

## Virtuous Supplications and Visions

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During a conversation with Sidi Shaykh Muhammad Salih al-Ja'fari on the meaning of a particular salaah from the Salawat al-Ja'fariyya, which details the blessed manifestation of the Messenger of Allah ﷺ.

Once we had a discussion with Sidna Shaykh Abd al-Ghani and he mentioned that sometimes when a person sees the President of the Republic, the Governor, perhaps the ruler, judge or even the King in a ru'ya (vision), then the people of Tasawwuf have said that it means you have seen Sayyidina Mawlana al-Imam al-Husayn (may Allah be well pleased with him). In a ru'ya, one can see Sayyidina Abu Bakr, Sayyidina 'Umar, Sayyidina Uthman or Sayyidina 'Ali, or any one of the noble companions (may Allah be well pleased with them all), and indeed one may see them in the appearance of someone else. One may see their grandfather in a ru'ya and have a special feeling that it was in fact Sayyidina Abu Bakr – who, for example, came to visit you in your dream, in the appearance of your grandfather, and he gave you a secret or perhaps it was just an ordinary visit, with a signal for a certain thing in which you are facing some problems and this signal will allay your worries – this can happen by virtue of reading certain, special supplications to solve one's problems.

I heard Sidna Shaykh Abd al-Ghani say, “Mawlana Shaykh Salih wrote the qasida ‘al-Ja'fariyyu lahu fi hubbikum ‘amalun’ and in it he mentioned Mawlana al-Imam Hasan and Mawlana al-Imam al-Husayn. When Mawlana Shaykh Salih had gone to sleep, he saw his grandfather, Sayyidina al-Imam 'Ali (may Allah ennoble his countenance and be well pleased with him) who said to him: “My son Salih, you mentioned my children but did not mention me?”. Upon hearing this, Mawlana Shaykh Salih woke up immediately and wrote some verses as an addition to the qasida.”

أُذْكَرُ عَلِيًّا إِذَا مَا جَاءَ مُبْتَدِرًا \* أَهْلَ الْعَدَاوَةِ فِي بَدْرِ بِلَا مَهَلٍ  
وَ السَّيْفُ يَلْمَعُ فِي يَمَنَاهُ ذُو حَظَرٍ \* أَرْدَى الْأَعَادِي أُهَيْلَ الرُّمَحِ وَ الْأَسَلِ  
لَهُ زَبِيرٌ كَمَثَلِ الْأَسَدِ فِي أَجْمٍ \* يُرْدِي الْأَعَادِي بَوْهَمِ الرُّعْبِ وَ الْوَجَلِ<sup>1</sup>

Mention 'Ali when he came rushing \* at the people of enmity at Badr, without any delay

And the sword gleamed in his right hand, menacingly \* Killing the enemies, the holders of spears and spikes

He has a roar like a lion in the jungle \* It takes down enemies with the misgivings of fear and dismay

Sidna Shaykh Abd al-Ghani said if you recite this qasida regularly and frequently, you will see with ease, Mawlana al-Imam 'Ali (may Allah ennoble his countenance and be well pleased with him). This qasida can be considered an 'invitation' towards Mawlana al-Imam 'Ali (may Allah ennoble his countenance and be well pleased with him). Likewise, when one recites the famous qasida 'al-Ghunmu madhu rasulillah yuntadharu', this is an 'invitation' towards Sayyidina 'Umar b. al-Khattab (may Allah

<sup>1</sup> A full transcription and translation of this qasida and 'al-Ghunmu madhu Rasulillah yuntadharu', alongside 60 other specially chosen qasa'id and amdah by Sidi Shaykh Muhammad Salih al-Ja'fari, from the Diwan of Shaykh Salih al-Ja'fari, can be found in our forthcoming publication: Diwan al-Ja'fari (2022). We also endeavour to translate and publish each of the 12 volumes of the Diwan of Shaykh Salih al-Ja'fari, by the permission of Allah the Exalted (publications starting: 2023).



be well pleased with him), [meaning the reciter will see Sayyidina ‘Umar in their dream, by the permission of Allah the Exalted].

الْغَنَمُ مَذْخُ رَسُولِ اللَّهِ يُنْتَظَرُ \* يَوْمَ الْقِيَامَةِ حَيْثُ النَّاسُ قَدْ حُشِرُوا

The booty is the praise of the Messenger of Allah awaited \* on the Day of Judgement where the people will be gathered

When a person has a specific need, perhaps by a particular person from the pious predecessors and the best of generations, with regards to a certain problem, and they recite a special, virtuous supplication, then by the permission of Allah the Exalted, they will see the noble predecessors in a vision, perhaps with different appearances, with a signal that the problem will be solved or have a secret bestowed on them. When a person will see our master, the Messenger of Allah ﷺ, in a ru'ya, they will know it is him ﷺ based on either a unique, special feeling or through their prior knowledge of his ﷺ blessed and noble descriptions. We say that a person will see him ﷺ in a form that is lofty, noble and exalted – never lowly! We know from the authentic hadith, “Whoever sees me in a dream has truly seen me, for Shaytan cannot assume my form<sup>2</sup>.” All of this explains, “Then indeed, I manifest in every human image<sup>3</sup>,” in Salaat #54<sup>4</sup> from the Wednesday chapter of the Salawat al-Ja’fariyya; [because verily, every goodness is a light and the source of that goodness which is manifest in us, is from al-Siraj al-Munir (the Illuminating Lamp) ﷺ].

May Allah bestow blessings upon our Master and Liege Muhammad, and upon his family and companions, and grant them peace, in every glance and breath, by the number of all that is contained in the knowledge of Allah.

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<sup>2</sup> Bukhari and Muslim

<sup>3</sup> Ruh al-Sunna, Sidi Ahmad b. Idris, and further clarified in Fath al-Bari

<sup>4</sup> O Allah! Bless our master Muhammad, a blessing with which You adorn my soul with the adornment of the spiritual stars of his love, which protects it from the egoistic negativities and the satanic inclinations, by the shimmering, attracting lightning of his gnostic manifestations with the appearance of, “Then indeed, I manifest in every human image,” until the night of my ego retreats from here; the day my soul advances with delight upon the land of my body, so that its earthly worlds radiate with that which makes it suitable to take from him in its unseen worlds. That which makes the soul follow him in his lofty commands and prohibitions so that it is pulled by him to the Holy Presence. In the station, “there was Allah and there was nothing with Him”, before His manifest worlds, then it will realize the reality of tawhid so it will recite the verse of tawhid by Allah from Allah. Then a bliss will flow through the worlds of its body, “without how” for the intellect [to comprehend] or any established text. Then by it, the soul will remember the bliss of, “Am I not your Lord?” so then it will realize with its ancient hearing, what it heard formerly. Then the hearing will enrapture it (the soul) so it will realize by it, its non-existence and fana’ (annihilation) in the station of its baqa’ (subsistence). So, it will leave from the station of non-existence and annihilation to witnessing and subsistence: “Abiding therein forever; Allah is well pleased with them and they are well pleased with Him,” and bless his family and grant them peace. – Taken from our forthcoming publication: al-Salawat al-Ja’fariyya fi Salaati ‘ala Khayri l-Bariyya – Bilingual Edition (2022).

