

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَكَبِيرَ الطَّبِيرِينَ  
الَّذِينَ إِذَا أَصَابْتَهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ.<sup>1</sup>

Therefore, by reading these two verses in conjunction, it becomes clear what the practice of Allah is regarding prayers, and what the relationship between the Lord and servant is.

I deem it proper to write about this again so that a naive person may not wonder: ‘Other people share in many of the aspects that have been described regarding the people at the third level of perfect faith and perfect love, insofar as ordinary people also experience dreams, have visions, and receive revelations. Therefore, what is their distinction?’

Although I have answered these concerns many times, I reiterate that the difference between the chosen ones and the non-chosen ones is tremendous, as has been briefly described in this dissertation. Notwithstanding, with regard to heavenly Signs, one great difference is this distinction that the chosen people of God—who are suffused with divine light and whose inner selves are consumed by the fire of love—remain dominant over others in every excellence, both qualitatively and quantitatively. The Signs of divine help and support appear in their favour in such an extraordinary manner, and with such abundance, that no one in the world can dare to produce their like; for, as I have already mentioned, these people are the perfect manifestation to show the face of God who is concealed. They show the hidden God to the world, and God shows them.

And I have previously mentioned, there are three types of people who partake of heavenly Signs. Firstly, those who possess no merit in themselves and have no relationship with God Almighty, but who, on account of their mental compatibility, see some true dreams and witness some true visions, but without manifesting any sign of acceptance and

1. And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient, who, when a misfortune overtakes them, say, ‘Surely, to Allah we belong and to Him shall we return’ (*Sūrah al-Baqarah*, 2:156–157). [Publisher]

endearment, nor do they derive any benefit from them. Thousands of wicked, evil, sinful, and immoral ones also see such malodorous dreams and revelations. It is often observed that, despite such dreams and visions, their conduct is not praiseworthy. At a minimum, their faith is very weak, so much so, that they do not have the courage to give a true testimony, and they do not fear God as much as they fear the world, and they cannot sever themselves from the wicked. They dare not bear such true testimony as might offend a person of rank. They are extremely slothful and lazy in respect of religious obligations and are preoccupied day and night with worldly concerns and worries. They deliberately support falsehood and abandon truth. They are guilty of dishonesty at every step; moreover, some of them do not even restrain themselves from vice and sin and resort to every unlawful device for the purpose of acquiring worldly benefits. The moral condition of some of them is deplorable and they are the embodiment of jealousy, miserliness, self-conceit, arrogance, and pride. They perpetrate every mean act, and a variety of despicable traits are found in them. It is peculiar that some of them are such that they always see evil dreams, and they even come true, as if their brains have been fashioned only for evil and ill-omened dreams. They are incapable of having dreams that foretell their own betterment in worldly affairs and attainment of their desires, or dreams that foretell any good fortune for others. The quality of their dreams, out of the three types, can be described as resembling the physical experience of a person who perceives only smoke from a distance, but does not see the light of the fire nor does he feel its warmth. Because such people have no relationship with God and with spiritual matters, their lot is mere smoke from which no light is obtained.

Then the second category of people who see dreams or experience revelations are those who have some relationship with God Almighty, but that relationship is not perfect. The quality of their dreams or revelations resembles the physical experience of a person who perceives the light of a fire from far away on a dark and frigid night. This sight provides at least the benefit that he avoids the path which has many potholes,