

Studies in
SPIRITUALISM
&
DREAMS

© Allāmah Naṣīr al-Dīn Naṣīr Hunzai

Studies in Spiritualism & Dreams

(Muṭāla^cah-yi Rūḥāniyyat-ū Khwāb)

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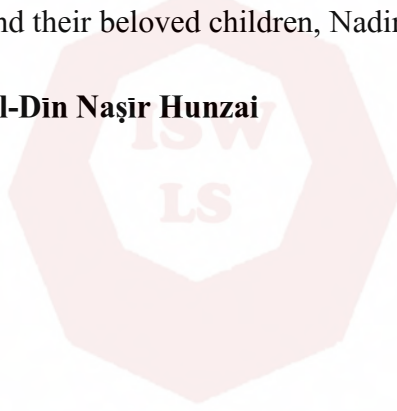
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Recognition of Great Services

I recognise the golden services of Yasmin Noorali Branch of Idārah-yi-i ʿĀrif, U.S.A., because this renowned Branch has rendered magnificent services in order to spread the light of true knowledge. This Branch consists of four ʿazizān: Noorali Mamji, Yasmin Noorali and their beloved children, Nadir Ali and Nasreen.

ʿAllāmah Naṣir al-Dīn Naṣir Hunzai



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In the name of Allāh, the Beneficent, the Merciful

Introduction

The ʿAllāmah Research Institute and Foundation (ARIF) was founded in Eastern Canada, in March, 1978, by a group of students from the universities of Waterloo (Kitchener), Guelph, McGill (Montreal) and certain members of the *jamāʿat* who, as a result of ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai's inspiring and illuminating visit to Eastern Canada, were interested in a deeper understanding of the spiritual and esoteric aspects of our holy faith. ʿAllāmah Ṣāhib was invited by the Ismailia Association for Canada, Regional Committee for Eastern Canada, to deliver lectures on the *taʿwīl* of the Holy Qurʾān and on the esoteric aspects of Ismailism. The *jamāʿat* at large and students in particular were inspired by his erudition and logical reasoning.

We are very fortunate that through ARIF we have been given a chance to serve the cause of knowledge - for it is obvious that the exalted Imām wants to spread knowledge. In order to achieve this goal, not only does he give *farmāns* but he also gives extremely generous grants, which have no precedent, both within and outside the *jamāʿat*. From this one can assess how great an importance the Imām attaches to knowledge.

You may have heard about the tragic events of history where many precious Ismāʿīlī works, in the preparation of which Ismāʿīlī scholars had spent their entire lives, were lost. We can have no complaint against our predecessors for such loss, because they faced many difficulties and obstacles. But if we do not preserve the works of our scholars in our own time, the future generations will not forgive us, for in this time, we do not have the sort of

difficulties faced by our forefathers. By the grace of God, our time is a time of freedom and progress and we have all the means to revive knowledge.

The responsibility which we have undertaken at ARIF is to translate from Burushaski, Persian and Urdu into English, French and Gujarati, as well as other languages where this is necessary, those books and articles written by °Allāmah Naṣīr al-din Naṣīr Hunzai, which have been published by the Ismailia Association for Pakistan, by *Dār al-Ḥikmat al-Ismā'īliyyah* in Hunza (Gilgit) and by Khānah-yi Ḥikmat in Karachi, Pakistan.

°Allāmah Ṣāḥib is a well-known Ismā'īlī scholar. He has enlightened numerous souls both in the East and the West through his knowledge and his dedication to the Imām of the time. He is a dedicated and devoted slave of the Imām of the time and a well-wishing servant of the *jamā'at*. To date he has written approximately a hundred works on the holy Ismā'īlī faith. We have witnessed experiences which show that he has received direct spiritual help from the Imām of the time.

On this occasion I would like to thank the honourable president Mr. Fath °Ali Habib, the office bearers and members of Khānah-yi Ḥikmat, who in co-operation with °Allāmah Ṣāḥib have rendered many important services. In fact whatever small service we have begun to offer is founded upon their services. Despite being ten thousand miles away, they have helped us. Finally, I sincerely and cordially extend my deepest gratitude to the members of ARIF also. Although there are many personal commitments in this country, they have, despite living at a distance from one another, co-operated with this organisation and continued to fulfil their duties. May the Lord grant happiness to these esteemed Ismā'īlis and fulfil all their pure intentions! Āmīn!

Shiraz Sharif,
Chairman,
ARIF, Canada



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An Expression of Gratitude

Every particle of my soul must express gratitude to the Lord for His great favour and appreciate that He, the Beneficent, through His special blessings has every time granted me and my friends victory and success, far beyond our expectations. As a result of this special favour and help, my *‘azīzān* of Canada are publishing an important book, “Studies in Spiritualism and Dreams”. Even if we were to thank Him for thousands of years for these favours, it would be insufficient.

Since the establishment of ARIF, our esteemed friends in North America (Canada) have rendered various valuable services in the cause of true knowledge. However, in true sense, this is the first time that a wisdom-filled book is published by this Institution. This epoch-making work gives tremendous happiness not only to the members of ARIF, but also to the members of Khānah-yi Hikmat in Karachi, Pakistan.

On this occasion, I would like to express my deep and sincere gratitude to all the esteemed and zealous members of ARIF who have rendered every possible service in establishing it and in helping to enhance the cause of true knowledge. In this connection, first comes the honourable mention of the founder and chairman, Mr. Shiraz Sharif. Shiraz is endowed with numerous virtues of manliness and faith. He is also the Chairman of the Ismā‘īlī Student’s Association of Guelph University and an active and respected *‘amaldār* in the *jamā‘at*. Despite all these virtues and achievements, he is free from pride and self-praise. His nature is always full of humility and solemnity; he yearns for true knowledge and he is enslaved by the love of Mawlā. He has tremendous zeal and enthusiasm in spreading the light of knowledge. He is like a lion in upholding the truth and sheds tears

like an innocent child during *bandagī*. In his position in society he is like a king, but with regard to his pure and ardent love for Mawlā, and his faith, he is like a *darwish*.

Shiraz has rendered many sacrifices to spread the light of true knowledge and he wants to undertake a greater and more extensive project in future through ARIF. He has submitted a brief report of the programme and activities of ARIF in the holy *ḥuẓūr* of Mawlānā Ḥāẓir Imām and has received a reply of the blessed approval of the name of ARIF. The Chairman of ARIF respects his members very much. He is struggling to spread the light of knowledge and it is his desire that the darkness of ignorance should vanish.

I am sure that it is the desire of the Chairman and members of ARIF that on this happy occasion I should also applaud the countless services of Mr. Muḥammad °Alī Nur Muḥammad Jinnah, known as Jimmy Jinnah. He has rendered his services sincerely and selflessly to help attain the great goal of ARIF. Mr. Jinnah is a devoted, dedicated and an exemplary *mu'min* with an angelic nature and exalted ambitions. His services are not confined to ARIF only, but also extend to Khānah-yi Ḥikmat. He is among the patrons of both these organisations. Amongst his past services, he was the Honorary Secretary of the Ismailia Association for Nairobi, Kenya.

Jimmy Jinnah is deeply interested in religious knowledge and is well aware of the importance of disseminating it. Therefore, he never tires of rendering this sacred service despite his many office engagements. The religious knowledge which he has spread in the North American continent has no precedence and the services which he has rendered for the enhancement of religious knowledge cannot be described in these pages. It is rightly said:

*Īn sa^cādat ba-zūr-i bāzū nīst
tā na-bakhshad khudā'ī bakshandah*

Not by force of arms can this grace be acquired;
Not until by God, in His mercy, is it granted.

On this occasion I have to mention the name of a luminary among us who, by the grace of the Lord, emits the light of knowledge and wisdom. This radiant luminary is Ms. Zain Rahim Qasim. She is well-versed in English literature and at the same time acquainted with religious literature. At present she is working on the philosophy of Sayyidnā Nāṣir-i Khusraw for an M.A. degree at the Institute of Islamic Studies, McGill University, Montreal. She is an excellent poet and a powerful writer. In the movement of her pen there lies such a miraculous power that, by it the buds of knowledge and wisdom are eternally enriched with the wealth of smiles. Her greatest happiness lies in the service of the pen. She is so selfless that she always sacrifices her own cause for the cause of others. Her dedicated services in translating both poetry and prose will always be remembered with reverence and love by both the *jamā'ats* in the east and the west. Zain is a highly enlightened and knowledge-promoting personality of the future.

I am both grateful and greatly indebted to these esteemed personalities and to all other friends and students in the east, who by their God-given abilities and sacrifices have established and developed Khānah-yi Ḥikmat and ARIF and promote the cause of disseminating knowledge and wisdom. I humbly pray that may the Almighty Lord, in His infinite mercy and grace, crown their efforts with success both in this world and the next. Āmīn!

Servant of Knowledge,
Naşır al-Dīn Naşır Hunzai
1st May, 1980



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Importance of this Book

It is appropriate to say a few words on the necessity, importance and usefulness of this book. It is named “Studies in Spiritualism and Dreams” in view of the articles it contains. It is an outcome of a deep and profound study of spirituality and dreams, and by the grace of the Lord, a wise *mu'min* can, to a great extent, benefit from it. I relate this fact not out of pride, but rather with tears of humility and gratitude, for these articles have been written in the light of that practical spirituality, which is always received from the Imām of the time, on the condition of real obedience, which is, as experienced *mu'mins* believe, a miracle of true religion. Here we give a summary of the spiritual aspects of the subjects dealt with in this book.

Ṣalawāt: *Ṣalawāt* is a wisdom-filled subject and specifically relates to spirituality. For, according to the Qur'ānic verse (33:43), *Ṣalawāt* is a spiritual thing through which, God, the angels and the Prophet bring the *mu'mins* out of darkness into light. By this is meant the observation with the eye of certainty and the light of *ma'rifat* (recognition). Thus the word *Ṣalawāt* has great importance, both with respect to *'ibādat* and with respect to meaning and wisdom.

When God sends *Ṣalawāt* on *mu'mins*, can it be merely a speech, or is it a Divine act? If it is accepted that it is indeed a Divine act, then it has also to be accepted that it is an internal thing, namely spirituality. That the *Ṣalawāt* of God is not a speech, but is an act is revealed by the fact that we, in our *ṣalawāt* ask Him to send it. With this the speech comes to an end and then comes the turn of the act which depends on His will. But when God Himself says: “He and His angels send *ṣalawāt*”, then it is obvious that this wisdom-filled thing is a spiritual act, not a prayer like our *ṣalawāt*.

Similarly, when it is said: “O Prophet! Send *ṣalawāt* to *mu’mins*”, the prominent aspect in this command is to teach us that we should understand the status and position of the Prophet and have recourse to him. Otherwise, there was the automatic guidance on behalf of God. In any case, when God has commanded the Prophet to send *ṣalawāt* to *mu’mins* and this has become a law of religion, then in this connection, the Prophet does not utter anything, rather he has to send the *ṣalawāt* to them practically. This shows that the *ṣalawāt* which *mu’mins* receive from the Prophet and the Imām is a spiritual act.

Patience: The subject of patience is very vast, for it has to be practised in many places or stations on the path of religion - externally and internally, physically and spiritually. The subject of patience is so vast that all the teachings of religion are covered by its five sub-subjects, which are: fear, hunger, loss of wealth, loss of lives, loss of fruits and each of these are further classified into numerous branches. According to the Qur’ān (2:155-157), God says that He wants to try *mu’mins* on all these occasions (of patience) and the Prophet is commanded to give glad tidings to the patient that there descend upon them *ṣalawāt*, mercy and guidance from their Lord.

It should be known that a great wisdom is hidden in the command to give “glad tidings”. That is, in order to give glad tidings, the presence of the Imām after the Prophet is necessary. For the patient were not only during the time of the Prophet to whom he exclusively gave “glad tidings”, but they are also in the time after him, to whom glad tidings are given by the true Imām, externally or internally. By internal is meant spirituality, that is, the very opening of the door of spirituality itself is glad tidings. It is evident from this that the sun of spirituality rises as a result of patience and

it is needed even after this to bear the difficulties of spirituality so that Divine succour and help come to support the believing servant. This is the relationship of patience to spirituality.

Giryah-ū zārī: Just as the *ṣalāt* of *sharīʿat* is not permitted without external *ṭahārat* (purity), so the *bandagī* of *ḥaqīqat*, which is for the attainment of spirituality, is not permissible without internal purity. Internal purity lies in repentance and practical repentance is *giryah-ū zārī*, so that the door of spirituality may open. Have you not thought how gloriously God has mentioned repentance and external purity in the same place, for He says: “Indeed God loves those who repent and loves those who purify themselves” (2:222). Repentance is internal purity, which is mentioned with external purity, so that it may be clear for the wise people that, just as water is necessary for the purification of external dirt, so is repentance essential to rid oneself of internal dirt and without this repentance which is in the form of *giryah-ū zārī*, the grace of spirituality cannot be obtained.

Sleep: In connection with attaining spirituality, the study of sleep is very necessary. If sleep is not controlled, it can become the greatest obstacle in the path to attain spirituality. In order to overcome this obstacle, it is necessary to study its nature meticulously.

When the spiritual science of sleep is understood, you will be assured that the sleep of a believing servant miraculously becomes less and less and it is also possible that it may be transformed from density into subtlety. According to the Qur’ān (39:42) the purpose of sleep is to seize the soul, which has become worn out during the day from work, grief and worry and replace it with a fresh soul. This requires only a short time. But if a *mu’min* sleeps for a long time then this fresh soul also leaves and is replaced by a negligent

and lazy soul. This fact can be experienced by those *mu'mins* who do much *'ibādat*. But those whose souls are always neglectful are not aware of which soul leaves and which takes its place.

Dream: The importance of dream in connection with spirituality is that it is immature spirituality. But when it matures as a result of *zīkr-ū 'ibādat*, it is transformed into complete spirituality, and becomes miraculous and one with spirituality. Another importance of dream is that it is not only an example of the spiritual world, but also that of the next world. Therefore, countless Divine wisdoms are hidden in it for a wise *mu'min*. For those *mu'mins* who have entered the *kār-i buzurg* (the great work), their success results in both dreams and imagination. Thus a *mu'min* should assess his spiritual progress on the basis of both these standards. If he sees good dreams, he should be grateful to Allāh, but if the dreams are bad, he should duly repent.

Humble servant,
Naṣīr Hunzai.

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The Wisdom of *Ṣalawāt*

It should be remembered that the keys to the great treasures of religious wisdom are amazing and wondrous, for they too are of wisdom. Thus the subject of *ṣalawāt* in the Wise Qur'ān is such a treasure, the wisdom-filled key to which lies in that God commands to recite *ṣalawāt* upon Muḥammad and his progeny (33:56), so that the wise *mu'min* may duly reflect and ask in order to be aware of the special wisdoms of religion in which is hidden the spiritual eminence.

Prior to going into details of this wisdom-filled subject, let us pose questions which, on the one hand will show the importance of this discussion and on the other facilitate understanding of its difficult wisdoms:

Q.1. Why did it become necessary to recite *ṣalawāt* upon Muḥammad and his progeny in the sense of “May God send down upon you and your progeny His mercy”, when he himself, by the command of God is already a mercy for all the worlds (21:107)?

A.1. According to the Qur'ān, when God and His angels send *ṣalawāt* on *mu'mins* (33:43), it is obvious that it is sent through Muḥammad and his progeny. Therefore in order to receive this Divine and angelic *ṣalawāt* the *mu'mins* are taught by God and the Prophet to recite it as follows: *Allāhumma ṣalli 'alā Muḥammadin wa-āli Muḥammad*, i.e. O Allāh! send upon Muḥammad and his progeny (that) *ṣalawāt* (which you send on *mu'mins*, 33:56). Further, *ṣalawāt* also means following the Prophet and the pure Imāms, which has been explained in our other writings. This implies that the Divine and angelic *ṣalawāt* comes to *mu'mins* only when they hold Muḥammad (s.a.s.) and his progeny in reverence and follow them.

Q.2. When God and His angels send *ṣalawāt* upon *mu'mins*, does it come to them directly or does it come to them through the mediation of the Prophet and his progeny? If it comes to them directly, in what sense is the Prophet regarded as 'a mercy for all the worlds'? Or, if it comes through the mediation of the Prophet and his progeny, has it not already been in the source of mercy, i.e. the light of Muḥammad, from the very beginning? In other words, did *ṣalawāt* not already exist in the Prophet?

A.2. Had it been possible for God and His angels to send *ṣalawāt* on *mu'mins* without the mediation of the Prophet, it would also have been possible for God and His angels to send them the other things of the Qur'ān and Islam. But this is impossible. Thus the fact is that, not only the Divine *ṣalawāt*, but every spiritual favour of God is also received through His treasures, namely the Holy Prophet and his true successor. Also, it should be noted here that the Divine and angelic *ṣalawāt* for *mu'mins* is already in the source of mercy (light of Muḥammad (s.a.s.)) from the very beginning. Therefore, when it comes to *mu'mins* from the light of guidance, i.e. the Prophet or the Imām of the time, it is said that it came down from God. And this is true because in reality His act has already been done, for as He says: "And the act of God has already been done" (33:37). But it is only due to man's inaccessibility that it is yet to happen. Thus we are compelled to say "becomes" or "will become" for what has already been done. This point is very important in connection with understanding Qur'ānic wisdom.

Q.3. How and where are the treasures of God, which are mentioned in the Qur'ān and which contain everything?

A.3. The Divine treasures which are mentioned in the Qur'ān (15:21) are: Universal Intellect, Universal Soul, *Nāṭiq*, *Asās* and

the light of all of them is in the Imām of the time, as mentioned in the verse (36:12) that everything is comprised in the holy personality of the manifest Imām. In this sense the manifest Imām encompasses all the treasures of God. Thus for *mu'mins* everything is in the light of the Imām of the time. As God says: “And He has given you all that you asked of Him” (14:34). That is, whatever you had asked of God in *azal* (pre-eternity), He has made all that a treasure for you and kept it in the manifest Imām.

Q.4. How does God send *ṣalawāt* on *mu'mins* and in what sense do the angels send it on them? Is there any difference between the Divine and the angelic *ṣalawāt*, or is it the same thing?

A.4. The way in which God and His angels send *ṣalawāt* on *mu'mins* is such that He only commands as it ought to be done and the angels convey the *ṣalawāt* from the Divine treasures to the *mu'mins*. Thus whatever difference there is between the Divine and the angelic *ṣalawāt*, is obvious. It is a different question as to what is the reality of the Divine command, or what is the *ta'wil* of the word “Be”.

Q.5. Are there any conditions necessary in order to obtain the Divine and angelic *ṣalawāt*, or can it be obtained without any conditions? If there are conditions, what are they?

A.5. Yes, there are certain conditions necessary to obtain the Divine and angelic *ṣalawāt*. The first and foremost condition is to follow (i.e. obey) Muḥammad (s.a.s.) and his progeny. For the way *ṣalawāt* is recited by the command of God and His Prophet, its wisdom is to follow Muḥammad (s.a.s.) and his progeny. That is, in the Qur'ānic verse on sending *ṣalawāt* upon the Holy Prophet and in the words which the Prophet has ordained to recite, in the language of *ta'wil* it is enjoined to follow Muḥammad (s.a.s.) and

his progeny, for without this the *mu'mins* cannot receive the Divine and angelic *ṣalawāt*.

The second condition is pecuniary sacrifice, through which the true Guide purifies the *mu'min*, so that he may thereby be closer to God and be able to receive His and His angels' *ṣalawāt*. See Qur'ān 9:99, 103 for the details of this condition.

The third condition is abundant *zīkr* (remembrance of God) and *tasbiḥ-ū 'ibādat* in the morning and in the evening. For the details of this condition see the verses (33:41-42) in which the *ṣalawāt* which comes to *mu'mins* from God and His angels is also mentioned.

For the details of the fourth condition, see the verses (2:155-157), the gist of which is patience. Through patience is return unto God and after return is received the *ṣalawāt*.

Q.6. What is meant by “*ṣalāt*” in God’s command to the Prophet: “*Wa-ṣalli ‘alayhim, inna ṣalātaka sakanun lahum* (and send upon them *ṣalāt*, for indeed your *ṣalāt* is a source of peace and satisfaction for them)” (9:103)? Does it mean the special *ṣalawāt* which the Prophet sends upon *mu'mins*, or is it used in the sense of an ordinary prayer? If it means the *ṣalawāt* in its special sense, would you kindly furnish the proof?

A.6. In the Divine command to His friend - the Prophet: “*Wa-ṣalli ‘alayhim, inna ṣalātaka sakanun lahum*” (9:103) “*ṣalāt*” is used in the special sense and has a very profound and important meaning. It is not an ordinary prayer, but is the same *ṣalawāt* which is mentioned in the Qur'ān (33:56) which God and His angels send upon *mu'mins*. For when God said to His Prophet to send *ṣalawāt* upon *mu'mins*, then this *ṣalawāt* on the basis of the Divine command amounted to the Divine *ṣalawāt*, in which is included

the angelic *ṣalawāt* also. This shows that the *ṣalawāt* of God, the angels and the Holy Prophet is the same.

In the above mentioned verse (9:103), the *ṣalawāt* of the Prophet is regarded as *sakan* (source of peace). The importance of the *ṣalawāt* of the Prophet is revealed when we see the meaning and wisdom of the word *sakan* in other related verses of the Qur'ān. For, the explanation or the answer of “What is *sakan*?” is given in many verses, which are: (2:248; 9:26,40; 48:4,18,26). In these verses through the word *sakinah*, is explained spiritual peace and satisfaction, in which it is alluded to the spirituality of every level. You should also reflect on these verses.

The importance of *ṣalawāt* of the Holy Prophet does not end here, rather, in order to understand the reward, fruit and purpose of *ṣalawāt*, it is necessary to examine all those verses which are related to the subject of *ṣalawāt*, so that its need and importance may be clear. For instance, from the verse (33:43), it is clear that the purpose of God and His angels in sending *ṣalawāt* is to bring *mu'mins* from darkness into light. This means that *ṣalawāt*, in its origin, is in the form of spirituality and knowledge and wisdom.

Q.7. In verse (9:103), if the word *ṣalawāt* is used not in the sense of an ordinary prayer, but as a special term, what is its Qur'ānic proof?

A.7. (a) As for the special term, when God says about Himself: “*Huwa'llazī yuṣalli 'alaykum* (He it is Who sends *ṣalawāt* upon you”, 33:43), it became special. For here it does not make any sense if it is used in the sense of ritual prayers (*namāz*) or prayer (*du'ā*), since God Himself is the Worshipped (*ma'cūd*) rather than the worshipper (*'ābid*). Thus *ṣalawāt* in this verse is used as a technical term in the sense of sending blessings.

(b) Where according to the technical meaning of “*yuṣalli*” God and the angels send *ṣalawāt* on *mu’mins*, there they receive it through the Prophet’s light, and thus in this sense God says to His Prophet: “*Wa ṣalli ‘alayhim* (and send *ṣalawāt* on them)”. Thus it is clear for the wise that *ṣalawāt* is used in the sense of blessings and as a technical term.

(c) Every prayer of the Prophet and the Holy Imāms is always special and is never just an ordinary prayer. Yet, it is *mu’mins* themselves who make it a special or an ordinary prayer. If the *mu’mins* are weak in their deeds, then the prayer should be for forgiveness and it becomes an ordinary prayer, but if they are pure in their deeds, they will receive *ṣalawāt* and it becomes a special prayer.

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The Wisdom of Patience

Patience is a special subject of the Qur'ān and *ma'rifat* (recognition). It is full of the gems of spiritual secrets, *ta'wil*, wisdom and of the everlasting bounties of religious knowledge and Divine recognition. It is an important element in the virtuous manners of the Prophets and Imāms, and it presents a heavenly programme for the spiritual progress of true *mu'mins*, which guarantees success if properly followed.

The greatest characteristic of patience is that it is among the attributes of God Himself, for *aṣ-Ṣabūr*, the Patient, is among His names. The greatest wisdom in connection with patience is that this name, unlike other names, is not mentioned in the Wise Qur'ān. This implies that God does not wish to divulge to ordinary people the secrets related to this blessed name, for these secrets are so important and so fundamental that, in their light many other Divine secrets can be known. For instance, if it is accepted that during the time of Prophethood, this name (*aṣ-Ṣabūr*) was the Prophet himself, and after him, the Imām of the time in every age, then an endless chain of revelation of Divine secrets begins.

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There is no doubt that the perfect manifestation of the name *aṣ-Ṣabūr* and of all other Divine names is in the true Imām. But the most noteworthy point in it is that it facilitates greater understanding of the manifestation of the acts of God from the exalted personality of the Imām. For in the light of the Qur'ān itself, patience or *ṣabr* is an action and deed that belongs to humanity and not to the essence of God, may He be glorified. Even in a general sense it is a fundamental principle that God is independent of, free from and above all things. He is neither attributed nor without attributes; He is above both the forms of being attributed and being without attributes; He is the Sovereign

of both. His essence is free from everything, therefore, His attributes and all other things without exception are in His treasures. The following verse sheds light in this connection:

“And (among the possible things) there is not a thing but its treasures are with Us (i.e. all the things of God are in His treasures, but not in His essence) and We do not send a thing but in a known measure” (15:21).

A special door to the science of *Tawhīd* is opened from this verse for the people of faith. They can tend to the Divine treasures with great yearning for in it there are great glad tidings, indications of unexpected abundant wealth, solutions to many difficult questions and many other soul-nourishing things.

Three levels of patience are determined in the Qur’ān and accordingly its reality is defined, namely, the level of the Prophets, that of the Imāms and that of the *mu’mins*. For others than these, the word patience or *ṣabr* is not used in its real sense, nor can it be used. Because religion is the supreme law, therefore in addition to wisdom, intellect and logic are also in it in the most perfect form. Thus nowhere outside the circle of Islam does patience, in its true sense, exist.

Patience cannot be applied to angels also because it is an attribute which results from supporting the *‘aql* (intellect) and opposing *nafs* (carnal soul) in their natural conflict, while the angels have only intellect, not the *nafs*. It cannot be applied to animals either, because they have only *nafs*, but not *‘aql*. Thus an exalted attribute like patience is created only in those who have the faculties of both *‘aql* and *nafs*. Such a position is that of humanity and by humanity is meant the Prophets, Imāms and their followers. Thus, it is only they who are human beings in the true sense. As for those who are

not human beings in the real sense, but who only appear to be human beings, God says:

“And certainly We have created for Hell a large number of *jinnns* and men; they have hearts wherewith they understand not, eyes wherewith they see not and ears wherewith they hear not. They are like cattle, nay more misguided: for they are negligent” (7:179).

This verse clearly shows that there are many people who, despite their being in a human form, are like animals, or in other words they are human-like animals. The reason for which is evident from the details of the verse itself; there is neither injustice nor any lack of guidance, but they did not use their hearts, eyes and ears which were granted to them. As a result of this negligence, they fell from the rank of humanity and went even more astray than animals, for the animals stand in the place given to them, whereas they deviated far from their original place. The main cause for their wrong-doing is negligence. The word negligence has many understandable allusions. It alludes to their having neglected the fountainhead of the guidance of their time, therefore they could not attain that knowledge in whose presence, the human heart, mind, eye and ear cannot be covered by the veil of negligence.

This explanation solves all the following questions: What is the importance and value of patience? To which categories of people does patience belong? Why is God’s patience not mentioned in the Qur’ān? Are the Divine attributes also in His treasures as are His other things? Why does not patience exist in angels and animals? etc.

When we attribute patience to the Divine essence, it is obvious that it is not used in the same sense in which we use it for His servants. Rather patience and all other attributes belong to God in the sense

that they are in His treasures, as His possessions. For He is the real Possessor. Another important point is that although everything belongs to Him, some things are such that they have a special relation to Him, such as the Pen, the Guarded Tablet, Throne, Dais, Soul, Rope, Face, Hand, Book, Religion. The reason for this is that God, according to the law of His wisdom, in the example of attributing higher ranks to Himself, invites people to attain these ranks of His proximity through obedience to His vicegerent on earth (i.e. the Imām of the time).

In the light of the preceding proofs, if we accept that the circle of patience is confined to the Prophet, the Imām and to *mu'mins*, then in other words of the Qur'ān, this means *ḥizbu'llāh* (5:56) the army of God (i.e. the group of *mu'mins*). Thus that patience of God is within His army and its sway continues over them. This Divine army with all its faculties of knowledge and actions, is constantly fighting against the army of Satan (*ḥizbu'sh-shayṭan*) (58:19). The powerful part of this war is in spirituality and the most fierce fighting during the luminous *'ibādat* and the diligent way in which a *mu'min* should take a lesson of patience in daily life, is also a preparation for this great war, so that by it and *'ibādat*, God's miraculous help may be received. For according to the Qur'ān, patience and *'ibādat* are the two prerequisites of Divine help and open victory. In short, the main demonstration of patience is in the minor *jihād* and the major *jihād*. However, nowadays, it is only the major *jihād* which has to be fought.

In the Holy Qur'ān, the wisdoms of patience are mentioned in about a hundred places and every great wisdom can be expanded into a separate essay. Because the harmony of the *ta'wil* and unity of the meaning of spiritual and Qur'ānic wisdoms are like water in a great pool, if a bucket filled with water is removed from it, the remaining water closes over. This means that when true *mu'mins*,

through the help of the Imām of the time, advance in knowledge and wisdom and say something regarding the truth and reality of religion, then in order to testify to their truthfulness, each and every verse of the Holy Qur’ān seems to be ready to support this truth.

A *mu’min* should never personally think that he will find patience in ready made form. This is not possible. Rather, Divine wisdom lies in that the wise *mu’min* should create this exalted attribute in himself, who is endowed with every kind of capability, so that God’s habits are created in him. For many Divine habits have to appear from His servants, because without adopting them His proximity cannot be attained. For instance, wet wood is far from fire, dry wood is close to it and burning wood is merged in it. Thus if we accept that the rank of *fanā’ fi’llāh* (i.e. annihilation in God) is true, and its concept is correct, then it is also necessary to know that before this *fanā’* (annihilation) we have to adopt those of His habits which are mainly related to the world of humanity, such as patience, forbearance, mercy, forgiveness, etc. For without the complete preparation of the servant, the destination of annihilation cannot be reached automatically. In order to reach there, there is an arduous, hard journey of knowledge and good deeds. However, Divine mercy can help in this journey.

***Giryah-ū zārī* and Special Prayer**

Giryah-ū zārī is a compound Persian word consisting of *giryah* and *zārī*. Literally *giryah* means to weep and shed tears and *zārī* means to consider oneself feeble, infirm and weak. Technically, it signifies that *tasbīḥ-ū ʿibādat*, which is performed with utmost humility, tenderness of heart and flowing tears. And special prayer is the one in which in the state of *giryah-ū zārī* there is supplication for oneself as well as on behalf of other *mu'mins*, so that Divine mercy and favour come to help them. The mention of special prayer here is for the reason that it depends on *giryah-ū zārī*. In other words, special prayer is another name for *giryah-ū zārī*.

It is necessary for every wise *mu'min* to know that the fundamental and essential matters of true religion always remain the same. There is no change in them. Thus you can see in the Qur'ān with certainty that there are certain matters which are found common to all Prophets from the beginning to the end. This is because of the fact that they are of a fundamental and essential nature. One of these fundamental and essential matters is *giryah-ū zārī*, which has continued as a pure and pious habit of all Prophets and *Walīs* (friends of God), and there has not been a Prophet, *Walī*, *ʿārif* or lover, who for the pleasure of God, has not done *giryah-ū zārī*.

In the Holy Qur'ān, beginning with Ḥazrat Ādam, wherever repentance is mentioned one should not think that it can be accepted merely with dry words without shedding tears, whereas the spirit of repentance is in total and utter penitence and the practical penitence is *giryah-ū zārī*.

Looking at the lustrous countenance of the practical model of the Prophets and *Walīs* in the mirror of the Qur'ān, it becomes clear

that the first purpose of creating the treasure of the precious pearls of tears is that they should be sacrificed and scattered only in the path of Mawlā. For this sacrifice there are many occasions, but the greatest sacrifice in this connection is that the *mu'mins* should shed tears of humility, appreciation and gratitude under the influence of the *āyats* or signs of God and together with them go into the prostration of servitude and remain in it. That is, the greatest virtue in shedding tears is that it should be done under the influence of the Qur'ān and the Imām, because it is they who are the sources of the Divine signs (miracles) in front of the *mu'mins*. What is said here is in the light of the verses (17:109; 19:58) of the Holy Qur'ān.

The Holy Qur'ān is the source of the silent *āyats* (of God) and the pure Imām that of the speaking ones. The primary meaning of *āyats* is miracles. Thus for the *mu'mins* with insight, there is no place in the apparent (*ẓāhir*) and hidden (*bāṭin*) aspects of the rank of Imāmat without the manifestation of miracles. For the Imām of the age is the absolute light of God and thus in his luminosity the miracles (*āyats*) are connected to him, just as rays are to the sun. However, it should be remembered that just as everything has an order, miracles also have an order. That is, they take place step by step. They can be compared with a ladder which is fixed from the earth to the Divine Throne, and whose journey, according to the literal sense of the Qur'ān is (the duration of) fifty thousand years (70:4). This means that the details of the miracles, observed by those fortunate *mu'mins* who, in following the footsteps of the Prophets and Imāms, have reached the final stage of *mi'raj* (ascent) of *ma'rifat*, can be spread across fifty thousand years of human life. This is the order and abundance of miracles. But alas! people do not understand the principles and order of miracles and do not accept their keys, and all of a sudden demand miracles of an

intermediary or higher level, which is very dangerous and causes destruction.

The answer to the question: Can a miracle be dangerous and destructive without (following its) principles and order and had the disbelievers in the past demanded such miracles from their Prophets? is “Yes”. They were in the wrong and had deviated. Contrary to them, the *mu'mins* made it their habit to obey and love the Guide of the time. As a result, they first began to experience the miracle of receiving great pleasure in *zīkr-ū 'ibādat* and then the miracle of *gīryah-ū zāri*; thereby they gradually became spiritually purified and their inner eye opened and they were able to see the miracles in their respective order and bear their burden. But the disbelievers due to their ignorance, placed the condition of such miracles, which they were not able to bear and they were destroyed by them, either by their material power or by the force of knowledge, for which the Divine law cannot be blamed.

This shows that *gīryah-ū zāri* has paramount importance in religion. For, it is not only in the sense of special prayer, but also the basic condition of repentance. It is the song of love as well as the worship of *Awliyā'*; it is the proof of having fear of God as well as that of showing gratitude; it is the means of real love and also that of luminous *didār*; in it lies the purity of the heart and also the freshness of the soul; it is a sweet wisdom-filled pain as well as a delightful medicine. Thus because of all these eminent qualities, *gīryah-ū zāri* is the supreme *'ibādat* and is accepted in the court of the Lord of honour with all these meanings.

Innumerable spiritual benefits are attained by the act of *gīryah-ū zāri* and humility. The main reason for this is that, although man cannot purify his heart and soul like the external parts of a machine or its internal parts by opening them one by one, he can purify

them under the effective influence of his best word and deed. Because he is endowed with limitless potentialities and faculties, through which he can do this and become purified externally and internally.

Giryah-ū zārī, as stated, is an extremely powerful and effective word and deed, which washes away every kind of impurity from the heart and purifies it. Thus the words which true *mu'mins* use in *giryah-ū zārī* and *munājāt* gradually begin to pour out automatically from the depth of the heart to the extent that glimpses of spiritual help (*ta'vid*) appear to them. That is, the angels come to help them in performing *giryah-ū zārī*. At this time the *mu'min* is in one of the places of Divine help (*tawfiq*), spiritual guidance, inspiration (*liqā'*, *ilhām*) and revelation to *Walīs*.

What ordinary people know about *wahy* is very limited, whereas the chosen ones know many of its secrets. Thus one kind of *wahy* is that which descends at the level of extremely pure, lover-like *giryah-ū zārī* and lasts in the exoteric and esoteric form of the words used for *munājāt* in it. This is a *wahy* of prophetic rank. This means that sometimes *wahy* takes place from the tongue of Divinity and sometimes it uses the tongue of servitude, the example of which we can take from the Qur'ān and the *Zabūr* (Psalms). In the former, God addresses the servants and in the latter, the servant supplicates to Him and is in the position of the heavenly *wahy*, although apparently it is from the tongue of Ḥaẓrat Dāwūd.

Why is it that *giryah-ū zārī* gradually progresses to such an extent that in some cases it takes the form of heavenly *wahy* or comes closer to it? Or we should ask why does God or an angel like to speak through the tongue of a humble servant? The answer is that the ego or "I" of the faithful servant is annihilated either by the

special *zīkr* or by *giryah-ū zārī* and in this way when the Divine light enters the heart, the darkness of the ego vanishes.

All this is in the praise and virtue of *giryah-ū zārī* which washes and rinses out the human heart so that the Holy Spirit may use it. And it is the Holy Spirit in which are hidden all the miracles of spirituality. Here in the word “holy (*quds*)” is presented the concept of utmost purity. This clearly alludes that *mu'mins* should keep themselves pure from all kinds of dirt and impurity and that they should also be aware that the Holy Spirit avoids those who befriend the opponents of the Imām. (See the verses in the Qur'ān in which spiritual help or *ta'yīd* is mentioned).

Giryah-ū zārī is the major *jihād* against Satan and the carnal soul. By *giryah-ū zārī* Satan is driven away and the carnal soul becomes half dead. Therefore there is a need for regular *giryah-ū zārī* until the *mu'min* gains salvation. Undoubtedly, by the sacrifice of tears, the moral powers are increased and angels and pure souls get an opportunity to come and clean the heart, Divine grace and blessing descend, a dignified light shines on the face, mutual brotherhood, sisterhood and love flourish and the glad tiding of spiritual manifestations is received in the mirror of the heart.

A suckling babe who cannot speak can attain all the love and attention of the mother by crying, which is so immensely effective that her heart, despite being safe in the chest, receives a powerful shock and she feels tremendous compassion for her child and regrets that it has had to weep.

If it is accepted that the heart, like the earth, yields its own product, then in order to create gardens and meadows of spirituality, it always needs the water of the tears of faith, sincerity and love. If you say that the heart is hard like iron, then in order to melt it and

make something useful and good from it, it needs the fire of *giryah-ū zārī* and real love. If the heart is like a thing which needs to be washed repeatedly, then again the water of tears is required and if the heart is the ocean of life and survival and tears its pearls, then again the same action is needed, i.e. *giryah-ū zārī*, so that a befitting present of lustrous pearls can be offered to the King of kings.

When heavy clouds on the shoulders of winds encircling the atmosphere cause it to rain in the spring, on the one hand there is the attractive scene of fertility and freshness in the garden, and on the other hand, the beautiful string of shining and sparkling pearls of rain drops on flower petals and on the leaves of trees. This is an excellent example of the sacred and pure tears which a *mu'min* sheds in the love of the true Imām.

In studying nature have you thought about the source of rain and how it comes from there? Yes, its source is definitely the ocean, but in this connection the miracle of the sun is wondrous and great. The sun casts its hot rays on the surface of the ocean and rarefying a large amount of water, raises it first in the form of evaporation and then in the form of clouds and then causes it to spread in the atmosphere. In this process apparently the wind helps, but in reality the very movement of the wind also is due to the sun itself. Thus it is the sun itself which does all this work, and as a result the rain falls. The same is true for spiritual rain upon a *mu'min*, that all its means are due to light, which is the sun of the spiritual world. Thus the example of imagination and conception, remembering and thinking and affection and love of the light of Imāmat is like the resplendent rays of the spiritual sun falling on the surface of the ocean of the *mu'min's* existence, and the sky of the heart and the mind becomes overcast with the dark clouds of the feelings and emotions of the luminous *didār*, and then the rain of pearls begins

to fall from the eyes in which lies the prosperity of the spirit and spirituality.

Another important question arises here: What else should those fortunate *mu'mins*, whose hearts become cleansed and purified by this process, i.e. *giryah-ū zāri*, do in addition to personal and special *zīkr-ū ʿibādat*? The answer is that since this is the time of descending mercies and blessings and is the occasion for the acceptance of prayers, they should pray for the well-being and betterment of all *mu'mins* all over the world. Yet, this is an ordinary matter and there is no difficulty in it. So on such occasions the great sacrifice of those *mu'mins* is that they should have special prayers for the betterment of not only their dear ones, but also of those *mu'mins* with whom they are annoyed either openly or secretly, so that they may be able to express their due gratitude to the Holy Lord in every respect and He may be pleased with them and grant them even more favours.

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Some Important Points Regarding Sleep and *‘Ibādat*

In connection with *‘ibādat-ū bandagī* sleep is a great obstacle, and it is necessary for wise *mu’mins* to know the true reality of sleep.

There is a great difference between studying sleep from a medical and scientific point of view and studying it from a religious and spiritual point of view. First, sleep should be studied and analyzed in different animals, for this will show that sleep is not as important as it is commonly thought to be. There are animals which sleep deeply, such as the rabbit, which is famous for this and there are some animals which remain awake, such as the horse. This leads to the question that, in comparison to the hard working horse the rabbit does very little, so why is sleep so necessary for the rabbit, but not for the horse? This is an indication from God to man that if man likes, he can either sleep like the rabbit or he can remain awake like the horse, for man possesses the elements of all animals. In effect, in special terms it should be said that man can alter his habits and in the most special language it should be said that his soul can be changed. Because for the ascension and elevation of the human soul, several stages are ordained, such as the vegetative soul, the animal soul, the rational soul and the Holy Spirit.

At present we are discussing only the animal soul as sleep is related to it. The word “animal” here applies to all animals. In this case what does the animal soul of man mean? Does it mean the soul of an animal like the rabbit which sleeps a lot, or that of the horse which remains awake? This difference can be understood only through observation of his habits and practices.

It is astonishing that while all people are fatigued by working hard physically or mentally, they all have different sleeping habits, even

though their bodies may be similar. That is, some people sleep more and some sleep less. Let us take the example of a single person. Sometimes he sleeps very little and sometimes he sleeps a lot, and sometimes he cannot sleep at all, as for instance when he is travelling with a large amount of money and passes the night in unfamiliar places, for fear that the money might be stolen whilst he sleeps.

Apart from Perfect Men, there are some *mu'mins* who sleep very little. In spite of this they attain adequate rest, for their soul is different from the soul of a neglectful person, and thus it can achieve the object of sleep and rest in a much shorter time. Is it not possible for God, the Omnipotent, to free His chosen servants from the need to sleep? Or to keep the sleep of negligence away from them and have them acquire the habit of sleeping moderately? This requires some thought, for a great secret lies in it.

The answers to all such questions which can arise on the requirements of corporeality and humanity are found in the virtuous behaviour of the Prophet and the Imām. The example provided by their behaviour is found both in the Qur'ān and in spirituality. In the Holy Qur'ān God speaks about the praiseworthy character of the Holy Prophet and it is revealed there that he was the leader of *mu'mins* and righteous people, and in his physical life he stood where human nature ends and the angelic begins. This is with respect only to his practical leadership and his guidance of the people, for otherwise, personally he was ahead of even the angels. His true successor (Imām) is also in the same position as him. This means that a great deal can be achieved by following in the footsteps of the Perfect Man. Thus sleep is not something which a *mu'min* cannot overcome. According to the Qur'ān, sleep is *subāt* (repose, 78:9), but it must be known that this does not allude to the sleep of negligence, but means the miraculous sleep which is

mentioned in other places in the Qur'ān as *nu^cās* (3:154; 8:11), which befalls a *zākir* during successful *zīkr*. This kind of sleep causes effacement and annihilation, in which the *mu'min* forgets the world and all it contains and he forgets even his own self and only Divine remembrance remains.

Whatever natural capacities man has, they have two ends, one towards God and the other towards man. The end of the capacity and potentiality which is towards God is full of wisdom, exalted, extremely pure and pleasing, but the end which is towards man is highly contaminated and badly needs reform and purification, which are possible to do.

In other words, all human faculties and capacities have two aspects, one is good and the other bad. Similarly, sleep also has two aspects. Thus the wise *mu'min* recognises both very well and adopts the good and avoids the bad, so that every thing is done in accordance with the requirements of wisdom.

It should be noted that the subject of sleep is, in fact, linked to the subject of dreams.

The World of Dreams

There is no doubt that sleep and dreams are a part of the marvels and wonders of God, most High. You can see this in related verses in the Qur'ān.¹ In the normal condition, the world of dreams lies between spirituality and corporeality. Therefore, in it there are both unusual and unfamiliar states and known and recognised things. If the dream, due to knowledge and action is sufficiently developed, then certainly it becomes a means of the recognition of the human soul and the inner world. In other words, after progress it merges with spirituality and in it take place the same events which take place in complete spirituality.

The state and reality of dreams is such that the external senses do not work in dreams. Because of this the connection of the soul to the external world is severed temporarily and the soul tends to its inner world automatically. Since the soul is in itself a complete world, during the dream-state, it sees everything in itself. That is, wakefulness is the name of the state in which the soul is occupied with the external world through the (physical) eyes, ears, tongue, feet, hands, etc. and the dream is the name of the state in which the physical organs become temporarily suspended and are silent, and the soul freely examines its deeds and conditions² and at this time it uses the inner senses. That is, in dreams, man sees with the spiritual eye, hears with the spiritual ear, and whatever he does, he does only with the hidden faculties of the soul.

It should be remembered that during sleep the soul does not part with the body completely. A connection remains between the two, albeit that the body and the external senses are not aware of it. Here are some examples of how the body during sleep is unconsciously connected to the soul:

1. When a person is frightened in a dream, the signs of fear sometimes appear in the form of crying, yelling, moving, perspiring, etc.
2. When a person talks to someone in the world of dream, its effect appears on his body in the form of mumbling.
3. Sometimes a person stands up under the influence of his dream and starts to walk.

There are other things in this connection, but it is not necessary to mention them here.

According to the Commander of the Faithful, Mawlānā [‘]Alī, there are three persons whose deeds are not recorded by *Kirāman Kātibin* (the honourable scribes, i.e. the angels who record the deeds of people): the minor, the insane and the person who is asleep. The reason for this is that they do not have any choice. Thus what man does or says in a dream is beyond his control, because now he does not have any choice.

God has granted the Prophets and the Imāms numerous qualities of excellence and perfection, and He has bestowed them with special characteristics. One of these is that their dreams are true and luminous. That is, they see the dreams of knowledge, wisdom, rectitude and guidance. True *mu'mins* are also granted a share of such dreams so that the means of guidance for them may be firm and far-reaching.

The verse (39:42) shows that the state of sleep is a kind of death and hence sleep is called the sister of death. This means that as there is a total scrutiny of man's deeds after his death, a partial scrutiny of his deeds takes place in his dreams. In the former, the

reward or punishment for good or bad deeds is given permanently, and in the latter it is given temporarily, so that the wise people may, through this example, have certainty about death, the last day, Paradise and Hell.

We have already said that the world of dreams stands between spirituality and corporeality. Here we wish to add that, in a sense, there are four worlds for man: the external world, the world of imagination, the world of dreams and the spiritual world, respectively. First of all is this material world and the last is spirituality, and spirituality is another name of the next world.

It is also important to mention here that man's wakefulness is limited to time and space. That is, the work which he does or the time which he spends in wakefulness is not outside of the past, the present and the future, for all of which it is possible to be in one place. But imagination, dreams and spirituality are not confined to time and space, and are above them. That is, what is seen and found in imagination is not like material things; it is non-temporal and non-spatial state. That is true of dreams and spirituality too, for they are non-temporal and non-spatial and are not dense but are subtle. For instance, when we, sitting in our house conceive of an acquaintance living at a distant place and see him in the light of imagination, it does not mean that we have travelled and reached the person physically, nor that the person left his place and came to us. Rather, this is a spiritual miracle of our imagination, that it brought the picture of the acquaintance from the record of memory and presented it to us. This example shows that the inner (spiritual) things, such as imagination, dream and spirituality are beyond time and space.

This explanation makes it clear that in dreams the soul does not go anywhere and tends only to itself. It can see everything within

itself, because it contains in itself both seen and unseen things. Seen in the sense that in it there is a mental or spiritual picture of everything and unseen in the sense that the soul is connected with the Guarded Tablet. Or in other words, the soul is a mirror which shows the Divine power.

When true *mu'mins*, following the straight path, enter the first door of spirituality, it becomes very easy for them to cause upon themselves a state like that of peaceful sleep and to stop the interference of the external senses during special *'ibādat*, so that they forget everything, including themselves, except the Divine remembrance. Such a wisdom-filled sleep is a Divine mercy and is mentioned in the Qur'ānic words like *nu'ās* (3:154; 8:11) and *subāt* (25:47; 78:9).

The soul of an ordinary person can only be liberated from external and worldly imagination and thoughts through sleep and adequately tend towards its inner world. Although sleep is also influenced by the results of deeds, in comparison to wakefulness it comes closer to spirituality. Because the external senses which were working in wakefulness and were preventing the soul from remaining immersed in the ocean of itself, are now in deep sleep.

As has already been mentioned, the world of dreams is in fact full of the marvels and wonders of God. In it are the examples of reward of Paradise and those of the punishment of Hell, so that *mu'mins* may believe and be sure of the life Hereafter and the retribution of deeds, and that the spiritual life after physical death, is true and in which there will not be this physical body, just as we find ourselves alive in dreams without this body. In dreams we see, hear, speak, walk and do many other things, but not with our physical organs. Although the level of our consciousness in dreams is sometimes high and sometimes low, sometimes illumined and

sometimes dark, nevertheless, we certainly feel and are aware that there is a life which is very different from physical life and is strange. Sleep and dreams have many purposes physically and spiritually. One great purpose is to present examples of the different states and ranks of spirituality and the next world. This applies mainly to those people in whose dreams there are the highest as well as the lowest examples.

As we have said the world of dreams is both non-temporal and non-spatial. The concept of time and space which is in it is free from and above materiality. The world of dreams is not under the physical world, rather it encompasses it, i.e. time and space. Therefore it is simultaneously the past, the present and the future and itself is the heaven and the earth and it is because of this that it controls all time. In it sometimes appear glimpses of the past, sometimes scenes of the present and sometimes pictures of the future. Similarly, every place of the heaven and the earth appears in it from the same one single point and a great wisdom in this is that by this may be attained the recognition of the non-temporal and non-spatial world or the next world.

For those who are far from spirituality and *ma^crifat*, dreams have no importance. They do not know the various kinds of benefits to be gained from dreams, nor do they understand their allusions which indicate the goodness and badness of their actions. On the contrary, *mu'mins* are sure that dreams are among the signs, i.e. miracles of God. For them the dream is like a practical book on the acquisition of *ma^crifat*.

Although initially the states or the worlds of wakefulness, imagination, dreams and spirituality are separate, after spiritual progress has been made these four states of man become almost one. For then spirituality controls not only the world of dreams and

the world of imagination, but also the world of wakefulness. A flood of colourful lights in the imagination, the revolution of spirituality in dreams and the miraculous conversations of the army of spirits in wakefulness - all these signs testify to the fact that although these four states or worlds are separate from one aspect, from another they are one.

It is clear from the wisdom-filled guidance of the Qur'ān that nobody knows the practical *ta'wil* of dreams except the Prophets and Imāms, and those who in true sense obey and follow them. For the *ta'wil* of dreams is a part of practical *ma'rifat* and practical *ma'rifat*, which is the result of spiritual observation cannot be contained in books. Because it is the living and moving light, it is the moving soul and speaking reality, and it is the everflowing fountainhead of real life. Thus God says that He had done a great favour to Ḥaẓrat Yusuf by teaching him the *ta'wil* of dreams and other matters. If the *ta'wil* of dreams had been an ordinary thing to be given to all, then He would not have pointed it out as a favour to Ḥaẓrat Yusuf, for God is above giving an ordinary thing to one of His Prophets and then mentioning it as a favour to him.

The greatness and eminence of dreams and their *ta'wil* can be estimated from the example of Ḥaẓrat Yusuf. It is also clear that one of the sources of *ta'wil* which was taught to him by God was dreams. That is, Ḥaẓrat Yusuf used to do the *ta'wil* of the dreams of others in the light of the fundamental principle that prior to this he was taught the practical and experiential *ta'wil* in his own blessed dreams. Other than this there was no better way of doing *ta'wil*.

In the Holy Qur'ān, God has presented the concept of heavenly knowledge in two parts: the first is the Book and the second, the wisdom, which is great. The Book and wisdom are also called

tanzil and *ta'wil* respectively. Further, as wisdom is praised in the Qur'an, *ta'wil* has also been praised in the same way. Thus it is evident that wisdom is *ta'wil* and vice versa. Further, since *ta'wil* is wisdom and one of the sources of *ta'wil* is dreams, it leads us to the conclusion that a part of wisdom is hidden in dreams.

Dreams are glad tidings of the pleasure of God, for great luminous dreams encourage *mu'mins* and leave pleasant impressions on them. They are also a threat of His displeasure, for bad dreams are discouraging and as a result, a person can remain sad and depressed for several days. These Divine signs are not to be casually dismissed. It is necessary to duly thank God for the favour of pleasant dreams and to repent for sins and to devote oneself to Him to benefit from this direct Divine guidance in the form of dreams.

If dreams, as we have said, have reached complete spirituality, through progress made in knowledge and recognition, then they become a means of extraordinary spiritual observations. By knowledge and good deeds there is great possibility of progress in them to the extent that sometimes marvellous and wondrous events take place in them. For example, sometimes even the windows of *azal* (pre-eternity) and *abad* (post-eternity) open and it so happens that, although we had set out on our journey in pre-eternity, when we will reach post-eternity we will astonishingly find ourselves back in pre-eternity. This point requires reflection.

It is also among the marvels and wonders of the dream-world that sometimes a person sees a dream within a dream, and such a "dream within a dream" is amazing. In the wisdom-filled allusions of such a dream, are hidden the meanings of countless pasts and futures of the soul. This amazing event takes place because the soul in such a dream merges with the world of command. In fact,

the world of command, which is governed by *kun fa-yakūn* (Be and it is) is hidden within the essence of soul. It is because of this that the events of the dream appear without any delay.

Notes:

- ¹ 78:9; 7:97;37:102; 8:43; 30:23; 39:42; 12:43; 17:60; 37:105; 48:27; 12:5, 43, 100.
- ² 75:14 (“Nay, man himself sees his condition properly”).



The Divine Treasures

God says: “And there is not a thing but its treasures are with Us (*‘indanā*)” (15:21). That is, the treasures of the means and essential parts of the existence and appearance of each of the possible things which are in the Divine will, are in the Divine treasures, so that due to the coming together of the means and parts, the possible things may come into existence by the command of God.

An important question regarding “With Us (*‘indanā*)” arises here: What is meant by God’s closeness (*‘indiyyat*), while there is nothing out of His hand? Because even if He is free from and above time and space in one respect, in another, He is everywhere.

Answer: God is free from and above time and space, as well as everywhere and at the same time He has a special place and that is the place of spirituality which is His closeness, and the Divine treasures are in spirituality and spirituality is related to His servants, so His treasures are His servants in whom there are all the things.

The meaning of all those words which are mentioned in the Qur’ān in the sense of closeness and presence of God is spirituality and luminosity. This rank is specific to human beings and God’s treasures among human beings are those whom He has chosen from among them, namely, the Prophets and the Imāms and the true *mu’mins*. If the *mu’min* were not a Divine treasure by the blessing of the Prophet and the Imām, then his attention would not have been drawn to the recognition of his self and it would not have been said: “He who recognises his soul, recognises his Lord”. This shows that a *mu’min* is among the Divine treasures; he is the treasure of the particles of soul and there is everything in those

particles. Because all material things have souls which are in the form of particles.

If God's signs (*āyats*) are scattered in the external world, they are united in the human soul (41:53). This means that everything that is materially manifest in this world is hidden in man spiritually, thus he has the enormous capital and treasure within himself to purchase both the worlds. In another respect he himself is the quintessence and the spiritual form of both the worlds, or a miraculous world which contains both this world and the next world in subtle form.

How important is this saying that the *bāṭin* (esoteric or inner aspect) of the *sharī'at* is the *ṭarīqat* and the *bāṭin* of the *ṭarīqat* is the *ḥaqīqat* and the *bāṭin* of the *ḥaqīqat* is *ma'rifat*, so the *ma'rifat* is everything, because it contains the soul and value of everything. And *ma'rifat* is not found except in the essence of man. This shows that man is the Divine treasure.

According to Qur'ānic teaching, God has conferred the children of Adam with honour and excellence over all other creatures (17:70). This means that the honour and value which man has in the view of Divine law is far greater than that of the universe and exists in it. Mawlā ʿAlī (a.s.) says: "Do you think that you are a small body; while the great cosmos is contained in you". That is, the entire universe in subtle form is contained within you. Thus it becomes evident that *mu'mins* are the Divine treasures and it is a dire necessity to understand this reality deeply and to actualise it.

Transliteration of Non-English Words

°Ābid	Kirāman Kātibīn
°Amaldār	Kun fa-yakūn
°Ārif	Liqā’
°Azīzān	Ma°būd
°Ibādat	Mi°rāj
°Ibādat-ū bandagī	Munājāt
°Indanā	Namāz
Aş-Şabūr	Nāṭiq
Asās	Nu°ās
Awliyā’	Şabr
Āyats	Sakīnah
Bandagī	Şalāt
Bātin	Şalawāt
Bātinī	Shari°at
Darwīsh	Subāt
Zākir	Ta’wīl
Zikr-ū °ibādat	Ta’yīd
Didār	Ṭahārat
Du°ā’	Tanzīl
Fanā’	Ṭarīqat
Fanā’ fi’llāh	Tasbīḥ-ū °ibādat
Farmāns	Tawfiq
Giryah-ū zārī	Tawḥīd
Ḥaḳīqat	Wahy
Ḥizbu’llāh	Walī
Ḥizbu’sh-shayṭān	Walīs
Ilhām	Zabūr
Jamā°at	Zāhir
Jihād	Zārī
Kār-i buzug	

