

## The Author's Dreams

Whatever the writer has written so far, was based on solid research and consisted of matter available in books. Those who desire to research themselves, can do so. Now he shall present some points that are not concerned with any written book or document, but they are concerned with divine commands and they have changed the writer's life to a religious life in which the love of the family of Prophet increases every moment, reaching to deliverance.

This writer was busy in research for two or three years, until the day when he composed a couple of verses in praise of Amirul Mo-mineen (a.s.) and after composing them, he went to sleep. In the dream, he saw Ali (a.s.) and he ran and clung to him, crying out aloud: "O Ali, I shall not leave your protection till Judgment Day and you also don't leave me." Then the writer paid allegiance at the Master's hand and wept bitterly for a long time. Upon waking, he found his face wet with tears. From then onwards, the writer often recited those verses.

After another two years, again he had a dream, in which he was present in the attendance of Lady Fatima (s.a.) but she was speaking to him from behind the curtain as one speaks to a stranger. The writer humbly said: You are my great- grandmother and you are speaking to me from behind the veil? Lady Fatima (s.a.) replied: "First you make yourself eligible for it." It was explained that since the author had given up the faith of his ancestors, even Lady Fatima (s.a.) who was in fact his great-grandmother, spoke to him from behind the curtain. If he really wanted to see her as a son is blessed with the sight of his mother, he should give up his present faith and revert to the religion of his ancestors.

When he awoke, he became very anxious and this anxiety continued for sixteen years, after which he had the privilege of seeing his great-grandmother in a dream just as a son meets his mother in the world. During those sixteen years he obtained all the information about religion and converted to Shiaism.

After these two dreams, the writer says: "I also saw the Holy Prophet (S) in a dream that he has come with His Eminence, Ali (a.s.). Imam Hasan Mujtaba (a.s.) and Imam Husayn the Martyr of Karbala' were also standing by the side and His Eminence, Ali (a.s.) was talking to them about something. I could only see the side pose of Imam Ali (a.s.).

I was then honored by seeing the Holy Prophet (S) who moved two steps towards me and then told His Eminence, Ali (a.s.): ‘O Ali! He is a great glorifier of you and your sons. Look at him.’ Ali (a.s.) looked at me. His sons did not say anything, but looked at me in a kind manner. Then Ali (a.s.) said to me: ‘O Imdaad Imam, clean up your neck like I have cleaned up my neck.’

I could not understand that immediately but the inspirer explained to me that it meant that I should sever all relationship with the world and be free from it.

Thank God, from that day onwards, the writer has remained free from disputes of the world and Allah, the Almighty willing, he would be free from them till death. It is due to the courtesy of Ali (a.s.) that the writer is safe from desires of status and property, etc.

After the above dreams, the writer saw another dream in which he witnessed the incident of Karbala’ that mourners were gathered in a hall of mourning and performing the mourning rituals for Imam Husayn (a.s.). He came out from the hall, which was on a tall mountain; then he sat near the entrance. The door of the hall was facing north and there was a big forest right in front of the door.

A river flowed in the forest from west to east. When he saw the forest, he heard a voice that it was the desert of Karbala’. This river was interpreted as the age of Imam Husayn (a.s.). Then the voice said: “See, Imam Husayn (a.s.) is going from the middle of the river from west to east.” It means that as far as Imam (a.s.) goes to the east, his age is proceeding and martyrdom is coming near. Then the voice explained that when the Imam (a.s.) reaches the end, he would be martyred. The author says: “We became very sad and as Imam Husayn (a.s.) reached the end of the river, my anxiety also increased; finally the Imam (a.s.) reached till the end of river and the whole world grieved in his martyrdom.

At that time, the sky wept its weeping; the earth wept its weeping; the sea wept its weeping; the forest wept its weeping; birds and animals also wept their weeping. In other words, everything was mourning the martyrdom of Imam Husayn (a.s.) and we also continued to mourn. At that time the inspirer said:

‘You are fortunate to be weeping for Imam Husayn (a.s.).’ We were pleased at this. The whole world was in grief; then all of a sudden a veiled horseman, carrying a spear, clad in armor was coming towards the river.

The inspirer told us: ‘He is the Lion of Allah, Ali Ibn Abi Talib (a.s.) and has come for condolence.’ Upon reaching the river, the King of Men turned east and walked to the bank of the river till its limit and then disappeared. The inspirer told me: ‘O man! This incident of Karbala’ was shown you in this manner, so that you should mourn for Imam Husayn (a.s.) with respect.’

Weeping on the calamities of Imam Husayn (a.s.) is obligatory. Ali (a.s.) himself mourned for his son and it is a duty of every believer of Imam Ali (a.s.) to participate in mourning for Imam Husayn (a.s.). O man, remember, one who is not mourning on Imam Husayn is doing injustice to His Eminence, Ali (a.s.).

The writer understood the matter of mourning by this dream and there was no need to ask about its interpretation from any scholar or learned one, that whether it was necessary to grieve for Imam Husayn's (a.s.).

We should know that the writer was a Hanafite before these dreams but after that he gave up his old faith. From writer's precepts and practices, his family members thought that he was a Tafzeeliya<sup>1</sup>, and this continued for around three years. But when the writer became thirty years of age, he saw Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) in his dream and also saw that he was also standing near them.

The invisible speaker announced their names. The author says: "I asked Imam Ja'far Sadiq (a.s.), O son of Prophet, is your religion same as the religion of Abu Hanifah?" Imam (a.s.) replied very emphatically: 'We have no concern with Abu Hanifah.' After that I awoke and passed the night somehow. In the morning I prayed according to Ja'fari School, and will follow the same method by the Grace of Allah till my last." Obviously, all the dreams mentioned above cannot be evidence for anyone else other than the author, but for him, they were like divine commands.

The writer continues to get guidance about affairs of religion and the world through such dreams and these dreams are so clear and real that they can hardly be considered as thoughts or dreams. In other words, through research of truth and happy dreams such a religious revolution was created in him, that is necessary for a follower of the family of the Holy Prophet (S). He is the same that due to his training, considered Imam Husayn (a.s.) as a rebel but now consider him a rightful Imam and the heir and descendent of the Prophet. And who now considers all the enemies of this pure family as disgraceful and hellish. It is nothing but the Grace of the Almighty.

<sup>1</sup>. The Tafzeeliya sect considers Ali (a.s.) superior to Abu Bakr and Umar.

---

#### **Source URL:**

<https://www.al-islam.org/misbah-uz-zulam-roots-karbala-tragedy-sayyid-imdad-imam/authors-dreams#comment-0>