

## TWO CLASSES OF BELIEVERS

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(Translated by Kalamazad Mohammed, BA. Dip. Ed., Editor, *The Message*)

In the Holy Qur'an, Allah, Most High, has given two similitudes of a believer. One example is Pharaoh's wife, who seeks refuge in the Almighty from a tyrannical and unbelieving husband. This model pertains to those believers who are prone to yield to their base emotions and are entangled in errors. They evince great regret and remorse, make constant repentance and seek the protection of Allah, Most High. Like Pharaoh's wife, their animal passions constrict their soul. They are at the second stage of spiritual development – that of the *nafs-ul-lawwamah*, that is, their conscience upbraids them when they regress to the primitive level of behaviour – the *nafs-ul-ammarah*, that is, the first or animal stage where the inner self commands evil. At this second stage, the believer is continuously striving to escape the commission of evil deeds.

The next class of believers is the one who has advanced to a much higher level. The believers in this category are concerned not only with avoiding evil but are actively engaged in doing righteous deeds. Their example has been given as that of Lady Maryam of whom the Holy Qur'an says: "*And Mary, the daughter of Amran, who guarded her chastity, so We breathed into him of Our inspiration, and she accepted the truth of the words of her Lord and His Books, and she was of the obedient ones*" (66:12).

Every believer who has reached the highest level of righteousness and purity is a Lady Maryam in the form of a *barooz*, that is, a manifestation in whom Allah, Most High, infuses His spirit whereby he becomes, as it were, Lady Maryam.

The famous commentator of the Holy Qur'an, Zamakhshari, has given the opinion that this verse is of general application and does not refer to Lady Maryam alone. If this interpretation is not accepted then one would not be able to reconcile the meaning of the *hadith* of the Holy Prophet (*sas*) which says that besides Lady Maryam and her son no one was secure from the touch of Satan. If this statement were confined solely to these two people, then we would be forced to believe (may Allah, Most High, forbid!) that Satan entered into every prophet in the world. Thus, this verse indicates that in every believer who attains perfect faith, Allah, Most High, infuses His spirit and it further contains a prophecy that in this community (*ummah*) of the Holy Prophet (*sas*) the son of Lady Maryam will be born.

It is indeed astonishing that people name their sons after the prophets of the Almighty like, for example, Muhammad, Jesus, Moses, Jacob, Isaac, Ishmael and Abraham and they consider it lawful to do so. Yet, on the other hand, they regard it as unlawful for Allah, Most High, to name someone son of Maryam (*ibni Maryam*).

(*Malfuzat*, Vol. 2, pp. 317-318, old edition.)