

The Afghan Martyrs

**THE TRAGIC TALE OF THE FIRST
MARTYRS OF AHMADIYYAT
IN KABUL, AFGHANISTAN**

B. A. RAFIQ

© B. A. RAFIQ

First Edition 1995

Published by:
B. A. Rafiq
17 Merton Road,
London SW18 5ST

Printed by:
Raqeem Press
Islamabad, Tilford,
Surrey GU10 2AQ (U.K.)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

From The Holy Quran

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

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

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

'Say not of those who are killed in the cause of Allah that they are dead; nay, they are living; only you perceive not.' (2:155)

وَلِئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ

'And if you are slain in the cause of Allah or you die, surely forgiveness from Allah and mercy shall be better than what they hoard.' (3:158)

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ
اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُ خَيْرُ الرَّازِقِينَ

'And those who leave their homes for the cause of Allah, and are then slain or die, Allah will surely provide for them a goodly provision. And surely Allah is the Best of providers.' (22:59)

List of contents

Preface

1. **The Eid ul Azhia sermon delivered by Hazrat Khalifa tul Masih IV, may Allah support him.**
Ancestral and academic prominence of the martyr of Afghanistan.
The background of the martyrdom of Hazrat Sahibzada Sahib.
The meritorious event of the martyrdom.
Dust storm of great ferocity and unanticipated calamity of the spread of cholera.
Exemplary end of those responsible for the martyrdom.
Astonishing evidence of the act of Retribution.
Long term benevolence arising from human sacrifice.
A period of turbulence in the land of Kabul lasting for a hundred years.
Solicitation for prayers for the Afghan nation.
Enormous sacrifices offered by Pakistani Ahmadies.
Pages 1-16
2. **Afghanistan**
Ameer Abdur Rahman Khan
Ameer Habeebulla Khan
Pages 17-32
3. **Compliments by the Promised Messiah (PBUH) upon the sacrifice by the Martyr**
Page 33
4. **Ancestral Background**
Education
His station

5. **The Sahibzada's visit to Qadian**
His Sentiments of Ghairat for the Promised Messiah
(PBUH)
Jehlum visited Pages 44-52
6. **Departure from Qadian for Kabul**
A narrative by Hazrat Maulana Ghulam Rasool Rajekkee,
(MAPH)
Communication with the Ameer of Kabul
Arrest Pages 44-60
7. **Written Debate with Afghan Divines**
Conviction
Stoning to death
The day of Martyrdom
March to the place of execution
The first stone
Appearance of Divine signs after the event of martyrdom
Burial Pages 61-86
8. **The pure person of Abdul Latif**
9. **Retribution for the atrocity.**
The End of Sardar Nasrulla Khan
The End of Ameer Habeebulla Khan
The End of Doctor Abdul Ghani Punjabi
The End of Mulla Abdur Razzaque Qazi
Pages 86-103
10. **How did the children fare after the event of
Martyrdom?** Pages 103-109

11. Hadhrat Mulla Neymatulla The Third Person Who Attained the Rank of a Martyr **Pages 110-121**
12. A Submission from Hadhrat Chaudhri Mohammad Zafrullah Khan Seeking permission to go to Kabul. **Pages 122-126**
13. A Lesson **Pages 126-127**
14. A Shining Example By Sir Mohammad Zafrullah Khan. **Pages 128-130**
15. The End of Amaanulla Khan the King of Afghanistan. **Pages 131-136**
16. Comments of the Press on the Steadfastness Displayed by Hadhrat Moulvi Neymatulla the Martyr. **Pages 136-137**
17. Hadhrat Moulvi Abdul Haleem and Hadhrat Qari Noor Ali the fourth and the fifth who achieved martyrdom in Afghanistan. **Pages 138-144**
18. Belief of the Jamaat Ahmadiyya concerning 'Jehad' **Pages 145-156**
19. From "The Absolute Amir" by F. R. Martin **Pages 157-159**
20. The Martyrdom of Hadhrat Neymatulla mentioned in English Newspapers. **Page 160**

Foreword

Mr. Bashir Ahmad Khan Rafiq deserve our sincere thanks for presenting in a book-form on account of the lives and achievements of four most distinguished Ahmadis from Afghanistan who made the supreme sacrifice of laying down their lives for the sake of Allah. Their martyrdom is a lasting monumant in the struggle for truth and righteousness. The nobility of their character and the steadfastness demonstrated by these martyrs is an inspiring example of the spiritual and moral revolution generated by the Ahmadiyya Movement in Islam.

The auther of "*The Afghan Martyrs*" is a senior member of Ahmadiyya Jamaat who has devoted his life to the service of Islam. After a long and successful tenure at the Ahmadiyya headquarters in Rabwah, he distinguished himself as Imam of the London Mosque in the sixties and seventies. He has the ability to express his views and ideas simply and effectively. He has regularly written articles for English and Urdu journals and published a number of books including "Truth about Ahmadiyyat" which is an essential reading for understanding the attitude of Ahmadiyya Jamaat towards important issues raised by its critics.

Brief accounts of lives and achievemants of Hadhrat Sahibzada Abdul Latif and Hadhrat Mulla Neymatulla have been available but little is known about Hadhrat Moulvi Abdul Haleem and Hadhrat Qari Noor Ali. By compiling authentic information about them, Mr. Bashir Ahmad Khan Rafiq has satisfied a long standing need. This account assumes relevance and poignancy in

view of the tempestuous history of Afghanistan since the martyrdom of Hadhrat Sahibzada Abdul Latif in 1903 and the political storms which continued to rage in that country.

I hope this book will be read by all those who value freedom to profess and practice one's faith. May Allah bless and reward the author for his noble effort. Amen.

London,
23 May, 1995.

Aftab Ahmad Khan
National Amir,
Ahmadiyya Muslim Association,
United Kingdom.

PREFACE

On the 14th of July 1903 the soil of Kabul was stained red with the blood of Hadhrat Sahibzada Syed Abdul Lateef, may Allah be pleased with him.

Referring to the martyrdom of the Sahibzada exactly 86 years later the present Supreme Head of the Ahmadiyya Jamaat, Hadhrat Mirza Tahir Ahmad, may Allah support him, delivered a sermon in the 'Bait ul Huda' mosque in Sydney, Australia.

Because of the relevance of the sermon with the Eid of sacrifices, it is reproduced in the following pages and it forms an essential and integral part of this book.

Whilst I was engaged in writing this book I made a humble submission to Hadhrat Khalifatul Masih IV and requested him to write a few lines pertaining to the book. In answer he said, "My sermon should suffice". Hence at the beginning of the book the sermon is being reproduced.

My book 'Shaheedan-e-Rah-e-Wafa' written in Urdu has, by the grace of Allah, found wide acceptance. Through a number of letters and verbal messages, very many have conveyed to me their wholehearted approval. Alhamdolillah.

Innumerable friends have expressed a desire to see an English translation of the book so that those living in Europe, America, Canada and other English speaking countries, the younger generation and new converts to Islam may become aware of the tremendous sacrifices made by the 'Martyrs of Kabul'.

Last year I asked my dear and revered brother Anwer Ahmad Kahlon to translate the book into English. He readily and happily accepted the assignment. He said that he would gladly undertake the task so that when the readers supplicate in favour of the 'Martyrs' and the author, he too may benefit their prayers.

In relatively short time Mr Kahlon completed the task. After word processing he sent me a disk of the English version. May Allah reward him abundantly. All those to whom I have shown the English translation, before publication, like it and approved of it. Alhamdolillah.

Apart from proof reading, my two sons Muneer Ahmad Rafiq and Mahmood Ahmad Rafiq and my daughter Bushra Naheed Mirza tendered valuable suggestions. Thus they made my task simpler. May Allah reward them all.

Revered Munir ud Din Shams the Additional Vakeel ul Ishaat also deserves my gratitude. He encouraged me throughout and then assisted me in the despatch of the books.

I request the readers for prayers that this humble effort may find acceptance with the Almighty. May He create sentiments of love and prompt readers to pray for the 'Martyrs of Kabul'.

B. A. RAFIQ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of Allah, the Gracious, the Merciful.

Eid-ul-Adhia Sermon

delivered by Hadhrat Mirza Tahir Ahmad Khalifa tul Maseeh IV,
My Allah support him, on 14 Wafa 1368 h - 14th July 1989 A.D.
at Bait-ul-Huda, Sydney, Australia.

After Tashahud and Taooz and recitation of Sura Fatiha he
proceeded:

A DAY OF EXTRAORDINARY HISTORIC IMPORTANCE.

Today it is the 14th of July and it is a Friday. It is also Eid ul Adhia and hence two Eids have been combined. Apart from that, in the history of Ahmadiyyat the 14th July has a special significance. This day is associated with the Eid known as 'Eid-ul- Adhia' which means an Eid of Sacrifices. In our country, particularly in the Punjab, as we either sacrifice goats or cows, some call it 'Bakar Eid' and some call it 'Bakrah Eid'. Some call it the 'big Eid', while the 'Eid-ul-Fitr' that follows the month of Ramazan is known as the 'small Eid'. Today we are celebrating the big Eid which is also known as the Eid of Sacrifices.

What relationship has the date 14th July with this Eid? That is what I wish to explain to you today. The Promised Messiah, (PBUH) received a revelation, "Two goats will be slaughtered" (Tadhkira Published by Saffron Books in 1976 Page 57). This revelation was received approximately three years before the 14th of July 1903 and was published in the Braheen-e-Ahmadiyya.

The Promised Messiah (PBUH) interpreted it to mean that two outstandingly dedicated members of the Ahmadiyya Jamaat would be sacrificed in the same way as goats are sacrificed and those two would have been endowed with certain attributes for which goats and sacrifices are well known. A goat provides milk and its meat is eaten, hence it is an embodiment of sacrifices. It is difficult to perceive any other reason for its creation. It appears that goats have been created so that, for the sake of a creation superior to them, they may be sacrificed. From this perspective the Promised Messiah (PBUH) interpreted the revelation to mean the martyrdom of two of his faithful followers.

Hadhrat Sahibzada Abdul Lateef was martyred on the 14th July 1903. A pupil of his, Moulvi Abdur Rahman, (MAPH) had been martyred before him. Hence, in fulfillment of the revelation of the Promised Messiah (PBUH), these two outstanding followers were martyred. As Hadhrat Sahibzada Abdul Lateef was martyred on the 14th July, this day of Eid has an intimate relationship with the event of martyrdom. This is the Eid when goats are sacrificed and is known as the Eid of Sacrifices. The Almighty also referred to the martyrdom of Hadhrat Sahibzada Sahib in similar terms. Therefore obviously the Sahibzada's martyrdom was an event of great importance and it has an extraordinary historic status. It was his martyrdom which influenced subsequent events spread over a whole century, the very century the end of which we are now celebrating. That is why I chose this subject for my Eid sermon.

Ancestral and Academic Prominence of the Martyr of Afghanistan

Hadhrat Sahibzada Abdul Lateef Shaheed was a member of a very highly respected family. He was a Syed and due to his learning

and wisdom he had gained great fame in Afghanistan. He had attained the highest rank amongst the divines, so much so that at the coronation of Ameer Habeebulla Khan in 1901 it was the Sahibzada who bound the Royal Turban round his head. Apparently, in the matter of learning, wisdom and 'taqwa' he had achieved a very high station. For the sake of experience and learning and also to establish a relationship with some Indian Muslims he had earlier undertaken a tour of India on his own and that is how he had acquired a working knowledge of Urdu. By the Grace of Allah he had already mastered Arabic, Persian and Pushto.

On hearing of the advent of the Promised Messiah (PBUH), he sent a pupil Moulvi Abdur Rahman (MAPH) to India in order to make further enquiries. Whilst he was in India Moulvi Abdur Rahman (MAPH) visited Qadian as well as some other seats of learning. On his way back he took with him some books written by the Promised Messiah (PBUH). Immediately on seeing the blessed countenance of the Promised Messiah (PBUH) Moulvi Abdur Rahman (MAPH) had taken the Vow of Allegiance and consequently soon after his return to Kabul he was martyred by being strangled with a scarf.

Hadhrat Sahibzada Abdul Lateef was not in the least deterred by this event and his interest continued unabated. Through another pupil he procured a copy of 'Aeena-e-Kamalaat-e-Islam', a book written by the Promised Messiah (PBUH). Perusing this brought about a reformation in him. He developed such immense love for the author that when he set out from Kabul with the intention of performing Haj, he went via Qadian in order to meet the Promised Messiah (PBUH). According to one version he commenced this journey in January 1903 with the intention of performing Haj and

when he visited Qadian a significant transformation took place in him. As it seemed equally important to him to benefit from the company of the Imam of the time he felt that he could defer the performance of Haj for another year. During his stay in Qadian his love and devotion grew manifold and he witnessed several signs. He accompanied the Promised Messiah (PBUH) when he went to Jhelum. The Sahibzada gained much in the way of knowledge from the Promised Messiah (PBUH) and learnt much concerning many religious issues. When he made up his mind to return, the Almighty through certain visions and revelations, disclosed to him that he would be martyred on arrival in Kabul. The message was so unambiguous that many attempted to dissuade him from returning to that land. In answer he would say, "No. My soil demands my blood and it has been decreed that my blood will be spilt in Afghanistan." With great devotion and exhilaration he proceeded towards the site of his sacrifice as he knew it had been decreed.

The Background of the Martyrdom of Hadhrat Sahibzada

It was the Sahibzada who, at the time of Ameer Habeebulla Khan's coronation bound the Royal Turban round his head and ironically it was the same Habeebulla Khan who ordered rigorous imprisonment for him. Earlier the King wrote a letter to the Sahibzada from which it could have been constrained that he was not only pleased that the Sahibzada had done 'Bai'at' at the hand of the Promised Messiah (PBUH) but that perhaps he too may accept him. This was an act of pure deceit. Even if the Monarch had not resorted to this trick, accepting the Divine wish with an open heart and with full realization of what was in store for him, Hadhrat Sahibzada Abdul Lateef was almost eagerly drawn

towards martyrdom.

Before he was martyred he was kept in a prison cell for approximately a month and a half and was chained 'ghraghrab' This was a kind of chain weighing 30 K.G which was wrapped round the prisoner's body. He was hand cuffed and his feet were fettered with chains weighing 4 K.G. He spent a month and a half in this tortuous state. Before his arrest, as the EVENT which was to follow had already been revealed to him, sitting in his house after 'Asar'(afternoon prayer) and addressing his two raised hands he asked, "Do you have the strength and ability to wear chains for the sake of the Master?" As there had never been any question of imprisonment his family were astounded and asked him what he was talking about and why. After 'Asar' two footmen appeared at the door and arrested him. On repeated occasions he was asked by the Ruler of Kabul to repent and relinquish his belief. On each occasion he sent a message back saying that he had accepted the belief with full awareness for the sake of Allah and therefore neither fear of torture nor any power on earth could wrench his faith from him. He emphasized that he had no fear of death. However, after it was decided to martyr him he was allowed to debate with the local divines so that he may have an opportunity to prove to them that his beliefs were in accord with the Holy Quran. A British Chief Engineer has written a book concerning Ameer Habeebulla Khan named 'Under the Absolute Amir' In this book he casually refers to what the Sahibzada had to face. According to him, Habeebulla Khan the Ruler of Kabul held the Sahibzada in very high esteem indeed and did not want to see him killed. However, his brother Nasrulla Khan, who was a known despot and already had a difference of opinion with the Sahibzada persisted in his efforts. According to Martin the British Chief Engineer, twelve divines were chosen to pronounce judgement on

him but according to Ahmad Noor Kabuli who was a pupil of the Sahibzada, there were only ten. Amongst them was a Punjabi Indian from Gujrat named Doctor Abdul Ghani who was known to be a bitter opponent of Ahmadiyyat and he was nominated as the Umpire for this debate. The debate was in writing and the government in Kabul kept the proceedings a secret and never published them. It appears that they were kept a secret because the arguments put forward by the Sahibzada were so potent that they feared that if the proceedings were published the Sahibzada's beliefs might find acceptance all over Kabul. Again according to Martin, apart from Abdul Ghani and one other who was under the direct influence of Nasrulla Khan the Governor of Kabul, all other divines who participated in the debate held that the Sahibzada was a true Muslim. They could find no fault with his beliefs and found that his faith was in direct accord with the Holy Quran and Islam. Thereupon Nasrulla Khan instructed the nominated divines to sit again and review their conclusions. He said that if they decided in favour of the Sahibzada then the political situation could get out of hand. Again according to Martin, when the question was under review the vast majority of the divines felt that the Sahibzada was not at fault. They held that as his beliefs were in direct accord with the Holy Quran and as the arguments advanced by him were wholly logical then he certainly was not guilty of apostasy. As Nasrulla Khan had already made up his mind to have the Sahibzada's life ended by stoning he arranged for a large number of people to agitate in the streets and loudly demand an end to the debate and a firm verdict against the Sahibzada. Before the recommendation of the divines reached Ameer Habeebulla Khan his brother Nasrulla Khan saw him and told him that the general public were aroused and that there was genuine fear of a revolt. He pleaded that due to the gravity of the situation he personally had been forced to approach the King.

When the majority decision of the divines eventually reached Ameer Habeebulla he discovered that the majority attached no blame to the Sahibzada and held that he was right. As a result of the apprehension created in his mind by Nasrulla Khan, Ameer Habeebulla reluctantly agreed with the two, including the Umpire Abdul Ghani, who had dissented from the majority verdict and had held the Sahibzada guilty. Then the King ordered the martyrdom.

The manner in which the Sahibzada was bound and shackled and taken to the place of execution is indeed a painful story. A three and a half foot deep pit had been dug which he was lowered into. Ameer Habeebulla invited Qazi Abdur Razzaque, who was under the direct influence of Nasrulla Khan and one of those who had found the Sahibzada guilty, to cast the first stone. In reply Abdur Razzaque said, "You are the King and therefore you should cast the first stone." Again the Ruler of Kabul said, "No, this is your verdict and your responsibility and therefore it is your privilege to cast the first stone." The first stone was then cast by Abdur Razzaque after which the whole crowd joined in and within moments the Sahibzada was buried under a heap of stones. After a lapse of forty days some of his disciples, including Ahmad Noor Kabuli, removed his body and buried it. It is narrated that instead of the usual odious smell the dead body was aromatic like musk. This news spread like wildfire and the place of his burial began to be visited by all and sundry and prayers began to be offered there. For fear that the martyrdom may give rise to a revolution Nasrulla Khan had the body exhumed and transferred to a secret location. This is one view of those terrible events. Some details of the other facets which are spread over a whole century will follow.

Dust Storm of Great Ferocity and Unanticipated Calamity of the Spread of Cholera

Now we quote from a book written by a British Chief Engineer who was in no way connected with the events in Kabul. In fact his book has been written covering certain other subjects and he has only mentioned this event in passing. He says that Sahibzada Abdul Lateef commanded great respect, he was held in very high esteem and he was counted amongst the most respected divines of his time. He had more than fifty thousand followers who would attend a convocation when the Sahibzada would arrange to house and feed them himself. Martin, the author of the book, has not himself recorded what follows and our sources lie elsewhere. However he does say that the Sahibzada was universally revered and was one of the topmost divines of the time. When he was about to be martyred the Sahibzada predicted that after a lapse of six days a great calamity would befall the inhabitants of Kabul and then he himself would be granted another life. The Promised Messiah (PBUH) has explained this phenomenon in his book 'Tazkira-tush-Shahadatain'. He said that soon after their martyrdom the spirits of martyrs are presented to the Almighty. It appears that in keeping with the teachings of the Holy Quran the Sahibzada had been told that after a lapse of six days he would be given a new life. The Sahibzada had also made a prophecy about a great calamity. He declared that the Almighty would not forgive any one of those who were involved in this monstrosity. He said that he was not in the least afraid of dying but was merely warning those who were involved in the plot to kill him. He said that as a result of the outrage the land of Kabul would be cursed and great

calamities would befall it. The British writer was amazed and surprised to see that although it was not the normal season for dust storms, during the night that followed the day of the martyrdom a dust storm of great ferocity, more severe than any that had been witnessed in the past, blew with gale force. It roared with such great velocity that the whole population of Kabul began to say that since an innocent sage had been slaughtered, the storm was a sure sign of Allah's wrath. That was not all. On the day following the day of martyrdom, cholera quite suddenly began to spread in epidemic form. As the spread was sudden and unexpected the local population in Kabul began to believe that it was a direct consequence of the revered Sahibzada having been unjustly killed.

Exemplary End of those responsible for the Martyrdom

Nasrulla Khan, the then Governor of Kabul, was the leading conspirators amongst those who were responsible for perpetrating this terrible deed. He was a brother of Ameer Habeebulla, and according to Martin after the event both the King and the Governor were gripped with indescribable fear. The King would spend many apprehensive hours on his prayer mat and would remain engaged in Namaz day and night. As a precaution neither the King nor the Governor would permit anything edible to be brought into or taken out of their palaces. Their visitors were detained and were obliged to stay with them in their forts as they feared that somehow cholera germs would assail their palaces. Nasrulla Khan was very fond of his wife and after a great deal of suffering she died of cholera before his eyes. Being confined to the fort had not really helped. Nasrulla became imbalanced and for a while he cut himself off from everyone. However, a short while later he recovered and began to take part in the affairs of the

state.

What followed the martyrdom was an immediate manifestation of Allah's indignation. Later, and contrary to general expectations, every single individual who had a hand in the plot felt Allah's exemplary wrath.

An accident occurred whilst Habeebulla Khan was on a hunting expedition and he died as a result of a bullet which became embedded in his head. After him Nasrulla Khan became the absolute Monarch. However, shortly afterwards Ameer Amanulla overthrew his throne and Nasrulla Khan himself was shackled and kept in solitary confinement in exactly the same way as he had ordered for the Sahibzada, (Amanulla had Nasrulla's only son assassinated and then began to live with his daughter without a formal Nikah) Then Bacha Saqqa (water carrier) toppled Amanulla's government and he escaped leaving this woman behind. No one knows what eventually happened to Nasrullah afterwards. It is however known that his son was cruelly murdered and he himself breathed his last while still a prisoner. It is said that in his last days he went completely mad. This way his end was admonitory and a lesson.

Abdul Ghani, the Punjabi from Gujrat who had taken a leading part in the plot and who had been an extremely popular doctor in the palace, was sentenced to eleven years rigorous imprisonment. Rigorous imprisonment in Afghanistan bore no resemblance whatsoever to imprisonment under the British rule. As against a month and a half's imprisonment of the martyr, the doctor had to endure being confined for eleven years. While he was in prison his son was murdered in Kabul and at the end of his term of imprisonment he was exiled.

Astonishing Evidence of the Act of Retribution

None of these events were accidental or coincidental. In fact, before his martyrdom Hadhrat Sahibzada Abdul Lateef (MAPH) had foretold these events and these came to pass one by one. It should be mentioned that Nasrulla Khan did not die a natural death either. He was strangled in exactly the same way as he had ordered Hadhrat Moulvi Abdur Rahman to be strangled. Whilst doctor Abdul Ghani was in prison his wife died in Landi Kotal and his son Abdul Jabbar was struck down and decapitated in a bazaar in Kabul. During his term of imprisonment Abdul Ghani was tortured so much that when he emerged after eleven years he had completely lost his rationality. Of his two sons, one was murdered and the other became a tonga driver in Gujrat. Being unable to show his face in public the doctor just seemed to disappear from the face of the earth and it was in this state that he died.

The assassination of Ameer Habeebulla was obviously a direct consequence of his close connection with the stoning to death of the Martyr. Further, in the revolution that followed his death the rebellious tribes stoned his burial place. Hence, his grave became a mound of stones. Such an event had never occurred before. Evidently the Almighty wished to show that as a consequence of his having a sage killed he would not only lose his status and position but would also suffer the punishment foretold by the Promised Messiah (PBUH) in his book 'Tazkira-tush-Shahadatain'. Addressing the land of Kabul the Promised Messiah had written,

"You are most unfortunate. In the eyes of God you have been degraded."

What is happening in Kabul today is a lengthy tortuous episode. From what we see on the television and read in newspapers it appears that the whole of the Afghan nation is currently involved in severe turmoil and the resultant upheaval. Since the Russians left the Afghans have been fighting amongst themselves like they were bitter enemies, in fact the fighting is so relentless that it would appear that they are engaged in 'Jehad'. According to observers, there is no prospect of peace so far and there is fear that the bloody conflict will continue.

Long Term Benevolence Arising From Human Sacrifice

I had chosen this event as the subject of the Sermon for the Eid of Sacrifices, as when Abraham (PBUH) laid the groundwork of sacrifices the beneficial effect of them did not remain confined to his era. According to the Promised Messiah (PBUH), a deferred outcome of Abraham's sacrifice was the advent of the Holy Prophet (PBUH), after which his companions began to be slaughtered like sacrificial animals. It was due to their sacrifices that the world underwent a change and unprecedented blessings began to be showered upon it. Surely the blessings arose from those sacrifices. After its meat has been consumed the benefits arising from the sacrifice of a goat come to a sudden end. However, human sacrifice benefits from Allah's blessings twice. Firstly when the Almighty identifies, severely punishes and makes an example of those guilty of perpetrating enormities on people who were engaged in serving Him, and again when Divine beneficence begins to manifest itself which will continue right up until Domesday. Benevolence in great abundance is spread far and wide. After accepting the sacrifices of the faithful the Almighty provides the means of lasting good.

A Period of Turbulence in the Land of Kabul Lasting for a Hundred Years

The Promised Messiah (PBUH) holds that the advent of the Holy Prophet (PBUH) and the sacrifices offered by his companions (MAPT) really sprang from the sacrifice offered by Ibraheem (PBUH) and Ismaeel (PBUH). With the advent of the Promised Messiah (PBUH) a new era has begun and the phenomena of sacrifices has been renewed. Therefore, the martyrdom offered by Sahibzada Abdul Lateef (MAPH) during the lifetime of the Promised Messiah (PBUH) has a special significance and has a close link with today's festival. The punishment of the Afghans which has been spread over a hundred years has been witnessed by all and has indeed been very severe. Not only were every one of those involved in this enormity called to account and made an example of but the whole nation has been involved in terrifying afflictions.

Solicitation for Prayers for the Afghan Nation

I wish to make two points in this connection. First, please do pray that this period of retribution which has been spread over a hundred years may come to an end and that the Afghans may now become recipient of the benefits flowing from the sacrifice, i.e. that they may be shown the true path and that as a recompense they may themselves be enabled to offer sacrifices for Islam. Involvement in severe and continuous adversity spread over a hundred years has indeed been a Divine punishment and a sure Sign from Him. However, we the Ahmadis must not feel elated. Every follower of every true faith necessarily feels compassion when any human being suffers. Whenever they were punished by

the Almighty the Promised Messiah (PBUH) always felt deeply for his bitterest enemies. When we mention the gruesome events spread over a hundred years we do so without a trace of vanity. We do indeed have sympathy for the Afghans who have been at the receiving end of misery for so long. To safeguard their souls I strongly advise members of the Jamaat to make sure that when they witness signs of Divine wrath they must never rejoice. Instead they should prostrate, thank the Almighty and seek His forgiveness. They should pray that there may not be any unfortunate ones from amongst their own progeny who may come into conflict with godly people and be responsible for shedding their blood or harming them in any other way. Surely the Almighty has a unique compassion for His innocent servants. He possesses an extraordinary (ghairat) sense of honour and therefore He awards lasting punishment to those who create disorder. We should pray:

"Following the revelation to the Promised Messiah (PBUH) 'Maula Bus' (enough our Master, enough) Oh our God transform the situation for this nation as they have suffered enough. Amongst them were born Hadhrat Sahibzada Abdul Lateef (MAPH) and Hadhrat Moulvi Abdur Rahman (MAPH). Even after them, from this very nation many martyrs have had their blood shed in Your name and in the name of Islam. For the sake of the compatriots of the martyrs do please turn Your attention away from the earlier perspective and let the Afghans receive benefits arising from the sacrifices. Please O God, do mutate the destiny of the Afghans so that in future they may not be amongst those who perpetrate enormities but amongst those who with devotion and steadfastness volunteer to sacrifice their own lives in Your way. And after reformation may Your blessings descend on them."

It is towards this kind of supplication that I wish to invite the Jamaat.

Enormous Sacrifices Offered by Pakistani Ahmadis

Secondly, on this occasion I invite you to pray for the Pakistani Ahmadis, who following in the footsteps of Hadhrat Sahibzada Abdul Lateef (PBUH), have presented immense sacrifices. Their sacrifices have been of a diverse assortment i.e. hardships in their daily lives, rigorous imprisonment, being pelted with stones and even being martyred. For us this era has been like an extended Eid-ul-Adhia. Divine Blessings invariably descend after 'Adhia' and for a long long time believers benefit from the blessings that have their root in the sacrifices. Today I invite you to pray that in acceptance of our sacrifices He may direct that an end be put to these turbulent days of our trials and tribulations. May He initiate a period of His pure Mercy and Blessings. By mistake a term of ingratitude has escaped from my lips. I did not at all mean that the Almighty has not been blessing us. I will rephrase what I have just said. It must be remembered that throughout this period of sacrifices Allah's Blessings have been showered upon us in far greater measure than our wildest expectations. I am fully aware that sometimes the Divine Decree works in this fashion and then, after a while, the period of sacrifices is concluded and a lengthy period of blessings follows which goes on and on. It is this kind of a prayer that I am inviting you to offer. In so many of my recent sermons, referring to this period of trials I have been referring to numerous astonishing events when we became recipient of His Blessings. In itself this very mosque (Bait-ul-Huda, Sydney, Australia) in which we are seated today is a sure sign of God's Blessings. Surely throughout the world we are

witnessing Allah's Blessings. Despite seeing these Blessings, inevitably our thoughts turn to the victims and a notion of discomfort begins to throb. These are flowers, along with which have come some thorns, and thorns always prick. Now let us pray that the Almighty may remove the thorns and endow unmixed blessings for the Jumaat. Blessings which may be spread over a long period during which we will not become of those who forget their Creator but may be from amongst those who remember Him in increasing measure.

I end this sermon with this advice. In a short while we shall, Inshaallah, again gather for the Friday service. It is a double Eid for us today. The day of 'Juma' is also like an Eid and the Eid of Sacrifices is also an Eid. I feel that perhaps an interval of one hour may be appropriate so that you may relax a little, eat and then assemble in the Mosque. In the course of my Friday sermon I will narrate certain events where Allah's extraordinary blessings have been showered upon us.

END OF SERMON

Afghanistan

The contemporary state of Afghanistan is situated between central Asia and the Indo-Pak sub continent. In the past it was also known as Aryana and Bakhtar and the Greeks referred to it as Arkosia. Over the ages its borders have undergone many changes. However, from the eighteenth century onwards the present Afghanistan has been a well known entity.

The Afghanistan of today has been ruled by many Kings. Nadir Shah who invaded India ruled over it in 1739. In June 1747 Nadir Shah was killed by the Kazalbashis and then a courtier, Sardar Ahmad Khan, assuming the title of Ahmad Shah Abdali, established his rule. He was a well known conqueror. In 1793 he was succeeded by his son Taimoor Shah. They were members of the Saddoo Zai tribe. When this tribe became vulnerable Ameer Dost Muhammad Khan of the Barak Zai tribe assumed control over the Afghan government.

Ameer Abdur Rahman Khan

In 1880 Ameer Abdur Rahman assumed sovereignty over Afghanistan. He was indeed a tyrant and a despot and without hesitation he ruthlessly suppressed agitation and put an end to his opponents.

Frank A. Martin, a British Chief Engineer who worked in Afghanistan at the time, says in his book,

"The Amir once told me that since the beginning of his reign he had ordered over a hundred thousand to be executed."

(Under the Absolute Amir Page 15)

He awarded atrocious punishments such as; being beaten to death

by clubs, death by being pushed off a mountain peak, death by severing one limb at a time, death by being submerged in boiling water, death by burial alive, death by strangulation, death by dismemberment of various parts of the body, gouging of eyes, blasting through the barrel of a cannon and lastly death through starvation. These were some of the punishments meted out as a matter of routine. He seemed to enjoy witnessing torment as he would often have the accused punished in his presence.

In his book Frank A. Martin has described certain incidents which make one shudder.

During the reign of Ameer Abdur Rahman the Shinwari tribe became rebellious. After ruthlessly suppressing the revolt, he ordered that the heads of all notables of the tribe be cut off and then he had a tower erected with the severed heads placed permanently on display at the top.

It is worth mentioning that Hadhrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah (PBUH), wrote a letter in Persian to Ameer Abdur Rahman, who then ruled Kabul. In it he briefly referred to his claims and then, for the defence of Islam against the onslaught by the Christian clergy and some European philosophers who were busy attacking Islam, he invited the Ameer to co-operate with him. He wrote:

In the name of Allah, the Gracious, the Merciful,

Praise be to Him and Blessings upon the Holy Prophet (PBUH). This humble person Ghulam Ahmad, may Allah pardon him, to His Eminence the Ameer, the King of Kabul.

After salutation of peace and invoking His Mercy and Blessings

I wish to say that the intent behind addressing this letter is to acquaint you that it is only human that when one becomes aware of the existence of a spring of sweet water there would be a natural desire to share that intelligence with others so that they too may derive satisfaction from the life-giving, nourishing water. In our country you are renowned for being supportive to Islam and Muslims. Therefore I wish to apprise you that whenever there is disorder and people go astray the Almighty always chooses someone from amongst His servants so that He may guide the lost, grant sight to the blind and enable the indifferent to perform good deeds. For reformation of the faith through a chosen person He imparts knowledge supported by valid arguments and reasoning. In view of the cases of apostasy and because people having lost their sense of direction, have gone astray.

He has appointed this humble person for moral reformation. As during this age a great deal of mischief has been created by the Christian scholars the rebuttal surely lies in the 'breaking of the cross'. Hence, in fulfillment of the prophecy concerning the second advent of the Messiah, a prophecy which is well known all over, this humble person has been sent in the garb of Messiah. The Holy Quran clearly states that whoever departs from this world once can never come back. However the spirits of the dead do return as 'Barooz', i.e. when another comes in his spirit. In the eyes of the Almighty such an appearance is considered a second advent. This is how this term is used in the terminology of the Soofis. Had it been possible for the dead to return then instead of Jesus Christ (PBUH), it would have been more appropriate for the Seal of the Prophets (PBUH) to come the second time. The Holy Prophet (PBUH) never said that he would come back. But he did say that another with his name, i.e. who in the matter of disposition and temperament would bear strong resemblance to

him, would come. The second advent of Jesus Christ (PBUH) was also to occur in exactly the same way. There is no precedence for an alternative appearance, that is why Imam Maalik, Imam Ibne Hazm, Imam Bukhari and some other great Imams held views identical to mine. However, the common folk always want to believe in strange phenomena. They are not conversant with this issue i.e. proximity to the Almighty. The theory that Jesus Christ (PBUH) will descend from Heaven in his physical form has become embedded in their minds. They seem to believe that when Jesus (PBUH) descends from above he will be riding a chandelier of fire and it will be a day of great festivity. One will hear slogans of 'Here he comes. Here he comes.' This concept is not in accord with the normal Divine practice. If the prophets were to descend in this manner and if the Omnipotence of the Almighty was to be exhibited in this manner, faith in the unseen would become a joke.

Those who believe that Jesus Christ (PBUH) is alive in the Heavens are surely mistaken. There is repeated mention of the passing away of the Messiah (PBUH) in the Holy Quran. The Hadeeth of Meraaj which has been related five times by Imam Bukhari affirms that the Messiah (PBUH) was amongst those prophets who had passed away. How then can he be alive? The belief that the Messiah (PBUH) is alive is contrary to the Holy Quran and Hadeeth. Again the verse,

"but since Thou didst cause me to die, Thou hast been the Watcher over them," (5:118)

proves that the Christians distorted their beliefs after the death of Jesus (PBUH) and certainly not during his life time. If we accept that Jesus (PBUH) is still alive we will necessarily have to agree that the Christian doctrine is a misinterpretation. We know very well that this is not the case.

Therefore anyone who believes that the Holy Quran contains the decisive and final mandate must necessarily accept that Jesus (PBUH) has died. I have presented detailed and reasoned arguments in my books.

It was obviously necessary that in the latter days someone from amongst the followers of the Holy Prophet (PBUH) should appear in the garb of Jesus (PBUH). 'Breaking of the cross' is clearly referred to in the above quoted Hadeeth from Bukhari. The advent of such a person was to occur at a time when the Christians were in a dominant position. Every sane person is fully aware that in the current age domination of the Christians is such that there is no parallel in ages gone by. They have used the manoeuvre of deception to the extreme and their domination lends support to the belief that they are the 'anti Christ' who have altered and distorted the Holy Books and have had them published in two thousand languages. By unscrupulously modifying the heavenly books they have enthroned a human being as God. If we examine the situation dispassionately we would become convinced that they do deserve to be labelled anti Christ. The very anti Christ, the great anti Christ that we have been waiting for.

Apart from that there is mention regarding the eclipse of the sun and the moon by Imam Baaqar in Dare Qutni. This sign has already appeared in our country. The mischief by the Christians has exceeded all limits. There is a commotion in the Heavens as their scholars and philosophers, by word of mouth and by writing, with great audacity abused the 'Seal of the Prophets'. Hence this humble person has been appointed to bring matters to a head. Whenever disorder assumes a dominant shape it has always been the Divine custom to send a reformer. Whoever has eyes should be able to see how the fire of disorder is raging and how with axes

in their hand a class are attacking Islam.

All those who feel for Islam must now reflect and contemplate if what is happening is right or wrong. In view of the turmoil at the end of the thirteenth century, at the beginning of the fourteenth century was it not necessary for the Almighty to pay attention to the reformation of the faith? This humble person has been sent as the current mischievous happenings call for a spiritual cure.

(A Persian verse by the Promised Messiah (PBUH) can be rendered into English as follows:)

I have been granted light for the Christians and I have been named 'Son of Mary'.

Supportive signs are being shown by the Heavens and the earth is crying out, "This is the time".

Both Heaven and Earth present testimony to my truth.

Addressing me the Almighty has said, "This is the task of Allah, the Knowing, the Wise and the One hidden from human eyes."

There is ample reward for one who recognizes me before clear signs appear.

I have no concern with any government or kingdom of this world. I was born humble and I will depart a humble man. To the inhabitants of all countries of the world I have been sent to present supportive arguments concerning the truth of Islam in a delicate and cordial manner. Hence I do not seek anything from the British Government or the British Empire under whose rule I spend my days in peace. However I do thank the Almighty for having entrusted me with the service of the Faith during the era of a government that maintains order. Under the British rule in spite of my helplessness and the commotion created by the opposing

leaders, I am enabled to discharge my duty peacefully. How can I then help but be grateful? Unless I express my gratitude to this government I cannot be judged as an appreciative person who has adequately expressed his gratitude to the Almighty. If I attempt to hide this fact I would be unjust. Opportunities and freedom for propagation of Islam are equal to those provided to the Christian clergy for propagation of their faith. Whereas I have financial problems, for the publication of the Bible, and falsehood and the Gospels the Christian scholars have access to hundreds of thousands of rupees that are contributed by European Christians. As in the matter of their faith Muslims themselves have been negligent it is not the British Government but they themselves who are at fault. At a time when help is needed, based on a pack of lies and their hypocritical conjectures, they waste their time. They remain engaged in promoting their worldly station and position and do not realize that currently Islam is surrounded by opponents when every other faith has jumped into the arena. This is the time to serve Islam by presenting logical arguments and thus rebutting all kinds of criticism. This is the time to prove to our own and all others the truth of the Holy Quran. This is the time to foster respect for the Words of the Illustrious God. In this contest between truth and falsehood we must use our best endeavors to ensure that the victorious banner remains in the hands of Islam. With all our heart and soul we must strive to free all those who have been imprisoned by Christian whims and prevent others from destruction through disorder and apostasy.

This is the task that has been entrusted to me. With open arms both Europe and Japan are waiting for these gifts and America is also waiting for an invitation from us and if we remain idle now it will be tantamount to being unproductive. In short this is the task that has been entrusted to me and I wish and hope that He

may provide helpers for its fulfillment. We are anxiously waiting for a breeze to blow with which will bear glad tidings."

In this letter, while the Promised Messiah (PBUH) has concluded that publication of hundreds of thousands of books and other attempts by the Christian clergy to convert Muslims to Christianity is the biggest mischief of the age, he has at the same time praised the religious tolerance shown by the British Government in India.

Addressing Ameer Abdur Rahman he wrote, "O King of Kabul, if you pay heed to me today and make up your mind to help I will pray that He may grant you whatever you ask for, save you from all kinds of adversity and grant you a long, blissful life."

This letter was despatched to Ameer Abdur Rahman in the month of Shival in 1313 H. It was published in the 'Al Hakam' on 17th February 1907 A.D. Some say that it was Moulvi Abdur Rahman who personally took this letter.

Alas, since the Ameer was intoxicated with power he did not respond. However in his paper 'Munadee-e-Khwaja', Khwaja Hasan Nizami has recorded that in response to this letter the Ameer merely said, "Come here."

Quite possibly that was true for that is all that could be expected from a Ruler of his kind. At the time Ameer Abdur Rahman was engaged in suppressing rebellions. Fearing external aggression he had established a special intelligence network and had awarded frightful punishments. After having subdued the sub continent the British had reached the Afghan borders and from the north there was a real danger from the expansionist policies of the Russian Tsar. The economic situation in Afghanistan could not bear the

cost of maintaining a sizeable army, therefore to counter these dangers the Ameer was relying on the narrow minded and greedy mullahs who were propagating the fallacious concept of 'Jehad'. The Ameer would have people believe that whoever kills a non-Muslim becomes a Ghazi (victor). Although as a matter of routine the Ameer secretly received financial assistance from the British, on the surface he posed as their opponent. In public he held that it was permissible to enslave the wife and children of the despatched non-Muslim and that it was a laudable act to confiscate and plunder the assets of non-Muslims. Obviously he felt that it was in the best interest of his Kingdom to propagate 'Jehad' referred to above.

In accordance with the wishes of Sahibzada Abdul Lateef Shaheed his faithful pupil Abdur Rahman visited Qadian two or three times. On each occasion he stayed there for several months. It so happened that when he returned to Kabul after his last visit the Promised Messiah (PBUH) had just published certain books opposing the concept of 'Jehad' as presented by the paid mullahs.

Ameer Abdur Rahman became convinced that the Ahmadiyya community was opposed to 'Jehad' which the mullahs had him believe was essential for the achievement of his political objectives. Khwaja Kamal-ud-Deen, a lawyer, met Moulvi Abdur Rahman in Peshawar. The Khwaja had also published a booklet opposing the misinterpreted version of 'Jehad'. On his return to Kabul. Moulvi Abdur Rahman expressed the opinion in various places that as millions of Muslims live peacefully and enjoy complete religious freedom under the British rule it would be wrong to engage in 'Jehad' against them.

Gradually the news reached Ameer Abdur Rahman. He was awfully disturbed and ordered that Moulvi Abdur Rahman be

arrested for further investigations. It was then proven to his satisfaction that he was indeed a disciple of the Qadiani Messiah (PBUH) who was opposed to the concept of 'Jehad' and so he had Moulvi Abdur Rahman strangled with a scarf. Ironically in his autobiography Ameer Abdur Rahman writes:

"More wars and murders have been caused in this world by ignorant Mullahs than by any other class of people." (Amir Abdul - Rahman Volume II Page 6)

Is it not strange that in spite of this belief Ameer Abdur Rahman used those very mullahs to buttress his government? It was at the behest of such people that he engaged himself in the large scale massacre of innocent people. It was Ameer Abdur Rahman's great misfortune that he failed to take advantage of the prayers and supplications of the Promised Messiah (PBUH). Apart from having killed hundreds of thousands of his subjects, he also became guilty of the death of an innocent follower of the Promised Messiah (PBUH).

Ultimately this despotic King died on 1st October 1901. It is recorded that a few days before his death his feet became completely paralysed and the foul odour in his rooms was so strong that no one could stay there for more than a few minutes. (Under the Absolute Amir Page 126)

Ameer Habeebulla Khan

When the news of the imminent death of Ameer Abdur Rahman spread, as is normal after the death of despotic Kings it was feared that there would be revolts and anarchy in the land. Very imaginatively, his son Habeebulla Khan and Sardar Nasrulla Khan secured the agreement of the members of the Royal family,

commanders of the army and other notables of the Kingdom, that Habeebulla Khan should succeed to the throne. Because of the religious environment in that country support of the religious leaders also seemed necessary. In those days the Imam of the 'Jamey Masjid' was Hadhrat Sahibzada Abdul Lateef (MAPH). Throughout Afghanistan he was famous for his learning and taqwa (fear of incurring displeasure of God) and most members of the Royal family were his pupils. Accordingly, a Darbar was organized on 16th October 1903 and on the occasion of the coronation he was invited to perform the religious rites, In this connection Frank A Martin writes:

"The religious ceremony was performed by the Chief Mullah of the Juma Masjid, and commenced with all those present joining in prayers. Then the Mullah wound a lungi (headcloth) of white muslin round the Sardar's head after which the Koran and some holy relics of the prophet (a coat and some hair) and a flag from the tomb of a saint were presented to him. Then the mullah announced him to be the duly elected Amir of Afghanistan."
(Under the Absolute Amir Page 132 - 133)

On this occasion before swearing allegiance to the King, Hadhrat Sahibzada Abdul Lateef (MAPH) said to him, "I will swear allegiance to you on the condition that you will never act contrary to Shariat." After acceptance of that condition, by way of a benediction the Sahibzada began to tie the turban on the King's head with his own hands. Then the Chief Justice respectfully suggested that he may be given the privilege of tying the last two or three rounds so that he may also participate in the blessings. This request was granted."

(An Account of the Martyr as seen by Syed Ahmad Nur Kabuli with his own eyes)

Although at the time he ascended the throne Habeebulla Khan assured everyone that for the welfare and uplift of his subjects he would undertake reforms and would put an end to the well established Intelligence Agency, in practice he continued to rule following in the footsteps of his father. However, although his father was in no way addicted to pleasure he exceeded all limits in promiscuity.

In his book (Observations in Kabul and Yaghistan) Mohammad Ali Kasuri who was an employee of the Afghan Government writes,

"Unfortunately His Majesty (Ameer Habeebulla) was totally obsessed with womenfolk. A search was mounted daily for girls for him. In his harem there were perhaps between nine hundred and a thousand women. Some girls belonged to prominent families of Afghanistan and Nooristan. They were normally referred to as 'Soortis' and His Majesty's relationship with them was either as wives or as concubines. When I enquired from the Chief Justice the reason, he asserted that a 'Soorti' is a concubine whom His Majesty chooses for himself. I asked how these women could be classified as 'slaves'. In answer he said that as the forces of His Majesty had conquered Nooristan all the women in that land fell under the category of 'slave girls'. His Majesty had decreed that no girl could marry without his permission as he was their guardian. Every year all unmarried girls were presented to His Majesty. The ones that he chose entered his harem. The others who were sent back were granted permission to marry. Apart from that there were some other girls who were presented to the Ameer by their own parents and graciously His Majesty accepted the gift and rewarded the fathers. When I opined that this practice was a gross insult to the Islamic Shariat the Chief Justice said that criticism of the conduct of the Ameer was

tantamount to inviting death.

The entire budget of the Ameer (Habeebulla) was dependent on favours from the British. All his personal expenses were met through aid from India and a string of various kinds of presents continued to be sent to His Majesty by the British Government. Most senior Afghan officials were in the pay of the British." (Mushihedaat-e-Kabul and Yaghistan Pages 20,21,28)

Arnold Fletcher in his book writes:

"The greatest weakness of Ameer Habeebulla Khan lay in his sexual impropriety. In this way he was completely the opposite of his father Abdur Rahman Khan to whom sexual relationships were secondary. Habeebulla followed in the footsteps of Taimoor Shah and made women the fountainhead of all his attention and luxury. From a large number of wives and concubines he had more than a hundred children."

(Afghanistan Highway of Conquest, Page 171)

At the invitation of the British Government Ameer Habeebulla Khan visited India in 1906. Arnold Fletcher has recorded his impressions thus:

"During his visit King Habeebulla Khan proposed to a number of ladies of British origin." (Page 174)

In 1919 Habeebulla Khan was the target of a bullet fired by an unknown assassin. By martyring Sahibzada Abdul Lateef, Habeebulla Khan had been guilty of a monumental crime. Therefore as punishment, in exact accord with what the Promised Messiah (PBUH) had written, he was assassinated. The Promised Messiah (PBUH) had predicted that the land of Kabul would witness the natural consequences of the shedding of blood. He

said, "Bear testimony. O land of Kabul, a hideous crime has been perpetrated. O the unfortunate land, you have been degraded in the eyes of God as you are the location where a great injustice was committed." (Tazkira-tush-Shahadatain).

From that day on the Rulers nor the subjects of Afghanistan have had any peace. After Habeebulla Khan's assassination on the 20th February 1919 his son Ameer Amaanulla Khan succeeded him to the Afghan throne. As the new King had liberal views he began to attempt to get his country to adopt the western way of life and he therefore became very unpopular. Here and there some tribes and some scholars rose in revolt. Ameer Amanulla Khan failed to suppress the rebellions provoked by the mullahs and in 1929, vacating the throne of Kabul for Bacha Saqqa (water carrier), he fled the country during the night and took refuge in Italy. There he died whilst still in exile. In this way the dynasty of Ameer Habeebulla Khan and Ameer Abdur Rahman Khan were deprived of their monarchy. The government of Bacha Saqqa lasted only a few months. When General Nadir Khan who was then in France returned, he defeated Bacha Saqqa with the help of the Afghan tribes. Then as 'Nadir Shah' he ascended the throne. He was very popular and during his brief reign he introduced many reforms. He was shot dead on 8th November 1933 by a young man named Abdul Khalique. His son Zahir Shah succeeded him and established departments of welfare and reforms, he attempted to bring education within the reach of the common man and established cordial relationships with other countries.

In 1973 his first cousin Sardar Daood Khan overthrew him and Zahir Shah also took refuge in Italy. Sardar Daood established a military government and the Russians succeeded in promoting their influence in 1975. Even that government did not last long

and on 27th May 1978, as a result of a Communist revolution, Sardar Daood, along with all members of his family, was shot dead. A Communist government was then firmly established in Afghanistan. The Communists made Noor Mohammad Turkai their leader but he too was killed in 1979.

After this Hafizulla Ameen assumed authority over the government and after he was killed Babrak Karmal became the Head of State. From April 1986 to April 1992 Najeebulla Khan became the President with absolute authority. On his resignation, based on the 'Peshawar Agreement', the Mujahideen formed a government. In it were many factions who had such basic mutual differences that within a year thousands of Afghans were killed at the hands of their own Afghan brethren. Blood baths were repeatedly witnessed in Kabul. In view of severe differences amongst the various Communist factions and other international political considerations, and as a result of direct armed intervention by the Russians the Islamic form of government was replaced by a purely secular government. Americans and other western powers, instead of coming into direct conflict with Russia, managed to get the Afghan population to rise in the name of 'Jehad'. According to very modest estimates, during the thirteen years of that episode, five million Afghans were obliged to take refuge in neighbouring countries and a million and a half perished.

On the defeat and withdrawal of the Russians their influence and the influence of the Afghan Communists waned and the very Mujahideen who compelled the Russians to leave Afghanistan got involved in a tug of war. Afghans began to shed the blood of their own Afghan brethren.

After the conclusion of the 'Peshawar Agreement' in April 1992 it was hoped that the land of Afghanistan would at last see some peace. But unfortunately, due to their deep rooted differences which rose to the surface, Persian speaking Afghans from the north, Pushto speaking Afghans from the south, the Communists and the Fundamentalists, began to fight amongst themselves. Since then Kabul has seen one blood bath after another. In March 1993 the 'Islamabad Agreement' was concluded which was duly confirmed and ratified in Mecca and Saudi Arabia, Iran and Pakistan were the guarantors. We hope and pray that the Afghans will now stop shedding blood. We pray that the Almighty may put an end to the Afghan trials and grant them peace, equity and prosperity. May He forgive them their excesses and enable them to listen to the call of the Promised Messiah (PBUH) and enable them to respond by saying, "Labbaik" (We are ready).

Compliments by the Promised Messiah (PBUH) Upon the Sacrifice by the Martyr

"He has left an example which if looked at carefully may even surpass the sacrifice by Hadhrat Imam Hussain (MAPH). The Imam was not then a prisoner nor was he chained. It was an armed conflict and he had some soldiers supporting him. If some of his men were killed they also killed some followers of Yazeed. Imam Hussain (MAPH) and his followers did not have the option to save their lives, Abdul Lateef was a prisoner and his hands and feet were bound in chains, he did not have the option to retaliate either? Again and again, by renouncing the truth he was given a chance to save his life. In all of the thirteen hundred years it is difficult to find a parallel to his martyrdom.

It is difficult enough to abandon an ordinary lifestyle whereas the Sahibzada had available to him all the necessities and luxuries of life. He had wealth, influence, authority and status. Had he decided to accept the advice of the Ameer it could have further enhanced his status. However he presented an exceedingly astonishing example. Everyone should make an attempt to cultivate such faith."

(Badar 8th January 1904)

Ancestral Background

Hadhrat Sahibzada Abdul Lateef came from a village called 'Syed Gah' situated on the bank of the river Shamal in the province of Khost in Afghanistan. His ancestor Syed Saeed Ahmad who migrated from Saharanpur had established this village.

Syed Gah was surrounded by a solid towering wall through which there were two gates, one in the east and the other in the west. Right in the middle was a wide road on both sides of which were residences belonging to the family of the Sahibzada. It was a very fertile region and there were many orchards full of fruit trees, most of which had been transplanted from saplings brought from Kabul. Baskets of assorted fruits were regularly presented to the Governor and other chiefs of the region.

After the martyrdom of the Sahibzada life in Syed Gah underwent a rapid change. His opponents razed houses and destroyed the orchards and they set fire to the rest of the village after plundering it. Syed Gah was then in complete ruins and consisted only of a bunch of demolished empty houses.

He was a member of a Syed family. His father, Moulana Syed Mohammad Shareef was a descendent of Data Gunj Bakhsh Syed Ali Hajwairi (MAPH). During the reign of Emperor Aurangzaib a famous senior antecedent of the family settled in Saharanpur and then another prominent member of the family, Syed Saeed Ahmad, went to Khost in Afghanistan for educational purposes and decided to settle there. Syed Mohammad Tayyab, a son of the Sahibzada says:

"An early ancestor, Syed Ahmad Saeed, came to Khost from Saharanpur for education and here he established a village named Syed Gah. This is where he married and this then became the

family seat. All members of the family achieved a high degree of purity and sanctity. They were famous for caring for the poor. As the number of family members grew, the size and range of their property also continued to grow. The true basis of their progress lay in the attribute of hospitality with which they were abundantly blessed.

Before the time of our grandfather Syed Mohammad Shareef, not much attention was paid to religious practices, but from his very childhood he paid special attention to this important aspect and consequently he made considerable progress. As we owned a lot of land and other property our family became known as the 'Sahibzadas'. Our father was one of three brothers. Syed Mohammad Haneef was the eldest, Syed Abdul Azeez was the youngest and our father was in the middle. They had two sisters Syedah Abida and Syedah Shehar Bano.

From his childhood our father was engaged in the acquisition of knowledge. He was inherently inclined towards religion and he had no taste for absurd or frivolous pursuits. He himself stated that from his very childhood, with a great craving desire he would repeatedly invoke Darood. From which he said he derived great satisfaction. He had deep love for the Holy Quran and therefore he made it a habit to recite it regularly in a clear loud voice."

Education

After primary education in Khost the Sahibzada went to Peshawar where he stayed for many years. He then attended various religious academies in India. From amongst his tutors Hadhrat Moulvi Abdul Hayee of Firang Mahal of Lucknow, who was a famous scholar, deserves special mention. He was a descendent of Hadhrat Abu Ayub Ansari (MAPH). He lived in a locality

named 'Firangi Mahal' and was an acknowledged and famous divine of the Hanafī sect.

In the Encyclopedia of Islam, Hadhrat Moulvi Abdul Hayee Firangi Mahli is described thus:

According to the Encyclopedia of Islam "He had memorized the Holy Quran by the time he was ten. He was compassionate, generous, eloquent, an eminent writer and a strict follower of Sunnat. When he passed away Nawab Siddique Hassan Khan of Bhopal said:

"After Abdul Hayee Firangi Mahli with whom can I now hold scholarly discussions?" He died in 1886 and was the author of approximately sixty books."

Hadhrat Moulvi Abdul Hayee was very fond of the Sahibzada. Once some of his other pupils asked him why the Sahibzada was such a favourite. In answer he said, "His name is Lateef (delicate) and his intellect is also Lateef. Therefore my being so fond of him is only natural". Because of his intelligence, his perception and being a Lateef in name and Lateef in intellect, the Sahibzada became the recipient of the special attention and grace of his revered teacher, a tutor who had thousands of pupils spread all over Asia.

He was very fond of reading and he would get up during the night and remain engrossed in study until the Azan was called. He had memorized thousands of Ahadeeth and was very fond of collecting books. His marriage was arranged during one of his periodic visits home whilst he was still a student and after his marriage he returned to India and completed his studies in Delhi and Lucknow. At that time the only reliable method of remitting

money was to despatch it through a reliable courier and that is how he received his allowance from Khost. Even when he was a student he always spent a considerable part of his allowance for the welfare of the needy.

Sahibzada Mohammad Tayyab writes:

"On completion of his education, when he came home he took a Vow of Allegiance at the hand of a well known sage named Abdul Wahab Manki. A few days later our grandfather told our father that he had made a mistake and he should get out of the vow - our father complied. Then our father turned all his attention to the propagation of the Holy Quran and Ahadeeth. The Almighty blessed him with success.

In those days, in the Khost region, prejudice amongst various sects was prevalent and members of various sects would deliver grave edicts on minor issues. The general public were fed up with the practice of issuing edicts and as our father never indulged in such absurdities his presence was a mercy. Consequently he continued to grow in popularity. Because of his continuous involvement in the service of the Holy Quran and Sunnat and his compassion for God's creation, his fame reached the ears of the King, Ameer Abdur Rahman who also became aware that our father was strongly opposed to the Moulvis. In the view of the King the Moulvis were a great hindrance in the way of national progress. He received our father with great deference and recorded:

"I do wish that there were another one or two scholars like you in Afghanistan."

That was the first occasion on which the King ever recorded such remarks in his log. In the earlier years he had never expressed such a favourable opinion about anyone else and in matters of

national importance and other affairs Ameer Abdur Rahman deemed it necessary to consult my father. A little later he asked my father to transfer his residence from Khost to Kabul. Therefore until the death of Ameer Abdur Rahman my father lived in Kabul.

Naturally, on the passing away of Ameer Abdur Rahman, the question of his succession arose. In consultation with my father the name of Habeebulla Khan, the eldest son of Abdur Rahman Khan, was proposed and was unanimously accepted by all. It was my father who performed the coronation ceremony of Ameer Habeebulla Khan.

From his early days our father would often say, "This is the time for the advent of the Mahdi."

When Hadhrat Mirza Ghulam Ahmad of Qadian (PBUH) proclaimed that he was the Promised Messiah and the Promised Mahdi the news reached Afghanistan through some Punjabi scholars and some newspapers.

When negotiations concerning mutual borders began between Afghanistan and the British Government Ameer Abdur Rahman gave full authority to our father on behalf of his government. Hence, when the British and the Afghan delegations met in Parachinar my father was there. On that occasion a group photograph was taken. The negotiations concluded satisfactorily and it was agreed that the Durrand Line would be the border between Afghanistan and India.

At that time our father received a book entitled 'Ayeene-Kamalaat-e-Islam' from Moulvi Ghulam Hasan who had already

embraced Ahmadiyyat. He read most of the book during the first night and he was already expecting the advent of the Mahdi, as soon as he saw this book a great desire to meet the Promised Messiah (PBUH) welled up in his heart. Due to his preoccupation he had no time for a visit, but later, when he left Kabul to perform Haj, he got a tremendous send off at the time of his departure. Before proceeding for Haj he travelled to India with the intention of meeting the Promised Messiah (PBUH) on the way. Many of his disciples and other notables from Khost travelled with him as far as Meeranshah in order to bid him farewell. On reaching Qadian he met the Promised Messiah (PBUH).

His Status

Hadhrat Sahibzada Abdul Lateef was no ordinary person. He had taken such strides in the acquisition of knowledge and taqwa that in the domain of the Holy Quran, Ahadeeth and Fiqah he had no equal in Afghanistan. Although the divines absolutely refused to accept precedence of some against others, all of them unanimously accepted the Sahibzada as supreme amongst the divines of Afghanistan. He had thousands of pupils all over Afghanistan and students came to him from far flung regions of central Asia and Afghanistan. A large number lived with him and he cheerfully bore all expenses for their board and lodging. He was very fond of collecting books and on his return from Lahore at the end of his last tour he brought a large number back with him.

He was extremely hospitable and he was famous for his hospitality throughout the entire region. On one occasion, when the number in the guest house fell to eighty he became very concerned and along with all members of his family he prayed to

the Almighty that the guest house may always remain blessed with a large number of guests.

In the province of Kabul alone his estate was valued in hundreds of thousands. Even in the British region, currently the North Western Frontier province, he owned a lot of property. Members of the family of Ameer Abdur Rahman Khan looked upto him with great reverence and respect, particularly Habeebulla Khan, Sardar Nasrulla Khan, Sardar Sheerindil Khan, Brigadier Mohammad Husain and some others who held high positions in the Kingdom,

Acceptance of Ahmadiyyat

In 1893 when the question of demarcation of the boundaries between the British Government and Ameer Abdur Rahman Khan the Ruler of Afghanistan assumed great importance, it was agreed to form a commission with representatives of both parties who were to be charged with the responsibility of negotiating mutually acceptable boundaries. An agreement was reached in 1893 and it was decided to start work on demarcation in the Curram Agency. The Indian Government nominated Sir Mortimer Durrand and Nawab Sir Sahibzada Abdul Qayyum Khan as their two representatives, whilst Sardar Sheerindil Khan Governor of the southern province of Afghanistan, and Hadhrat Sahibzada Abdul Lateef, the paramount chief of Khost, represented the Afghan Government. The work on demarcation of the border began from Parachanar in the Curram agency and on the 3rd of December 1894 the two countries mutually agreed the borders which became known as the Durrand Line and thus their task was completed. Since then the Durrand Line has received international recognition.

In Parachinar the two delegations had their own separate camps. In each camp, lived the chiefs of the commission as well as members of their staff. Included in the staff of the British delegation was a stenographer named Chan Badshah who came from Peshawar and through Maulana Ghulam Hasan Khan had already accepted Ahmadiyyat.

One evening when the Sahibzada was about to return to his camp Syed Chan Badshah took the liberty of presenting him with a book by the Promised Messiah (PBUH) called, 'Ayeena-e-Kamalat-e-Islam'. He said that he was well aware that apart from his worldly exalted position the Sahibzada was a scholar whose deeds matched his words, he wanted to have the distinction of presenting a book to him which was indeed a treasure of knowledge and perception. Whilst accepting the gift the Sahibzada thanked the stenographer profusely. It is stated that he studied the book throughout the night and by the morning he was convinced that the prophecy concerning the advent of the Mahdi and the Messiah (PBUH) foretold by Hadhrat Mohammad Mustapha (PBUH) had been fulfilled in the person of the author of the book, Mirza Ghulam Ahmad of Qadian. He felt certain that the awaited person had appeared. Even before this event the Sahibzada had often said that he had received many revelations concerning the coming of the Messiah (PBUH) and the advent of the Mahdi. At one time, fearing that he may be chosen as the promised person, he had felt very perturbed. In great agony he repeatedly supplicated to the Almighty saying that he did not have the ability to bear the heavy responsibility. On perusal of the book he said it became apparent to him that the author of the book was undoubtedly the Messiah (PBUH) and the Mahdi of the time. He expressed gratitude to the Almighty from the bottom of his heart that whilst exploring for the truth he had been guided to the right path. His favourite

student Syed Abdus Sattar, commonly known as 'Buzurg Sahib' relates that he read portions of this book out aloud before all those who were present and declared that he who was to be the Mahdi had appeared. His disciple Sardar Sheerindil Khan said nothing but the Sahibzada openly declared that he had acknowledged Hadhrat Mirza Sahib to be the Mahdi.

The Promised Messiah (PBUH) in his book 'Tazkira-tush-Shahadatain' writes:

"By sheer chance my books reached him (the Sahibzada). All the intellectual supportive arguments duly authenticated by heavenly signs recorded in my books had been studied by him. As he was endowed with inherent purity, knowledge, perception, benevolence and taqwa the arguments found acceptance in his heart. Thus he had no difficulty at all in confirming the truth of my claims. Because of his pure conscience, without the slightest hesitation he accepted that the author was a person from God and that his claims were true."

"Then with great love he began to study my books and his chaste, pure and vigilant spirit was drawn towards me, so much so that it became difficult for him to remain at a distance and not see me." Although the urge to be with the Promised Messiah was raging like fire in his bosom, as long as the process of demarcation of the borders was underway it was impossible for the Sahibzada to personally present himself before the Promised Messiah (PBUH). Therefore he sent his faithful pupil Moulvi Abdur Rahman to Qadian in order to gather more knowledge about the Promised Messiah (PBUH). He also sent to the Promised Messiah (PBUH) some presents and also his letter of 'Bait' through Moulvi Abdur Rahman. Malik Ghulam Husain, a companion of the Promised Messiah (PBUH) relates the event of the visit of Moulvi Abdur

Rahman in these words:

"On his arrival from Afghanistan Moulvi Abdur Rahman (a martyr) wanted to see Huzoor. Someone advised him to approach Mian Ghulam Husain as he normally arranged interviews. Accordingly he came to me and expressed his desire to meet Hadhrat Sahib and he asked me to let Huzoor know. It was about 1 p.m. when I went in and knocked at the door. A young boy opened a window and I said, "Hadhrat ji." In answer the Promised Messiah (PBUH) said, "Ji." I said, "Someone has come from Kabul. His name is Moulvi Abdur Rahman and he wishes to see you." In answer he said, "Shortly it will be time for 'Azan' and I can see him in the mosque."

I submitted that the visitor wanted to see him alone. Huzoor went indoors and emerged a little later, he asked me to go and fetch the caller and I took him indoors. The visitor seemed to be overwhelmed. He had with him a large Afghani melon, some almonds, some pine kernels and some other fruit and he presented all these to Huzoor, who was seated on a wooden platform.

Huzoor said, "Moulvi Sahib, why did you trouble. Surely you had to carry all these things from a very great distance."

In answer the visitor said, "It was no trouble at all. It is with great pleasure that I have brought these gifts."

Then Huzoor asked, "Will you have tea or a cold drink?"

The Moulvi Sahib said, "Huzoor I have just had my midday meal and there is no need to trouble."

Then Huzoor said, "It is no problem, and addressing me he said, "Mian Ghulam Husain, bring a cold drink for the visitor."

According to another version, amongst the gifts brought by Moulvi Abdur Rahman was a beautiful sheepskin jacket. Moulvi

Abdur Rahman stayed in Qadian for a while and during that period he regularly despatched a 'diary of events' to the Sahibzada. Later Moulvi Abdur Rahman visited Qadian several times and on each visit spent many months in the company of the Promised Messiah (PBUH). On each occasion he took books with him written by the Promised Messiah (PBUH). Even at the end of his last visit in 1901 he took some books with him. In these books the question of the prohibition and deferment of 'Jihad' had also been discussed. Someone reported this matter to King Ameer Abdur Rahman, and also sent him an excerpt from what the Promised Messiah (PBUH) had written. Immediately the King ordered Moulvi Abdur Rahman's arrest and he had him killed by strangulation whilst in prison. 'Surely, to Allah we belong and to Him shall we return'. (2:157) However we have not been able to ascertain from any records whether the Sahibzada was questioned while the charges against Moulvi Abdur Rahman were being investigated.

The Sahibzada's Visit to Qadian

At that stage it became very exacting for the Sahibzada to remain separated from his beloved master. It appears that he had become eager and indeed impatient to be sacrificed at the altar of the flame. As he was being kept informed his pupils such as Hadhrat Moulvi Abdur Rahman, Hadhrat Syed Abdus Sattar Shah and Hadhrat Moulvi Abdul Jaleel, all of whom, in accordance with his wishes had been visiting Qadian off and on, his faith in the Promised Messiah (PBUH) became firmer and firmer.

In October 1902 as the Haj season was fast approaching he sought permission from the Ruler of Afghanistan to perform Haj. The King not only happily granted him permission but also presented him with a reasonable sum for his expenses. When the time of his departure approached the King escorted him for a short distance beyond the town and then bade him farewell.

The Sahibzada reached Lahore in October 1902 accompanied by some of his pupils. On arrival there he discovered that as plague had spread in India, the Ottoman Government had imposed restrictions on Hajis coming from or through India. Taking advantage of this opportunity the Sahibzada decided to visit Qadian. He was accompanied by both Syed Abdus Sattar Shah and Moulvi Abdul Jaleel and together they walked from Batala to Qadian. Hadhrat Syed Abdus Sattar Shah states:

"When the martyr was travelling towards Qadian I was with him. We hired two traps from Batala and yet some of us were to walk. Having already visited Qadian on three earlier occasions I knew the way and therefore I was to ride ahead in one of the traps. I told the pedestrians that I would wait for them at the canal bank. As we were not familiar with the route the martyr decided that all of us should walk together. On the way, on seeing a small water course that had originated from a well some of our companions mistook it for the canal where we were to rendezvous. When I explained that the water course was not the canal I was convinced that for some of us to ride ahead in a trap would have been a terrible mistake. On reaching Qadian, in loud voices we repeated an Arabic prophecy of the Promised Messiah:

"They will come on foot, and on every lean camel, coming by every distant track. They will come to Thee on foot, and on every lean camel, coming by every distant track." (22:28)

First we called to see Hadhrat Moulvi Noor-ud-Deen, (MAPH). During our meeting he asked, "How is Sahibzada Abdul Lateef?" In answer I said, "He is sitting right next to you." Then Hadhrat Moulvi Sahib (MAPH) stood up and embraced the martyr and started talking to him. We met the Promised Messiah (MAPH) after 'Zohar' prayers that afternoon and he made appropriate board and lodging arrangements for the martyr and his entourage. The food sent for the martyr was always of a high quality and it invariably included pulao and some meat dishes. Tea was served morning and evening but despite this very high order of hospitality, one day the Sahibzada sent the meal back to Hadhrat Meer Nasir Nawab. The Meer said that if what was provided was deficient in any way or was not according to his taste then he would send all food items in raw form so that one of the Sahibzada's companions could cook. In partially agreeing with the Meer the martyr said, "My name is Abdul Lateef (servant of the Delicate One) and not Abdul Batan (servant of the belly)."

Arrangements were made for the Sahibzada to stay at the guest house. Every day we would offer all our prayers in Masjid Mubarak and would sit in the front row. The Sahibzada would accompany the Promised Messiah (PBUH) when he went out for his daily afternoon walks. After the walks the Promised Messiah (PBUH) would return to his residence. After a decent interval the Sahibzada would shake off the dust that had collected on his clothes during the walk. Once, on enquiry as to why he waited for a while before shaking off the dust he said, "By shaking dust off my clothes before the Promised Messiah (PBUH) I do not wish to be irreverent towards him. Therefore I wait until I can safely assume that the Promised Messiah (PBUH) will have shaken the dust off his clothes." Hadhrat Ahmad Noor Kabuli who was a favourite pupil of his states:

"On one occasion when after his walk the Promised Messiah (PBUH) had gone home, addressing us in the guest house the martyr said, 'A Hoor (Nymph of Paradise) adorned in beautiful clothes appeared before me and asked me to look at her. In answer I said, 'When the Promised Messiah (PBUH) is with me, ignoring him why should I look at you?' Then she left in tears."

"On another occasion, after we returned from a walk with the Promised Messiah (PBUH) the martyr said to me, "Did you see your father?" I answered that I had not. Then he told me that while we were out for a walk with the Promised Messiah (PBUH) my father was walking immediately behind him. I knew well that my father had passed away years earlier."

Hadhrat Moulvi Syed Mohammad Sarwar Shah tells of another incident during the Sahibzada's stay in Qadian. He relates that the Sahibzada once told him that he wanted to seek his (Sarwar Shah's) opinion regarding a religious issue. When they got to the Masjid Mubarak the Sahibzada folded his rug in two, spread it on the floor and invited Moulvi Sahib to sit down. With due deference and respect the Sahibzada sat opposite him and said, "Moulvi Sahib, to me the Promised Messiah (PBUH) appears to be an exact reflection of the Holy Prophet (PBUH) and I see no difference between them. It seems to me that with his cloak of love and adoration the Holy Prophet (PBUH) has wholly encompassed the Promised Messiah (PBUH). Moulvi Sahib, do tell me if I am making a mistake. I have opened my heart to you so please do guide me." In response Moulvi Syed Sarwar Shah repeated the following from the revealed sermon of the Promised Messiah (PBUH),

"Whoever differentiates between me and Al Mustapha has neither seen me nor has he recognized my station."

He relates that the Sahibzada was then overcome by emotion and wept profusely.

Another strange incident took place during the Sahibzada's stay in Qadian. He requested Hadhrat Maulana Noor-ud-Deen to teach him a few Ahadeeth from Bukhari. In reply Hadhrat Mouvli Noor-ud-Deen said, "Sahibzada Sahib, you do not need to be taught by me as you are a very learned scholar yourself." The Sahibzada persisted and he was taught some Ahadeeth. Later the Sahibzada told his pupils that Hadhrat Moulvi Noor-ud-Deen would succeed the Promised Messiah (PBUH) as his first Khaleefa and it was for this reason that he was desirous of learning from him so that he may be privileged and honoured to be counted amongst his pupils.

His Sentiments of Love for the Promised Messiah (PBUH)

An account by Hadhrat Hakeem Deen Mohammad, a companion of the Promised Messiah (PBUH), is recorded below.

In 1980 I (author) had the privilege of meeting Hadhrat Hakeem Deen Mohammad, who was a companion of the Promised Messiah (PBUH). I told him that I intended to write a Biography of the Sahibzada. The next day he gave me a paper which is reproduced verbatim below, "In 1902 when I was a student of the tenth class in the Taleem-ul-Islam High School in Qadian, on return from my village, Ragoon in district Jalandhar, at the end of the summer vacation at Batala railway station, while looking for a tonga I saw a tall young man who was of fair complexion and was wearing European clothes. He was wearing a fez on his head and spoke

Urdu with a foreign accent and he was also looking for a tonga to take him to Qadian. I said that I was going to Qadian and perhaps we could share a tonga. We therefore rode in the same tonga. On my enquiry during the journey he told me that he was an Arab and was practicing medicine in Lucknow. He had qualified as a Doctor from a Medical College in Baghdad. He said he was going to meet Hadhrat Mirza Sahib for the first time.

On arrival in Qadian I escorted him to the guest house and then went to the boarding house which was situated in a building in the adjoining street.

After Maghrib I saw the young man in Masjid Mubarak and I pointed the Promised Messiah (PBUH) out to him.

After salutation and shaking hands he sat opposite the Promised Messiah (PBUH). At that time Hadhrat Sahibzada Abdul Lateef was already seated immediately opposite the Promised Messiah (PBUH). After introducing himself, in a somewhat brusque manner the young Arab addressed the Promised Messiah (PBUH) and said, "You claim that you are eloquent in Arabic but you are unable to pronounce the letters 'ain' and 'qaaf' like the Arabs and you falter in your speech. These impediments detract from your eloquence." Witnessing the gross arrogance and the harsh manner of his address Sahibzada Abdul Lateef lost his cool and in this disposition was about to strike the Arab with his fist when the Promised Messiah (PBUH) caught hold of his hand, put it on his thigh, and put his own hand over it. Then the Promised Messiah (PBUH) said to the Arab, "My claim concerning eloquence in the Arabic language relates to written Arabic and I do not claim that I can speak like those whose mother tongue is Arabic. I would therefore suggest that you look through some of my Arabic books which you will find in the guest house. Only then will you be

able to assess my proficiency in Arabic." Then he said, "Many earlier sages had foretold that Imam Mahdi would stammer somewhat. Therefore a trace of stammering in my speech is proof of my truth." Then the Arab guest said, "The companions who sit with you and are influenced by you do not seem to comprehend the measure of respect due to a guest. Had you not caught hold of his clenched fist this gentleman would surely have hit me." In reply the Promised Messiah (PBUH) said, "Like you this gentleman is also a recent arrival and he belongs to a region i.e. Afghanistan, where the inhabitants are known for getting excited rather quickly. Surely his sentiments sprang directly from his love for me." At that point of time Hadhrat Moulvi Noor-ud-Deen who was sitting at a distance said, " Hadhrat Abu Bakar (MAPH) once slapped someone who was rude and irreverent in the presence of the Holy Prophet (PBUH)." With a smile on his lips the Promised Messiah (PBUH) said that here was a discernible resemblance."

During his stay in Qadian the Sahibzada frequently met the Promised Messiah (PBUH). Later, the Promised Messiah recorded his impressions of the love which was so evident from the Sahibzada's conduct.

He says:

"I swear by God in whose hands is my life, that when I met the Sahibzada I found that he was already so firm and resolute in his belief in the truth of my claims and also in his resolve to follow me that it is impossible for a human to be any firmer or more resolute. I found him as full of love for me as a bottle is when it is completely filled with perfume. His heart appeared to me to be as illuminated as his countenance. The departed sage had a quality worthy of envy in that he genuinely upheld his faith above

all worldly affairs. He was indeed amongst the righteous who stretch taqwa (fear of incurring His displeasure) and obedience to God to the ultimate limits. To please Allah, he was ever willing to sacrifice his life, honour and assets as if they were nothing but worthless garbage. His potential in faith had grown to such an extent that if I liken it to the greatest of great mountains I fear that the analogy will not do justice to his station." (Tazkira-tush-Shahadatain)

On another occasion the Promised Messiah (PBUH) said, "The inherent steadfastness pulled and pushed him towards Qadian. He had an enlightened conscience, was selfless, had a clear vision and had been endowed with a dynamic view. He had a deep comprehension of Hadeeth and the Holy Quran and had already seen many true visions concerning me. Immediately after looking at me he accepted me and then, with complete satisfaction and comprehension, believed in me and took the Vow of Bait which of course was conditional upon his willingness to sacrifice his life. During the very first meeting he absorbed so much that it appeared as if he had been with me for years. Not only that but he began to receive revelations from the Almighty and was foretold of some events which were to follow. His heart was totally cleansed and purged of all except Allah." (Braheen 5th Part Page 161 1st Edition)

During his stay in Qadian he became immersed deeper and deeper in his love for the Promised Messiah (PBUH). The flame of love continued to illuminate and warm his pure heart. Describing his condition his pupil Hadhrat Buzurg Sahib records:

"The martyr had deep love for the Promised Messiah (PBUH). In the presence of the Promised Messiah (PBUH) he always

underwent a transformation. He himself said that his perception of the Promised Messiah (PBUH) was unique. On some occasions while he was in his company, he would press the feet of the Promised Messiah (PBUH)."

(Alhakam 21st March 1935)

Jhelum Visited

In January 1903, on behalf of Moulvi Karam Deen of Bheen District Jhelum, and Moulvi Faqeer Mohammad, Editor of Sirajul Akhbaar Jhelum, Hadhrat Sheikh Yaqoob Ali Editor of Al Hakam and Hadhrat Hakeem Fazal-ud-Deen of Bhera who were being sued in connection with a booklet, 'Saif Chishtian' by Peer Mehar Ali who was custodian of the Goalrah Shrine. The magistrate in Jhelum called the Promised Messiah (PBUH) as a witness and accordingly on 14th January 1903 Huzoor, along with some companions, left for Jhelum. During this trip Hadhrat Moulvi Abdul Lateef was also with him. On one occasion whilst in Jhelum the Promised Messiah (PBUH) conversed with the Sahibzada in Persian for quite a while. During his trip to Jhelum, which he undertook in the company of the Promised Messiah (PBUH), the Sahibzada repeatedly received the revelation, "Present your head". He also repeatedly received another revelation, "Go to the Pharaoh." At this time the Sahibzada often said, "The land of Kabul is thirsty for my blood."

Departure from Qadian for Kabul

The Sahibzada found it very difficult to remain at a distance from the Promised Messiah (PBUH) even for a moment. In his love for him he had staked everything. Just like a moth which circles around a flame, the Promised Messiah (PBUH) became the centre of all his attention and all else was forgotten. Ultimately the

moment of separation came. As the Sahibzada had only taken leave of Ameer Habeebulla Khan for six months it was time for him to go back. He sought and was granted permission to leave from the Promised Messiah (PBUH) and the Promised Messiah (PBUH) came for two or three miles out of Qadian to bid him farewell. By then the Sahibzada was totally saturated with his love for the Promised Messiah (PBUH) and quite involuntarily he fell at the feet of the master and thus his clothes got covered with dust. He already knew that during his sojourn in the temporary abode of this world this was to be his last meeting with the Promised Messiah (PBUH) and he caught hold of his feet. The Promised Messiah (PBUH) said to him, "I will pray for you. Now do get up." Tears poured down from his eyes and the Sahibzada would not let go his grip.

Then the Promised Messiah (PBUH) said to him, "Sahibzada Sahib, 'A command has preference over deference.' I command you to let go of my feet stand up." Immediately he let go of his feet and then the Promised Messiah (PBUH) embraced him and they remained in each other's arms for a long time. The Sahibzada, though unwillingly and in a state of utter grief, left for Lahore along with his pupils where he stayed in a small mosque next to the old residence of Mian Chiragh Deen. Although many wealthy people in Lahore would have been proud to have him as their house guest he preferred to stay in a mosque. While in Lahore he was invited for a meal by a well to do person. Along with his pupils he went to his house where a number of respectable citizens had been invited for a meal so that they may benefit from the Sahibzada's company. However, when the meal was laid out Sahibzada saw a vision and he left without eating. On the way back his pupils asked him why he had come away without eating. In answer he said he could smell filth. Later it

transpired that the entire business of the host was that of usury.

While in Lahore he bought a number of books and had them bound and packed in boxes to take along with him. During his stay in Lahore, in order to prepare him for the great martyrdom that awaited him he began to receive revelations in rapid succession.

In the Gumti mosque in Lahore he delivered a Friday sermon and through his wisely administered admonition stimulated faith amongst the congregation. In a speech he referred to the Promised Messiah (PBUH) and with great vigour and zest he said aloud, "Mohammad is a true reflection of Mohammad."

A Narrative from Hadhrat Maulana Ghulam Rasool Rajekee, (MAPH)

The Maulana writes:

"When Hadhrat Syed Abdul Lateef (MAPH) had the honour of visiting Qadian during the lifetime of the Promised Messiah (PBUH) I happened to be there. It was my good fortune that I was staying in a room next to the room where the martyr was staying. When he was not with the Promised Messiah (PBUH) and was not in the mosque for prayers, most of the time he would remain engaged in recitation of the Holy Quran in his own room. He rarely talked to others. During that period the Sahibzada accompanied the Promised Messiah (PBUH) to Jhelum when he went there in connection with the Karam Deen case and I was also accompanying the Promised Messiah (PBUH). While in Jhelum the Promised Messiah (PBUH) stood up for a speech and began speaking in Persian. Then the Sahibzada submitted that he knew Urdu and therefore he may speak in Urdu so that others may also

benefit and so Huzoor started speaking in Urdu.

I was with them when at the time of his departure from Qadian, the Promised Messiah (PBUH) escorted the Sahibzada and went with him as far as the point where the road turns towards Batala. Even now I can clearly reminisce that the parting, though painful, was great by faith increasing. In the belief that this was to be his last meeting with the Promised Messiah (PBUH) the Sahibzada involuntarily fell on his feet. With much love and affection the Promised Messiah (PBUH) got the Sahibzada back to his feet and consoled him."

After staying in Lahore for a few days he left by rail for Kohat. In Bannu, where he stayed for a few days, he checked on the management of his agricultural property and then he left for Syed Gah.

The events that followed his arrival in Syed Gah have been recorded by Hadhrat Ahmad Noor Kabuli thus

"At that time Habeebulla Khan was the Ameer of Kabul. Soon after his arrival many chiefs came to welcome the Sahibzada as they were under the impression that he had returned after performing Haj. He explained that he had not performed Haj but that he had visited Qadian in India where a gentleman claimed that he was a prophet from God and that He had sent him in this era for reformation. He explained that his advent is in exact accord with a prophecy of the Holy Prophet (PBUH), and that he had been sent at the exact time decreed for his advent. The Sahibzada said, "I have seen him and have made investigations about him. I found that his words, his deeds and his claims are in exact accord with the Quran and Hadeeth. Of course it is entirely

up to you to do what you like but since I have accepted him I think you should also accept him." Those present advised him not to talk in these terms as similar words had found disfavour with the Ameer of Kabul, who, for similar reasons had had Abdur Rahman martyred. The Sahibzada said to them, "You seem to have two Gods. You seem to fear the Ameer to the extent to which one should fear God only. Would it be proper for me to disobey God for fear of the Ameer? Should I put aside the Holy Quran or should I completely disregard Hadeeth? I will not deflect even if I am confronted with Hell." Eventually even the Governor of Khost visited him and counselled him not to talk in these terms. Through their letters many friends and relations also cautioned him of dire consequences but still he persisted. In spite of the precarious situation he addressed five letters to the King and his courtiers.

Communication with the Ameer of Kabul

The letters were addressed to Sardar Abdul Quddus Khan and Brigadier Sardar Mohammad Husain Khan who was the Commander in Chief of the Afghan forces. In those letters, he had asked them to apprise the King of the situation when a suitable opportunity arose. On receipt of the letters Sardar Mohammad Husain told the courier that the answers to the letters would be despatched by post. Consequently the Sahibzada kept on waiting. While Sardar Mohammad Husain was waiting for a suitable opportunity, one of his assistants who was an opponent of Ahmadiyyat and altogether a mischievous person, somehow got hold of one of the letters and presented it to the Ameer. The assistant also instigated the Ameer against Ahmadiyyat. When the Ameer sent for Sardar Mohammad Husain and enquired about the letter, seeing that the King was beyond himself with anger he totally denied having received any letters. After having waited for

quite a while the Sahibzada wrote another letter to Sardar Mohammad Husain in Kabul. That letter was censored and then sent to the Ameer. It is related that it was Sardar Nasrulla Khan who was behind this plot. Sardar Nasrulla Khan's enmity to the Sahibzada was really due to his having favoured Ameer Habeebulla Khan for succession to the throne on the death of Ameer Abdur Rahman Khan. Nasrulla Khan felt that this opportunity was God-sent and he therefore incited and instigated the King against the Sahibzada.

Arrest

It is apparent that the Almighty had already told the Sahibzada that his martyrdom had been destined. Therefore he was mentally prepared and was only endeavouring to prepare his pupils so that when the time came they too would display steadfastness.

Syed Ahmad Noor Kabuli relates that one day when he was out for a walk the Sahibzada raised his hands and addressing them asked, "Are you ready and prepared to wear manacles?" Then addressing Syed Ahmad Noor he said, "After I have been martyred you should go and tell the Promised Messiah (PBUH)." In regard to this conversation which further strengthened the faith Syed Ahmad Noor Kabuli records thus:

"On hearing this I began to shed tears and submitted, 'Sir I am with you, why should I be separated from you?' He responded by saying, 'No no, when you submitted to the Promised Messiah (PBUH) that you did not wish to leave Qadian he asked you to accompany me and then he told you and not me that you would come back.'"

During this period, as they felt the time was suitable for the move,

many friends offered to move him and his family to Bannu. Very firmly he responded, "No I will not go, I have been commanded, 'Go to Pharaoh'. Even if I am killed you will surely receive Divine help after my death and you will benefit from it. Therefore I will not go."

Fifty horsemen were due on that fateful day, but before their arrival the Sahibzada had written a detailed letter to the Promised Messiah (PBUH). I was fascinated by the manner in which he had addressed the Promised Messiah (PBUH) and I asked him to let me have the original letter which I said I would return after I had made a copy. Instead he put the letter in his own pocket and said, "This letter will find its way to you." In the late afternoon, one after the other, the fifty horsemen arrived.

At prayer time the martyr led the congregational prayer and then the horsemen said to him, "The Governor respectfully asks if you will go and see him or should he present himself before you?" In answer he said, "He is our chief, I will go to him." Then he asked for his horse to be saddled. At that point of time, he took that letter out of his pocket and without a word gave it to me."

The Governor arranged for the Sahibzada to stay in a guarded villa. As a deceptive manoeuvre the King wrote to the Sahibzada and asked him to visit Kabul without any misgivings. He assured him that if the claim (of the Promised Messiah) was true he too would become a follower. At the same time he instructed the Governor of Khost to send the Sahibzada either to Kabul or to the place where he was to be executed under the surveillance of an armed guard.

It is related that the martyr passed through the Kabul Bazaar

mounted on a horse and guarded by eight soldiers. Even before his arrival it was known that by trickery the King had invited the Sahibzada to Kabul.

When he was presented to the King, the King seemed very disconcerted. He asked for the Sahibzada to be made to stand at a distance as he (the King) complained that a repelling odour was emanating from him. Then he ordered his arrest and directed that for the time being he may be kept in the very fort in which the King lived. On the instructions of the tyrannical King he was chained in Ghraghrab. The chain weighed thirty two K.G. and was wound round his neck and waist. Even his hands were bound and his feet were in shackles weighing four K.G. This princely person who had been brought up with great care in the lap of luxury was kept imprisoned for four months. On many occasions during this period the King sent for him and counselled him to repent and renounce his faith in the Promised Messiah (PBUH). He also tried to tempt him with rewards. The Sahibzada's response to the King is being reproduced in the words of the Promised Messiah (PBUH).

"During this period, the Ameer repeatedly advised him to deny that the Qadiani was in fact the Promised Messiah (PBUH) and then he would be freed. On every occasion he replied, 'I am well informed and the Almighty has endowed me with the ability to distinguish between truth and falsehood. After thorough investigations I have satisfied myself that this person is indeed the Promised Messiah (PBUH). Although I am fully aware that if I persist in this course not only will my life be lost but my family will face devastation, at this juncture I will show preference to my faith over my life and all material luxuries.'"

Again, the Promised Messiah (PBUH) says:

"Not once but on dozens of occasions the martyr replied in the

same terms. The prison that he was in, was in no way like the prisons today where, to an extent, human frailties are taken into account. His imprisonment was indeed rigorous where one would even prefer death. Hence the martyr's perseverance and steadfastness surprised all. It was indeed amazing how a glorified individual who owned an estate worth many hundreds of thousands of rupees in Kabul, who because of his learning and taqwa was the Chief in the land of Kabul stood his ground. It was indeed amazing as for nearly fifty years he had spent a life of comfort and luxury and he had a large family and dear sons. Suddenly he was put in a dreadful prison where conditions were worse than death. Conditions in the prison were such as to make one shudder. It was amazing how, under conditions so appalling that the delicate person who had been brought up in luxury was able to display patience and perseverance. It was astonishing that on repeated occasions when he received messages from the Ameer of Kabul that if only he would renounce the Qadiani he would be freed with honour, this sage who had been endowed with firm faith, summarily rejected the tempting offers. On every occasion he asked the Amir not to expect him to give preference to the world over his faith. He asserted that merely for fear of death he would never renounce one whom he had recognized after thoroughly satisfying himself. He said that he would not renounce him as he knew very well that in him he had seen the truth. Therefore in exchange for his life for a few more days he would not be found guilty of giving up a belief in which he had a firm faith and which happened to be a verified truth. He was prepared to sacrifice his life but he had decided that the truth would go with him. The assertions by this sage were of such eminence as the land of Kabul can never forget." (Tazkira-tush-Shahadatain) Page 51/52)

Written Debate with the Afghan Divines

With great patience the Sahibzada bore all the hardships inflicted on him during the four months of his imprisonment. The King felt confident that after experiencing the hardships of prison the Sahibzada would renounce his beliefs and would seek forgiveness. However the 'rock of steadfastness' who during his term of imprisonment was being encouraged by soothing revelations from the Almighty left the King deeply disappointed. The Promised Messiah (PBUH) has recorded this episode as below.

"At the end of the four months of imprisonment the Ameer had the martyr brought before him in an open court. With great force he was asked to deny the truth of the Qadiani and to renounce his teachings. In return he was assured that not only would his life be spared but he would be freed and elevated.

In response the martyr pleaded that it was impossible for him to deny the truth. He said that the punishment from the worldly rulers is sure to end with death but that he feared another everlasting punishment. He pleaded that as he was convinced that he was on the right path concerning his beliefs he may be permitted to debate with the divines. If, on the basis of the outcome it was established that he was false then he would happily accept any punishment. Some who were present at the time and who had listened to the conversation say that the Ameer was not exactly pleased."

(Tazkira-tush-Shahadatain Page 54)

Then, in obedience to the command of the Ameer, some noted representatives of the Afghan divines were ordered to engage in

a written debate with the Sahibzada. The King asked for a report to be submitted to him which must clearly state whether the beliefs held by the Sahibzada were Islamic or Un-Islamic and if they were found Un-Islamic, would it be appropriate to pronounce a verdict of death or being stoned to death? It would appear that the Sahibzada proposed a written debate as he felt that it would be advantageous to have all the written arguments on record and then whoever read the proceedings may accept the truth of the claims and teachings of the Promised Messiah (PBUH). This was how the obligation of Tableegh could be discharged.

The proceedings of this debate have reached us through three different sources.

1. Through the book Tazkira-tush-Shahadatain written by the Promised Messiah (PBUH) in 1903 soon after the martyrdom of the Sahibzada. In this book, based on the testimony of eyewitnesses who had come from Afghanistan, the events of his imprisonment, the written debate and his death by stoning have been recorded.

2. In 1924, spread over a number of issues a newspaper named 'Amaan Afghan' published some details concerning the Ahmadis who were martyred in Afghanistan. We have not been able to procure the original papers but some Urdu papers published from India printed translations of the relevant articles. Due to expediency in their translation they have indulged in a lot of editing. In the Daily Alfazal dated 30th April 1935 an article was reproduced from the 12th October 1934 issue of 'Seyasat' published from Delhi. It was meant to be an Urdu translation of an article published in the 'Amaan Afghan' in Kabul. The detailed accounts suffer from the prejudiced stance of the opponents.

3. A book called 'Under the Absolute Amir' written by Frank A. Martin. To a limited degree the author has referred to the written debate between Sahibzada Abdul Lateef and the Afghan divines.

Details concerning the debate as derived from the above three sources appear below.

1. In his book Tazkira-tush-Shahadatain the Promised Messiah (PBUH) says that the Sahibzada addressed the Ameer of Kabul, Habeebulla Khan, thus: "As I know I am true concerning my beliefs do kindly arrange for me to debate the divines. If on the basis of arguments put forward it is found that I am false then I may be punished."

The person who has related this event confirms that he was present at the time this conversation took place. The Ameer seemed to approve this proposal and along with Khan Mullah Khan of the Royal Mosque he selected eight other divines for the debate. Amongst them was a Punjabi doctor from Gujrat who was a bitter opponent to Ahmadiyyat. He was appointed the umpire. A large number were present when the written debate was in progress and those who have narrated this story maintain that they themselves were present. The debate lasted from 7 a.m. until 3 p.m. and as it was in writing those present were not aware as to how it was progressing. Close to the time for 'Asar' prayers an edict of 'kufr' was pronounced. Then, since he believed that the Qadiani was the Promised Messiah (PBUH), the martyr was asked what his position was concerning the advent of Hadhrat Isa (PBUH). With unfailing steadfastness he stated that Hadhrat Isa (PBUH) had passed away and could never return. He asserted that as the Holy Quran had confirmed his death there could be no reappearance. Then some others, along with the Moulvis who

were tearing their clothes in disgust, began abusing the martyr and declared that there was no doubt in his 'kufr'. Under appalling circumstances the edict of 'kufr' was recorded. Then the Sahibzada was sent back to the prison in chains. Here one small detail has been omitted. While the martyr was engaged in debate with the unfortunate Moulvis eight guards with bared swords had been posted over him. That night the edict of 'kufr' was sent to the Ameer but the organizers purposely omitted to send him the detailed proceedings of the debate. The general public were also kept completely in the dark. This was clear proof that the opposing Moulvis were unable to rebut the arguments put forward by the Shaheed. Alas, without asking for the papers relating to the debate the Ameer confirmed the edict of apostasy. It would have been expected of him to fear the Ultimate Arbiter Allah the Almighty to whom, leaving behind his Kingdom and his wealth he was to return, and so to be present while the debate was in progress, especially when he knew very well that the real object of those engaged in it was to put an end to the life of an innocent person. Had he the fear of God in him he would have remained at the assembly in a state of concentration. Further, until the charge was proven he should not have kept an innocent person bound in chains in prison for such a long time. Nor was it proper for him to have eight soldiers with bared swords posted over him. Obviously the objective was to intimidate him and prevent the accused from defending himself. Even if we disregard his conduct as stated above, it was his duty to send for the papers concerning the debate before he could issue an equitable order. In fact he should have demanded to see the papers regarding the debate at the very beginning. Not only should he have scrutinized the papers himself but he should have had them published and then the public would have known how the accused had frustrated the Moulvis. The Sahibzada was not given an opportunity to

prove that the Qadiani was in fact the Promised Messiah (PBUH) nor was he permitted to present his case regarding 'Jehad' or even the passing away of Hadhrat Isa (PBUH). Alas, the innocent was butchered like a goat right in front of them even though he was truthful and did provide proof. Like other sages he too displayed steadfastness but nevertheless his unblemished body was pelted with stones. After his arrest his wife and children were moved from Khost to another place of detention. Oh ignorant one, amongst Muslims is this the punishment prescribed for holding dissimilar views on religious issues? What did you have in mind when you ordered blood to be shed?" (Tazkira-tush-Shahadatain Page 54/55)

2. The Urdu (now English) translation of an article from 'Amaan Afghan' of Kabul produced in the 'Seyasat' of Delhi on 12th October 1924 and reproduced in the daily 'Alfawal' of Qadian dated 30th April 1925, appears below.

"We seem to recollect that towards the end of the reign of His Exalted Highness, the Light of the Kingdom and the Parents, some twenty four to twenty seven years ago a missionary or follower of Mirza Ghulam Ahmad Qadiani appeared in Khost and started propagating his beliefs. The divines of Khost demanded that his efforts be thwarted and the government ordered for the Qadiani to be sent to the headquarters. The great scholars who taught in the Royal Academy held a debate with him but the Qadiani did not accept their assertions and arguments and stuck to his own beliefs. The divines declared that his beliefs were contrary to those of 'Ehle-Sunnat-Wal-Jamaat' and held him to be an infidel and an heretic and delivered a verdict of death against him. Accordingly he was put to death.

We clearly recollect the event concerning Sahibzada Abdul Lateef. He was the second of the followers and missionaries of Mirza Sahib who appeared in Afghanistan. The writer was a participant in the debate between the Sahibzada and the divines. The Sahibzada was indeed one of the famous Mullahs of Khost and he had a number of pupils in the Kabul region. Before becoming a Qadiani the Sahibzada was a Wahabi, i.e. he was a practicing member of the 'Ehle Hadeeth' sect. In the early days of the reign of His Exalted Highness the Sahibzada decided to proceed for pilgrimage to the House of Allah. On arrival in India he met Hakeem Noor-ud-Deen, the first Khaleefa of Mirza Ghulam Ahmad and at once became convinced of the truth of his beliefs. So, without performing the pilgrimage, he returned to Khost. In the letters that he wrote to his pupils he explained why he had returned to Khost. In them he said that the beneficence that he received in Qadian seemed to him to exceed that which he would have received in 'Bait-ul-Haram'. Therefore he had abandoned the plan for Haj and was back home. When the news reached the government the Sahibzada was summoned and imprisoned. At his own request some divines were invited to debate with him. At that time approximately fifty scholars had assembled in the Royal Academy for preparation of the book 'Siraj-ul-Ahkaam' and an assembly for the debate was convened in the premier mosque. Murad Khan the Qazi of Kabul was chosen to represent the divines at the debate which lasted from early morning until late afternoon. The Sahibzada held that on the authority of 'Bukhari Shareef' the death of Hadhrat Isa (PBUH) stands proven. He was given a copy of Bukhari Shareef and although he turned the pages for a while he was not able to trace the Hadeeth that he was looking for. In short, in this debate a lot was said and heard. In the end the divines unanimously appealed to him to renounce the Mirzai belief, they even bared their heads

and with great humility tried to induce him to renounce his belief. But he stood his ground and finally his dismissal from the assembly was ordered. The divines prepared his warrant and a document for his death which was duly forwarded to the King. The following day the Sahibzada and all the divines were presented before the King and the warrant of death was read out. Then His Exalted Highness himself tried to persuade him to renounce his belief, but to no avail. Then he had no other option but to order his death by stoning and in the presence of the divines he was stoned to death. Thus it was made transparently clear to the public at large that whoever subscribes to the Qadiani faith will be killed. By then some ignorant ones and some well wishers had to some extent bent towards his beliefs but for fear of death no one had the courage to profess them.

Mulla Neymatulla, the third missionary of the Qadiani faith arrived in Kabul in the early part of the reign of Ghazi Ameer Amanulla.

In the beginning he made no effort to propagate his faith but later, when he conversed and debated with some others, it became evident that he was a Qadiani and was engaged in propagating his faith. Finally, when the problem became well known, he was summoned to the Town Bureau of Kabul. Having pleaded guilty to the charge he was passed on to the Commander and even in the military establishment he conceded that he subscribed to and believed in the Qadiani faith and that he had been engaged in propagating his beliefs. The military establishment referred him to the 'Officers of the Third Judiciary'. Earlier papers concerning the appeal had been forwarded so that a decision may be taken and put into effect according to Shariat. The Department of Shariat declared that he was an heretic and a Kafir and that he deserved

to be killed. Accordingly, on a Sunday in Shairpur, this follower of Mirza Ghulam Ahmad Qadiani was stoned to death by the multitude assembled at the place of execution.

We are aware that when the news regarding the event concerning the Qadiani reaches Qadian and other big towns of India some will believe that the execution of Nematulla was contrary to Islamic injunctions and some will hold that the execution was a denial of human and citizens' rights. Some books and journals published there will identify him as the third martyr and will make endless efforts to defame Afghanistan. However, the impartial amongst them will appreciate that for fear that, a new movement may erupt in an Islamic Kingdom where Islamic order has been established, and during the currency of Shariat and some national laws, acts of political expediency cannot be overlooked or brushed aside. The regime cannot permit any movement to take root which could prove disastrous. As Mullah Nematulla was an Afghan subject the Afghan Government was fully within its rights to try him in accordance with its own laws.

It should be clearly understood that for thousands of years there has been an Islamic Government in Afghanistan and like most inhabitants of the Arab world, in Syria, Cyprus, Egypt, Libya, Tunisia, Morocco and other Muslim countries, we too are Muslims. From the very beginning right up to this day we firmly hold Islamic beliefs. The Qadiani belief was new and of a political character and it only came into existence to serve the interests of our opponents. Whoever holds such beliefs must be precluded from the fold of Islam. Some would argue that as Afghanistan is an independent, well established Kingdom, it should follow the western countries where there is freedom of opinion, belief, speech, elections, publications and assembly.

Apparently there is some validity in this view but one must not forget that freedom in the above mentioned spheres is not a basic right. In fact every kind of freedom must have its own limits which would be dictated and determined by such considerations as local customs, extent of territory, divergence of races, faiths, habits, exigencies of time and government pragmatism."

(Reproduced from the daily Alfazal Qadian 30th April 1925)

3. Frank Martin in his book writes :

So the Amir, when he heard of all this, sent word to the moullah to return, and the moullah did so, preaching the new religion as he came, and as soon as he was well within the boundaries of the country, he was made prisoner and brought to Kabul. Here he was examined by the Amir, but the Amir could find in the moullah's clever replies nothing against the true religion which would make him an infidel, and therefore worthy of death, for a Mussulman, according to the Koran, who becomes an apostate, must be stoned to death. He was then sent for examination to Sirdar Nasrullah Khan, who is regarded as more than a moullah in knowledge of his religion, but the prince could not convict the man out of his own mouth, and so a jury of twelve of the most learned moullahs was convened, and even their examination of the accused could elicit nothing on which the man might be killed, and they reported this to the Amir. But the Amir said the man must be convicted, and so he was again sent to the moullahs, who were told that they must sign a paper, saying the man was an apostate and worthy of death. Again the majority of the moullahs made affirmation that he was innocent of anything against their religion, but two of the moullahs, who were friends of Sirdar Nasrullah Khan, and had been talked over by him, gave their verdict for death, and on the finding of these two moullahs the man was condemned by the Amir and stoned to death. Before

being led away from the Amir's presence to be killed, the moullah prophesied that a great calamity would overtake the country, and that both the Amir and the Sirdar would suffer.

About nine o'clock at night the day the moullah was killed, a great storm of wind suddenly rose and raged with violence for half an hour, and then stopped as suddenly as it came. Such a wind at night was altogether unusual so the people said that this was the passing of the soul of the moullah. Then cholera came, and, according to former outbreaks, another visitation was not due for four years to come, and this was also regarded as part of the fulfillment of the moullah's prophecy and hence the great fear of the Amir and the prince, who thought they saw in all this their own death, and it accounts also for the prince losing control of himself when his favourite wife died. The murdered moullah was a man with a large and powerful following, and the two moullahs who gave the verdict for his death lived in constant fear of the retaliation of his followers, who had sworn to avenge him. One of them got cholera, and almost died of it.

From the three narratives mentioned above the following conclusions can be drawn.

1. It was the Sahibzada himself who suggested a debate.
2. The debate was in writing.
3. Contrary to general impression it is wholly incorrect to believe that the King was obliged to order death by stoning as a result of pressure from the narrow minded Mullahs. In fact the first jury, consisting of twelve divines, held the Sahibzada innocent. In spite of pressure from the government, even when the second board was formed, with the exception of two Mullahs, all others held the Sahibzada to be innocent. It would appear that

the overwhelming majority of the divines in Afghanistan were God fearing and it was the Moullahs and ruling Junta who, by use of pressure secured edicts from the clergy. I compliment, praise and acclaim the conduct of those divines who, in spite of extreme pressure, facing bared swords and risking death, held the Sahibzada completely innocent.

Conviction

In addition to the above we record certain other testimonies concerning the martyrdom of the Sahibzada.

In his book Tazkira-tush-Shahadatain the Promised Messiah (PBUH) writes:

"After having issued a verdict of 'kufr' the martyr was sent back to prison. On a Monday morning he was summoned to the Salam Khana where the Ameer held special sessions of his Durbar. A large number had assembled there and when the Ameer arrived from the fort he saw the martyr seated there. As he passed close to him he said, 'Sahibzada what have you decided?' The martyr kept quiet as he knew very well that they had already made up their minds to be unjust to the extreme. However one of the soldiers blurted out, 'He has been condemned by an edict of 'kufr.' As soon as the Ameer settled down in the assembly he summoned the Sahibzada and told him that an edict of kufr had been assessed and asked if he would now repent as otherwise he would face the prescribed punishment. The Sahibzada made it plain that to save his life, he could in no way endure falsehood or renounce the truth. The Ameer repeated his advice for repentance and tempted him with not only a pardon but a lot more. In somewhat strong terms the martyr persisted in rejecting the offer and asked the King not to expect him to renounce the truth. Those who have

related these events maintain that they were present in that large gathering and their narrative is not hearsay. The martyr had taken an unwavering decision and in response to each overture he rejected the plea and asserted that he was willing to lay down his life." (Tazkira-tush-Shahadatain 56/57)

Again Huzoor writes:

"We again revert to the event. When the martyr had once again rejected the overture and had refused to renounce the truth the disappointed Ameer held in his hand a large sheet of paper on which the divines had entered their edict i.e. it was permissible to stone an infidel to death. The Ameer hung this edict around the neck of the Sahibzada. Then the Ameer ordered that a hole be punched in the nose of the martyr and with a string threaded through it he should be dragged to the site of execution i.e. where he was to be stoned to death. Eventually his nose was punched and through it a string was pulled which naturally caused him great distress. (Tazkira-tush-Shahadatain Page 58)

Stoning to Death

Stoning to death is mentioned in the Bible. In accordance with the Jewish Law the Jews stoned to death those found guilty of certain crimes. This punishment may or may not be current in any part of the world today but a hundred years ago this punishment was in popular practice in Afghanistan.

Mrs Kate Dally who lived in Afghanistan for nine years writes: It seems unimaginable that in this day and age anyone would be killed by stoning in accordance with the old eastern custom. During my stay in Kabul however, on two occasions, due to religious differences this punishment was awarded. The modus operandi was that whoever was condemned in this manner was

taken through the most populous bazaars to the 'site of black stones'. Then from amongst religious fanatics, every individual would carry as big a stone as he was capable of carrying, and advance towards the condemned person. All the while they accused, abused, and cursed the convict. Once the crowd reached the place of execution the senior most amongst the prosecutors would cast the first stone. Then as and when others got close to the condemned person they would also cast their stones. Then regardless whether the accused was dead or in a swoon he was left buried under the stones for three days. Only then was his body handed over to his relatives. (Review of Religions _ Qadian January 1909)

Frank A. Martin who was himself present on the occasion of the stoning of the Sahibzada provides some further details. He says, that in the presence of Mullahs the hands of the condemned person were tied behind his back and his feet were shackled. Then he was marched through the streets of the town and lowered into a pit dug for the purpose at the site of the execution. The first stone was cast by the Chief Mullah. Holding stones in their hands those who had assembled for the occasion waited for the Chief Mullah to cast the first stone. As soon as he had done that the huge crowd showered their stones. Consequently the condemned person lost strength and finally gave up the ghost.

The Day of Martyrdom

The 14th of July 1903 was a fairly warm day In Kabul. From early morning there was an unusual hustle and bustle in the town. Groups of people had assembled in tea shops, mosques, schools and gardens and the Jamey Mosque of the town was full to capacity. The only issue under discussion was that in accordance with the edict of the Mullahs and the command of the King,

Sahibzada Abdul Lateef, the tutor of the King, a great spiritual leader of Afghanistan, the paramount Chief of Khost, was to be stoned to death.

From the previous evening, by the beating of a drum it had been proclaimed that the following afternoon, on the 14th of July, people should assemble in large numbers opposite the Royal Palace. The proclamation directed that each individual should carry his own stones or brick bats with him, as because of his apostasy, the famous religious divine who was the Imam of the Royal Mosque, was to be stoned to death having been found guilty of 'kufir'. It was announced that the condemned Abdul Lateef was to be taken to the graveyard in a procession. As a further temptation they were advised that Sardar Nasrulla Khan and the King of Afghanistan, Ameer Habeebulla Khan, were to lead the march along with Mullah Abdur Razzaque and other distinguished scholars.

March to the Place of Execution

At the appointed hour the Sahibzada was taken out of the prison and the edict by the Mullahs was hung round his neck. In accordance with the command of Ameer Habeebulla Khan a hole had been punched through his nose and a string had been threaded through it with which this innocent soul was being dragged towards the place of his execution. The Royal command had been fully complied with. Then, holding the string, ridiculing, abusing and cursing, the sadistic crowd took him through the crowded bazaars. Women, children and the aged were not permitted to join the march. Spectators had amassed at vantage points on the roofs of the buildings on either side of the streets. This abhorrent spectacle, a gross insult to humanity and civilization was such a torment to one's spirit that a shadow of apprehension seemed to

settle on the entire town of Kabul. As most did not have the nerve to converse normally they talked in whispers. It was indeed one of the objectives of the rulers to terrorize their subjects in the name of religion so that even in their wildest dreams they would not think of demanding their rights.

The crowd was led by the Ruler of Afghanistan Ameer Habeebulla Khan, his brother Prince Sardar Nasrulla Khan, Qazi Abdur Razzaque and Commander Abdul Ahad who were all on horse back. Thousands of the residents of the town marched on foot in order to witness the torturous show. This spectacle had a striking similarity to what had been viewed by the Heavens in the town of Jerusalem in Palestine two thousand years earlier. Then, a large crowd of deranged and incensed Jews joined the march led by their robed rabbis, Pharisees and jurists who were escorting the son of Mary, Jesus Christ (PBUH), to Golgotha through the hilly terrain of Gethsemane. The innocent delicate prophet was carrying a heavy wooden cross on his injured shoulders and his injured body was tired and exhausted. The sadistic crowd was spitting on him with visible enmity and viewing the debased ridicule and sarcasm that was being piled on him, the hearts and minds of his disciples were in great agony. In exactly the same way, surrounded by those who had the attributes of Jews, Sahibzada Abdul Lateef, a follower of the Mohammadan Messiah (PBUH), was approaching the place of his execution. Eyewitnesses relate that despite massive chains around his feet the Sahibzada was walking at a brisk pace.

On the way a Moulvi said to him, "You are walking rapidly. Are you not afraid of death? Are you not concerned about your wife and your children? Can't you feel that your chains and shackles are heavy and you have been hand cuffed"? In answer he

said, "I am carrying the chains, shackles and handcuffs for the sake of Hadhrat Mohammad Mustapha (PBUH) and to me they are like ornaments. I am walking briskly because I am impatient for a rendezvous with my Master."

There was not the slightest trace of fear on his face nor was there any concern for the sadistic manner in which the population had treated him. He marched cheerfully and with great equanimity and the light of spiritual tranquility was evident from his blessed face. When he reached the site of execution the King and the notables alighted from their horses. A pit had been dug in a prominent place and he was lowered into it up to his waist and a circle was formed around him. In the first row were Ameer Habeebulla Khan, Mullah Abdur Razzaque, Sardar Nasrulla Khan and some divines. The Ameer approached him and offered to save him even at that late stage, he would only renounce the Qadiani who claimed to be the Promised Messiah (PBUH). He was told that he was approaching the very end, that this was his last chance to save his life and to take pity on his family. Then the martyr replied, "I seek the protection of God. How can I deny the truth? Life has no significance for me. How can I abandon my faith for the sake of my wife and my children? I will not do that, I will die for the truth...." Then the Qazis and the jurists cried out, "He is an infidel. Kill him and kill him quickly." Again the Sahibzada declared that he upheld his faith above his life.

The First Stone

In view of the steadfastness and courage displayed by the Sahibzada, Ameer Habeebulla Khan resolved to implement the edict quickly. He asked Qazi Abdur Razzaque to throw the first stone as he had issued the edict of 'kufr'. But the Qazi pleaded that the King should throw the first stone as he was the Monarch.

The Ameer retorted, "You are the King of Shariat. It was your edict in which I had no hand." Then Qazi Abdur Razzaque threw the first stone which inflicted a grievous injury and the martyr's neck fell to one side. At that moment he was engaged in reciting the following verse of Sura Yusuf:

"Thou art my Helper in this world and the Hereafter. Let death when it comes find me in a state of complete submission to Thy will and join me to the company of the righteous." (12:102)

Then Ameer Habeebulla Khan threw the stone that he had in his hand and after that the crowd joined in. Not a single one from amongst those present was excluded and within moments the Sahibzada was buried under a mound of stones.

"All that is on it (earth) will pass away. And there will remain only the Person of thy Lord, Master of Glory and Honour." (55:27/28)

In Afghanistan it was the custom to let whoever was stoned to death lie in a pile of stones for three days. After that the body was handed over to the relatives. Before leaving the site of the execution Habeebulla Khan ordered, "Mount a guard here for six days as this man declared that he would come alive after six days. It was true that a few days earlier the Sahibzada had said that he would return to life six days after the execution. In his book Tazkira-tush-Shahadatain the Promised Messiah (PBUH) says:

"Then he did say that he would become alive six days after the execution. The writer (Promised Messiah) says that his statement must have been based on a revelation that he may then have received. By then the martyr had already entered the elite group who are no longer of this world. The angels were already shaking

hands with him. He made this statement on hearing from the angels. What he really meant was that after six days he would be given the life that is normally endowed to sages and saints. Before the seventh day, the day of the Almighty, he said he would become alive. It must be remembered that the 'friends of Allah' and those who are martyred in the way of Allah are brought to life within a few days. The Almighty says, 'Do not count those who are slain in the cause of Allah, as dead. Indeed, they are living.'" (3:170)

This is what the martyr was referring to. In a vision I saw an extensive branch of a Cyprus tree which had been cut off from our garden. It was green and very beautiful. A man was holding it and someone said, "Plant this branch in the ground near my house next to the berry tree that was cut off earlier and then it will flourish again." Simultaneously I received a revelation, "Cut off from Kabul and came straight towards Us." I interpreted the revelation to mean that the blood of the martyr fell on the soil like a seed and would, after fertilization lead to the growth of our Jamaat. On one side I saw this vision and on the other the martyr declared that he would be brought to life in six days. The import of my vision and the statement of the martyr is the same. By his martyrdom the martyr has left an example for our Jamaat and in fact my Jamaat was in need of an meritorious example."

Appearance of Divine Signs After the Event of Martyrdom

The late Abdul Ahad Khan Kabuli, who after partition of the sub continent was privileged to live in Qadian as a Dervish relates:

"On the very day when the Sahibzada was martyred my elder

brother, along with some other soldiers, was posted to guard the spot. The same evening there was torrential rain preceded by a terrific dust storm. All the soldiers on duty took shelter on a nearby veranda and while on the veranda, my brother and the other soldiers saw the spectacle described below. A column of lightning emerged from above the pile of stones that covered the martyr and began to rise towards the sky whilst a similar column began to descend from the skies. Eventually the two shafts met and appeared to be just one tall column of lightning from the earth extending all the way up to Heaven and the entire surrounding area was then brightly illuminated. This scenario lasted for a short while but the hearts of the soldiers began to sink and they seemed terribly frightened. They said, 'Obviously the martyred person was a sage and a friend of the Almighty.'" (Al Fazal 19th September 1928)

Martin who was also an eye witness says:

"About nine o'clock at night the day the moullah was killed, a great storm of wind suddenly rose and raged with violence for half an hour, and then stopped as suddenly as it came. Such a wind at night was altogether unusual so the people said that this was the passing of the soul of the moullah. Then cholera came, and, according to former outbreaks, another visitation was not due for four years to come, and this was also regarded as part of the fulfillment of the moullah's prophecy and hence the great fear of the Amir and the prince, who thought they saw in all this their own death, and it accounts also for the prince losing control of himself when his favourite wife died. The murdered moullah was a man with a large and powerful following, and the two moullahs who gave the verdict for his death lived in constant fear of the retaliation of his followers, who had sworn to avenge him. One of them got cholera, and almost died of it.

Details of the petrifying Divine signs that appeared of which the King, the Mullah and other mischievous persons became prime targets will appear later. Here, only events directly concerning the burial of the impeccable Sahibzada will be mentioned.

Burial

At the time of the martyrdom, Syed Ahmad Noor, another pupil of the Sahibzada who had accompanied the martyr when he visited Qadian and had been privileged to meet the Promised Messiah (PBUH), was in his own village. He often recalled that on the day of the martyrdom when he was in a mosque reciting the Holy Quran he received a revelation that people have killed the she camel which belonged to the Almighty. Simultaneously he perceived that the she camel was no one other than Hadhrat Sahibzada Abdul Lateef. After that he went across to his friends and told them that the Sahibzada had been martyred. Others thought that as the Sahibzada occupied a very exalted position this was an impossibility and no one would dare harm him. But Syed Ahmad Noor was convinced that he had correctly interpreted the revelation he immediately left for Kabul. He established contact with a sergeant in the army who was also a disciple of the Sahibzada and confided in him. He expressed a keen desire to remove the Sahibzada's body from under the pile of stones for burial elsewhere. The soldier friend was sympathetic and promised to procure a shroud, a coffin and some perfume and these items were secretly taken to the site of martyrdom. We shall now hear the remainder of the story from the lips of Syed Ahmad Noor. He says:

" For three days following the martyrdom, in order to prevent anyone from removing the body of the martyr, soldiers from a nearby barracks were posted on guard duty. As a precaution we

posted a lookout and then we (Syed Ahmad Noor and the Sergeant) cleared the site by removing the stones. When the body of the martyr became visible fragrance of an exquisite quality, much better than any we had ever worn, rose from him. Those who accompanied the sergeant remarked that perhaps the body was of the person who had been stoned to death by the Ameer and that explained the fragrance. In reply I said, "Of course, he possessed superb qualities as he constantly remained busy in reciting the Holy Quran and remembering Allah. Hence the fragrance." As we lifted the body from the ground to be put onto the shroud, I saw in a vision that a detachment of fifty footmen and a horseman who were on a reconnoitre were approaching from behind the hill. As a matter of routine there was a dusk to dawn curfew in force and no one was allowed out during the hours of darkness and anyone caught was charged without any questions being asked. I advised my companions to move away as some government employees were coming. It was a brilliant moonlit night and after we got out of sight a horseman and a number of footmen appeared on the road which led to the barracks. In a short while they went back the way they had come. We then placed the body in the coffin, it was so heavy that we had great difficulty in lifting it. Addressing the dead body I said, "This is hardly the time to acquire added weight. We are faced with a severe problem and there is no one here to help us. Therefore please do lighten your weight." Then that body became so light that I volunteered to lift it on my own but my friend insisted that he would lift it and with the help of my turban he lifted the coffin. There was a graveyard nearby where I took charge and sent my friend away as being an employee of the government he was vulnerable.

In the early morning, on payment of a small sum I hired a man

who was visiting the graveyard and together we took the coffin into the town and then beyond a hill named 'Bala Hisar'. There we buried it in a graveyard situated to the north of the town and then I stayed on in Kabul for a whole month in order to protect my family. I felt I had to be readily available for arrest. On my return I declared that I was going on a journey. In the meantime someone reported to the authorities that although I was pretending that I was going for Haj, I was in fact going to Qadian to meet the 'Mirza' and the magistrate sent his men to arrest me. I pleaded that had I intended to proceed for Haj I would have had to sell some of my assets to finance the journey. I invited them to verify that my assets were intact and asked how, as I was just an ordinary farmer, I could possibly have enough cash to proceed for Haj without selling some of my assets. I remained in custody for four or five days as ordered by the magistrate. Some people offered to bail me out but I turned down their offer

A whole year passed since the burial of the martyr in the graveyard and then Neru, one of his pupils, resolved to bury him in his own village. Secretly he moved the body to his own village and buried it there in a unadorned grave. When Khan Ajab Khan the Tahseeldar found out, he insisted that the grave of the martyr should be given a presentable form. Quite possibly the Tahseeldar also made a financial contribution and some of the martyr's pupils had a proper grave raised above his body. Soon, the general public got to know and it was reported to the King that the body of the martyr had been brought there. People travelled long distances to pay homage and make offerings. Then Ameer Nasrulla Khan, a brother of the King, ordered the Governor of Khost to exhume the body of the martyr and cremate it or throw it in a river. On receipt of these orders the Governor of Khost sent some government agents and had the bones of the martyr dug up. According to some they were thrown in a river and according to

others they were buried in an unknown grave. (Shahaadat Kay Chashm Deed Waqiaat)

Mohammad Ajab Khan of Zaida, district Peshawar, had the honour of being a companion of the Promised Messiah (PBUH) and had accompanied him when he went to Jhelum. He states that the grave of the Sahibzada remained in his native village Syed Gah until 1911 and by then it was being regularly visited by people from all walks of life.

In accordance with Divine design, the new location of Sahibzada's grave became unknown so that it would not become a place of 'Shirk'. The Pathans traditionally show unparalleled respect to the progeny of the Holy Prophet and due to his martyrdom, the Sahibzada's memory had found a high and exalted station in the minds of thousands of his disciples. There was a genuine risk that his grave, like the graves of so many other sages, would become a shrine and an establishment where Shirk would be practiced. As the Sahibzada himself had great abhorrence for Shirk and there was not the minutest trace of Shirk in his person, after his martyrdom the Almighty ensured that his person would remain unblemished and no form of Shirk would be practiced that may even remotely be related to him.

Syed Ahmad Noor related the events covering the martyrdom and burial of the Sahibzada directly to the Promised Messiah (PBUH) and they have been recorded in Tazkira-tush-Shahaadatain in the following terms:

"On 8th November 1903 Mian Ahmad Noor, a distinguished pupil of Hadhrat Sahibzada Moulvi Abdul Lateef, arrived in Qadian from Khost along with his family. He relates that for a whole

forty days the body of the Moulvi remained buried under the stones at the very site where he was killed. Thereafter, during the night, with the help of a few friends it was taken into the town secretly. They were apprehensive that the Ameer or his assistants would create obstacles but as the town was in the grip of cholera every one was engulfed by his own problems. The body was moved to a graveyard, where after offering Janaza prayers it was buried. It is related that it was indeed strange that when his body was extracted from under the stones it smelt like musk. All those engaged in the burial were deeply touched.

Before this event, in obedience to the command of the Ameer, divines of Kabul had assembled to debate with the Moulvi. The Moulvi told them that they had two Gods as they feared the Ameer in a manner in which one should only fear God. He declared that he had only One God and therefore he had no fear of the Ameer. Before his arrest, when he was still at home and when there was no apparent prospect of his being seized, addressing both his hands he said, "Oh my hands will you be able to bear the hardship arising from wearing handcuffs?"

Surprised, members of the household asked him to explain what he had just said. In reply he said, "You will get to know the whole riddle after 'Asar' prayers. After 'Asar' prayers some soldiers came to arrest him. He counselled members of his household not to adopt any alien course and to remain dedicated to the faith and beliefs which he had held. After arrest he said, "I am the bridegroom of the assembly." During the debate he was asked to state his view concerning the Qadiani who had claimed to be the Promised Messiah (PBUH). In reply he said, "I have thoroughly scrutinized the claims of the person concerned and have given deep and careful thought to the whole matter. There is not

another one like him on the face of this Earth and without the slightest doubt he is the Promised Messiah (PBUH) and he is currently breathing life into the dead." Then the Mullahs raised pandemonium and said, "He (Promised Messiah) is an infidel and so are you." On behalf of the Ameer the Sahibzada was warned that if he did not retract his statement he would be stoned to death. Then he realized that he was going to die and he recited the following verse of the Holy Quran:

"Lord, let not our hearts become perverse after Thou hast guided us; and bestow upon us mercy from Thyself, surely Thou art the great bestower." (3:9)

When they were just about to start pelting stones he recited the following verse:

"Thou art my Helper in this world and the hereafter, let death when it comes find me in a state of complete submission to Thy will and join me to the company of the righteous." (13:102)

Then he was stoned and martyred.

"Surely, to Allah we belong and to Him shall we return". (2:157)

As soon as the following day dawned cholera began to spread in Kabul and struck the residence of Nasrulla Khan who was Ameer Habeebulla Khan's own bother and the real culprit. His wife and a child died. Every day approximately four hundred people died. On the night of martyrdom the sky became red. Before that event the Moulvi often said that he had repeatedly received the following revelation:

"Go to the Pharaoh, I am with you" He also said that it had been revealed to him that due to turbulence both the heavens and the earth were shaking and shuddering like a person suffering from shivering fever but the worldly did not believe that this event would ever come to pass. He said again and again that repeatedly he had been receiving a revelation, "Present your head without hesitation for the welfare of the land of Kabul as this is what the Almighty has ordained."

Mian Ahmad Noor states that the Moulvi remained imprisoned for a month and a half. We have already recorded that he remained in prison for four months. There is disparity in the two versions but there is general agreement concerning the real event."
(Tazkira-tush-Shahaadatain)

The Pure Person of Abdul Lateef

After the martyrdom of Sahibzada Abdul Lateef the Promised Messiah (PBUH) said:

"Oh Abdul Lateef. May thousands of blessings be upon you as in my own lifetime you have demonstrated and proven your truth."

Again he wrote:

"His faith had gathered such great momentum and potency that I fear that even if I liken him to the greatest of mountains the analogy will not do justice to him..... With what words can I praise this sage who in following me, discarded his wealth, honour and life as if he was throwing away worthless garbage With firm belief, with every moment he continued to make progress. Where can I find words to recount the steadfastness displayed by the departed stalwart ?" (Tazkira-tush-Shahaadatain)

In prose and in verse the Promised Messiah (PBUH) has mentioned the great martyrdom of the Sahibzada in such glowing terms that he will be remembered right up until Domesday. The guided ones will drink of this pure spring and remembering the sacrifices made by the Sahibzada, will continue to pray for further advancement of his station.

In his Arabic book 'Ilaamat-tul-Muqarrebeen', describing and identifying the attributes of those fortunate ones who are enabled to get close to the Almighty, the Promised Messiah (PBUH) says:

"Their example is like that of Abdul Lateef who belonged to the Kabul region and was a member of my Jamaat. He was a chief amongst his people. From amongst them he was the most respected, learned and brave and was one of those who always fear to incur the displeasure of Allah. In the face of threats from the government that unless he renounced his belief he would be stoned to death, he displayed great steadfastness. He pleased the Almighty by preferring death. On the orders of the Ameer (of Kabul) he was stoned to death and was then exalted towards the Almighty. For those who pine for virtue he set an example to follow.

Do not regard those who are killed in the way of Allah as dead as they are being nourished by the Almighty. For whoever knowingly kills a believer the reward is Hell and in it he will remain for a long long time. By display of His wrath the Almighty curses him and prepares for him a torturous punishment.

Soon, those responsible for perpetrating the enormities will see calamities descending on them. In sympathy with the martyr even the Heavens have shed tears and Heavenly signs are being

unveiled. This had been ordained by the Creator of the Heavens. As you may have read in 'Braheen-e-Ahmadiyya', a lot earlier, through a clear revelation, my Lord had advised me of what was to follow. Allah knows and you do not, and possibly what you dislike is for your own good. Soon after the martyr departed from this temporary abode, most willingly and eagerly he presented his soul to the Almighty. And soon after martyrdom, while they were still asleep, calamities began to befall the cruel tyrants. Then they made attempts to escape from the town of Kabul. However, they were caught wherever they went. Where can the transgressors escape to? In these events there is a lesson for those who fear God."

It is stated that soon after martyrdom Syed Ahmad Noor Kabuli, a pupil of Hadhrat Sahibzada, brought some of the Sahibzada's hair to Qadian for benediction and prayers for him. He presented them to the Promised Messiah (PBUH) who put them in a bottle and hung it in a room used exclusively for prayers adjoining the Mubarak Mosque. Whenever he looked at them he would be reminded to supplicate for the Sahibzada.

In a Persian poem referring to the martyrdom and explaining the philosophy of sacrifices, the Promised Messiah (PBUH) said: "This stalwart, a beloved of God, has in the end displayed his mettle.

By instantly sacrificing his life for his Beloved he has distanced himself from the transitory abode.

As in every direction there are hundreds of thousands of pythons this arena of life is full of hazards.

Hundreds of thousands of tongues of flame rise into the skies and hundreds of thousands of perilous torrential floods are on their way.

On the way to the Beloved, for miles and miles there are jungles of thorns and also hundreds of thousands of demons.

Admire the pluck of the courageous stranger as in one hop he transcended the whole desert.

It befits a servant of God to bow his head for the sake of his Beloved.

He had completely annihilated his ego for his Beloved and to secure an antidote he had swallowed poison.

A humble man can only attain salvation by drinking from a cup of poison.

Do drink from the cup of death if you are desirous of life as hundreds of lives are hidden behind death.

As you are enslaved by greed and lust how can your debased heart seek life ?

Being infatuated by the love of this depraved world you have destroyed your esteem as you have chosen to sin.

To char you in the burning straw and chaff of Hell innumerable satanic hordes are in your pursuit.

Which desire or which fear turns your faith upside down?

Would you crush the Divine Faith under your feet for the sake of this unchaste world?

Oh the depraved one you will have nothing to do with this faith as this is the faith of the one who has sacrificed himself for his Beloved.

You are indeed disgraced. As you are debased don't you dare show arrogance and stretch your feet out of your ragged quilt.

You seem to consider yourself upright. How wrong you are. May He guide you.

The Beloved will not be pleased by mere talk. Unless you accept death you will not be granted life.

Oh the ill natured human being, you must abandon animosity and arrogance so that you may receive light from the Eminent.

Why do you fly so high? Perhaps because you wish to repudiate the Unique Being.

Since you have begun to cherish this transitory abode do you perceive the foundations of the world to be sound and solid?

Since any day they may have to suddenly abandon this World how can the discerning savour it?

Severance of connection with the Almighty is a sure sign of the ill-fated ones.

Those who are favoured by God can never be enchanted by this world.

Instead they prefer the glistening sands of the desert where they can prostrate to supplicate to the Beloved.

As the very foundation of the world is unsteady the devout amongst men accept death even before they are summoned.

Beware, this abode will perish. Therefore be of God as you will have to deal with Him in the end.

How can I regard you as wise if knowingly you swallow deadly poison?

See how spotless Abdul Lateef has liquidated himself for the sake of Allah.

Being faithful to Him he has presented his life to his Beloved and now he lies buried under a heap of stones.

This is the course the faithful choose and this is how the men of God achieve the ultimate rank.

They destroy their ego for the living God and join the ranks of those who sacrifice their life for His sake.

They become indifferent to the loss of their rank, honour or prestige and they happily suffer trepidation and disgrace.

They detach themselves from their ego, get identified with the Beloved and assign their lives to His fair countenance.

Mere mention of their names reminds one of God as throughout they remained dedicated to the Divine court.

If you be engaged in exploration, remember this is what faith is like. Thus the task of those who search becomes easy.

But you are entangled in the love of this world. How will you ever extricate yourself to seek salvation before you die?

If you are like a dog who worships the world how can you solicit the hand of the Beloved before you die?

Demolish yourself so that you may become recipient of Divine Benevolence. Sacrifice your life so that you may be given the life hereafter.

Completely ignoring truth and reality you are spending your days in malice and in arrogance.

The chaste establish contact with those who are pure of heart while the delinquent spit even on gems.

What is faith? It is sowing a seed of annihilation and forsaking worldly life.

Suffering unbearable pain if you collapse and cry then someone will emerge to render help.

The wise do feel compassion for the imprudent and those with sight surely take pity on the blind.

Similar is the situation in the Divine order where the strong naturally care for the weak.

(Tazkira-tush-Shahaadatain Page 58/60 Published in 1903)

Retribution For the Atrocity

In this world only He listens and helps, so where can the wicked tyrant escape?

"Martyrdom decreed for Prince Abdul Lateef has occurred but the retribution for those responsible for the outrage is yet to be witnessed." (Tazkira-tush-Shahaadatain)

In his book the Promised Messiah (PBUH) says:

"Surely the land of Kabul will witness the repercussion of their having shed blood. Surely the blood has not been shed in vain. Earlier, when poor Abdur Rahman of my Jamaat was unjustly killed the Almighty remained silent. However after this death He will not remain passive. Mighty and appalling results of this affront will appear. I have heard it said that soon after the martyr was killed and thousands of stones were tossed at him, cholera spread in Kabul in an epidemic form and many Chiefs of the Realm became casualties. Some relatives and dear ones of the Ameer also perished, but there is plenty more to come. A saint was put to death with such barbarity that we do not find any parallel in the history of this age. By mercilessly killing an innocent person a senseless Ameer has brought utter ruin upon himself. Oh the land of Kabul, be a witness that a horrendous crime has been committed upon your soil. Oh the ill fated land, as on your soil a great atrocity was committed you have been degraded in the eyes of the Almighty."

(Tazkira-tush-Shahaadatain Page 72)

Soon after martyrdom of Sahibzada Abdul Lateef Allah's retribution unfolded in the form of cholera. There was complete chaos all around, hundreds of people began to die every day and it became difficult even to bury the dead. In this connection Angus Hamilton a British author, wrote that on 15th July, in the town of Kabul and in the North Eastern provinces cholera began to spread with such severity that it was adjudged worse than the epidemic of cholera experienced in 1879. The wife and a son of Sardar Nasrulla Khan, many other members of the Royal Family and thousands of inhabitants of Kabul died. There was complete upheaval in the town. Completely oblivious and disregarding what was happening around him every individual remained concerned solely with his own life.

(Afghanistan by Angus Hamilton - Page 45)

Having met their demise due to cholera the vast majority of those who participated in stoning the Sahibzada were summoned as condemned criminals to the Divine Court. Every single person who had thrown a stone at Abdul Lateef, a beloved of the Almighty, became a target of His wrath.

It is the eternal practice of the Almighty that whenever an atrocity is committed against those whom He loves He extracts revenge. He dispenses exemplary punishments, obliterates tyrants and makes them an example for the generations that follow.

"Thou wilt never find a change in the way of Allah" (33:63)

Those who mercilessly stoned the Sahibzada to death may have believed that they had succeeded in their vicious plan. And, God forbid, having butchered an innocent and harmless sheep they may have believed they had created a blemish on the truth of the Promised Messiah (PBUH). Little did they realize that like the she-camel of Hadhrat Saleh (PBUH), Abdul Lateef was also a sign from the Almighty. Because the Almighty had displayed great indignation when the she-camel belonging to Hadhrat Saleh, (PBUH), was killed and had totally obliterated the opponents of Saleh (PBUH), it was necessary that the martyrdom of Abdul Lateef should conclude on a similar note and everyone who participated in the outrage be recompensed. It was indeed necessary that every single one of the perpetrators be ground in the millstones of retribution. Ninety years have passed since the innocent Abdul Lateef was martyred, but even today Afghanistan continues to be the target of Divine wrath. As a consequence of putting Abdul Lateef to death hundreds of thousands have been wiped out by Allah's wrath - "Those who have eyes should see and learn a lesson."

The Tragic End of Sardar Nasrulla Khan

Sardar Nasrulla Khan was a leading light amongst those who orchestrated the martyrdom. He was a son of Ameer Abdur Rahman Khan and a brother of Ameer Habeebulla Khan, both Kings of Afghanistan. During the reign of his father he lived in England for a while and became known as an opponent of the British. On the demise of Ameer Abdur Rahman his eldest son, the heir apparent, Sardar Habeebulla Khan mounted the throne. As Nasrulla Khan had a greater knowledge of theology than his brother and as he always curried favour with the Afghan divines, he had probably entertained hopes of becoming the King. Secretly he had made certain moves to attain his objective. In the hope that when the time came they would support him he patronized and rendered financial assistance to the so-called scholars and also some keepers of the tombs of the saints and on the demise of Ameer Abdur Rahman he accelerated the pace of his intrigues. At that time Sahibzada Abdul Lateef was the Imam of the Ja'mey Mosque of Kabul. He was the one who led the Funeral Service of Ameer Abdur Rahman and he was the one who had been appointed a tutor for the children of Ameer Abdur Rahman. Due to his exalted station in the religious domain he had a large number of followers and disciples and therefore it was decided to seek his advice as to which one of the sons of Ameer Abdur Rahman should succeed him to the throne. After obtaining a commitment from Ameer Habeebulla Khan that he would respect and observe the Islamic Shariat he decided in his favour and he also performed his coronation ceremony. On the surface Sardar Nasrulla accepted the fait- accompli and pledged obedience to Ameer Habeebulla but secretly he became an adversary of the Sahibzada and began to wait for an opportunity to harm him, extract revenge and thus soothe the fire burning in his bosom.

He got his chance when he discovered that the Sahibzada had accepted Ahmadiyyat. In the matter of his arrest and the edict of stoning to death he remained right in the forefront. When a very large number of people were present in the court, the Sahibzada was brought, chained and shackled before the King. On behalf of the divines, Nasrulla Khan pressed the demand for death by stoning. Sensing considerable hesitation on the part of the King, Sardar Nasrulla Khan jumped to his feet, addressed the gathering and said, "Do not be disturbed as surely the King will not disappoint you and will accept your demand of death by stoning." While leading the procession to the graveyard along with the King, Sardar Nasrulla Khan was continuously inciting the crowd.

In a manner of speaking, having cut off a live green branch of the garden of Ahmad, Sardar Nasrulla Khan erroneously believed that he had achieved his objective. Little did he realize that addressing all those who dare attack 'his fruit bearing tree', the Promised Messiah (PBUH) had warned In another place he says:

"It is wrong to challenge one who is from God.

As you are weak and emaciated you must never attack tigers.

My Beloved is within me from head to toe.

Oh my detractor, reflect carefully before you lodge an attack on me."

Sardar Nasrulla Khan became a target of the Divine wrath and his whole life became an agony, poisoned with grief. Immediately after the death of the Sahibzada an appalling epidemic of cholera swept Kabul. His beloved wife and son became targets of Divine wrath and both died. Consequently Sardar Nasrulla Khan lost his mental balance. On the one side was grief arising from the demise of his wife and his son and on the other was the phobia that he may be the next to go. That made him insane.

F. Martin who was an eye witness of the event of death by stoning says the following concerning Sardar Nasrulla Khan:

"Then cholera came, and, according to former outbreaks, another visitation was not due for four years to come, and this was also regarded as part of the fulfillment of the moullah's prophecy and hence the great fear of the Amir and the prince, who thought they saw in all this their own death, and it accounts also for the prince losing control of himself when his favourite wife died. The murdered moullah was a man with a large and powerful following, and the two moullahs who gave the verdict for his death lived in constant fear of the retaliation of his followers, who had sworn to avenge him. One of them got cholera, and almost died of it."

In short, within a few days Sardar Nasrulla Khan seemed condemned to the (Dungeon) lowest region of Hell and his remaining days became Hell.

A Divine sign was unveiled on 2nd February 1919 when the bullet of an unknown assailant put an end to the life of the Ameer. A detailed account will follow.

Then the Almighty arranged for Ameer Amaanulla Khan to ascend the Afghan throne and Sardar Nasrulla Khan was charged with assassinating Ameer Habeebulla Khan. After arrest, on 4th March 1919 he was heavily chained and shackled and moved from Jalalabad to Kabul. It surely was a strange spectacle. Possibly on an imaginary screen he could see a film being projected which reminded him that only a few years earlier he had played the central role in driving an innocent sage who was also heavily chained and shackled, to the place of execution. This day he was chained and shackled and had become the quarry of King Amaanulla. He endured the long journey from Jalalabad to Kabul

in a state of extreme helplessness and sighs of extreme distress were surely emerging from him. The proverb is certainly true that:

"There may be delay but there is no omission in Divine Justice."

The Promised Messiah (PBUH) says:

"The martyrdom destined for Prince Abdul Lateef has come to pass. Retribution for tyranny remains. The truth is that the portion of him who comes to his Lord a sinner is Hell; he shall neither die therein nor live." (20:75)

(Tazkira-tush-Shahaadatain)

It must have taken Sardar Nasrulla Khan a few days to complete his arduous journey from Jalalabad to Kabul. That journey was no less than suffering from Hellish fire. The favourite son of King Abdur Rahman, a brother of Ameer Habeebulla, the heir to the throne, who had been reared in luxury, while hand cuffed and heavily shackled, was traversing a torturous path. He was being escorted with drawn swords. He was being jeered, mocked and laughed at by both the public and the soldiers.

Charged with mutiny and the assassination of the Ameer, Nasrulla Khan was presented in the court of King Amaanulla Khan on 3rd April 1919. After sentencing him to life imprisonment the King sent him to prison. For a few days he was confined to a tower and then, according to some accounts, he was lowered into a dry well. Intense shocks administered to him in rapid succession deranged his mind completely and he became oblivious to the world around him. Sometime later, on the instructions of the King he was killed by strangulation and was buried in an obscure place.

The Fate of Ameer Habeebulla Khan

Ameer Habeebulla Khan, who believed he was a strong overlord and felt reassured that by martyring Sahibzada Abdul Lateef he had won the support of the so called mullahs, could not evade Allah's grip. Again and again he was humiliated. On his return to Afghanistan after his tour of India in 1907, the very divines who he believed were his well wishers and his supporters rivetted on him an edict of 'kufr'. They resolved that he was a Christian and an apostate. He was charged with illicit association with women, his character was assassinated and he became a target of ridicule and sarcasm. This affair assumed such importance and proportion that alleging that he was faithless, an infidel and an heretic his own subjects in the eastern part of Afghanistan rose in a revolt.

Ameer Habeebulla had been very fond of hunting and he proceeded to the beautiful eastern region of Paghmaan and Kontar accompanied by Nasrulla Khan and a large number of soldiers and courtiers. He undertook this journey in order to hunt in a place where there was a lot of greenry and where a hunting lodge had been established. The Royal tent was pitched right in the middle and around it were dozens of other tents where members of the Royal Family and other noted courtiers were accommodated. A vigilant detachment of the army, fully armed with weapons, was charged with the responsibility of protecting him. Around the Royal tent there was a strong cordon of the army and his Royal Guards. The King was engaged in amusement and so he could hardly imagine that the Angel of Death was waiting for an opportunity to strike and that the Divine wrath was about to explode. One evening, after hunting with his associates, the King went to his tent to be with the Queen, he instructed that he should not be disturbed on any account. The King and the Queen relaxed

in their tent protected by the Royal Guards who had reported for duty. Around midnight the Angel of Death emerged. Despite extreme security measures all around, an unknown person entered the Royal tent, shot the King through his temple with a pistol and slipped out of the cordon. The King died instantly on 20th February 1919 and to this day it is not known who killed him.

It is amazing that some other renowned opponents of Ahmadiyyat also met their end in a similar manner. Throwing dust into the eyes of the world, an assassin stabbed Laikh Ram with a knife in broad daylight and then just vanished into thin air. The competent British Indian police failed in all their attempts to find the assassin.

Similarly, Zia-ul-Haq who rose claiming that he would 'eradicate the cancer of Ahmadiyyat from the body of Islam', (God forbid) became a target of Divine wrath. To this day no one knows who was responsible for the explosion of his aircraft. Just like Habeebulla, the army had assumed responsibility for his security, but no one could save him from the Divine grip. Similar was the end of Habeebulla.

The mill of God's wrath continued to grind and the hour approached when in retribution for the outrage, the gift of monarchy was snatched from the progeny of Habeebulla Khan and an end was put to their suzerainty. No one shed a single tear for them either on earth or in the heavens and on the surface of the earth no one remembers them anymore. On the other hand, currently, from the bottom of their hearts ten million Ahmadis pray for the exaltation of the station of the Sahibzada. It is destined that right up to Domesday the number of those who pray for the Sahibzada will continue to grow.

The End of Doctor Abdul Ghani Punjabi

Doctor Abdul Ghani also played a leading role in the martyrdom of the Sahibzada. He belonged to Jalalpur Jattaan, district Gujrat in the Punjab and was then serving in the court of the King of Kabul where he exercised great influence. Being a Punjabi and an opponent of the Promised Messiah, he started poisoning the ears of the Ameer concerning the Promised Messiah (PBUH). He claimed that since he was himself a Punjabi he knew the claimant better than anyone else. He alleged that the Mirza was an agent of the British and that was why he had renounced 'Jehad'. The doctor succeeded in influencing Habeebulla the King. However, when the King heard favourable accounts of the Promised Messiah (PBUH) from the Sahibzada he became confused and disorientated.

When at the request of the Sahibzada the King arranged a debate with the divines of Kabul, he appointed Doctor Abdul Ghani to be the Chairman. The doctor seemed to have won over the unenlightened and prejudiced Moulvis to his point of view - it was not difficult to influence them as he was a courtier who had the ear of the King. He played a leading role in securing the edict of death by stoning and he led those who charged the Sahibzada with falsehood and 'kufir'. After martyrdom, to make an example of him, the Almighty apprehended him and inflicted a shameful death on him.

Doctor Abdul Ghani was the Director of Education in the Afghan Government during the reign of Ameer Habeebulla Khan. He taught English to Habeebulla Khan and he was also a tutor to other princes of the realm.

Soon after martyrdom Doctor Abdul Ghani obtained Ameer Habeebulla Khan's consent to establish a night school. For two hours a day some chosen mature government servants studied political science and there were five classes in which English was also taught.

With the consensus of the students they were studying how the Americans had won their freedom from the British behind the veil of political science. Usually a discussion ensued when it was deliberated how, by overthrowing the Monarchy, a Republic can be established and how an end can be put to 'personal' regimes. They also debated the pros and cons of Monarchy versus Republic. The interest of the government servants in the subject of political science kept on growing but at the same time they were apprehensive that possibly the news of the proceedings could reach the Ameer. Therefore Doctor Abdul Ghani administered an oath of complete secrecy to those who were interested in the sensitive subject. He inducted them by getting them to swear with their hand on the Holy Quran. Another condition was imposed, i.e. it would be the sacrosanct duty of every member to put an end to whoever dare leak the existence or proceedings of the secret society.

Some students speculated that a particular participant, a mullah who was currently teaching some princes and had been assigned residential accommodation within the palace, could possibly disclose their secret. On Doctor Abdul Ghani's instructions the Mulla was asked to present himself and clear his position. The mullah was well aware that any member suspected of leaking secrets of the society would be killed. Therefore, instead of reporting to the doctor he went straight to Sardar Nasrulla Khan and told him all that he knew. Sardar Nasrulla Khan passed him

on to Ameer Habeebulla Khan. On hearing the full story the Ameer isolated him in a portion of the palace and started making confidential enquiries. When he was convinced that the report by the mullah was correct he arranged to raid the 'Academy for Adult Education' and arrested Doctor Abdul Ghani and all his associates. The school was closed down and each and every one of the students was put to death. As Doctor Abdul Ghani was a British subject he was imprisoned for life.

While in prison, the doctor's wife somehow succeeded in escaping from Kabul. However, she left behind the wealth the doctor had amassed in Kabul and was obliged to flee completely empty handed. But the scope of the Divine wrath remained in force and soon after she crossed the border from Afghanistan she died in Landi Kotal. There she had no resources, no legacy and no heirs or relations and the question arose as to who should bear the expenses of burial. By mutual contributions some local residents collected enough to pay for the burial. That was the end of the lady whose husband occupied an exalted rank in the Royal Court and who was a tutor of the King.

Abdul Jabbaar, a young son of the doctor had taken up permanent residence in Kabul. One day while he was out shopping in the bazaar someone struck him from behind with a sword. His head was severed from the body and fell at a distance. In prison, as if he was living in a grave the doctor had to bear the grief of the death of his young son. His condition was in exact accord with what is stated in the Quran, i.e. "in Hell they will neither die nor live and then every breath that they take would be a burden." The doctor rotted in the Afghan jails for eleven years for the outrage perpetrated on the Sahibzada. Although alive he was in Hell. After eleven years of imprisonment the King banished him

from his borders and later, unknown and disgraced he died and even his name seems to have been erased from memory.

The End of Mulla Abdur Razzaque Qazi

Mulla Abdur Razzaque had issued the edict of apostasy and death by stoning against the Sahibzada and in the presence of the King he had cast the first stone, thus his own honour and prestige were reduced to rubble. When in contravention of the Royal command he was walking on the right side of the road he was apprehended by a soldier. Ameer Habeebulla happened to see what was going on when the mullah quarrelled with the soldier and he levied on him a fine of Rs 1,000. Later, during the reign of Ameer Amaanulla Khan Haji Abdur Razzaque was whipped like a common criminal and was ordered to report to the authorities every day. Soon after that he disappeared and died ignominiously.

(Shohada-ul-Haq by Hadhrat Qazi Mohammad Yusuf of Peshawar)

How Did the Children Fare After the Event of Martyrdom?

Even after the martyrdom of the Sahibzada the blaze raging in the bosom of Sardar Nasrulla Khan, the brother of the Afghan King, did not subside. In fact he made further headway in his persecution. He ordered the martyr's children to be brought to Kabul and ordered that all the property and assets belonging to the Sahibzada be confiscated. After a while he exiled the devout family to Turkistan where from July 1903 until 1911 they lived in Mazar Shareef in absolute poverty. They were allotted a small

piece of land for their subsistence and a dilapidated house to live in. Nevertheless during this period of great adversity the martyr's family displayed an enviable example of unwavering faith, their minds and souls remained elated. Women and children of the family who had been brought up in the lap of luxury and had always had a host of servants all around them who were ever keen to serve, were now living hundreds of miles away from their homes and relatives purely for the sake of Ahmadiyyat. They were constantly presenting sacrifices of their lives and their assets, but during the course of adversity there was never the slightest vacillation or weakness in their resolve. The family endured this period of exile with patience and contentment while thanking the Almighty all the time. In 1911 Ameer Habeebulla Khan ordered that they be brought to Kabul where they took up residence in a very ordinary, hired house. At the time of martyrdom, Syed Abdul Hasan son of the Sahibzada's, was only three years old and Syed Mohammad Tayyab was one and a half years old. Let us peruse what the elder son has written in regard to what he himself saw and heard from his mother and other relatives.

"After martyrdom, under supervision of the army the family, relations and servants numbering nearly a hundred were transported to Kabul. There they were kept under house arrest in Toachi Bagh. The winter had just set in and after spending a month and a half under house arrest all of them were exiled to Turkistan where it was bitterly cold. Due to paucity of all kinds of provisions the family faced severe problems. In Turkistan the government provided a small piece of land for them to live on but the income from it was wholly inadequate. One member of the family, who lived in the British territory in the Bannu district and managed the family assets, made some remittances from time to time which enabled the family to subsist. This state of affairs

lasted for seven years. Then some influential people of the Khost region submitted a petition to the government pleading that they may be freed. They pointed out that apart from being of Syed origin the family had earned a great deal of well deserved unprecedented esteem. Also, that at the time of martyrdom the children were very young and had no knowledge of Ahmadiyyat.

Ameer Habeebulla, who was then the King, accepted the petition and granted permission for the family to return to their ancestral home in Khost. However their property and assets which had been confiscated by the government, were not restored.

It was a strange coincidence that the family of the martyr came back to their ancestral home at the same time of year in which they had left i.e. the beginning of the winter. After approximately six months the assets of those members of the family who were not Ahmadis were returned but on the plea that the sons of the martyr were well off their property was not returned. When the private secretary of the Sardar enquired what they were to live on, in answer Sardar Nasrulla merely said, "It is entirely up to them. We will not help." A large number of residents of the region who held the family in great esteem were unable to witness this gross injustice. Fearing a reaction from some sympathizers against the continued injustice, the government had the whole family, now only consisting of fourteen members, brought to Kabul under armed escort. They were allotted two exceptionally small rooms for residential accommodation. When it was petitioned that it was difficult for the family to manage in the limited space, especially when there was no provision to accommodate servants they were told that nothing could be done. Then a house which was the bare minimum for their needs was rented. During that period it was necessary to personally report to the police station twice a week

and notify them of the location of their present residence. The government official of the locality kept a watch on the family who spent five years in those conditions. At about that time Fazal Kareem of Gujrat, a Punjabi, came to Kabul and was arrested for being an Ahmadi. When asked if he knew of any other Ahmadis he named the family of the martyr. Thereupon all five brothers and a relation were arrested, chained and bound and sent to a jail where they were tortured. At about that time their mother died and they were not even permitted to see her face for the last time. They petitioned that apart from them there was no one who could attend to the burial rites and so the eldest brother was given permission to bury her but the others were not even permitted to see her face. They were kept continuously bound and shackled for eight months, they were not even fed and so had to buy their own food and meet other personal expenses.

Finally a secretary of Amaanulla Khan gave them Rs.300 and he interceded with the King and had them released.

The hardship inflicted on them during this period of eight months imprisonment was so great that a brother, Mohammad Omar fell sick and died. Abul Hasan also fell sick but after a month of freedom recovered from the ailment. Syed Mohammad Omar died a year after being released from prison and Ameer Habeebulla Khan was assassinated within a fortnight of his passing away. When Ameer Amaanulla became King, once again some prominent residents of the Khost region, headed by a well known person named Babrak Khan, submitted a petition on the same lines as had been submitted during their exile to Turkistan. Thereupon Ameer Amaanulla Khan freed them and ordered the Governor of Khost to restore their lands to them.

This is how the family returned to their ancestral home. After a period of four years the residents of the Khost region rebelled against Ameer Amaanulla Khan. As the martyr's family were loyal to the government and had made efforts to quell the rebellion, in their absence some rebels burnt their houses and felled all the trees in the orchards. As the rebellion had been orchestrated on the excuse of Ahmadiyyat and as the family were well known as Ahmadis, the government apprehended and imprisoned Syed Meer Akbar, Syed Abul Hasan, Sheikh Abdus Samad and Ameen Gul. Seven days later the two aforementioned were released while the others remained imprisoned for nineteen months. During that time the remainder of the family were sent to Durgai where there was relative peace and quiet and where the local residents supported the Ameer. As at that point of time Syed Mohammad Tayyab was free, due to his efforts some prominent people of Khost once again petitioned the government on the same lines as they had done on two earlier occasions. Then on one side the Defence Minister ordered that they may be freed, and on the other instructed the official in whose custody they were not to free them but to have them sent to him. He said he would take the family to Kabul where Mohammad Tayyab and Abdul Salaam, along with other male members of the family were arrested. Gul Mohammad, the aforementioned official told Syed Mohammad Tayyab that he would seek clarification from the Defence Minister as to which one of his two contradictory orders was to be given effect to. On hearing this Syed Mohammad Tayyab escaped during the night and joined his family. On arrival he saw three horsemen in the process of arresting Syed Abdus Salaam. Preparations were then made to shift the whole family elsewhere. Those brothers who were in custody also asked the others to go and leave them in God's care. Accordingly, at dead of night, while the horsemen were on one side of the house, Syed Abdus

Salaam and the entire family escaped from the other side. Syed Mohammad Tayyab stayed behind to rearrange some household goods and then in the morning, he followed the others. When the horsemen learned that with the help of the local official and some other residents the family had escaped, they gave chase and arrested all of them at Gurbaz and brought them back to the village. On arrival there a kind and considerate person named Bahraam bailed out all the women and children while the menfolk remained in custody and were taken to the Khost Cantonment. There Syed Abdus Salaam remained imprisoned while the others were released. A few days later the magistrate of Khost was transferred and so the family filed another petition before his successor pleading that they be freed as they were completely innocent. On perusal of the file he freed Syed Abdus Salaam on his own and referred to his seniors concerning the other two brothers. He was asked to make further enquiries from the local Chiefs as it had been alleged that Ahmadiyyat was the basis of the rebellion. Prominent people in Khost corroborated that the family were wholly innocent and totally free from all blame. They asserted that as they were above reproach and were the offsprings of a principled family they could never have taken part in any agitation against the government. They further attested that since their father's death they had been loyal and faithful to the government. Finally their release was ordered. But a little more than a month later the Governor of Khost ordered that they should be arrested and sent to Kabul. Syed Abul Hasan was arrested and taken to the Cantonment. There the District Magistrate released him on bail and asked him to go and fetch the other two brothers. On his return the whole family held mutual consultations as they entertained well founded suspicions regarding the government's intent and therefore they felt they should leave the country forthwith. On 2nd January 1926 they reached Bannu where the

family already had some landed property."

During the time when the sons of the martyr were imprisoned in Khost Hadhrat Khaleefa tul Maseeh II (MAPH) sent Naik Mohammad Khan to make detailed enquiries regarding their welfare. When the family arrived in Bannu, Huzoor again sent Naik Mohammad Khan to welcome them and he returned to Qadian along with two sons of the martyr.

Having escaped from the realm of Kabul the following members of the family settled in the British territory: Three sons, a wife who was mother of Syed Mohammad Tayyab, (the martyr had four wives, three of whom had died already), Mohammad Syed Hashim son of the late Sahibzada Mohammad Saeed, two daughters and a wife, two sons of Syed Abdul Salaam and a sister of the martyr with two of her sons, Abdul Quddoos and Abdur Rab.

(Alfazal 26th March 1926)

Hadhrat Mulla Neymatulla,

The Third Person who
Attained the Rank of a

Martyr

In Afghanistan

The Dark and Cramped Cell in the Jail

The jail cell in Kabul in which our crusading brother Hadhrat Mulla Neymatulla Khan was confined was indeed dark and cramped. It was not really a cell but a grave and there was not a breath of fresh air or a ray of light in it. The cells in the Kabul prisons were a lot worse than cells elsewhere. The inmates were responsible for feeding themselves and those who had no relations who could procure food for them had to beg for crumbs in the streets of Kabul during the day and report to the prison to be interned for the night. The dark cells were infested with mosquitos, flies and other insects and there were no arrangements for cleaning etc and the stench and odour in them paralysed one's senses. Because of filth, insufficient food, and stinging insects prisons promoted fatal diseases and most inmates died before the end of their term of imprisonment.

It was this kind of a dark cell in which Hadhrat Mulla Neymatulla was kept. Quite apart from the absence of light and other problems, he was kept in isolation and there was no one whom he could talk to. He was not allowed any exercise and was obliged to spend all his days and nights in complete silence. He remained mute but his mind and heart became eloquent and his chaste heart always remained prostrate at the Divine threshold. His mind wandered through the beloved narrow streets of Qadian, the very Qadian where he spent his early manhood. The Qadian where early in the morning, immediately after his Fajar prayers, he would regularly supplicate at the tomb of his master and guide, the Promised Messiah (PBUH). By looking at the epitaph which stood next to the Promised Messiah's tomb on which the names of Hadhrat Syed Abdul Lateef and Hadhrat Moulvi Abdur Rahman had been inscribed he would quietly supplicate. In his heart he

carried the ambition to be martyred in a similar manner. During his last days in prison he felt greatly distressed as he knew that while he was in London. Hadhrat Khaleefa-tul-Maseeh II (MAPH) would be greatly disturbed and distressed on hearing of his imprisonment.

On one hand there was the onslaught of the forces of apprehension and anguish and on the other he was being endowed with equanimity, courage, steadfastness and the overpowering desire to sacrifice his life. His heart and his mind were saturated with a distinctive kind of spiritual tranquility and he experienced no fear. The complete darkness of the cell had turned his heart into an illuminated receptacle which he has described in his letter in these terms:

"As darkness deepens, simultaneously, to a corresponding degree the Almighty grants me light of the heart and also tranquility."

Mulla Neymatulla had not seen much of the world. He was in the early stages of his youth and was passing through a phase when normally one fantasizes one's ambitions and goals. When all around one see greenery and beds of flowers who would visualize death at that stage of one's life, a stage which can be termed the spring of one's life. However the world in which Mulla Neymatulla spent his youth was totally different from the world of the others. He loved, cherished and prized martyrdom more than his life. He loved the hereafter far more than this world. He was enamoured with the spring of the Heavens far more than the luxuries of this world. We can assess his state of mind from a letter that he wrote a few days before his martyrdom. He wrote:

"I request my Ahmadi brethren to pray that the Almighty may

enable me to serve my faith. Throughout my days in prison I have been praying, 'Oh Lord grant this unworthy servant the ability to serve the faith. I am not asking for release from the prison or deliverance from death. I only ask Oh Lord, do enable this unworthy and sinful servant to sacrifice every particle of his body for Islam. If it is destined that I should die then grant me my wish, that along with the names of the companions of the Promised Messiah (PBUH) my name may also be inscribed on the epitaph which is placed in the Bahishti Maqbara.

Name of this servant - Neymatulla Khan son of Amaanulla Age 34 years.'

My Ahmadi brethren may rest assured that Inshallah, in the matter of service to the faith they will find this Ahmadi brother steadfast. Do not be unduly concerned regarding my death as I derive a great deal more delight and pleasure in prison than I did when I was free and I am confident that after death the Almighty will further enhance my bliss and pleasure."

On the night before Hadhrat Mulla Neymatulla left Peshawar for Kabul, Hadhrat Qazi Mohammad Yusuf (MAPH), said to him, "Supposing the Afghan Government reneges from its promise of freedom to preach one's faith and just like Hadhrat Sahibzada Abdul Lateef you are also earmarked for martyrdom, what will you do? Will you make an attempt to return to India to save your life or will you sacrifice your life like the Sahibzada did?" After a pause Hadhrat Mulla Neymatulla replied, "Qazi Sahib. I can only truthfully answer this question when I am confronted with that kind of a situation. Whatever I say now could well be a boast without any real basis." A short while later it became apparent that the apprehension was not without foundation. Hadhrat Mulla

Neymatulla was arrested and he heard the pronouncement that he was to be stoned to death. Only one day before martyrdom he wrote a letter to Hadhrat Qazi Sahib which is reproduced below.

"Revered Qazi Sahib,

By the time you receive this letter I will have answered the question that you posed to me during our last meeting in Peshawar."

Hadhrat Qazi Sahib received this letter a few days after the demise of the martyr.

On 1st August 1924 Hadhrat Mulla Neymatulla wrote the following letter from prison to Fazal Kareem of Bhera who then lived in Kabul.

"This humble caller to Islam has been in prison for three days. The door and the ventilator are both sealed. Occasionally the door is opened only partially. Even small talk is totally prohibited. I am guarded even when I go out for ablution. From the date of his arrival this humble person has been shifted from one cell to another four times. As darkness deepens in a corresponding measure the Almighty grants me light and tranquility. On receipt of this letter kindly send it on to Hadhrat Khaleefa-tul-Maseeh II so that he may pray that the Almighty may grant me success in the service of the firm faith."

False Promises of the Members of the Kabul Regime

While Hadhrat Mulla Neymatulla was studying theology in Qadian it was keenly felt that there should be adequate

arrangements for 'tarbiyyat' and training of the Ahmadis living in Kabul. He was sent to Kabul in 1919 on this mission. As it was feared that he may not be safe from the hostility and malice of Mullahs and the ignorant public in Afghanistan he was asked to go about his business without undue exposure and to confine his activities to the education and 'tarbiyyat' of Ahmadis. He was also asked not to get involved in debates. Accordingly, in a room that he hired where others could assemble for religious education without undue exposure he embarked on the task of education and 'tarbiyyat'.

During this period the Kabul regime made a proclamation granting complete religious freedom. It was announced that King Amaanulla Khan had himself declared that Afghanistan had become a modern state where no one would be harassed or harmed due to his faith and everyone would be free to choose, practice and propagate his faith. As the proclamation was in exact accord with Islamic teachings it was sincerely acclaimed in India and elsewhere.

When Hadhrat Khaleefa-tul-Maseeh II (MAPH) learned of this proclamation he wrote to Hadhrat Mulla Neymatulla and told him that henceforth he may work openly. For further satisfaction he was instructed to approach the Kabul regime and seek confirmation.

In August 1919 an Afghan delegation led by Mahmood Tarzi former Ambassador to Paris who was then Foreign Minister of Afghanistan arrived in Mansoori (India) to negotiate a peace treaty with the British. Hadhrat Khaleefa-tul-Maseeh II (MAPH) despatched Naik Mohammad Khan Ghaznavi, an Afghan national who had emigrated to and settled in Qadian, to Mansoori. He was

to lead an Ahmadi deputation to meet the Afghan delegation and seek confirmation that the proclamation concerning religious freedom apply equally to Ahmadis. They were to ask whether the lives and assets of the Ahmadis living in Afghanistan would be safe and then they would not be harmed in any way whatsoever because of their beliefs. Also, if they so wished could those Ahmadis who had migrated from Afghanistan to Qadian because they did not enjoy religious freedom return to Afghanistan without let or hindrance?

When the deputation met the Afghan Foreign Minister Sardar Mahmood Tarzi they were assured that no Ahmadi would be harmed in Afghanistan on the basis of his beliefs. They were told that the period of tyranny was past history and they were assured that Afghanistan had become a cradle of peace and harmony.

On their return the deputation presented their agreeable report to Khaleefa-tul-Maseeh II (MAPH) who instructed Moulvi Neymatulla to seek re-confirmation in Kabul to ensure that Sardar Tarzi firmly stood by the assurance given to our deputation while he was in Mansoori. During the meeting the Sardar confirmed that Ahmadis were completely free to believe, practice and preach and no harm would ever come to them.

As an additional precautionary measure Hadhrat Khaleefa-tul-Maseeh II (MAPH) had letters addressed to the Foreign Minister of Afghanistan and the well known Turk General Jamaal Pasha who was then resident in Kabul and was a friend of Hadhrat Syed Zain-ul-Aabedeem Waliullah Shah. It was felt that written confirmation that on the basis of their belief Ahmadis would not be harmed would be more reliable.

In response to the letters from the Ahmadiyya Jamaat, Sardar Tarzi wrote, "Two of your letters dated 30th April 1921, one addressed to His Excellency Jamaal Pasha and the other to this servant of the Islamic world have been received. The meaning and import of the letters is clear. In answer I would say that during the reign of His Exalted Highness Hadhrat Ghazi Amaanulla Khan, in the land of Kabul your followers and associates have not been harmed in any way whatsoever. If you will kindly send us a list of the Ahmadis living in Afghanistan we will make sure that they will be compensated for any harm that may have come to them."

(The original letter was in Persian and only a translation appears above)

On 24th May 1923 a further written assurance was given that it was the duty of the Afghan Government to afford protection to members of the Jamaat who were Afghan nationals and that the Afghan Government would fully discharge its duty in this regard. Towards the end of the letter it was stated that it was being written with the knowledge and consent of His Exalted Highness the King.

In response to an address presented to the Afghan Consul in Simla by the local residents, an official letter was received asking the Ahmadis to rest assured that those of them living in Afghanistan would come to no harm.

Alas, despite these assurances the King of Afghanistan Ameer Amaanulla Khan and his government reneged on their promises and thereby became targets of Divine wrath. Details have appeared in earlier chapters.

The Holy Prophet of Islam (PBUH) had emphatically instructed that in fulfillment of his promise a Muslim must stand firm even if his life is at risk or he has to suffer a loss or face danger. Innumerable instances can be quoted where, in spite of extreme obstacles and hurdles, the Prophet of Islam (PBUH) always kept his promise in letter and in spirit.

The Event of Martyrdom

(31st August 1924)

A few days before his arrest Hadhrat Mulla Neymatulla had come to know that plots were being hatched to imprison him and then stone him to death. Had he wished he could easily have saved his life by going underground and thus avoid being stoned to death but he preferred death in the cause of truth. It appears that he had been told by the Almighty that he had been chosen for martyrdom as otherwise, in order to save one's life, the Islamic teachings do permit the adoption of any necessary measures. On occasion during their lifetime some are allowed a glimpse of the hereafter and are privileged to smell the fragrance of Heaven. Therefore for them the charm of the temporary abode vanishes completely. In a way, while still in this world they get transferred to the next.

The 31st August of 1924 was a brilliant, delightful day in Kabul. The sun was shining, the gardens had cluster of flowers and there were scenes of relaxation everywhere. People had assembled in gardens, orchards and on the banks of the river when suddenly they were intrigued by the beat of a drum. In a loud and clear voice a drummer was announcing that a young man, Mulla Neymatulla, convicted of the crime of Ahmadiyyat, was to be stoned to death that afternoon after 'Asar' prayers and everyone was to be there bringing along stones for the occasion:

Throughout the day, in every road and street of Kabul, the drummer broadcast this proclamation. As they knew that Mulla Neymatulla was a believer who recited the Kalima Shahada, recited the Holy Quran and believed in the Holy Prophet (PBUH), on hearing the proclamation those who had fear of God in their hearts and were free from prejudice were shaken to the core. They knew that Mulla Neymatulla led a life in accord with the five pillars of Islam and yet he was to be stoned to death. For the general public it was a day of recreation and they went in hordes to the arena where the faithful was to be stoned to death. After 'Zohar' prayers, while still chained and shackled, Mulla Neymatulla was taken through the streets of Kabul. Again and again people were being encouraged to be present in the ground selected for martyrdom so that they may give vent to their feelings of animosity by pelting stones on the countenance of the innocent. Those who saw the spectacle with their own eyes relate that while the Mulla was being circulated through the streets of Kabul a strange angelic tranquility and a smile appeared on his face. There was not the slightest trace of fear and he looked like a bridegroom leading his bridal party.

At 'Asar' time Hadhrat Mulla Neymatulla the martyr was brought to the ground where he was to be martyred. Thousands had already assembled with stones in their hands, they were impatient to throw their stones and kill the martyr. While witnessing this spectacle from the Heavens the Almighty and His angels were invoking peace on the Mulla.

Hadhrot Mulla Neymatulla sought permission to offer his 'Asar' prayer and after a certain amount of indecision his request was granted. With complete peace, equanimity and tranquility and with great concentration he offered his 'Asar' prayer. The divines,

the ignorant bloodthirsty Mullas and the beastly public witnessed this spectacle. They saw that a person who was about to be killed for not being a Muslim, was offering his prayers facing Qibla. He was offering four Rakaats and was invoking blessings upon his master Hadhrat Mohammad Mustapha the Holy Prophet (PBUH). Some must have wondered if mere offering of Namaz was not a pillar of Islam and whether offering of Namaz in the prescribed manner was not in itself sufficient proof that Neymatulla was a Muslim.

On finishing his prayers he surveyed the thousands who had assembled around him. To make a point with due emphasis he recited the following Hadeeth in a loud clear voice .

"He who offers his prayers like us facing our Qibla and eats meat slaughtered in the prescribed manner is indeed a Muslim."
(Rawah-ul-Bukhari)

The very person who had been, (according to the above Hadeeth certified by the Holy Prophet (PBUH) as a Muslim, was being declared a 'kafir' by the so called followers of the Prophet.

" Verily to Allah we belong and verily to Him we shall return."

The Poet of the East, Allama Iqbal said:

"These Muslims put the Jews to shame."

Muslims had completely ignored and disregarded the following Quranic injunction:

"And whoso kills a believer intentionally, his reward shall be Hell." (4:94)

An eighteen inch deep pit was prepared and the martyr was lowered into it and then the soiled was firmed up all around the pit. The bloodthirsty Mullas and the vicious divines narrowed their circle around him. When the first stone struck his face, turning towards Qibla, the martyr recited Kalima Shahada aloud. He said, "I bear witness that no one is worthy of worship save Allah and Mohammad is his Messenger." While stones were being showered on him from every direction he kept on reciting the Kalima which was sufficient testimony of his having accepted Islam. Soon his injured body was completely buried in a mound of stones and his spirit lay prostrate on the Divine threshold. In this manner, the martyr who had laid down his life for his faith, fully discharged his obligations of 'Bait'.

" Verily to Allah we belong and verily to Him we shall return "

Is it not strange that Hadhrat Imam Husain (MAPH) was martyred in the month of Moharram as was Hadhrat Mulla Neymatulla? Hadhrat Imam Husain was summoned by the Almighty on the 10th day of Moharram while Hadhrat Mulla Neymatulla was granted eternal life on the 29th day of Moharram.

A Submission from Hadhrat Chaudhry Mohammad Zafrulla Khan Seeking Permission to go to Kabul

At the time of martyrdom Hadhrat Chaudhry Zafrulla Khan was in England as a member of the entourage accompanying Hadhrat Khaleefa-tul-Maseeh II (MAPH). He had the unrivalled privilege of reading out the world famous speech of the Khaleefa-tul-Maseeh II (MAPH) delivered at an International Conference at Wembley and in recognition Ahmadis conferred on him the title of 'Lassaan-ul-Khilafat'. The event of martyrdom had left his virtuous mind in deep anguish. Again and again he felt an irresistible urge to go to Kabul and present his life for the sake of Allah and thus win the prize of martyrdom.

When he had made up his mind to tender his life, after humble supplication and prayers he wrote a letter to Hadhrat Khaleefa-tul-Maseeh II (MAPH) as follows:

"My Chief and my Commander,

Peace be upon you and His Mercy and Blessings.

So far in the days I have spent I have not gathered anything other than remorse. I often wonder what kind of life is that in which one remains engaged in earning one's livelihood and in worldly affairs and in that pursuit commits sins and has no time to spare. On receipt of the news that the fortunate person (i.e. Hadhrat Mulla Neymatulla the martyr) has been united with the real Beloved, on the one hand I felt pain and agony and on the other I felt an urge to present my worthless life for a worthwhile cause. An urge to present myself for the service of the truth in

Afghanistan surfaced within me. Then there was a pause. Within me I wondered if, in the belief that I would not be sent after all, it was a merely desire for a display and secure in this belief I could easily tender my life. Then in my own mind I made an assessment of the trials and tribulations that I may have to face. I made myself recognize the fact that immediate martyrdom is not a prize readily attainable by all. I then asked myself if I was presenting myself in the confident hope that immediately on arrival there, shedding all worldly problems I would attain the rank of martyrdom, or whether while still living for a while, and without veering away from martyrdom, I really had the courage and endurance to repeatedly present my life for the sake of Allah. Sir, I am weak, I am lazy and I love leisure. The response that I received from my inner self assured me that it was not a desire for a display or an exhibition. Nor was it an urge for immediate martyrdom or a desire to be relieved of worldly problems. To me it appeared a chance for penance, atonement of my transgressions and collecting good for the hereafter. It was merely to seek the pleasure of Allah that I was keen to present myself. If someone who is worthless and a sinner like myself may be enabled to serve then I long to utilize my remaining days to win the pleasure of Allah. Beyond that I do not seek any prize or recognition. Sir, I am no essay writer and in your presence both my tongue and my pen fail me.

A poet has said:

'Perhaps being dumb can interpret the overwhelming desire better, as before the Beloved, eloquence hardly ever succeeds.

I end this letter on this note, i.e. I am ready to leave for Afghanistan whenever Huzoor directs. I am desirous of Huzoor's prayers and seek Allah's pleasure.

Wassalam. The humblest of Huzoor's servants.

Zafrulla Khan

He also addressed a letter to the Afghan Legation in London which is reproduced below:

"His Excellency The Afghan Minister
Afghan Legation, 42, Grosvenor Place, SW1.

Excellency,

News has been received by cablegram from Qadian, that Nimatullah Khan, a Missionary of the Ahmadiyya Movement at Kabul, has been stoned to death by order of the Afghan Government, for the crime of having accepted the truth of one whom God had appointed for the regeneration of mankind in the present age.

Excellency, to those who are familiar with the teachings of Islam with regard to tolerance and liberty of conscience, the news is bewildering, charging as it does, a ruler who claims to be a Muslim and a Government that is making efforts to be recognised as a Civilised Government, with one of the blackest crimes against humanity, and even the recollection that the Afghan nation has scarcely emerged from a state of savagery does not reconcile one to the idea that they have enough of the wild beast in them to tear to pieces one who happens to possess a higher and a purer conception of his duty to man and God than is entertained by themselves.

Excellency, your nation and your monarch do not appear to have profited from the teachings of the Quran, but to you, at least,

your contact with the nations of the west, brief as it has been must have taught that a nation which demands the blood of a man merely because he differs from them in his beliefs, and a monarch who accedes to such a demand, are covered with eternal disgrace in the eyes of this world and as to the next, I trust the Majesty of Afghanistan has been taught Arabic enough to realise the import of the verse

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا (النساء ٩٣)

That the Afghan Government had only recently proclaimed full liberty of conscience throughout its dominions and had given assurance to that effect to the Ahmadiyya Community, only adds to the baseness and treachery of the crime committed by it on 31st August last.

This is not the first occasion on which such a dastardly outrage against God and humanity has been committed in your country by the sanction of its ruler, no one would have imagined that the Divine Judgement which overtook the last offender in this respect, should have deterred his successor from any further experiments of the kind, but it appears that a much severer chastisement at the hands of God is requisite to instill into the minds of Afghan rulers the principles of justice and humanity.

Excellency, your nation probably rejoices today at the perpetration of the inhuman crime which has stained the hands of your ruler, who sanctioned it, with the blood of the innocent, but let them tremble and ask forgiveness of God, for their own sins and the sins of their monarch, for the mills of God grind slowly but they grind exceedingly small.

I have the honour to remain,
Your Excellency's
Most humble servant,
Zafrulla Khan
Barrister-at-Law

A Lesson

Our God jealously guards the honour of those whom He loves and recompenses those responsible for evil deeds so that others may learn a lesson and see that the lives sacrificed in the way of Allah are never wasted. The blood that is shed does ultimately produce beneficent results and acts like a fertilizer for the progress of Islam. Those responsible for killing Hadhrat Sahibzada Abdul Lateef were eventually humbled and annihilated by the Almighty. Everyone who threw a stone at him was punished with cholera and ultimately the tyrannical, despotic King, Ameer Habeebulla Khan became the target of a shot fired by an unknown person. It is indeed strange that those who chose the path of the persecution of Ahmadis and were destined to perish, met their end through a human hand and were killed without the assassin ever being traced. To this day it is not known who killed Ameer Habeebulla Khan. He who assassinated like Laikh Ram and vanished and has not been traced to this day. Then Zia-ul-Haq was also punished and to this day no one has been able to solve this riddle either.

Mulla Abdulla, alias Mullai Lang was in the forefront of those who brought an edict of 'kufr' and were responsible for agitation against Hadhrat Mulla Neymatulla. He was the first person to counsel the King that in order to quell the rebellion and to repudiate the charge that he had become a Qadiani or was

sympathetic to their point of view, he must shed the blood of an Ahmadi. Shortly after the martyrdom of Hadhrat Neymatulla the King was so disgusted with Mulla Abdulla that he imprisoned him and then ordered that he be lashed to the mouth of a canon. When the canon was fired his body was blown to smithereens and he did not even have the satisfaction of being buried in a grave.

Concerning Hadhrat Mulla Neymatulla, it was Qazi Abdur Rahman, a famous divine of Afghanistan, who issued the final edict for death by stoning and probably he was the one who cast the first stone. He had been a great favourite of King Amaanulla Khan and was viewed by all with esteem and extreme respect.

After Amaanulla Khan had escaped from Afghanistan in great humiliation the Qazi opposed Bacha Saqqa. He was arrested and brought before Bacha Saqqa who ordered that one by one his limbs should be dismembered. This is indeed an horrific punishment. In the presence of a large crowd a butcher confronts a convict who lies on his back. He cuts off his arms, his feet, his nose, his ears and other parts of the body one by one. After dismemberment of the limbs, when the convict is merely a lump of flesh, the final operation of skinning begins. Qazi Abdur Rahman was brought to the plaza in Kabul where thousands had already assembled. His limbs were dismembered one by one. His screams reached the heavens and his blood gushed out. After dismemberment of his hands, feet, nose and ears etc., when he was a mere lump of flesh, he was skinned like an animal and his dead body was just discarded.

Oh alas, those who oppose the truth and persecute the innocent should learn lessons from these signs and refrain from opposing the truth.

A Shining Example

By
Sir Mohammad Zafrulla Khan

"That valiant one, held dear by God, did in the manner of his end display the lustrous quality of the faith that inspired his soul. He had disengaged his mind from all mortal attachments and paid the forfeit of his life for the sake of the Divine Beloved.

Beset with hazards, infested with a hundred thousand dragons in the vale of life, wherein a million blazes reach upto the skies, and a million swirling currents threaten to overwhelm the wayfarer. A thorny expanse it is, stretching along numberless leagues, barring the way to the Divine Beloved with an unending succession of calamities.

Behold then, the daring of this Eastern divine, how with a single stride he leapt across this vale of terrors. That must be the way of every true servant of Allah: his neck aye stretched forth ready to be severed in the cause of the Beloved."

Thus did the Promised Messiah, on whom be peace, write in praise of the martyred Sahibzada. The Sahibzada was offered life, security, ease, so only that he abjure the faith that he held dearer than his life and all that it had to offer. Each offer he repulsed with disdain.

He set a shining example. Across the vale of terrors he stands., his countenance bright and serene, and with an endearing smile

beckons us to follow. Already a score and more, having trodden alone the trail he blazed, are clustered around him in joyful companionship. Among them is that greatly daring youth, Naimatullah Khan, who, not even yet out of his teens, made his deliberate choice when life with all its beguiling pulled in one direction and the example of the martyred Sahibzada pointed in the other. Before he crossed the border, an elder, full of anxiety on his score, enquired: Naimatullah, if offered the choice that was offered to the Sahibzada, what will you choose ? To this stripling, wise beyond his few years, made an answer: Sir, sitting here in security whatever I may say would be unrealistic. A true answer can only be given when the choice must be made.

Inexorably the moment arrived. Naimatullah managed to scribe a note which found its way to the elder. Sir, it said, the choice must now be made. I choose that which the Sahibzada Sahib chose. May the Lord, of His grace, bestow upon me the strength and the steadfastness to go through to the end.

Buried in the ground in an upright position up to his waist, Naimatullah eager to render his unsullied soul to his Maker, prayers and supplications rising up from the depths of his innocent heart, surveyed with a smile the jeering, cursing, pitiless crowd that ringed him round, poised to crush his limbs and bones and smother his young life out of him with the cruel, jagged pieces of rock that each of them carried. As the first one grazed and tore open his flushed, handsome, boyish face, thus sealing with his warm blood the fulfillment of the covenant that he had made with his Lord, there could be no doubt that Allah, of his abounding grace and mercy, deputed the soul of the martyred Sahibzada to comfort the soul of Naimatullah during his glorious progress to the Abode of the Blessed.

As the example of the Sahibzada Sahib inspired young

Neymatulla, so it may inspire each one of us to render back cheerfully to our Maker all that He may require of us of His bounties, as and when He may require it. Amen.

The End of Amaanulla Khan the King of Afghanistan

At the beginning of 1924 the Mengal tribe who lived in the south rose in a rebellion against Amaanulla Khan. They charged that:

- (a) He had become an apostate
- (b) His family had abandoned Purdah
- (c) He had become a Qadiani etc. etc..

As a counter-measure to the rebellion Ameer Amaanulla Khan organized a huge conference in Pushto known as 'Loey Jirga'.

All divines were invited to participate in this gathering. Mulla Abdulla demanded that if the King did not subscribe to the Ahmadi doctrine, following in the footsteps of his ancestors he must put an end to the resident Ahmadi missionary Neymatulla Khan. This way, he assured the King, he could demonstrate that he did not subscribe to the Qadiani doctrine. Completely ignoring the edict that killing an innocent Muslim was a sin of the highest order and was in any case directly opposed to his proclamation concerning religious freedom, the cowardly King ordered the arrest of Neymatulla Khan. To quell the rebellion the King shed the blood of an Ahmadi without realizing that by this act he was in fact sealing the fate of his own reign.

At about that time Amaanulla Khan toured Europe and during his holiday, discarding Purdah, his wife, while wearing European clothes, met many prominent Europeans. When the divines in Afghanistan learned of his conduct, a kind of lava of discontent began to bubble in opposition to the King. To make matters worse the King ordered that the ladies of royal and aristocratic families should discard Purdah and wear European clothes. He

also ordered that his courtiers should wear European clothes. Failure to comply with his instructions invited heavy fines. These orders were like pouring oil over a burning object. Hence the rebellion against the King spread like wildfire.

Habeebulla, also known as Bacha Saqqa was an ordinary soldier in Amaanulla's army. He overstayed his leave when he went to his village and fearing arrest, on his return he began living in the hills and became a bandit. Gradually he assembled a group of other bandits around him and he, as commander of the group became known as 'Bacha Saqqa'. Taking advantage of the rapidly spreading rebellion and general anarchy, on the night of the 1st October 1928 Bacha Saqqa attacked Kabul with only four hundred bandits. As both prominent and unimportant residents of Kabul were by then opposed to the King, they secretly helped him in every way possible. Thus he captured Kabul.

In retribution for killing the innocent Ahmadi victims Amaanulla Khan was overthrown by a mere bandit who then declared himself to be the King. The cowardly Amanulla felt he had no option but to flee. Handing over reins of government to his brother Sardar Inayatulla Khan, he escaped under cover of darkness. We reproduce below a narrative by the well known historian Azeez Hindi who covered the flight of the King.

"There was insufficient fuel in the car that Ghazi Amaanulla Khan had chosen for his escape and there was not much in the other royal cars either. There was no prospect of buying any petrol on the way and so he set off with insufficient petrol but then his car overturned. Only two days earlier his favourite Indian driver had been found dead in his car. With only two gallons of petrol in the tank Ghazi Amaanulla set off for Qandhar. The escape of the

King in utterly helpless conditions cast such a shadow of gloom on him that he felt he could not trust anyone and could not find a safe place of refuge near the capital. "

Amaanulla Khan, who to save his crown had ordered an Ahmadi to be butchered like a goat, escaped from Kabul in great haste, fear and bewilderment. He was unable to take Queen Sureyya along with him and she was left behind at the mercy of Bacha Saqqa. Normally Pathans take great pride in protecting the honour and virtue of their wives and if the occasion demands, without the least hesitation they sacrifice their lives.

Amaanulla Khan escaped to Italy via India. The Kingdom for which he had sacrificed the lives of Ahmadis to save was abandoned, along with his near and dear ones, including ladies of the Royal family all of whom remained at the mercy of a common bandit. Compare the splendour and authority of the Monarch of the realm of Afghanistan with the helplessness of an asylum seeker in Italy who finally met his death ignominiously.

In this very life the Almighty showed Amaanulla Khan that in exactly the same way, as he had ruled that poor Ahmadis were infidels and apostates and had them stoned to death in order to save his crown, the divines in Afghanistan had unanimously resolved that he too was an infidel who had been expelled from the pail of Islam and was an apostate. A dossier was compiled and handed over to Bacha Saqqa which has been reproduced in a book named 'Fire in Afghanistan' written by Rhea Talley Stewart and published by Doubleday & Co. New York.

The author said:

"Mullahs had prepared this document in which they told the world

at their moment of triumph exactly which acts of Amanullah had stung them most deeply and provoked them to drive him from his kingship.

"All his acts were contrary to the orders of the Koran and to the example set by the Holy Prophet. The following are clear examples of his violation of the Shariat of the Prophet and of introducing his own inventions instead.

1. He abandoned the forms of salutations and introduced instead a sign after the fashion of the unbelievers and against the example of the Prophet, and forcibly persuaded the Muslims to adopt this method.

2. He introduced hats after the fashion of the unbelievers and abandoned the turban which was worn by the Prophet, with which headdress only can prayers be performed completely. A man who violated Amanulla's rule regarding hats was subject to punishment.

3. He changed the Islamic dress which was used by Muslims of the past, and gave orders that all should resemble the unbelievers in the manner of dress. The new dress is still in use.

4. The Koran says that men and women who are strangers should not show their eyes to one another. Amanullah, however, cast aside this grand order of God and gave orders for the unveiling of women.

5. The religious lawyers considered it unlawful that a grown up women should go out of her house without the permission of her husband. Amanullah, however, gave orders that all women and

girls should go to schools. He has thus disgraced the Muslims.

6. The growing of the beard and clipping of the middle portion of the moustache was the practice and order of the Prophet, but Amanulla's orders are against the same.

7. He ordered that boys should go to schools. Boys have the same legal position as grown up girls. In these schools religion, Shariat and the Koranic laws were not taught, but subjects were taught which interfered with the faith of the students. The boys became shameless by education only knowledge regarding the orders of the Koran is intended and not the knowledge of writing European languages and figures, or knowledge about countries or about the kings of the past or the languages of the unbelievers.

8. It is not, and has never been, the practice that grown up Muslims girls should be sent away from an Islamic country for the sake of learning European writing and arts. On account of this undesirable action we Muslims were ridiculed by all Islamic and non Islamic countries. Never did and never will any king practice worse tyranny on the people than this."

The document spoke of Amanullah's adopting the solar year, like European countries, in place of the lunar year; of his making Thursday a holiday in place of Friday; of his opposition to the Lame Mullah of the Khost Rebellion and his imprisonment of Gul Agha.

Coming close to the true, deep reason for the rebellion, the Mullahs had written, "He abolished allowances of the mullahs, of the callers to prayer, of the servants of the mosques, which these

people received from the previous kings He liked to curse the Ulemas and their teachings."

Included among these charges was the clarion call which had summoned men to wars before, which that first man over the threshold of the Arg Palace had heard in his heart as he praised God and felt the bullet:

"The actions of Amanullah are centered on the short life of a few days in this temporary world and are based on selfish motives. He did not care for the progress of religion which leads to everlasting life."

This was the objectionable conduct of the person who had had helpless Ahmadis stoned to death on the charge that, God forbid, they had rebelled against the Islamic Law and had therefore expelled themselves from the pail of Islam. Clearly his own conduct was wholly against the Islamic Law.

In the end, exiled and in a state of complete helplessness, Amaanulla Khan died in Switzerland and, charged with having martyred some Ahmadis by stoning them to death, was presented before the Almighty .

Comments of the Press on the Steadfastness Displayed by Hadhrat Moulvi Neymatulla the Martyr

An Arya newspaper, Parkaash, in its issue of 21st September 1924 published:

"In spite of our deep rooted differences with Ahmadis we congratulate them as, for the sake of his faith, one of their Jamaat

has accepted martyrdom. Although the judiciary in Kabul had pronounced that according to Shariat repentance by Moulvi Neymatulla was not enough, it is a matter of great pride that until the very end he did not renounce his faith. As it is a most torturous form of death it is no easy task to meet one's end by being stoned. But he did not renounce Ahmadiyyat and faced the consequences."

The well known Shia newspaper, 'Zulfiqar', in its issue of 8th September 1924 writes:

"His only offence was that he did not subscribe to the brand of Islamic faith of which the Ameer of Afghanistan was an adherent. He was arrested and then great efforts were made to persuade him to renounce his faith but he rejected all such overtures (and showed a shining example of steadfastness)."

A semi government newspaper published from Kabul had the following in its issue of 6th September 1924:

"Right until his last breath, very firmly Moulvi Neymatulla adhered to Ahmadiyyat. While he was being stoned to death, right until his last breath, clearly and aloud he kept on proclaiming his belief."

(Tahreek Ahmadiyyat Volume 5)

Hadhrat Moulvi Abdul Haleem
(MAPH)

and

Hadhrat Mulla Qari Noor Ali
(MAPH)

the fourth and the fifth who achieved martyrdom in

Afghanistan

The Martyrdom of Hadhrat Moulvi Abdul Haleem and Hadhrat Qari Noor Ali

(21st February 1925)

Ameer Amaanulla Khan had already tasted the blood of Mulla Neymatulla the martyr. Although papers and journals of the whole world had condemned this act in no uncertain terms, overcome by power and absolute power, he showed no remorse whatsoever. The very government that he wanted to save by perpetrating enormities on helpless Ahmadis, slipped through his fingers and was not there as an inheritance/legacy for his progeny. The Almighty snatched his power and authority and to teach him a lesson transferred it to a bandit.

Mulai Lang had succeeded in convincing Ameer Amaanulla Khan that if he wished to effectively suppress the insurgence he must shed the blood of Ahmadis. However, in spite of having martyred Mulla Neymatulla the insurrection continued. Alas, the King had not learnt a lesson. Had he taken heed he could have saved his Kingdom and could have avoided the extreme humiliation that he had to suffer. Instead, he started searching for other Ahmadis, whom in accordance with the advice of his kinsmen he could execute and thus retrieve the confidence of his subjects.

Peacefully, quietly and in complete anonymity two Ahmadis, Moulvi Abdul Haleem and Moulvi Qari Noor Ali, lived in Kabul. They had no interest in politics and had no pursuit other than their own occupations. It was reported to the King that there were two Ahmadis living in Kabul. The King had them arrested and charged them with the offence of having paid a visit to the British Embassy. At that time no Afghan national was permitted to even

remotely approach the British Embassy. The two Ahmadis were also charged with the offence of subscribing to the belief that 'Jehad' was no longer permissible. This, in spite of the fact that the Jamaat Ahmadiyya had never disagreed with the Islamic injunction in this regard. The Jamaat had only explained that, without the conditions prescribed by Shariat having been fulfilled it was wrong to indiscriminately kill the people merely because they were disbelievers. The Holy Prophet (PBUH) had laid down the conditions for 'Jehad' that had to be fulfilled.

After their arrest the two victims were thrown into dungeons where they were tortured. Again and again they were assured they would be freed with great veneration and esteem if only they renounced Ahmadiyyat. Very firmly both of them rebuffed the overtures and prepared themselves to cheerfully present their lives for the sake of the truth. Repeatedly they attempted to remind the tyrants that they were Muslims as they recited the Kalima, were absolutely devoted to the Holy Prophet (PBUH) and not only did they believe in the Islamic injunctions but had ordered their lives accordingly. They said they offered their Namaz, kept fasts and ate the meat of animals slaughtered by Muslims. They offered their prayers facing Qibla. They maintained that their bond with the Almighty was unyielding and thus they were continuously receiving words of good cheer from Him. They made it plain that if in spite of the clarifications offered they were determined infidels, then very happily in accordance with their master the Promised Messiah (PBUH), they would accept any punishment chosen for them.

They acknowledged that as they too had hearts which were saturated with the love of God and His dear Messenger they could also be termed as 'Kafirs' i.e. infidels.

Event of Martyrdom on 21st February 1925

It is always bitterly cold in Kabul in the month of February and one can see snow on the mountain peaks. People gather around their stoves. The days are short and the nights are long.

On 21st February there was considerable hustle and bustle in the town. Again and again it was being announced that two Ahmadis were to be stoned to death. In large numbers people were invited to be at the site and they were asked to bring their own stones with them for the occasion. From early morning a large crowd consisting of bloodthirsty Mullas and ignorant fanatics, had congregated opposite the jail. Every man present had assumed the role of a bloodthirsty beast.

After 'Zohar' both victims, still bound and shackled were brought out of the prison and in the midst of a crowd of thousands they were dragged through the streets of the town. Simultaneously, through public announcements all and sundry were being invited to the site to witness the event. The long procession reached the chosen site in the Teerpur Cantonment area at the time of 'Asar' prayers. The prevailing mood was ferocious. The two Ahmadi victims were taken to the site where two pits had already been dug into which they were to be lowered to the waist before being stoned to death. The two sought permission of the savage Mullas to offer their 'Asar' prayer. After a great deal of bickering their request was granted and facing Qibla, in full view of a crowd of thousands, both offered their 'Asar' prayer in congregation. It never occurred to anyone to question how, facing Qibla, those who had been convicted as apostates, could possibly offer the four Rakaats. Was not the mere fact that they were offering their

prayer like other Muslims sufficient defence? Did they not remember that during the heat of the moment a companion of the Holy Prophet (PBUH) killed an opponent in a battle after he had recited Kalima Shahada. When the news reached the Holy Prophet (PBUH) he summoned the companion and asked why he had killed someone after he had recited the Kalima. In answer the companion said, "Because he recited the Kalima out of fear." The Holy Prophet (PBUH) asked him if he had cut open his breast to see if his heart had or had not accepted Islam. The indignation and disapproval expressed by the Holy Prophet (PBUH) was so intense that later on the companion said again and again, "I wish I had not been born so that I would not have been recipient of the anger and displeasure of the Holy Prophet (PBUH)."

In the instance quoted above a person merely recited the Kalima from his lips and the Holy Prophet (PBUH) confirmed that he was a Muslim. Here, not only was Kalima being recited repeatedly but the two victims had, facing Qibla, in full view of the spectators, offered prayers in the Islamic fashion in congregation. It never occurred to the oppressors that by killing a Muslim they were guilty of disobedience to the Holy Prophet (PBUH).

After finishing their prayers the victims addressed the gathering and assured them that they had no wish to escape. They said, "Since we continue to receive glad tidings that our sacrifice is for the sake of the true faith happily and with satisfaction we are accepting our destiny. There is no need to half bury us in pits, we will both sit down and you can pelt us with stones and view the spectacle. You will see that we will not make a single move."

Finally, sitting on their haunches, in a loud and clear voice the two martyrs began to recite the Kalima Shadaha, "I bear witness that

there is none worthy of worship save Allah and Mohammad is His servant and His messenger."

The victims kept on repeating the Kalima and the depraved, dogmatic Mullas, along with the general public, continued to shower stones on them. Thousands were flung simultaneously. It did not take long for their untainted frames to be buried under the stones and their fragrant and unblemished bodies were covered by a mound.

"Verily we belong to Allah and verily to Him we shall return"
Earlier the oppressive regime did not hand over the hallowed body of Mulla Neymatulla to his old and frail father, neither did they hand over the bodies of these two victims to their relatives.

Belief of The Jamaat Ahmadiyya

Concerning 'Jehad'

When the case of Hadhrat Sahibzada Abdul Lateef was under consideration, again and again the Afghan King was being told that in order to curry favour with the British Government the Promised Messiah (PBUH) had forsaken 'Jehad'.

To grasp the import of the term "Jehad" it seems necessary its meaning should be understood clearly. This word is a derivative from 'Jihad' which connotes 'bearing hardship'. Therefore the word 'Jehad' would mean to employ one's full capabilities, without any deficiency, for the achievement of a given objective. According to 'Taaj-ul-Uroos' 'Jehad' means without deficiency of any kind, by fully exhausting one's full potential and energy in the achievement of an objective. There are three categories of 'Jehad'. Opposing an enemy with full strength with a view to eradicating Satanic traces, with full vigour and zeal frustrating efforts of a towering Satan and doing one's very best to grapple with one's ego, vanity and pride. The Quranic verse: ' And strive in the cause of Allah as it behoves you to strive for it.' (22:79) also points to the three kinds of 'Jehad' referred to above. (Review of Religions April 1939)

So there are three kinds of 'Jehad': First of all is the 'Jehad' in which one engages against one's own ego. In Islamic terminology it is referred to as 'Jehad-e-Akbar'. Second is the 'Jehad' against Satan and Satanic ways. This kind is referred to as 'Jehad-e-Kabeer'. The third kind is a 'Jehad' where one engages an enemy who denies religious freedom. This kind is known as 'Jehad-e-Asghar'. Struggle with one's own ego has been determined as 'Jehad-e-Akbar' by the Holy Prophet (PBUH). It is related in an

Hadeeth that when returning to base from an expedition - Tabook - the Holy Prophet (PBUH) said: "After having been engaged in 'Jihad-e-Asghar' we are returning now for a 'Jihad-e-Akbar' i.e. 'Jihad' against one's ego, vanity and pride." (Kashaf) It is narrated in Tirmizi that the Holy Prophet (PBUH) said: "The foremost 'Jihad' which is greater than the other two kinds is the one when one clashes with one's own ego." The life of the Holy Prophet (PBUH) can be divided into two distinct phases i.e. his life in Mecca and his life in Medina. During his days in Mecca before emigration, the Holy Prophet (PBUH), and his companions were not permitted to engage in 'Jihad' with a sword. However, after his arrival in Medina in response to the cruel assaults by the disbelievers, the Almighty granted him permission to use his sword in 'Jihad'. It is evident that through every moment of his life he was involved in 'Jihad' of one kind or another. It would be a grave sin to imagine that, God forbid, while he was in Mecca he was not engaged in 'Jihad' and he waited until he was in Medina. The truth is that in every moment of the life of the Holy Prophet (PBUH) and the lives of his companions they constantly remained engaged in 'Jihad' of one kind or another. Although there was no armed struggle nor was there any war even while in Mecca he was continuously engaged in 'Jihad'. 'Jihad' continued throughout his days in Medina although whilst there he had been permitted the use of arms in a defensive posture.

Now let us examine the belief of the Promised Messiah (PBUH) concerning 'Jihad with a sword'.

In the life of the Promised Messiah (PBUH) the British ruled the Indian sub continent. The Sikhs had ruled before them and they had completely taken away religious freedom. Muslims were particular targets and were not even permitted to worship freely.

In this regard the Promised Messiah (PBUH) says:

"Muslims have not so far forgotten the era when at the hands of the Sikhs they were in a blazing oven. Through their tyranny and cruelty the Muslims did suffer a lot but their faith suffered a great deal more. Not only on discharge of religious obligations but even on announcing Azan some were put to death." (Ishtahar 10th July 1900)

On page 1127 of the Encyclopedia of Sikh Literature we read:

"The hatred for Muslims in the minds of the Sikhs was indeed profound. Muslim men, women and children were killed without hesitation. Their villages were totally annihilated, their women were molested and thousands of mosques were demolished."

After the tyrannical rule of the Sikhs, on the establishment of British rule on the 1st of November 1858, a proclamation was issued from Allahabad on behalf of Queen Victoria. It read as follows :

"We proclaim that it is our pleasure and Royal Command that on the basis of his religious belief no one of our subjects will either be eligible for preferential treatment or be harassed or deprived of a peaceful existence. Instead, in the eyes of the law all are equal and without distinction deserve protection."

In these conditions, unlike Sikhs before them, the British Government did not hold that Muslims deserved death and instead granted them full religious freedom the Promised Messiah (PBUH), said:

"To every persuasion the government has granted full freedom to preach one's belief. Hence an opportunity has been afforded for followers of all faiths to scrutinize and assess the principles on which various faiths are based for this reason again and again in my writings and my speeches I have been making a mention of the favours of the British Government." (Rooyedad-e-Jalsa Doa)

In the explanation that we see in the book *Tohfa Qaisariyya* written by the Promised Messiah (PBUH), the issue becomes even clearer. He writes:

"The other task that I have been entrusted with concerns rectification of the fallacious interpretation of "Jihad" which is current amongst some naive Muslims. The Almighty has given me to understand that the current interpretation of the concept of "Jihad" is totally contrary to the Quranic injunctions. In the Holy Quran, there is an injunction relating to armed conflict, but that is a lot more reasonable and amiable than the injunctions under which Moses and Yashoo bin Noon had to fight their battles. Basically, use of force was permitted only against those who unjustly killed Muslims or persecuted them beyond limits. Even then, the injunction was not nearly as harsh as that under which Moses had to fight his battles. If an Arab accepted Islam or if a non-Arab sought refuge and agreed to pay Jazia the punishment was set aside.....

When one lives under the canopy of a just government like the realm of our Empress, contemplating a revolt, is certainly not "Jihad". Instead, it is a barbaric and an unenlightened act. Where one can live with freedom, there is rule of law and one is permitted to satisfactorily carry out one's religious responsibilities, any act against the government, with an ill intent, is a crime and certainly not "Jihad"

So the Almighty has made me determined that in order to show genuine gratitude one must remain entirely obedient to a benevolent government like our British Government. My Jamaat adheres to this principle. To give a practical shape to this issue I have written a number of books in Arabic, Persian and Urdu. I have written in detail that as Muslims are currently allowed complete freedom to propagate their faith and as without let or hinderance they can discharge their responsibilities in accordance with their station and as they are spending their days in peace under the rule of the British Indian Government, even to think of "Jehad" against a venerated and peace giving government is nothing short of grave injustice and insurgence."

(Tohfa Qaisariyya Page 9/10)

The point of view of the Promised Messiah (PBUH) should be clear from the above excerpt i.e. as in India the conditions for 'Jehad' are non existent there is no justification for 'Jehad' with a sword.

An edict that 'Jehad' with a sword against the British Government was not permitted was not issued by the Promised Messiah (PBUH) alone. In that era all enlightened scholars also issued similar edicts. By abandoning 'Jehad' with a sword, in practice they put into practice their verbal and written edicts. Certain examples of the edicts are noted below.

1. From Moulvi Mohammad Husain Batalvi who was a prominent leader of the Ehle Hadeeth sect.

(a) "Where there is complete peace and there is freedom to practice one's faith, Muslim subjects are not permitted either to

fight themselves or in any way assist those who fight their own government even if the government be Jewish or Christian. On this basis for Muslims in India opposition to and revolt against the British Government is totally prohibited." (Ishaautul-Sunna Volume 6 No. 10)

(b) "Brethren, time for the use of a sword has passed. Currently it has become necessary to use one's pen instead of a sword." (Ishaautul Sunna Volume 6 No. 12)

2. From Hadhrat Syed Ahmad Barailvi,

In his famous book 'Sawaneh Ahmadi' Moulvi Mohammad Jaafer Thaneeri quoting Hadhrat Syed Ahmad Barailavi the reformer of the thirteenth century says:

"It is accurately related that whenever he proceeded to engage in 'Jehad' against the Sikhs he was asked why he travelled so far for 'Jehad' against the Sikhs and why he did not engage in 'Jehad' against the British, who had established their rule in the country and who did not subscribe to the Islamic faith. He was advised that within his own surroundings he could regain the Indian territory and would find hundreds of thousands of men who would join him and help him. To travel hundreds of miles through the Sikh territory to Afghanistan, to live there for years and then fight the Sikhs was, many said to him, beyond their capability. In reply the Syed said, "We do not wish to, nor is it our aim to establish our regime by snatching authority either from the British or from the Sikhs. The sole basis for our 'Jehad' is that they (Sikhs) engage in persecution against our Muslim brethren as they interfere with Azan and also with discharge of other religious duties. If right now or after our domination the Sikhs refrain from moves which merit 'Jehad' there will be no need for us to fight. Though the British Government does not subscribe to Islam but it

does not engage in unfair, unjust and oppressive acts against Muslims nor does it interfere with or prevent discharge of their religious worship or religious duties. Under their rule we openly preach and practice our faith and they do not prevent us from discharge of our religious duties and if someone else indulges in excesses they punish the wrongdoers. Our real task is propagation of the Unity of God and keeping alive the traditions of the Chief of the Prophets (PBUH) and under the British rule, that we can do without let or hindrance. Why then, contrary to religious tenets should we engage in 'Jihad', and without reason become guilty of shedding blood of either party? On hearing this response the person who asked the question was silenced as he understood the real purpose of 'Jihad'." (Sawaneh-Ahmadi Page 71)

(b) It is faithfully reported that one day during his stay in Calcutta, when Maulana Mohammad Ismaeel Shaheed was delivering a sermon he was asked if it was permissible to engage in 'Jihad' against the British Government. In reply he said, "On no account is 'Jihad' permitted against a government which is benevolent and is free from prejudice. Currently the conduct of the Sikhs in the Punjab is excessive and therefore 'Jihad' against them may be organized." (Sawaneh-Ahmadi Page 57)

3. Mouvli Mohammad Husain Batalvi writes, "Currently the conditions for 'Jihad' are non existent. Therefore, in India, from Calcutta to Peshawar and from Sindh to Deccan no one can be licensed to engage in 'Jihad' against the British Government." (Ishaatul-Sunna Volume 9 No. 1)

4. Interpreting sentiments of the Muslims of India in his book 'Asbaab-e-Baghawat-e-Hind' written in 1858 Sir Syed Ahmad Khan the founder of the Aligarh University writes:

"As under the rule of our government Muslims live in peace, if to win freedom from the government, with all zest and enthusiasm Muslims hold mutual consultations and unanimously resolve to conspire to engage in 'Jehad' against non Muslims it would be an act without any sound basis or foundation. In no way can 'Jehad' be justified against this government. Twenty or thirty years ago when a well known divine, Moulvi Mohammad Ismaeel, in the course of his sermon attempted to persuade his listeners to engage in 'Jehad' in India he made it plain that those who live in India in peace under the British rule are not permitted to engage in 'Jehad'." (Asbaab-e-Baghawat-e-Hind Page 104)

5. The edict issued by Khaleefa-tul-Muslemeen Sultan Abdul Hameed II who ruled over the Ottoman Empire follows:

"The Khaleefa reduced to writing and handed over to the British, an edict to the effect that in India Muslims must not fight the British as they had proven themselves to be sympathetic to, and allies of the Islamic Khilafat." (Taareekh-e-Aqwaame-Aalam by Murtaza Ahmad Khan Page 639)

6. A unanimous edict by the Muftis of Mecca:

"Edicts have been procured from Jamal Deen ibne Abdulla, Sheikh Umar Hanafi Mufti of Mecca, Ahmad bin Zambi Shaafae Mufti of Mecca and Husain bin Ibraheem Mufti of Mecca Moazzama in which it is proclaimed that India is Darul Islam." (Booklet - Syed Ata Ulla Bukhari by Shorash Kashmiri Page 131)

7. An edict issued by Moulvi Nazeer Husain of Delhi is:

(a) "As the conditions for 'Jehad' are non existent in this land engaging in 'Jehad' will be tantamount to destruction and sin." (Fataawa-e-Nazariyya Vol 4 Page 472)

(b) "Maulana Syed Nazeer Husain Dehlavi did not accept the mutiny of 1857 to be a 'Jehad' according to Shariat. Instead, in the belief that the act was based on mistrust, broken promises and disorder he ruled that participation in and assistance of the movement was a sin." (Ishaatul-Sunna Volume 6 Page 10)

8. Maulana Moudoodi issued the following edict:

"After (Muslim) capitulation when the British Government was established and in accordance with their personal law, with complete freedom the Muslims agreed to live in peace in this country, India was no longer a land of strife." (Kitaab-e-Sood Part 1)

It is apparent from the above that the British Government who emancipated Muslims from the tyrannical rule of the Sikhs who had adopted outrageous measures against their faith were commended and thanked by all appreciative Muslims. All Muslim scholars unanimously declared that there was no justification for raising a banner of 'Jehad' against the British. Not only did they issue verbal edicts, but as the conditions had not been fulfilled, proved by their conduct that 'Jehad' against the British was not permitted. Otherwise Muslim divines in India would surely have raised the banner of 'Jehad' against the British.

Here a pertinent question arises. If according to those who censure us it was incumbent upon the Muslims of India to engage in 'Jehad' against the British, then they could be indicted for

negligence and failure in the discharge of their duties as they did not engage in 'Jehad'. According to the Ahmadis the conditions for 'Jehad' were missing and therefore for not engaging in 'Jehad' they can in no way be held guilty. But those who believed that this was their duty and yet did nothing for its discharge can certainly be determined as guilty. In very clear terms presenting the true Islamic teachings concerning 'Jehad' the Promised Messiah (PBUH) writes:

"Without doubt, in these days the grounds that make 'Jehad' obligatory are not present in this country. During an era of peace and quiet the Almighty has totally prohibited 'Jehad' of the kind where armed conflict is involved. Therefore today Muslims are not permitted to fight in the name of their faith and slay those who disbelieve." (Tohfa Golariya Page 82)

It is evident from the above that where conditions for 'Jehad' are absent no scholar can with justification claim that 'Jehad' is permissible.

It should be remembered that according to the Quranic terminology the Promised Messiah (PBUH) had asked members of his Jamaat to be continuously engaged in Jehad-e-Kabeer. Hence, the Promised Messiah (PBUH) had not banned 'Jehad' in the way of the faith. He said, "Propagation of Islam, response to the criticism by opponents, spreading the magnificence and merits of the Islamic faith, demonstrating the truth of the Holy Prophet (PBUH) in the world, is 'Jehad' in this era. This will remain 'Jehad' until such time as the Almighty creates conditions for the other kind." (Letters of the Promised Messiah (PBUH) addressed to Meer Nasir Nawab)

Here the words, "until such time as the Almighty creates conditions for the other kind," deserve deep reflection. It is evident that the Promised Messiah (PBUH) also believed in 'Jihad' with a sword and because of absence of the relative conditions he was convinced of the need for postponement. As he was wholly subservient to the Holy Quran he could never ever have repealed the concept of 'Jihad' with a sword and he was not empowered to do so. In his edict he only deferred its application. He also referred to the Hadeeth 'Yamna-ul-Harb' suggesting that as there would be religious freedom during the era of the Promised Messiah (PBUH) he would not engage in a struggle with a sword.

In the end we record an opinion of the Musleh Maood (MAPH) where he has further clarified the issue in regard to the Ahmadiyya belief concerning 'Jihad':

"Just as offering Namaz is compulsory similarly in this faith when the need arises it is equally compulsory to fight It should be clearly remembered that 'Jihad' is included in those matters which Islam declares to be an essential part of the faith. It has even been said that at the time of 'Jihad' whoever turns his back is condemned to Hell." (Report Majilis Mushawarat 1950)

Now we make an assessment of the view of the Ahmadiyya Jamaat concerning 'Jihad' from another angle. As long as the conditions pertaining to 'Jihad' with a sword did not exist they fully, wholly and energetically engaged themselves in 'Jihad-bil-Quran' (also described as Jihad-e-Kabeer) and 'Jihad-bin-Nafs' (also described as Jihad-e-Akbar). It remained engaged in repelling assaults by Christians, Arya Samajees and others when they attacked Islam. Later on, after the creation of Pakistan when the Dogra Regime and the Indian forces were perpetrating

enormities on the Kashmiri Muslims, the Jamaat Ahmadiyya of Pakistan was the only body who raised a volunteer force called 'Furqan Force' that in co-operation with the government engaged the enemy in a battlefield and thus in a practical way was privileged to partake in Jihad-bis-Saif. In this way several young Ahmadis were martyred on the battlefield. In short when the time was appropriate and conditions had been fulfilled, the Jamaat Ahmadiyya immediately took part in 'Jihad' with sword. In future, if and when the need arises and conditions are fulfilled the Jamaat Ahmadiyya will never shirk its responsibilities concerning 'Jihad-bis-Saif', Inshallah.

"FROM THE ABSOLUTE AMIR"

by: F. R. Martin

Sirdar Nasrullah Khan, who was, of course, obliged to remain in his city palace since the Amir did not go away into the country, spent most of his time on his prayer-carpet, so I was told by those who were with him, and when his favourite wife got cholera and died, he was described as being almost mad with grief at her loss and fear of the disease attacking him next.

The prince's fear, as also that of the Amir, had a reason however, which intensified their usual dread of the disease, and it came about in this way. One of the chief and most influential of the moullahs in the country started on the Haj (holy pilgrimage to Mecca) in the beginning of that year, and while going down through India, on his way to the sea-port where he intended embarking for Medina, he heard of a holy man who preached the second coming of Christ - one who said that he, like another St. John, had been sent on to prepare the way, and make Christ's coming known. The moullah went to see this man, of whom many and wonderful things were told by the natives about, and the words of the self-styled prophet were so convincing that the moullah was converted, and came to believe in the man being what he said he was. One day, it being known that the moullah was going on the Haj, the "prophet" took him into an inner room, and there, the moullah afterwards stated, the two together visited Mecca, and he saw himself one of the multitude of pilgrims at the holy shrine, and visited the inner court, and saw all there was to see, and said all the prayers prescribed in the different places before reaching the inner sanctuary. Whether mesmeric, or other influence, would account for this hallucination of the moullah is

a matter for conjecture, but even death could not shake the moullah's belief that he had been to Mecca, and that his guide was a true prophet.

So the Amir, when he heard of all this, sent word to the moullah to return, and the moullah did so, preaching the new religion as he came, and as soon as he was well within the boundaries of the country, he was made prisoner and brought to Kabul. Here he was examined by the Amir, but the Amir could find in the moullah's clever replies nothing against the true religion which would make him an infidel, and therefore worthy of death, for a Mussulman, according to the Koran, who becomes an apostate, must be stoned to death. He was then sent for examination to Sirdar Nasrullah Khan, who is regarded as more than a moullah in knowledge of his religion, but the prince could not convict the man out of his own mouth, and so a jury of twelve of the most learned moullahs was convened, and even their examination of the accused could elicit nothing on which the man might be killed, and they reported this to the Amir. But the Amir said the man must be convicted, and so he was again sent to the moullahs, who were told that they must sign a paper, saying the man was an apostate and worthy of death. Again the majority of the moullahs made affirmation that he was innocent of anything against their religion, but two of the moullahs, who were friends of Sirdar Nasrullah Khan, and had been talked over by him, gave their verdict for death, and on the finding of these two moullahs the man was condemned by the Amir and stoned to death. Before being led away from the Amir's presence to be killed, the moullah prophesied that a great calamity would overtake the country, and that both the Amir and the Sirdar would suffer.

About nine o'clock at night the day the moullah was killed, a great

storm of wind suddenly rose and raged with violence for half an hour, and then stopped as suddenly as it came. Such a wind at night was altogether unusual so the people said that this was the passing of the soul of the moullah. Then cholera came, and, according to former outbreaks, another visitation was not due for four years to come, and this was also regarded as part of the fulfillment of the moullah's prophecy and hence the great fear of the Amir and the prince, who thought they saw in all this their own death, and it accounts also for the prince losing control of himself when his favourite wife died. The murdered moullah was a man with a large and powerful following, and the two moullahs who gave the verdict for his death lived in constant fear of the retaliation of his followers, who had sworn to avenge him. One of them got cholera, and almost died of it.

THE MARTYRDOM OF
Hadhrat NEYMATULLA SAHIB
MENTIONED IN ENGLISH NEWSPAPERS

1. "Times" 4th, 7th Sept. 1924.
2. "Observer" 7th Sept. 1924.
3. "Financial Times" 3rd Sept. 1924.
4. "Near East" 4th Sept. 1924.
5. "Daily Telegraph" 4th Sept. 1924.
6. "Morning Post" 5th Sept. 1924.
7. "Daily News" 4th Sept. 1924.

'The Afghan Martyrs' is an excellent and most informative book on the lives, sacrifices and martyrdom of those who laid their lives in the cause of Allah. In the most beautiful galaxy of Ahmadi martyrs these four are the brilliant shining stars and are beacons of light for those who will follow in their footsteps in future. The life and sacrifices of Moulvi Abdul Rahman, the first Afghan martyr is still to be narrated at a later stage.

Mr B. A. Rafiq deserves our prayers and appreciations for writing this valuable book, I am sure this will prove a treasurehouse of knowledge and inspiration for our new generation as well as the new converts to Ahmadiyyat.

Hadi Ali Chaudhri
Add. Wakiluttabshir
London.

About the Author

B. A. Rafiq was born in 1931, in the North West Frontier Province of Pakistan. He graduated from the Punjab University in 1953 and then undertook a five years course in the Missionary Training College, Rabwah, Pakistan. This course included intensive and detailed study of comparative religion, contemporary religious movements, Islamic thoughts and Jurispudence.

In 1959 he was assigned to the London Mosque as missionary and deputy Imam. In 1964 he was appointed Imam of the London Mosque, which is headquarters of the Ahmadiyya Movement in Islam in Britain. He served as Private Secretary to Hadhrat Khalifatul Massih III in 1971/ 2.

Mr Rafiq is the author of a number of books on various aspects of Islamic teaching. Shortly after arrival in Britain he founded the 'Muslim Herald', a monthly Journal, which is noted as a forum of Islamic thought.

He is now serving as Additional Wakilutasnif, London.