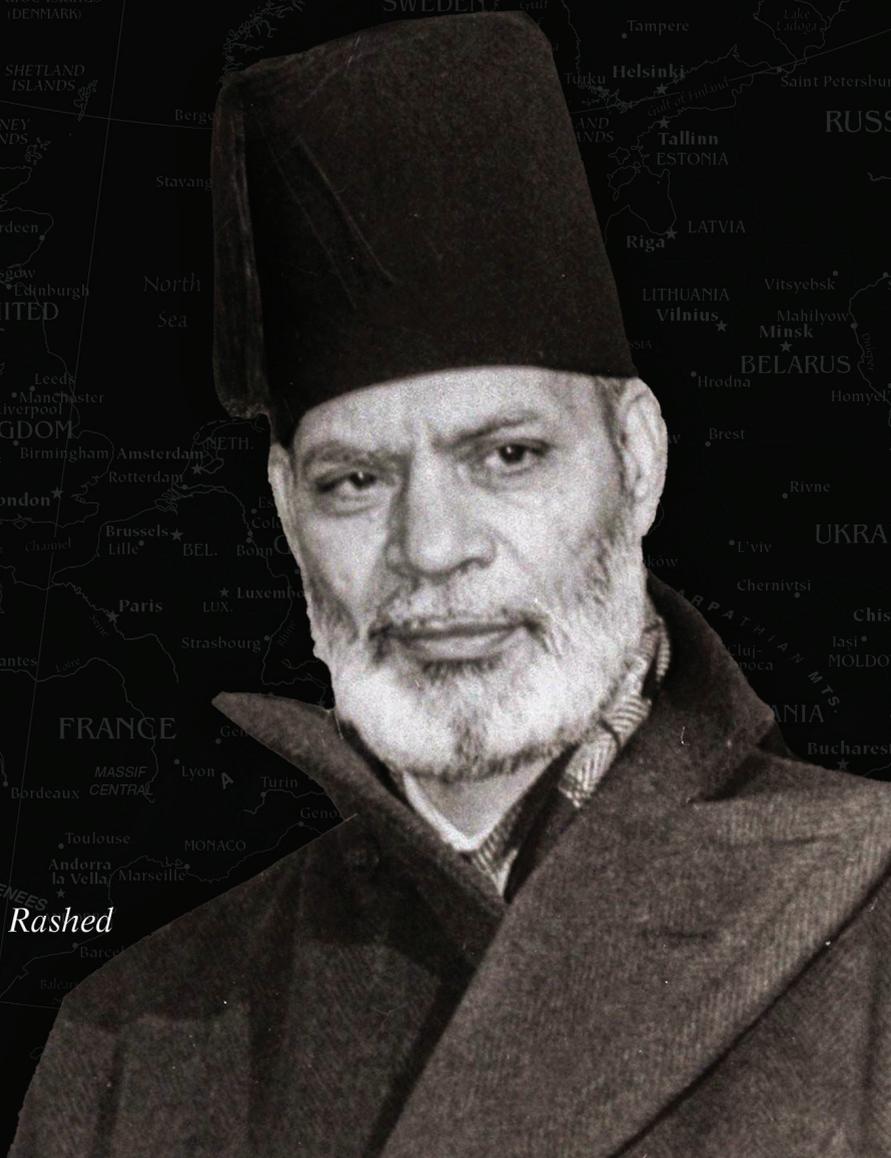


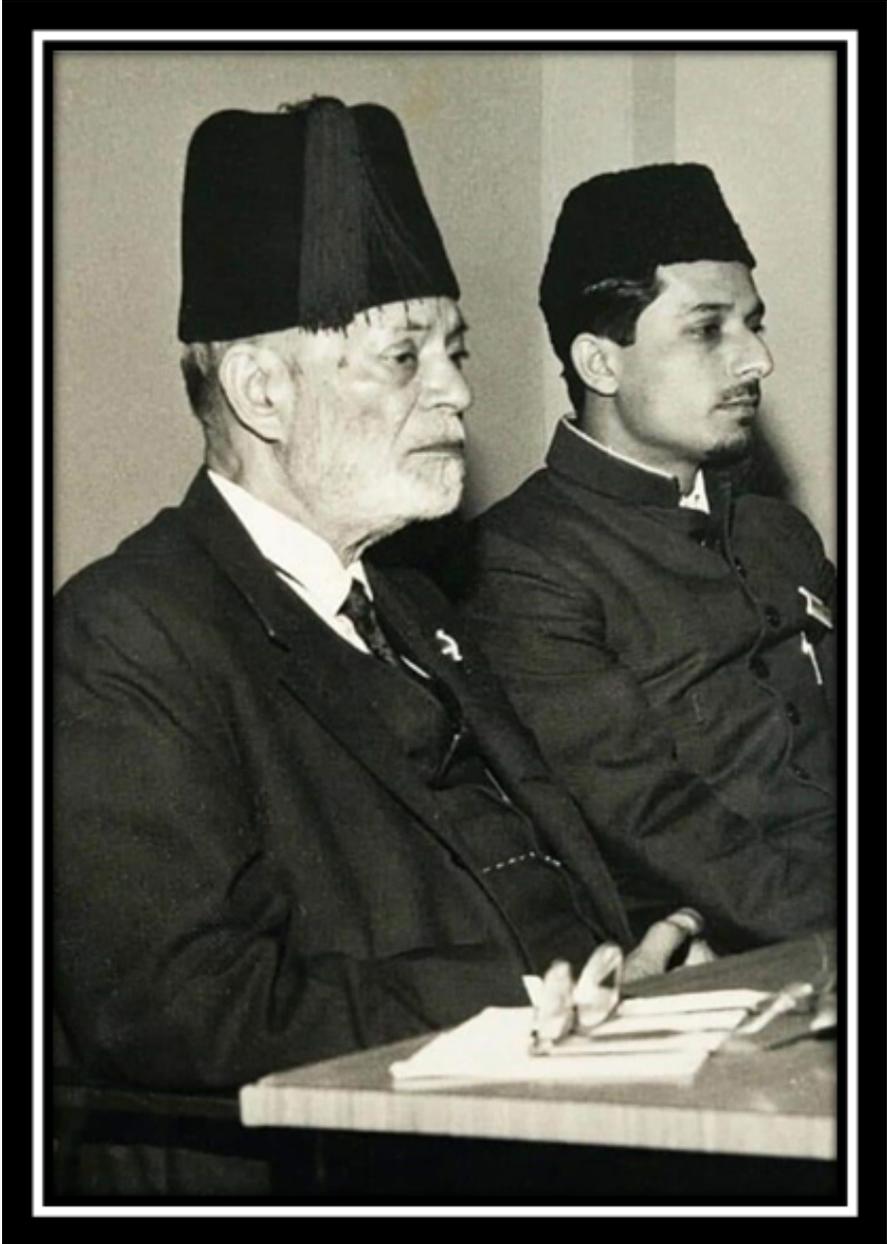
MUHAMMAD ZAFRULLA KHAN

WHO LIVED ISLAM IN THE WEST



Ataul Mujeeb Rashed

Hazrat Choudhry Sir
Muhammad Zafrulla Khan^{ra}



*Hazrat Choudhry Sir Muhammad Zafrulla
Khan^{ra} & the author*

**Hazrat Choudhry Sir
Muhammad Zafrulla Khan^{ra}**

Who Lived Islam In The West

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Who Lived Islam In The West

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Written by Ataul Mujeeb Rashed

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Publisher's Note

Hazrat Chaudhary Zafrullah Khan Sahib^{ra} is a well-known personality within the Ahmadiyya Muslim Jama'at as well as the outside world. In addition to the remarkable services for the Jama'at, he rendered outstanding services to Pakistan and the world at large that have been detailed in many publications. He himself authored a comprehensive book - 'Tahdith e Ni'mat', comprising invaluable information.

This booklet is unique in that I have only narrated incidents that I witnessed myself personally. Therefore, you will read many things that you may not have known earlier. By the Grace of Allah, I was fortunate to have lived in proximity of Chaudhry Sahib and thus had the opportunity to listen to him and observe his good qualities from close quarters. Alhamdulillah.

I am sure that a study of this brief treatise will be beneficial not only for the elderly, but also, be a

source of guidance, for the youth and the children in the western world. May it be so and, although brief, may it benefit many, Amin!

I will be lacking if I did not mention Dr Munawar Ahmed Sialkoti of Oxford, who translated my Urdu draft into English with great care and diligence leaving nothing out and making sure that the subject matter reaches the English readers in a comprehensive and fluent manner. I thank him with heartfelt prayers and request the readers to pray for his health and long life. May Allah reward him abundantly!

Ataul Mujeeb Rashed
Imam, Fazl Mosque London &
Missionary In-charge UK

Introduction

By the Grace of Allah, the Almighty, Hazrat Choudhry Sir Muhammad Zafrulla Khan^(may Allah be pleased with him) was abundantly blessed with good qualities and distinctive attributes. A lot has been written about him and a lot more may be written in the future. Rather than giving a biographic account of his outstanding achievements and services, I would like to write some anecdotes and impressions based on my personal observations and experiences.

I would like to do this for the benefit of the younger generation, who did not have the opportunity to see him during his lifetime. This is an attempt to make the younger generation develop at least, some understanding of the noble character and grandeur of the personality of Hazrat Choudhry Sir Muhammad Zafrulla Khan.

Greatest Good Fortune Of Life

First, I would like to narrate a delightful and profoundly impressive incident. A journalist, representing one of Pakistan's literary magazine, interviewed Hazrat Choudhry Sir Muhammad Zafrulla Khan for a special issue of the magazine.

He asked him, "Choudhry Sahib! You have achieved countless successes in your life. What do you think was the greatest blessing of your life?"

Hazrat Choudhry Sahib answered this apparently difficult question promptly and comprehensively by saying, "The greatest good fortune of my life is that I recognised the Imam of the Age, Hazrat Mirza Ghulam Ahmad Qadiani, the Promised Messiah and Imam Mahdi and performed Bai'at at his hands. **فالحمد لله على ذلك** (All praise be to Allah for this)"

My First Introduction

By the time I reached the age of discretion, Hazrat Choudhry Sahib was very well-known as a great man and a wise leader throughout the world. I had the pleasure of listening to his speeches during the Jalsa Salana.

He was extremely eloquent, and his delivery style was unique. He had the uncanny ability to explain even the most complex concepts in an easily comprehensive manner.

This simplicity of his expression made his speeches accessible to everyone. That is how I came to know him initially.

My first direct contact with him that I vividly remember was when my late father (Hazrat Maulana Abu'al Ata) invited some respected members of the Jama'at for dinner to his house 'Bait-ul-Ata' (Darul Rahmat Wasti – Rabwah). Choudhry Sahib was one of the guests.

When Choudhry Sahib was about to leave, my

father told me to accompany him to his bungalow in Darus Sadr Gharbi. Choudhry Sahib and I set out on foot. Because of his towering personality and my extreme reverence for him, I was hesitant to speak. However, Hazrat Choudhry Sir Muhammad Zafrulla Khan talked in a relaxed manner about several things. I realised that he had a very affectionate, relaxed, calm and simple nature.

At one point, he took hold of my upper arm and realising how lean it was, he said, "Is that all?". When we finally reached his bungalow, Choudhry Sahib thanked me, and I requested him for his prayers before leaving. This short meeting only lasted 15-20 minutes but left a pleasant and lasting impression on me that I relish even today.

Expressions Of Affection Begin

When I arrived in London as a Missionary and deputy Imam in September 1970, I had the opportunity to meet him regularly. I write here some anecdotes relating to that period which illustrate various aspects of Choudhry Sahib's pleasant personality.

This was my first venture outside Pakistan. It was the first time for me to travel through the blessing of Ahmadiyyat by air.

I had studied English language at school and college but did not need to write or converse in English in Pakistan.

I did deliver some prepared (and memorised) speeches in the college and Jami'ah but my English was not proficient for day to day conversation. I mention this because two months after arrival in London I was subjected to a test in English and the examiner was none other than Hazrat Choudhry Sahib.

It so happened that Respected Bashir Ahmad Khan Rafiq Sahib, the then Imam and Missionary-in-charge, told me once that someday I would be required to deliver a Friday sermon in English.

I expressed the opinion that there is no rush for this and that in due course such opportunities will arise, insha-Allah. I thought that was the end of the matter.

However, a few days later, it was Friday. I had offered my sunnah and the second Adhan was called shortly after. Khan Sahib, who was sitting next to me, nudged me to get up for the sermon.

I was not mentally prepared for that but there was no room to make excuse and could not engage in discussion as the Mosque was full of worshippers. I had to get up. With prayers, I started the sermon with *Tashahud*, *t'awwuz*, and Sura al-Fatiha. That was easy enough.

When I looked around, I saw Choudhry Sahib seated in a chair as usual towards the right end of the first row. As he heard the voice of a new speaker, he glanced at me. I am sure he would have prayed for me, but I was awestruck by his personality. Just then I remembered the farewell advice by

Hazrat Khalifatul Masih III^(May Allah have mercy upon him) as a flash of inspiration.

He had advised me to speak English confidently and without hesitation while in London and not to worry if I made mistakes in the beginning. This encouraged me and I bolstered my morale thinking that Choudhry Sahib had also progressed to his current standard of excellent English gradually.

These ideas passed through my mind over a short time thrown in the deep end, putting my faith in Allah, I started the sermon. I do not remember the topic, but it lasted for 15-20 minutes. After *khutba-saniya* (second sermon), I led the prayers.

I offered sunnah and prolonged more than usual offering these, hoping that Choudhry Sahib would have left by then and I would not have him hold my arm and point out my mistakes in front of all the people.

When I got up to go, I saw Choudhry Sahib was still engaged in prayers. It was an opportune moment for me to leave the Mosque immediately!

Now I waited for the result of my test and expected to receive guidance from Choudhry Sahib shortly. In the evening when I met Bashir Rafiq

Sahib, he congratulated me. "For what?" I asked. He replied, 'Choudhry Sahib has given you a pass in English.' I said, 'Alhamdolillah,' and thought that he must have added some grace marks out of his magnanimity for the new speaker on his first attempt.

His kindness and graciousness to me continued later in various ways.

Dervish Preacher

Allah the Almighty had blessed Choudhry Sahib^{ra} with countless blessings and honours. He had been to great palaces and chambers of the world and had met great personalities.

However, by nature he was a very humble person. Simplicity and dervish-like nature were the salient traits of his life. For one, he was very frugal in spending on himself but very generous in spending in the way of Allah and in helping the poor and the students.

For instance, whenever he went to Central London by District Line, he used to walk to East Putney Underground station instead of Southfields station. He would take this longer walk, so that he could probably save one penny on the tube fare. Generally, most people started their journey from Southfields and did not care for the tiny difference in the fare in exchange for a shorter distance.

Hazrat Choudhry Sahib used to save one penny per travel, he mentioned it to others and urged them to do the same.

I clearly remember him telling in his speeches that people used to argue with him as to what did he save by doing so, to which he replied, 'one penny.' They would then ask what benefit do you get.

He would reply again, 'one penny.' Hazrat Choudhry Sahib used to relate this in detail. He used to tell in his style that though apparently it was saving of one penny only, but continued savings like that would add up to hundreds and thousands of Pounds.

On such occasions he used to quote the Persian proverb: قطره قطره می شود دریا 'Drop by drop forms a river.'



From right to left:
Maulana Abul Ata Jalandhari Sahib, Hazrat Chaudhry
Muhammad Zafrulla Khan^{ra} and Ataul Mujeeb Rashed
Sahib, London, 1973

Helping The Needy

His style of counselling was very effective. At the same time, his excellent personal example of spending generously in the way of Allah was apparent to everyone.

He had established a fund by the name of Southfields Trust to help the needy and deserving students and the destitute. Stipends were given as interest free loans or as aid. That was a great service and an ongoing charity.

In addition, there was a whole network for the help of the needy. Generally, he helped people in such a discrete way that others would not know about it. I had the opportunity of working as a member of this Trust for some time and was inspired by this aspect of Choudhry Sahib's character.

Humble Way of Great Financial Sacrifice

Once a proposal was under consideration that the then existing two buildings (which were very old) in the Ahmadiyya Jama'at UK centre, be demolished and replaced by a large complex comprising a big hall, offices, two large residences and a small flat.

The Jama'at did not have the necessary funds for the project at that time. It is not Jama'at's policy to take bank loans on interest. Choudhry Sahib was requested to lend the amount to be paid back to him in instalments over a period of time. He agreed.

In accordance with Qur'anic teachings, a contract was written down to the effect that Choudhry Sahib would pay the Jama'at one hundred thousand Pounds £100,000 and the Jama'at would be responsible to pay it back. £100,000 at that time represented a substantial amount in real terms.

The draft was given to Choudhry Sahib one evening. He said that he would study it carefully, sign it and return it the next day.

Next morning Choudhry Sahib said, “I mulled over it. My own self told me: ‘Zafrulla Khan! You have reached thus far because of Ahmadiyyat. All that you have achieved is due to blessings of this Jama’at.

Do you now want to give the money to this beneficent Jama’at as a loan to be paid back?’ My soul reproached me a lot. I really felt embarrassed about this and sought Divine forgiveness.

I decided there and then that I will present that amount to the Jama’at, not as a loan but, as a humble donation.” Saying that he tore up the draft, wrote a cheque for one hundred thousand pounds and presented it to the Jama’at.

He pleaded that this donation not be mentioned to anyone other than Hazrat Khalifatul Masih III^(May Allah have mercy upon him) during his lifetime. What an excellent example of sacrifice, humility and sincerity!

His Small Bedroom

In the context of this building I would like to mention another magnificent incident. The foundation stone of the building was laid in 1967 and it was completed in 1970.

Hazrat Choudhry Sahib requested the Jama'at to allow him to reside in the small flat on the second floor whenever he needed accommodation while in London during his lifetime. Hazrat Khalifatul Masih III^(May Allah have mercy upon him) was pleased to grant the permission.

The flat was small. I had the opportunity to go to the flat several times and see it closely. Though small, it was enough for Choudhry Sahib's limited and simple needs. It comprised of a small bed-room, a compact kitchen and bathroom and a medium-sized sitting room which doubled up as his study pad where he spent most of his time. He had a modest sofa set in the sitting room and that is where he entertained his visitors.

The bedroom in the flat was barely furnished with a single bed, a small cupboard, a small table and a chair. There was hardly any space to walk around. In that small bedroom, he spent many years with simplicity and contentment when in the U.K.

One of his close friends told me that once Choudhry Sahib took him along to show him his flat. As he entered the bedroom he asked, “How do you manage in this small bedroom?” Choudhry Sahib’s answer was prompt and insightful: “The place where we are going after this life will be even narrower”.

How unique is the thinking of the divines! They are ever-mindful of the hereafter and they keep preparing themselves for the ultimate journey.

Simplicity and Contentment

Simplicity, informality and contentment were the hallmarks of Choudhry Sahib's life. His attire used to be very smart, clean and dignified. He looked after his clothes and made them last a long time, still looking smart. He never felt embarrassed to tell us how old his suit was.

On the contrary, he would eagerly and confidently mention that he purchased that suit or pair of socks in such and such year from such and such shop for such and such price.

I remember once he told me that the shirt, which he was wearing, was bought by him for one dollar so many years ago from a shop situated on a road in New York. In short, it was well known in the circle that Choudhry Sahib used to make his outfits last for a long period.

Once on Eid day, Choudhry Sahib gifted this humble one a woollen scarf. He specifically mentioned that the scarf was not old and that he

had only worn it once on the day when he presided over the session of General Assembly of the United Nations. I received that memorable gift most thankfully.

His Favourite Topic

His style of discourse was marvellous; during the Jama'at meetings, it used to be very effective and informative. His opinions used to be to the point, relevant and in accordance with the situation and robust.

One topic that I heard him talk frequently about was gratitude to Allah the Exalted. He used to emphasise this aspect during his tarbiyyati lectures, often quoting the Qur'anic verse:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

'If you are grateful, I will, surely, bestow more favours on you;...' (Ibrahim, 14:8)

During his conversation also, he used to talk repeatedly on this subject of gratitude in a moving and inspirational way.

I personally observed that he always mentioned gratitude for the blessings of God in a tender and

touching manner in private meetings, and tears would well up in his eyes out of gratefulness.

I can say that gratitude was his most favourite topic. Accordingly, he titled his autobiography **تحدیث نعت** ('Recollection of Divine Favours'), befitting his personality.

A specific feature of the book is that when narrating stories of his life, he never forgot to mention and thank anyone, who had done him any favour and prayed for them. Along with gratitude for Allah, expressing the same for His servants was an integral part of this grateful man.

Prayers and Salat

Choudhry Sahib was extremely dedicated and committed to supplication. Prayers and worship were an essential part of his being. He used to make a very diligent effort for offering Salat. He was very watchful to ensure that he offered his Salat on the exact and prescribed times.

Whenever he visited London from Holland, he would enquire about Salat times without fail. He prayed diligently, virtuously, attentively and always at its earliest designated time.

During the prayers, he liked the recitation by a person who demonstrated a clear understanding of the subject matter and paused appropriately. After arriving in the Mosque, he spent his time in praising and remembrance of Allah the Exalted.

He used to listen carefully and register, in his memory, the names and needs of those who requested for his prayers, and there were surely hundreds of them.

Once he told me that he had prepared, in his mind, a list of such people in a particular order and grouped them together according to their needs. In this way he remembered all the names and supplicated for each one of them regularly.

Sometimes that led to amusing incidents. Chaudhry Sahib stated one example himself. A young man once requested him to pray for his marriage. His name got registered in Chaudhry Sahib's 'computer' (memory) and he continued to pray for him.

After about three years, the young man met Chaudhry Sahib, who asked him if he had then got married. The man replied with a smile, 'Yes Chaudhry Sahib! I got married and have got two kids.' Chaudhry Sahib said, 'You should have told me. I am still praying for your marriage!'

The Morning Walk

He was very regular with morning walk. He devoted all that time to the remembrance of Allah and supplications, for which he had formulated a map and a sequence in his mind.

He told me several times that by the time he reached a spot or turning during the walk, he had recited Darood so many times or supplicated in particular words so many times. If it was raining after Fajr, he used to walk around in the Mahmood Hall for the same duration as his daily walk.

Thus, by completing the specified number of supplications and *tasbihat* he could also guess the distance he had covered.

I recall an interesting thing that he told me in connection with his walk. He said that an Englishman of such and such appearance crossed him every morning at the same spot and they exchanged 'good morning' wishes. He added: he seems to be very punctual. Then he smiled and said: "I am no less than him!"

Remarkable Memory

Along with his unlimited scholarly capabilities, Allah the Exalted had blessed him with a remarkable memory. I never saw him with a diary. He used to save his engagements and appointments in his mind and never had any problem with that. He knew the phone numbers of his friends and contacts by heart. During his stay in London, he used to come to my office by about 10 or 11 o'clock very often and asked me to dial a phone number for such and such person.

As I went for the directory, he would say that he would tell me the number off-hand. That happened every time he came. To my amazement, he told me that when he was in Britain, the telephone numbers of British friends were highlighted in his mind and when he was in America, the American numbers were highlighted, and the British numbers faded away.

Another amazing thing of this kind was that he could tell the days on different dates of the year

offhand. We would look at the calendar to plan an event, but Chaudhry Sahib would calculate and tell the day immediately.

Once I asked him the secret. He said: “When the new year starts, I download the days of a few important and fundamental dates in my mind and use that data to calculate the day on the required date.”

An Amazing Incident

Chaudhry Sahib wrote his life history in detail titled **تحدیث نعمت** ('Recollection of Divine Favours') himself. The book is a treasure house of information. It is a comprehensive book comprising of Jama'at, political, national and international affairs.

It is said that Chaudhry Sahib wrote or dictated the whole of this book, or most of it, from his memory. Once the book was completed, he had the proofreading done by a friend to doublecheck the references, dates and other details. Probably no correction was required.

When it was published, he had some of its copies put in my office for those desirous of getting it.

One day, Chaudhry Sahib was sitting in my office. One person, who had taken the book a few days earlier came and said some of its pages were missing, probably left out during bookbinding. I retrieved that copy and gave him another one.

When he was about to leave, Chaudhry Sahib asked him what the subject matter in that book was before and after the missing pages. The gentleman looked at the book and answered. Chaudhry Sahib, there and then, filled him in about the summary of the subject matter in those missing pages and added, 'I have given you the gist, you can read the details at home'.

Punctuality

Chaudhry Sahib was an extremely punctual person. He was ever mindful of that in his daily routine and urged others to do the same. In fact, he trained them practically.

Once, he started a study circle in London that was attended by young students. The time for the class was fixed and he made it clear to them that the time will be adhered to. He used to come a few minutes before the class and shut the door at the fixed time.

Late-comers were not allowed in. Consequently, all the students became punctual in a couple of days.

When Chaudhry Sahib was appointed the President of the General Assembly, he maintained his tradition of starting the proceedings on time.

Thus, he gave a practical lesson of punctuality to the members of the assembly who were usually casual about time keeping.

In the context of punctuality, an interesting incident comes to my mind. A friend narrated to me that once students or Khuddam in Karachi requested Chaudhry Sahib to speak on the topic of 'Qualities of a Good Speaker'. He mentioned many qualities in detail. The last thing he mentioned was that a good speaker must be well-aware of the end of the time allocated for his speech.

Having said that, he sat down on the chair. The audience noticed the allocated time for his speech had just ended.

During his stay in London, it was his routine to offer his prayers in the Mosque. We had arranged between the two of us that I would press the doorbell of his flat when going to the mosque for Prayers just to remind him during his engagements.

After performing his wudhu and offering the sunnah or nawafil, he would make it to the Fazl Mosque usually on time; or in fact a few minutes earlier.

He used to sit on a chair at the right end of the first row and occupied himself with remembrance of Allah till the start of the congregational prayer. If the number of worshippers was small, he would

move his chair to the end of the row and joined the Prayer.

Sometimes, Chaudhry Sahib was slightly late, and we used to wait for him before starting the Prayer. One day, a close friend of Chaudhry Sahib asked him: “Chaudhry Sahib! You are very punctual and are referred to as a model of punctuality. How come, you are late for Prayer sometimes?” Chaudhry Sahib was not offended, rather with his typical smile, he replied: “Allah does forgive but men do not.”

A hallmark of his character was that he never wore a wrist watch. When asked, his response was, “One has to perform ablution before each of the daily prayers. The inconvenience of taking taking off and putting it back again five times a day is too much and wastes a lot of time.” Instead, he had a chained pocket watch that he carried in his waist coat and pulled the chain to remind him of the time in his meticulous time-keeping habit.

Frugality and Economising

I am now going to mention another unique feature of his life that I have observed myself very often and most of his friends would have witnessed. It is to do with his quality of frugality and economising.

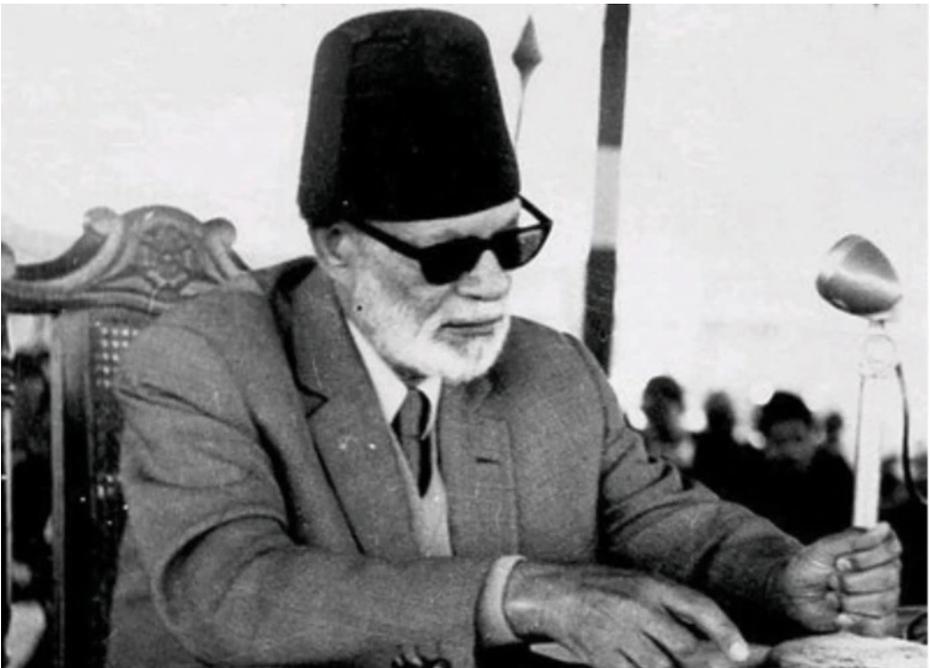
It is common observation that when the bar of soap used for washing is reduced to a very small size – known as ‘chipper’ in Punjabi, it gets discarded as of no further use. However, Chaudhry Sahib used to press this ‘chipper’ or sliver of soap on to the new soap bar between his two hands to fuse them together and get more use out of the remaining sliver of soap.

If anybody expressed surprise about it, he would respond with a simple argument: if this soap sliver was good enough to be used yesterday, then there is no reason, why it can't be used today! I observed him, on some occasions, fusing together two different coloured bars of soaps.

There is an interesting incident in that context. One day Chaudhry Sahib came to Fazl Mosque

for *Zuhr* prayers wearing brand new shoes which looked very nice.

On leaving the mosque after Prayers, when he was putting his shoes back on, a very close friend looked at those shoes with surprise and remarked in a curious manner: “Chaudhry Sahib! These shoes are new.” Chaudhry Sahib understood his comments full well. He smiled and said, “Well, new soap cake can be fused with the old bit, but an old shoe cannot be blended with a new one”!



Simple Life-Style

Once, Chaudhry Sahib expressed his desire to have lunch at an average restaurant nearby. I found such a place on Garratt Lane, near the Mosque.

One day, we set out on foot after the Prayer and got there within a few minutes. This small restaurant was quite nice and clean, and Chaudhry Sahib liked it.

When he took his seat, I went to the counter, briefed the restaurant owner about Chaudhry Sahib and placed the order. Fried fish was Chaudhry Sahib's favourite dish.

The owner fried the fish very carefully and served it with essential sundries very respectfully. Chaudhry Sahib liked the food very much and ate it with pleasure. When we were leaving, the owner thanked Chaudhry Sahib and bade him farewell with regards. Chaudhry Sahib liked the whole arrangement and that reflected his simplicity and informality.

We walked back and, on the way, Chaudhry

Sahib said, “By the Grace of Allah, food was very delicious and we will come here again sometimes, if Allah provided an opportunity”. However, such opportunity never arose.

Chaudhry Sahib was not in the habit of slipping in English words here and there when conversing in Urdu. He made sure of that himself and advised others to do the same.

I recall, a young man adopted that practice of mixing English and Urdu during conversation with him. Chaudhry Sahib counselled him most amicably. He said: “Look! I know both Urdu and English; speak in whichever language you please but do not intermingle the two.”

I noticed that his advice did have the desired effect temporarily, however, the deep-rooted habit soon took over again. Undeterred, Chaudhry Sahib persevered with this Jihad of reformation.



*Hazrat Choudhry Sir Muhammad Zafrulla Khan^{ra}
in Tanganyika's (now Tanzania) self-help projects
The Sphere, 12 January 1963*

A Memorable Dinner

Once, an Ahmadi friend, who resided in the suburbs of London, invited Chaudhry Sahib^{ra} to his place for dinner. Chaudhry Sahib usually did not like late night dinners as it affected his routine of sleeping and getting up.

However, on his sincere insistence, Chaudhry Sahib agreed. In those days, Jama'at was campaigning for inviting one or two tabligh contacts to such dinners to fulfil the obligation of tabligh.

Accordingly, the host had invited a young English friend. He was seated next to Chaudhry Sahib and throughout that time, the two were engaged in conversation centred around Islam Ahmadiyyat.

When it was time to go after dinner and dua, the host requested to have a group photograph with Chaudhry Sahib^{ra}. Chaudhry Sahib^{ra} was not fond of being photographed.

Whenever someone wished to have a photograph with him, he usually suggested: "Photograph me if

you will as I may be, sitting or standing; I am not for formalities.”

That night, it was getting quite late and we had to get back to London. Therefore, he wanted to leave as soon as possible. He agreed to the photograph on insistence of the host but was in a hurry.

All gathered around Chaudhry Sahib. Everyone except the English guest was wearing a cap. After the photograph, the young English gentleman realised that he was the only one without the cap, he wanted to have another photograph taken, wearing a cap.

Chaudhry Sahib could not refuse in view of respect for the guest. Then the search for a suitable cap for him started. He tried one, looked in the mirror, asked the host if it was good.

You can well imagine how the time would have appeared to drag on for Chaudhry Sahib!

Finally, when the young man got his cap sorted out and stood by Chaudhry Sahib, the latter advised him fully in one comprehensive sentence. Very affectionately he said: “Look young man! Don’t worry about your cap. What is under the cap that matters!” Everyone was amused by that spontaneous advice and the guest also took it well.

Eloquence

Chaudhry Muhammad Zafrulla Khan Sahib was blessed with excellent language skills by Allah the Exalted. He delivered powerful speeches in large chambers of the world, where he demonstrated his God-given intelligence, insight and reasoning.

He had very good command over English language. His style of public speaking was very effective and had an exceptional impact on the audience.

Hazrat Khalifatul Masih III^(may Allah have mercy on him) had directed him that during his stay in Holland, he should visit London monthly and devote some time for tarbiyyat of Jama'at there.

Accordingly, he used to visit London, took *ta'alim* and *tarbiyyat* classes and delivered one Friday sermon, usually in English. The members, especially the young Khuddam, benefitted greatly.

I remember that on one occasion when he stood up for the sermon, he said: "Usually I deliver Friday sermon in English but today it will be in

Urdu because I will not be able to express a special message that I want to impress on the minds of the members in English.”

That was just an example of his humility and modesty; otherwise he was blessed by Allah with a good mastery of English.

Probably the other reason was that vocabulary in English is not as vast as it is in Arabic or Urdu. Chaudhry Sahib used to state in a lighter vein that English is not a language of spirituality, and one cannot always find suitable words for many spiritual insights and subtleties.

Sittings with Chaudhry Sahib used to be very beneficial and enjoyable. He would talk on scholarly points and insightful matters and, when appropriate, tell light jokes and humorous anecdotes.

Once, he narrated that during his tour of East Africa, he happened to be in Nairobi. There, he was invited to attend and address the meeting of the local Punjabi Literary Association.

He added that, when going there he thought that though they are Punjabi, they would not be free of the imprint of English. Sure enough, every speaker there spoke in English. When at the end it was his turn, he said: “I started my speech in Punjabi

and thereupon the eyes of the audience lit up.”

When Chaudhry Sahib completed his speech in typical Punjabi, a Sikh blurted out: “adj te swaad aa gia’ (really enjoyed it today)!”

One Humorous Anecdote

An interesting anecdote narrated by Chaudhry Sahib comes to my mind. When Chaudhry Sahib went to Tashkent, the Muslims there invited him to a dinner.

Among the guests was the Mufti of Tashkent who was quite huge. When the dinner started, some of the participants realised that the Mufti was feasting at a galloping speed.

Impressed by his swiftness, one of the diners asked him rather facetiously, as if seeking his ruling on the issue, “Mufti Sahib! At what point do you say that so and so is fully satiated or how can you tell that he is really satiated.”

Mufti Sahib was a very experienced and seasoned person; he understood fully where he was coming from. He replied very confidently: “People may have their own experiences in this regard. However, in the light of my prolonged experience, you can only pronounce someone ‘satiated’ when

either the food before him is finished or he himself is finished!”

Chaudhry Sahib used to narrate this anecdote in such an interesting manner that each time it was amusing in a new way.

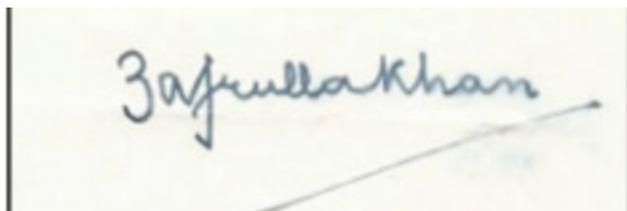
Regularity

One salient feature of Chaudhry Sahib's life was regularity of his habits. He did everything in a methodical and precise manner.

His style of putting his signature was also unique; he did it slowly and correctly; observing that one could guess that his life followed the same pattern.

Coming to London from Holland over the weekend, he used to give me a brief telephone call from his office in the International Court of Justice, saying: "Rashed Sahib, I am about to set out, you get going too! Immediately, or a few minutes after the phone call, I would set out for the airport.

As I reached the airport, Chaudhry Sahib would come out of the airport with his compact little brief case.

A photograph of a handwritten signature in blue ink on a light-colored background. The signature reads "Zafullah Khan" in a cursive script. The text is enclosed in a thin black rectangular border.

Sometimes, he would be waiting for me before my arrival. His favourite route from or to the airport was via Richmond Park which is a beautiful park in a natural environment not far from Fazl Mosque.

Chaudhry Sahib, liked going through the park because of the fresh air and the scene of thousands of deer and stags roaming freely in the park. A leisurely walk to complete the journey, he said.

Informal, Free and Easy Manner of Conversation

Informal sittings with Chaudhry Sahib were a wonderful experience. He used to converse with loving kindness. He talked about religious and spiritual matters, intellectual and scholarly topics and his personal anecdotes, that were very enlightening and light-hearted.

When narrating incidents, he gave full details with remarkable clarity – date and day, location, places and the weather. How did he manage to remember all those details? It boggles my mind even to this day.

Some narratives he repeated in different meetings but with remarkable consistency of details with no contradictions. Another good quality that he had was that he was never offended by any question and happily gave a brief or detailed reply as the situation demanded.

One day, while the two of us were seated on the

dining table, a strange question sprang up my mind, out of the blue. I asked him: “Chaudhry Sahib! Allah has blessed you abundantly. He has granted you knowledge of many sciences. I would like to find out what is it that you do not know about.”

He smiled and said, “You have asked a very good question. Nobody has ever asked me such a question before.”

After a brief pause, he said: “You are right. By His Grace, Allah has indeed blessed this humble one abundantly. Every bit of my being is always in obeisance to Him with gratitude. However, there are a few things that I do not know about. One is driving and the other is typing.”

He added immediately, “It is my Lord’s benevolence towards me that lack of these skills has never caused any difficulty or hindrance in my work in the whole of my life.” He elaborated further: “I have spent my life in travels which are ongoing. Whenever I had to go anywhere, my Lord provided me not only with a car but also a driver as well. I never had a problem because of a lack of driving skill.”

He added: “Similarly, I have been occupied

with writing throughout my life and that has been my most important engagement.”

“It was my Lord’s Grace that whenever I had to get a letter or a composition to be typed, I had the services of a typist and very often full office facilities were available and, by the Grace of Allah, all my needs were fulfilled without any problem. And such kind treatment of Allah the Exalted for me is continuing.”

I realised that while stating these things, he got emotional time and again, and tears welled up in his eyes as he was overcome by feelings of gratitude.

Hidden Aspects of his Character

Now I am going to state an aspect of Chaudhry Sahib's character known to very few. By the Grace of Allah, I am an eyewitness to these. These incidences relate to the years 1971 and 1972.

As already mentioned, Chaudhry Sahib used to stay in a very small flat. I was staying in the adjoining flat while my family was in Pakistan.

We had agreed on a schedule that Chaudhry Sahib would enter through the middle door at an appointed time and we would have breakfast together on the same table. I used to open the middle door shortly before that time and Chaudhry Sahib used to come dressed in his night gown at the exact time, I was also dressed in the gown. We both used to go to the kitchen to prepare the breakfast.

Let me mention here that the very first day I had respectfully and firmly requested that I be granted the service to prepare the breakfast, saying that it would be a source of great blessing for me. You take your seat, I prepare the breakfast and serve

you.

However, Chaudhry Sahib replied emphatically, “No, I will fully participate in preparing the breakfast.” I had no option but to comply with his directive. Accordingly, Chaudhry Sahib participated fully in preparing the breakfast. Then, he would take the cups and plates to the next room where we both had breakfast.

Afterwards, despite my insistence, he joined me in washing up. That was very hard for me but as the saying goes – الامر فوق الادب (obedience to an order gets preference over respect), I had no choice.



Hazrat Choudhry Sir Muhammad Zafrulla Khan Sahib^{ra} arriving at the Round Table Conference with Khan Sahib Farzand Ali Khan Sahib in London, 1932

The Tale of an Orange

A very interesting incident took place one day. I went to the shops and saw some big, good looking oranges. I bought some and put them on the breakfast table.

The next day when Chaudhry Sahib arrived and before starting the breakfast, he picked up one orange and asked me, “Rashed Sahib, will you have half of the orange?” Being naïve and informal I replied, in the negative. “Then I will not have it either, as the remaining half will go waste” Chaudhry Sahib said and put the orange back. Why?

Because Chaudhry Sahib was a diabetic and on medical advice, he could have one small orange, or half of a large one in the morning. I was unaware of this and therefore made the mistake that day.

The next morning at the breakfast, Chaudhry Sahib again took an orange and asked me the same question. I replied immediately, “Yes, indeed”

Then he peeled the orange and had half of it himself and gave me the other half. Thus, I got half of an orange from him and an excellent lesson as well.

Compliance with Medical Advice

During the period I saw Chaudhry Sahib, his diet was small and selected. He suffered from Diabetes for about 40 years. He followed the medical advice very strictly; he was very scrupulous and never took anything against the advice even if someone insisted. That was the secret of his good health.

Allah blessed him with a long and active life. Looking at his discipline and strict compliance with medical advice, some of his close friends commented that “Chaudhry Sahib is not suffering from Diabetes rather, Diabetes is suffering from Chaudhry Sahib!”

Sometimes, Chaudhry Sahib happened to hear these comments leading to a dignified smile on his face, but it did not affect his routine.

Advice by Khalifatul Masih I^{ra}

Cocoa powder in hot milk was his favourite drink. The reason for that, as he put it, was that when he was about to leave for Europe for the first time, he visited Hazrat Khalifatul Masih I^{ra} for his prayers and general guidance.

One of his advice was about the use of cocoa. He said: “You are going to England which is a cold country. People think that they need to drink alcohol to protect themselves from the cold. I am a physician and know very well that it is incorrect. If you feel like protecting yourself from cold, use cocoa. It is nourishing and protects from the ill effects of cold.” He remembered that advice always and benefited from it a great deal.

Prepared Breakfast Himself

One day when he came for breakfast, he said that he wanted to prepare the whole breakfast himself. I said: “Ok go ahead, if that is your wish.” Chaudhry Sahib poured milk in the saucepan, then he broke a bread into small pieces and added to the milk; next, he cracked two eggs and put in the saucepan and finally some honey, according to his taste. He cooked all that thoroughly.

Even today as I write this, I can visualise Chaudhry Sahib holding a spoon in his hand stirring the mixture slowly to prevent it from sticking to the bottom of the saucepan and getting burnt. In a few minutes, the halwa-like food was ready. We both ate out of one pan. It was delicious.

Breakfast from One Pan

A very interesting incident took place one day. Chaudhry Sahib and I were preparing breakfast in the kitchen.

Having fried the eggs, I was going to put them in a plate. Chaudhry Sahib, who was standing next to me on the left side, caught hold of my upper arm and asked, “Rashed Sahib, what are you going to do?”

I replied, “These eggs are ready, I am going to put them in the plate, take them to the next room for our breakfast.” “Who is going to wash the plate?” he asked. “Myself”, I replied.

He said, “Rather than wash the plate, why not eat out of the frying pan”. “As you like”, I replied. I took the frying pan to the dining room and once again I had the good fortune of having the breakfast out of one pan with a respectable companion of the Promised Messiah^{as}.

A Full Life

By the Grace of Allah, Chaudhry Sahib had a successful, full and busy life under Divine Mercy. Even during his temporal and political engagements, he always gave preference to religious aspects.

He managed to observe Prayers on time with extraordinary commitment. He made full use of time. He adorned his time with the remembrance of Allah.

He carried out Jihad with the pen and tongue throughout his life. He translated the Holy Quran in English which was very popular. He authored many books.

He wrote inspiring books about Hazrat Khalifatul Masih I^{ra} and his own mother. He wrote his autobiography in great detail and in a very humble style.

He also translated the writings of the Promised Messiah^{as} in English. During the last few years of his life he excused himself from worldly commitments

and devoted himself completely to service of faith till his last breath.

These services by him fall in the category of ongoing charity. The days when he was busy with composition, writing and translation work, spending most of his time for that, he stated, “I am busy the whole day continuing till late in the night. At last, when I get tired and plan to sleep, I put my pen down and tell myself: Zafrulla Khan! You are very tired, rest a while. You have worked today according to God-given capacity. Go to sleep now. If Allah grants you more time, do the rest tomorrow. Saying that, I lie down in the bed.” What a mystical and inspiring style of going to sleep!

He frequently used a Persian verse in his conversation - “کار دنیا کسے تمام نکرد” - That is to say: ‘Nobody has ever accomplished all the tasks of this world’. That is true indeed, however, this too is a reality that in using the time to full effect and using it for beneficent works, Chaudhry Sahib has set an example worth following.

He regarded every day and every moment to be Allah’s blessing and tried to spend it in the best possible way. Talking about this subject, he

frequently used the word 'respite' that was most appropriate in this sagacious statement.

In his conversation, the subject of gratitude for Divine favours came up frequently. With reference to sleep, he used to mention very often that of the innumerable favours that Allah had bestowed on him, one was that he fell asleep as soon as he put his head on the pillow.

Thus, none of his time was wasted. He stated many times that when travelling by car, as the car stopped at the traffic light for a short while, he fell asleep and woke up when it restarted.

The Final Journey

To conclude, I would like to mention about two of my last meetings with Chaudhry Sahib, one during his lifetime and the other after his demise.

When I came to London for the second time in 1983 as the National Amir and Imam of the London Mosque, he was staying in London but had decided to spend the last days of his life in Pakistan. He used to say that he wanted to go to Pakistan while fully mobile on his feet, not enclosed in a coffin.

A few days after my arrival in London, he was scheduled to leave for Pakistan on 19th November 1983 and farewell meetings were going on.

Chaudhry Sahib generally treated everyone with love and affection that was more conspicuous during the farewell meetings. Besides the elderly and young members of the Jama'at, he also treated the children with affection.

However, I never saw him holding any child in his lap. Our son, Ataul Munem Rashed, was 11

months old then. I carried him to meet Chaudhry Sahib thinking that he might or might not get this chance ever again. Chaudhry Sahib took him in his lap and luckily, he benefitted from his love and prayers.

Someone photographed this unique moment, but regrettably I do not know who he was and where that photo is now.

On 19th November 1983, he travelled to Lahore by the PIA flight from London Heathrow. This humble one was among those bidding him farewell. I had the blessing of embracing him on that occasion which turned out to be the farewell embrace. Fortunately, the photograph taken on that occasion is still there.

He passed away on 1st September 1985 in Lahore. The Ahmadiyya Jama'at UK, greatly indebted to the late Chaudhry Sahib for his favours, sent a 3-man delegation to Pakistan for participation in the janaza with approval from Hazrat Khalifatul Masih IV^(may Allah have mercy upon him).

This humble one was also included in this delegation. His body lay in the house of Chaudhry Hameed Nasrullah Khan Sahib's house, where he had died.

There was a steady stream of Ahmadis and non-Ahmadis visiting for condolences. We entered the room where his body was lying. Dressed in white sheets, the dervish lay asleep with amazing splendour.

Even at that time, the badge of kalima لا اله الا الله محمد رسول الله, for upholding which he had dedicated all his faculties throughout his life, was shining on his chest.

After seeing the luminous face of the soul-at-rest, we participated twice in the funeral prayers for him at Lahore and Rabwah. Later, when he was being buried in the special enclosure of the Bahishti Maqbara (The Heavenly Graveyard) Rabwah with permission of Hazrat Khalifatul Masih IV^(may Allah have mercy upon him), this humble one also had the good fortune of taking part in his burial. I shoved some soil on the grave and joined the final prayer.

WChaudhry Muhammad Zafrulla Khan Sahib departed from this world after having lived a very blessed and successful life. May Allah the Exalted grant him a worthy station close to Him. He has departed, but his memories live on and will always be remembered affectionately.











