadiq Sahib^{ra} to summon me from my house whenever the Promised Messiah^{as} needed anything. Then, when I would enter his room, the Promised Messiah^{as} used to ask, "Has Ahmad Noor arrived?" And I would respond in affirmation.

Once, when we were in Gurdaspur, I was walking behind the Promised Messiah^{as}. The Promised Messiah^{as} stopped to go to the bathroom and I brought him water to clean himself afterwards. Then he said to me, "Go with me wherever I go. It is a dangerous time and some people therefore run off, but you are fearless. You should continue serving me, the opportunity to do so will not always be there." I concurred that the reason I moved here was so that I could serve him. Whenever Huzur^{as} would travel back and forth from Gurdaspur, I would run alongside the horse-carriage

and accompany him. Whenever Huzur^{as} would travel to Delhi, Sialkot, Lahore or other places, he would instruct me to remain behind in Qadian and keep a watch over things.

Once the Promised Messiah^{as} received a revelation warning him of an impending earthquake in the region. So, Huzur^{as} and many of his companions set up tents in the garden. At night, I would stand guard and keep a lookout for intruders. In one of those days, the Promised Messiah^{as} stated in the presence of Maulvi Abdul Kareem^{ra}, the First Caliph Maulvi Nooruddin^{as}, and many others that, “Today I received a revelation saying that angels are standing guard at your house.” After hearing this, I said, “O Sir! I, too, stand guard at your house. That must mean that either I am standing guard alongside angels or I am also among them.” When the Promised Messiah^{as} heard this, he smiled.

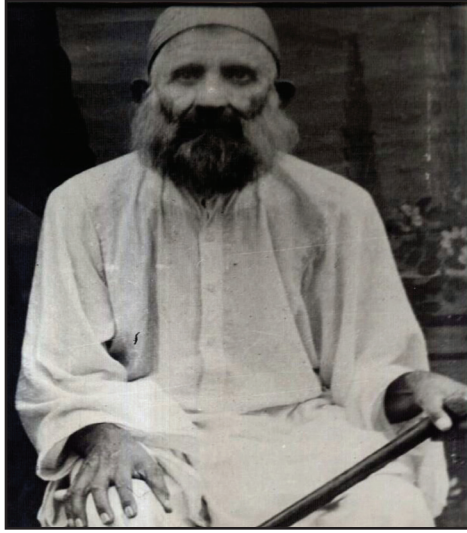
Syed Ahmad Noor Kabuli

Immigrant to Qadian, The House of Peace, District

Gurdaspur

4 Muharram 1340 Hijri (September 4, 1921)

Part III



Hazrat Maulvi Abdus Sattar^{ra}

HAZRAT SAHIBZADA ABDUL LATIF SHAHEED^{RA}

*by Hazrat Maulvi Abdus Sattar^{ra}
also known as Buzurg Sahib*



Introduction

Hazrat Maulvi Abdus Sattar Sahib Kabuli^{ra} was a brilliant student of Hazrat Sahibzada Abdul Latif Shaheed^{ra}, and used to receive true visions from Allah. At the time of his death, Hazrat Musleh Maud^{ra} was informed in a dream that, “Such a tremendous personality has passed away in Qadian that the Earth and the Heavens have been shaken up by his demise.” He passed away on October 18th, 1932.

In this part of the book, recollections from Maulvi Abdus Sattar Sahib^{ra}—migrant to Qadian—are recorded. He himself heard or witnessed these accounts of Hazrat Sahibzada^{ra}. These words are recorded in essence, not verbatim. Additionally, many

of the instances were not included, so that the book does not get too long. The important accounts have been recorded below.

Buzurg Sahib^{ra} relates:

My ancestors were very educated and used to teach various books to other people. These people were of two types. The first of these were students and the second were learned maulvis, also known as “*shaikh*.” I thought to myself, “These people, in their all-white clothes, must hold some type of prestige”, and so I also developed a desire to gain knowledge. Therefore, I prepared myself to go study abroad and I joined some people connected with the Qadri movement [a Sufi order]. Eventually, I chose to remain under the tutelage of a certain maulvi.

This maulvi praised Hazrat Sahibzada^{ra} so much so that I desired to meet him. Thus, I set off on my journey to meet Hazrat Sahibzada^{ra}. I had not yet reached him when I decided to study under the tutelage of a maulvi in a place called Matoon.

Many people would come to learn from Hazrat Sahibzada^{ra} and he would always be busy in teaching God’s Word and Hadith. Hazrat Sahibzada^{ra} was very hospitable towards people, whether rich or poor. I attended one or two Juma’ah prayers with my teacher at Hazrat Sahibzada’s^{ra} residence. His wisdom and his words had such a profound impact on my heart that I started to live with Hazrat Sahibzada^{ra} without the permission of my teacher. A few days later, I received a message from my teacher stating, “You left without seeking my permission. I am very upset with you and will never forgive you.” Upon receiving this, a fear grew in my heart that he is, in fact, my teacher—he may make ill prayers in my regard. On the one hand, my heart would not allow me to leave

Hazrat Sahibzada^{ra} and, on the other hand, I was afraid of my teacher. Eventually, I related the matter to Hazrat Sahibzada^{ra} and he remarked, “If one decides to become the student of a maulvi, it does not mean that he has become his slave. Obtain knowledge from wherever your heart desires. If you wish to stay here, then stay here and obtain religious knowledge.” Thus, I decided to stay with Hazrat Sahibzada^{ra} and learned many truths from him and these had a great effect on my heart.

There were many *shaikhan* in Khost and they used to believe that their saints possessed knowledge of the creatures of the skies and the rivers and whatever may be beneath the surface of the Earth. They even believed that their saints held the knowledge of the skies, the rivers and the pebbles and rocks within them and other such things. Because I held the same belief as these people, I asked Hazrat Sahibzada^{ra} about the matter. He said, “This is completely false. Saints are God’s people and follow His laws and live their lives in accordance with the prophets. This is what true sainthood really is.”

There was a major difference between the words of Hazrat Sahibzada^{ra} and the other maulvis. Whenever the maulvis were asked of a matter, they would always respond, “I think that this is how it probably was.” However, whenever Hazrat Sahibzada^{ra} was asked a question, he would give a definitive answer. Other people would make assumptions, but Hazrat Sahibzada^{ra} would answer with complete certainty that this is the commandment for this particular matter. I then realized that if there were to be a truthful man, it would be Hazrat Sahibzada^{ra}.

Eventually, Sharandal Khan, the cousin of Ameer Abdur Rahman, was appointed as the Governor of Khost. When he first

heard Hazrat Sahibzada's^{ra} awe-inspiring words and his knowledge, witnessed the greatness of his hospitality and his countless students, and saw his righteousness, it had a profound effect on his heart. He desired to be with Hazrat Sahibzada^{ra} and desired to take him wherever he would go. He expressed his desire to Hazrat Sahibzada^{ra} and from then on, wherever the Governor would travel, he would call on Hazrat Sahibzada^{ra} and take him along. The Governor developed such a deep love for him that he would become restless in his absence. The Governor treated him with many honors and gifts. When Ameer Abdur Rahman heard of this, he gifted Hazrat Sahibzada^{ra} with a salary 1,100 rupees. Hazrat Sahibzada^{ra} used to say, "I despise big leaders and governors because these people always oppress people and subjugate them. The reason I stay with Sharandal Khan is so that I may protect the poor from his claw of oppression."

Hazrat Sahibzada^{ra} was a very wise man and the Governor derived a lot of benefit from him. Mangal, Jadran, and Tanay were three tribes that would never submit to the rule and live as loyal subjects. However, Hazrat Sahibzada^{ra} worked with such wisdom that without any resistance, these tribes became subjects under the Governor.

Sometimes, a situation would arise where a conflict would break out and the army required an order. The Governor himself would be perplexed as to what order he should give the army. At that time, Hazrat Sahibzada^{ra} would step up and immediately command the force according to the circumstances and the Governor would watch in amazement.

On one particular instance, the Governor's army was in a narrow valley. One day, a large group of people from the Jadran

tribe gathered together and surrounded the Governor and his army. Wherever they would see lights from the army's encampment, they would shoot their guns and end up injuring or hitting someone. It reached a point that the army had to extinguish all the lights. The Governor was dumbfounded and did not know how to retaliate. The Jadran tribe was ready to loot the army and they got closer. Hazrat Sahibzada^{ra} immediately positioned cannons around the army and ordered them to fire. The Jadran tribe was so stunned that they could not even find a place to hide. Eventually, they decided to run away and the Governor's army survived. They only endured the damage that they initially incurred when they were first surrounded. Upon hearing this news, Ameer Abdur Rahman was delighted that those tribes that would never agree to being loyal subjects were defeated by the Governor with the help of Hazrat Sahibzada^{ra}. Consequently, Hazrat Sahibzada^{ra} was immensely rewarded.

At that time, the Ameer of Kabul, Abdur Rahman, gave orders to the Governor of Khost to divide up the land with the British. The map had already been prepared. When Hazrat Sahibzada^{ra} saw that nearly 100 miles of the land from the subjects of Ameer Abdur Rahman was going to be placed under British rule, he refused to divide up the land according to the map. He had the British promise that they would draw up a new map in which that land would come back under the Ameer of Kabul. Because the Governor had a fiery personality and Hazrat Sahibzada^{ra} was a well-tempered and tender-hearted individual, he would go alone to these land division meetings. When the division of the border was completed, the Governor said, "Until we acquire a new drawn up map, we will never be able to rule over this land because

we will then return to disputing over the old map.” As a result of this, Hazrat Sahibzada^{ra} and a few other horsemen went to a British officer in Parachinaar. The British officer welcomed him with respect and had a new map prepared and gave it to Hazrat Sahibzada^{ra}.

At the land division, a man came to Hazrat Sahibzada^{ra} and said, “I have read a lot of books, but this particular book does not make sense. The author has claimed to be the Messiah and Prophet of this age. You read his book. I have written a response to it, but you are more knowledgeable and know better. You will be able to write a better response to this individual.” Hazrat Sahibzada^{ra} responded by saying that he is busy with work now, but that he would look at the book when he returns home.

Hazrat Sahibzada^{ra} used to say, “Our family tree was burned, but we have heard from our ancestors that we are the descendants of Ali Hajweeri Ganj Bakhsh Lahorith and that one of our forefathers was the judge of the King of Delhi. This individual also had a library worth 90,000 rupees. Our ancestors who became rulers made a mistake; in preferring the government, they neglected education and all of those books were lost. I did not inherit any worthwhile property from my forefathers. I am forced to keep watch over land that I inherited. My heart does not like wealth.”

Hazrat Sahibzada^{ra} had great knowledge of numerous fields of study and had knowledge of several things. Many students would come to learn from him. Once, a desire grew in his heart to visit India. This was before he became a ruler for the Governor. So, with this intention, he went to Bannu where he owned a lot of property. One of the village chiefs of the area would visit him and they would spar and play other sports together.

Once, Hazrat Sahibzada^{ra} mentioned to the village chiefs that he intended to travel to Qadian. They said to him that it is a rainy season right now and that he should wait until this season is over. However, he paid no attention to the rain and set off on his journey. The village chiefs went out with him to bid him farewell and Hazrat Sahibzada^{ra} brought a lot of clothes and money along with him and mounted his horse. When they arrived to the river of Kuram, they found that the water level was elevated and that the water was very muddy. Hazrat Sahibzada^{ra} did not know how to swim. He took off his clothes and tied them to his horse's saddle and pushed his horse into the water. Others were able to cross with their horses; however, Hazrat Sahibzada^{ra} and his horse became helpless as the waves recklessly steered them in different directions. Hazrat Sahibzada^{ra} immediately jumped off of his horse and dived into the water. His inability to swim had him bobbing in and out of the water struggling to gasp for air. He frantically began beseeching for Allah's refuge saying, "O Merciful One, O Merciful One, O Merciful One!" Eventually, with God's grace and mercy, he was able to cross to the other side. All of his money and clothes were lost in the water, but he did not care for them at all. The people of the village and their chiefs managed to draw his horse out of the water.

There was a village nearby where a maulvi by the name of Jaan Gul used to live. He was a friend of Hazrat Sahibzada^{ra} so Hazrat Sahibzada^{ra} decided to visit his friend at his home. Hazrat Sahibzada^{ra} mentioned to Maulvi Jaan Gul that he intended to go to India and the Maulvi said that, "I, too, will go with you." Hazrat Sahibzada^{ra} said, "I will be wearing a *dhoti* [loosely fitted sheet worn around the waist] in the appearance of a *malang* [an austere

sufi-like worshipper]. If you would like to go with me then you have to only wear a *dhobi* and walk like a *malang*.” Hence, Hazrat Sahibzada^{ra} and Maulvi Sahib wrapped their *dhobi* and went to Amritsar in the appearance of a *malang*. Hazrat Sahibzada^{ra} did not like having his chest bare so he wrapped a cloth to cover his chest.

When they arrived in Amritsar, they went to a Hanafi maulvi in the Kashmiri neighborhood. This maulvi had a great deal of books in his library. Hazrat Sahibzada^{ra} figured that since he had a lot of books, he could derive a lot of benefit from them. Therefore, he would spend the days and nights studying books. He remained in this period of anonymity to such a degree that no one came to know of him, nor did he make any new acquaintances. Only rarely would he visit the poor Malang people. He would make the people of the area very happy because Hazrat Sahibzada^{ra} was a rich man. Money would be sent to him from his home from which he would provide the people with many commodities, whilst still wearing the Malang outfit. This would make the people very happy.

Hazrat Sahibzada^{ra} would encounter strange and wondrous experiences. One day he related, “I smell the blessed grave of the Holy Prophet Muhammad^{sa} in Medina here in Amritsar, as strong as if someone had a scented handkerchief close to him.”

On another occasion, Hazrat Sahibzada^{ra} mentioned, “One day I found out how far Maulvi Jaan Gul was in comparison to me in spirituality. He was, in fact, very far below me. I then asked Jan Gul how far he thought he was from me. He measured in *balisht* [the maximum distance between one’s thumb and pinky finger] and said, “Three *balisht*.” I said to him, no, the difference between

you and me is equivalent to the distance between the sky and the ground.”

Also, Hazrat Sahibzada^{ra} once said, “I realized that the only benefit I derived from this Maulvi in Amritsar is that I was able to read the books he owned and if I sometimes had a question, I would ask him.”

Once, this Maulvi received a pamphlet from the Ahl-e-Hadith [a denomination of Islam] in Delhi. The name of the pamphlet in Arabic was “*Striking the Face of the Enemy of Allah with Shoes.*” The pamphlet also mentioned that they wanted a written response. When the Maulvi was unable to respond to the pamphlet, the Ahl-e-Hadith maulvis of Delhi came to Amritsar to debate. The Maulvi informed Hazrat Sahibzada^{ra}, “I received this pamphlet from the Ahl-e-Hadith in Delhi and now they are coming to debate. What should I do?” Hazrat Sahibzada^{ra} said, “Make me your advocate and I will respond to them.” When the maulvis arrived to debate, Hazrat Sahibzada^{ra} prepared to answer their questions. They asked a few questions and he answered them in such a way that they were stunned. They then asked a few more questions. When Hazrat Sahibzada^{ra} responded to them a second time, the maulvis became quiet and returned to Delhi. These questions and answers were completed in written form.

About three years later, Hazrat Sahibzada^{ra} returned to his home in Khost in the similar maulvi type dress he originally wore. There were three types of people in Khost. The first were those who were the rulers, the second were the maulvis, and the third were *shaikhan* who had ties to the Qadri movement. Hazrat Sahibzada^{ra} found each of them to be going against the teachings of Allah and the Prophet^{sa}. He saw that the rulers would seize

money and other things from the common people. He saw that the maulvis would unnecessarily argue and fight everyone and would issue false *fatwas*. He saw that the *shaikhan* would merely carry large rosary prayer beads. Hazrat Sahibzada^{ra} thought to himself, “I inherited the dress of the ruling class from our ancestors and Allah has himself given me the dress of the maulvis. Now I should look at the *shaikhan*. They are a widespread people and are found everywhere.” He continued, “When I saw that various types of people come to me, I started to deal with the Shaikhan people with tenderness and love.” Whenever they would come, Hazrat Sahibzada^{ra} would host them and, at the same time, start discussing the Quran and hadith. Then a maulvi of the Shaikhan suggested that Hazrat Sahibzada^{ra} should visit the Maulvi of Mantarki who is the *mu’azzin* of Swat District. He said, “He is a kind maulvi with a lot of influence.” So Hazrat Sahibzada^{ra} decided to pay him a visit. Students of the Maulvi of Mantarki were spread out in the town and they honored Hazrat Sahibzada^{ra} greatly and were happy to see that an individual of such a high caliber has come to learn from their own saint. The reason Hazrat Sahibzada^{ra} had gone was to figure out whether this maulvi’s teachings were similar to teachings of the other maulvis of the *shaikhan* or if was he a pious individual. Hazrat Sahibzada^{ra} finally reached the Maulvi. A lot of different people had also come to Mantarki with him.

The *shaikhan* used to give a lot of teachings contradictory to the Quran and hadith. There were approximately 150 such teachings, one of them being that it is forbidden to have *pattay*, or, in other words, hair on one’s head. Another one was that it is haram to smell *niswar* [snuff tobacco] and the land where a *niswar* tree

is planted becomes filthy and the crops from that land are considered haram for two or three years. Also, the wife of the *niswar* consumer automatically becomes divorced. Hazrat Sahibzada^{ra} stated, “I have come to this saint to see if he gives incorrect fatwas or not.” After meeting the saint, Hazrat Sahibzada^{ra} concluded, “This saint is a decent man. He himself does not issue such *fatwas*. I did not hear anything from him that I was used to hearing from the maulvis of the *shaikhan*. Thus, I realized he was a pious man.” A few days later, Hazrat Sahibzada^{ra} returned to his home.

A student of the Mantarki Maulvi was also in Khost whose name was Ala-ud-din. Hazrat Sahibzada^{ra} reported to the ruler that there is an individual in Khost by the name of Ala-ud-Din who is a student of the Mantarki Maulvi and is giving false *fatwas*. He is misleading people and should be dealt with and made to stop issuing such *fatwas*. In addition to being a respected individual, Hazrat Sahibzada^{ra} was also considered to be a wise man, and so his opinion held even great sway amongst the rulers. The ruler responded, “I will try to stop him, but it does not look like he will listen to me and stop. Moreover, there is a possibility that his followers, which are many in number and in various places, may cause trouble and discord.” The ruler then sent a summons to Ala-ud-Din via a government worker and ordered him to come and discuss matters of Shari’ah, and only implement those rules of Shari’ah that are correct; otherwise, he must stop spreading false beliefs.

When Ala-ud-Din received the summons, he said that he is well aware of all these problems, and so, what is the need for him to go and discuss these matters? Later on, the government worker returned to the ruler and informed him of his refusal. The

Governor reported to Ameer Abdur Rahman Khan that, “There is a maulvi that is propagating incorrect beliefs and there is a danger of rebellion from him, what does your highness advise?” The Ameer responded, “Send the Maulvi to me and, if he refuses, then quickly arrest him and bring him in handcuffs.”

Since this maulvi had a lot of followers, the Governor set off with his army with the excuse of going hunting. As they were returning from their hunt, some of the officers said that, “We should stay at the house of the maulvi in this village. He is an elderly man and a kind individual.” The Governor had already intended to arrest this individual, but had kept this intention hidden from his officers and so the Governor denied and said, “He is a poor man and we do not want to be a burden on him.” Eventually, under the insistence of the officers, the Governor proceeded towards the Maulvi’s house and, when they arrived, he ordered his army to surround the house. He then showed the Maulvi the arrest warrant and said, “If you would like to happily go to the Ameer then let us go, otherwise we will have to take you forcefully in handcuffs.” The Maulvi refused and one of his students stood up and exclaimed, “Our teacher will not go!” The Governor ousted the student and then handcuffed the Maulvi and left. When the Governor approached the military encampment, he encountered a few students of the Maulvi along the way. They requested permission for the Maulvi to be allowed to stay with them for one night in their house and they promised to return him to the encampment the following day. The Governor agreed and gave them permission to take the Maulvi. In the early morning, the Governor discovered that the Maulvi had fled.

It was a dark night and the Maulvi was running on a high

hillock when he fell on a rock and broke his leg. The Governor announced, “Whoever returns this maulvi will receive a reward of 100 rupees.” A few peasants happened to also be travelling on the same path where the Maulvi was sprawled out with his broken leg. They put him on their camel and took him to the Governor’s court and the Governor imprisoned him in the military encampment. The Maulvi’s relatives and students would come to see him. During this time, the Maulvi also wrote to his teacher in Mantarki and other fellow maulvis of his religious order, explaining his imprisonment to them. Since this maulvi himself had many students, they formed an army and waged an attack on the military encampment. The Governor quickly fled and joined the rebel Mangal people, and the mob was able to enter the encampment and free the Maulvi.

When Ameer Abdur Rahman Khan got word of the events, he sent Sharandal Khan—a relative of the Ameer—with a large force to Khost to subjugate the rebels. Sharandal Khan subjugated them with awe-inspiring leadership and a state of peace prevailed. At the same time, Sharandal Khan started to sit in on Hazrat Sahibzada’s^{ra} lessons and began listening to the truths he taught. As a result, he developed a love for Hazrat Sahibzada^{ra}. Sometimes, he would visit Hazrat Sahibzada^{ra} and sometimes Hazrat Sahibzada^{ra} would visit him. There developed a mutual feeling of love and affection between them. Sharandal Khan was nurtured in Hazrat Sahibzada’s^{ra} care similar to a child in a father’s company.

In those days, a student of Hazrat Sahibzada^{ra} went to perform Hajj. When he arrived at Delhi, someone informed him of the coming of the Promised Messiah^{as} and also spoke well of

him, so the student desired to visit Qadian to investigate. After arriving in Qadian, he met the Promised Messiah^{as} and conversed with him. As a result of this, he developed great respect for him and immediately accepted the Promised Messiah^{as} and performed *bai'at*. When he was getting ready to return to his hometown, he requested the Promised Messiah^{as} to write a letter to Ameer Abdur Rahman so that he may deliver it to him. At first, the Promised Messiah^{as} stated, “Your Ameer is very oppressive and ignorant. He will not accept my claim.” However, after his insistence, the Promised Messiah^{as} agreed to write the letter, which has already been printed. The summary of the letter is as follows:

God has sent me as messenger and reformer for this age. Everything that I say is in accordance with God’s commandments. I am the *mujaddid* [reviver] of this age and have come according to the prophecy of Prophet Muhammad^{sa}.

In any case, the Promised Messiah^{as} wrote many wise words and advice. When this student returned to his hometown, he handed this letter to Hazrat Sahibzada^{ra} and explained the entire situation. Hazrat Sahibzada^{ra} said:

This appears to be a truthful claimant and his words are impressive, but the King is too naïve to understand and accept him. So showing him the letter is fruitless.

Hazrat Sahibzada^{ra} kept the letter for some time and he showed it to Sharandal Khan on one occasion so that it could reach the

Ameer through him. Governor Sharandal Khan, however, said, “The claim appears to be true, but it is improbable that the Ameer will accept it.” He also said, “Once, a British diplomat visited the Ameer when he was in Kandahar and mentioned to him many things including Mirza Sahib’s claim and the Ameer became angry and disparaged the diplomat and sent him back. The Ameer also questioned the British officers on why they had sent to him such an incompetent individual that was trying to turn him back from his faith.”

After relating this incident, the Governor said, “This is why I cannot present this letter to the Ameer. God forbid that the Ameer behaves disrespectfully to a person of your caliber and dignity.” Then he returned the letter to Hazrat Sahibzada^{ra}. Hazrat Sahibzada^{ra} asked, “Give me permission to visit the Promised Messiah^{as}.” The Governor responded, “Just as I cannot give my son permission, I cannot give you permission either. You are just as important an individual as I am. Only the Ameer can give you permission—I cannot.”

One day, the Governor said to Hazrat Sahibzada^{ra}, “There is a lot of chaos in the country and people have begun to follow satanic ways. God forbid, an enemy of yours reports you to the Ameer and he summons you; so, it is better if you yourself go to the Ameer first so that no one can report you afterwards. Moreover, you are a respectable and an important individual so when the Ameer sees you, he will definitely treat you with respect and veneration. He will be delighted to meet you.”

Thus, Hazrat Sahibzada^{ra} went to Kabul with a few others. The King used to hold his audience in the evenings. Hazrat Sahibzada^{ra} stayed there for a few days. When he entered the

King's court, the Ameer was thrilled to see him and said that he had received reports [of his change in beliefs] about him, but he had ignored them and was happy to see him. Hazrat Sahibzada^{ra} mentioned a few other people and the Ameer responded that, "I never see such people." Hazrat Sahibzada^{ra} then became quiet. Hazrat Sahibzada^{ra} relates that when the meeting with the Ameer was over, he thought of returning back home, but other respectable people in the court advised that, "This King is unpredictable. By the time you reach home, God forbid, he might send people to arrest you. Therefore, it is best if you stay in Kabul." Then Hazrat Sahibzada^{ra} asked the Ameer if he could stay in Kabul with him. The Ameer was delighted and agreed.

Hazrat Sahibzada^{ra} had a strong desire to show the Ameer the letter of the Promised Messiah^{as} in one way or another, but no situation came forth where he could present the letter to him. Around that time, the Ameer became ill and eventually died. After him, his son Ameer Habeebullah Khan inherited the throne. The detailed story of this has been presented in the first part of the book already.

Eventually, Hazrat Sahibzada^{ra} requested permission from the Ameer to leave. The Ameer said to him, "My father used to respect you greatly and so I will also treat you with respect. You are our guest and benefactor." After saying this, the Ameer gave Hazrat Sahibzada^{ra} permission to depart. Hazrat Sahibzada^{ra} returned to Khost and from there he then left for Bannu to a place called Lakki. At Lakki, there was a very knowledgeable tax collector and a maulvi. Both of them warmly welcomed Hazrat Sahibzada^{ra} and expressed their desire for him to stay a few days with them. The maulvi raised a few issues and said, "People call me a *kafir* as a

result of my stance on these issues. Would you please sign your name on this paper acknowledging that my stance on these issues is correct and that I am speaking the truth?” Hazrat Sahibzada^{ra} agreed and signed the document.

Hazrat Sahibzada^{ra} told the tax collector a few teachings of the Promised Messiah^{as} and, because the tax collector was a respected and pious individual, he became very happy upon hearing them and said, “Truly, these teachings are right on the mark and definitely contain truth within them.” Hazrat Sahibzada^{ra} thought that if this tax collector were to believe in the Promised Messiah^{as}, perhaps many others would follow suit, since he is a respectable and knowledgeable individual. In this hope, Hazrat Sahibzada^{ra} gifted the tax collector a valuable horse and then set off for Lahore to the Shahi mosque where he saw the turban of the Holy Prophet Muhammad^{sa} as a source of blessing. From there, he went to Qadian *Daarul Aman Wal Amaan* [place of security and peace].

In Qadian, Hazrat Sahibzada^{ra} used to relate to us strange and wondrous events to us. Once, he mentioned to us, “People get killed for things much less controversial than the things I tell people. It is God’s will that whenever I tell people something, no one is able to raise any objection against it.” He also used to say, “I had already recognized God. I had even reached His door and knocked on it. But the Promised Messiah^{as} has taught us the way to knock on the door. I have benefited from him in that now I know the method of knocking so that the door is opened. Many times I have thought to myself that I write “servant” [Ghulam] on my arms because my body has become just like the Promised Messiah’s^{as}.”

Hazrat Sahibzada^{ra} also mentioned, “I have gone to heaven many times. My heart desires that I bring back fruits for you, but since I have not yet reached there, I am not allowed to bring them to you. I have gone to the sky thousands of times. However, this sky is not how people imagine it to be. This sky is another sky.”

At another instance, he said, “I have seen the Promised Messiah^{as} in such a beautiful *nur* [light] that no one else has seen him in this way before.”

Hazrat Sahibzada^{as} relates:

The second time I came to India, [before meeting the Promised Messiah^{as}], I stopped at a mosque in Lucknow. At this place, people used to make religious offerings but I had no interest in such offerings, nor would I touch any of these things. I started to develop a love for the caretaker of the mosque and he, with great insistence, invited me into the mosque. After Juma’ah prayers, when I sat down to give a few teachings, many secrets of the Holy Quran became apparent to me and so I presented them to the audience. The effect of my lessons was such that many people cried except for one beggar. He did not care one bit nor did his face show any effects. I conversed with the beggar for a short while and told him what I had observed. The beggar responded, “Yes, some beggar must have mesmerized the audience.” Then I thought to myself that he himself must be that beggar who mesmerized the audience and so I expressed my desire to take his *bai’at*. He, however, responded, “Not now. I promise I will come back here again.” When the beggar went outside, I followed him but

after he had promised me over and over of his return, I turned back. A few days later, the beggar returned. The beggar belonged to the Naqshbandi order of Sufism and had a license from many other orders as well. When I performed my *bai'at* at the hands of the beggar he said, "I have been given the license of many orders, but I take your *bai'at* with the Naqshbandi order." After this, the beggar left again for a few days. In the meantime, many secrets were revealed to me. A few days later, the beggar returned for a third time. We talked for a little while and then the beggar stated, "You have made great progress. I am not even able to look in your direction." The beggar then took the hat that Hazrat Sahibzada^{ra} was wearing as a form of blessing and also gave an item from himself as a source of blessing to Hazrat Sahibzada^{ra}. The beggar also made him a successor and gave him permission to take the *bai'at* of others. He further stated, "I have never seen such a capable individual as yourself before. I have even went to Maulvi Abdul Hayy, but I did not see anything like this in him." Eventually, Hazrat Sahibzada^{ra} returned to his home in Khost.

Ahmad Noor^{ra} mentioned to Hazrat Sahibzada^{ra} that, "My father used to say that the sun rises in one of his ears and sets in the other." Hazrat Sahibzada^{ra} responded, "For me the sun rises and never sets." When he received the book of the Promised Messiah^{as} he said, "No doubt this is that individual for which the world was waiting. He is truly from God and has come to guide people back to the right path."

On one particular occasion, tears started to flow from Hazrat Sahibzada's^{ra} eyes and he said, "I see that the angels have killed a lot of people because of me. But what can I do? I did not kill them."

Once, we were all returning home when Hazrat Sahibzada^{ra} met an individual in Kohat and started talking to him about the Promised Messiah^{as}. The man refused to accept his claim. Hazrat Sahibzada^{ra} then said to him, "Go and check on your city and see what has become of it." Unfortunately, we did not have the opportunity to inquire further from Hazrat Sahibzada^{ra} about this incident.

During the journey, he would sleep in whichever place night-fall would occur. Whenever people would come to visit him, he would, without exception, inform them of the Promised Messiah^{as}. When Hazrat Sahibzada^{ra} reached close to his home and village in Syedgah, all his friends, relatives, and students came to welcome him on horses. They were joyous of Hazrat Sahibzada's^{ra} return from Hajj. Hazrat Sahibzada^{ra} informed them, "I did not go to Hajj. Instead, I went to Qadian where a Godly person, whose prayers are accepted, has claimed to be the Promised Messiah^{as}. I have come to advise you all that he is truthful so that you may not reject him. And so that you are saved from God's punishment and inherit his blessings." He also admonished them of many more things.

Hazrat Sahibzada's^{ra} relatives became furious and started saying, "We have heard that the Qadiani [the Promised Messiah^{as}] believes in half of the Quran and rejects the other half. He and his followers are all *kuffar* and that it is also *kufir* [disbelief] to travel to Qadian. If these things that you are saying are reported to the

Ameer, we will all be killed and annihilated.” Hazrat Sahibzada^{ra} responded, “You all should leave this country and go to Bannu. We have lands there as well. This will be better for you since you will then not reject a messenger of God. Otherwise, I have come with an inevitable calamity and I will never falter from my belief. This is God’s command. It is very important that I inform you of it. As for me, I have sacrificed my life, money, and children in the way of God. He did not take it from me. Now the time has come for God to take it from me. You all will see how my wealth, family, and life are sacrificed in the way of God. You will see how I will throw everything away in the blink of an eye.” Hazrat Sahibzada^{ra} spent 15 or 20 days in Syedgah after his return. During this time many prominent leaders would come to him and tell him that if he were to desist from saying such things, it would be in his best interest. Hazrat Sahibzada^{ra}, however, did not care in the least. When the Ameer got word, he had horsemen bring Hazrat Sahibzada^{ra} to Kabul where he was held captive in the *Arg* prison.

Hazrat Sahibzada^{ra} had four wives and 18 children. In his lifetime, only three wives and six of his children remained and the rest had passed away. After his martyrdom, his family was exiled to Balkh and all of their land was confiscated. A few years later, these imprisoned people asked the Ameer, “Why are we being held captive? Please allow us to return to our country.” As a result, they were freed and were sent back to their country and their confiscated land was returned to them. Then, a few years later, they were again imprisoned and their property was confiscated.

The *shaikhan* used to believe that their saints held knowledge of the unseen. Hazrat Sahibzada^{ra} used to say, “No matter what level of spirituality an individual may have reached, for him to

have knowledge of the unseen is completely false. Allah alone is the Knower of the unseen and no one else. Who could be greater in status than the Holy Prophet Muhammad^{sa}? Even then God commanded the Prophet^{sa} to say, ‘O Allah, increase me in knowledge (Quran 20:115).’ Whenever the Prophet^{sa} would say anything it would be on the basis of revelation. Moses^{as} was a prophet of great status yet he still went to Khidr^{as} to gain knowledge. Matters of the unseen cannot be known. God alone is the one who has knowledge of all things and knows the unseen.”

Ordinary people who were not part of his family would come to Hazrat Sahibzada^{ra} at times of disagreement and conflict for his judgment and no one would dare dispute his decisions. Hazrat Sahibzada^{ra} would advise them, “On the Day of Judgment, you all will have no excuse. You all trust me at the time of disagreements, but doubt me when it comes to religious beliefs, and instead, follow the lies of your saints. There is a dispute over ideology between you and me. You all should write these matters down and I will write them down as well. Then we will pay to send two people to perform Hajj. If they authenticate your paper with their stamp only then you will be truthful. I will keep quiet and will understand that darkness has spread over the entire world. However, if they endorse my paper with their stamp, then you all will have to repent and come to me.”

Hazrat Sahibzada^{ra} used to counsel the most prominent of rulers, “You all claim to rule justly and according to Shari’ah, so why are your subjects angry and uneasy with you? Shari’ah is so gentle that if one stays true to it then the Hindus under British rule and people of all other faiths would yell, ‘If only these people would rule over us.’ On the contrary, your subjects say that

it would have been better if the British ruled over them. This is because you do not give heed to the Shari'ah, nor do you pay heed to any laws.”

Hazrat Sahibzada^{ra} would sometimes say, “God has revealed many things to me. Once, during the night, I was going for prayer when my foot slipped in the mud and I fell. As a result, I felt nauseous and got worried. Immediately after this, the following words came out of my mouth: *Darwesh* [Holy men] do not worry in the slightest degree even when rocks rain on them.

Whenever Hazrat Sahibzada^{ra} would travel with governors and other government officials, he would take his own money with him. Rulers would insist that he eat their food, but he would completely abstain and wanted nothing from their money. These rulers would take things forcefully from their subjects. Once, a governor forcefully insisted that Hazrat Sahibzada^{ra} drink tea with him and said, “The Hindus happily and willfully give us tea. We do not take it forcefully. So you can drink tea with us every now and then.”

Once, the Governor had a house built and asked Hazrat Sahibzada^{ra} to point out any defects, since he was also knowledgeable in architecture. Hazrat Sahibzada^{ra} stayed quiet for a short while and then said, “What should I say? If I do point out the defects then you will forcefully have a carpenter correct them. If I do not tell you any defect then you will continue to insist that I tell you a flaw (in that area they would grab a labor worker and make him work without pay). At the time, there were many carpenters around and one of them was outside listening to the conversation. He entered and said, “Please do point out a defect and

I will happily fix it.” Then Hazrat Sahibzada^{ra} informed him of all of the defects.

At another instance, a beggar became involved in a court case against a judge. The Governor appointed Hazrat Sahibzada^{ra} to preside over the case. When the beggar presented himself on the appointed date, he expressed humility and was anxious that Hazrat Sahibzada^{ra} may decide the case in favor of the judge. Hazrat Sahibzada^{ra} became overwhelmed with passion and said to him, “Even if a poor Hindu man was in a court case against the Governor, I would not be biased towards one party or the other.” At that instance, a governor and a Hindu both happened to be in the courtroom hearing all of this, while waiting for their case to be heard. The Governor became worried and quickly settled his affairs with the Hindu.

Once, Hazrat Sahibzada^{ra} was sitting in court, when a person was brought in to be punished. When the individual arrived, the governor ordered that he be made to lie down and be beaten with canes. Usually, the perpetrator would continuously be struck to the brink of death. When the punishment was being meted out to the man, Hazrat Sahibzada^{ra} thought to himself that the Governor is angry and will not stop the punishment and the criminal will not be able to tolerate much more because he is old and feeble. So, Hazrat Sahibzada^{ra} wrapped a piece of cloth around his hands and placed his hands on the man’s body so that the canes would hit his hands to save the old man from the blows. When the Governor saw this, he ordered his son to go outside and finish the remainder of the punishment so that Hazrat Sahibzada^{ra} would not witness it. The son took the criminal outside and released him because, in his eyes, Hazrat Sahibzada^{ra} had already forgiven him.

At one time, the General of Khost oppressed his subjects by going around forcibly circumcising people who lived on the outskirts of the town and would also take many bribes from them. Once, he came to a town near Syedgah called Duairah. On Friday, the General sent a man to inform Hazrat Sahibzada^{ra} to wait for him so that he could also partake in the Friday prayers. Hazrat Sahibzada^{ra} completely ignored his request and started the Friday prayers. The General entered while Hazrat Sahibzada^{ra} was delivering the sermon. Afterwards, the General lamented to Hazrat Sahibzada^{ra} that he had done a great service to Islam as he has circumcised many people. Hazrat Sahibzada^{ra} responded, “What service to religion? You took the leather off of poor people and oppressed them. You took bribes from them. Even the clothes you are wearing are haram [forbidden] and your daily prayers are negated while you wear them.” Hearing this, the General became ashamed and was rendered speechless.

Once, Hazrat Sahibzada^{ra} went to the court of Ameer Abdur Rahman Khan and he was delighted to see him. In talking, the Ameer said to him, “Either the people of Swaat will live under the British rule or under our rule. They certainly cannot live independently. I have summoned them, but the son of the Maulvi of Swaat has refused to come. Is refusing to live under a Muslim government not equivalent to *kufir* [disbelief]? After hearing this, Hazrat Sahibzada^{ra} silently thought to himself, “Who knows why the son of the maulvi may have refused?” The Ameer then asked again, but Hazrat Sahibzada^{ra} did not respond. The third time, the Ameer asked the others around him in the courthouse and yelled, “Surely, such a one would become a disbeliever!” However, Hazrat Sahibzada^{ra} cautiously remained silent.

When the mother of Maulvi Abdul Ghaffar Sahib^{ra}—immigrant to Qadian—passed away, Hazrat Sahibzada^{ra} led the funeral prayers. At that time it was raining fiercely, but Hazrat Sahibzada^{ra} kept on praying for an extended period.

Hazrat Sahibzada's Arrival to Qadian:

I accompanied Hazrat Sahibzada Shaheed^{ra} on his trip to Qadian. Upon reaching Batala, we hired two horse buggies and some people set off on foot. I was familiar with the route to Qadian, as I had previously visited three times. I was getting ready to travel on one of the buggies and I told some pedestrians that we would wait for them by the river. Hazrat Sahibzada^{ra}, however, refused, and said, “We will all walk.”

When we reached Qadian, Hazrat Sahibzada^{ra} said loudly, “They will come from every distant track (Quran 22:28). They will come to you from every distant track!”

We first met with Hazrat Hakim Nooruddin^{ra}. After meeting him, he asked me, “How is Sahibzada Abdul Latif Sahib^{ra}?” I said to him, “He is sitting right next to you.” Then, Hazrat Hakim Nooruddin^{ra} got up and embraced Hazrat Sahibzada^{ra} and started conversing with him. Then after Zuhur prayers, we met with the Promised Messiah^{as} and after the meeting, he arranged for Hazrat Sahibzada's^{ra} living arrangements along with his companions.

One day, the Promised Messiah^{as} sent Hazrat Mir Nasir Nawaab Sahib^{ra} to Hazrat Sahibzada^{ra}, who then said to him, “If there is any shortcoming in the food or if it is not according to your taste, then you can just have the food prepared by your men.

We will provide all of the materials.” Hazrat Sahibzada^{ra} stated, “This would only be necessary if I was a servant to my stomach, but I am not.”

Love of Hazrat Sahibzada Shaheed

Hazrat Sahibzada^{ra} had an affectionate personality and a great love for the Promised Messiah^{as}. When he would sit in the presence of the Promised Messiah^{as}, his state of being would change completely. He used to say, “No one has seen the Promised Messiah^{as} the way I have seen him.” Hazrat Sahibzada^{ra} also has a verse of poetry regarding this as well:

*This King gives me a fragrance of light which illuminates my eyes
The light from his kingly face is exceedingly sweet*

Whenever Hazrat Sahibzada^{ra} would sit in the presence of the Promised Messiah^{as} he would also massage his feet.

