

A Sign of Allah

Ḥaḍrat Mirza Tahir Ahmad^{ra}

Zafulla Khan



When Allah began the creation of the universe with a single word, “Be,” He ensured that the vast expanse would contain all the necessary ingredients for physical life. But what of the ingredients for spiritual life?

For spiritual life, Allah has given us His words in the Holy Quran, and He continually creates human embodiments of His words. Ḥaḍrat Mirza Tahir Ahmad^{ra}, the fourth Worldwide Head of the Ahmadiyya Muslim Community, delivered a sermon at the passing of Ḥaḍrat Chaudhry Mohammad Zafrulla Khan^{ra}, a companion of the Promised Messiah^{as}. In this sermon, he describes the high spiritual qualities exhibited by Ḥaḍrat Zafrulla Khan^{ra}, elucidates his rank as a word of Allah, and asks his listeners to become words of Allah themselves.

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A Sign of Allah

Ḥaḍrat Mirza Tahir Ahmad^{ṛta}

MAJLIS KHUDDAMUL AHMADIYYA USA

A Sign of Allah—Chaudhry Muhammad Zafrulla Khan^{ra}

*An English translation of the Friday Sermon delivered by
Ḥadrat Mirza Tahir Ahmad, Khalīfatul-Masīḥ IV^{ra}
on September 6th, 1985
at The Fazl Mosque, London*

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Hadrat Mirza Tahir Ahmad

Khalifatul-Masih IV^{rta}

ABOUT THE AUTHOR



Ḥaḍrat Mirza Tahir Ahmad (December 18th, 1928 – April 19th 2003), Khalīfatul-Masīḥ IV^{rta}, was the supreme head of the worldwide Ahmadiyya Muslim Community. He was elected as the fourth successor of Ḥaḍrat Mirza Ghulam Ahmad^{as}, the Promised Messiah, on June 10th 1982. Ḥaḍrat Mirza Tahir Ahmad passed away on April 19th, 2003. His successor, Ḥaḍrat Mirza Masroor Ahmad^{atba}, is the present Head of the Ahmadiyya Muslim Community.

Ḥaḍrat Mirza Tahir Ahmad was born on December 18th, 1928, in Qadian, India, to Ḥaḍrat Mirza Bashir-ud-Din Mahmood Ahmad^{ra} and Ḥaḍrat Syeda Maryam Begum. He received his early schooling in Qadian before immigrating to Pakistan, where he completed his Shahid Degree with distinction from *Jamia'* [Theological Academy] Ahmadiyya Rabwah and an Honors degree in Arabic from Punjab University. He then studied for two years at the University

of London at the School of Oriental and African Studies before returning to Pakistan. It was during this time that he traveled extensively throughout the West, learning the language and experiencing the cultures of the world. This experience helped him see the many challenges and social habits throughout the world, which would help him in his future endeavors.

Upon his return in 1957, Ḥaḍrat Mirza Tahir Ahmad^{rtā} married Ḥaḍrat Asifa Begum and was appointed the vice president of the newly established *Waqf-e-Jadīd* Foundation, whose main task was to educate community members who lived in rural areas of Pakistan.

Immediately after being elected to be the *Khalīfah* [spiritual head] of the worldwide Ahmadiyya Muslim Community he became a champion of peace in the world, touring various countries and preaching the message of “Love for All, Hatred for None.” In his 21 years of *Khilāfat*, he propounded many Islamic teachings to the world, from women’s rights, race equality, living an ideal family life, preaching the faith, striving in financial sacrifice, shunning un-Islamic customs, focusing on prayers, and exegesis of the Holy Quran. He was also a prolific scholar, orator, writer, poet, and homeopath.

As a result of Ordinance xx, the anti-Ahmadiyya legislation which passed on April 26th, 1984, Ḥaḍrat Mirza Tahir Ahmad^{rtā} was forced to leave Pakistan immediately. Due to the prohibitions placed by Ordinance xx, Ḥaḍrat Mirza

Tahir Ahmad^{rtā} was unable to perform his duties as the leader of the Community without violating the Ordinance. As a result, he was compelled to leave Pakistan and migrate following its promulgation, eventually moving the headquarters of the Ahmadiyya Muslim Community to London.

As the spiritual head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Tahir Ahmad^{rtā} established Muslim Television Ahmadiyya (commonly referred to as MTA). This satellite-based channel broadcasted its first show on August 21st, 1992 from London. It started with a weekly one-hour program, transmitting the weekly Friday sermon delivered by Ḥaḍrat Mirza Tahir Ahmad^{rtā}. Today, MTA broadcasts 24 hours a day, seven days a week, and is watched globally by millions of people. Broadcasts are simultaneously televised into six languages.

Ḥaḍrat Mirza Tahir Ahmad^{rtā} regularly held question and answer sessions both with Ahmadis and non-Ahmadis from around the world. Since his migration to England, separate sessions were held in Urdu and English. In addition to these, separate question and answer sessions were held with Arabic, French, and Bengali speakers through translators. Towards the end of his life, these question and answers were held almost on a daily basis.

He touched the lives of millions and continued to spread the message of peace until his death on April 19th, 2003.

INTRODUCTION



Majlis Khuddamul Ahmadiyya USA is proud to present an English translation of a Friday Sermon delivered by Ḥaḍrat Khalīfatul-Masīḥ IV^{ᵣᵗᵃ} on the passing of Chaudhry Muhammad Zafrulla Khan^{ᵣᵃ}. We hope that English speaking members across the world can learn and benefit from Ḥaḍrat Khalīfatul-Masīḥ IV^{ᵣᵗᵃ} words.

I am very thankful to the following members who helped complete this project: Talha Saifi (*Muhtamim Ishā'at*), Sohaib Awan (Naib Sadr), Wajahat Ali (Graphic Designer), Abdul-Wahab Mirza, Dr. Wajeeh Bajwah, Syed Sajid Ahmad, and the entire MKA *Ishā'at* Department. Finally, I would like to thank our spiritual leader, Ḥaḍrat Mirza Masroor Ahmad^{ᵃᵇᵃ}, for continued prayers and guidance to Majlis Khuddamul Ahmadiyya USA.

Wasalaam,
Madeel Abdullah
Sadr Majlis Khuddamul Ahmadiyya,
United States of America, March 1^{ᵗᵃ}, 2019

A SIGN OF ALLAH

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○ اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنُ الرَّحِيمُ ○ مُلِكُ
 يَوْمِ الدِّينِ ○ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِينُ ○ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ○ صِرَاطَ الَّذِينَ
 اَنْعَمْتَ عَلَيْهِمْ، غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ○¹
 اِنَّ الَّذِينَ اٰمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ○ خَلِيْدِيْنَ فِيْهَا لَا
 يَبْغُوْنَ عَنْهَا حَوْلًا ○ قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّيْ لَنَفِدَ الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ
 كَلِمَتُ رَبِّيْ وَاِنْ لَوْ جُنَّتْ بِرَبِّيْهِ مَدَادًا ○ قُلْ اِنَّمَا اَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ اِلَيَّ اَنْمَآ اَنْهَكُم
 اِلٰهًا وَاَحَدًا ۗ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖ
 اَحَدًا ○²

1. In the name of Allah, the Gracious, the Merciful. All praise belongs to Allah, Lord of all the worlds, The Gracious, the Merciful, Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path—the path of those on whom Thou hast bestowed Your blessings, those who have not incurred displeasure, and those who have not gone astray (*Sūrah al-Fātiḥah*, 1:1–7) [Publisher].
2. Surely, those who believe and do good deeds, will have Gardens of Paradise for an abode, wherein they will abide; they will not desire any change therefrom. Say, 'If the ocean became ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as further help.' Say, 'I am only a man like yourselves; but I have received the revelation that your God is only One God. So let him who hopes to meet his Lord do good deeds, and let him join no one in the worship of his Lord.' (*Sūrah al-Kahf*, 18:108–111) [Publisher]

The verses of the Holy Quran that I have recited are the last few verses from *Sūrah al-Kahf*. There is seemingly no relevance of the subject matter of one verse to the next in these three verses. One who views them cursorily supposes that each verse deals with a completely different subject. However, the reality is that there is one consistent theme with profound interconnection.

The first verse mentions that Allah will grant those who have believed and performed good deeds:

كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ۝¹

Gardens of paradise as a hospitality for them.

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ۝²

They will remain in these gardens of paradise forever and will never be removed from them.

Not only will they never physically be separated from them, but *يَبْغُونَ عَنْهَا حِوَلًا* means that they will never become tired or weary of them. Their hunger and desire for these heavens will never become overfull. Their eyes will never tire of their beauty, and these heavens will forever contain sources of pleasure for them. In short, they will stay attached

1. *Sūrah al-Kahf*, 18:108 [Publisher]

2. *Sūrah al-Kahf*, 18:109 [Publisher]

to these heavens from which they will neither be removed nor will they desire to leave.

Then Allah the Almighty states:

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَاتِ رَبِّي¹

O Muhammad^{sas}! Proclaim that *لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَاتِ رَبِّي* if an effort were to be made to write out the *kalimāt*² of my Lord, then even if the oceans were turned into ink, *لَنَفِدَ الْبَحْرُ* the oceans would dry up, *كَلِمَاتِ رَبِّي* but my Lord's *kalimāt* would never end, *وَلَوْ جُمْنَا بِمِثْلِهِ مَدَدًا* even if identical oceans were brought to replenish the dried up ones. This seems to be a completely separate subject from that of the previous verse.

And then, seemingly, a third and separate subject is:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ³

That O Muhammad^{sas}! Also proclaim that “I too was just a man like you.” This may be translated as, “I too am a man like

1. *Sūrah al-Kahf*, 18:110 [Publisher]

2. *Kalimāt*, plural of *kalimah*, translates most directly to “words.” *Kalimāt* can also be understood as anything uttered, or speech (*aqrah*); or a decree or commandment (*mufradāt*). Besides the literal meaning, the Quran has used the word as “a sign” or “promise” (8:8, 66:13) [Publisher].

3. *Sūrah al-Kahf*, 18:111 [Publisher]

you.” However, from one angle, a more apt translation is that, “I too was merely a man like you all.”

يُوحَىٰ إِلَىٰ أَسْمَاءَ الْهَيْكَلِ إِلَهٍ وَاحِدًا¹

“But see how revelation has completely changed my fate. I arose from men just like you, but once I became a recipient of God’s revelation, I reached a magnificently high status. However, this blessing of God is not restricted to me alone, but it is an open invitation to all. It is a general invitation, but then you will have to become like me—whatever I have done, you will have to do exactly the same. And what are those things?”

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَآل²

If after seeing me, your heart has desired that it too may achieve these lofty spiritual heights, and that you too may attain communion with your Lord, then you must perform righteous deeds and refrain from associating any partners with God, as I have. This is yet a third and seemingly separate subject, and these three subjects seem to have no relevance with one another. However, if we ponder deeply over the central verse, then the meanings of the preceding and the subsequent verses become abundantly clear.

1. *Sūrah al-Kahf*, 18:111 [Publisher]

2. *Sūrah al-Kahf*, 18:111 [Publisher]

Here, the Holy Quran is mentioning that the *kalimāt* of Allah can never be exhausted. [And because] this chapter of the Holy Quran as a whole and its introductory and concluding verses, in particular, are related to the refutation of Christianity, [these verses serve as a refutation to the Christian claim of the divinity of Jesus^{as}]. [Just like the Bible¹,] the Holy Quran also gives Jesus^{as} the title of *kalimah* and admits that Jesus^{as} was indeed a *kalam*. But in what aspects Jesus^{as} was a *kalam* is not elaborated upon. Christians take *kalam* to mean that Jesus^{as} was a unique entity, an equal partner to God, and that he alone was a *kalam* and there is none other granted this distinction. However, at another place in the Holy Quran, by stating:

بِكَلِمَاتٍ مِّنْهُ²

It is made clear that God has many *kalimāt* and of these *kalimāt*, the Messiah^{as} was simply one of them. [And this verse further elaborates that] God's *kalimāt* are never-ending and by applying the word *kalimāt* in various ways, the Holy Quran has shown that the meaning of the word *kalimah* is extremely broad.

Every *kalam* or revelation that is revealed onto a prophet is also considered *kalimāt*. Every righteous person who forms a bond with Allah the Almighty and then remains steadfast

1. John 1:14–18 [Publisher]

2. Of a word from Him (*Sūrah Āl 'Imrān*, 3:46) [Publisher].

is also designated as a *kalimah*. Such a person's spiritual branches extend into the heavens, and after receiving the favors of God, he eats of newly acquired spiritual fruit and passes it on to the world. The questions that then naturally arise are that when we take the meaning of *kalimah* to refer to humans, then is it limited to just a few people or some other amount? Furthermore, did such people exist in the past and this status is no longer being bestowed or will this process continue? In addition to people, the word *kalimah* also applies to every portion of every revelation of God and to all the meanings derived from them.

The verse:

لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي¹

Specifically also refers to the Holy Quran, whereas the Holy Quran can be written out, if not with a few ink pots then with a dozen at most. So then what does it mean when it is said that if you begin writing out the *kalam* of God, oceans will be dried up and even if those oceans are replenished then they too will be dried up, but the *kalam* of God will never be exhausted? This could only mean that every word or *kalimah* of the Holy Quran contains within it numerous *kalimāt* and they each contain the signs of Allah that cover vast subjects. If we take the meaning of the word *kalimāt* to mean vast subjects or many promises, then the *kalimāt* become infinite.

1. *Sūrah al-Kahf*, 18:110 [Publisher]

After *Kalam-e-Ilāhī*, or the revelation of God, prophets are also referred to as *kalimāt*. And not just Jesus^{as}, but rather, every prophet was a *kalimah* and all the righteous men of God are considered *kalimāt*. Therefore, the believers mentioned in the preceding verse:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ¹

Those who will be granted gardens in the heavens in which they will abide forever without ever tiring from them nor ever being ejected from them by God Almighty—those believers are the very *kalimāt* that are referenced and described in the following verses. In these verses, glad tidings are given to the Holy Prophet^{sas} that the Christians take pride in having just one *kalimah* and believe him to be unique in that status—and We undoubtedly did call the Messiah^{as} a *kalimah*—but we are making you, O Holy Prophet^{sas}, a *kalimah gar* or one through whom *kalimāt* are created. Through you, countless *kalimāt* will come into being, and all those believers who are promised infinite gardens of heaven, they will all be *kalimāt* of God who will be ascribed to you. Thus, announce that my Lord's *kalimāt* can never be exhausted. Allah will bestow upon you, O Holy Prophet^{sas}, pure *kalimāt* in such vast quantity that their coming into being will never end. In every such person, there will be oceans of meaning and oceans of virtue and righteousness.

1. *Sūrah al-Kahf*, 18:108 [Publisher]

Why is this so? It is because it is a natural result of their obedience to the Holy Prophet^{sas} that they are bestowed such a status. In order to draw attention towards this point, in the third verse, the Holy Prophet^{sas} is made to announce that, “I am a *kalimah gar* or one through whom *kalimāt* are created. Before this, I was just a man as you are, an average person like you. [But now that I am a *kalimah gar*], if you form a bond with me, if you follow me and start to perform good deeds like the ones I have performed, and if you attach yourself to the oneness of God, the way I have firmly attached myself to it, then the blessings of the revelation of God that make one a *kalimah* will also begin to be bestowed upon you. This is because I, the Holy Prophet^{sas}, have not come to limit this blessing to myself. I have in fact come to draw attention towards it so that by seeing me, you develop a desire and a longing for this blessing. So that you may develop a yearning to form a bond with Allah the Almighty and that as a result of this you may perform good works, and may follow in my footsteps, and may become pure in your belief in the oneness of God to whatever extent it is possible for you. Then witness how the *kalimāt* of God are limitless and these *kalimāt* can never be finished.” Another aspect of this is that the process of the endowment of blessings from God is also a never-ending process.

Allah the Almighty has also presented the Promised Messiah^{as} as a living example and an embodiment of this verse in this day and age. And the spiritual power of the

Holy Prophet^{sas} has once again shown its strength even in this day and age by establishing the Promised Messiah^{as} as a *kalimah gar* or one through whom *kalimāt* are created. And thus the process of the creation of *kalimāt* that was once seemingly coming to an end was reinstated by Allah the Almighty. And as a result of the blessed company derived from the Promised Messiah^{as}, many new *kalimāt* began to be created again. There are magnificent companions of the Promised Messiah^{as}, each of whom is an embodiment of the status of *kalimah* with deeply profound spiritual personalities. Whether the average person is able to recognize the depths of their spiritual personalities or not, the reality is that gleaming within them is a never-ending ocean of an undying hidden beauty, which is the love they have for Allah the Almighty. Often times these qualities remain hidden within them, and unless one is appointed by God and thus commanded to reveal his spiritual personality to others, these types of people often quietly come and quietly pass on without ever becoming the center of people's attention. And the process of there existing such *kalimāt* of God that quietly pass through the world without being recognized, among other *kalimāt*, is a never-ending process in its own right.

I firmly believe that out of the many *kalimāt* of God, the honorable and respected Ḥaḍrat Chaudhry Muhammad Zafrulla Khan^{ra}, who passed away on September 1st [1985], was one such *kalimah* and he had received a magnificently high status of righteousness from Allah. When I say this, I

say it in the form of a prayer. And when the believers of God are commanded to speak positively about their deceased loved ones and elders, that too is to be done not in the form of passing a verdict but in the form of a prayer. This is because as far as the final judgement is concerned, it is only up to God to determine virtue and righteousness. He alone is the knower of the unseen and the seen. He states:

فَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ ۝¹

That you should neither claim to be righteous nor give verdicts regarding your friends and loved ones that they are certainly righteous. On the other hand, the Holy Prophet^ﷺ stated that you should speak of the deceased in good terms and in such a way that you give them the benefit of any doubt. But there cannot be any contradiction between these two. There is no contradiction between the words of God and the Holy Prophet^ﷺ. The implication is only that you speak of your brothers, your elders, and your friends positively and in a way that gives them the benefit of any doubt. You do so with the hope that God Almighty finds your estimations of them to prove true. And even if they are not true, then they become a prayer for them. You should speak of them in such a way that Allah the Almighty's mercy may fall on them, and

1. So ascribe not purity to yourselves. He knows him best who is truly righteous. (*Sūrah an-Najm*, 53:33) [Publisher].

the benefit of the doubt that you give them may turn into a reality for them.

So when I say that I have firm belief, I say this in the form of a prayer. I express it only as far as the extent of my knowledge concerning the spirituality of Chaudhry Sahib allows. However, as far as passing a verdict is concerned, neither you nor I possess that right as neither you nor I are:

عِلْمُ الْغَيْبِ وَالشَّهَادَةِ¹

However, as much as human faculties can gather from observing from afar and from up close, I have gained such knowledge about him [that has lead me to this conclusion]. He was present and had lived a great deal of his life even before my birth, but still, I pondered over that portion of his life that I personally experienced once I reached mature consciousness after childhood. I analyzed the depths of his knowledge, studied his books, examined articles written about him, listened to the impressions that righteous people of God had of him, and sometimes even got the opportunity to peer into such of his virtues that are usually hidden from the eyes of the general public. I had the opportunity of exchanging letters with him and have seen him in such states that normally one would shy away from expressing in front of people, but whilst writing a letter, one is able to more freely reveal his innermost feelings. After analyzing all of these, I have firm

1. The knower of the seen and unseen [Publisher].

belief [that he was a indeed a *kalimah* of Allah] and I present my belief in front of God as a humble request that He may prove our beliefs regarding him to be true. That this very dear and pious friend of ours, who only a few days ago departed from this world leaving us sorrowful, may be counted as righteous in the eyes of Allah. That he may be looked upon by God with love and compassion. And that he may have appeared before his Lord in a state of:

رَاضِيَةً مَّرْضِيَةً¹ ○

He was a manifestation of this verse of the Holy Quran, and he was truly among those servants of the Holy Prophet^{sas} who each in their own right bore testimony to the fact that the Holy Prophet^{sas} was certainly a *kalimah gar*. The light that the Promised Messiah^{as} received and the blessings with which he was endowed were a direct result of the mercy and blessings of the Holy Prophet^{sas}. And the Promised Messiah^{as} was watered with the benefit of these blessings and was appointed to irrigate these blessings further. To that effect, the Promised Messiah^{as}, in the deputyship of the Holy Prophet^{sas}, was made into a *kalimah gar*. And thus the blessings that were awarded to Chaudhry Muhammad Zafrulla Khan flicker with the signs of the truthfulness of the Promised Messiah^{as}. And of this fact, Chaudhry Sahib^{ra} was

1. He well pleased with thee (*Sūrah al-Fajr*, 89:29) [Publisher].

most cognizant. He was so intensely aware of it that it was always at the forefront of his mind.

I have assessed his personality from various angles. His infatuation with the Promised Messiah^{as} stemmed from the realization that the Promised Messiah^{as} had conferred such a favor upon him that his very destiny had been completely transformed by it and this fact always remained on his mind. It was in Birmingham, England that once a reporter from BBC1, while interviewing him, out of the blue asked, what is the most important moment of your life? Without any hesitation or even taking a moment to ponder over the question, he immediately replied that, “The most important moment of my life was when I along with my mother appeared in front of the Promised Messiah^{as}, I took in his blessed countenance, and I firmly placed my hands into his.” After that day, Chaudhry Sahib never retracted his hand and continued to hold on firmly. And all the veneration he received thereafter were a result of that loyalty, steadfastness, and the perseverance he showed on the path of righteousness. The hand that he had given was never withdrawn, and he always lived but as a subordinate to the commands of the Promised Messiah^{as}. In every aspect, be it academics, be it work ethic, or be it self-assessment and reformation, the realization that I have placed my hands in the hands of one appointed by Allah remained paramount. And he functioned with the mindset that I will continue to fulfill the dictates of this realization to the greatest extent of my ability and as far as God enables me. And by

the grace and mercy of God, he fulfilled those dictates with extreme competence worthy of admiration. And the following prophecy of the Promised Messiah^{as} that was revealed to him repeatedly was fulfilled in Chaudhry Sahib's favor. Its repeated revelation is an indication that it was meant to be abundantly fulfilled. The Promised Messiah^{as} writes:

God has informed me again and again that He will grant me great glory and will instill my love in people's hearts. He shall spread my Movement all over the world and shall make my sect triumphant over all other sects. The members of my sect shall so excel in knowledge and insight that they will confound everyone with the light of their truth, and by the strength of their arguments and signs. Every nation will drink of this fountain, and this Movement will spread and blossom until it rapidly encompasses the entire world. Many tribulations and obstacles shall come, but God will remove them all and will fulfill His promise. God addressed me and said: "I shall grant thee blessing upon blessing until kings shall seek blessings from thy garments!" (*Divine Manifestations*, p. 24; *Tajalliyāt-e-Ilāhiyyah, Ruhāni Khazā'in*, vol. 20 p. 409)

This prophecy has continued to be fulfilled in many ways and in the form of many persons, but the late Chaudhry Zafrulla

Khan specifically was able to fulfill this prophecy in a way that by the light of his truthfulness and via his arguments and signs, he would often literally leave listeners speechless and confounded. This was the case in the field of politics, the field of law, and also in the field of preaching. He represented his constituents and ideologies so well that members of our community aside, even opponents would spontaneously admit that without a shadow of a doubt this champion debater has left his adversaries dumbfounded.

Aside from preaching, the services that he rendered for the sake of religion included fighting many sensitive legal cases of the Ahmadiyya Muslim Jamā'at, all of which he handled very admirably and whose proceedings he followed with extreme care. Often, such difficult legal charges were made against members of the Community that it seemed impossible that they would be exonerated. Such was the case that at times, it seemed as if the defendants would remain completely entangled and entrapped by their legal cases. However, with great wisdom, masterful oratory, and exceptional competence, he fulfilled the rights of legal representation in those cases and won many crowning accolades in this field.

Then in the world of politics, Allah the Almighty granted him the opportunity to perform great services. His advocacy on behalf of India in front of the British government will always be written down in history in gold, and any historian who possesses even an ounce of righteousness and

honesty will be unable to disregard the services rendered by Chaudhry Zafrulla Khan^{ra}. There were many other instances where he served, such as the Round Table Conferences, that when I had a list compiled it became quite lengthy. Hence, it is not possible to mention all aspects of his broad, lengthy, and accomplished life in this short sermon. I am just briefly mentioning some aspects in an effort to engender prayers for him, and as a reminder to inspire you so that from among you people of his caliber may arise.

The point I am trying to make is that the verses that I have recited present infinite avenues of advancement. It is impossible to conceptualize anyone greater than the blessed personality of the Holy Prophet^{sas}. However, in these verses, it is said to the Holy Prophet^{sas} that after making mention of yourself and the fact that your God has bestowed revelation upon you, give everyone else an open invitation. Tell them that if you have the fortitude, then come forward and adopt the paths upon which I excelled, hold fast to my example, and follow in my footsteps. These paths are infinite and no one is barred from adopting them. There are no artificial boundaries that can prove insurmountable for you. So not only are you free to excel, you have an open invitation to do so.

However, in order for you to excel, you will have to pursue the paths that the Holy Prophet^{sas} traversed. There is an open invitation to advance towards the rank of the Holy Prophet^{sas} and there is no limit set on the possibilities. However, it has

been very clearly established that it is impossible for anyone to first follow in the footsteps of the Holy Prophet^{sas} and then surpass him^{sas}. Nonetheless, this does not come as a prohibition but as an invitation. The designation of the Holy Prophet's^{sas} status as being the pinnacle of spiritual height is not used to cause despair but rather it is used as an open invitation and a source of motivation. As for all those spiritually junior to the rank of the Holy Prophet^{sas}, the possibility of following in their ways and then excelling beyond them even exists. Thus, the followers of the Holy Prophet^{sas} are given the glad tidings that if even the greatness of the Holy Prophet^{sas} is not restricting you from excelling and striving on the paths of righteousness, then how can you perceive his meek and humble servants to have reached ranks that are now unachievable? How can you despair and say that so and so has reached such spiritual heights that we are unable to exceed them? The Holy Quran states that this is a wide-open pathway and as far as becoming *kalimāt* is concerned, the Holy Prophet^{sas} did not come to create just a few. He was not such a personality who would be limited to only leaving behind a few *kalimāt* or just the *Ashra Mubashra*¹. The ability bestowed on the Holy Prophet^{sas} to be able to produce *kalimāt* is endless and can be benefited from as long as you continue to fulfill your rights concerning it.

1. *Ashra Mubashra* are the ten pious companions of the Holy Prophet Muhammad^{sas} who were vouchsafed entrance to Heaven [Publisher].

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَاتِ رَبِّي لَنَفَذَ الْبُحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جُنُودًا
بِشْأَلِهِ مَدَدًا¹

O Muhammad^{sas}! Proclaim that these *kalimāt* being granted to me by my Lord are so vast and the powers of God Almighty, another meaning of *kalimāt*, are so limitless, and God has such limitless treasures that if you truly become receptive to them, they can never be exhausted. Hence, infinite avenues of progress have been opened for you.

The reason I am mentioning all of this is so that on the one hand it may engender a prayer in your heart, and on the other hand you may keep the prophecy of the Promised Messiah^{as} that I read out to you in mind. And that you may ponder over that fountain of the blessings of God Almighty which was granted the name Muhammad^{sas} from the heavens. And that you may ponder over that source of blessings that contains countless *kalimāt* and is referred to as the Holy Quran. And by doing so, you may never let any thoughts of despair enter your hearts.

Remove from your hearts the notion that since one Zafrulla Khan is departing from us, now all avenues of a future Zafrulla Khan arising are closed. The Promised Messiah^{as} has been given abundant and repeated glad tidings of incredible followers who will forever continue to come forth and when one departs another will step forward to take his place. You should raise your morale and strengthen your resolve. Adopt

1. *Sūrah al-Kahf*, 18:110 [Publisher]

those paths of righteousness that Chaudhry Sahib continually adopted. Adorn yourselves with the quality of loyalty in the way he was so richly adorned. Develop that steadfastness and courageous resolve that was a distinguished part of his character. Lose yourself in the love and affection of Allah the Almighty and become the recipients of the special aspects of His love as Chaudhry Sahib had—nay strive to achieve even more than that! As for the Ahmadiyya Muslim Jamā‘at, no avenues of advancement can ever be closed for it. After any particular person’s death, there is none who can say that now another like him will never rise again. There is only one the likes of whom the world has never seen before, will never see in the future, nor is another like him even conceivable and that is our beloved master the Holy Prophet^{sas}. Despite being unique and alone in that status however, he^{sas} was granted the ability to produce infinite *kalimāt*. You too should then try to become one of these *kalimāt*.

The various aspects of Chaudhry Sahib’s personality that I wanted to mention turned out to be so vast, that I was forced to only select just a few. And even the few that I have selected, it seems impossible that I will be able to do justice to them in this small gathering. God Almighty had granted him such magnificence that all the offices he held were always made to seem small in front of him and none of these offices could make him appear small. His personality was expansive and full of fortitude. There was never an office he held that made it seem as if his status was raised because of it, but in

fact, it was always he who would raise the status of the office. He kept raising the stature of those offices to such a degree that when he would vacate a post, the office would seem to be even higher in status than before—and the ability to do this is granted to man as a result of exhibiting humility.

If one ponders deeply, then one will discover that humility and having a profound capacity for fortitude are simply two names for the same thing. An ignorant and unwise person with cursory understanding imagines high status and expansiveness to be attained through raising one's chin with arrogance. However, one who understands human nature and has learned the secrets of it from the Holy Quran understands this truth well that within humility, in fact, lies eminence and expansiveness and both of these characteristics are taught to us daily by each prescribed unit of the five daily prayers. First, we express humility while bowing and we recite:

سُبْحَانَ رَبِّيَ الْعَظِيمِ¹

With this prayer, God Almighty turns our attention towards the expanses as if to say that since you have bowed before Me, you will be endowed with expansiveness because you have bowed before the Lord of Expansiveness. The other movement that we make towards humility, which is the height of

1. Holy is my Lord, the most Great [Publisher].

humility within the postures of prayer, is prostration. There, God Almighty teaches us:

سُبْحَانَ رَبِّيَ الْأَعْلَى سُبْحَانَ رَبِّيَ الْأَعْلَى¹

That is to say that you may have humbled yourself in prostration, but you have prostrated towards eminence because you have prostrated before رَبِّ الْأَعْلَى the Lord of Eminences.

Chaudhry Zafrulla Khan was very familiar with both of these points and their hidden secrets through personal experience. Thus, the high statuses and eminences he achieved were both as a result of humility. He had within him an unrelenting fervor for the service of religion and no worldly office could prevent him from carrying out these services. Regardless, he never even considered himself as extraordinary because of any worldly office. Worldly offices were always insignificant in his eyes as opposed to the service of faith seeming insignificant. Indeed, this humility that I am referring to is the humility of one well acquainted with Allah. As such, it was in the service of religion where he believed his distinction to be and it was in service of religion where all his nobilities lied.

There is a remarkable incident in the history of India when in 1941 Ḥaḍrat Zafrulla Khan had been appointed the judge of the Indian Federal Court of Justice, Ḥaḍrat Muṣṭafā Mau'ūd^{ra} started an initiative calling for people to present

1. Holy is my Lord, the most High [Publisher].

themselves to preach in the neighboring small villages of Qadian. Side by side with other missionaries, a Justice of the Federal Court in 1941 and 1942, went around these small villages to preach and never once did it cross his mind that, “I have such a high rank and status, what will people say of me when they see or hear of what I am doing here.” There were many small and impoverished villages such as Depai, Bheeni, and Athwaal in which he went as a simple servant of Ahmadiyyat with great pride. He went with the understanding that this work is a blessing and a good fortune that I am receiving from Allah the Almighty. This desire to serve was not simply for those services easily rendered under normal circumstances but rather the same burning desire to serve flared within his heart even under harsh and unsafe environments.

When Ḥaḍrat Naimatullah Khan was martyred in Kabul in 1924, Ḥaḍrat Muṣleḥ Mau‘ūd^{ra} called for the names of those who, after fully recognizing all the dangers, would pledge to serve in Kabul. They would be tasked with carrying out the work that could no longer be executed by Ḥaḍrat Naimatullah Khan as a result of his martyrdom, and thereby, prevent a lapse in the work that was underway. This was the essence of the call made by Ḥaḍrat Muṣleḥ Mau‘ūd^{ra}. At the time the names were presented [to Ḥaḍrat Muṣleḥ Mau‘ūd^{ra}], Chaudhry Zafrulla Khan^{ra} was serving as the Amīr of the Ahmadiyya Jamā‘at of Lahore, and out of all

the names presented, his name was at the top of the list published in *Al-Fazl*.

In order to present his name, he wrote a letter to Ḥaḍrat Muṣṭafā Mau'ūd^{ra}. To openly express his inner feelings, however, was against his nature and he admits to this in his letter. Nonetheless, it was comparatively easier for him to do so in this letter as he was writing to his Imam. This letter serves as an opportunity to peer into his true personality. What paths of righteousness did he traverse? What was his emotional and mental state of being? Through the course of the letter, as he presents his name, he begins to scrutinize his life and evaluate his inner intentions with the fear of even the possibility that he might be presenting his name in an effort to show off to others. You will see all of these thoughts reflected in this letter.

He writes:

My master, my leader, may peace and blessings and the mercy of Allah be upon you. My life to this day has passed such that other than regret and sorrow, I have achieved nothing.

He was living a very successful life. He had already entered politics, his competencies were becoming well known throughout India, and he was drawing the attention of the intelligentsia of the Muslims of the country. Despite leading such a successful life, what is being expressed here is his

assessment of what he believed was the sum and substance of his accomplishments and the status he had achieved.

...Other than regret and sorrow, I have achieved nothing. I often ponder, “is this even a life [worth living] in which other than earning a living, one has no time to spare for anything else?”

He is writing this despite wholeheartedly fulfilling all of the responsibilities as the Amīr [for the Ahmadiyya Jamā‘at] of Lahore at the time.

...And that a person remains wholly entrapped in worldly affairs, engrossed in various types of sins. Today, the news of the fortunate Ḥaḍrat Naimatullah Khan’s death and meeting with God, his True Lover, arrived. With this news, therein my heart there developed an extreme anguish, the thought also occurred that, ‘this is your chance to bring your wasteful life to some use by presenting yourself for the service of Truth in the land of Afghanistan.’ Then I suddenly paused and pondered, ‘am I doing this merely to fulfill my ego’s desire to show off to others by presenting my name with the belief that I will not actually be sent?’ And I also went over in my mind all the difficulties and trials that would present themselves in this task and I challenged myself that,

‘since immediate martyrdom is a blessing that is not granted to everyone, am I simply presenting myself so that I can attain the status of a martyr as soon as I arrive and escape the worries of the world? Or do I, in fact, have within me the determination to live out a long period of time and sacrifice each day in the way of Allah and not turn away from this daily martyrdom?’ Dearest Ḥuḍūr, I am weak, lazy, and desire comfort, but after reflection, my conscience tells me that not for the sake of showing off, not for the hope of immediate martyrdom, and not for the sake of escaping the worries of the world, but for the sake of availing an opportunity to repent for my sins, to collect for myself a spiritual treasure for my hereafter, and to seek the pleasure of Allah the Almighty, I present myself for this service. If Allah the Almighty accepts this service from a worthless and sinful person like me, and enables me to spend the remaining days of my life seeking His pleasure, then I seek no greater blessing or happiness than that. Ḥuḍūr, I am not an essayist, and in the presence of Ḥuḍūr, neither speech proves helpful nor the pen. Just as a poet has so aptly composed:

بے زبانی ترجمان شوق بے حد ہو تو ہو درناپیش یار کام آتی ہیں تقریریں کہیں
Being passionate about something requires actions and not words;

*Mere speeches in front of one's beloved are of no avail.
(A quote from the poetry of Hasrat Mohani)*

This is why I will stop here by saying that whenever Ḥuḍūr gives the command, I am ready to head to Afghanistan and I seek the prayers of Ḥuḍūr and the pleasure of Allah alone.

With peace
Ḥuḍūr's most humble servant
Sincerely, Zafrulla Khan
November 8, 1924

This was his humility, his passion for service and his love for God. In actuality, it was the constant fear of the displeasure of God Almighty and the desire to attain His love—these two very motivations—that kept Chaudhry Zafrulla Khan advancing from one stage of his life to the next. This was the source of energy that propelled him forward his entire life. His source of strength was the love of Allah the Almighty, and whoever attains this source of energy, the doors of infinite blessings are opened by Allah the Almighty for him, and he is granted guidance from Him at every step of the way. Fear of God is in the sense of recognizing the danger of being deprived of the love of God, and the desire for attaining the love of Allah the Almighty is in the sense that we hope to be able to perform such deeds that Allah the

Almighty begin to look towards us with love and care. These are the two basic sources of energy from which a believer attains every advancement. It is with this same strength that his prayers are lifted and exalted, his works are enhanced and elevated, and all his efforts and undertakings bear fruit. Such a believer is saved from dangers and is granted extraordinary signs of the support of God Almighty. And the various types of sacrifices made in the way of God—be it the sacrifice of one's wealth, be it the sacrifice of one's time, be it the sacrifice of one's life, or be it the sacrifice of one's honor—in reality, it is these two very motivations which we call righteousness and it is this righteousness from which all these [sacrifices and] good deeds stem. Accordingly, God Almighty revealed to the Promised Messiah^{as}:

اگر یہ جڑ رہی سب کچھ رہا ہے

If this root [of righteousness] remains, then everything has remained.

When the Promised Messiah^{as} was composing a couplet, he composed the initial verse:

ہر اک نیکی کی جڑ یہ اتقا ہے

The root of every good deed is righteousness

And this was such a beautiful point of spiritual depth that

before the Promised Messiah^{as} was able to compose a second verse for the couplet, Allah the Almighty revealed it to him:

اگر یہ جڑ رہی سب کچھ رہا ہے¹

If this root [of righteousness] remains, then everything has remained

As far as I have analyzed, Chaudhry Zafrulla Khan^{ra} remained so firmly attached to the root of righteousness his entire life that the verse: ² *أَصْلُهَا ثَابِتٌ* comes to mind. His base was strong and he was steadfast and loyal. He would remain true to whatever he said. There was no duplicity in his character such as saying one thing but doing another. These types of contradictions were completely absent from his personality.

Thus, after [reaching] this [spiritual point], the services he was able to render [and his achievements] were simply natural and they require no further investigation [or explanation]; whoever attains these two attributes, i.e., the sum and substance of righteousness in which there is a fear of losing the love of God and a desire to attain His love, for them all other matters become easy. People observing from the outside conclude that such a person is making great sacrifices, exerting a lot of energy, and yet at every step, his wishes and desires remain unfulfilled and is entangled in adversities

1. *al-Hakam*, August 31, 1901; *Malfūzāt*, vol. 1, p. 536, ed. 1988 [Publisher]

2. Whose root is firm (*Sūrah Ibrāhīm*, 14:25) [Publisher].

and sorrows. However, such a person himself knows the inner reality in that it was just those first two things that were difficult [to attain]. In truth, understanding the meaning of righteousness and then clutching on to it is the most difficult phase. After that, all other stages of advancement become easy.

He had an astounding and extensive life so much so that when a few days ago a member of parliament came to meet me to express his condolences on the passing of Chaudhry Sahib, I said to him, you are mourning just one person when in fact he did not live his life as simply one person. Within him lived many different personalities and at once he lived out multiple lives. And with God's Grace, he lived a long period of time fully exhibiting these multiple lives. Some perceived him only to be an apathetic politician throughout their whole lives, and they saw him as such because he had a very busy and accomplished career in politics. However, some also saw him as an extremely kindhearted and sympathetic person. One who did not have the strength to bear the plight of the poor with indifference. One who, despite having great fortitude, did not have the capacity to witness human suffering and walk by apathetically. In these aspects, his threshold for sensitivity for the pain of others was extremely low—as low as the ground. In religious and Islamic terminology, humility means that as far as the pains of mankind are concerned, you should lower your threshold of sensitivity so much so that you too can become a mercy for all people. All

the blessings attained in this path are achieved by lowering this threshold.

Accordingly, what is striking is that aside from his various other responsibilities, if anyone began to simply enumerate his humanitarian work alone, I do not believe there is a single person at this time who can claim that I have been able to account for all of them. This is because many of his humanitarian services were performed openly and many were performed discreetly. His services were so widespread in various initiatives that at this time, realistically, it is simply impracticable for anyone to account all of them. Additionally, some of his services have not made it into any documents, and neither can they be found in the descriptions of any trusts, including those that he himself established. He helped the needy so extensively that when by chance I came across such accounts, only then would the extent of his services become apparent to me. What I mean by this is that there were some needy people who themselves came and mentioned to me that they were caught in such and such difficulty and all they did was but make their difficulty known to Chaudhry Sahib, and after that, they had no further worries about the matter. He helped the destitute, orphans, impoverished laborers, and farmers, people afflicted with paralysis, some immersed in various other ailments, and budding students who were poor. He performed humanitarian services for various types of people in need, and not only this, but he generously

donated to many organizations such that it appears as though he spent his entire life-savings in this work.

And when you look at his financial contributions and services to the Ahmadiyya Jamā‘at, it seems as if all of his earnings were being spent on the Jamā‘at and nowhere else. He contributed to the Jamā‘at with immense generosity and with open arms. At this time, all the buildings of the London mission are completely as a result of his personal efforts and all expenses were paid for by his personal finances. The mission house, this hall, the auxiliary hall reserved for the ladies, and the guest house, all of these by the grace of God, were a result of his efforts. And for himself, he kept a very small room. In that alone he would spend his time and even that he did not utilize towards the end of his life. When it was needed by the Jamā‘at towards the end of his life, or perhaps because he could not climb too many stairs, he left even that [for the Jamā‘at].

In addition to this, he wholeheartedly participated in the various initiatives that periodically arose from time to time. Specifically, during the time of Ḥaḍrat Muṣleḥ Mau‘ūd^{ra} an initiative calling for individuals to pledge all of their assets and estates was made, and he was amongst the first to offer up everything. And the way in which he was instilled with righteousness and virtue shows he was a man of great magnificence. This is also evident from the letter that I read out to you. When he did *waqf* of his life [for the Jamā‘at], what he meant by it was that he would not even keep a penny for

himself and he was fully prepared to give everything. The dangerous conditions for which Ḥaḍrat Muṣṭafā Mau'ūd^{ra} had preemptively launched the initiative for people to pledge all that they had never presented. So I am aware that such a pledge was never collected but regardless of that, whenever and for how much ever a need arose, Chaudhry Sahib never felt any hesitation even for a moment. In fact, he preferred that Ḥaḍrat Muṣṭafā Mau'ūd^{ra} himself assess and take any amount needed as if it were his own. This was his attitude in regards to his financial sacrifices for the Jamā'at which always remained such.

His extensive political career was so broad that it is not at all possible to mention all of his engagements. The favors that Allah the Almighty enabled him to confer upon whole nations were a manifestation of the revelation vouchsafed to the Promised Messiah^{as}. The revelation included the words that others too will benefit extensively from the blessings brought with the Promised Messiah^{as} and every nation will drink from this spiritual fountain.

Allah the Almighty raised him to such a high status that every nation did in fact drink from this fountain. This status was that of the presidency of the United Nations, and if that period of the United Nations' history were to be remembered by any single characteristic, then it would be known as its era of morality. He established all Islamic and moral values there. And that was such a period that even atheist politicians [with no regard for religion] took part in the proceedings of the

United Nations, sat respectfully and calmly and would never engage in immoral speech. Booing, over-dramatization, using words of contempt, and losing one's self-control in fits of anger were not be found in the United Nations at that time. His practice was such that he would regularly recite from the Holy Quran and would draw teachings from it during the proceedings. He would continually impart moral teachings without regard for whether or not anyone accepted these teachings from him or the Holy Quran. And as a result of his character, God Almighty endowed him with great courage and magnificence in his speech. Magnificence in his speech to the extent that even strangers become awestruck comes from one's character and not oratory.

On one occasion, while having a frank conversation over dinner, Chaudhry Sahib himself mentioned to me that he was amazed to see that such people who had no connection to religion, [who] had no connection to faith, had been compelled by God Almighty to treat him well, and with respect. Because he understood everything to be a favor of Allah the Almighty upon him, he would always mention things in this manner—that it was the special blessings and favors of Allah the Almighty that He placed a sort of awe over their hearts compelling them to accept what I told them even though, on the face of it, I had no right to enforce such moral rules within the proceedings.

The status of a president is well known and well understood, but in the world of politics, the expectations we have

about the authority a president holds do not actually pan out. There were representatives from such free and unrestrained countries that in a moment of fury they would forget all manners. Regard for the presider, discipline and order, and even adherence to punctuality was the extent to which he had to teach manners there. And without a doubt, at that time, the words of the Promised Messiah^{as} were also fulfilled in the form of one person. Of course there are numerous Ahmadis through whom nations have benefited, however there in the United Nations, all of the characteristics came together in one person. That one spiritual fountain who used to take pride in being a servant of the Promised Messiah^{as} irrigated [and benefited] all the nations of the world.

Allah the Almighty granted him such great opportunities to render tremendous services to various nations in a time when modern history was taking shape. The foundations of the modern landscape as we know it today were being laid down at that time. In such a time period, Allah the Almighty granted him the opportunity to appear before the United Nations, first as a member, then as a representative, and finally as its president. Hence, from the time he became the foreign minister of Pakistan to the time he became the president of the United Nations, this lengthy period was a very important period in which modern history was taking shape.

He had the opportunity to serve the Arab people on the matter of Palestine, and he rendered such great services that notable Arab leaders holding great prominence in their

respective countries would stand up and step forward to kiss his hands and would take full pride in it. They had extreme love and affection for him and those among them who were loyal expressed their faithfulness till the end. It was not just the matter of Palestine. He had the opportunity to serve Morocco, Tunisia, Jordan, and many other countries including Sudan. There were many other countries and not just Muslim countries for whom he advocated and helped them receive their rights. Among the Muslim countries, he also had the opportunity to serve Indonesia.

Two years ago, after much effort, I was able to acquire a record of the speeches he delivered at the United Nations. By the grace of Allah the Almighty, God made an avenue for me, and by way of Şāhībzādah Mirza Muzaffar Ahmad, I was able to obtain the entire record. I obtained them as my desire was that the historical services of Chaudhry Sahib could be presented to the world from time to time because some people simply forget while others fabricate new false and unjust claims. For example, where he served Muslim countries, there exist those misfortunate ones who accuse him, God forbid, of working against the interests of Muslim countries. Thus, this was my intention for collecting this record. Now that, from time to time, we have the opportunity to present this in front of the world, those who out of innocence have forgotten will be reminded that there existed one such humble man of God who selflessly served many nations and

countries. Anyhow, the list of all his services are extremely long and would require a very long time to mention.

I had been mentioning my personal impressions and would like to return to, and end on that subject. Chaudhry Sahib and I would write to each other extensively, and I know that he was extremely meek of heart, had the fear of Allah the Almighty, and was humbled by Him. I also had the opportunity to offer prayers alongside him. Whenever I would visit Lahore, he would always lovingly invite me and it was never possible that he be present in Lahore and I return home without meeting with him, or having a meal with him, or at least spending some time with him. This was because I did not have the ability to bear any objection of his against me and he would most certainly object if I left without meeting him. And when we would offer prayers together, he would request me to lead. Observing him closely, the spiritual condition he would be in during prayer was not a question of simply hearing him, but rather, it would be something one would begin to experience. There was a wondrous humility and lowliness in his prayers. Each and every word he would recite, he presented to God Almighty adorned like a pearl—as if fully understanding the subject of praising Allah the Almighty. He knew that his worship would only be accepted if he presented it as a gift, otherwise, it would be meaningless.

As I have mentioned previously, I have had the opportunity to learn about his personality from many other ways, such as conversations during private gatherings and from

writing letters back and forth. I have saved many of his letters very carefully, and they include such letters in which he opened up his inner feelings. Because it was against his nature that people come to know his internal emotions, there are only some few friends with whom he would open up in such a way in his letters. In them, his humility was so incredible that it would make the reader embarrassed. It was because of his humility and sincerity which knew no bounds that Allah the Almighty had created a special bond between us.

It is no surprise then that after the start of my *Khilāfat*, the first *kashf* [vision] shown to me by God Almighty was one in which Chaudhry Zafrulla Khan was shown. It was an amazing *kashf* that left me astounded because a person's mind generally cannot stretch that far [and make up such things]. It was one or two days into my *Khilāfat* that someone asked, have you received any revelations or *kashf* etcetera since becoming the *Khalīfah*? I replied, so far I have not received any and I am simply going along and however God Almighty is dealing with me is fine. A few days after this, following the *Fajr* prayer, I experienced a vision in which I saw very clearly that Chaudhry Zafrulla Khan is lying down and is conversing with Allah the Almighty and though I am listening to the conversation, I am distant. I am aware that he is lying in London, but it is similar to the way proximity is sometimes depicted in movies in which someone is having a telephone conversation somewhere far off but one is still able to hear the whole conversation—such special effects are possible

with various film techniques. So in this vision, I was seeing that Chaudhry Sahib is lying in his bed and conversing with Allah the Almighty and while I am listening, in my mind I am also commenting on the conversation, but my voice is unable to reach them. Allah the Almighty asks Chaudhry Sahib, "How much work do you have left?" Chaudhry Sahib replies, "I have four years of work left, but if You grant me even one year, it would be sufficient." Hearing this gave me a sort of a shock and I wished to say to Chaudhry Sahib that, "you should ask God Almighty for four years, why are you saying that even if you are granted one year it would be sufficient?" He is asking [the All-Powerful] God and is stating that he has four years of work left yet he says that just one year is enough. This caused me great angst, but as I have mentioned, during this vision I could not extend my voice to him—I could only listen to the conversation taking place.

The following day, I wrote out this vision and sent it to Chaudhry Hameed Nasrullah and his wife. But it worried me that it may be the case that God Almighty may grant him a relatively long life, but Chaudhry Sahib may only be able to carry out his work for one additional year of it. And that is exactly what happened. In 1983, he suffered a severe bout of an ailment after which he was forced to separate himself from his work gradually and was only really able to work to his full capacity for one year. Practically, all the work he was able to complete would be up to that point. Then, because of his ailment, he had to return to Pakistan, and after that, his

health continued to decline and he got weaker to the point that all he was able to do was read and study. Admittedly, he was not given four years after the vision, but within this too is the wondrous majesty of Allah the Almighty. Two years after I had this vision, he had suffered a severe bout of his ailment in February of 1982 about which the doctors had said that there is no chance of survival. At the time, I was in Karachi, and I was informed that a call had come from Lahore expressing that there are no chances of his survival.

At that time, Allah the Almighty placed an assurance in my heart, and I also prayed. That night, God Almighty showed me in a dream a letter sent by Him regarding Chaudhry Sahib's ailment. My eyes remain fixated on one sentence alone—the gist of which is that I give life and I also relieve burdens and make provisions. This was conveyed in the word يُحْيِي [life] and also with the other letter that I make مُهَيِّئًا [provisions]. From that, I concluded that Chaudhry Sahib must be worried about some matter, but God Almighty has given glad tidings regarding it by stating that He is the one who gives life and makes provisions. The anxiety that Chaudhry Sahib had was in regards to an amount he had pledged for the occasion of the 100th year anniversary of the Ahmadiyya Muslim Jamā'at of which £200,000 pounds was still owed.

[His apprehension was that] his savings had been seized by an usurper, and it appeared that there was no way of recovering the amount. The usurper claimed that he had suffered a great loss and that he could not repay the amount. However,

some believed that this individual was just making excuses and was taking advantage of Chaudhry Sahib's simple nature. Chaudhry Sahib had hoped to pay off the pledge he had made [when this money would be returned], but there was a danger that this large sum would be lost at the hands of the usurper. When I had my final meeting with Chaudhry Sahib, even then he felt extremely burdened because of it. And when I was getting ready to head to Karachi, he again took me aside and requested prayers because he felt greatly strained by it. The content of the dream gave me the assurance that God willing, Allah the Almighty would not cause him to die in such a state and would certainly keep him alive until the burden of paying the remaining pledged amount was lifted.

And thus, Allah the Almighty granted him an extraordinarily extended life. During this time, there were many critical stages and severe bouts of ailment, and each time the doctors deemed that in their estimation there was no hope for survival, but each time Allah the Almighty would save him with His divine grace.

Then I moved here [to London], and Allah the Almighty enabled me to help with regards to the amount that had been usurped that everyone had written off as unrecoverable. God Almighty also sent my maternal uncle's son, Rafi-ud-Din, a lawyer from Karachi to London to help in this case. He is a very talented lawyer and an expert negotiator in these matters. The proceedings took place and through his and his

firm's legal expertise he was able to corner the usurper and obtain a repayment of just over £200,000, and this was the very amount that had Chaudhry Sahib worried. Only a few months ago, Chaudhry Sahib told me that all praise belongs to Allah that it is no longer a matter that we will receive the amount that was just greater than £200,000 but by the grace of Allah it is already in our possession. Since in the dream, both of the glad tidings of “giving life” and “making provisions” were mentioned together, I felt an immediate sort of mild shock that now one portion, that is “making provisions,” has been completed and I worried about the other portion. However, God continued to grant him life and did not call him to Himself until he entered the fourth year. All four years were not given, but he was in the third month of the fourth year that Allah the Almighty called him back to Himself.

Chaudhry Sahib's life contained various signs within it. There were some examples of the love of Allah the Almighty that were continuously bestowed directly on him—some of which God revealed to others including myself, to demonstrate that I, Allah the Almighty, love this man. So when I say that I am certain, one aspect of that is from the verse:

هُوَ أَعْلَمُ بِمَنِ اتَّقَى ۝¹

That God undoubtedly knows best who is truly righteous.

1. *Sūrah an-Najm*, 53:33 [Publisher]

But when Allah treats a person such that He begins to show signs of that person's righteousness to others and begins to show signs of His love for him, then the hope or the expectation that Allah will treat that person with love and compassion enters a totally different realm.

We should pray that may Allah the Almighty bestow unending mercy upon Chaudhry Zafrulla Khan. May Allah the Almighty shower His blessings upon his children, his progeny, those he held in esteem, and all of those who were dear to him, in the form that they are able to adopt Chaudhry Sahib's virtues.

Upon this death, the Ahmadiyya Muslim Jamā'at is saddened—deeply saddened. However, this sorrow should impart incentive within you, not despair. The mercy of Allah the Almighty is infinite and expansive. None can close the doors of His generosity and the avenues with which these doors open are in themselves infinite. And so if God does not make you into a Zafrulla Khan, then try to make your children into Zafrulla Khans. And then generation after generation, continue to tell them of Allah the Almighty's promise to the Promised Messiah^{as} that he would be granted not one or two but countless such servants who will be famed throughout the world. Such servants who will attain remarkable achievements in the field of academics, will leave mighty scholars and philosophers speechless, and nations will benefit from them. And not just one or two nations, but rather, all the nations of the world. May Allah make it such that we see

this prophecy of the Promised Messiah^{as} be fulfilled countless times over and over again. May we see this great prophecy be fulfilled with the grace of Allah the Almighty not just in others, but in ourselves, and not just in the houses of other people, but in our own homes as well.

[During the Second Sermon (*Khuṭbah Thānia*)] God willing, after the Friday Prayer, Ḥaḍrat Chaudhry Sahib's funeral prayer will be offered. May Allah the Almighty grant him an abounding paradise. He always had this desire and would wonder when he might be able to join those dear ones of his who were in the next world. I just remembered this point that I forgot to mention in the sermon earlier. This too was a very striking aspect of his personality that he was ever ready for death and mention of it would not stir within him even an ounce of anxiety. He considered it very matter of factly as if it was some routine matter. Every morning, every evening, and every afternoon he would be ready. Every night he would go to sleep ready. He would say that never has a worry about death even crossed my mind; "is death even such a thing that a person should be afraid of it," [he would ask]. He would say that people see all sorts of dreams and tell me about them [regarding my death] and I say to them that whenever Allah the Almighty wishes to call me to Himself is fine. He also used to say "that in actuality, most of my loved ones are in the next world anyway and I have a desire to meet them so what is there to be fearful about?" He had complete faith that he would join those who were most

dear to him and who he had the most love for starting with the Holy Prophet^{sas}, followed by the Promised Messiah^{as}, followed by his mother who was a very pious and noble lady, and his father as well. This was the gist of his love as far as his physical and spiritual relations were concerned, and these were all people of the next world. Despite physically living in this world, his heart was in the next world. And for this reason, may Allah the Almighty shower him with infinite mercy. As far as he is concerned, he is happy and, God willing, will remain happy—that is our expectation from God's court. May Allah keep those survived by Chaudhry Sahib happy and also grant them the same blessings. *Āmin!*

PUBLISHER'S NOTE



Please note that, in the translation that follows, words given in parentheses () are the words of Ḥaḍrat Mirza Tahir Ahmad^{rtā}, the fourth *Khalīfah* of the Worldwide Ahmadiyya Muslim Community. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets []. Footnotes given by the publisher are marked '[Publisher]'.

References to the Holy Quran contain the name of the *sūrah* [i.e. chapter] followed by a chapter:verse citation, e.g. *Sūrah al-Jumu'ah*, 62:4, and count *Bismillāhir-Raḥmānir-Raḥīm* ['In the name of Allah, the Gracious, the Merciful'] as the first verse in every chapter that begins with it.

The following abbreviations have been used:

ṣas *ṣallallāhu 'alaihi wa sallam*, meaning 'peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad^{ṣas}.

- as *‘alaihis-salām*, meaning ‘peace be on him’, is written after the names of Prophets other than the Holy Prophet Muhammad^{sas}.
- ra *raḍiyallāhu ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them’, is written after the names of the Companions of the Holy Prophet Muhammad^{sas} or of the Promised Messiah^{as}.
- rta *raḥmatullāh ‘alaihi/‘alaihā/‘alaihim*, meaning ‘may Allah shower His mercy upon him/her/them’, is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad^{sas} or of the Promised Messiah^{as}.
- aba *ayyadahullāhu Tā‘āla binaṣrihil-‘Azīz*, meaning ‘may Allah the Almighty help him with His powerful support’, is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad^{aba}, Khalīfatul-Masīḥ V.

Readers are urged to recite the full salutations when reading the book. In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honor*.
- ث *th* – pronounced like *th* in the English word *thing*.
- ح *h* – a guttural aspirate, stronger than *h*.
- خ *kh* – pronounced like the Scottish *ch* in *loch*.
- ذ *dh* – pronounced like the English *th* in *that*.
- ص *s* – strongly articulated *s*.
- ض *d* – similar to the English *th* in *this*.
- ط *t* – strongly articulated palatal *t*.
- ظ *z* – strongly articulated *z*.
- ع ‘ – a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the ‘gargling’ position to pronounce it.
- ق *q* – a deep guttural *k* sound.
- ء ‘ – a sort of catch in the voice.

Short vowels are represented by:

- a* for $\overset{\text{˘}}{\text{—}}$ (like *u* in *bud*).
- i* for — (like *i* in *bid*).
- u* for $\overset{\text{˘}}{\text{—}}$ (like *oo* in *wood*).

Long vowels by:

\bar{a} for —^{\prime} or $\bar{\text{—}}$ (like *a* in *father*).

\bar{i} for $\text{ع} \text{—}^{\prime}$ or —^{\prime} (like *ee* in *deep*).

\bar{u} for $\text{و} \text{—}^{\prime}$ (like *oo* in *root*).

Other vowels by:

ai for $\text{ع} \text{—}^{\prime}$ (like *i* in *site*).

au for $\text{و} \text{—}^{\prime}$ (resembling *ou* in *sound*).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. As noted above, the single quotation mark ‘ is used for transliterating ع which is distinct from the apostrophe ’ used for ء.

We have not transliterated some Arabic words which have become part of English language, e.g. Islam, Quran, Hadith, Mahdi, jihad, Ramadan, and ummah. The Royal Asiatic Society’s rules of transliteration for names of persons, places, and other terms, are not followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style.

GLOSSARY

Ashra Mubashra—The ten pious companions of the Holy Prophet Muhammad^{sas} who were vouchsafed entrance to Heaven are known as the *Ashra Mubashra*.

Ḥaḍrat—A term of respect used to show honor and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc. It is also used for God in the superlative sense.

Holy Prophet^{sas}—A title used exclusively for the Founder of Islam, Ḥaḍrat Muhammad^{sas}.

Holy Quran—The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by word to the Holy Prophet Muhammad^{sas}

over a period of twenty-three years.

Jama'at—Defined as community. In general, the Jama'at refers to the entire community of Ahmadi Muslims.

Jamia'—Understood as group, but more commonly university. *Jamia'* refers to universities established around the world by the Ahmadiyya Community to train and educate missionaries and scholars.

Kalimāt—*Kalimāt*, plural of *kali-mah*, translates most directly to “words.” *Kalimāt* can also be understood as anything uttered, or speech (Aqrab); or a decree or commandment (Mufradāt). Besides the literal meaning, the Quran has used the word as “a sign” or “promise” (8:8, 66:13)

Khalifah—Caliph is derived from the Arabic word khalifah, which means ‘successor’. In Islamic terminology, the word righteous khalifah is applied to one of the four *khulafā’* who continued the mission of the Holy Prophet of Islam. Ahmadi Muslims refer to a successor of the Promised Messiah^{as} as Khalīfatul-Masīḥ. *Khulafaa’* is the plural of khalifah.

Khuṭbah—A sermon delivered by a Muslim Imam. Typically given at a mosque during the Friday prayer, or at other special occasions.

Muhammad^{sas}—Founder of Islam. *see* Holy Prophet^{sas}.

Musleh-e-Ma’ūd—Ḥaḍrat Khalīfatul-Masīḥ II, Mirza Bashir-ud-Din Mahmud Ahmad^{ra} (1889–1965), was the second successor of the Promised Messiah^{as}. He is also called Musleh-e-Mau’ūd (Promised Son) because he was born in accordance with the prophecy made by the Promised Messiah^{as} in 1886 concerning the birth of a righteous son who would be endowed with unique abilities and attributes.

Sahib—A polite title or form of address for a man.

Sūrah—A chapter of the Holy Quran.