

by Imam Zafrullah Domun

Last week we spoke about what Hazrat Masih Maood (as) said about the status of a prophet and what were the principal concerns that wracked his mind. Although he is physically a man yet what preoccupies his mind is completely different from what occupies the mind of the majority of human beings and this is what distinguishes him from others. Furthermore, Hazrat Masih Maood (as) also spoke about how satanic insinuations were silenced in the prophet and how he lived for Allah and that this should become one of the major aims of our life.

Today, incha Allah, we will speak more about what Hazrat Masih Maood said (as) on the subject of the ranks that man can inherit from Allah. So, we continue from the second volume of the Malfuzaat. Hazrat Masih Maood (as) says:

“This is the reality of prophethood in brief. At this stage, both of these forms of ‘converse with the inner self’ just mentioned are burnt to ashes and a third stream of converse begins—a form of converse that starts and ends with God alone. At this point, an individual draws in divine converse, which is free from the ambiguity and confused nature of ‘converse with the inner self.’ In fact, they are detached from this world completely like one enslaved by carnal pleasures who develops a relationship with a beautiful lover, and then constantly fantasizes about them; the sensual pleasures of such an individual reach their apex in their lover, and they have no desire whatsoever to meet anyone else. In the same manner, a Prophet intensifies his relationship with God Almighty to such an extent that they are extremely averse to anyone else intruding in on their seclusion and privacy. They converse with their Beloved, and find pleasure and comfort in Him, and do not wish to part with this state of seclusion for even a moment. However, God Almighty brings them out into the world so that they may reform the people and serve as a mirror that reflects the image of God. It is in God Almighty that a Prophet seeks the natural pleasure and ecstasy that they experience. There is no other way in which I can describe this state. My heart is replete with this pleasure and the more I expound this subject, the more pleasure I feel. But where shall I find the words with which to express myself?”

“Certain ignorant people raise the objection that when the Prophets, peace be upon them, are so annihilated in Allah, and when they turn away from the world and its pleasures, why then do they have wives and children? Such people fail to understand that on the one hand, where certain people become a slave of these things and lose themselves in these transient pleasures, on the other hand, the class of people known as Prophets are free from such things. Such relations serve their higher purpose. In addition to this, the Prophets, peace be upon them, come to bring about a reformation in every respect. Therefore, if they did not have wives and children, how could they bring about a complete reformation in this regard?

This is why I state: what example of the Messiah can the Christians present as far as his domestic interaction goes? Nothing at all. When he is ignorant of this path and

inexperienced in dealing with these classes of people, what reformation can he bring about? This is the very excellence of the Holy Prophet, peace and blessings of Allah be upon him, for his example is complete in every respect. The world and its enjoyments have no influence over the Prophets, peace be upon them, and they could not care less about these ephemeral pleasures. In fact, their heart flows towards God Almighty as river water races down from a mountain in a waterfall. All the rubbish and debris that lies in its path is washed away.

In short, the Prophets, peace be upon them, are not slaves to such things; in fact, these things serve them. Moreover, due to the supreme moral excellences that they exhibit, these worldly things do not even slightly prove to be an obstruction in their remembrance of God, or in the enjoyment that they receive by reflecting over Him and being lost in Him. The Prophets are so absorbed and annihilated in God that they are beyond this world. When they become lost in God as such, they begin to hear the voice of God Almighty and begin to enjoy discourse with Him. It is a matter of principle that when something possesses a magnetic power, other things are attracted to it. This magnetism possesses such power that it burns to ash all the things of this world and begins to pull in the grace and bounty of God Almighty. Ultimately, it is this very divine converse which then takes precedence and superiority over everything else. However, this requires proper struggle. This path is not opened in any other way, just as Allah the Exalted states:

وَالَّذِينَ جَاهَدُوا فِينَا نَهْدِيَنَّهُمْ سُبُلَنَا

And as for those who strive in Our path —

We will surely guide them in Our ways. (29:70)

Moreover, the words *إِيَّاكَ نَعْبُدُ* (*Thee alone do we worship*) also allude to this very fact. Undoubtedly, although *إِيَّاكَ نَعْبُدُ* (*Thee alone do we worship*) takes precedence over *نَسْتَعِينُ* (*Thee alone do we implore for help*), if one contemplates, it becomes evident that the Graciousness (*rahmaniyyat*) of God Almighty takes even greater precedence. After all, there is a force that moves us to say *إِيَّاكَ نَعْبُدُ* (*Thee alone do we worship*) but where does this hidden force which moves us to make this declaration come from? Is it not God Almighty who has granted this power to us? Undoubtedly, this power is a gift from God Almighty, which He has bestowed upon us through His sheer Graciousness. It is through God's motivation and by the power endowed by Him that man proclaims *إِيَّاكَ نَعْبُدُ* (*Thee alone do we worship*) as well. Hence, if one reflects from this perspective, the worship of God is second in the greater scheme of things, but in another respect, it takes precedence. That is to say, in the context that God Almighty is the one who grants man the power to worship Him in the first place, *إِيَّاكَ نَعْبُدُ* (*Thee alone do we worship*) is second in rank, but in the first context, *إِيَّاكَ نَعْبُدُ* (*Thee alone do we worship*) takes precedence. The essence and deeper reality of the philosophy of prophethood can be understood in the same way."

Then the Promised Messiah (as) speaks about the main characteristic of prophethood. He says:

"Thousands and thousands of people may well claim to be the recipients of revelation from God, and in actuality, this is necessary to establish the truthfulness of prophethood

and furnish evidence in favour of the fact that God speaks. However, there is another fundamental objective at the heart of prophethood which is specific to Prophets.

It is a general rule that all things come with their relevant essentials—they are never separated from their necessities. For example, when food is presented, it is accompanied by its essentials: various pieces of crockery, water, and even toothpicks.

In the same way, prophethood is also accompanied by its relevant essentials, and from among them, one is that ‘converse with the inner self’ comes to an end completely in the case of a Prophet. This is from among the essentials of the inherent nature of this institution known as prophethood, and the signs and hallmarks of this are the prophecies that are given to the Prophets by God Almighty.

Also bear in mind that Prophets have another name in heaven of which the common people are unaware, and when that heavenly name is put before the world, certain people stumble. For example, even in my case, God has named me the Messiah son of Mary. Some ignorant people raise the objection that your name is Ghulam Ahmad. They are unable to comprehend this secret; this is from among the secrets of prophethood.

In short, when both of these corrupt forms of discourse come to an end, the heart begins to speak, and continues to speak all the time. Even as it beats, the heart emits a voice. It is for this reason that the Prophets find pleasure in this discourse and remain engaged in conversing with their Beloved, even if thousands upon thousands of people around them are busy in other forms of conversation.

This is the reason for their peace and tranquility of heart and this is why no noise or clamour can disturb it. Normally, a lover desires to know all that they can know about the grace and beauty of their beloved, and desires to speak to them all the time. However, this does not happen, and these are base desires anyway. But a person who loves God Almighty and the class of people known as Prophets, who are lost in God’s love, possess a fervour that is far greater than these false and transient loves. For God is He Who turns towards those who incline to Him. In fact, God pays greater attention to people than they show to Him.

If a person advances towards God in small steps, Allah the Exalted runs towards them. Therefore, when a person develops a longing for God and becomes lost in His love, the fire of that love and passion for God burns away inner desires and carnal thoughts, after which their soul begins to speak. This pure speech that begins from within then becomes the speech of God Almighty. In other words, it could be said that man supplicates Allah the Exalted, and in turn, He responds.

Hence, this is a hallmark of prophethood and has been alluded to in *أَنْعَمْتَ عَلَيْهِمْ* (on whom Thou hast bestowed Thy blessings). Therefore, one ought to seek to develop this particular distinction of prophethood within oneself when one offers the prayer:

اِهْدِنَا صِرَاطَ الْمُسْتَقِيمِ صِرَاطَ الَّذِي أَنْعَمْتَ عَلَيْهِمْ

Guide us in the right path — The path of those on
whom Thou hast bestowed Thy blessings.”

We will note in this extract that the Promised Messiah (as) is speaking about the highest rank that a man can receive in the sight of Allah but yet he just speaks about the prayer in Sura Al Fatiha. We understand that the repetitive recitation and understanding of this surah holds the key to spiritual progress. Man has been created to seek spiritual progress from Allah and that is what we need to do. As good Ahmadi Muslims, this should be a constant concern for all of whether each of our words or actions are in conformity with the Pleasure of Allah or not. If they are, we should do our best to progress even further on this straight path. However, if we are deficient in what we say and what we do we should make more efforts to raise ourselves to the standard that we should be established upon. May Allah help each one amongst us to realize this fundamental point and may we all do our best to qualify for Allah's pleasure incha Allah. Ameen.