From: Hossam Fadel
To: jima@imana.org;
Subject: FW: Ruya-e-Sadiqa
Date: Saturday, March 06, 2010 1:09:49 PM

Hossam E. Fadel
Note new e-mail: hefadel@gmail.com. Please update your address book.

From: WAHAJ D. AHMAD [mailto:wahaja@yahoo.com]
Sent: Monday, March 01, 2010 11:07 AM
To: hefadel@gmail.com
Subject: Ruya-e-Sadiqa

ASA

I read this very interesting and comprehensive scholarly write up on Dreams by the author. (I have enjoyed it immensely indeed)

Very briefly.. No an editorial is not necessarily needed, but I have slight difference of opinion (for just one thing). The sleep cycles actually do not JUMP from non-REM to REM sleep but pass through downward or upward stages , so from 4th stage to short period of 3rd and then second which is REM, The REM periods keep increasing in time successively, through the night. Anyway the author's writing is suggests as if the REM stage comes 'suddenly' after the 4th stage. Maybe my understanding is not adequate.

Secondly The Hadeeth quoted seems to have a different meaning than what the author seems to have implied. I think you will agree that we translate "basar" as eyesight, not eyes which would be "Ain". So I cannot connect soul's vibration with REM

From scientific point of view we are far from understanding the "mystries" of sleep and certainly I welcome his comments "that contemporary Muslim scholars need to lead the human knowledge....."

Incidentally There is a 'novel' written in Urdu with the caption "Ruya-e-sadiqah" by the first Urdu novelist in history (of Urdu language), in which he has given the account of a woman who frequently saw the true dreams. A very interesting story.

Lastly I have been trying to study the relationship of mind and brain and have read the book of Sir John Eccles that the author mentions (Ref. #34). Actually I am fascinated by this neuro-anatomist who mentions that the "directing

influence on the brain" may be coming from the "heart" which was my reason to start studying these books, I have not completed yet, which reminds me of the fact that the Qur'an always mentions "heart, and never mentions "brain or "demagh" (see our deceased freind AlKadi's article)

I do want to write but my ability to unravel the facts enumerated by Eccles is poor, so I have to read and red more than ywo or three times before I can fully understand it and then I want to corelate it with the Qur'anic reference to the word Quloob, Af'idah and "ma fissudoor".

I have become lazy after retirement (am I getting old?)

Wahaj-ud-Din Ahmad M.D.