

CHAPTER I

In description of the people who experience some true dreams or some true revelations, but they have no relationship with Allah the Almighty, nor do they receive the slightest share of the light that is bestowed upon His chosen servants, and their carnal self is far removed from any relationship with the divine light.

Let it be clear that since man has been created for the purpose of recognizing his Creator and attaining the level of certainty in believing in His Being and His attributes, God Almighty has, therefore, fashioned the human mind accordingly. On the one hand, it has been endowed with the ability to reason, whereby it can ponder over the creations of Allah the Exalted Maker, and—having discovered the subtle imprints of the perfect wisdom of Allah the Maker, Exalted be His Name, that are evident in every particle of the universe and the magnificent and well-organized system characterizing the world order—understand with perfect insight that such a grand enterprise as the heaven and the earth cannot exist on its own without a Creator; indeed, it *must* have a Creator. On the other hand, it has also been endowed with the spiritual senses and faculties to compensate for the deficiency and imperfection that rational faculties experience in attaining the complete cognition of Almighty God, because it is obvious that rationality alone cannot lead to the complete cognition of God. The reason is that, by observing the

component parts of the universe—individually or collectively—and their flawless and perfect order, the rational faculties given to man can, at the most, conclude that this universe, which is based on profound principles and deep wisdom, ought to have a Creator. They cannot go so far as to affirm that He does indeed exist. It is obvious that, until man's enlightenment reaches the level of affirmation that the Creator does indeed exist, only realizing the need for a creator cannot be called perfect enlightenment because the statement that 'there ought to be a Creator for all these creations' cannot equal the statement that 'the Creator, whose necessity has been acknowledged, does indeed exist'. Therefore, in order for seekers after truth to complete their spiritual journey and satisfy the innate desire for the perfect cognition of God that is inherent in their nature, it is necessary that, along with their rational faculties, they should be granted spiritual faculties, so that, if the spiritual faculties are applied fully and there is no veil in between, they should reveal the countenance of the True Beloved with such clarity as the rational faculties cannot show on their own.

Therefore, God, who is Benevolent and Merciful, and who has invested human nature with the hunger and thirst for His perfect cognition, has also endowed human nature with two types of faculties for the purpose of arriving at that perfect cognition. The first are the rational faculties, the source of which is the brain. The second are the spiritual faculties, the source of which is the heart, and their purity depends upon the purity of the heart. Spiritual faculties reach the reality of that which cannot be discovered completely through the rational faculties. The spiritual faculties only possess the stimulating capability—that is, creating such purity as makes it possible to reflect the graces from the Source of all graces. Therefore, it is a prerequisite that they [such seekers] be eager to acquire that bounty and there should be no veil or obstruction in between so that they become recipients of the grace of perfect cognition from God. Their recognition [of the Divine] should not be limited to an affirmation that this universe, which is full of wisdom, ought to have a Creator. Rather, by fully receiving the honour of

discourse and converse with that Creator and by observing His magnificent Signs directly, they should see His countenance and observe with the eye of certainty that, indeed, that Creator does exist. But the nature of most people is not free from the veils—they are afflicted with the love of this world and its temptations, pride, arrogance, conceit, hypocrisy, self-indulgence, and other moral vices; wilful neglect and delinquency in discharging the rights of God and rights of people; deliberate violation of the norms of sincerity, fidelity, and fine points of love and loyalty [to God]; and deliberate severance of the bond with God Almighty. On account of all types of veils, obstructions, desires, and passions, they are not capable of being the recipients of a worthy grace of divine converse and discourse, which should exhibit anything of the light of their being acceptable to God.[☆] Yet the eternal favour of God, which does not desire that the innate faculties of human nature should go to waste, has ordained, by way of planting a seed, that most human beings should occasionally see true dreams or receive true revelations so that they should be aware that there is a path open for their progress. But their dreams and revelations do not have any signs of God's acceptance, love, and grace; nor are such people free from the impurities of their egos. They are shown these dreams only so that an argument for believing in God's holy Prophets is established against them. For, if they were totally devoid of understanding the reality of true dreams and true revelations, and they had no definite knowledge of them, they could plead before God Almighty that they could not

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1. ☆ Bear in mind that Prophets^{as} and Messengers^{as} also experience physical desires and passions, but the difference is that these holy people first renounce their desires and carnal sentiments and slaughter their self before the Almighty in order to win His pleasure. Then, what they lose for God is returned to them as grace. They are granted everything and they do not become destitute. But, the desires of those who do not sacrifice their self for the sake of God become veritable veils for them. Like worms, they ultimately perish in filth. The difference between them and God's holy people can be described as follows: A prison is home for both the warden and the prisoners, but we cannot say the warden is like the prisoners. (Author)