

'Dreams-Ilham and Interpretations'

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Abbreviations:

saww: - **Sal** lal la ho **Allay** hay **Wa** Aal lay he **Wasallam**

azwj: - **Az** **Za** **Wa** Jalla

asws: - **Allay** hay **Salawat** **Wass** **Salam**

AJFJ: **Ajal** **Allah** hey wa **Fara** **Jaak**

ra: - **Razi** **Allah**^{-azwj}

La: - **Laan** **Allah**^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

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Some example Ahadith are presented in this short article.

How and when Dreams started?

بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الْحَسَنِ ع قَالَ إِنَّ الْأَحْلَامَ لَمْ تَكُنْ فِيهِمَا مَضَى فِي أَوَّلِ الْخَلْقِ وَإِنَّمَا حَدَّثَتْ فَقُلْتُ وَ مَا الْعِلَّةُ فِي ذَلِكَ فَقَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ بَعَثَ رَسُولًا إِلَى أَهْلِ زَمَانِهِ فَدَعَاهُمْ إِلَى عِبَادَةِ اللَّهِ وَ طَاعَتِهِ فَقَالُوا إِنَّ فَعَلْنَا ذَلِكَ فَمَا لَنَا فَوَّ اللَّهُ مَا أَنْتَ بِأَكْثَرِنَا مَالًا وَ لَا بِأَعَزَّنَا عَشِيرَةً فَقَالَ إِنَّ أَطَعْتُمُونِي أَذْخَلَكُمُ اللَّهُ الْجَنَّةَ وَ إِنْ عَصَيْتُمُونِي أَذْخَلَكُمُ اللَّهُ النَّارَ فَقَالُوا وَ مَا الْجَنَّةُ وَ النَّارُ فَوُصِفَ لَهُمْ ذَلِكَ فَقَالُوا مَتَى نَصِيرُ إِلَى ذَلِكَ فَقَالَ إِذَا مِتُّمْ فَقَالُوا لَقَدْ رَأَيْنَا أَمْوَاتَنَا صَارُوا عِظَامًا وَ زُفَاتًا فَازْدَادُوا لَهُ تَكْذِيبًا وَ بِهِ اسْتِخْفَافًا فَأَحَدَّثَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمُ الْأَحْلَامَ فَأَتَوْهُ فَأَخْبَرُوهُ بِمَا رَأَوْا وَ مَا أَنْكَرُوا مِنْ ذَلِكَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَرَادَ أَنْ يَخْتَجَّ عَلَيْكُمْ بِهَذَا هَكَذَا تَكُونُ أَرْوَاحُكُمْ إِذَا مِتُّمْ وَ إِنْ بَلَّيْتُ أَبْدَانَكُمْ تَصِيرُ الْأَرْوَاحُ إِلَى عِقَابٍ حَتَّى تُبْعَثَ الْأَبْدَانُ

Certain persons of our people have narrated from Ali ibn al-'Abbas from Al-Hassan ibn 'Abd Al-Rahman who has narrated the following:

‘Abu Al-Hassan^{-asws} has said: ‘Dream did not exist in the past in the beginning of the creation. It came into being later.’ I then asked, ‘What is the reason for that?’

The Imam^{-asws} said, ‘Allah^{-azwj} sent a messenger to the people of his time and he^{-as} called them to worship Allah^{-azwj}. They said: ‘If we worship Him^{-azwj} what then we get for it? You do not have more wealth than we do and your tribe also is not stronger than our tribe.’ He^{-as} said, ‘If you follow me Allah^{-azwj} will Admit you in the Garden (Paradise) and if you disobey me^{-as} Allah^{-azwj} will Send you to the Fire’.

They asked, ‘What are the Garden and the Fire?’ He^{-as} explained it for them and they asked, ‘When will we go there?’ He^{-as} said: ‘This will happen when you die’. They said: ‘We see our dead people turn into bones and dust’. They became worse in their rejecting and insults toward him^{-as}, Allah^{-azwj} then Enabled them to have dream. They came to him^{-as} and informed him^{-as} about what they had seen and what they did not know about it. He^{-as} told them that Allah^{-azwj} Wants to establish His^{-azwj} Argument against you. This is how your spirits are. When

you die, even though your bodies will decay, the spirits will face suffering until the bodies are raised’.¹

Three Kinds of Dreams:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الرُّؤْيَا عَلَى ثَلَاثَةِ وُجُوهِ بِشَارَةٍ مِنَ اللَّهِ لِلْمُؤْمِنِ وَ تَحْذِيرٍ مِنَ الشَّيْطَانِ وَ أَضْغَاثٍ أَخْلَامٍ

Ali ibn Ibrahim has narrated from his father from ibn Abu ‘Umayr from Sad ibn abu Khalaf who has narrated:

‘Abu Abd Allah^{-asws} has said: ‘Dreams are of three kinds: One is a glad news from Allah^{-azwj} for a believing person, a caution against Satan and the muddled and mixed up dreams’.²

The time of True and False Dreams:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلَتْ فِدَاكَ الرُّؤْيَا الصَّادِقَةُ وَ الْكَاذِبَةُ مَخْرَجُهُمَا مِنْ مَوْضِعٍ وَاحِدٍ قَالَ صَدَقْتَ أَمَّا الْكَاذِبَةُ الْمُخْتَلِفَةُ فَإِنَّ الرَّجُلَ يَرَاهَا فِي أَوَّلِ لَيْلَةٍ فِي سُلْطَانِ الْمَرَدَةِ الْفَسَقَةِ وَ إِنَّمَا هِيَ شَيْءٌ يُخِيلُ إِلَى الرَّجُلِ وَ هِيَ كَاذِبَةٌ مُخَالِفَةٌ لَا خَيْرَ فِيهَا وَ أَمَّا الصَّادِقَةُ إِذَا رَاهَا بَعْدَ الثَّلَاثِينَ مِنَ اللَّيْلِ مَعَ حُلُولِ الْمَلَائِكَةِ وَ ذَلِكَ قَبْلَ السَّحَرِ فَهِيَ صَادِقَةٌ لَا تَخْلَفُ إِنْ شَاءَ اللَّهُ إِلَّا أَنْ يَكُونَ جُنُبًا أَوْ يَنَامَ عَلَى غَيْرِ طَهْوٍ وَ لَمْ يَذْكُرِ اللَّهُ عَزَّ وَ جَلَّ حَقِيقَةَ ذِكْرِهِ فَإِنَّهَا تَخْتَلِفُ وَ تُبْطِئُ عَلَى صَاحِبِهَا

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from al-Nazr ibn Suwayd from Durust ibn abu Mansur from Abu Basir who has narrated:

‘I once asked Abu ‘Abd Allah^{-asws} saying, ‘I pray to Allah^{-azwj} to Keep my soul in service for your^{-asws} cause, dreams come from the same place, then how is it that certain ones are true and others are false?’

The Imam^{-asws} replied: ‘What you said is right. However, the false dreams are different. A man may see in the beginning of the night during the domination of rebels and sinful ones which is only one’s imaginations, it is false and contradicting and there is not anything good in it.

The true dreams are the ones, which take place after the two-thirds of the night are passed which is just before dawn when the angels arrive. Such dreams are true and do not go wrong, if Allah^{-azwj} so Wills, unless one is Junub³ or has gone to sleep without Tahur (cleansing) and

¹ Al-Kafi, Vol. 8, H. 14505

² Al-Kafi, Vol. 8, H. 14509, الكافي ج : 8 ص : 91

³ In need of obligatory ‘ghusl’ (bath)

without speaking in real sense of Allah^{-azwj} in those cases the results of the dream may be contrary or delayed for its viewer'.⁴

Dreams of Believing people:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ رَأَيْتُ الْمُؤْمِنَ وَرُؤْيَاهُ فِي آخِرِ
الرَّمَانِ عَلَى سَبْعِينَ جُزْءًا مِنْ أَجْزَاءِ النَّبْوَةِ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim who has narrated:

'I once heard Abu Abd Allah^{-asws} say: 'The opinion and dream of a believing person in the later portions of time is a seventieth of prophet-hood'.⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنِ الرِّضَا ع قَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا أَصْبَحَ قَالَ لِأَصْحَابِهِ هَلْ مِنْ
مُبَشِّرَاتٍ يَغْنِي بِهِ الرُّؤْيَا

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muammar ibn Khallad who has narrated:

'Abu Al-Hassan al-Reza^{-asws} has said that the Messenger of Allah^{-saww} in the morning would ask his companions. 'Is there any glad news?' He meant thereby dreams'.⁶

عَنْهُمْ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ أَبِي حَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَجُلٌ لِرَسُولِ اللَّهِ ص فِي قَوْلِ اللَّهِ عَزَّ وَ
جَلَّ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا قَالَ هِيَ الرُّؤْيَا الْحَسَنَةُ يَرَى الْمُؤْمِنُ فَيُبَشِّرُ بِهَا فِي دُنْيَاهُ

It is narrated from the narrator of the previous Hadith from Ahmad ibn Muhammad from ibn Faddal from abu Jamilah from Jabir who has narrated:

'Abu Jafar^{-asws} has said that a man once asked the Messenger of Allah^{-saww} about the meaning of the words of Allah^{-azwj} **there is glad news for them in the worldly life.** (10:65) He^{-saww} said: 'It is a reference to the good dreams of a believing person which give him glad news in this world'.⁷

⁴ Al-Kafi, Vol. 8, H. 14510

⁵ Al-Kafi, Vol. 8, H. 14506

⁶ Al-Kafi, Vol. 8, H. 14507

⁷ Al-Kafi, Vol. 8, H. 14508

Interpretation of a Dream of a Momin is different from that of others

عَلِيٌّ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي جَعْفَرٍ الصَّائِغِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ أَبُو حَنِيفَةَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ رَأَيْتُ رُؤْيَا عَجِيبَةً فَقَالَ لِي يَا ابْنَ مُسْلِمٍ هَاتِمَا فَإِنَّ الْعَالَمَ بِمَا جَالِسٌ وَ أَوْمَأَ بِيَدِهِ إِلَى أَبِي حَنِيفَةَ قَالَ فَقُلْتُ رَأَيْتُ كَأَنِّي دَخَلْتُ دَارِي وَ إِذَا أَهْلِي قَدْ خَرَجَتْ عَلَيَّ فَكَسَّرَتْ جُزْأً كَثِيراً وَ نَثَرَتْهُ عَلَيَّ فَتَعَجَّبْتُ مِنْ هَذِهِ الرُّؤْيَا فَقَالَ أَبُو حَنِيفَةَ أَنْتَ رَجُلٌ تَخَاصِمُ وَ تُجَادِلُ لِمَا فِي مَوَارِيثِ أَهْلِكَ فَبَعْدَ نَصَبٍ شَدِيدٍ تَنَالُ حَاجَتَكَ مِنْهَا إِنْ شَاءَ اللَّهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَصَبْتَ وَ اللَّهُ يَا أَبَا حَنِيفَةَ قَالَ ثُمَّ خَرَجَ أَبُو حَنِيفَةَ مِنْ عِنْدِهِ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي كَرِهْتُ تَغْيِيرَ هَذَا النَّاصِبِ فَقَالَ يَا ابْنَ مُسْلِمٍ لَا يَسُوءُكَ اللَّهُ فَمَا يُوَاطِي تَغْيِيرَهُمْ تَغْيِيرَنَا وَ لَا تَغْيِيرُنَا تَغْيِيرَهُمْ وَ لَيْسَ التَّغْيِيرُ كَمَا عَبَّرَهُ قَالَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَقَوْلُكَ أَصَبْتَ وَ تَخْلِفُ عَلَيْهِ وَ هُوَ مُخْطِئٌ قَالَ نَعَمْ خَلَفْتُ عَلَيْهِ أَنَّهُ أَصَابَ الْخَطَأَ قَالَ فَقُلْتُ لَهُ فَمَا تَأْوِيلُهَا قَالَ يَا ابْنَ مُسْلِمٍ إِنَّكَ تَتَمَتَّعُ بِامْرَأَةٍ فَتَعْلَمُ بِمَا أَهْلُكَ فَنَمَزَّقُ عَلَيْكَ ثِيَاباً جُدُداً فَإِنَّ الْقِسْرَ كِسْفُ اللَّبِّ قَالَ ابْنُ مُسْلِمٍ فَوَ اللَّهُ مَا كَانَ بَيْنَ تَغْيِيرِهِ وَ تَصَحِيحِ الرُّؤْيَا إِلَّا صَبِيحَةُ الْجُمُعَةِ فَلَمَّا كَانَ غَدَاةَ الْجُمُعَةِ أَنَا جَالِسٌ بِالْبَابِ إِذْ مَرَّتْ بِي جَارِيَةٌ فَأَعَجَبَنِي فَأَمَرْتُ غُلَامِي فَرَدَّهَا ثُمَّ أَذْخَلَهَا دَارِي فَتَمَتَّعْتُ بِهَا فَأَحْسَنْتُ لِي وَ بِمَا أَهْلِي فَدَخَلْتُ عَلَيْنَا الْبَيْتَ فَبَادَرَتِ الْجَارِيَةُ نَحْوَ الْبَابِ وَ بَقِيْتُ أَنَا فَمَزَّقَتْ عَلَيَّ ثِيَاباً جُدُداً كُنْتُ أَلْبَسُهَا فِي الْأَعْيَادِ وَ جَاءَ مُوسَى الرِّوَاةُ الْعَطَّارُ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ رَأَيْتُ رُؤْيَا هَالِكَةً رَأَيْتُ صِهْرًا لِي مَيِّتًا وَ قَدْ عَانَقَنِي وَ قَدْ خِفْتُ أَنْ يَكُونَ الْأَجَلُ قَدْ أَفْتَرَبَ فَقَالَ يَا مُوسَى تَوَقَّعِ الْمَوْتَ صَبَاحاً وَ مَسَاءً فَإِنَّهُ مُلَاقِينَا وَ مُعَانِقَةُ الْأَمْوَاتِ لِلْأَحْيَاءِ أَطْوَلُ لِأَعْمَارِهِمْ فَمَا كَانَ اسْمُ صِهْرِكَ قَالَ حُسَيْنٌ فَقَالَ أَمَا إِنَّ رُؤْيَاكَ تَدُلُّ عَلَى بَقَائِكَ وَ زِيَارَتِكَ أَبَا عَبْدِ اللَّهِ ع فَإِنَّ كُلَّ مَنْ عَانَقَ سَيِّئِي الْحُسَيْنِ يَزُورُهُ إِنْ شَاءَ اللَّهُ

Ali has narrated from his father from al-Hassan ibn Ali from abu Jafar al-Sa'igh from Muhammad ibn Muslim who has narrated:

'Once I visited Abu Abd Allah^{-asws} when abu Hanifah was with him^{-asws}. I said, 'I pray to Allah^{-azwj} to keep my soul in service for your^{-azwj} cause, I have seen a strange dream'. The Imam^{-asws} said to me, 'You can explain it. The scholar for it is sitting here', he made a gesture with his hand to Abu Hanifah. I said, 'I saw in a dream that I entered my house and my wife came out. She broke a large number of walnuts and spread them on me. I was amazed because of this dream'.

Abu Hanifah said, 'You are a man who disputes and argues against mean people about the legacy of your wife and after a tiring work you achieve from her what you need, by the will of Allah^{-azwj}.' Abu 'Abd Allah^{-asws} said, 'You have found it, by Allah^{-azwj}, O Abu Hanifah'. Abu Hanifah left and I said, 'I pray to Allah^{-azwj} to keep my soul in service for your cause, I did not want this hostile person (to 'Aimmah^{-asws}) to interpret my dream.'

The Imam^{-asws} said, 'O ibn Muslim, Allah^{-azwj} will not Show you bad things. Their interpretation does not concur with our^{-asws} interpretation and our^{-asws} interpretation does not agree with their interpretations. The interpretation is not as he said it is.' I then said, 'I pray to Allah^{-azwj} to keep my soul in service for your^{-asws} cause, you^{-asws} just said that he had found the interpretation. Then you^{-asws} swore. How has he missed the truth?' The Imam^{-asws} said, 'I swore that he found it (meaning the misinterpretation but not the right one).' I then asked,

'What is the right interpretation?' The Imam^{-asws} said, 'O ibn Muslim, you will find a Mut'ah⁸ and your wife will learn about it. She will tear down your new clothes because the shells are the clothes of the nut.' Ibn Muslim has said that, by Allah^{-azwj}, his^{-asws} interpretation did not take more than a Friday morning to materialize.

On a Friday morning I was sitting at the door that a girl passed by and I liked her. I commanded my slave and he brought her back, inside my house. I formed a Mut'ah contract with her but my wife noticed my presence as well as her presence. She came in on us. The girl ran to the door but I remained inside. She tore down on me my new clothes that I used to wear on Eid days.'

Musa al-Zawwar al-'Attar came to Abu Abd Allah^{-asws} and said, 'O son of the Messenger of Allah^{-saww} I have seen a dream which has terrified me. I saw my son-in-law who is dead embraced me and I am afraid that the time of my death may have come close.'

The Imam^{-asws} said, 'O Musa, expect death every morning and evening because it will approach us inevitably but embracing of the dead is longevity of the life of the living. What was the name of your son-in-law?' He replied, 'It was Husayn.' The Imam^{-asws} said, 'Your dream means that you will live and visit the shrine of Abu Abd Allah, al-Husayn^{-asws}. Whoever embraces one who is of the same name as al-Husayn^{-asws} he visits him by the will of Allah^{-azwj}'.⁹

إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الْقُرَشِيُّ قَالَ أَتَى إِلَى أَبِي عَبْدِ اللَّهِ عَ رَجُلٌ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ رَأَيْتُ فِي مَنَامِي كَأَنِّي خَارِجٌ مِنْ مَدِينَةِ الْكُوفَةِ فِي مَوْضِعٍ أَعْرِفُهُ وَكَأَنَّ شَبَحًا مِنْ حَشَبٍ أَوْ رَجُلًا مَنُحَوًّا مِنْ حَشَبٍ عَلَى فَرَسٍ مِنْ حَشَبٍ يُلَوِّحُ بِسَيْفِهِ وَ أَنَا أَشَاهِدُهُ فَرَعًا مَرُغُوبًا فَقَالَ لَهُ عَ أَنْتَ رَجُلٌ تُرِيدُ اغْتِيَالَ رَجُلٍ فِي مَعِيشَتِهِ فَاتَّقِ اللَّهَ الَّذِي خَلَقَكَ ثُمَّ يُمِيتُكَ فَقَالَ الرَّجُلُ أَشْهَدُ أَنَّكَ قَدْ أُوتِيتَ عِلْمًا وَ اسْتَنْبَطْتَهُ مِنْ مَعْدِنِهِ أُخْبِرَكَ يَا ابْنَ رَسُولِ اللَّهِ عَمَّا [قَدْ] فَسَّرْتُ لِي إِنَّ رَجُلًا مِنْ حِزْبِي جَاءَنِي وَ عَرَضَ عَلَيَّ ضِيعَتَهُ فَهَمَمْتُ أَنْ أَمْلِكَهَا بِوَكْسٍ كَثِيرٍ لِمَا عَرَفْتُ أَنَّهُ لَيْسَ هَذَا طَالِبٌ غَيْرِي فَقَالَ أَبُو عَبْدِ اللَّهِ ع وَ صَاحِبُكَ يَتَوَلَّانَا وَ يَبْرَأُ مِنْ عُدُونَا فَقَالَ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ رَجُلٌ جَيْدٌ الْبَصِيرَةِ مُسْتَحْكَمُ الدِّينِ وَ أَنَا تَائِبٌ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَيْكَ مِمَّا هَمَمْتُ بِهِ وَ نَوَيْتُهُ فَأَخْبِرْنِي يَا ابْنَ رَسُولِ اللَّهِ لَوْ كَانَ نَاصِبًا حَلَّ لِي اغْتِيَالُهُ فَقَالَ أَدِّ الْأَمَانَةَ لِمَنْ ائْتَمَنَكَ وَ أَرَادَ مِنْكَ النَّصِيحَةَ وَ لَوْ إِلَى قَاتِلِ الْحُسَيْنِ ع

'Isma'il ibn 'Abd Allah Al-Qarashiy has narrated:

'Once a man came to Abu Abd Allah^{-asws} and said this: 'O son of the Messenger of Allah^{-saww} I saw in a dream that I was moving out of Al-Kufah to a place that I know. There was something in the shape of a man or a piece of wood carved as such on a wooden horse showing his sword and I was looking at him, terrified and frightened'.

The Imam^{-asws} said, 'You are a man who wants to slay another man because of his assets, have fear of Allah^{-azwj} who has created you then causes you to die'. He said, 'I testify that you^{-asws} have received the knowledge and have interpreted it (dream) from its right source. I can inform you, O son of the Messenger of Allah^{-saww} about your interpretation for me.

⁸ Contract marriage

⁹ Al-Kafi, Vol. 8, H. 447. الكافي ج : 8 ص : 293

A man of our neighbours came to me and displayed before me an asset and I thought to own it for a greatly reduced value because I knew that there is no other demand for it'. Abu Abd Allah^{-asws} asked, 'Does your companion accept our^{-asws} 'Amr', Walayah (guardianship of Aimmah^{-asws} with Divine authority and knowledge) and denounces our^{-asws} enemy?' He replied, 'Yes, O son of the Messenger of Allah^{-saww} he is a man of good understanding and strong religion.

I repent before Allah^{-azwj} and before you because of my intention about him and about myself. Instruct me, O son of the Messenger of Allah^{-saww}, 'Had he been a Nasib (hostile to 'Aimmah^{-asws}) was slaying lawful?' The Imam^{-asws} said, 'You must return the trust to the one who has entrusted you and has expected you to provide him with good advice even if he is a killer of (Imam) Al-Husayn^{-asws}'.¹⁰

A dream turns true as a believer interprets it:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ الْحَسَنِ بْنِ جَهْمٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ الرُّؤْيَا عَلَى مَا تُعْبَرُ فَقُلْتُ لَهُ إِنَّ بَعْضَ أَصْحَابِنَا رَوَى أَنَّ رُؤْيَا الْمَلِكِ كَانَتْ أَضْعَافَ أَحْلَامٍ فَقَالَ أَبُو الْحَسَنِ ع إِنَّ امْرَأَةً رَأَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ص أَنَّ جِدْعَ بَيْتِهَا قَدْ انْكَسَرَ فَأَتَتْ رَسُولَ اللَّهِ ص فَقَصَّصَتْ عَلَيْهِ الرُّؤْيَا فَقَالَ لَهَا النَّبِيُّ ص يَفْدُمُ زَوْجُكَ وَ يَأْتِي وَ هُوَ صَالِحٌ وَ قَدْ كَانَ زَوْجُهَا غَائِبًا فَقَدِمَ كَمَا قَالَ النَّبِيُّ ص ثُمَّ غَابَ عَنْهَا زَوْجُهَا غَيْبَةً أُخْرَى فَرَأَتْ فِي الْمَنَامِ كَأَنَّ جِدْعَ بَيْتِهَا قَدْ انْكَسَرَ فَأَتَتْ النَّبِيَّ ص فَقَصَّصَتْ عَلَيْهِ الرُّؤْيَا فَقَالَ لَهَا يَفْدُمُ زَوْجُكَ وَ يَأْتِي صَالِحًا فَقَدِمَ عَلَى مَا قَالَ ثُمَّ غَابَ زَوْجُهَا ثَالِثَةً فَرَأَتْ فِي مَنَامِهَا أَنَّ جِدْعَ بَيْتِهَا قَدْ انْكَسَرَ فَلَقِيَتْ رَجُلًا أَغْسَرَ فَقَصَّصَتْ عَلَيْهِ الرُّؤْيَا فَقَالَ لَهَا الرَّجُلُ السُّوءُ يَمُوتُ زَوْجُكَ قَالَ فَبَلَغَ ذَلِكَ النَّبِيَّ ص فَقَالَ أَلَا كَانَ عَبْرَ لَهَا خَيْرًا

It is from Ahmad ibn Muhammad Ibn al-Hasan ibn as well Jahm who says:

I heard it from Abu Al-Hasan^{-asws} that a dream turns true as one interprets it, I said, some of our companions says that the king (of Egypt in the Verse of Yousif) got worried until he found its interpretation from Prophet Yousif^{-as} (Josef).

Imam Abu Hassan^{-asws} said during the time of Prophet^{-saww}, a woman saw a dream that one of the pillars of her house has broken down. She came to the Prophet^{-saww} and described her dream. Prophet^{-saww} said: 'It means that your husband will return home with a good news. That woman's husband had been away (as part of a trading caravan) and after some time he returned back (after a successful business trip) as per interpretation of the Prophet^{-saww}.

For the second time, when her husband was away, she saw a dream that a pillar of her house has fallen down, she was told the same interpretation by the Prophet of Allah^{-saww}, that he will return back with good news, it happened as per the interpretation of the dream. But, when her husband went away for the third time, she saw again (in her dream) that a pillar of her house has broken, this time she asked its interpretation from a 'fortune teller', who said, your husband has surely been killed, later, it turned out to have happened like that and when

¹⁰ Al-Kafi, Vol. 8, H. 448

الكافي ج : 8 ص : 294

the news of his death came to the Prophet^{-saww}, Rasool-Allah^{-saww} said, why did not he tell her its positive interpretation (like I^{-saww} did before).¹¹

Dream of a ‘Momin’ is suspended between the earth and the Heavens

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مُحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّ رَسُولَ اللَّهِ كَانَ يَقُولُ إِنَّ رُؤْيَا الْمُؤْمِنِ تُرْفُ بَيْنَ السَّمَاءِ وَ الْأَرْضِ عَلَى رَأْسِ صَاحِبِهَا حَتَّى يُعَرِّهَا لِنَفْسِهِ أَوْ يُعَرِّهَا لَهُ مِثْلُهُ فَإِذَا غَبَرَتْ لَزِمَتِ الْأَرْضَ فَلَا تُقْصَوُا رُؤْيَاكُمْ إِلَّا عَلَى مَنْ يَعْقِلُ

Several of our companions from Sahl ibn Ziyad and Ali ibn Ibrahim from his father all from Ibn Mahbub from ‘Abd-Allaah ibn Ghalib from Jabir ibn Yazid who has narrated the following from Abu Jafar^{-asws}:

Rasool-Allah^{-saww} used to say that a dream of a ‘Momin’ is suspended between the earth and the heavens dreams and remain circulating on one’s head until one takes its interpretation or someone else does that for him. Whatever interpretation is taken, it happens like that so never narrate your dreams to worthless people.¹²

A Dream Must not be shared with unworthy ones:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الرُّؤْيَا لَا تُقْصَى إِلَّا عَلَى مُؤْمِنٍ خَلَا مِنَ الْحَسَدِ وَ الْبَغْيِ

Muhammad ibn Yahya from Ahmad ibn Muhammad from Muhammad ibn Khalid from al-Qasim ibn Urwa who from Abu Basir who narrates from Abu Abdullah^{-asws} said:

Rasool Allah^{-saww} said: A dream should not be told to anyone but to that ‘Momin’ (believer) who is not a jealous and hypocrite’.¹³

¹¹ Al-Kafi, Vol. 8, H. 528 الكافي ج : 8 ص : 336

¹² Al-Kafi, Vol. 8, H. 529

¹³ Al-Kafi, Vol. 8, H. 530

Iblis Cannot Come in a Dream in the Appearance of Prophet^{-asws} or an Imam^{-asws} or their followers:

حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال حدثنا أحمد بن محمد بن سعيد الكوفي مولى بني هاشم عن علي بن الحسين بن علي بن فضال عن أبيه عن أبي الحسن علي بن موسى الرضا ع أنه قال له رجل من أهل خراسان يا ابن رسول الله رأيت رسول الله ص في المنام كأنه يقول لي كيف أنتم إذا دفن في أرضكم بضعتي و استحفظتم وديعتي و غيب في ثراكم نجمي فقال له الرضا ع أنا المدفون في أرضكم و أنا بضعة نبيكم فأنا الوديعه و النجم ألا و من زارني و هو يعرف ما أوجب الله تبارك و تعالى من حقي و طاعتي فأنا و آبائي شفعاؤه يوم القيامة و من كنا شفعاؤه نجا و لو كان عليه مثل وزر الثقلين الجن و الإنس و لقد حدثني أبي عن جدي عن أبيه عن آبائه ع أن رسول الله ص قال من زارني في منامه فقد زارني لأن الشيطان لا يتمثل في صورتي و لا في صورة أحد من أوصيائي و لا في صورة أحد من شيعتهم و إن الرؤيا الصادقة جزء من سبعين جزءا من النبوة

Muhammad ibn Ibrahim ibn Ishaq al- Taleqani - may Allah be pleased with him narrated that Ahmad ibn Muhammad ibn Sa'eed al-Kufi - a chief of the Hashemite tribe - quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father:

A man from Khorasan told Abal Hassan Ali ibn Musa Al-Reza^{-asws}, 'son of the Prophet of Allah^{-saww}! I saw the Prophet of Allah^{-saww} in a dream. The Prophet^{-saww} asked me, 'How will you be when one of my own flesh and blood is buried in your land, you are asked to protect my trust, and my star (Al-Reza^{-asws}) when he disappears in your soil?' Then Al-Reza^{-asws} told him, 'I am the one who will be buried in your land. I am a piece of the flesh and blood of your Prophet^{-saww}. I^{-asws} am the trusted one and I^{-asws} am the star. Know that whoever visits me^{-asws} recognizing my rightfulness and obeys me^{-asws} as Allah^{-azwj} has Made it incumbent upon him to do so - my forefathers^{-asws} and I^{-asws} will intercede on his behalf on the Resurrection Day. Whoever on whose behalf we^{-asws} intercede shall be saved, even if there is the heavy burden of sin of the Jinn and the men on him.

In fact, my father^{-asws} quoted on the authority of my grandfather^{-asws}, on the authority of his father^{-asws}, on the authority of his forefather^{-asws} that Allah^{-azwj}'s Prophet^{-saww} said, 'Whoever visits me^{-saww} in his dream, it is as if he has visited me^{-saww} since Satan cannot appear to be like me, or appear to be like anyone of my Testamentary Trustees^{-asws} (the 12 Imams^{-asws}). Neither can Satan appear to be like any of their followers. Indeed truthful dreams are one of the seventy parts of Prophethood'.¹⁴

¹⁴ Eيون أخبار الرضا (ع) ج : 2 ص : 258, 66-11, pg. 584, Uyun Akhbar Ali Reza (asws),

How to see Masomeen^{-asws} in Dreams?

وَمِنْهُ، عَنْ أَبِي الْفَرَجِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ رَجُلٍ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ أَبِي الْمَعْرَاءِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ وَ أَرَادَ أَنْ يَرَانَا وَ أَنْ يَعْرِفَ مَوْضِعَهُ فَلْيَغْتَسِلْ ثَلَاثَةَ لَيَالٍ يُتَاجِي بِنَا فَإِنَّهُ يَرَانَا وَ يُغْفَرُ لَهُ بِنَا وَ لَا يَخْفَى عَلَيْهِ مَوْضِعُهُ

And from him, from Abu Al Faraj, from Sahl Bin Ziyad, from a man, from Abdullah Bin Jabalah, from Abu Al Magra'a,

‘From Musa^{-asws} Bin Ja’far^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘One who had a need for him to Allah^{-azwj} and wanted to see us^{-asws} and to know his place, so let him wash for three nights, whispering with us^{-asws}, for he would see us^{-asws}, and he (his sins) would be Forgiven for him through us^{-asws}, and his place would not be hidden unto him’.

قُلْتُ سَيِّدِي فَإِنَّ رَجُلًا رَأَى فِي الْمَنَامِ وَ هُوَ يَشْرَبُ النَّبِيذَ

I said, ‘My Master^{-asws}! If a person sees you^{-asws} during the sleep, and he drinks Al-Nabeez?’

قَالَ لَيْسَ النَّبِيذُ يُفْسِدُ عَلَيْهِ دِينَهُ إِنَّمَا يُفْسِدُ عَلَيْهِ تَرْكُنَا وَ تَخْلُفُهُ عَنَّا الْخَبَرِ.

He^{-asws} said: ‘Al-Nabeez wouldn’t spoil his religion upon him. But rather, neglecting us^{-asws} and staying behind from us^{-asws} would spoil it upon him’ – the Hadeeth”.¹⁵

السَّيِّدُ ابْنُ الْبَاقِي فِي كِتَابِ إِيْتِيَارِ الْمَصْنُوحِ، عَنِ الصَّادِقِ ع أَنَّهُ قَالَ مَنْ قَرَأَ بَعْدَ كُلِّ فَرِيضَةٍ هَذَا الدُّعَاءَ فَإِنَّهُ يَرَى الْإِمَامَ مُحَمَّدَ بْنَ الْحُسَيْنِ عَلَيْهِ وَ عَلَى آبَائِهِ السَّلَامَ فِي الْيَقَظَةِ أَوْ فِي الْمَنَامِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ بَلِّغْ مُؤَلَّيَّ صَاحِبِ الرِّمَانِ ع أَيْنَمَا كَانَ وَ حَيْثُمَا كَانَ مِنْ مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا سَهْلَهَا وَ جَبَلَهَا عَتِي وَ عَنْ وَالِدَيَّ وَ عَنْ وَلَدِي وَ إِخْوَانِي التَّحِيَّةَ وَ السَّلَامَ عَدَدَ خَلْقِ اللَّهِ وَ زِنَةَ عَرْشِ اللَّهِ وَ مَا أَخْصَاهُ كِتَابُهُ وَ أَحَاطَ بِهِ عِلْمُهُ اللَّهُمَّ إِنِّي أُجَدِّدُ لَهُ فِي صَبِيحَةِ هَذَا الْيَوْمِ وَ مَا عِشْتُ فِيهِ مِنْ أَيَّامِ حَيَاتِي عَهْدًا وَ عَقْدًا وَ بَيْعَةً لَهُ فِي عُنُقِي

لَا أَحُولُ عَنْهَا وَ لَا أَرْوُلُ اللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ وَ نُصَّارِهِ الدَّائِمِينَ عَنْهُ وَ الْمُتَّبِلِينَ لِأَوَامِرِهِ وَ نَوَاهِيهِ فِي أَيَّامِهِ وَ الْمُسْتَشْهِدِينَ بَيْنَ يَدَيْهِ اللَّهُمَّ فَإِنْ حَالَ بَيْنِي وَ بَيْنَهُ الْمَوْتُ الَّذِي جَعَلْتَهُ عَلَى عِبَادِكَ حُتْمًا مَقْضِيًّا فَأَخْرِجْنِي مِنْ قَبْرِ مُؤْتَرًّا كَفَنِي شَاهِرًا سَيَفِي مُجَرِّدًا فَنَاتِي مُلَبِّيًا دَعْوَةَ الدَّاعِي فِي الْحَاضِرِ وَ الْبَادِي اللَّهُمَّ أَرِنِي الطَّلْعَةَ الرَّشِيدَةَ وَ الْعُرَةَ الْحَمِيدَةَ وَ ائْتِ بِصَرِي بِنُظْرَةٍ مِنِّي إِلَيْهِ وَ عَجِّلْ فَرَجَهُ وَ سَهِّلْ مَخْرَجَهُ اللَّهُمَّ اشْدُدْ أَرْزُهُ وَ قَوِّ ظَهْرَهُ وَ طَوِّلْ عُمُرَهُ وَ اغْمُرِ اللَّهُمَّ بِهِ بِلَادَكَ وَ أَحْيِي بِهِ عِبَادَكَ فَإِنَّكَ قُلْتَ وَ قَوْلُكَ الْحَقُّ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَ الْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ فَأُظْهِرِ اللَّهُمَّ لَنَا وَلِيِّكَ وَ ابْنَ بِنْتِ نَبِيِّكَ الْمُسَمَّى بِاسْمِ رَسُولِكَ صَلَوَاتُكَ عَلَيْهِ

¹⁵ Bihar Al Anwaar – V 57 The book of creation - Ch 44 H 20

وَأَلِهَ حَتَّى لَا يَظْفَرَ بِشَيْءٍ مِنَ الْبَاطِلِ إِلَّا مَرَقَهُ وَ يُحَقِّقَ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَ يُحَقِّقَهُ اللَّهُمَّ اكْشِفْ هَذِهِ الْعُمَّةَ عَنْ هَذِهِ الْأُمَّةِ بِظُهُورِهِ
إِنِّكُمْ يَرَوْنَهُ بَعِيداً وَ نَرَاهُ قَرِيباً وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

Al-Syed Ibn Al-Baqiy in his book Ikhtiyaar Al Misbaah from narrates the following from Al-Sadiq^{asws}:

Imam Jafar-e-Sadiq^{asws} said: One who recites this supplication after every obligatory (Prayer), he will see 'الإمام محمد بن الحسن' the Imam Muhammad^{asws} Bin Al-Hassan^{asws} (12th Imam^{ajfj}), peace be upon him and on his forefathers, either whilst being awake or in a dream.

In the Name of Allah^{azwj}; the most Beneficent and the most Merciful. Our Allah^{azwj}! Make it reach my Master, wherever he^{asws} may be, whether from the East of the Earth and from its West, in its coasts or its mountains, from me and from my parents and my brothers, the greetings and the peace as much as the number of the creation of Allah^{azwj} and the weight of the Throne of Allah^{azwj}, and what has been written in His^{azwj} Book and what has been noted by His^{azwj} Knowledge.

اللَّهُمَّ إِنِّي أُجَدِّدُ لَهُ فِي صَبِيحَةِ هَذَا الْيَوْمِ وَ مَا عِشْتُ فِيهِ مِنْ أَيَّامِ حَيَاتِي عَهْداً وَ عَقْداً وَ بَيْعَةً لَهُ فِي عُنُقِي

Our Allah^{azwj}! I renew to him^{asws}, in the morning of this day, and what I am living in from the days of my life, the covenant and the binding and his^{asws} allegiance on my neck. (O Allah^{azwj}) Do not turn these from me nor let them pass away.

Our Allah^{azwj}! Make me to be of his^{asws} supporters and help his^{asws} army and be compliant with his^{asws} orders and his^{asws} prohibitions during his^{asws} days and be of the martyrs in front of him^{asws}.

Our Allah^{azwj}! In this event between myself and him^{asws}, if I were to die, and go to Your^{azwj} servants, which is an inevitable matter, Take me out of my grave wielding my sword in my shroud, ready to answer the call of the caller in the present and afterwards.

Our Allah^{azwj}! Show me the good governance and the offices of the slaves, and sharpen my vision so that I may glance at him^{asws}, and Accelerate his^{asws} appearance and Make his^{asws} coming out to be easy.

Our Allah^{azwj}! Intensify his^{asws} courage and strengthen his^{asws} back, and lengthen his^{asws} life and my life.

Our Allah^{azwj}! By it is Your country, and revive by it Your servants, for I have said this to You, and Your Words are True, **Corruption has appeared in the land and the sea on account of what the hands of men have wrought, (30:41)** has appeared.

Our Allah^{azwj} to us Your heir and the son of the daughter of Your Prophet^{saww}, the one named by the name of Your Messenger^{saww}, greetings be upon him and his progeny, until not a thing

from the falsehood succeeds but gets torn apart, and the Right of Allah^{-saww} is achieved by his^{-asws} words and his accomplishments.

Our Allah^{-azwj}! Uncover this gloom from this community by his^{-asws} appearance, ***They see the (Day) indeed as a far-off (event) (70:6): But We see it (quite) near (70:7)*** and Send salutations on Muhammad^{-saww} and his^{-saww} Progeny^{-asws}.¹⁶

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر كمن أعتق رقابا في سبيل الله بعدد الجن و الشياطين، و رفع الله عنه العسر في الدنيا و الآخرة،

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: ‘The one who recites this Chapter (Surah Al-Muzammil) would have the Recompense as if he has freed slaves in the Way of Allah^{-azwj} of the number of the Jinn and the Satan(s), and the difficulties would be lifted from him in the world and the Hereafter.

و من أدام قراءتها و رأى النبي (صلى الله عليه و آله) في المنام فليطلب منه ما يشتهي فؤاده».

One who habitually recites it, and sees the Prophet^{-saww} in the dream, so he can ask for whatsoever that his heart craves for’.¹⁷

Who claims to have seen Allah^{-azwj} in his dream has no Religion:

تَحَالِسُ الصَّدُوقُ، عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ نَائِثَةَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ قَالَ: قُلْتُ لِلصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ إِنَّ رَجُلًا رَأَى رَبَّهُ عَزَّ وَ جَلَّ فِي مَنَامِهِ فَمَا يَكُونُ ذَلِكَ

(The book) ‘Majaalis’ of Al Sadouq – from Al-Husayn Bin Ibrahim Bin Natanah, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Al Karkhy who said,

‘I said to Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws}, ‘A man sees his Lord^{-azwj} Mighty and Majestic in his sleep (dream), so what would that be?’

فَقَالَ ذَلِكَ رَجُلٌ لَا دِينَ لَهُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يُرَى فِي الْيَقَظَةِ وَ لَا فِي الْمَنَامِ وَ لَا فِي الدُّنْيَا وَ لَا فِي الْآخِرَةِ.

¹⁶ مستدرك الوسائل ج : 5 ص : 74

¹⁷ Tafseer Al Burhan – H 11153

He^{-asws} said: 'That is a man having no religion for him. Allah^{-azwj} Blessed and Exalted cannot be seen, neither during the wakefulness nor during the sleep, nor in the world nor in the Hereafter'.¹⁸

Delay in realisation of the interpretation of a Dream:

وَقُلْتُ مِنَ التَّيْمِيذِيِّ قِيلَ لِلصَّادِقِ عَ كَمْ تَتَأَخَّرُ الرُّؤْيَا فَذَكَرَ مَنْامَ رَسُولِ اللَّهِ ص فَكَانَ التَّأْوِيلُ بَعْدَ سِتِّينَ سَنَةً.

(In a long Hadith) And it is transmitted from Al-Tirmizi, 'It was said to Al-Sadiq^{-asws}, 'For long can the dream be delayed?' He^{-asws} mentioned a dream of Rasool-Allah^{-saww} (i.e., martyrdom of his^{-saww} grandson), its interpretation occurred after sixty years'.¹⁹

Ilham – Guidance in the Heart (Qalb):

We get the 'good-News' (Ilham) or 'bad-News' (the Waswasa), the former comes from Allah^{-azwj} and His^{-azwj} Guides the Masomeen^{-asws} while later is induced into our hearts by the Ibis^{-la} to either corrupt the 'good-News' or seduce us into committing sins. However, these signals are so frequent that we, sometimes, are unable to distinguish them (between the good and the bad News) unless our souls are free from the filth of the sins. We take an example of Ilham here.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) هَلْ تَعْرِفُونَ طَوْلَ الْبَلَاءِ مِنْ قَصَرِهِ قُلْنَا لَا قَالَ إِذَا أَهَمَّ أَحَدُكُمْ الدُّعَاءَ عِنْدَ الْبَلَاءِ فَاعْلَمُوا أَنَّ الْبَلَاءَ قَصِيرٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'Abu Abdullah^{-asws} said: 'Are you recognising the lengthening of the affliction from its shortening?' We said, 'No'. He^{-asws} said: 'Whenever one of you is inspired for the supplication during the affliction, so he should know that the affliction is short (term)'.²⁰

See Appendix for more Ahadith on Ilham:

¹⁸ Bihar Al Anwaar – V 57 The book of creation - Ch 44 H 21

¹⁹ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 37 H 2

²⁰ Al Kafi V 2 – The Book Of Supplication CH 6 H 1

Example of a Revelation in a Dream:

حَدَّثَنَا أَبُو الْفَضْلِ تَمِيمُ بْنُ عَبْدِ اللَّهِ بْنِ تَمِيمٍ الْقُرَشِيُّ الْحِمَيْرِيُّ قَالَ: حَدَّثَنَا أَبِي أَحْمَدُ بْنُ عَلِيٍّ الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا أَبُو الصَّلْتِ عَبْدُ السَّلَامِ بْنُ صَالِحٍ الْهَرَوِيُّ قَالَ: سَمِعْتُ عَلِيَّ بْنَ مُوسَى الرِّضَا عَلَيْهِ السَّلَامُ يَقُولُ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيَّ مِنْ أَنْبِيَائِهِ إِذَا أَصْبَحْتَ فَأَوَّلُ شَيْءٍ يَسْتَقْبِلُكَ فَكُلْهُ وَالثَّانِي فَاتَّكُمُهُ وَالثَّالِثُ فَاقْبَلْهُ وَالرَّابِعُ فَلَا تُؤْسِسْهُ وَالْخَامِسُ فَاهْرُبْ مِنْهُ قَالَ فَلَمَّا أَصْبَحَ مَضَى فَاسْتَقْبَلَهُ جَبَلٌ أَسْوَدٌ عَظِيمٌ فَوَقَفَ وَقَالَ أَمَرَنِي رَبِّي أَنْ أَكُلَ هَذَا وَبَقِيَ مُتَحِيرًا ثُمَّ رَجَعَ إِلَى نَفْسِهِ فَقَالَ إِنَّ رَبِّي جَلَّ جَلَالُهُ لَا يَأْمُرُنِي إِلَّا بِمَا أَطِيقُ فَمَشَى إِلَيْهِ لِيَأْكُلَهُ فَكُلَّمَا دَنَا مِنْهُ صَغُرَ حَتَّى انْتَهَى إِلَيْهِ فَوَجَدَهُ لُغْمَةً فَأَكَلَهَا فَوَجَدَهَا أَطْيَبَ شَيْءٍ أَكَلَهُ ثُمَّ مَضَى فَوَجَدَ طَسْتًا مِنْ ذَهَبٍ فَقَالَ أَمَرَنِي رَبِّي أَنْ أَكْتُمَ هَذَا فَحَفَرَ لَهُ وَجَعَلَهُ فِيهِ وَأَلْقَى عَلَيْهِ التُّرَابَ ثُمَّ مَضَى فَالْتَفَتَ فَإِذَا الطَّسْتُ قَدْ ظَهَرَ فَقَالَ قَدْ فَعَلْتُ مَا أَمَرَنِي رَبِّي عَزَّ وَجَلَّ فَمَضَى فَإِذَا هُوَ بِطَيْرٍ وَخَلْفَهُ بَارِئٌ فَطَافَ الطَّيْرُ حَوْلَهُ فَقَالَ أَمَرَنِي رَبِّي أَنْ أَقْبَلَ هَذَا فَفَتَحَ كُمَّهُ فَدَخَلَ الطَّيْرُ فِيهِ فَقَالَ لَهُ الْبَارِئُ أَخَذْتَ صَيْدِي وَأَنَا خَلْفُهُ مُنْذُ أَيَّامٍ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَنِي أَنْ لَا أُؤْسِسَ هَذَا فَقَطَعَ مِنْ فَخِذِهِ قِطْعَةً فَأَلْقَاهَا إِلَيْهِ ثُمَّ مَضَى فَلَمَّا مَضَى إِذَا هُوَ بِلَحْمٍ مَيْتَةٍ مُنْتِنٍ مَدُودٍ فَقَالَ أَمَرَنِي رَبِّي عَزَّ وَجَلَّ أَنْ أَهْرُبَ مِنْ هَذَا فَهَرَبَ مِنْهُ وَرَجَعَ وَرَأَى فِي الْمَنَامِ كَأَنَّهُ قَدْ قِيلَ لَهُ إِنَّكَ قَدْ فَعَلْتَ مَا أُمِرْتَ بِهِ فَهَلْ تَذَرِي مَا ذَا كَانَ قَالَ لَا قَالَ لَهُ أَمَّا الْجَبَلُ فَهُوَ الْعُضْبُ إِنَّ الْعَبْدَ إِذَا عُضِبَ لَمْ يَرَ نَفْسَهُ وَجْهَهُ قَدْرَهُ مِنْ عِظَمِ الْعُضْبِ، فَإِذَا حَفِظَ نَفْسَهُ وَعَرَفَ قَدْرَهُ وَسَكَنَ عُضْبُهُ كَانَتْ عَاقِبَتُهُ كَاللُّغْمَةِ الطَّيِّبَةِ الَّتِي أَكَلْتَهَا وَأَمَّا الطَّسْتُ فَهُوَ الْعَمَلُ الصَّالِحُ إِذَا كَتَمَهُ الْعَبْدُ وَأَخْفَاهُ أَبِي اللَّهِ عَزَّ وَجَلَّ إِلَّا أَنْ يُظْهِرَهُ لِزَيْنَتِهِ بِهِ مَعَ مَا يَدْخُرُ لَهُ مِنَ ثَوَابِ الْآخِرَةِ وَأَمَّا الطَّيْرُ فَهُوَ الرَّجُلُ الَّذِي يَأْتِيكَ بِنَصِيحَةٍ فَاقْبَلْهُ وَاقْبَلْ نَصِيحَتَهُ وَأَمَّا الْبَارِئُ فَهُوَ الرَّجُلُ الَّذِي يَأْتِيكَ فِي حَاجَةٍ فَلَا تُؤْسِسْهُ وَأَمَّا اللَّحْمُ الْمُنْتِنُ فَهِيَ الْغِيْبَةُ فَاهْرُبْ مِنْهَا .

Abul Fadhl Tamim ibn Abdullah ibn Tamim al-Qurashi - may Allah be pleased with him - narrated that his father quoted on the authority of Abu Ali Ahmad ibn Ali Al-Ansari, on the authority of Abul Salt Abdul Salam ibn Salih al-Harawi that he had heard:

Ali^{-asws} ibn Musa Al-Reza^{-asws} say, "The Honourable the Exalted Allah^{-azwj} Revealed (in a dream) the following to one of His Prophets^{-as}, 'When you leave the house in the morning, eat the first thing that you encounter, hide the second thing, accept the third thing, do not disappoint the fourth, and escape from the fifth. At first when he left the house in the morning, he encountered a big black mountain. He said to himself that the Exalted the Magnificent Allah had ordered him to eat it, and wondered how to do it. He then thought that Allah would not order him to do what was beyond his power. So, he moved towards the mountain. The closer he got to the mountain, the smaller it became. When he finally reached it, it had turned into a small bite to eat. He ate it, and it was really delicious. He continued to go on until he reached a golden pan. He said to himself that Allah had ordered him to hide it. He dug a ditch, threw the golden pan in the ditch, covered it up with dirt, and started to go on his way again. But then he noticed that the pan was visible out of the ground. He said to himself that he had done what Allah had ordered him to and continued to go on. Then he suddenly saw a bird being pursued by a falcon trying to hunt it. The falcon was flying around the bird. The Prophet remembered that Allah had ordered him to accept this one. He opened his sleeve and the bird entered it. The falcon told the Prophet^{-as}, 'You have caught the prey that I was after for a few days.' Then he remembered that Allah had ordered him not to disappoint this one. Then he cut off a piece of the bird's leg and threw it to the falcon. He continued to go on, and saw a piece of rotten meat. He remembered that Allah^{-azwj} had ordered him to escape from this one, so he escaped from it. When he had returned home he went to sleep, and had a dream.

He was told, ‘You performed your mission, and did whatever you were instructed to do. Do you know what the philosophy behind all these issues is?’ He said, ‘No.’ He was told, ‘That mountain was anger. Whenever one gets angry, he does not see himself and does not realize his situation. If he restrains himself, recognizes his position and quenches his anger, the end is like a delicious bite which he eats. The golden pan is indeed man’s good deeds which are better to hide. However, Allah^{-azwj} will Make them apparent so that he is adorned by them, and he will receive the reward in the Hereafter. The bird, however, is like a man who advises you, and you should accept his advice. The falcon is like a man who comes to you and asks you to fulfil his needs. You should not disappoint him. The rotten meat is like gossip which you should avoid’.²¹”

When a believer does not see Dreams:

وَقَالَ ص لَا يَحْزَنُ أَحَدُكُمْ أَنْ تُرْفَعَ عَنْهُ الرُّؤْيَا فَإِنَّهُ إِذَا رَسَخَ فِي الْعِلْمِ زُفِعَتْ عَنْهُ الرُّؤْيَا

The Prophet^{-saww} said: ‘You should not be sad when you do not see dream. The highly knowledgeable ones cannot see visions’.²²

Whenever the Satan^{-l.a.} plays with one of you in his sleep, so do not narrate with it to anyone

لَمَّا كَانَ أَمْرُ الرُّؤْيَا وَصَدَقَها وَكَذَبَها مِمَّا اخْتَلَفَتْ فِيهِ أَقَاوِيلُ النَّاسِ فَلَا بَأْسَ أَنْ نَذْكُرَ هَاهُنَا بَعْضَ أَقْوَالِ الْمُتَكَلِّمِينَ وَالحُكَمَاءِ ثُمَّ نَبِينِ مَا ظَهَرَ لَنَا فِيهِ مِنْ أَخْبَارِ أَيْمَةِ الْأَنَامِ ع.

When the matter of the dream and its trueness and its falsity are from what there is a differing, it is, there are (various) words of the people so there is no problem in us mentioning over here some of the words of the theologians and the wise ones, then we shall explain what has appeared to us regarding it from the Ahadith of the Imams^{-asws} of the people.

وَقَدْ جَاءَ فِي الْحَدِيثِ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سَبْعَةٍ وَ سَبْعِينَ جُزْءاً مِنَ النَّبُوَّةِ.

And it has come in the Hadeeth from Rasool-Allah^{-saww} having said: ‘The dream of a Momin is a part from seventy-seven parts from the Prophet-hood’.

²¹ عيون أخبار الرضا عليه السلام، ج1، ص: 275

²² بحار الأنوار 74 156 باب 7، pg. 62, Tuhaf al-Uqoul,

وَرُوي عَنْهُ ع أَنَّهُ قَالَ: رُؤْيَا الْمُؤْمِنِ تَجْرِي مَجْرَى كَلَامٍ تَكَلَّمَ بِهِ الرَّبُّ عِنْدَهُ.

And it is reported from him^{-saww} having said: ‘The dream of a Momin flows the flow of a Speech the Lord^{-azwj} Speaks with him’.

فَأَمَّا وَسوسة شياطين الجن فقد ورد السمع بذكرها قال الله تعالى مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

As for the insinuations of Satan^{-l.a.} of the Jinn, it's mention has arrived to the hearing. Allah^{-azwj} the Exalted Said: ***From the evil of doubts insinuated by the wicked one [114:4] Who insinuates into the chests of people [114:5] Being from the Jinn and the people [114:6].***

وَقَالَ وَ إِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَ قَالَ شَيَاطِينُ الْإِنْسِ وَ الْجِنَّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا وَ ورد السمع به فلا طريق إلى دفعه.

And He^{-azwj} Said: ***and that the satans are suggesting to their friends to contend with you all, [6:121];*** and Said: ***satans of the humans and the Jinn, suggesting flowery words to each other, deceiving; [6:112];*** and it has arrived to the hearing, so there is no path to defending it.

رَوَى جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّهُ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ص يَخْطُبُ إِذْ قَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ كَأَنَّ رَأْسِي قَدْ قُطِعَ وَ هُوَ يَتَدَحَّرُ وَ أَنَا أَتْبَعُهُ

It is reported by Jabir Bin Abdullah having said, ‘While Rasool-Allah^{-saww} was addressing, when a man stood up to him^{-saww}. He said, ‘O Rasool-Allah^{-saww}! I saw (in a dream) as if my head had been cut off and it was tumbling down, and I was pursuing it’.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص لَا تُحَدِّثْ بِلَعِبِ الشَّيْطَانِ بِكَ ثُمَّ قَالَ إِذَا لَعِبَ الشَّيْطَانُ أَحَدَكُمْ فِي مَنَامِهِ فَلَا يُحَدِّثَنَّ بِهِ أَحَدًا.

Rasool-Allah^{-saww} said to him: ‘Do not narrate with the playing of the Satan^{-l.a.} with you!’ Then he^{-saww} said: ‘Whenever the Satan^{-l.a.} plays with one of you in his sleep, so do not narrate with it to anyone’.²³

²³ Bihar ul Anwaar, vol. 58 - 211 - ص: 58، ج: 58، (ط - بيروت)،

APPENDIX

Additional Ahadith on Ilham

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَلَادٍ قَالَ قَالَ أَبُو الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) مَا مِنْ بَلَاءٍ يَنْزِلُ عَلَى عَبْدٍ مُؤْمِنٍ فَيُلْهِمُهُ اللَّهُ عَزَّ وَجَلَّ الدُّعَاءَ إِلَّا كَانَ كَشَفْتُ ذَلِكَ الْبَلَاءَ وَشَبَّكَ مَا مِنْ بَلَاءٍ يَنْزِلُ عَلَى عَبْدٍ مُؤْمِنٍ فَيُمْسِكُ عَنْ الدُّعَاءِ إِلَّا كَانَ ذَلِكَ الْبَلَاءُ طَوِيلًا فَإِذَا نَزَلَ الْبَلَاءُ فَعَلَيْكُمْ بِالْدُّعَاءِ وَالتَّضَرُّعِ إِلَى اللَّهِ عَزَّ وَجَلَّ .

Muhamad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abu Wallad who said,

‘Abu Al-Hassan Musa^{-asws} said: ‘There is none from an affliction descending upon a *Momin* servant, so Allah^{-azwj} Mighty and Majestic Inspires him for the supplication, except that, that affliction would be Removed imminently; and there is none from an affliction descending upon a *Momin* servant, so he withholds from the supplication, except that, that affliction would be prolonged. So whenever the affliction descends, it would be upon you with the supplication and the pleading to Allah^{-azwj}’.²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ عِنْدَ كُلِّ بَدْعَةٍ تَكُونُ مِنْ بَعْدِي يُكَادُ بِهَا الْإِيمَانُ وَلَيًّا مِنْ أَهْلِ بَيْتِي مُوَكَّلًا بِهِ يَذُبُّ عَنْهُ يَنْطِقُ بِالْهَامِ مِنَ اللَّهِ وَ يُعْلِنُ الْحَقَّ وَ يُنَوِّرُهُ وَ يُرَدُّ كَيْدَ الْكَافِرِينَ يُعْبَرُ عَنِ الصُّعْفَاءِ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ وَ تَوَكَّلُوا عَلَى اللَّهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Muawiya Bin Wahab who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Rasool-Allah^{-saww} said: ‘After me^{-saww} innovations will be fabricated in order to destroy the *Eman*, however, a Guardian^{-asws} from the People^{-asws} of my^{-saww} Household would come forward to remove it (the innovations). He^{-asws} would speak with ‘يَلْهَامُ’ (Ilham) the inspiration from Allah^{-azwj}, and he^{-asws} would declare the Truth and radiate it, and he^{-asws} would repeal the plots of the plotters, speaking on behalf of the weak ones. Therefore, take a lesson, O people of insight, and rely upon Allah^{-azwj}’.²⁵

وَ إِنَّ الْعَبْدَ إِذَا اخْتَارَهُ اللَّهُ عَزَّ وَجَلَّ لِأُمُورِ عِبَادِهِ شَرَحَ صَدْرَهُ لِذَلِكَ وَ أَوْدَعَ قَلْبَهُ يَنْابِيعَ الْحِكْمَةِ وَ أَلْهَمَهُ الْعِلْمَ الْهَامًا فَلَمْ يَغَيِّ بِغَدَهُ بِجَوَابٍ وَ لَا يُجَيِّزُ فِيهِ عَنِ الصَّوَابِ فَهُوَ مَعْصُومٌ مُؤَيَّدٌ مُوَفَّقٌ مُسَدَّدٌ قَدْ أَمِنَ مِنَ الْخَطَايَا وَ الزَّلَلِ وَ الْعِنَارِ يُخَصُّهُ اللَّهُ بِذَلِكَ لِيَكُونَ حُجَّتَهُ عَلَى عِبَادِهِ وَ شَاهِدَهُ عَلَى خَلْقِهِ وَ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

²⁴ Al Kafi V 2 – The Book Of Supplication CH 6 H 2

²⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 5

And the servant, when Allah^{-azwj} Mighty and Majestic Chooses him^{-asws} for the affairs of His^{-azwj} servants, Expands his chest for that, and Places springs of wisdom in his^{-asws} chest, and Inspires the Knowledge with an Inspiration. So, after it, he^{-asws} neither tires of answering (based on opinions), nor does he^{-asws} get confused with regards to it from the correct answer. Thus, he^{-asws} is infallible, Assisted, Harmonised, Protected. He^{-asws} is secure from the mistakes, and the slips, and the short-comings. Allah^{-azwj} Specialises him^{-asws} with that in order for him^{-asws} to become His^{-azwj} Divine Authority upon His^{-azwj} servant, and His^{-azwj} witness upon His^{-azwj} creatures, and **[57:21] that is the Grace of Allah: He gives it to whom He pleases, and Allah is the Lord of Mighty Grace....**(An extract)²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عليه السلام) رَوَيْنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ إِنَّ عِلْمَنَا غَايِرٌ وَمَزْبُورٌ وَنَكْتُ فِي الْقُلُوبِ وَنَقُرُّ فِي الْأَسْمَاعِ فَقَالَ أَمَّا الْغَايِرُ فَمَا تَقَدَّمَ مِنْ عِلْمِنَا وَ أَمَّا الْمَزْبُورُ فَمَا يَأْتِينَا وَ أَمَّا النَّكْتُ فِي الْقُلُوبِ فَالْهَامُ وَ أَمَّا النَّقْرُ فِي الْأَسْمَاعِ فَأَمْرُ الْمَلِكِ .

Ali Bin Ibrahim, from the one who narrated it, from Al Mufazzal Bin Umar who said,

'I said to Abu Al-Hassan^{-asws}, 'We are reporting from Abu Abdullah^{-asws} that he^{-asws} said: 'Our^{-asws} knowledge is ancient, and Hymned, and Cast into the hearts, and Reverberated into the ears. As for the ancient, so it is what has preceded from our^{-asws} Knowledge, and as for the Hymned, so it is what is Given to us^{-asws}, and as for the Cast into the hearts, so it is inspiration, and as for the Reverberated into the hearts, so it is an instruction of the Angel'.²⁷

²⁶ Al Kafi V 1 – The Book Of Divine Authority CH 15 H 1

²⁷ Al Kafi V 1 – The Book Of Divine Authority CH 50 H 3