

بحث في الوحي وأحلام الأنبياء

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الملخص

معلومات المقال

في الأديان الإبراهيمية، تمثل الرؤيا والمنام نافذة للاتصال بعالم الغيب، وقد سُميت رؤى الأنبياء "بالرؤيا الصادقة" واعتُبرت وحياً إلهياً. وفي العهدين القديم والجديد، استُخدم مصطلح "رائي الرؤى" للإشارة إلى النبي، حيث كانت الرؤيا أحد قنوات تلقي الوحي والإلهام. فقد تجلى الله لبعض الأنبياء في الرؤى وكلمهم خلال المنام، كما أن العديد من الأنبياء تلقوا نبوتهم عبر الرؤى. وفي القرآن الكريم، ذُكرت رؤى الأنبياء مثل إبراهيم ويوسف والنبي محمد صلى الله عليه وسلم باعتبارها وحياً إلهياً. وفي روايات العامة والخاصة، عُرِفَت الرؤيا كجزء من أجزاء النبوة، حيث قيل في تعريف النبي: "هو الذي يرى ملك الوحي في المنام ويتلقى الوحي الإلهي"، أما الرسول فيتلقى الوحي في اليقظة والمنام على حد سواء. تكمن أهمية هذا البحث في بيان المكانة الرفيعة للرؤى في الأديان السماوية، وإيضاح كيف يشكل عالم الرؤى منصة لتلقى الوحي الإلهي لدى الأنبياء.

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١. المقدمة

في الأديان الإبراهيمية، احتلَّ النوم والرؤيا دائماً مكانة خاصة كَنافذةٍ على عالم ما وراء الطبيعة وأحد طرق تلقّي الوحي والإلهام الإلهي. يهدف هذا البحث إلى توضيح مكانة الرؤيا الصادقة كوسيلة لإلقاء الوحي على الأنبياء في النصوص المقدسة للأديان السماوية. لقد تم التأكيد على حقيقة رؤى الأنبياء كوحي في الكتب السماوية، بما في ذلك العهد القديم والعهد الجديد والقرآن الكريم، وكذلك في التفاسير المعتمدة وروايات الفريقين (عامة وخاصة). في العهدين القديم والجديد، استُخدم مصطلح "راءٍ للنوم والرؤيا" في حق النبي، وعُرِّفَت الرؤيا كأحد طرق إدراك الوحي. وفي القرآن الكريم أيضاً، أُشير إلى رؤى أنبياء مثل إبراهيم ويوسف والنبي الأكرم (ص) بوصفها وحياً إلهياً. يتم إجراء هذا البحث بهدف تحليل هذه الأسس وإظهار الدور المحوري لعالم الرؤيا في عملية النبوة واتصال الأنبياء بعالم الغيب، وسعيًا لإثبات هذه الدعوى بأن الرؤيا الصادقة ليست مجرد ظاهرة نفسية فحسب، بل كانت مجالاً لتجلي الوحي وبادرة لرسالة العديد من الأنبياء.

٢. منهجية البحث

أُجري هذا البحث بمنهجية وصفية-تحليلية مع الاعتماد على المصادر المكتبية الأولية. تم جمع بيانات البحث مباشرة من النصوص المقدسة التي تشمل العهد القديم والعهد الجديد والقرآن الكريم. ثم تم تحليل الأدلة والبراهين باستخدام التفاسير الإسلامية المعتمدة مثل الميزان، ومجمع البيان، والجامع لأحكام القرآن، وكذلك كتب الحديث المعتمدة للفريقين مثل صحيح البخاري، وصحيح مسلم، والكافي، وبحار الأنوار. منهجية البحث مقارنة بهدف إظهار أوجه الشبه والاختلاف في وجهات نظر الأديان الإبراهيمية حول دور الرؤيا في الوحي. كما تم دراسة روايات العامة والخاصة جنباً إلى جنب وبنظرة تحليلية للوصول إلى نتائج دقيقة وتقديم صورة شاملة عن مكانة الرؤيا في منظومة النبوة.

۳. نتائج البحث

تُظهر نتائج هذا البحث بوضوح أن الرؤيا في الأديان الإبراهيمية عُرِفَت كواحدة من أهم قنوات تلقّي الوحي. يمكن تصنيف هذه النتائج في عدة محاور رئيسية:

أ) الأدلة من العهد القديم

في العهد القديم، وُرد ذكر الرؤيا مرارًا كوسيلة لاتصال الله بأنبيائه. على سبيل المثال، في سفر التكوين (١: ١٥): «بَعْدَ هَذِهِ الْأُمُورِ صَارَ كَلَامُ الرَّبِّ إِلَى أَبْرَامَ فِي الرُّؤْيَا». وكذلك في سفر التكوين (٢: ٤٦): خَاطَبَ اللهُ يَعْقُوبَ النَّبِيَّ: «فَقَالَ اللهُ لِإِسْرَائِيلَ فِي رُؤْيِ اللَّيْلِ: «يَا يَعْقُوبُ! يَا يَعْقُوبُ!». وفي سفر العدد (٦: ١٢) جاء صراحة: «إِنْ كَانَ نَبِيٌّ مِنْكُمْ لِلرَّبِّ، فَبِالرُّؤْيَا أَسْتَعْلِنُ لَهُ. فِي الْحُلْمِ أَكَلَّمُهُ». تُظهر هذه الآيات بوضوح أن الرؤيا في التقليد اليهودي كانت قناة مشروعة للوحي.

ب) الأدلة من العهد الجديد

استمر هذا المفهوم في المسيحية أيضًا. في سفر أعمال الرسل (٢: ١٧-١٨): «يَقُولُ اللهُ: وَيَكُونُ فِي الْآيَامِ الْأَخِيرَةِ أَنِّي أَسْكُبُ مِنْ رُوحِي... وَيَتَنَبَّأُ شَبَابُكُمْ رُؤْيَ وَيَحْلُمُ شَيْوُخُكُمْ أَحْلَامًا». علاوة على ذلك، فإن علماء أهل الكتاب مثل موسى بن ميمون في كتاب "دلالة الحائرين" قد أكدوا أن أحد أنواع الوحي هو كلام الملاك مع النبي في المنام، وأن وحي العديد من الأنبياء كان يتم بهذه الطريقة.

ج) الأدلة من القرآن الكريم والتفسير

يذكر القرآن الكريم بوضوح رؤى الأنبياء كوحي. في سورة الصافات (الآية ١٠٢)، أراد الله ذبح إسماعيل في المنام لإبراهيم (ع) وقبّله إبراهيم دون تردد كمهمة إلهية: «قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ...». هذه الآية تعتبر بوضوح رؤيا النبي وحيًا.

في سورة الأنفال (الآية ٤٣) أراد الله في الرؤيا للنبي (ص) أن الأعداء قلة: «إِذْ يُرِيكُهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا...». وفي تفسير الميزان تحت هذه الآية، ذُكر أن هذه الرؤيا كانت وحياً تبشيراً للمؤمنين. تشير سورة الإسراء (الآية ٦٠) إلى رؤيا للنبي (ص) كانت فتنة للناس: «وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ». وقد عدَّ المفسرون الكبار مثل الطبري والطبرسي والقرطبي مصداق هذه الرؤيا بالإسراء والمعراج النبي (ص) الذي أدى خبره إلى حيرة وارتداد البعض. وهذا أيضاً دليل على أن مضمون رؤيا النبي كان وحياً.

تؤكد سورة الفتح (الآية ٢٧) أن رؤيا النبي (ص) حول فتح مكة قد تحققت: «لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ...». تُظهر هذه الآية أن الوحي يمكن أن يكون في قالب "عرض وإظهار" في الرؤيا، وليس مجرد إلقاء كلمات.

(د) الأدلة من روايات العامة (أهل السنة)

هناك روايات كثيرة في مصادر أهل السنة تؤكد على كون رؤى الأنبياء وحياً. نُقل عن ابن عباس عن النبي (ص): «رُؤْيَا الْأَنْبِيَاءِ فِي الْمَنَامِ وَحِيٌّ» (رؤيا الأنبياء في المنام وحي). وورد في صحيح البخاري وصحيح مسلم أن النبي (ص) قال: «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ». وقد عدَّ المحدثون مثل الكتاني هذا الحديث متواتراً. كما ورد في رواية أخرى أن رؤيا المؤمن في آخر الزمان أيضاً تُعد جزءاً من النبوة. نُقل في صحيح البخاري عن النبي (ص) أنه قال: «لَمْ يَبْقَ مِنَ النَّبُوءَةِ إِلَّا الْمُبَشِّرَاتُ. قَالُوا: وَمَا الْمُبَشِّرَاتُ؟ قَالَ: الرُّؤْيَا الصَّالِحَةُ».

(هـ) الأدلة من روايات الخاصة (الإمامية)

في مصادر الحديث الشيعية أيضاً تم التأكيد على هذا الموضوع بتفصيل، بل وتم التمييز بين النبي والرسول على هذا الأساس.

في كتاب الكافي، باب "الفرق بين النبي والرسول والمحدث"، نُقلت روايات عن الأئمة (ع) مفادها أن "النبي" هو من يرى ملاك الوحي في المنام فقط ويتلقى الوحي، أما "الرسول" فهو من

يلتقى الملاك في المنام وفي اليقظة. في رواية عن الإمام الباقر (ع): «النَّبِيُّ الَّذِي يَرَى فِي مَنَامِهِ وَيَسْمَعُ الصَّوْتِ وَلَا يُعَايِنُ الْمَلَكَ، وَالرَّسُولُ الَّذِي يَسْمَعُ الصَّوْتِ وَيَرَى فِي الْمَنَامِ وَيُعَايِنُ الْمَلَكَ». وفي رواية عن الإمام الرضا (ع) تأكيد على أن الرسل أيضاً كانوا يتلقون الوحي أحياناً في المنام، مثل رؤيا إبراهيم (ع).

هناك روايات أخرى في بحار الأنوار تؤكد على حقانية رؤى الأنبياء. من بينها ما نقل عن الإمام علي (ع) أن النبي (ص) قال: «مَا مِنْ عَبْدٍ يَنَامُ إِلَّا عَرَّجَ بِرُوحِهِ إِلَى رَبِّ الْعَالَمِينَ، فَمَا رَأَى عِنْدَ رَبِّ الْعَالَمِينَ فَهُوَ حَقٌّ». كما نقل عن الإمام الصادق (ع) قوله: «رَأَى الْمُؤْمِنِ وَرُؤْيَاهُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النَّبُوءَةِ».

(و) وجهة نظر علماء الإسلام

بالإضافة إلى النصوص الدينية، أيد علماء الإسلام هذا الموضوع. على سبيل المثال، كتب محمد بن سيرين البصري، مفسر الأحلام المشهور، في كتاب "تفسير الأحلام الكبير": «فَإِنَّ مِنَ الْأَنْبِيَاءِ مَنْ كَانَ وَحْيُهُ الرُّؤْيَا فَهُوَ نَبِيٌّ...» (فإن من الأنبياء من كان وحيه الرؤيا فهو نبي، والذي وحيه على لسان الملاك في اليقظة فهو رسول، وهذا هو الفرق بين الرسول والنبي). يُظهر هذا القول الرأي السائد لعلماء الإسلام.

٤. الخاتمة

يُظهر هذا البحث بوضوح أن الرؤيا الصادقة في تقليد جميع الأديان الإبراهيمية، عُرِفَت كوسيلة أصيلة ومهمة لإلقاء الوحي الإلهي على الأنبياء. الأدلة القاطعة من العهد القديم والعهد الجديد والقرآن الكريم وكذلك كثرة روايات الفريقين، تشهد بتناغم على هذه الحقيقة بأن الله قد كلم العديد من الأنبياء في عالم الرؤيا، وأظهر نفسه لهم، وأبلغهم مهامهم النبوية من هذا الطريق. يعد التمييز بين "النبي" الذي يلتقى الوحي في المقام الأول في المنام و"الرسول" الذي بالإضافة إلى المنام يلتقى ملاك الوحي في اليقظة أيضاً، من النتائج المهمة لهذا البحث في التقليد الإسلامي والتي تم

توضيحها بوضوح في روايات الإمامية. علاوة على ذلك، فإن الرؤيا الصالحة حتى للمؤمنين العاديين تُعد جزءاً من النبوة ومن "المبشرات" الإلهية، مما يُظهر المكانة المعنوية الرفيعة لهذه الظاهرة. ونتيجة لذلك، يمكن الادعاء بأن الرؤيا في المنظومة المعرفية للأديان الإبراهيمية، لم تكن مجرد ظاهرة نفسية، بل كانت مجالاً حقيقياً للاتصال بعالم الغيب وتلقي الرسالة الإلهية، وكان لها حصة لا تنكر في تشكيل تاريخ النبوة. يؤكد هذا البحث صحة وجهة نظر جمهور العلماء والمفسرين الذين يعتبرون رؤى الأنبياء عين الوحي.

Research on Revelation and the Visions of the Prophets

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ABSTRACT

In the Abrahamic religions, sleep and dreams serve as portals to realms beyond the natural world. The dreams of the prophets are termed truthful visions and divine revelations. In the Old and New Testaments, the term "seer of dreams and visions" is applied to prophets, and one of the means of receiving revelation and inspiration was through visions. God appeared to some prophets in visions and spoke to them in their sleep, and many prophets attained recognition of their prophethood through dreams.

In the Noble Qur'an, the visions of prophets such as Abraham, Joseph, and the Prophet Muhammad are mentioned as forms of divine revelation. In both Sunni and Shi'a traditions, the vision is introduced as a component of prophethood. A prophet is defined as one who sees the angel of revelation in a dream and thereby receives divine revelation, whereas a messenger (rasūl) receives revelation both in dreams and while awake.

This research elucidates the elevated status of visions in divine religions and demonstrates that the realm of dreams has been a medium for imparting divine revelation to the prophets.

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Introduction

Truthful visions have been one of the means for imparting revelation to the prophets of God. We have examined this truth in the Old Testament, the New Testament, the Qur'an, authoritative commentaries, and both Sunni and Shi'a traditions.

The Old Testament

In the Old Testament, the vision is mentioned as one of the ways of conveying God's words to the prophets. The following passages support this claim:

1. In Genesis 15:1, concerning the imparting of God's words to the Prophet Abraham, it is stated: "The word of the Lord came to Abram in a vision: 'Do not be afraid, Abram. I am your shield, your very great reward.'" (p. 25)

2. In Habakkuk 2:2, under the title "The oracle that Habakkuk the prophet saw," it is written: "Write down the revelation and make it plain on tablets so that a herald may run with it. For the revelation awaits an appointed time; it speaks of the end and will not prove false." (p. 1216)

3. In Genesis 46:2, it is stated: "And God spoke to Israel in a vision at night and said, 'Jacob! Jacob!' 'Here I am,' he replied. 'I am God, the God of your father,' he said. 'Do not be afraid to go down to Egypt...'" (p. 67)

4. In Numbers 12:6, it is said: "He said, 'Listen to my words: When there is a prophet among you, I, the Lord, reveal myself to him in visions, I speak to him in dreams.'" (p. 185)

The New Testament

In Christianity, too, the vision is mentioned as one of the means for imparting revelation. For example, in the Acts of the Apostles - which follows the Gospel of Luke - Chapter 2, verses 17-18 state:

"In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy." (p. 1417)

Scholars of the People of the Book also state: " One type of revelation occurs when an angel speaks to a prophet in his sleep; for most prophets, revelation was of this kind." (Moses Maimonides, *The Guide for the Perplexed*, pp. 433-441)

The Noble Qur'an

In Islam, sleep is counted among the signs of God (Qur'an 30:23). There are several texts concerning the visions of the prophets, in which the visions of the prophets are mentioned as divine revelation. Some of these are indicated below:

1. Surah Al-Şaffāt (37:102): "So when he reached the age of striving with him, he said, 'O my son! Indeed, I have seen in a dream that I am sacrificing you. So, see what you think.' He said, 'O my father! Do as you are commanded. You will find me, God willing, among the steadfast.'"

In these verses, Abraham tells his son Ishmael that he saw in a dream that he was slaughtering him, and asks for his opinion. He replies, "O my father! Carry out your duty. You will find me, God willing, among the patient." In these verses, the prophet's vision is explicitly described as divine revelation. Abraham, the Friend of God, harbored no doubt about his divine mission and placed the knife on his son's throat.

2. Surah Al-Anfāl (8:43): "[Remember] when God showed them to you in your dream as few. If He had shown them to you as many, you would have lost courage and disputed in the matter. But God saved you. Indeed, He knows what is within the breasts." In this verse, one of the mediums for imparting revelation and divine inspiration is introduced as the vision. In Al-Mīzān's commentary on this verse, it is stated: "The verse indicates that God showed His Prophet a glad tiding in a vision, wherein he saw what God had promised him regarding one of the two groups, showing them as few and insignificant. The Prophet mentioned what he saw to the believers, giving them a glad tiding, so they resolved to encounter them."

3. Surah Al-Isrā' (17:60): "And [remember] when We told you, 'Indeed, your Lord is encompassing of the people.' And We did not make the vision which We showed you except as a test for the people..."

In the commentaries, the meaning of this "vision," which became a trial and test for the people, has been explained in three ways: a) Many commentators, such as Al-Ṭabarī, Al-Ṭabrisī, and Al-Qurtūbī, have said that the intended vision is the event of the Night Journey (Isrā' and Mi'rāj) and the reports of it, the wonder of which became a trial and test for the people. Al-Qurtūbī writes under this verse: "The Messenger of God returned to Mecca after the end of the journey of the Isrā' and Mi'rāj. In the morning, he went to the Quraysh and informed them of the news. Most of the people said, 'By God, this is a clear matter! By God, a caravan takes a month to go from Mecca to Syria and a month to return, and Muhammad goes and returns to Mecca in one night?!' Many who had embraced Islam apostatized." (Al-Jāmi' li-Aḥkām al-Qur'ān). According to this noble verse and its interpretation, the story of the Mi'rāj and the reports and images seen by the Prophet were revelation through a vision.

b) Some others say the verse is related to the Conquest of Mecca, and since this did not materialize at Ḥudaybiyyah, it became a trial and test for the people. "A second opinion: What is narrated from Ibn 'Abbās in another report: It was a dream vision he saw that he would enter Mecca while he was in Medina. He set out for it, but the polytheists prevented him from entering at Ḥudaybiyyah, until some people doubted and suspicion entered them. They said, 'O Messenger of God! Did you not inform us that we would enter the Sacred Mosque securely?' He said, 'Did I tell you that you would enter it this year?' They said, 'No.' He said, 'Then you will enter it, God willing,' and he returned." (Majma' al-Bayān)

c) In another interpretation, it is stated that this vision is the same dream the Prophet saw, in which he saw monkeys going up and down his pulpit; in the traditions, these monkeys are interpreted as the Banū Umayyah and the cursed tree. "A third opinion: That was a vision the Prophet saw in his sleep—that monkeys were climbing his pulpit and descending. This saddened and grieved him." (Majma' al-Bayān)

4. Surah Al-Faḥ (48:27): "Certainly, has God shown to His Messenger the vision in truth. You will surely enter the Sacred Mosque, if God wills, in safety, with your heads shaved and [hair] shortened..."

Meaning: God truthfully fulfilled what He showed His Messenger in the state of sleep: "You will all, God willing, enter the Sacred Mosque in security, having shaved your heads or shortened [your hair]." In *Tafsīr al-Mīzān* on this verse, it is stated: "In summary: The vision was true, which God showed His Prophet, and God Almighty was truthful in that."

From this verse, it can be concluded that divine revelation also occurs through showing and presentation, and the method of conveying revelation is not solely the imparting of words.

However, the traditions discuss the reality of the prophets' visions in greater detail. The following are examples of these traditions:

Sunni Traditions (Riwayāt 'Āmmah)

1. In Ibn Kathīr's commentary on verse 102 of Surah Al-Şāffāt, it is narrated: "From Ibn 'Abbās, who said: The Messenger of God said, 'The dreams of the prophets are revelation.'" This means that the dreams of the prophets constitute revelation.

2. Al-Bukhārī and Muslim both narrated from the Prophet that a righteous dream is part of prophethood: "From the Messenger of God, who said, 'The righteous dream is one part of forty-six parts of prophethood.'" This hadith is narrated by Al-Bukhārī (6989) from Abū Sa'īd and Muslim (2263) from Abū Hurayrah. Other narrations report different numbers of parts of prophethood (see: *Fath al-Bārī*, 12:363). In other narrations, the number of parts is given as 40, 50, and 70 (see: *Tafsīr al-Aḥlām al-Kabīr*), which appear to be approximate estimations. Furthermore, scholars of hadith consider this hadith to be mutawātir (massively transmitted). Al-Kattānī, in *Naẓm al-Mutanāthir fī al-Aḥādīth al-Mutawātir*, says about this hadith: "In *Al-Taysīr* also, it is mentioned that it is mutawātir, and likewise in *Fayḍ al-Qadīr*, quoting from Al-Suyūṭī. Al-Zarqānī said in his commentary on *Al-Muwaṭṭa'*: 'The hadith is mutawātir, reported by a group of Companions.'"

3. In another narration, the dream of a believer is also counted as part of prophethood. It is narrated from the Prophet: "When the time draws near, the dream of a believer will hardly ever be false. And the dream of a believer is one part of forty-six parts of prophethood." (Agreed upon). This hadith is narrated by both Al-Bukhārī (7017) and Muslim (2263).

4. Furthermore, the righteous dream is considered among the glad tidings and the remnants of prophethood. In *Ṣaḥīḥ al-Bukhārī*, it is narrated from the Prophet: "From Abū Hurayrah, who said: I heard the Messenger of God say, 'Nothing remains of prophethood except the glad tidings.' They said, 'What are the glad tidings?' He said, 'The righteous dream.'" (*Ṣaḥīḥ al-Bukhārī*, Kitāb al-Taʿbīr, Bāb al-Mubashshirāt)

The Imamiyyah (Shi'a) have also transmitted the narrations about the parts of prophethood, righteous dreams, and glad tidings through their own chains in their hadith books, and the transmission of these narrations is not exclusive to the Sunnis. (Refer to *Biḥār al-Anwār*, chapter "The Reality of Dreams and Their Interpretation," vol. 58, p. 151 onwards).

Shi'a Traditions (Riwayāt Khāṣṣah)

In Imami traditions, it is stated that a prophet (*nabī*) is one who receives revelation in his sleep, whereas a messenger (*rasūl*) receives revelation both in sleep and while awake.

In the book *Al-Kāfī*, there is a chapter titled "The Difference between the Prophet, the Messenger, and the Muḥaddath," containing four narrations:

1. From Zurārah, who said: I asked Abū Jaʿfar about the saying of God: "...and was a messenger, a prophet' (Qur'an 19:51). Who is the messenger and who is the prophet?" He said: 'A prophet is one who sees in his dream and hears the voice but does not see the angel. While a messenger is one who hears a voice, sees in a dream, and beholds the angel.'

2. In the second narration of this chapter, from Imam Al-Riḍā, it is reported that: Although a messenger sees the angel while awake, he may also see him in a dream, as did Abraham.

3. The third narration elaborates on these points further, stating that revelation initially came to the Prophet in sleep, but after his messengership, he saw the angel of revelation while awake. Part of the narration translates as: "The messenger is the one whom the angel of revelation descends upon, and he sees him plainly and speaks with him—this is the messenger. As for the prophet, he is the one who sees in a vision, like the vision of Abraham and like what the Messenger of

God saw regarding the causes of prophethood before the revelation, until Gabriel came to him from God with the messengership. When prophethood and messengership were combined for him, Gabriel would descend upon him and speak with him plainly. Among the prophets were those who possessed the station of prophethood, the spirit would descend upon them in their sleep, speaking and conversing with them without them seeing the angel while awake."

4. The fourth narration also emphasizes these points, except that the narrator asks the Imam how the prophet knows that what he sees in the dream is true and from the divine angel. The Imam replied, 'He is granted success (tawfīq) until he recognizes it."

Another narration on discerning true from false dreams is found in *Al-Kāfī*, where Abū Baṣīr asked Imam Al-Ṣādiq how to distinguish a true dream from a false one since their source and origin are the same. The Imam confirms his words and says: "The false, contradictory dream occurs at the beginning of the night, during the authority of the corrupt, rebellious devils... But the true dream, when seen after two-thirds of the night have passed, with the descent of the angels—which is before the dawn—is true and consistent, God willing." (*Biḥār al-Anwār*, 58:193). Al-‘Allāmah al-Majlisī has a useful commentary on this hadith to which seekers may refer to.

This great Imami traditionist also opened a chapter titled "The Reality of Dreams" in volume 58 of *Biḥār al-Anwār*, transmitting narrations on dreams from Imami sources, including the following:

1. From the book *Majālis al-Ṣadūq*, it is narrated: "'Alī said, I asked the Messenger of God about a man who sleeps and sees a dream—sometimes his dream is true and sometimes false. The Messenger of God said, 'O ‘Alī, there is no servant who sleeps except that his spirit ascends towards the Lord of the Worlds. So, whatever he sees near the Lord of the Worlds is true.'" (p. 158)

2. From *Al-Kāfī*, from Imam al-Bāqir, it is narrated that a man asked the Messenger of God about the meaning of the verse "For them are glad tidings in the life of this world" (*Qur’an* 10:64). The Prophet said, "It is the good dream that a believer sees, and by which he is given glad tidings in his worldly life." (p. 180)

3. The subject of mubashshirāt (glad tidings) was so esteemed by the Prophet that, according to Imam al-Riḍā, every morning when the Prophet was among his companions, he would ask about the mubashshirāt, that is the dreams. Al-Kulaynī narrates in *Rawḍat al-Kāfī*: "From al-Riḍā, who said: 'When the Messenger of God woke up in the morning, he would say to his companions: "Are there any glad tidings?" meaning dreams.'" (Rawḍat al-Kāfī, p. 90)

4. Al-Shaykh al-Ṭūsī narrates from ‘Ubayd Allāh ibn ‘Alī, from Imam al-Riḍā, from ‘Alī, who said: "The dreams of prophets are revelation." (p. 181)

5. In a hadith in the book *Makārim al-Akhlāq*, it is stated that the Messenger of God "had many dreams," and his dreams came true as clearly as the brightness of dawn." (p. 182)

6. In the book *Al-Mu’min* by al-Ḥusayn ibn Sa‘īd, it is narrated from Imam al-Ṣādiq: "The sight of the believer and his dream are one part of seventy parts of prophethood." (p. 191)

The belief that the sleep of the prophets itself constitutes revelation is held by the overwhelming majority of Islamic scholars and is explicitly stated in their books of dream interpretation. For instance, Muḥammad ibn Sīrīn al-Baṣrī writes: "Among the prophets, blessings of God be upon them, are those whose revelation was through dreams; such a person is a prophet. And among them are those whose revelation was through the angel while he was awake; such a person is only a messenger. This is the difference between the messenger and the prophet." (*Tafsīr al-Aḥlām al-Kabīr*, p. 18).

Results

1. In the Old and New Testaments, sleep is mentioned as a means for imparting divine revelation.

2. In the Noble Qur’an, part of the revelation to great prophets such as Abraham, the Friend of God, and the Prophet Muhammad, is reported through visions.

3. Sunni and Shi’a traditions unanimously emphasize that the revelation to prophets was imparted to them in visions, although revelation to messengers also descended upon them while awake.

4. Ru'yah (seeing) and ru'yā (vision/dream) both mean seeing, but ru'yah occurs while awake and ru'yā occurs during sleep.

5. The dream of a believer is counted as one of the forty or seventy parts of prophethood.

Based on the Noble Qur'an and Sunni and Shi'a traditions, the visions of the prophets are divine revelation, and the righteous dream and the dream of a believer are also considered parts of prophethood.

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