

by Imam Zafrullah Domun

We will continue to enlighten ourselves with the words of wisdom that flowed from the lips of Hazrat Mirza Ghulam Ahmad (as) whom Allah sent as the Promised Messiah (as) and Mahdi as promised by the Holy prophet Muhammad (saw). For each one amongst us, whatever his age, there are plenty of takeaway lessons or points for meditation in these discourses of the Promised Messiah (as) and it is a great source of knowledge that can help in improving our nature. I hope that each one amongst us will take much pleasure in reading or listening to these words. So, we continue from where we left last Friday. Just to recall, we are sharing the speech that Hazrat Masih Maood (as) delivered on 28th December 1899 in Jalsa Salana. The Promised Messiah (as) is speaking about those people who speak in order to reform others. He said:

“Since such people are overwhelmed by feelings of sympathy for mankind, they remain engaged in thoughts day and night, and are absorbed in grief for the people so that they will come to the path of God in some way or other, and so that they will drink just one sip from this fountain. This sympathy and this fervour was present in our chief and master, the Noble Prophet, peace and blessings of Allah be upon him, to an immense degree—no one else could ever possess a greater share. As such, the state of the sympathy and compassion with which the Holy Prophet (saw) was possessed has been illustrated by Allah the Exalted Himself in the following words:

“Will you grieve yourself to death because they do not believe?”

Whether you are able to grasp the deeper reality of this verse or not, the fact is that it circulates in my heart, just as blood flows throughout the body.

The pain that I feel in my heart for those who seek the truth;

is pain which I cannot express in one small speech.

I understand full well the sort of heart-wrenching pain by which godly preachers are consumed for the reformation of mankind.

It should also be borne in mind that listeners are influenced according to their capacity in a manner that is commensurate with the nature and power of the teacher himself—so long as their capacity has potential. Those people who have a greater affinity with God Almighty and have a fear for Him will be influenced more than others. The proof of this is that the soul makes haste and races uncontrollably towards God Almighty so that it may be purified. If one has a stronger connection with the soul that incites one to commit evil and is ruled by it, the disposition feels an anxiety, strain and aversion to listening to the words of a divine reformer. Such people do not feel comfortable sitting with them and listening to their words, and even feel disturbed. When an individual feels such restlessness and discontent in listening to the words of a divine preacher, it is crucial for

them to begin worrying about their soul, for such a soul has reached the edge of the pit of destruction.

What could be more destructive in this world than feeling an aversion or distaste in listening to God's teachings? What is the cure to such feelings? The cure is to seek forgiveness from Allah and to turn towards God, and pray for one's sins to be forgiven, and then to continue in this without fail. If this remedy is employed, I can say with surety that their displeasure will turn into a pleasure and their distaste will turn into a liking. Then, the same soul that would flee from God's presence and was averse to listening to God's teachings, will race towards Him in the likeness of a rolling ball.

There are three states of the soul: the self that incites to evil, the reproving self and the soul at rest. One state of the soul at rest is known as the soul that is pure. The soul that is pure is the one found to exist in children. It is the soul that has not been defiled by the winds of this world, and which moves forward on a smooth and level plain, without any highs or lows. The self that incites to evil is the self that has been adulterated by worldly elements. The reproving self is the self that develops a sense of understanding, reflects over its lapses, and strives and prays to save itself from vices, and is cognizant of its own weaknesses. The soul at rest is one which, by the grace of Allah, finds the strength and power to abstain from all forms of evil, and feels safe from all sorts of calamities and afflictions, and in turn, feels tranquility and comfort at heart, with no traces of apprehension or restlessness.

This may be elaborated with an example. Allah the Exalted has put in place three ruling forces within human beings. The first of them is the brain, the second is the heart, and thirdly, the tongue. The brain is supported by the intellect and makes use of argumentation. The task of the brain is to remain forever engaged in formulating and constructing ideas, and to reflect upon new arguments and proofs.

The service entrusted to the brain is to compile data and then go on generating results. The heart is the king of man's entire being. The heart does not operate with the use of argumentation because it holds a connection with the King of all kings, and therefore receives knowledge either by way of manifest revelation, or by means of hidden revelation. It could also be said that the brain is a vizier and since the task of a vizier is to devise plans, therefore, the brain remains engaged in formulating proposals, reflecting on the necessary means, weighing arguments and producing results. In this, the heart has no part. For God Almighty has vested the heart with the faculty of sense. For example, an ant will find its way at once to a location where there is something sweet, although it is moved by no argument which proves that there is something sweet to be found in that location. On the contrary, God Almighty has granted the ant an instinct, which guides it to the relevant location. Likewise, the heart is similar to an ant, because like an ant, it too possesses the same faculty of sense which guides it. The heart does not require argumentation and proofs, nor does it have a need to analyze facts in order to extract results. Notwithstanding that fact, the brain does, nonetheless, provide the heart with these means and resources anyway.

The word *qalb*, which is used for ‘heart’ in Arabic, has two meanings. Firstly, there is the apparent and physical meaning, and then there is the spiritual meaning.

The apparent meaning of *qalb* is one of ‘turning about’. Since it is the heart that causes the circulation of blood in our bodies, it is referred to as *qalb* in Arabic. In the spiritual sense, this word implies that any progress an individual hopes to attain in terms of spirituality can only be attained through the power of the heart. Just as the circulation of blood, which is absolutely critical in sustaining human life, is powered by the heart or *qalb*, in the same manner, all forms of spiritual advancement are dependent on the power of the heart.

There are certain ignorant philosophers in this day and age, who attribute all positive advancement to the brain. However, such people do not realise that the brain only possesses the ability to weigh arguments and evidence. Although it is the brain that possesses the faculty of reflection and retention, the heart possesses a quality which moves it to the position of a chief. The mind follows a forced, mechanical process, while the heart is free of this and functions in an unforced, natural way. It is for this reason that the heart holds an affinity with the Lord of the Throne, and is able to determine the truth merely through its faculty of sense, without any evidence or proof. This is why it is narrated in a Hadith:

Istaftil Qalb

Meaning, seek a verdict from your heart. One has not been instructed to seek a verdict from one’s brain. It is the heart with which the line of divinity is linked. No one ought to view this as improbable. This concept is deep and difficult indeed, but those who are experienced in purifying the soul know that all good values inherently exist within the heart. If the heart had not possessed these powers, the very being of man itself would be without purpose. Sufis who remain engaged in mystic practices and those who undertake spiritual exercises know well that the heart can be seen to visibly emit columns of light, which flow towards the sky in the form of a straight line. This is a clearly visible and categorically established phenomenon. I cannot explain this with any specific examples, but indeed, those who have had to engage in exercises in spirituality, or who have sought to traverse the stages of the spiritual quest, have found this spectacle and experience to be true.

It is as though a thin line exists between the heart and the throne of God, and the heart experiences a pleasure in whatever command it receives from the Lord’s throne. The heart is not in need of external evidence or proofs; in fact, it receives revelation from God and is enlightened by God from within, where after it gives a verdict. It is a fact, however, that until a heart becomes a heart in the true sense, it may be aptly described by the following verse:

“If we had but listened or possessed sense, we should not have been among the inmates of the blazing Fire.”(HQ)

To further explain, man experiences a time when both the heart and mind do not possess any faculties or powers at all. Then a time comes when the brain begins to grow and

develop. Then a stage arrives when the faculties and powers of the heart are developed, after which the heart becomes enlightened, ignited and illuminated.

When the heart arrives at this point, a human being reaches the stage of spiritual maturity, and the brain becomes subservient to the heart, and the faculties of the mind no longer control the qualities and faculties of the heart.

It should also be remembered that these various states of the mind are not specific to believers alone. Hindus and people from among the scheduled classes all make use of the brain. Moreover, those who are engaged in worldly affairs and business, all make use of their brains. The mental faculties of such people have grown and developed fully, and it is through these faculties that they come up with new and innovative ideas to further their business. Look at Europe and the New World, and you will see how its people make use of their mental faculties, and the pace at which they invent new technologies. The work of the heart begins when a person becomes devoted to God. At such a time, all the inner faculties and authorities of man cease to exist and the rule of the heart gains a power and strength. It is then that a human being may be deemed complete. It is this very state in which a human being becomes an embodiment of the verse:

I have breathed into him of My Spirit.

It is in this very state that even the angels prostrate before such a person. At this time, the individual in question becomes a new person altogether, and their soul becomes fully absorbed in pleasure and joy. It must also be remembered that this pleasure cannot be likened to the pleasure that an impulsive evil-doer feels in fornication, or to the enjoyment that an admirer of good voices experiences on hearing a melodious person sing— not in the least; one must not be deceived. The soul experiences pleasure when a human being melts and begins to flow towards God in the likeness of water, due to fear and awe of Him. At this stage, the person in question becomes the ‘Word of God’ and the following verse begins to show its effects in them:

Verily His command, when He intends a thing, is only that He says to it, ‘Be!’ and it is.”

We will stop here for today. We will continue next week incha Allah.