

# **INTERPRETATION OF DREAMS**

**Ibn Raashid Al-Bakri Al-Qafsi  
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# **Interpretations of Dreams**

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By: Ibn Raashid Al-Bakri Al-Qafsi

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## A Short Biography of Author

### His Name:

Muhammad ibn ‘Abd-Allah ibn Raashid Al-Bakri, by lineage, Al-Qafsi, by town of birth, Al-Maaliki. His Kunyah was Abu ‘Abd-Allah.

### His Life:

He was born in Qafsah where he studied for a while, then travelled to Tunis and stayed there for some time, occupied with the pursuit of knowledge. He then travelled to Cairo and Alexandria, and then performed Hajj in the year 680 AH. He went back to the West having acquired a great deal of knowledge; he was appointed as the judge of Qafsah for a while and then he was dismissed.

### His Shaykhs:

1. Al-Quraafi Shihaab-ud-Deen, to whom he stayed close and from whom he learned Fiqh and benefitted greatly; he gave him Jaazah as a scholar of Usool Al-Fiqh and Fiqh.
2. Taqiy -ud-Deen ibn Daqeeq Al-‘Eid, under whom he studied Mukhtasar Ibn Al-Haajib Al-Fiqhi.
3. Diya’ Al-Deen Al-‘Allaaf, from whom he learned Fiqh.
4. Al-Qaadi Naasir-ud-Deen ibn Al-Abyaari, the student of Abu ‘Amr ibn Al-Haajib.
5. Muhiy-ud-Deen who was known as Haafî Al-Râ’s (the bareheaded).
6. Shaykh Shams-ud-Deen Al-Asbahaani

### The Scholars’ Comments Concerning Him:

1. Ibn Farhoon said that he was well-versed in Arabic language and literature. He was a prominent scholar in Arabic, dream interpretation and other fields. Al-Quraafi granted him Jaazah as a scholar of Usool Al-Fiqh and Fiqh.
2. Al-Zarkali said that he was a scholar of Maaliki Fiqh.
3. Kahhaalah said that (he was) a Faqeeh and man of letters, well-versed in Arabic and many other branches of knowledge.

### His Books:

1. Al-Shihaab Al-Thaaqib fi Sharh Mukhtasar Ibn Al-Haajib Al-Fiqhi
2. Al-Mudhahhib fi Dabd Qawaa’id Al-Madhab (6 vols). This was mentioned by Al-Zarkali. Ibn Farhoon and Kahhaalah gave its title as Al-Dhahab fi...  
Farhoon said that it is a well-written, comprehensive book. I heard Abu ‘Abd-Allah ibn Marzook say that the Maalikis have nothing else like it.
3. Lubb Al-Lubaab fi Furoo’ Al-Maalikiyyah which has been printed.
4. Al-Martabah Al-Saniyyah fi ‘Ilm Al-‘Arabiyyah

## **5. Al-Martabah Al-‘Ulya fi Ta’beer Al-Ru’ya .**

Ibn Farhoon said that it is an outstanding book in this field. It is the present work, and we shall discuss it in further detail below, if Allah wills.

## **6. Al-Nuzm Al-Badee’ fi Ikhtisaar Al-Tafree’**

**7. Nukhbat Al-Waasil fi Sharh Al-Haasil – which is about Usool Al-Fiqh.**

**8. Tuhfat Al-Labeeb fi Ikhtisaar Kitaab ibn Al-Khateeb**

**9. Al-Faa’iq fi’l-Ahkaam wa’l-Wathaa’iq (8 vols.)**

Ibn Farhoon said that he also authored other useful books.

## **His Death:**

Ibn Farhoon said, “I could not find the date of his death, may Allah have mercy on him and be pleased with him.” It was said that he was alive in 731 AH. In Al-A’laam it is confirmed that the year of his death was 736 AH.

## **Sources for His Biography:**

Al-Deebaaj Al-Mudhahhab by Ibn Farhoon, vol. 2 p. 328-339

Nayl Al-Ibtihaj by Al-Tanbaki, printed as a commentary on Al-Deebaaj, p. 235-236

Shajarat Al-Noor Al-Dhakiyyah by Makhloof, vol. 1 p. 210

Eedaah Al-Maknoon by Al-Baghdadi, vol. 2 p. 399 & 464

Hadiyyat Al-‘Aarifeen by Al-Baghdadi, vol. 2 p. 134 & 135

Al-I’laam by Al-Zarkali, vol. 6 p. 234

Mu’jam Al-Mu’allifeen by Al-Kahhaalah, 10/213,214.

## Preface

*In the Name of Allah, the Most Gracious, the Most Merciful.*

O Lord, make things easy for me; You are Swift in calling to account.

Mentioned by the slave who is in need of the mercy of his Lord, Muhammad ibn ‘Abd-Allah ibn Raashid Al-Qafsi.

Praise be to Allah, the Owner of glory, majesty, splendor and perfection. Exalted be He above having any peer or parallel. Exalted be He above having any imperfection ascribed to Him. He alone is the eternal, all Glory be to Him. All favors come from Him, and by His help all blessings and guidance come. To Him is the ultimate destiny of all and He is the only Creator. He gives power to whomever He will, and He strips of power whomevers He wills; He endues with honor whomever He wills, and He brings low whomever He wills.

We praise Him, may He be glorified, and we send blessings and peace upon our leader Muhammad, His Noble Prophet. We bear witness that there is no god except Allah and we bear witness that Muhammad is His slave and His Messenger, whom He sent from among the noblest of the Arabs and raised him to the highest status; by means of him, He brought the whole divided world together, saved them from misguidance and erased evil by means of him; He granted him glory and power. May Allah send upon him blessings that fill heavens and earth. May Allah send blessings and peace upon him and upon his Family and Companions who were his supporters, in-laws, and advisers.

### To proceed:

During the early stages of my life, I was not doing anything useful and I experienced ongoing pain and distress. Then I travelled to Egypt to seek knowledge and was very enthusiastic about doing so. There I met a number of senior scholars and virtuous and noble people. I studied with them Sharee’ah and other branches of knowledge, and I learned a great deal from them. One branch of knowledge that I was interested in was dream interpretation, because it is part of the knowledge of the Prophets, and the true dream is based on what one is going through and describes man’s present and foretells what he is going to face in the future. How can it be otherwise when dreams are one of the forty-six parts of Prophethood? Abu Hurayrah (May Allah be please with him) narrated that the Prophet (Peace be upon him) said:

“Towards the end of time, hardly any dream of a Muslim will be false. The ones who have the truest dreams will be those who are truest in speech. The dream of a Muslim is one of the forty-six parts of Prophethood.”

‘Aa’ishah (May Allah be please with her) narrated that the Prophet (Peace be upon him) said:

*“After I am gone, nothing will be left (that could tell what will happen in the future) except news which gladdens the heart.” They said: O Messenger of Allah, what is news that gladdens the heart? He said: “A good dream that a man sees or that someone else sees for him.”*

In Cairo I met Shaykh Al-Saalih Shishaab-ud-Deen ibn Ni’mah Al-Maqdisi Al-Hanbali, who was a leader to be followed in this branch of knowledge and a man whose opinion was to be sought concerning its subtleties. I studied with him the book Al-Badr Al-Muneer fi ‘Ilm At-Ta’beer, and he granted me Jaazah to teach it. Then I stayed close to him for some time and made my heart like a vessel for everything I heard from him (i.e., tried to memorize everything I heard from him). I memorized a great deal from him and drank many times from the fount of his knowledge. I hope that Allah will enable me to follow his example, even though I cannot attain his level of knowledge.

When Allah blessed me with the ability to write books about the knowledge I had acquired – nearly sixty small volumes – I wanted to write about this branch of knowledge, in the hope of acquiring a drop of the knowledge of the prophets and following in the footsteps of those who follow the path of the Awliya' [close friends of Allah]. So I wrote this summary and included in it all that has reached me from my Shaykh, Shihaab-ud-Deen, and what was included in his book Al-Badr Al-Muneer , and the notes that he wrote in the margins. I have also included issues discussed in Al-Ishaarah fi 'Ilm Al-'Ibaarah by Al-Neesaboori (2 vols.), as well as what I have learned from prominent scholars in this field. I have also tried to include dreams that were interpreted and which materialised as interpreted, or dreams which appear to mean something but have other subtle meanings that I have pointed out, and I have added my views on the subtle matters.

I have called this book Al-Martabah Al-'Ulya fi Ta'beer Al-Ru'ya (The Ultimate in Dream Interpretation) so that the title would suit the nature of the book and reflect its content. Whoever has similar knowledge and experience to mine will see the amazing things that I have come up with and will realise the depth of my knowledge in this field.

I pray to Allah to protect us from deviation, error and shortcomings, and to make this work sincerely for His sake and seeking His pleasure. Aameen.

I have organized the material into an introduction and several chapters, as follows.

## **The introduction includes six sections:**

- 1. Definition of the Nafs (soul or self), as it is what sees the dreams**
- 2. Definition of dreams**
- 3. Types of dreams**
- 4. Some of the dreams that were interpreted by the Prophet (Peace be upon him) or one of his Companions, seeking thereby blessings and offering evidence for some of the principles of dream interpretation**
- 5. Etiquette for the dreamer and the interpreter.**
- 6. Describing the things that dream interpreters pay attention to: likenesses (which is the main basis); similarities in wording; misreading and misspelling of words; change of vowels; breaking up words; reading words backwards; combinations of misreading, likenesses, making up words and changing vowels; implication; consequences; opposites; paying attention to sayings among the common folk; sayings and proverbs; evidence from the Qur'an and Hadeeth; poetry and its meanings; interpreting the wording to see what other meanings it may have; the number of letters; paying attention to the names of people whom the person sees in his dream; telling, derivation of names and signs.**

There are seventeen chapters, as follows:

Chapter 1:

Seeing the Creator, may He be glorified and exalted, and seeing the Prophets, the Siddeeqs and the righteous in one's dreams

Chapter 2:

Seeing the heaven or sky; what is in it; what descends from it; what ascends to it and what happens in it; in one's dreams

Chapter 3:

Seeing the Jinn, air, the coming of night and day; and what happens in the air of rain, snow, clouds, thunder, lightning and rainbows.

Chapter 4:

The Earth, its mountains, minerals, rocks, pebbles, sand and dust

Chapter 5:

Gardens, trees, water and ships

Chapter 6:

Cities and what they contain

Chapter 7:

Animals

I. Different types of animals

A. Animals that walk

1. Animals found in the city

Beneficial animals, such as horses, mules and so on.

Non-beneficial animals, such as flies, ants and so on.

2. Animals found in the wilderness

B. Animals that fly

C. Animals that swim

II. Interactions with animals

Slaughter of animals; animals talking to humans; and so on.

III. Liquids, parts and sounds

Liquids that come out of animals; different parts of animals and their sounds.

Chapter 8:

The sons of Adam (i.e., humans)

I. Their ages and colors; the difference between those that are known and those that are unknown, and male and female.

II. Interpretation of each part of their bodies.

III. What comes out of the son of Adam.

Chapter 9:

Food and drink

I. Food

Grains

Meat

Fruits

Vegetables

II. Drinks

We end this chapter with mention of what is meant when things are very expensive or cheap, when sweet turns to sour and vice versa, and when good turns to bad and vice versa.

Chapter 10:

Clothing and furnishings

This chapter also includes discussion of furnishings, curtains, saddles and saddle blankets, jewellery, tents, etc.

Chapter 11:

Acts of worship and deeds of virtue

Chapter 12:

Tools and equipment

I. Tools of war (weapons)

Including various actions connected to war

II. Saddlery (riding equipment)

Equipment connected to riding and horsemanship.

III. Entertainment and things that are connected to it

Including singing and musical instruments.

**IV. Games**

Chess, etc.

**V. Household implements**

Household equipment, such as furniture,  
vessels and tools.

**VI. Tools for fire**

Including fuel, stoves and lamps.

**VII. Writing implements**

Pen and ink, etc.

**VIII. Gold and silver**

Including things that are made from them, such as jewellery and coins.

**IX. Hunting gear**

Including nets, arrows and so on.

**X. Implements for eating and craftsmen's tools.**

Chapter 13:

Crafts and craftsmen

This includes mention of kings, their followers and inner circles, and judges.

Chapter 14:

Marriage and related matters

This includes a man's wife marrying someone else, divorce, jealousy, interpretation of adultery, homosexuality and lesbianism, and pregnancy and childbirth; as well as issues to do with other transactions and covenants.

Chapter 15:

Interpretation of miscellaneous things

Includes a list of actions and themes that often occur in dreams.

Chapter 16:

Death and dying

Including preparation and burial of the deceased, and issues pertaining to the grave.

Chapter 17:

The Hour and its portents

Including signs that will precede and herald the coming of the Hour, and matters pertaining to the Hereafter.

***“May Allah grant us the best of this world and the Hereafter by His Grace”Aameen.***

# Introduction

## Definition of the Nafs

It should be noted that the scholars differed greatly concerning the meaning of the Nafs [soul or self]. My Shaykh, Shihaab-ud-Deen Al-Quraafi, narrated to me from Imam Taqiy -ud-Deen Ibn Daqeeq Al-Eid that he saw a book by the wise men about the reality of the Nafs in which there were 300 definitions. He (Peace be upon him) said:

The fact that there is such a difference of opinion is indicative of the large number of possibilities. Moreover, the scholars of Islam differed as to whether it is permissible to indulge in discussion of this matter or not, and there are two views:

The evidence of those who say that it is not allowed is the Verse in which Allah says:

﴿ وَسْأَلُوكُمْ عَنِ الرُّوحِ مِنْ أَمْرِ رَبِّيْ وَمَا أُوْتِشَدُ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

*“And they ask you (O Muhammad (Peace be upon him)) concerning the Rooh (the spirit). Say: ‘The Rooh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.’ [Al-Isra’ 17:85]*

The relevant point here is that Allah did not explain the Nafs to His Prophet (Peace be upon him) in this Verse; rather the answer given here is general and brief: “Say:

﴿ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّيْ ﴾

*“The Rooh (the spirit) is one of the things, the knowledge of which is only with my Lord.”*

Allah explains that people were given only a little of knowledge, and that implies that knowledge of the soul is among the abundant knowledge that is known only to Allah. Whatever Allah has concealed knowledge of, how can we indulge in discussing it?

The second opinion is that of those who say that it is permissible, and they say that Allah only forbade engaging in discussion thereof with people other than scholars. This view was favoured by Imam Al-Ghazali. But then those who said that it is permissible differed: is the Nafs a quality that resulted from the way things are put together as the coherent images, amazing threads and brilliant patterns appear in a garment of silk, then if the fabric disintegrates the image disappears and does not remain? Or does it have an essence or substance? Or does it have no essence and no quality? And is it that it cannot be described as being inside or outside the body? This is the view of Al-Ghazali and others.

The view of later scholars is that the Nafs is a substance made of light, like a flame going through the body, and like the sap in the rose and the heat of fire in the meat. The evidence that it is in the body is the Verse in which Allah says:

﴿ فَلَوْلَا إِذَا بَلَغَتِ الْخَلْقُومَ ﴾

*“Then why do you not (intervene) when (the soul of a dying person) reaches the throat?” [Al-Waaqi’ah 56:83]*

If it were not in the body, then Allah would not have said that:

If you tell me that Galen said: We dissected a body and we did not find any trace of the soul; moreover if it was in the body that would mean that if a limb were cut off, part of the soul would be cut off too, but that is not the case so the soul is not there. I would say: Not finding something does not mean that it does not exist, based on the case of glass, which is extracted from sand after subjecting it to some processes. If we check the sand, we will not find any trace of glass. Moreover, transparent bodies cannot be seen, based on the case of the air around us. Furthermore, the soul may retract or extend, so perhaps it retracts when a limb is cut off, so cutting off a limb does not necessarily mean cutting off part of the Nafs. Moreover it may be divided into parts and then put together again, as indicated by the story of Shaykh Abu'l-Zaahir. Whatever is like that cannot be cut off, as attested by the case of water, fire and clouds. It should be noted that the soul, spirit, heart and mind are synonymous and can only refer to one thing in the body. It is called the soul (Nafs) because it is inclined towards whims and desires; it is called the spirit (Rooh) because the body cannot be alive or function without it; it is called the heart (Qalb) because it is constantly changing (Taqallub); and it is called the mind ('Aql) because it understands information and the mind is knowledge. Once this is understood, you should know that Allah only created this body so that through the Nafs a person may acquire divine knowledge which is the cause of eternal happiness. Allah also created these five senses, namely hearing, sight, smell, taste and touch, and in the brain there are five other senses, namely rational sense, the ability to process real images, imagination, comprehension and memory. There is a difference of opinion concerning these senses: are they like windows through which the Nafs looks and learns what is beyond them, or are they like spies and servants, as in a pavilion in which a king is sitting in the middle, and in the pavilion there are five windows, behind each of which is a spy telling what he sees?

He acquires knowledge so that he can take care of the interests of the people under his charge, so he is always working to manage the affairs of his people and seeing how best to serve their interests. But then that king cannot continue working in that manner; rather he needs to rest, so he and his servants rest. But whilst resting he cannot neglect his people's affairs, so it is essential that he ask someone to keep a record of what happens whilst he is resting, so that he can tell him about that when he comes back to his headquarters. So Allah has put this Nafs in the body like that king in his pavilion, and He has made sleep a means for the soul to rest from its work. And He has given it the power of imagination, which is like a smooth mirror, and the Nafs is also like a heavy mirror: when it stands before Al-Lawh Al-Mahfooz, it imprints on it what Allah wants it to know. If that is imprinted on the Nafs, it will have a specific impact on the imagination, so that he can envisage it. Then Allah makes it possible for the memory to memorise what is envisaged by the imagination, and He enables another power to transfer what the memory has memorized to the Nafs when the veil of sleep is lifted from it. Imam Fakhr-ud-Deen Al-Khateeb said: It is proven that Allah has created the Nafs in such a way that it is able to ascend to heaven and to read Al-Lawh Al-Mahfooz , but that is not possible when a person is awake, because then the Nafs is preoccupied with managing the physical affairs of the individual. But at the time of sleep, it becomes less distracted so it is able to learn things. So once it finds out some information that has an appropriate impact on the imagination, so the Nafs learns things from that impact.

Shaykh Shihaab ibn Ni'mah said: An example of that is if a man sees himself in a dream eating sweets from a nice dish, then when he awakens, if the dreamer is sick with a fever, we say that (the dream) indicates that his sickness will be lengthy, and if he is healthy, then if the dreamer is a king we say that he is going to take over some land, and if he is of lower status, then he will be promoted to a good position; if he is a seeker of knowledge he will gain more knowledge, and if he is a single man, he will marry a beautiful wife. But if the sweets are of bad quality or rotten, all of that is reversed. It should be noted that some souls are very strong, so they see dreams which turn out exactly as seen. There are some people who, if their thoughts wander, they see in those wandering thoughts things like others see in dreams; sometimes it has an interpretation but sometimes there is no interpretation. I have seen that in myself and others.

## Definition of Dreams

Dreams are a kind of knowledge that one may learn when sleeping, by means of interpreting symbols in most cases. Imam Al-Ghazali said: Souls cannot be seen, and what is seen in dreams is only symbols which indicate a meaning to the dreamer. This is supported by the fact that a man may sleep during the day and see (in his dream) someone he knows and some interaction may take place between them, but at that time the other man is not sleeping. So it is not possible to say that his soul came out so that the dreamer could see it; rather it is no more than a symbol of him.

We say usually because there may be an exception to what we have mentioned. A man may see something in his dream and then see the exact same thing in reality. One of the Companions { saw in his dream Thaabit ibn Shammaas, who had been killed in the war with Musaylimah. Thaabit said to him: I will give you my will and last requests; beware of saying that this is just a dream and neglecting it. When I was killed yesterday, a Muslim man came past me and took my shield. His tent is on the furthest edge of the camp, and there is a horse next to his tent. He has thrown a pot over the shield, and on top of the pot he has put a saddle. Go to Khaalid ibn Al-Waleed and tell him to send someone to take my shield, then when you reach Madeenah, go to the caliph of the Messenger of Allah (Peace be upon him) and tell him that I owe such and such to so-and-so, and that so-and-so among my slaves are free. The man went to Khaalid and told him about that, and he sent someone to bring the shield to him. Then he told Abu Bakr (May Allah be please with him) about the dream, and he approved of Thaabit's will after his death. It is not known that any man's will was approved after his death except the will of Thaabit.

## Types of Dreams:

Dreams may be classified on the basis of five criteria:

A. Whether they are sound or meaningless

1. Sound dreams are those in which things are seen as they are seen when one is awake.

2. Meaningless dreams are those which stem from one of five things:

**Self-talk:** which results in seeing themes that are meaningless, i.e., what a person thinks about to himself, because when a person is thinking to himself about something, that thing appears in his imagination, especially when the thing is dear to the Nafs. So when he goes to sleep, his imagination envisages it, then his memory stores it and that image reaches the Nafs when the veil of sleeping is lifted.

**Habits**, which result in a person seeing himself doing what he usually does. So a Muezzin sees himself giving the Adhaan, a reader sees himself reading, and a person who usually rides horses sees himself riding a horse and so on. This is not of any significance. But if he sees himself doing an action that is lower or better than his usual action, such as if he usually rides an old nag and he sees himself riding a fine steed, or vice versa, and the like, then this is significant and may be interpreted.

**Fear**, which results in a man seeing something that indicates that a thing feared by people may happen. This is of no significance.

**Imagination and envisaging things.** If there is something in the dream that he imagined or envisaged, it is of no significance, such as if a man says, I saw myself riding the mule of 'Abd Al-Haqq ibn Sulaymaan, and it was as if I were between darkness and light. I said: Did you imagine yourself riding? He said: Yes. I said: You want what he has, and this dream is of no significance.

**When one of the humours predominates**, such as if the blood predominates, a person will see (in his dream) things that bring joy and entertainment; if yellow bile predominates, he will see yellow things,

fire and smoke; if phlegm predominates, he will see rain and snow; if black bile predominates, he will see black things. This is of no significance.

**Shihaab ibn Ni'mah said:** If he sees along with something corrupt a thing that is not corrupt, then disregard the corrupt thing and interpret the rest.

### 3. Whether they are good or evil:

- a) That which is indicative of good both explicitly and implicitly, such as drinking milk or wearing fine clothes in the case of one for whom it is appropriate to wear them. This is good as it appears to be, and it may be understood as referring implicitly to provision and benefits.
- b) The opposite of that, such as burning with fire, drinking poison or being bitten by a snake. This indicates harm from an enemy both explicitly and implicitly.
- c) That which appears outwardly to be bad, but in fact implies something good, such as death and being carried on the bier and crucifixion, unless the position is reversed or the 'Awrah is uncovered. This implies a rise in status, although it is outwardly bad.
- d) That which is apparently good but implies something bad. Shihaab ibn Ni'mah said: Such as smelling a flower, if the person says 'ah' after smelling it, which is a word that is usually said at times of hardship. Other scholars disagreed with that, which will be discussed below.

Arees said: I dreamt that I was smelling rosewater, and I said this is a calamity that will result from a white animal. He had a white mare which died, and he was distressed as a result.

The correct view in my opinion is that smelling fragrances is indicative of joy and happiness which will be followed by some distress or hardship, because Shihaab ibn Ni'mah said: Thus we may reconcile both views.

### 4. Whether they show a thing as being near or far.

- a) Indications of closeness, which is a sign of calamity or distress. By His grace, Allah does not combine two kinds of distress for His slave: the distress of expecting calamity and distress when it occurs. If a man sees (in his dream) something that may cause distress, then ask him: if it has already happened then it may be interpreted as such, otherwise it means that it is close at hand. Similarly, what indicates something good, if it is seen during the day, then it most likely indicates that it is going to materialize soon, and that also applies if something appears in the dream that indicates that it is going to be soon, such as the dream of the servant (who was in prison with Yoosuf (May Allah be please with him)): because he saw himself in a garden, at the bottom of a strong grapevine that had three branches on which there were three bunches of grapes, and he saw himself collecting them and squeezing them into the cup of the King and giving it to him to drink. Yoosuf (May Allah be please with him) said: As for being at the bottom of the grapevine, that is a good sign and indicates that you will come out of prison after three and will go back as you were. So he regarded the three branches as a sign of closeness or that this event was going to happen soon.
- b) Indication that something is far off and it is impossible for it to happen soon, such as the dream of Abu Bakr which told of power and authority, because the means of power and authority were not available at that time.
- c) Indication that something is coming soon or that is far off, and that is something other than this. It may be said that if one goes to sleep at the beginning of the night and sees a dream, it is going to happen later, and if it is seen nearer to morning, then it is going to happen soon, and if it is seen in the middle of the night then it is in between being close at hand and far off. What I have experienced is

different from that; a dream may be seen at the beginning of the night and materializes the next morning, or it may be seen at the end of the night and take a long time to materialize.

**5. With regard to how easy or difficult it is to earn a livelihood.**

- a) That in which provision is easy at the beginning and at the end, such as drinking milk or honey, or eating butter and loaves of bread and so on.
- b) That which is difficult at the beginning and at the end, and easy in the middle, such as the citron which has a skin that has a sharp taste, then in the middle is the pulp, which is sweet, then the last part is worthless. The same applies to the pomegranate: the skin is tough, in the middle is the pulp which is sweet, and the end is hard. Shaykh Shihaab-ud-Deen noted this meaning when he interpreted the dream for a man who dreamt that he had a bone in which there was marrow and on which there was meat, and he was eating that meat and marrow. He told him: At the beginning of your life you will be rich, then you will become poor, then you will become rich again, because the meat is wealth and the marrow is wealth, and the bone, on which there is nothing, is in the middle and comes in between them. And it turned out as he said.
- c) That which is difficult in the beginning and easy at the end, like almonds; at the beginning there is the shell which represents hardship, or it may refer to some income, the means of acquiring which starts with a dispute, because the shell makes a sound when you break it, and the centre of the almond is at the end.
- d) That which is the opposite of that, such as dates and raisins, because the beginning thereof is the pulp and the end is the pit or hard seed. Shaykh Shihaab-ud-Deen said: Rather apricots and peaches are indicative of hardship, because they contain a pit and the eater is worried about it lest it damage his teeth.

**6. With regard to cases where various dreams mean one thing or one dream has various meanings.**

It should be noted that dreams may vary but have one meaning, or there may be the same dream but it has different meanings. An example of the first is where the judge sees in a dream that his mule dies, or he loses his pen, or his ink pot is broken or lost, or he loses his ring or chair, or he sees himself separating from his wife, or his shoes get damaged or he sells them or they wear out totally or partially. All of that indicates that he will be dismissed. Similarly, if one person sees the sun eclipsed, and another sees the ocean dry up, and another sees a great mountain collapse, and another sees a great river disappearing into the earth: all of that is indicative of one thing, which is the death of a great man, whether he is one of the righteous, a scholar, or a ruler.

With regard to one thing meaning many things, there are five causes of that:

- a)** Differences in language, as in the case of the Safarjal or quince. In the Persian language the word Safarjal means glory, so if a Persian or someone who knows their language sees it in his dream, in his case it refers to glory and pride. For the Arabs and those who know their language, Safarjal means a bone, and is indicative of travelling for Jihad or Hajj. If you misspell or mispronounce it, so that the Jeem becomes ha', then you are saying Safar Hall, which means it is time to travel. So if you say I saw a Safarjal, this is indicative of travel (Safar) and departure (Jala'). This is supported by the words of the poet:
- b)** Do not give a Safarjal to the one you love, for the beginning of it is Safar (travel) and the end of it is departure (Jala).
- c)** In my view, for the one who is distressed it signals relief because it may be mispronounced to say Baththun Yufraj (distress will be relieved).

**d)** Differences of religion, such as eating dead meat or drinking alcohol. For the one who believes them to be Haraam, (seeing them in a dream) means that he will get Haraam wealth, otherwise it will be permissible wealth.

**e)** Differences in customs, such as taking off one's clothes. If that is done in the bath, it represents something good and relief from distress, because it is the normal thing to do; but (if a person sees himself in his dream) taking off his clothes in front of a gathering of people, this is indicative of a bad reputation, especially if he is exposing the 'Awrah. The same applies to shaving the beard; it represents something good for those who prefer that, such as the Christians and the Qarandaliyyah , and for those who adorn themselves to attract women and the one who prefers an easy life. Similarly wearing silk and gold for the one for whom it is suitable is indicative of something good and coming closer to the prominent people. If a deceased person is seen with silk and gold, then that indicates that he is in a good state.

**f)** Differences in season, such as seeing oneself in a dream getting close to the fire for warmth, seeking the warmth of the sun, wearing fur or using hot water in the winter; this is good and is indicative of recovery for one who is sick because of the cold. But in the summer it is indicative of distress and misfortune and of lengthy sickness for one who is sick because of heat. Similarly a tree is a good sign at times of ease, and the shade of a tree is also a good sign at times when it is hot, but it is indicative of distress and little benefit at times of hardship.

**g)** Differences between people. Carrying a weapon (in the dream) for an off-duty soldier means that he will be called to service, for the fighter it is indicative of victory, for the worshipper it is a signal that he will give up his worship, for the student it is a sign that he will give up his study, and for others it is a warning of a bad deal with their opponents. Wearing a fine white garment (in a dream) is good for Fuqaha and the righteous, as it is indicative of a rise in status, a good attitude and a good life. But for butchers and herders it is a bad thing, as it indicates that they will lose their livelihood because they wear that when they are not working; but wearing dirty clothing is a good sign for them, because it is indicative of how they earn their livelihood, whereas for the Fuqaha and the righteous it is a bad thing. Riding a mule (in a dream) for the Faqeeh indicates that he will be appointed to some position; for the one who wants to get married it indicates that he will find a wife; for the cook and those in similar professions, it is indicative of a bad reputation. For a king, a pomegranate indicates a city; for the Faqeeh it indicates appointment to some position; for the provision seeker it indicates provision; for the one who is single it indicates a spouse; for the traveller it indicates capital, and it indicates the same for the one who wants to buy a house. Rain (in a dream) represents provision and plenty of it, but it indicates a lack of provision for the fuller; the opposite is the case with regard to the sun. Eating sweets (in a dream) represents provision for the healthy and recovery for the sick whose sickness is due to cold, whereas for those whose sickness is due to heat it indicates that their sickness will last for a long time; sour things represent the opposite of that.

## **Some of the Dreams that Were Interpreted by the Prophet (Peace be upon him) or One of the Companions, With Evidence for Some of the Principles of Dream Interpretation**

It was narrated that the Prophet (Peace be upon him) said:

*“Whilst I was sleeping, I saw the people being shown to me and they were wearing garments, some of which came down to the chest and some came lower than that. ‘Umar ibn Al-Khattaab passed by and he was wearing a garment that was dragging.’ They said: How did you interpret that, O Messenger of Allah? He said: “Religious commitment.”*

Abu Bakr (May Allah be please with him) said: I dreamt I saw two brand marks on my chest. The Prophet (Peace be upon him) said: “You will be in charge of the people for two years.”

Ibn ‘Umar (May Allah be please with him) saw himself eating dates and the Prophet (Peace be upon him) said to him:

***“That is the sweetness of faith.”***

A man came to him and said: O Messenger of Allah, I dreamt I saw a green meadow in which food was spread out and a Minbar with seven steps was set up, and I saw you ascending to the seventh step, and calling people to the food. The Prophet (Peace be upon him) said:

“As for the green meadow, it is Paradise; the food is Islam and the Minbar with seven steps on which I had ascended to the seventh is this world which will last for seven thousand years of which six thousand have passed, and now it is the seventh. As for the call, I call the people to Paradise.”

Abu Bakr (May Allah be please with him) saw in a dream on his way to Makkah that the Prophet \* approached Makkah with his Companions, and a bitch came out to them waving her tail; when they got close to her, she fell on her back, dripping with milk. The Prophet (Peace be upon him) said:

***“Their hostility has gone and the milk of kindness may be expected from them. They are asking by virtue of ties of kinship for (reconciliation) and for you to meet with some of them. If you meet Abu Sufyaan ibn Harb, do not kill him.”***

A man came to him and said: O Messenger of Allah, I saw myself acquiring twenty four Dinars, then I lost them all and I could only find four of them. The Prophet (Peace be upon him) said to him:

“You have forsaken the jamaa’ah and are praying alone.”

The Prophet (Peace be upon him) saw [in a dream] that he had two bangles of gold on his arm and they bothered him, then Allah revealed to him in his dream that he should blow on them, so he blew on them and they flew away. He interpreted them as referring to two liars who would emerge after he was gone. Al-‘Ansi emerged in San‘aa’ and Musaylimah in Al-Yamaamah.

‘Abd-Allah ibn Salaam narrated that [he dreamt] he was holding on to a handhold of gold. The Prophet (Peace be upon him) said to him:

***“You will not die, if Allah wills, except in a state of fitrah.”***

The Prophet (Peace be upon him) saw (in a dream) some black sheep followed by yellow sheep, until the yellow ones outnumbered the black. He said:

“O Abu Bakr, how would you interpret it?” He said: “It is the Arabs who will follow you, and the non-Arabs.” The Prophet (Peace be upon him) said: “That is how the angel interpreted it.”

And the Prophet (Peace be upon him) saw himself in the house of Abu Raafi’. He said:

***“We were brought some ibn taab dates. I interpreted it as high status in this world and a good ending in the Hereafter, and that our religion is perfected.”***

This interpretation is based on derivation.

And the Prophet (Peace be upon him) said:

“I saw myself at a well drawing water for black sheep, then Abu Bakr took the bucket after me and drew a bucket or two, but there was some weakness in his drawing, may Allah forgive him. Then ‘Umar took the bucket after him and the bucket turned into a large one in his hands, I have never seen anyone among the men who come after me so proficient in drawing water as you, O son of Al-Khattaab.”

The Prophet (Peace be upon him): "I saw Abu Jahl in a dream, swearing allegiance to me." Then his son 'Ikrimah became a Muslim. This indicates that the dream may refer to someone other than the one seen in the dream.

When the Prophet (Peace be upon him) was in Al-Taa'if, he saw a dream in which a vessel of milk was brought and placed before him, and it fell and spilled. Abu Bakr said to him: I do not think that you will get anything from Al-Taa'if this year. The Prophet (Peace be upon him) said:

***"Yes, I have received no permission concerning it."***

And he (Peace be upon him) saw in a dream a black woman with unkempt hair who came out of Madeenah and settled in Al-Juhfah. He interpreted that as referring to an epidemic in Madeenah that moved to Al-Juhfah.

Abu Bakr (May Allah be please with him) said: I saw myself wearing two striped cloaks and I saw on my chest two patches of vellum; I started entering the people's toilets and stepping on their 'Awrahs. The Prophet (Peace be upon him) said: "As for the two cloaks, they are two sons whom you will look after; the two patches are two years during which you will be in charge of the Muslims' affairs. As for your entering the people's toilets and stepping on their 'Awrahs, this refers to the disputes between the people and what answers they will give you."

Umm Fadl said to him: I saw (in a dream) that part of my body had been cut off and placed in my lap. He is said to her:

"You have seen something good. Faatimah will give birth to a boy, if Allah wills, and he will be placed in your lap." She gave birth to Al-Husayn (May Allah be please with him) and he was placed in her lap.

A Nakha'i man came to the Messenger of Allah (Peace be upon him) accompanied with a delegation from Al-Nakha' and said: O Messenger of Allah, I saw that on the way, a female donkey that I left at home gave birth to a foal that was reddish black with squinting eyes. The Prophet (Peace be upon him) said:

"Do you have a slave woman who you left at home and she is pregnant?" He said yes. He said: "She has given birth to a boy who is your son." He said: Why is he reddish black and squinty eyed? He said: "Come close to me." He came close to him and he said: "Do you have leprosy that you are concealing?" He said: Yes, by the One Who sent you with the truth; no one has seen it and no one knows about it. He said: "That is what it is."

## **Etiquette of the Dreamer and the Interpreter**

For the dreamer, there are five points of etiquette:

1. He should not tell his dream to anyone who may envy him. Don't you see that Ya'qoob said to Yoosuf ^:

***"Relate not your vision [dream] to your brothers"/[Yoosuf 12:5]***

2. He should not tell it to one who is ignorant or sick, or to a child or a woman, as all of these are lacking in reason, lest they interpret it in a bad way when it is indicative of good and thus it will materialize in the way in which it is interpreted, because it says in the Hadeeth:

***"The dream is for the first interpreter." And in another Hadeeth it says: "The dream is not settled for a man, then when it is interpreted it will settle."***

A woman came to the Prophet (Peace be upon him) and said:

"[I saw in a dream that] I gave birth to a girl and the pillars of my house were broken." Her husband was absent and he [the Prophet (Peace be upon him)] said to her: "You will give birth, if Allah wills, to a female and your husband will come." Her husband came and she gave birth to a female. Then he went away again, and she came to him [the Prophet (Peace be upon him)] and said something similar, and he said to her the same as he had said the first time. Her husband came back, then he went away for a third time. She came to him [the Prophet (Peace be upon him)] and did not find him, so she told Abu Bakr [about her dream] and he said to her: "You will give birth to a female and your husband will die." Then she told the Prophet (Peace be upon him) [about the dream] and he said to her: "Did anyone interpret it for you?" She told him about the interpretation of Abu Bakr (May Allah be pleased with him) and he said the same thing to her and said: "The dream is for the first interpreter."

**3.** He should tell it as he saw it, without adding or subtracting anything. It says in the Hadeeth:

***"Whoever tells a lie about his dream will be ordered on the Day of Resurrection to tie two grains of barley together."***

In some books of Fiqh it says: "... two grains of barley, and he will never be able to tie them together."

**4.** He should tell it in secret as he saw it in secret.

**5.** He should tell it at the beginning of the month. I have seen this in the books of some of the authors who write about this field of knowledge. Others say that he should not tell it after 'Asr or at night. Our Shaykh, Shihab-ud-Deen, used to interpret dreams after 'Asr, and I did not see him interpret dreams at the beginning of the month or at the end, but I do not know the reason for that.

For the interpreter, there are six points of etiquette:

**1.** He should say, "I think it is good." The Prophet (Peace be upon him) would say to the dreamer: "May good befall you and may you be protected from evil; may it be good for us and bad for our enemies; praise be to Allah the Lord of the Worlds. Tell us your dream."

**2.** He should interpret it in the best way, because of what it says in the Hadeeth: "The dream will materialize as it is interpreted."

**3.** The interpreter should listen well and make sure he understands what the dreamer is saying, and give a good answer.

**4.** He should take his time giving an answer, because it is said: The one who takes his time will get it right or near enough, and the one who is hasty will get it wrong or near enough.

**5.** He should not withhold his interpretation from the dreamer.

**6.** He should listen to the dream from the one who saw it, so that he may know him and interpret it for him in an appropriate manner, and because an intermediary may change the words, and the interpretation varies according to different wordings.

Moreover, if the interpreter sees something in the dream that is indicative of good, he should give the dreamer glad tidings before interpreting it. If he sees something that indicates something bad, he should refrain from interpreting it or explain it according to the best possibility. If part of it indicates

something good and part of it indicates something bad, he should mention what is most likely. For example: entering the bathhouse is indicative of misfortune and troubles, but the interpretation is that it is indicative of relief from calamity. So the rest of the dream should be examined to see what the conclusion is most likely to be. If he gets confused, he should ask the dreamer about his name and interpret it according to what he understands from this name.

## Things that Dream Interpreters Pay Attention to

There are eighteen things that dream interpreters pay attention to:

### A. Likenesses

We have seen above that dreams give parallels, so (the interpreter) looks at the similarities between a thing and its parallels, in physical or psychological attributes, in names and letters, in terms of lineage and otherwise. I have listed every scenario that was interpreted and turned out to be true. When I was the one who interpreted it, I have attributed it to myself, and what my Shaykh Shihaab-ud-Deen said, I have attributed it to him. Where it has been proven to me that a dream was interpreted and turned out to be true, I have attributed it to the one who interpreted it. If I do not know who he was, I say “an interpreter said...” What I mention without attributing it is quoted from the book Al-Ishaarah. Then if I found out who interpreted it, I mention it; otherwise I list the dreams and mention what I think the interpretation must be. The interpreters had habits which have changed in our time, so the ruling has to change. For example, the dreams of Yoosuf (May Allah be please with him) refer to the prevalence of the Mutawakkili state. A man said to me in the year 14: I saw Yoosuf (May Allah be please with him) coming to Tunis on a man’s ship and I said: Perhaps Tunis will be taken over by a man who has similarities to [Yoosuf (May Allah be please with him)] in many ways, and I thought to myself that it was the ruler of Constantine [Arabic Qusanteenah, in NE Algeria].

**I reached this conclusion on the basis of five things:**

1. Constantine is like a ship in that it is surrounded by water.
2. Noble descent: the Prophet Yoosuf was a noble man, son of a noble man, descended from noble men, and the ruler of Constantine is a king, son of a king, descended from kings, so they have noble descent in common.
3. The grandfather of Yoosuf (May Allah be please with him) and the grandfather of this king were both called Ibraaheem.
4. Ibraaheem (May Allah be please with him) was tested by means of a disbelieving king whose religion had no basis, and Ibraaheem the grandfather of this king was tested by a king of no known origin.
5. Yoosuf (May Allah be please with him) was of handsome appearance and I have heard that this king is of handsome appearance. Then I heard that the reason why he came to power was a dream, then I came to the city during his time. That confirmed that he was the one referred to in the dream, so there should be something that is going to happen at the end of his life, and his reign would be lengthy. When Ibraaheem entered Tunis and this king took over Constantine, a man saw in his dream that another man, who was known as Abu Bakr Al-Qal’i, had entered Jaami’ Al-Zaytoonah with his scarf on his shoulders, and joined a circle of readers. I said: The Emir Abu Yahya will go back to Tunis, and that is what happened, because Abu Bakr was Al-Qal’i, as he was from Qal’at Qustantiniyyah, and the fact that his scarf was on his shoulders was indicative of resolution. Similarly, a man dreamt that he saw this Abu Bakr Al-Qal’i reciting Qur’ān at night with a beautiful voice, and Hamzah ibn Abi’l-Layl was listening to him, then he turned to the dreamer, saying: Didn’t I tell you that I am the most wise, most powerful? At that time, the king had left to fight another army, so I said:

He will be victorious by the Lord of the Ka'bah, because he is wide and powerful. And that is how it happened.

Ibraaheem ibn Ahmad, the ruler of Qayrawaan, fell sick and was about to die, then he saw in a dream that a coffin was placed in front of him, then that coffin was opened and a young white girl, wearing a white garment, came out and greeted him and then went away. Then a young yellow girl came out and greeted him and then went away. Then a young black girl came out and greeted him and then went away. Then a young red girl, wearing a red garment and holding a fiddle in her hand, came out. She stood there and started to play the fiddle.

He told his dream to Shaykh Abu'l-Hasan 'Ali Al-Qayrawaani, and he said: Bring the phlebotomist. The doctors who were present said: If any blood comes out of him, he will die straightaway. He said: There is no alternative. The Emir ordered that the phlebotomist be brought, and when he let his blood out, he recovered. It was said to him: How did you know that? He said: The coffin represents the body and the four girls represent the humours. The fact that the white one, the yellow one and the black one greeted him and left indicates that he was safe from them, but when the red one stayed and played the fiddle, singing blood, blood, I knew that his problem was with the blood.

Another king's dream: Shaykh Shihaab-ud-Deen said to me: I was summoned by the king Al-Zaahir, and I found him shaking like a leaf in the wind. He said to me: Are you a Shaykh? I said: Yes, O master. He said: I dreamt that I became a midwife and attended twelve women (in childbirth), and I took the infants from their stomachs. I said: What you have dreamt is good, O master. As you have seen yourself as a woman, this is a sign that you are concealing your secrets and you will go out and conquer twelve fortresses belonging to the Christians. So he saw the resemblance between him and a woman as a sign of goodness and concealment. And he saw the wombs of the women as representing the fortresses. He said to me: He went out and conquered twelve fortresses, and when he returned he summoned me and said to me: O Shaykh. I said: Yes, O master. He said: This is the wealth that I seized, and if it is kept with the Amirs (emirs) it will be dangerous, so take half of it and I will take the other half.

A man saw in his dream that he stole night and day and sold them. Shaykh Shihaab-ud-Deen said to him: You have stolen a chessboard and sold it. He said: You are right. The similarity here is that one of the two sides (in chess) is white and the other is black, and one comes after the other.

A man dreamt that he bought Jibreel (May Allah be please with him) and put him in a cage, then a cat came and ate him. Shaykh Shihaab-ud-Deen said: You bought a hoopoe and put it in a cage, and the cat ate it.

The similarity here is that the hoopoe was the messenger of Sulaymaan (May Allah be please with him) and Jibreel is the Messenger of the Lord of the Worlds, may He be blessed and exalted, so they have the title of messenger in common.

A woman dreamt that she conquered a Christian fortress, and he said to her: You are a midwife tending to children born as a result of Zina. She said: You are right.

A woman dreamt that she turned into Dawood (May Allah be please with him). He said: You have started to do tattooing. She said: You are right

The similarity here is that the tool used for tattooing resembles chainmail.

A man said to Ibn Sireen: I dreamt that in my hands I had a vessel of dates on which was a pair of scissors. He said to him: Have you decided to travel? He said: Yes. He said: Do not do it, because the scissors look like the word no (La) and it is placed on the dates (Tamr), so from both of them we get the phrase La Tamurr (do not pass).

One of them composed a line of verse concerning that:

La (no) in words clips the wings of the wish, which is why it (the word la) looks like the clipper.

A man saw a hunchback dancing with a rose in his hand, saying, “A rose, a rose and half a rose.” An interpreter said to him: Do you have a ship at sea? He said: Yes. He said: It will come to you after one hundred days. And it turned out as he said. The similarity here is that the hunchback was likened to the ship because the hump has a high point and the ship has a high point. Roses last for forty days, so one rose means forty, another rose means forty and half a rose means twenty, adding up to a total of one hundred. The dancing of the hunchback is like the dancing of the ship on the sea.

The same dream was seen by another man with reference to a king who went out to fight his enemy. He saw a hunchback on top of the king’s pavilion, holding a rose in his hand, dancing and saying, “A rose, a rose and half a rose.” The interpreter said: In one hundred days’ time, this king will be defeated and will never recover after that, because the hunchback’s back is broken and will never recover. And that is how it turned out.

A man said: I dreamt that the Prophet (Peace be upon him) had died. It was said to him: The judge will die. The Faqeeh Abu ‘Abd-Allah ibn Ya‘qoob died straight after that.

The Faqeeh Abu Yahya said to me: I dreamt that the Amir (emir) put me in charge of the store of ghee and honey. I said to him: You will become the judge of marriage matters. And that turned out to be so.

The similarity here is that ghee represents provision and the judge of marriage matters decides about provision (maintenance, etc). And honey represents marriage.

A man dreamt that a man of the common folk was leading the people in prayer in Tunis, when the Qaadi of the people had died, and he resembled Al-Faqeeh Abu Ishaq ibn ‘Abd Al-Rafee’ in his eyes. I said: Abu Ishaq is going to be the Qaadi. And that turned out to be the case.

I was in Tunis in the year in which the Faqeeh Ibn Zaytoon – who was sick at that time – died, and I saw myself (in a dream) in Jaami’ Al-Zaytoonah and my grandfather moved the larger candelabra for me, then its movement increased and I shouted: Hold it lest it fall, but no one held it, so I panicked and then it fell and some of its lamps broke. Then I saw the smaller candelabra that was placed on the floor beside the Mihrab. I told the Faqeeh Al-Qaadi ibn Al-Ghammaaz: The larger candelabra represents the Shaykh of the Fuqaha’, namely Ibn Zaytoon, and the smaller candelabra represents his deputy, the Faqeeh Abu Taahir ibn Saroor. Al-Faqeeh Ibn Zaytoon will die soon and Al-Faqeeh Abu'l-Taahir will remain doing nothing and, moreover, he will be dismissed after Shaykh Ibn Zaytoon dies because some of the lamps were broken.

Then I went on a journey to some city, and I asked for permission to enter upon Ibn Zaytoon when it was time to bid him farewell. He said: O my son, nothing prevented me from appointing you except my sickness. I prayed for him and said to myself: This is the movement of the candelabra in my dream, which my grandfather moved, because the grandfather represents good luck. I told Al-Faqeeh Ibn Al-Ghammaaz: He will inevitably die, because if part of the dream happens, all of it will happen. And he died after I reached my own city.

A man dreamt that a Jinni possessed him. I said: You will fall sick because of cold weather. And that turned out to be the case

The similarity here is that the body shivers when affected by cold like the shivering of one who is possessed.

A Jew dreamt that Moosa (May Allah be please with him) was behind him. Shaykh Shihaab-ud-Deen said to him: You memorized part of the Torah and forgot it; you are going to change your religion. And he became a Muslim

The similarity here is that if a person forgets something it is said that he put it behind his back.

A Samaritan said to him: I dreamt that I ate ten pages of the Torah. Shaykh Shihaab-ud-Deen said to him: You swore an oath by the Ten Commandments falsely because of necessity, as you feared for your life. He said: You are right.

A woman saw a palm tree in her house on which were fresh dates and black grapes. Shaykh Shihaab-ud-Deen said to her: From which of them did you eat? She said: The black (grapes). He said to her: You have a black slave, and you were attracted to him and you became pregnant from him. She said: I couldn't help it. He said: Do not do it again.

The similarity here is that the palm tree represents a man. There were black grapes on it, and there is pleasure in eating, and she enjoyed pleasure with that black man.

A man saw himself eating pomegranates from a tree, and other pomegranates grew on the skin of a pig. Shaykh Shihaab-ud-Deen said to him: You have a wife with a proper marriage and a Christian woman without marriage, and she has become pregnant from you. He said you are right.

The similarity here is that the pomegranate represents a woman. Eating it from the right tree means having a woman with a proper marriage contract. As for the other pomegranate growing on the skin of the pig, that indicates the growth of something that is not the way it is usually, namely the relationship with a woman without a marriage contract. The pig indicates that she is a Christian woman and the interpretation of the pregnancy is taken from him eating the pomegranate.

A woman dreamt that there was a palm tree in her house, around which were seven small palm trees, on each of which were ripe dates. A dream interpreter said to her: You will be blessed with seven sons, each of whom will marry and his wife will bear him children.

A man dreamt that a tailor made a nice cap on his head, and stitched it to the skin of his head, which caused him pain. Shaykh Shihaab-ud-Deen said to him: This man did a marriage contract between you and a woman, and you suffered because of it and you want to get rid of her. He said: You are right.

The cap is likened to the woman because the head enters it, like the head of the pen. The tailor is likened to the one who wrote the marriage contract because the needle is like a pen and the stitching is like writing. Stitching the cap to his head caused him pain and led to him not being able to get rid of her.

A man of high status dreamt that a king built a high place for him so that he could look out from it, but there was no window in it. Shaykh Shihaab-ud-Deen said to him: He will appoint you to a position that is beyond your capabilities. And the connection is obvious.

A man dreamt that his window vanished. He said to him: Do you have a boat? He said: Yes. He said: Its sail will disappear, because both of them catch the wind.

A man dreamt that the restroom was blocked with a watermelon. He said: A boil will appear on your backside which will prevent you from defecating, and you will cut it off with a knife.

The boil is like a watermelon because of the skin and the fact that it contains water, and the backside is related to man's relieving himself.

A man dreamt that he was washing himself in the bathhouse with a star above his head, then that star fell on his head and cut it. Shaykh Shihaab-ud-Deen said to him: One of the vessels in the bathhouse will fall on your head. And that turned out to be the case.

The vessel was likened to the star because it is round and shiny.

We shall stop here, because these examples of likenesses are sufficient. Whatever similar cases we come across in the following chapters we will point out.

## Similarities in Wording

This is one of the basic principles of dream interpretation. We have mentioned above the interpretation that the Prophet (Peace be upon him) gave of his dream when he saw himself in the house of Abu Raafi', eating some Ibn Taab dates.

An example of that is seeing a stick ['Asaa] in one's hand and one is annoying people with it. It was said that this is a sinner ['Aasin] who mistreats people.

Another example is if a sick person dreams that he has an inkpot [Duwaat]. Shaykh Shihaab-ud-Deen said: The sick person will recover because Duwaat [inkpot] is similar to Dawa' [remedy].

Another example is when a person is going through hardship and (in his dream) sees a private part [Farjan] or touches his private parts. He will be relieved from his hardship [Yufarraj 'Anhu], because both words are derived from Al-Faraj [relief]. This was stated by Shaykh Shihab-ud-Deen.

Al-Faqeeh Abu 'Abd-Allah ibn Ya'qoob said: I saw the head of Al-Qaadi 'Abd Al-Hameed ibn Abi'l-Dunya in my lap, and I kissed it. Shaykh Shihaab-ud-Deen said to him: The head indicates leadership, and you have got the leadership of this man in your lap, so you will get his position and he will go through some hard times with the ruler, because hardship [Bu's] is similar to kiss [Baws]. And that is how things turned out.

Al-Faqeeh Abu Yahya Al-Marwi, the Qaadi, said to me: I saw a guard kiss my right hand. I said to him: Your brother will be persecuted by the ruler, because the kiss [Al-Baws] means hardship [Al-Bu's], and the right hand means a brother. And that is what happened.

A man dreamt that a boy was riding on his donkey. I said: The boy [Al-Sabiy] means calamity [Museebah] and the donkey means your position; you will be dismissed from your position. And that is what happened.

And another example is a dream of unripe grapes (Husrum) and a mat (Haseer), both of which are indicative of hard times to come because of the similarity of both words to the word Al-Hasrah, meaning constriction. I never interpreted that (i.e., mats) as such in a dream and got it wrong.

A man saw (in a dream) trees (Shajar) in his house, when there were no trees in his house at all. I said: a fight (Mushaajarah) will take place in your house, and that is what happened.

Another example is seeing a key (in a dream) in the case of one who cannot achieve his aim. Shaykh Shihaab-ud-Deen said: Basil (the herb) is indicative of an epidemic and pennyroyal or Artemisia, if a person eats it or it is with him, and he may be harmed by it, indicates death.

In my view, if a man sees basil (Rayhaan) in his dream and he has some crops which need to be watered, this indicates that rain will come soon, because the word Rayhaan (basil) may be broken up into two words, Ray Haan (irrigation is imminent).

A woman dreamt she saw a man build a pretty fence (Soor) on her hand. Shaykh Shihaab-ud-Deen said: He will marry you and will put a bracelet (Siwaar) on your hand, and that is what happened.

Another woman saw a man build an arch on her ear. He said: This is a man who is trying to cheat you and is promising to buy you earrings. She said: Yes. He said: Do not listen to him. The point here is the similarity between the words Al-Qirt (earrings) and Al-Qantarah (arch). He is making a promise, but what indicates that he is lying is that an arch cannot be placed on the ear; rather these are words by means of which he wants to get to her.

Another example is that the name ‘Ali is derived from the word Al-‘uluw (highness) and the name Mansoor is derived from An-Nasr (victory). When the Emir Abu Yahya set out for the purpose of meeting Ibn Al-Lahyaani, which was when I was in charge of Al-Jazeerah, I dreamt I saw two men whom I knew, one of whom was called ‘Ali and the other was called Mansoor. Each of them asked me for something, and one of them held my right shoulder and the other held my left shoulder, and they swore that they would not let me go until I gave them their dues. Then one of them left me and I said: Where are you going? Mansoor said to me: ‘Ali became the gatekeeper of Al-Lahyaani and I am going to take his place, because he died. I said to him: Why can he not be the gatekeeper for that sultan? He kept quiet, then he got up and prayed but he did not complete the prayer. Then at that point the gatekeeper took his hand and led him in to that sultan, and he prostrated before him. Then I got up and said: This sultan will be victorious for four reasons, one of which is that they both stayed with me, which indicates that my victory will continue, and that continuance is dependent upon his prevailing, because I am his governor. Secondly, the death of the gatekeeper of Ibn Al-Lahyaani means that he will not prevail. Thirdly, he wanted to be his gatekeeper so he prayed but he did not complete the prayer. And fourthly, he prostrated before him.

## Misreading and Misspelling of Words

This is also to be paid attention to in this field of knowledge. For example, a man saw in a dream that another man gave him a violet (a purple flower). The dream interpreter said to him: Have you made a contract to buy some goods or to get married? He said yes. He said: It will be cancelled, because the word BaNafsaj (violet), if misspelled, becomes Yanfasakh (it is annulled).

In my view, if it is given to a sick person, that indicates that he is going to recover.

A man was given a large clay vessel (Khaabiyah). I said: You will ask that man for something and you will be disappointed (Takheeb), because the word Khaabiyah (large clay vessel) may be misspelled as Kaa’ibah (disappointed). And that is what happened.

Then that man saw in his dream that the large clay vessel fell into a river and sank. I said to him: You will get what you want, because the Khaybah (disappointment) has gone. And that is what happened.

One of the Qaadis of Tunis said to me: I saw (in a dream) that a copper purified me. I said to him: Be of good cheer: you will be returned to your position and you will become prominent, because purification (Tuhoor) is prominence (Zuhoor). Then he was appointed in charge of the judiciary.

Another example of what we have mentioned above is that the word Safarjal (quince) may be misread as Baththun Yufraju li (meaning a relief for me), so it is indicative of a diminishing of distress.

A man saw (in a dream) that he was given a cutter (Nashaarah) with which to cut paper for books, and he interpreted that as glad tidings that had come to him (because the word Nashaarah, meaning a cutter, may be misread as Bashaarah, meaning glad tidings).

Another example is the word ‘Inab (grapes) which may be misread as Ghayth (help or rain). If a person sees that in his farmland and is in need of rain, it is glad tidings for him of rain and so on.

## **Change of Vowels**

This is also to be taken into account. For example, a man dreamt that his stone pot (Burmah) broke. I said there is a matter that had been decided about, but then was undone, because if you change the word Burmah (stone pot) to Baramah, which means decided about, so when the stone pot was broken, that indicated that the decision had been reversed. He said: You are right.

A man saw a Bedouin enter his house and he heard someone say: These people mark the leg up to the knee. I said: You brought prostitutes into your house; repent. So he repented.

The point here is that if you change the word Al-'Arab (Bedouin) to Al-'Urb, Al-'Urb means women, and if you cut the letter Qaf from the word Al-qadam (leg) you get Damm (blood), and the blood will be on the prostitutes.

Another example is the words Al-Jamaal (beauty) and Al-Jimaal (camels), which differ in the vowel of one letter. If a Bedouin sees his beauty coming back to him, I say: He has camels that are missing and they will come back to him.

If a man dreams that his penis is cut off, that is indicative of his death because if you change the word Dhakar (penis) to Dhikr (fame), it means that a man's name will be lost, either by means of his death or his dismissal from his position. It may also indicate the death of a child.

In another example, a man dreamt that he was given a Nile, and this indicates that he was going to get what he wanted, because if you change the vowel of the word Al-Neel (Nile) you get Al-Nayl (obtaining) and so on.

## **Breaking up Words**

This is also to be taken into account in this branch of knowledge. For example, if a person sees himself being given a lily of the valley (Sawsanah), this points to something bad (Su') that will last for a year (Sanah).

A man dreamt that he saw a sceptre in his hand and he hit a ball with it, then the sceptre flew from his hand and landed on his head. Shaykh Shihab-ud-Deen said to him: Do you have epilepsy? He said: You are right. He said: Because if you break up the word Sawlajaan (meaning sceptre) you get Sawljaan (meaning control of the Jinn), which hit your head.

A man said: I dreamt that the king had given me a pair of pants. Shaykh Shihab-ud-Deen said: You will be appointed to a position of governor, because if you break up the word Sirwaal (meaning pants) you get Sirwaaliyan (meaning go as a governor). And that turned out to be the case.

My father dreamt that he took the pants of Al-Qaadi ibn 'Abd Al-Rafee', and it was as if the pants were cut. I said: You will go back to your position from which he dismissed you. And that turned out to be the case.

A man from Qafsah entered upon its governor and he had coffins around his neck. The word Tawaabeet (meaning coffins) may be mispronounced as Tawaabit; Tawaa means he died and Wabatt means definitely, so I said: He will definitely die. And he died a few days later.

A man dreamt that he entered the house of another man and he took a slave (Tawaashiyan) under his armpit and left. Shaykh Shihab-ud-Deen said to him: You stole something that was folded up [Matwiyan; Tawa means fold up and Shi'an means a thing, so in this case the interpreter broke down the word Tawaashiy, which means a slave], put it under your armpit and left with it. He said: You are right.

A man said: I dreamt that I walked to the graves, and I found a stellion or star lizard on a grave. It called me but I did not answer. Shaykh Shihaab-ud-Deen said: Did an immoral woman call you to commit sin with her among the graves and you refused? He said: Yes.

The point here is that if you break up the word Hardawn (meaning stellion or star lizard), you get Hirru, which means the private part of a woman and Doon which refers to her being base or immoral.

A man said to me: I saw that I was given some grapes ('Inaab). I said this means exhaustion ('Ina') coming back (Aab), i.e., hardship that would return. And that turned out to be the case.

A man said to me: I dreamt that I saw a grapevine growing in my house and it climbed up to some place, then I removed it from that place. I said to him: You have a small girl who will die of diarrhoea, and that is what happened. That is because the word Daaliyah (grapevine) may be broken down into Daa' (sickness) and Ilyah (backside), and the sickness of the backside is diarrhoea.

A man was staying with us in Qafsah at the time of the Emir Ibn Zakariya, and he was one of its people. He was known as 'Abd-Allah ibn Abi Zayd. He dreamt that three bitter oranges (Naaranjaat) grew on his face. The dream interpreter said: This is fire that came (Naar jaa'at). Thus the Emir captured him.

One Friday I was with the sons of Shaykh Saalih Abu Muhammad Al-Mazdari. One of them said to the other: How is Ismaa'eel this morning? referring to their brother, who was sick. He said to him: He is fine. Then he said: Last night, I dreamt that we were eating together Marwaziyyah and Kunaafah (two kinds of sweets). I said to them: Go and prepare yourselves to bury your brother, for today he will die, because the word Al-Marwaziyyah contains the word Raziyah (meaning calamity) and the word Kunaafah may be broken down into Kun Aafah (be a disaster). Then he died and they offered the funeral prayer for him after Jumu'ah Prayer.

Another example is a giraffe entering upon a sick person. This indicates that the dreamer will die, because if you break down the word Zuraafah (meaning giraffe), you get Zur (imperative of the verb to visit) and Aafah (meaning calamity).

Another example is that a woman said to Ibn Sireen: A son of mine is away, and (I dreamt that) he sent me an ostrich. He said: He is going to send you one hundred. Then she came to him and said: I dreamt that he sent me two ostriches. He said: He is going to send you two hundred. Then she came to him and said: I dreamt that he sent me three ostriches. He said: News of his death will come to you because [if you break down the word Na'aamaat, meaning ostriches, you get] Na'i which signals news of death, and Maat, meaning he died. And that is what happened.

A man said: I saw a camel talking to me and it said Labbayk (at your service). He said to him: You are Mutaalibi (i.e., a descendent of 'Abd Al-Muttalib). He said: You are right. He said: Because another word for camel is Matiyyah, and if you turn the ya' of Matiyah into alif, it becomes Mataa, and if you take the lam, ba' and ya from Labbayk (and add them to Mataa) you get Mutaalibi.

A woman said: I saw a head entering my private parts and cutting off a piece of my heart, then it cut that piece into three pieces. Shaykh Shihaab-ud-Deen said: You have a son who is absent in Damascus, and he sent some money to you. She said: You are right.

The point here is that the heart refers to a child who was absent from her sight, because the heart is inside the body, and there was blood when the heart was cut. Another word for cut is shaqq. If you put the words Damm (blood) and Shaqq (cut) together, you get Dimashq (Damascus).

The dream interpreter may cut part of some words and interpret what he cut off, disregarding the rest. For example, one of them said that pears (Al-Kumathra) indicate wealth (Al-Tharwah) because the end of the word Kumathra is mathri, which means rich.

A man said: I dreamt that a white turban fell over my eyes. Shaykh Shihaab-ud-Deen said to him: Whiteness will fall over your eyes and you will become blind as a result. Here the interpreter took part of the word ‘Amaamah (turban) to get the word ‘Amaa (blindness). The turban was white, which indicates that the blindness would result from whiteness, and so on.

## Reading Words Backwards

Attention is also to be paid to this. For example, I was a Qaadi in Al-Jazeerah Al-Qibliyyah, and I dreamt that I had some almonds, then I knew that I was going to be dismissed, because if you read the word Lawz (almonds) backwards you get Zawaal (ending). And that is what happened. It was also interpreted by Shaykh Shihaab-ud-Deen, who said: For the one who is going through hardship, it signals the end of his hardship, because Lawz (almonds) backwards is Zawaal (ending). Similarly, the word Najm (star) backwards is Mijann (a shield), Dirham is Hammun dar (a problem started) and Quba’ (tent) is Aabiq (a disobedient person).

A man said: I saw honey fall on my foot and burn it. Shaykh Shihaab-ud-Deen said to him: Your foot will be stung [because ‘Asal (honey) backwards is Lasa’, meaning sting]. And that is what happened.

A man said: I dreamt that sweets were being made in my melons, then a gecko came and put a drop of red vinegar in them and spoiled them. Shaykh Shihaab-ud-Deen said to him: Bateekh (melons) backwards is Tabeekh (something that is cooked). You have a female cook who is menstruating, and a drop of her blood fell in your food and spoiled it. He asked about that and found that it was true.

A man dreamt that a piece of sponge damaged his hand. Shaykh Shihaab-ud-Deen said to him: There is the fear that an elephant may hit you. [Because Leef (sponge) backwards is Feel (elephant).]

A man said: I saw myself eating donkey meat when I was extremely hungry. Shaykh Shihaab-ud-Deen said to him: You will be in need and will have to eat rancid meat. And that is what happened.

A man dreamt that someone gave him a bucket (Dalw) and Shaykh Shihaab-ud-Deen said to him: You will be blessed with a child (Walad, which is Dalw backwards). And that is what happened.

A man dreamt that he was bidding farewell to some travellers. Shaykh Shihaab-ud-Deen said to him: It is good news that they will arrive soon, because wadaa’ (farewell) backwards is ‘Aadu, meaning they returned. I also saw that in the case of someone else.

This interpreter said: It also indicates taking back a divorced woman, reconciliation with a partner and profits for a trader, and it may be reversed with other words too.

A man dreamt that his nails turned upside down, and he saw this dream when his enemies were prevailing over him. I said: You will gain a victory over your enemies, because the word Al-Zifr (nails) may be turned into Al-Zafar (victory) by altering the vowels, and the victory that they had over you will be reversed. And that turned out to be the case.

## Combinations of Misreading, Likenesses,

### Breaking up Words and Changing Vowels

For example, one of the Emirs of Marrakesh had a box in which he kept things that were precious to him. He lost the key to the box, then he dreamt that he entered the middle of his house where he saw bitter orange trees on the right and left. He picked fruit from the tree and opened it, and found the key inside it. He summoned a dream interpreter and told him that he had lost the key and what he had seen (in his dream). The interpreter said to him: These books that are in front of you – is there a book of history among them? He said: Yes. He said: Take it out. When he took it out, he said: Open it in the middle. When he opened it, he said to him: The fruit that you picked from which tree was it? He said:

From the tree on the right as one enters. He said: Take your key from the right of the books. And he found it there. He said to him: How did you know that? He said: The word Naaranj (bitter orange) may be misread as Taareekh (history), and in the middle of the bitter orange fruit there is a thin tissue like paper, so I said: It must be among the history books. This is very smart, and I have not seen any other example of this.

With regard to cutting up words and changing vowels, an example of that is where a man avoids his wife because of something that prevents intercourse, then he dreams that he was given some coriander, which in Arabic is called Kusbarah. The first two letters refer to the private part of the woman, and the remaining letters give us the word Bariyy which means free or ready.

## Implication

This means paying attention to what is usually implied by a certain event or situation.

For example, a man sees his enemy in good shape. This indicates that he is going to face hardship caused by somebody else, because what is usually implied by an enemy being happy is that he is going through hardship; the opposite, seeing his enemy going through hardship, indicates that he is going to encounter happy times.

Another example is seeing one's loved one in good shape or going through hardship; this implies that something similar will happen to the dreamer.

If the dreamer sees a doctor, surgeon, veterinarian or Faqeeh entering his house, this indicates that something is going to happen to him that requires that person to come to him.

A further example is that a man who was in a position of authority said to me in Qafsah: I dreamt that I was looking at my mother's private part. I said to him: You will be dismissed, because you were looking at the place you came from, and you cannot go back to it unless you are dismissed. Then he was dismissed shortly thereafter.

One of the judges in my country, who was from Qayrawaan and had a wife in Tawzar, and wanted to be dismissed so that he could take her to Qayrawaan, said to me: I saw myself eating corn bread. I said to him: You will be dismissed, because you have become one of the people of Tawzar who eat that, and you cannot be one of them unless you reach there and enter their city, and you will not enter it unless you are dismissed and take your family there. And that is what happened.

One of the governors of Qafsah said: I dreamt that I was riding and wearing a cloak. I said: You will be dismissed, because you only wear that when travelling and you will not travel unless you are dismissed. And that is what happened.

There was a man who had recently repented, then he dreamt that the jug he used for Wudoo' was broken. I said to him: You will go back to the way you were, because that jug is for Wudoo', and if it is broken there is no more Wudoo'. If there is no more Wudoo', there is no more prayer, thus you will go back to sin. And that is what happened.

I dreamt that a little bit of blood came out when I was treated with cupping and it got onto the clothes nearest to my body. The closest of people to me had a wife who was pregnant, and I said to him: You will get another son. And that is what happened.

The point here is that the appearance of blood when being treated with cupping signifies wealth given willingly, and the clothes that are closest to the body mean the closest of people. So I said: This is a little wealth that he will give willingly, and that means more male offspring, because our custom is to go and congratulate the one who has a male child but not a female. And that is what happened.

A man had an eye disease, and he dreamt that a oculist entered upon him and his kohl pot was lost. Shaykh Shihaab-ud-Deen said to him: You will go blind, because the tool of healing was lost, and its loss implies that there will be no recovery. And it turned out as he said.

A man dreamt that he was given a ploughshare, and Shaykh Shihaab-ud-Deen said to him: You will become a farmer.

The same idea applies to putting on weapons or giving them. This indicates that some event involving disputes, war or fighting is going to occur and victory will be for the one who carries that weapon or has it in his hand. The same applies to a sick person seeing (in a dream) a shroud, the person who washes the body of the deceased, a coffin, or the place where the body is washed. That is indicative of death, and so on.

## Consequences

For example, hay for the one who owns it, is given it or has it in his possession, is indicative of wealth, because animals eat it and then it becomes meat, fat, milk, butter, wool and hair – all of which are wealth.

It was narrated that Ibn Sireen passed by a pile of hay and said: Would that I could own it in a dream.

If a person dreams that he is swimming in the sea and finds the water of the sea to be very hot, that indicates that he will be burned with fire.

A man said: I dreamt that the water of the sea fell on my feet and burned them. Shaykh Shihaab-ud-Deen said to him: Your feet will be burned with fire.

The evidence for that is the reports which state that the sea will become fire.

It was narrated that ‘Ali (May Allah be please with him) said to a Kitaabi (i.e., a Jew or a Christian): Where do you find fire in your Books? He said: The sea. He said: I think he is telling the truth, and he recited the Verse:

﴿ وَالْبَرِّ السَّجُورُ ﴾

*“And by the sea kept filled (or it will be fire kindled on the Day of Resurrection).”*

*[Al-Toor 52:6]*

A man said to me: I dreamt that I was walking on the Siraat which had been set up over Hell, then I came out of it and entered Paradise. I said to him: You went for Hajj by sea. He said: You are right.

The point here is that the Siraat represents ships, and the sea represents Hell. Makkah - may Allah honour it - represents Paradise, because entering it is a means of entering Paradise. So the cause takes the place of the effect. Makkah may also represent Paradise because the Black Stone is from Paradise. Moreover, Paradise is Haraam for the Kaafirs, and Makkah contains Al-Masjid Al-Haraam. Allah says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ بَخْسٌ فَلَا يَقْرَبُوْا الْمَسْجِدَ الْحَرَامَ  
بَتَّدَ عَمِّهِمْ هَذِهَا ﴾

*“O you who believe (in Allah’s Oneness and in His Messenger Muhammad (Peace be upon him))!  
Verily, the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in*

*the Message of Muhammad (Peace be upon him)) are Najasun (impure). So let them not come near AlMasjid Al-Haraam (at Makkah) after this year.” [Al-Tawbah 9:28]*

Another example is drinking intoxicants, which indicates falling into fitnah and sin, because Allah says:

﴿إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالبغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ﴾

*“Shaytaan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling...” [Al-Maa’idah 5:90]*

## Opposites

This refers to when a person sees something that indicates its opposite. For example, sorrow in a dream indicates happiness, and happiness indicates sorrow. If a pregnant woman dreams that she gives birth to a female, she will give birth to a male; and if she dreams that she gives birth to a male, she will give birth to a female, because the birth of a female [to some] is a cause of sorrow and sorrow in a dream indicates happiness, so she will give birth to a male and be happy. If she gives birth to a male she will rejoice, and rejoicing in a dream means sorrow, so she will give birth to a female and feel sorrow because of it. The exception to that is if she has a habit of giving birth to what she sees in her dreams, in which case it is to be interpreted in accordance with what usually happens to her. Seeing one’s self appointed to a position means dismissal, and I have experienced that myself. Dismissal of one who is not in a certain position means that he will be appointed, and so on.

## Paying Attention to Sayings among the Common Folk

An example of that is how the green fig is regarded by some leading interpreters as signifying trouble, because the common folk say, “when you see the fig (At-Teen) be certain of mud (At-Teen).” Some of them think that the fig represents good provision, because Allah, honoured it by swearing by it. The correct view is that if a person usually has trouble whenever he sees it in a dream, then that is how it should be interpreted for him.

Another example is the peach. We have seen above that Al-Hanbali said that it indicates trouble, as does the apricot, because it ends with the pit and the eater fears for his teeth. In my view the peach is indicative of trouble because the common folk say, “So-and-so was beaten by whips until he started desiring peaches.”

One of the kings of Egypt had an enemy who came to attack him, then he dreamt that he was leaving his house with a mat under his armpit. A dream interpreter said: He will lose his kingdom, because when children want to leave school, each one takes his mat that he was sitting on and stands before the teacher and says “O teacher” with eagerness, and their teacher says to him: “Take your mat and go.” And so on.

## Sayings and Proverbs

If a person sees himself in his dream uttering a proverb or saying, then he should look for the occasion on which those words are usually said, and that is the interpretation of his dream.

For example, a man dreamt that he was saying, “Perhaps what you intend to do will cause you trouble.” I said: He is seeking a prominent position with the least possible means, because this saying may be applied to one who achieves a high position by very trivial means. And that is what happened.

A man said: I dreamt that I was saying, “I thought I had found it, O you who disapprove.” I said: This is something that women say when one of them finds a means to harm her co-wife or enemy, but then

her plot backfires. The one who says this is trying to do some harm to his enemy but ends up harming himself.

Another man said: I dreamt that I was saying, “Your hands did the tying and your mouth did the blowing.” This is said to someone who does something to save himself but falls short in doing it, and does not do it at the time of need. It originally refers to a Bedouin who blew up a skin and tied it in order to cross a river, but the rope around the vessel became undone and he drowned, then these words, “Your hands did the tying and your mouth did the blowing” were said.

## Evidence from the Qur'an and Hadeeth

It should be noted that dream interpreters may refer to the Qur'an and Hadeeth as the basis for their interpretation, but they have their own ways of establishing such connections. This will be discussed later on, but we will give some examples here.

One example of that is that a man said: I dreamt that I was carrying wood on my neck and I found it heavy. I said: A man will cause you some trouble, who shows you something different than what he hides, and this is the hypocrite, because Allah described the hypocrites as being “blocks of wood propped up.” (cf. Al-Munaafiqoon 63:4) He said: You are right.

A man said to me: I dreamt that I lifted a stone and I suffered a great deal by carrying it. I said: You will suffer a great deal because of a hardhearted man, because Allah described stones as hard.

Another example is a man entering upon his enemy in his house. This indicates that he will prevail over him, because Allah says, telling the story of the two men:

﴿أَدْخُلُوهُمْ أَبْابَكُمْ﴾

*“Enter upon them through the gate.” [Al-Maa’idah 5:23]*

And there are many similar examples in the Qur'an, and also in the Hadeeth.

Another man dreamt that he bought a bottle made of glass and brought it home, but his wife did not like it. A dream interpreter said to him: You have married another woman. And he quoted as evidence the words of the Prophet (Peace be upon him):

“Go slowly when you are driving mounts that are carrying glass vessels,” meaning women.

If you see yourself reading Qur'an in a dream, the interpretation depends on the Verse in question. I had an income from teaching, and I dreamt that I was reciting the Verse,

﴿فُلَّ أَرْبَيْتُمْ إِنْ أَصْبَحَ مَا ذُكِرَ عَوْرَافَنْ يَأْتِيكُ بِمَلَوْمَعِنْ﴾

*“Say (O Muhammad (Peace be upon him)): “Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?” [Al-Mulk 67:30]*

Then that income stopped.

A person who was seeking to give testimony dreamt that he was reciting the Verse,

﴿فَالْأُولَاءِ مَاذَنَكَ مَا مِنْهَا مِنْ شَهِيدِ﴾

*“They will say: ‘We inform You that none of us bears witness to it...’” [Fussilat 41:47],*

Then he could not give testimony.

A man dreamt that someone was saying to him, “Give”. A dream interpreter said to him: Do you have an underage orphan in your care who you want to look after until he reaches the age of maturity and give him his wealth? He said: Yes. He said: Do not do it, because what your dream means is:

﴿وَلَا تُؤْتُوا الصِّنَاعَةَ أَمْوَالَكُمْ﴾

*“And give not unto the foolish your property...” [Al-Nisa’ 4:5]*

When I was in Qafsah and the people were talking about the death of the Emir Al-Lahyaani, I dreamt that I was reciting

﴿وَرَضَّلَهُ﴾

*“And his weaning.” [Luqmaan 31:14]*

I said to one of my close friends: It cannot be true that he has died; he should live for two years from today or four years, if the second time he said “and his weaning” was not for confirmation that would mean that this refers to a four-year period.

When he was intending to travel by ship, he dreamt that that ship was filled with starch [Nasha]. The dream interpreter said to him: Do not travel on that ship, because it will sink. Then it sank. He got this interpretation from the Verse,

﴿وَإِنْ شَاءَ نَفْرَقْهُمْ فَلَا صَرْبَعَ لَمَّا وَلَا هُمْ يُقْدِرُونَ﴾

*“And if We will [Wa in Nasha’], We shall drown them.” [Ya-Seen 36:43]*

And this is very smart.

A sick person dreamt that someone said to him: “Eat ‘no, no’ [or ‘neither, nor’] and you will recover. The dream interpreter said to him: Eat olive oil, you will recover. And he recited to him the Verse,

﴿رِزْقُنَا لَا شَرْقَيْنَ وَلَا غَربَيْنَ﴾

*“An olive, neither of the east nor of the west.” [Al-Noor 24:35]*

So he ate it and he recovered.

## Poetry and its Meanings; the Interpretation

### Depends on What the Poetry Says

A man dreamt that someone was saying in the air:

The sovereignty of Marwan has diminished.

Look and learn and say:

Glory be to the One Whose sovereignty never diminishes

So their sovereignty diminished.

I was in Qafsah, and I was teaching and had no plans to travel. Then I dreamt that I was saying:

They left and never bade farewell, and they did not remember their homelands.

We will travel towards them and not see any man (to bid him farewell).

Then I travelled, and I did not bid farewell to anyone.

It is narrated that a man was upset about something and became very distressed, then he woke at night saying:

Perhaps death is a relief for the one who is humiliated.

Then that night he dreamt that someone was saying:

O you on whom distress has taken its toll, when you feel distressed, think of (the words)



***“Have We not opened your breast for you?” [Al-Sharh 94:1]***

For hardship is followed by a twofold ease, so do not worry.

It was narrated that Moosa ibn ‘Abd Al-Malik said: I was imprisoned, and one night I dreamt that someone was saying:

You are still rising in esteem and indeed, good fortune is coming to you from all directions.

Be of good cheer, for you will get what you want and your enemies will be destroyed.

They are not given respite and no warning was given to them. Allah does what He wants,

So be patient, for patience is something good; be grateful, for by being grateful you will be given more.

He said: It was not long before I was granted relief and released.

A man said: Something was worrying me and I was distressed because of it, then I dreamt that someone was saying to me:

Show patience in the face of calamities, for there may come a day when you will never have any worries or distress.

He said: I memorized this line of Verse, and woke up repeating it, then soon Allah granted me relief.

There are many such examples. In general, one may look at what is said in Qur'an, Hadeeth and poetry in order to help one to interpret the dream.

O. Interpreting the Wording to See What Other Meanings it May Have, as One Word May Have Two Meanings, or Two Words May Have Similar Meanings, or the Word May Be Used as a Metaphor

An example of one word having two meanings is when a person sees himself in a dream digging in a place that is not prepared for water, then he finds a spring of water there. It may be said to him: You

will find gold, because the word ‘Ayn (spring) may refer to a place where water or gold is found. But if the place is prepared for water and he finds gold there, then it may be said: You will find a spring of water.

A man dreamt that his teeth were clear, and his son was in prison for murder. I said to him: The teeth are your relatives, and their clearness indicates the removal of the misfortune that has befallen them. Perhaps your son will come out of prison and your relatives will come together on a happy occasion. Soon after that, he died and I realized that his teeth in the dream were a metaphor for his death, and what was meant by them being clear was being emptied.

Another man said to me: I dreamt that I was purified. I said the word Tat-heer (purification) may refer to two things: it refers to the removal of intangible or spiritual impurity, but colloquially it is used to refer to circumcision, and this is what the dreamer wanted. I said: Perhaps you will have some purification that pleases you. Shortly after that, he killed a man and was executed for that, and I realized that what was meant by his purification was that which occurred by means of Qisaas.

An example of two words having the same meaning is where animals and trees refer to a person, because the word Haywaan (animal) may include man and other animals by implication, and it also includes trees, because all of them are growing bodies, and it includes the mountains and rocks, because the word body includes everything.

A man dreamt that someone said to him: Get up and evacuate the house, because it is going to collapse. He thought that it referred to the house that he was in, so he got up and went into another house, which then collapsed on him.

A man dreamt that a prominent man gave him some coins, and he was asking him for help. I said to him: He is not going to help you and he is going to turn you away. And it turned out as I said.

The point here is that these coins are called Sarf in Arabic, and this word also means dismissal.

Another man dreamt that he gave a lot of coins to some ruler, and that meant that he would be dismissed from his service.

A doctor in Qafsah said to me: I dreamt that I was standing on a high place in the outside yard, and this outside yard is where funeral prayers are offered for the deceased. He said: And I was surrounded by people, men and women, and I was preaching, then when I had finished my exhortation I came down and went into the city. I said to him: You are worried about this dream and you think that it most likely refers to your death, because there is a saying: Death is sufficient exhortation, and because the high place is indicative of the bier, and that place is prepared for funeral prayers. The fact that men and women were surrounding you is how things are when there is a death, and your entering the city and going out to the place where the deceased are prayed for means that there will be no harm, if Allah wills, but you have to make a will because death is inevitable sooner or later. He left Feeling upset, and he died eleven months later.

Ibn Al-Hanbali, who was in Alexandria working as a market inspector, said to me: I dreamt that this house I am living in rose up in the air. I said: You are going to be raised from your position to a higher position. Then when Allah decreed that I should return to Cairo, I told my Shaykh, Shihaab-ud-Deen, about that and he said to me: He will be demoted and that is on the basis of Al-raf’ (meaning to put something out of sight), not on the basis of Al-Rif’ah (lifting). And that is what happened.

A man said to him: I dreamt that someone was writing with a pen of gold (Dhahab). He said: He is going to die, because his pen has gone (Dhahaba). And that turned out to be the case.

An example of metaphor is a man who dreamt that a lion was fighting him, and it was said that he was a brave man, or he dreamt that he was given a mount, and it was said that a donkey or the like would be given to him.

If you think carefully, you will realize that dreams are either true, which is when the dreamer sees something and it turns out as he saw it, as in the case where the meaning is clear or two words have one meaning, or they are metaphors. There are no other categories apart from these.

All of these reasons help to give a specific meaning to a dream, and no one understands that except the one who has proper understanding.

## The Number of Letters

A Faqeeh said to me: I dreamt that a man gave me an Ihram (pilgrim's garments). I said: You will gain four Dirhams today. I looked at the letters of the word Ihram, and found five letters; I then dropped the Vowel (Alif) which left four. And it turned out as I said.

One of the people told me that his father said: I dreamt that my father gave me a handful of dates, in which I found 49 dates. I interpreted it as how long my life would be. He said: And he died when he was 49 years old.

I have referred above to the dream of the hunchback in whose hand was a rose, and he was dancing and saying: A rose, a rose and half a rose. What matters here is how long the roses last, which turned out to be 100 days, and the dream came true as he said.

A man of good character said to me: One of my relatives saw a man (in his dream) and he said to him: Your lifespan will brand you. Then I lay down and he took a rod to brand me with it on my thigh. I uncovered my thigh and saw the number 54 branded on it. I said to him: This is either hours, days, weeks, months or years. And he died after 54 months.

## Paying Attention to the Names of People

### Who the Person Sees in His Dream

It should be noted that if the interpreter does not have a clue as to how to interpret the dream, he should look at the names and see what the opposite meaning is, because it is narrated that the Prophet (Peace be upon him) said:

*“If it is too hard for one of you to interpret a dream, let him look at the names.”*

He said: The Imams of this branch of knowledge, if the name of the dreamer was Saalim or Salaamah, would give him glad tidings of well-being. They said: (the names) Ahmad, Muhammad and Haamid are indicative of good consequences. (The names) Nasr, Mansoor, Nasaar and Naasir are indicative of victory; (the names) Khalaf, Khaleefah, Khallaaf and Makhloof are indicative of offspring; and (the names) Ghaanim, Ghaneemah are indicative of earning or gain.

You should also look at what he sees. If he sees an old man, this is good fortune. If he sees an old woman, that refers to this temporary world. If he sees an old nag or a donkey or a mule, he is going to travel, because Allah says:

﴿ وَلِلنَّعْلَ وَالْإِغَالِ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةٌ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴾

*“And (He has created) horses, mules and donkeys, for you to ride.” [Al-Nahl 16:8]*

If he hears at that time the sound of the crow, or three, or four, or six crows, that is good, but if he hears the sound of two crows, that is not good.

It was narrated from Ibn ‘Abbaas (May Allah be please with him): “If the crow calls three times, it is good for him, and if it crows twice, it is bad for him.”

As for the sky, if it looks beautiful in the dream then this is glad tidings for the one who sees it.

There was with us a man who was known as Yahya ibn Farah. I never saw him in a dream but I rejoiced (Farah means joy). And there was also a man who was known as Yahya ibn Mansoor and another who was called Ahmad ibn Mansoor. I never saw them (in my dreams) but something happened to me in which I was supported (Mansoor). The ruling is similar with regard to the names Sa’d, Sa’eed and Mas’ood (which mean happy).

## Telling, Derivation of Names and Signs

It should be noted that telling of things in dreams is like telling of things when one is awake: it is either true or false. One of the Imams of this branch of knowledge said: As for hearing news from animals, trees, inanimate objects or any part of the body, it is true and is to be interpreted according to its apparent meaning. The same applies to hearing it from one who is known to be truthful. News from one who is deceased is true, because it comes from the realm of truth, and what a deceased person tells you in a dream is most likely to be correct, but it may sometimes be a lie. At one time I was suffering from pain in my hand, then I saw (in my dream) one who was dead telling me that the pain would die after a year, and he pointed to my hand. And it did indeed heal, praise be to Allah. That happened about thirty years ago.

News in dreams usually turns out as one hears it, without any need for interpretation, but some of it may need to be interpreted.

For example, I was in Makkah, may Allah honour it, in 680 AH, and I met a righteous man who was known as Abu ‘Abd-Allah ibn Al-Bujja'i, who was a scholar and had lived in Makkah for six months and in Madeenah, may the best of blessings and peace be upon its occupant. This Faqeeh, Abu ‘Abd-Allah, told me that he dreamt of a man who was riding a horse in the air, and in his hand was a spear and he was saying: I have been sent to take the souls of the scholars from the earth. And the dreamer died straight after that. When I went back to Cairo, I found that the senior Shaafa'i, Maaliki and Hanafi scholars, and others, had died. I told the Qaadi of Alexandria, Naasir Al-Deen Ibn Al-Muneer, about this dream and he wept and said: If death does not come in physical form it may come in intangible form referring to his own calamity. Then he died after that. Naasir-ud-Deen ibn Al-Imami and others also died. One of the students from Granada told me that he had received letters from there, saying that five scholars there had died. When I came to North Africa, I found that a number of scholars had died, and more deaths occurred one after another. Thus this news materialised as told.

A teacher in Qafsah died, and he was wealthy. His siblings were his heirs, but they could not find any of his wealth and they began to dispute, each saying to the other: You took his wealth. Whilst the man who knew him was sleeping, (the deceased) came to him and said to him: Tell my brother so-and-so and my sister so-and-so that what I have left is buried in the oven. They dug in the oven and found his wealth there.

The author of Fi Maqaamaat Al-Ajwaad said: A poor man had one more child, and he came to a man who used to ask people for money for the poor and told him about his situation, urging him to ask for something for him. That man went, then he came back to him and said: O my brother, I could not find anyone to give me anything. Here is a Dinar; take half of it as a loan. He split it in two and gave half of it to the poor man. Then that kind man saw in his dream a man who was kind to the poor. He greeted him and told him the story. The man in his dream said: I have heard what you said. Go to my

son so-and-so and tell him to dig under such and such a box, where he will find a sack in which there are five hundred Dinars. Take them and give them to the poor man. So he went and found the son, who said Wait here. He went in and dug under the box, and he found a sack as he said. He gave it to him, but the kind man said to him: This is your money. The son said to him: He gave it away when he is dead; how can I withhold it when I am alive? Take it and give it to the poor man. So he took it and gave it to the poor man. The poor man opened it and took out a Dinar which he split in two. He took one half and gave the other half to that man in the payment of the loan he had given him before. He said: Take this wealth and distribute it to the poor.

This is an example of something foretold in a dream which turned out exactly as it was told.

One of the Imams said that (the Caliph) Al-Muhtadi woke up from his sleep one night Feeling scared. He called the chief of police and said: Go to the prison and release so-and-so Al-Husayni (a descendant of Al-Husayn), and give him such and such. He said: I entered upon him and found him in a very bad shape, so I let him go and gave him money. I said to him: I ask you by Allah, what reason could there be for hastening your release? He said: I dreamt that the Prophet (Peace be upon him) said: O my son, have you been wronged? I said: Yes. He said: Get up and pray two Rak'ahs. Then he said: O Allah, O You Who hears all, O You Who clothes the bones after death, send blessings and peace upon Muhammad and upon the family of Muhammad, and grant me relief and a way out, for You know and I do not know, You are able and I am not able, You are the knower of the unseen, O Most Merciful of those who show mercy. He said: I got up and did that, and kept repeating that until you called me. He said: I told the story to Al-Muhtadi and he said: I saw in a dream a black man with a rod of iron in his hand, and he said: Let so-and-so Al-Husayni go, otherwise I will kill you.

It was narrated that 'Abd-Allah Al-Maghrebi said: I saw the Prophet (Peace be upon him) in a dream. I said: O Messenger of Allah, I am in need of Allah's help, how can I seek His help? He (Peace be upon him) said: Whoever needs the help of Allah, let him prostrate and say whilst prostrating and pointing with his finger: Glory be to You, verily I was one of the wrongdoers, then his supplication will be answered.

It was narrated that Ibn Munabbih said: I went through financial hardship until I was on the verge of despair. Then someone came to me in my dream and gave me something, and said: Open it. I opened it and saw a piece of silk. He said: Spread it out, and written on it in white letters were the words: It is not befitting for the one who knows Allah or His justice to think that Allah is too slow in giving him provision. I woke up and Allah granted me abundant provision and made things easy after they had been hard.

It was said by Galen that a man dreamt that a phlebotomist opened the vein between the two smallest toes of his left foot and said: This is beneficial for the blood between the diaphragm and the liver. It was not long before the dreamer had that problem, and he had that vein opened and he recovered.

A man was suffering stomach pain, and he saw Galen in his dream, who said to him: Eat Al-Kaba and you will recover. He woke up and asked about the interpretation of that, and he was told that the word Al-kaba in Farsi refers to rose jam. So he ate rose jam and recovered.

One of the doctors said to me: I was suffering pain in the eye, and in my dream I saw so-and-so, and so-and-so, referring to two men that I knew who had no knowledge at all, and they said to me: Boil an onion skin and apply it to your eye. When I woke up I said: This is appropriate, because the pain is due to cold and the onion is hot. So I got an onion and took the skin and opened it, and I applied it to my eye and it was soothed. Then the pain resurfaced, so I did it again, then a third time, and I felt something like an ant walking from my eye to my nose, then I recovered.

## **Let us stop here, as these examples are sufficient**

With regard to the derivation of names and knowing signs, I have not seen anyone follow this method except my Shaykh, Shihab-ud-Deen.

We have seen above that a camel spoke to a man and said to him Labbayk (at your service). He (the dream interpreter) said to him: You are Mutaalibi (i.e., a descendent of ‘Abd Al-Muttalib), because another word for camel is Matiyah, and if you turn the ya’ into alif, it becomes Mataa, and if you add Labbayk to it and omit the Kaf, you get Mutaalibi. And he mentioned the woman whose head entered her private part and cut off a piece of her liver, and (the dream interpreter told her) that she had a son in Damascus, because the liver represents a child, and she got blood on her teeth and there was a cut in the liver. And if you add the word Damm (blood) to the word Shiqq (cut), you get Dimashq (Damascus).

A man said to him: I saw myself (in a dream) wearing a fine cloak with two stripes, one of gold and the other of silk. He said to him: You are accompanying a man of high status who has two children from two wives, one of whom is white and is not manumitted (i.e., she is still a slave) and perhaps her name is Al-Tawq. That child will die, and that is her name because it is one of the names of gold and silver, and embroidery with gold is brown mixed with white, so I knew that she is white. And the death of the child I took from the word Dhahab [which means gold, but the dream interpreter took it to mean Dhahaba, which means to go]. And the other wife is a freed slave, and the child from her is called Maleeh, and her name is ‘Aleemah or ‘Aliyyah, or something with the letter ‘Ayn. He said: And this child will live, and the fact that he is dark I took from the blackness of the silk, and the fact that she is free [Hurrah] is taken from the word Hareer [meaning silk].

With regard to working out the name, many stories happened to me. For example, I was in Jaami’ Al-Zaytoon with the Qaadi and the Faqeeh Ibn Sudan and Abu Muhammad ‘Abd-un-Noor. A villager said to him: I dreamt that I was riding a female donkey, then a male donkey came to her. I got off and that male donkey mounted her. When he was done, I got back on and continued on my way. The villager fell silent, and I said to ‘Abd-un-Noor: Do you have a wife called ‘Aaliyah? He said: Yes. I said: Does she have a relative called Ahmad? He said: Her brother. I said: This is provision that your wife will get from her brother Ahmad. The villager raised his head and said: I bear witness that there is no scholar on earth except you. Her father is sick and may die, then they will divide his property. Then he said to me: How did you reach this conclusion? I said: The female donkey is a woman, and her name has five letters in which there is no dot [in Arabic], and there is no woman’s name that is like that except the name ‘Aaliyah. The word for male donkey, Himaar, has four letters [in Arabic], of which the ha’ the meem and the alif are letters from the name Ahmad, and the fourth is the dal. If you alter the ra’ slightly, it becomes dal. I said: Intercourse with the female is kind treatment towards her.

Another example is when the Faqeeh Ibn Sudan said: A man dreamt that a man gave him some grapes. I said: He will marry a woman whose name is ‘Aa’ishah, because the word ‘Anaabah (grapes) has some of the letters of the word ‘Aa’ishah, the ‘Ayn, Alif and Ha’, and the doubled noon counts as two letters. He said: You are right.

With regard to names, it is sufficient for one or two letters to be the same.

A man said: I dreamt that I was wearing a cloak which was olive green in colour, and on the front it had red silk. I said: You are going to marry a dark, fat woman with reddish eyes whose name is Faatimah. After a while, I met him and he said: I have married a woman who meets that description, and he asked me how I reached that conclusion. I said to him: As for the colour, it is the colour of the cloak. The reddishness of the eyes is from the red silk on the front, and the idea of fatness is because the cloak covers other garments and is bigger than them. As for the name, it is from the letters of the word Ghifaarah (cloak), which has five letters, the first of which has a dot, so I knew that her name is Faatimah.

As for the clues that may be derived from the kind of clothing that a person is wearing or what women usually wear:

The first example is if a man says: I dreamt that I was wearing a Jubbah, I ask him what it is made of, how it looks and whether it is suitable for the dreamer or not. If he says for example that it is from Jarbah (a place in Tunisia) and it has a cut at the top or it is dirty and it is not befitting for the dreamer to wear it, then tell him: You will have some trouble caused by a man or people of Jarbah or someone who comes from there and has a mark on his face or on his head, or something sticking out, or a fault such as a speech defect or a defect in his tongue or teeth. If the cut or dirt is on the front of the Jubbah, then I say that his beliefs are wrong, or that on one of his breasts or on his chest there is a mark such as a mole, bruise, pimple, burn or the like. If it is on the sleeves, then say that the fault is in his hand, and if it is on the back, then say that it is on his middle or thigh or in his private parts. If it is on the shoulder, then say that it is on his shoulder. If the fault in the garment is in the back, then look for a mark on the body of the wearer or of his wife or children or friends.

The second example is if a man says: I dreamt that I put on the garment back to front. Shaykh Shihaab-ud-Deen said to him: You have a wife or a slave woman who is squinty-eyed and has a fault in her eye. He said: You are right. Someone else dreamt that and he said: You have intercourse with your wife in the rear and with males. He said: I will not do it again.

Another person said to him: I dreamt that I was reciting,

﴿ تِلْكَ الدَّارُ الْآخِرَةُ بِمَعْلُومٍ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ﴾  
وَالْعَقِبَةُ لِلْمُتَّقِينَ

**“That home of the Hereafter (i-e. Paradise), we shall assign to those who rebel not against te truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqoon (the pious).” [Al-Qasas 28:83]**

He said to him: You are a man who holds the position of governor and you have property and real estate, then you have spoken to a man who was reciting Qur'an and he was of yellowish color and tall, and his name is Sulaymaan. You are going to give up your position of governor and donate the best of your property as a Waqf. He said: You are right.

The point here is that the reciter of Qur'an encourages actions like that and he must be pious. The pious man usually has fear of Allah, and the one who has fear usually has a yellowish face. The fact that he was tall is because the Qur'an will stay for a long time, until the Day of Resurrection.

## **Seeing the Creator, may He be Glorified and Exalted, and Seeing the Angels, Prophets & the Siddeeqs and the Righteous Companions in One's Dreams**

It should be noted that dreams are parallels or likenesses, as we stated at the beginning of the book, and likenesses cannot occur to anyone unless he has seen the thing in question or knows its description, so that it can form an image in his mind like a reflection in a mirror. Shaykh 'Izz al-Deen ibn 'Abd al-Salaam said concerning the Prophet's words, "Whoever sees me (in a dream) has indeed seen me, for the Shayaan cannot appear in my form": This is applicable to seeing the Prophets & and others, because their images are not known.

### **Seeing the Prophet (Peace be upon him)**

He said: Seeing the Prophet (Peace be upon him) in a dream cannot be true except in the case of two men: either a Companion who saw him or one who knows his description on the basis of Mutawaatir Hadeeths, until he formed an image in his mind, then if he sees him in that image, he has indeed seen his likeness. If this is the case with regard to one who has a parallel or likeness (i.e., a human being), then how about seeing One Who has no parallel or likeness (i.e., Allah)? Shaykh 'Izz al-Deen ibn 'Abd al-Salaam said: Seeing the Prophet (Peace be upon him), for one who saw him or came to know his description, depends on the situation of the dreamer. If he saw him as an old man, this means that he has respect for him, but if he saw him as a young man, this means that he has no respect for him, and if he saw him as a black man, then he is a disbeliever.

But in my view this is problematic. We have seen above that the similarity between the man seen in a dream and the Prophet (Peace be upon him) may be in some aspects but not all. The dreamer may see a righteous man or a knowledgeable man and feel so much awe and respect for him that he believes that this is the Prophet (Peace be upon him), or someone tells him about that so he believes that he has seen his likeness, because we do not think that it is essential for the resemblance to be in all aspects; rather one aspect is sufficient.

Under heading above, we mentioned that some dwarfs saw the Prophet (in a dream) and what he told them came to pass. If the likeness of what they saw was not his likeness, then what they mentioned would not have happened. The same ruling applies to seeing the angels, Prophets & and the righteous.

### **Seeing the Creator**

Al-Hanbali mentioned something similar about seeing the Creator in a dream. He said:

A number of scholars denied that seeing the Creator in a dream is possible, and they said that this is no more than whispers from Satan or confusion that has no meaning. He said: But denying that is not proper, because we believe that what the dreamer sees in that regard reflects the deeds of the dreamer, and there is no reason to object with regard to what he sees or what he thought he most likely saw. Rather we say to him that Allah is the judge with regard to the dreamer, so He will grant him of good or bad what befits the dreamer when he sees the dream. If he sees Him with good attributes, then it is a good dream, otherwise it is false.

Some scholars of this branch of knowledge said: If a person sees Allah with his heart [not as a physical being] as great, and He brought him close to Him, and honored him and forgave him, or brought him to account but concealed him, and he did not see Him in a physical sense, then he will meet Allah like that on the Day of Resurrection. He said: If he sees a (physical) likeness and it was said to him, This is your God, or he thought that this was his God and worshipped him or prostrated to him, then he is a man who is striving in falsehood and thinking that he is following the truth. This is the dream of someone who fabricates lies against Allah, may He be exalted.

He stated clearly that if a person sees a physical likeness, it means that he is striving in falsehood, the reason being that Allah, may He be exalted, has no physical likeness. What we mentioned above may be refuted by noting that when we see likeness, we do not mean His Essence, rather it is in a way that is likeness in name, such as Knower, Sovereign and Judge, according to the view of al-Hanbali.

Our Shaykh, Shihaab-ud-Deen al-'Iraqi, said: Seeing the Creator (in a dream) is possible, and may occur in three forms:

1. Seeing Him in the way indicated by reason and reports, with perfection of attributes and being free of any physical attributes and the like. This is possible in this world and we are certain that it will happen in the Hereafter for the believers, but if a sinner or a person who is falling short claims that, then it is to be rejected, but if he is one of the pious then we believe him and accept what he is saying. The Words of Allah, "No vision can grasp Him" [al-An'aam 6:103], are general in meaning though they may be subject to exceptions. If we accept the view of some 'Awliya' with regard to extraordinary things that are miracles, how can we not accept it when it comes to making specific something that is general?
2. Seeing Him in the form of a man, and it is understood that He has manifested Himself to him in that image, and he is certain that that image is a creation. This image is possible.
3. Seeing Him in a physical image and believing that this is Allah in a true sense, and it never occurs to him in his dream that this is no more than an image. It is possible that this could be true and the mistake is only because of the dreamer, or it may be from Satan who makes him imagine that in order to mislead him.

What I think is that it depends on the one who has attributes indicated by the names of Allah or is characterized by some of the attributes of Allah, as some of the scholars said concerning the words of the Prophet (Peace be upon him),

"Allah has ninety-nine names; whoever memorizes them will enter Paradise."

He said: What is meant by memorizing is acquiring those characteristics.

One of the Imams said: If a man dreams that he is standing before Allah and He, may He be glorified, is looking at him, then if the dreamer is one of the righteous then he has to be careful, because Allah says:

﴿وَقَرِبَنَهُ بَخْتَانًا﴾

*"The Day when (all) mankind will stand before the Lord of the 'Aalameen (mankind, Jinn and all that exists)." [al-Mutaffifeen 83:6]*

i.e. because he does not know why He is looking at him. If he dreams that He is conversing with him, then he will be honored by being brought closer to Him and people will like him, because Allah says:

﴿وَفَرِبَتْهُ بِحِجَّةً﴾

*"And made him draw near to Us for a talk with him." [Maryam 19:52]*

And if he sees himself prostrating before Him, the dream has a similar meaning, because Allah says:

﴿وَأَسْجَدْ وَاقْرَبْ﴾

***“Fall prostrate and draw near to Allah.” [al-‘Alaq 96:19]***

If he dreams that Allah speaks to him from behind a screen, then his religious commitment will get better and he will fulfil his trust if anyone has entrusted something to him, and his authority will increase. If he dreams that Allah spoke to him without a screen, then he will fall into error regarding his religious commitment, because Allah says:

**﴿وَمَا كَانَ لِشَّرِّيْرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَجَاهًا أَوْ مِنْ وَرَاءِ حِجَابٍ﴾**

***“It is not given to any human being that Allah should speak to him unless (it be) by Revelation, or from behind a veil.”[al-Shoora 42:51]***

This opinion is attested to by what al-Hanbali said, that the interpretation depends on what the dreamer does in the dream. If he dreams that Allah promises him forgiveness, the promise is true, because Allah does not break His promises, but He will inflict some calamity in his physical well-being or livelihood so long as he is alive. This is what was said.

The reason why the interpretation is like this is that if Allah decrees a high level for a man and he cannot attain it by means of his deeds, then Allah will inflict calamities upon him. Because the mere promise of Allah for forgiveness indicates that he is going to reach a high level, therefore He sends calamity upon him in order that he may attain that high level.

When I was in Qafsah, I would sit for a while to teach the people Fiqh, and I allocated some time for dream interpretation and to read books of exhortation. The Imam of the mosque was a good helper to me in doing good. There came to us a man who was one of those who prayed Qiyaam al-Layl, and he said: I saw the Prophet (Peace be upon him) in my dream and he told me: Go to so-and-so, and so-and-so, and greet them with salaam and tell them: May Allah reward you with good for what you have done in the mosque. I said to the Imam: If he is telling the truth about his dream, there must be a calamity that will befall us. As for me, a wall fell on me and broke my right leg, and as for my companion, he went blind and lost his wealth, then he died.

They said: if he dreams that Allah clothed him then this means worry and sickness as long as he lives, from which will result great reward.

A man said to Ibn Sireen: I dreamt that Allah gave me two garments and I put them on. He said to him: Prepare for calamity. And he caught leprosy.

He said: If he dreams that Allah has given him something of worldly convenience, then he does not deserve His mercy. But in my view this is questionable. How can he not be deserving of mercy because of what he was given, when Allah is the One Who grants things in this world and in the Hereafter. But perhaps he saw something in the dream to indicate that.

In the Hadeeth it says that the Prophet (Peace be upon him) said to ‘Uthmaan (May Allah be please with him):

***“Allah will clothe you in a shirt that you will be able to take off, but do not take it off.”***

What he was referring to was the caliphate.

“Abd al-Rahmaan ibn al-Qata said that he dreamt that he put on a garment that came down from heaven, and he was appointed as a judge.

It seems to me that it has to do with the situation of the dreamer. If someone who is qualified to be a judge, Khateeb or Imam dreams that Allah clothes him in a good garment, then it should be said that

he will be appointed to the position that befits him, but if he is an ascetic or one who does not care about worldly gain, then it may be what they mention (i.e., calamity).

One of them said: If he sees light (in his dream) and he is not sure about it and cannot describe it, he will not be deprived of what he possesses as long as he lives. What is meant is that he will be honored in such a way that he will turn away from the pleasures of this world, and that means sickness. He said: If Allah, calls him by his name or by another name that is better than his name, he will become prominent and prevail over his enemies, meaning his human enemies.

If he dreams that Allah is angry with him, this indicates that his parents are angry with him, because it is narrated that the pleasure of Allah, may He be exalted, is connected to the pleasure of one's parents, and His anger is connected to the discontent of one's parents. And it was said: whoever dreams that Allah, may He be exalted, is angry with him will fall from a high place, because Allah says:

﴿وَمَنْ يَعْلَمْ عَلَيْهِ غَضَبٍ فَقَدْ هُوَ﴾

*“And he on whom My Anger descends, he is indeed perished.” [Ta-Ha 20:81]*

By the same token, if a person dreams that he falls from heaven or from a high place, that indicates that Allah, is angry with him.

This interpretation is indicative of the soundness of al-Hanbali's view that the interpretation depends on the deeds of the dreamer.

The basic principle is that whoever sees the Creator one of the angels, Prophets &, Companions, Siddeeqs, or the righteous in a good image, and he brings him close to him or he speaks to him and promises him something good, then this is glad tidings of a rise in status. And if he is one of those who are qualified to be in authority, then he will gain a position of authority that befits him, such as becoming a judge, teacher, Khateeb, Imam, or supervisor of the marketplace, or he may get closer to kings or people in authority, or he may get something good from one who has authority over him, such as his father or master. If he is a disbeliever he will become Muslim, or if he is a sinner he will repent, or if he is sick he will die, or perhaps he will go for Hajj. As for the one who sees them in a negative way, or he dreams that they threaten him or turn away from him, this indicates that one who is in authority over him will become angry with him, such as the ruler, governor, father, teacher or master, or he may change his religion.

If he dreams that the Creator, comes to a specific place or manifests Himself in good attributes that is indicative of doom for the wrongdoers and victory for those who are wronged, of death of sick people, and of destruction of that place, because Allah says:

﴿فَلَمَّا تَجَلَّ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكَّاً وَحَرَّ مُوسَى صَوْفاً﴾

*“So when his Lord appeared to the mountain,He made it collapse to dust, and Moosa (Moses) fell down unconscious.” [Al-A'raaf 7:143]*

And it indicates the death of sick people because His coming signals the coming of His Messenger, namely the Angel of death, or it signals the sick person falling unconscious, because when the sick person falls unconscious he usually dies. Or Allah's coming to the place may signal the coming of a person who, when one looks at him one is reminded of Allah, such as scholars and prominent figures.

## Angels

Each of the angels has a particular significance:

## **Jibreel (May Allah be please with him)**

He is the messenger who is sent to the Prophets &. If a person sees him or dreams that he has some of his attributes or that he becomes Jibreel, and sees him in a good image, that indicates that he is going to become a messenger for a prominent person. If he sees him in a good image, then he will be a messenger bringing a good message, otherwise that will not be the case. If he sees him frowning, that means he will go through hardship, because he is the Angel of punishment.

A man dreamt that he came to the bird-sellers and he found Jibreel for sale and bought him and put him in a cage. Then a cat came and ate him. Shaykh Shihaab-ud-Deen said to him: You went to the bird-sellers and bought a hoopoe and put him in a cage, and the cat ate him. He said: You are right.

## **Mika'eel (May Allah be please with him)**

He is the Angel in charge of rain and provision, and seeing him indicates that the dreamer will become the storekeeper for a generous man. If he sees him in a good form, that means that he will get something good. If he dreams that he becomes Mika'eel and acquires his characteristics, that means that he will become the storekeeper in charge of the wealth of an important man. If he dreams that he is being hostile towards Jibreel and Mika'eel, and fighting them, that means that he is committing a sin and may even be punished or embrace the view of the Jews (concerning Jibreel and Mika'eel).

A man dreamt that he was Mika'eel, and Shaykh Shihaab-ud-Deen said to him: You will become one who sifts the grain (to get rid of the chaff), because rain comes from clouds as the grain comes from the sieve. Another man dreamt the same thing, and he said to him: You will become a carder of cotton, because Mika'eel drives the clouds and they move like cotton when it is carded, and the sound of the bow-instrument used for carding is like thunder.

Another man dreamt that and he said to him: You plant crops and irrigate them. He said: You are right.

Another man dreamt that and he said to him: You have decided to build an irrigation channel.

The King of Egypt dreamt that and he said to him: You have decided that you will not let anyone walk in the streets because the rain which is in the hand of Mika'eel is blocking the streets. He said: That is correct. So he interpreted it for each according to his situation.

## **Azra'eel (May Allah be please with him)**

Azra'eel is the one who takes the souls. Seeing him in a dream is indicative of trouble, death of sick people, destruction of things that are in good shape and fear. If the dreamer sees him looking cheerful, he will die in a good state or as a martyr. If he sees him frowning, he will die in a bad state. If he sees him wrestling with him and defeats him, he will die or almost die. If he acquires some of his characteristics, he will acquire some of his attributes, and if he sees him becoming his friend, he will have a friend who is like that.

A man dreamt that he became Azra'eel and Shihaab-ud-Deen said to him: You are a butcher.

Another man dreamt that and he said to him: You are a bandit who sheds the blood of people. Then he repented.

Another man dreamt that and he said to him: You create trouble between people.

The King of Egypt dreamt that and he said to him: You are going to destroy a lot of land, and he conquered new lands or destroyed them.

## **Israafeel (May Allah be please with him)**

He is the opposite of Azra'eel because he is indicative of a revival of the dead, gathering of what is scattered and healing of the sick. He is indicative of good mediation between people and what Allah wants people to do. If he appears in a good form, the dreamer will become like him or will acquire a quality that is befitting to him, and something good will happen to him according to his situation. If he sees him blowing the Trumpet, if he thinks that he is the only one who heard it, he will die, but if he thinks that others heard it too, a great deal of death will happen among the people in that location, or it may mean that justice will prevail in that place and that the wrongdoers are going to perish.

A man dreamt that he was Israafeel, and Shihaab-ud-Deen said to him: You blow into the sweets that you produce in a mould, thus creating different shapes. He said: You are right.

Another man dreamt that and he said to him: You are a doctor because blowing restores bodies.

Another man dreamt that and he said to him: You rob graves. He said: You are right.

The King of Egypt dreamt that and he said to him: You are going to gather people for a major event and release people from prison, because Israafeel will gather the people and bring the dead out of the graves. And that is what happened.

## **Prophets**

### **Adam (May Allah be please with him)**

If a person dreams that he became Adam (May Allah be please with him) or acquired his attributes, his enemy is going to deceive him because he believes that he is a sincere friend, but his enemy will remove him from his position and he may move from one place to another, or have children, or have trouble with some of them. If he sees Adam in a good form, he will attain an honourable position according to his situation, and he may receive some benefit from his father or his master or the one who is in charge of him, and he may acquire knowledge with which he will be honoured, or he may enter the houses of some prominent people and benefit from them. If he sees him in a bad form, his situation will deteriorate and he will change his abode, and it may be that the treatment of one who is in charge of him will change.

A man dreamt that he became Adam (May Allah be please with him), and Shihaab-ud-Deen said to him: You will travel to India, because Adam came down (to earth) in India.

Another man dreamt that and he said to him: You will leave your wife or slave woman. And that is what happened.

Another man dreamt that and he said to him: Your clothes were taken from you. He said: You are right.

Another man dreamt that and he said to him: A garden or farm will be taken from you, because Adam was expelled from Paradise. And that is what happened.

The king of Egypt dreamt that and he said to him: You will populate a new land, because when Adam (Peace be upon him) went for Hajj, every place he set his foot in became a village. And that is what happened.

Another man dreamt that and he said to him: There is pain in your stomach, because Adam suffered the pain of hunger and thirst.

Another man dreamt that and he said to him: You do not have a known lineage, because Adam was created from different types of dust.

### **Sheeth (Seth, (May Allah be please with him))**

Sheeth (Seth (May Allah be please with him)) was blessed with a lot of wealth and children, and he lived a good life. Whoever dreams that he became Sheeth will acquire wealth.

### **Idrees (May Allah be please with him)**

If a person sees him (in his dream) in a good form or acquires his characteristics or dreams that he became Idrees, his knowledge will increase and he will become close to prominent people and attain a high position. If he dreams that he accompanied him, he will accompany a person like him and he may become easy going. But if he sees him in an imperfect form, that will affect him and his situation will decline.

The same applies to seeing everyone who is perfect: if the dreamer sees him less perfect than he is, that will be reflected in the dreamer. The poet said concerning that:

My enemy saw the face of the one I love and he said to me: what an ugly face.

I said to him: Rather it is the face of innocence and righteousness and you see your face in her.

A man dreamt that he became Idrees and Shihaab-ud-Deen said to him: You will get sick with fever and recover, because Idrees passed through fire and emerged from it. He said: You are right.

Another man dreamt that and he said to him: You live in a garden, because Idrees lived in Paradise. He said: You are right.

Another man dreamt that and he said: You know something about astronomy.

Another person dreamt that and he said: You go through strange places. He said: You will pass through strange places, because



*he was raised to a lofty station. [Maryam 19:57]*

A man dreamt that he killed Idrees and he said to him: You are slandering the honour of a righteous man. And all the above turned out as he said.

### **Nooh (May Allah be please with him)**

Nooh lived for a long time and had a lot of enemies, but he prevailed over them and he and those who followed him were saved from drowning. So if a person becomes Nooh (in a dream) and sees some of that, that may be indicative of the death of a sick person, on the basis that his name (Nooh) may refer to wailing (Niyaahah). If he accompanies him (in his dream) then he may accompany a person who is like that.

A man dreamt that he became Nooh and Shaykh Shihaab-ud-Deen said to him: You are a carpenter. He said: Yes.

Another man dreamt that and he said to him: You collect animals and birds, because Nooh collected them in the ark. He said: You are right.

Another man dreamt that and he said to him: Are you the captain of a boat? He said: Yes.

Another man dreamt that and he said: A hunchback, lame carpenter is causing you some annoyance, because a carpenter of that description passed by Nooh (May Allah be please with him) and hit him with his stick. He said: That did happen.

Another man dreamt that and he said to him: You dig graves.

Another man dreamt that and he said to him: You mix with people of entertainment and leisure.

Another man dreamt that and he said to him: You fly pigeons, because Nooh (Peace be upon him) sent out a pigeon to bring him news of land and it brought back a green leaf, so he knew that the water had started to recede.

Another man dreamt that and he said to him: Your life is coming to an end.

Another man dreamt that and he said to him: You make people laugh, because the people of Nooh used to laugh at him when he was building the ark.

Another man dreamt that and he said to him: Three of your sons will live.

So he gave the interpretation to each person according to what he saw of his situation, and it all came true.

### **Hood (May Allah be please with him)**

His enemies insulted him and wronged him, then he prevailed over them. So if a person becomes Hood in his dream, something like that will happen to him.

### **Saalih (May Allah be please with him)**

The same interpretation applies to Saalih (May Allah be please with him).

### **Ibraheem (May Allah be please with him)**

His story is well-known. The person who becomes Ibraheem (in his dream) or acquires some of his characteristics or becomes his friend will suffer because of his enemy, then he will prevail over him and he may be appointed to a position in which he will behave in a fair manner, or he may accompany a man who is like that; or he may be blessed with children who will become prominent; or he may receive some good news from some messengers.

A man dreamt that he became Ibraheem and Shihaab-ud-Deen said to him: Your sheep will increase in numbers.

Another man dreamt that and he said to him: You are going to differ with your father.

Another man dreamt that and he said to him: You will take another wife and she may be a slave woman.

Another man dreamt that and he said to him: The number of your children will increase and they will be people of high position. And they all turned out as he said.

## **Ismaa'eel (May Allah be please with him)**

If a person becomes Ismaa'eel (in his dream) or acquires some of his characteristics, he will be blessed with leadership and eloquence, and he may have some distress from his father, which may be followed by some regrets.

## **Ishaaq (May Allah be please with him)**

If a person becomes Ishaaq in his dream or acquires some of his characteristics, he will experience some hardship then find relief, then he will become rich and prominent.

## **Ya‘qoob (May Allah be please with him)**

His grief and separation from his loved ones is well-known. Whoever becomes Ya‘qoob in his dream or acquires some of his characteristics will have some worries and be separated from his loved ones, then he will be reunited with them. He will have some distress because of his children and he may go blind then recover.

A man dreamt that he became Ya‘qoob and Shihaab-ud-Deen said to him: You fled from an enemy, because Ya‘qoob fled from his brother al-‘Ays (Esau).

Another man dreamt that and he said to him: There is fear for your vision.

Another man dreamt that and he said to him: Your child was taken from you.

Another man dreamt that and he said to him: You were promised marriage to a woman then that promise was not fulfilled for you, because Ya‘qoob (May Allah be please with him) asked his maternal uncle for the hand of his younger daughter in return for tending his flocks for a certain length of time. When that time ended, his maternal uncle said to him: The younger will not get married before the older; so he worked an additional length of time and married both sisters.

Another man dreamt that and he said to him: You are a fisherman (or hunter) because Ya‘qoob used to fish (or hunt). And all of the above interpretations turned out to be correct.

## **Yoosuf (May Allah be please with him)**

His story is well-known. If a person becomes Yoosuf (in a dream) or acquires his characteristics, then there is the fear that he will be imprisoned or parted from his loved ones, but then he will be appointed to a position that befits him, because Yoosuf obtained a position of authority and there was a high cost of living during his time. He may also be faced with accusations concerning a woman when he is innocent of them, and he may learn knowledge of dreams or history.

A man saw that in a dream and Shaykh Shihaab-ud-Deen said to him: You were accused of stealing, because the brothers of Yoosuf accused him of stealing from his paternal aunt.

Another man dreamt that and he said to him: You have given medicine or kohl to a sick person because he sent his shirt as a remedy to his father.

Another man dreamt that and he said to him: You will witness the cutting off of a hand or foot, because Yoosuf (May Allah be please with him) was present when the women cut their hands.

Another man dreamt that and he said: Your enemies will apologise to you and you will forgive them.

Another man dreamt that and he said: Something will be said concerning you of which you are innocent.

Thus he interpreted for each person according to his situation, and everything he said was true.

### **Dawood (May Allah be please with him)**

His story is well-known. Whoever claims that he becomes Dawood will be appointed to a position that befits him and will have some troubles, but he will be granted knowledge and will be guided to do a great deal of worship.

A man said: I dreamt that I became Dawood. Shaykh Shihaab-ud-Deen said to him: You are a blacksmith. He said: You are right.

Another man dreamt that and he said: You are having some problems with a wife. He said: You are right.

A woman dreamt that and he said: You are doing tattooing. She said: You are right.

The basis for that has been explained in the first section.

### **Sulaymaan (May Allah be please with him)**

If a person dreams that he becomes Sulaymaan or becomes like him, he will be appointed to a position that befits him, then he will be dismissed, then he will be reinstated and difficult things will become easy for him.

A man said: I dreamt that I became Sulaymaan. Shaykh Shihaab-ud-Deen said to him: You have a boat, because Sulaymaan (May Allah be please with him) used to travel by the wind.

Another man dreamt that and he said to him: You play with birds, because he used to send birds.

Another man dreamt that and he said to him: You know many languages, because he knew the speech of animals.

Another man dreamt that and he said: You will marry a woman of high status.

Another man dreamt that and he said: You work as a charlatan and claim that you are gathering the Jinn. And in all cases the matter was as he said.

### **Moosa (May Allah be please with him)**

His story is also well-known. If a person dreams that he becomes Moosa or becomes like him, or accompanies him, or wears some of his garments, then his status will rise and he will prevail over his enemies. He may be accused of something and leave his homeland because of it, or there may be some fault in his head or in his mouth, and he may meet some senior figures or get close to them.

A man said: I dreamt that I became Moosa (May Allah be please with him). Shaykh Shihaab-ud-Deen said to him: You play with glass, because his hand used to shine like the sun.

Another man dreamt that and he said to him: You play with snakes.

Another man dreamt that and he said to him: You are a sorcerer.

Another man dreamt that and he said: You do magic.

Another man dreamt that and he said: You had letters from a man of high status or plates, and those letters got lost or those plates got broken.

Another man dreamt that and he said: You are a shepherd.

Another man dreamt that and he said: You were saved from drowning.

Another man dreamt that and he said: You fled from a snake.

Another man dreamt that and he said: You were brought up in the house of a man of high status, and his wife used to treat you kindly.

In all cases the matter was as he said.

And perhaps his mother threw him into the oven but he survived.

### **Yoonus (May Allah be please with him)**

If a person dreams that he becomes Yoonus or becomes like him, he has been hasty concerning some issue which led to detention or hardship, but things will get easier; or it may indicate that the dreamer tires quickly.

### **Ayyoob (May Allah be please with him)**

The type of calamity he faced is well-known. If a person dreams that he becomes Ayyoob or becomes like him, or puts on some of his garments, he will be tried or tested with regard to his physical health, his wealth and his family, then Allah will grant him ease and well-being and Allah will reward him for that.

### **Zakariya (May Allah be please with him)**

He was tested and was given a righteous son when he was very old. If a person becomes Zakariya or becomes like him (in a dream), something like that will happen to him in whole or in part.

### **Yahya (May Allah be please with him)**

He was unique in his generation in terms of chastity and piety. If a person becomes Yahya or becomes like him, his religious commitment will become good, or there may be some problem between him and his wife, because Yahya did not have intercourse with women.

### **Eesa (May Allah be please with him)**

If a person becomes ‘Eesa or becomes like him, or puts on some of his garments (in a dream), he will enter a land that is blessed and in which there is much goodness, and he will travel a great deal. ‘Eesa was unique in his time in terms of knowledge and medicine, and the one who sees that in his dream may be one whose supplications are answered.

A Christian dreamt that he sold ‘Eesa, and Shaykh Shihab-ud-Deen said to him: You stole a cross and consumed its price, and it may have been of gold.

## **Daniel (May Allah be please with him)**

If a person becomes Daniel or becomes like him, he will be granted a great deal of knowledge of the interpretation of dreams, and he will prevail over a tyrant after having been put through hardship by him; and he may become a ruler or vizier.

## **Al-Khadr (May Allah be please with him)**

Seeing al-Khadr in a place is indicative of rain after drought or safety after fear. If a person becomes al-Khadr, or becomes like him, he will do a great deal of worship, and travel a great deal, and people will benefit from him.

## **The Leader of the Messengers, Muhammad (Peace be upon him)**

If a person dreams that he becomes like the best and noblest of the Messengers, Muhammad (Peace be upon him), or that he accompanies him or puts on some of his garments, he will become famous, his family and friends will be honoured by him, and he will be righteous in religious and worldly terms. If a person dreams that the Prophet (Peace be upon him) turns away from him or reviles him or frowns at him, then the dreamer will face some problems, and he may not be following the right path. The same ruling applies to seeing any of the Prophets &, Siddeeqs, Sahaabah, or Taabi'een (may Allah be pleased with them all) in a dream. If a person dreams that he accompanies one of them or becomes like one of them, or puts on one of their garments, you can tell him what that means on the basis of what happened to them, in a manner that befits him in terms of good and evil. And Allah knows best what is correct.

He also said: Seeing the leader of the Messengers (Peace be upon him) and seeing the other Prophets varies according to the situation of the dreamer, because they cannot be seen in a true sense all the time. A dreamer may say: I saw Prophet so-and-so; the interpretation should be based on what he believes. For example, if he says that the Prophet he saw was blind, the interpreter should say: You are following innovation and misguidance, and are blind to the truth, and the like. Seeing a Prophet may indicate different things. For example, a person said: I dreamt that I was carrying the Prophet (Peace be upon him) and he fell from my hands and died. I said to him: You had a Mushaf or a book of Hadeeth and you lost it. He said: Yes. I said: And you neglected your prayer, and you had a son and he travelled. He said: Yes. I said: And you had a lamp which fell and broke. He laughed and said: That's right. That is because the Prophet (Peace be upon him) is called the an illuminating lamp. [Al-Ahzaab 33:46]. And so on.

## **Seeing the Heavens or Sky, What is in it, What Descends From it, What Ascends to it and What Happens in it, in One's Dreams**



A man cannot harm the heavens with swords or spears. If he bites on the sky it is as if he is biting iron; his teeth will hurt him and he will be affected by their pain, and no benefit will reach him.

If a person dreams that he is ascending to heaven, he will attain honor by entering the house of the king. Some of them said: If he dreams that he is rising until he gets close to heaven but does not reach it, he will attain a high status with regard to his religious commitment.

Entering heaven is indicative of death, or it may refer to sickness.

Descending from heaven to earth indicates that a sick person will come close to death, then will recover.

Ahmad said: I dreamt that I ascended to heaven, and we were watching the stars. Shaykh Shihaab-ud-Deen said to him: You entered a house in which there were images. He said: You are right.

Another man dreamt that and he said to him: You went through a garden. He said: You are right.

Another man dreamt that and he said: You went through a place in which there were lamps. He said: Yes.

A man said to him: I dreamt that I set up a ladder of copper and climbed up it to the sky, and I took the stars. He said: You are dealing with evildoers (Manaahees); you took them with you to the house of a man of high status or a merchant, from which you took gold jewelry or pearls. He said: You are right. He inferred the company of evildoers (Manaahees) from the word Al-Nuhaas (meaning copper), and thus he reached this conclusion.

And the stars are like pearls and jewelry because of their similarity.

Ascending to heaven is indicative of travel, entering the houses of senior figures and strange places, and entering new houses and new courtyards. If the dreamer sees light or angels there, or finds a pleasant fragrance or good food, he will have ease and comfort, either by travelling or by getting a bigger house or with a woman whom he will marry or in a position to which he will be appointed, or

by means of a scholar or someone who is in authority over him, such as his father or his master, or her husband if the dreamer is a woman.

If the one who ascends to heaven in the dream is ill, he will die, unless he comes down again (in the dream), in which case he will almost die, but then he will recover. If he finds darkness, smoke or fire in it, he will have trouble with the people mentioned (father, master, etc). If he sees birds, bees or flies there, this is indicative of death in the place from which he ascended, and the question of whether the number of dead is large or small depends on the number of bees and the like that he sees.

The same applies to seeing any kind of useful animal ascending. If bad things ascend to heaven, such as snakes and the like, this indicates that corrupt people will be doomed and that the place from which they ascend will have respite from them.

If he dreams that the heaven splits open, he will attain something good. If he dreams that the sky turns green, there will be abundant crops in that place. If he dreams that it turns yellow, this is indicative of a great deal of disease, because sick people usually turn this color. If he dreams that it is made of iron, this is indicative of paucity of rain; but if he dreams that it splits open, this is indicative of abundance of rain. If it is cleft asunder and rotates, turning red and black, this is indicative of a great deal of innovation and fear. If the sky falls, this indicates that elderly people, children and relatives will die and life will become hard, because whoever is in the heavens was moved to another place (because of its rotation). It may also be indicative of rainfall.

If the sky falls and destroys houses and crops, that is indicative of worry and want, and of a lot of enemies in that place.

If the dreamer sees the heaven split and an old man coming out of it, that refers to rain and fertility; if a young man comes out of it, there will be enmity in the place where that happened (in the dream). If camels come out of it, that is indicative of rain and floods; if sheep come out of it, that is indicative of booty; if flour, honey and other beneficial things come out of it, that indicates that prices will fall, there will be a lot of benefits and future trade will be beneficial. It is also indicative of the justice of a ruler.

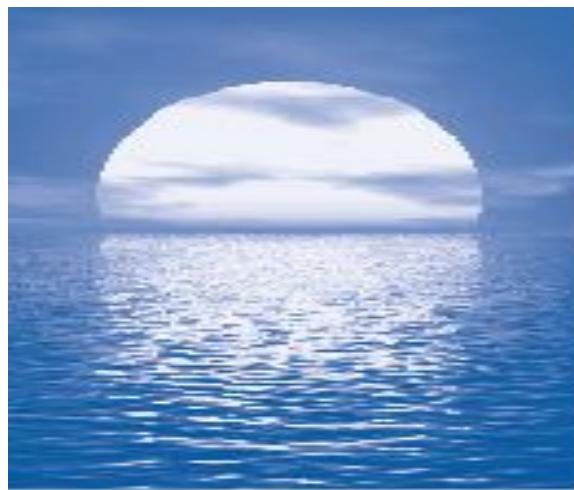
If bedbugs, fleas, snakes, stones, swords, blood, fruit or a lot of dust come down from the sky, that is indicative of tribulations, sickness and injustice of the king; it also signals that enemies may come to that place or the crops may fail. If only a little dust falls, that is a good sign.

A man dreamt that the heavens split asunder for him. Shaykh Shihaab-ud-Deen said to him: The roof of your house will split. Another man dreamt that and he said to him: Your head will be cut by a blow.

Another man dreamt that the sky fell from his hand. He said: A vessel of glass will fall from your hand, because it was a small amount.

Another man dreamt that the sky fell from his neighbor's house on to his house and filled it. He said: A copper bowl will fall from your neighbor's house into your house, and the noise of it will fill your house. And it all turned out as he said.

## The Sun



The sun indicates a great man, such as a king, governor, father, master, son, husband or relative. It is also indicative of wealth, possessions, goodness, livelihood and gold.

If a person believes that the sun is with him or on his head, or that it speaks to him, or he sees it in his house or dreams that he is carrying it but is not harmed by its light, something good will happen to him with regard to one of the people mentioned and his income will increase, especially if his profession is one that needs the sun, such as a fuller or farmer, and especially if he sees it in winter. If his wife is pregnant he will be blessed with a handsome boy.

If he dreams that the sun burns him or harms him, he will have some problems with one of the people mentioned. If he dreams that it burns the crops or the garden, or its light harms the people, this is indicative of injustice on the part of people in charge, as well as sickness and high prices. If he dreams that it rises above his head and not the rest of his body, he will achieve something important or will achieve remarkable worldly gains. If it rises over his feet and not the rest of his body, he will acquire a great deal of provision from agriculture. If he dreams that it rises over his stomach from beneath his clothing without the people realizing it, he will get sick.

If he dreams that he is hanging from the sun, he will gain power from a man of high status.

If he dreams that he is walking alongside it, he will die. That is also the case if he dreams that it is setting and he follows it, because Allah says:

﴿ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ١٥ ثُمَّ قَبَضْنَاهُ إِلَيْنَا فَقَضَاهُ سِيرًا﴾

*“But We have made the sun its guide (i.e. after the sunrise, the shadow shrinks and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sunlight, there would have been no shadow). Then We withdraw it to Us — a gradual concealed withdrawal.” [Al-Furqaan 25:45-46]*

If he sees it hanging from a chain, he will attain the position of governor. If he sees its rays reaching the east and the west and he is qualified for a position of authority, he will gain great authority; otherwise he will be granted knowledge for which he will become well-known throughout the land. If the governor sees it in his dream, he will attain power in his governorship, but if he sees its rays not falling on him, he will be dismissed if he is a governor, otherwise he will lose his livelihood or fail in business.

If a woman sees that in her dream, her husband will divorce her or will refrain from intimacy with her.

If he dreams that the sun turns into a man, if it is a young man then the king's conduct will become worse and if it is a middle-aged man, then the king's conduct will improve.

If a man dreams that he turns into the sun, he will attain authority as far as its rays shine.

If he dreams that the sun turns yellow, he will become sick.

If he dreams that it turns black, this is indicative of an enemy. If it turns red, this is indicative of bloodshed. If he dreams that his belly is split and the sun emerges from it, he will die, because the soul is of a light nature.

If he dreams that he swallows the sun, this also means that he will die, because the sun is indicative of authority or sovereignty; if the sun enters his stomach, this means that the dreamer will end up in his grave, and if he is not a king, he will live in sorrow, because the sun is hot and grief is the cause of intense burning in the heart.

If he dreams that the sun is split in two, and one half remains whilst the other half disappears, this is indicative of the emergence of a rebel. Then if the remaining half follows the half that disappeared and they are reunited, the rebel will prevail. But if the part that disappeared goes back to the half that remained and they are reunited, then sovereignty will be restored to its original owner, i.e., the king.

If he dreams that there are several suns in the sky, then the people will be harmed by wrongdoers who are in authority. If the people benefit from these suns, the crops will be good and the people in authority will be just.

A man dreamt that the light of the sun became cold, and Shaykh Shihab-ud-Deen said to him: if that was in summer, then someone in authority will be dismissed or the people under his authority will get something good, then he will die shortly after that. Then their Qaadi (judge) died after becoming good.

Another man dreamt that he was naked and the sun fell on his head and burnt his hair. He said to him: A vessel in the bathhouse fell on your head and cracked it. He said: You are right.

## The Moon



It is like the sun in everything we have mentioned, except that its realm is the night and it is of a lower status.

If a person sees the moon in his house (in his dream), then the one who was absent will come to him.

If he sees it in his lap, he will get married.

If he dreams that he is looking at the moon and sees his face in it, he will die, because if you change the letter Meem in the word Al-Qamar (the moon) to ba', you get the word Al-Qabr (the grave). So he has seen his face in a grave.

A man dreamt that he was between the sun and the moon, taking from one and putting it in the other. Shaykh Shihab-ud-Deen said: This indicates a number of things, one of which is that you have two sacks, one for gold and the other for silver. You exchange gold for silver Dirhams and put them in the sack that contains Dirhams; and you exchange Dirhams for gold and put it in the sack of gold. This is according to those who call gold the sun and silver the moon.

You are also trying to reconcile between two people of high status, transmitting the words of one to the other.

And you are trying to intervene between a debtor and a creditor, so you take something from the debtor and ask the creditor to forget the rest. That is because the moon is of lower status, as its light comes from the light of the sun and is part of it.

And you have two kohl jars, one containing yellow kohl and the other containing red kohl, and you treat your eyes with it. He said: All of that is true.

Another king dreamt that he tied the sun and the moon with a string and carried them. Shaykh Shihab-ud-Deen said to him: You are going to detain a person of high status and another of lower status in the same place, and one of them is a king. He said: Yes.

A man dreamt that he put them together with a rope, and one of them hurt him, and he took them from the bathhouse. He said: You took two crabs from the bathhouse and tied them with a string, and one of them pinched you. He said: You are right. He said: Because the sun causes harm with its heat and the moon has some bluish color like a crab.

Another man dreamt that the sun and the moon were on ropes and said: I was braiding one rope with another. He said: You are trying to arrange a marriage between a beautiful woman and a handsome man, but the man has a defect in one of his eyes. He said: You are right. He inferred the defect in the eye from the black mark on the moon.

Another man who looked like a bad man had a similar dream. He said to him: You are a pimp. He said: I will never do it again.

Another man dreamt that and he said: You sold a plate or a mirror and consumed its price. He said: You are right. The roundness of the plate was like the roundness of the moon, and the same is true of the mirror, which is also smooth.

Another man dreamt that and he said: Someone dear to you will die and you will eat from his estate. Then his son died.

A man said: I dreamt that I fell into the moon (Al-Qamr) and I felt very distressed. He said: You are a gambler (Qammaar).

Another man dreamt that and he said: You will die by drowning. And that is what happened.

Another man dreamt that the light of the moon became hot like the sun. He said: A governor is going to be appointed. If the people benefited from that heat, then the people under his authority will benefit, otherwise they will not.

Eclipse of either is indicative of the death of whoever is indicated of prominent people, or it is indicative of dismissal from his post or of the death of parents and wives, or the loss of livelihood, or disturbing rumours or bad news. Fighting between the sun and moon is indicative of war and that kings will prevail. If he sees that happening during the day then the sun is going to prevail and the people of truth will prevail; but if he sees it happening at night then the moon is going to prevail and the people of falsehood are going to prevail, because the moon is connected to darkness.

It was narrated that ‘Umar (May Allah be please with him) sent a Qaadi to Syria, but he came back before reaching there. ‘Umar (Peace be upon him) asked him why he had come back and he said: I dreamt that the sun and moon were fighting. ‘Umar said to him: Whose side were you on? He said: The moon’s. ‘Umar said: Go, but you will never do any work for me. Then he recited:

﴿وَجَعَلْنَا لَيْلَ وَالنَّهَارَ مَا يَنِينٌ فَحَوَّنَا إِلَيْهِ أَيْلِيلٍ وَجَعَلْنَا إِلَيْهِ النَّهَارَ مُبَصِّرًا﴾

*“And We have appointed the night and the day as two Ayât (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating.” [Al-Isra’ 17:12]*

He thought that the moon was connected to darkness, so if a person indicates that he is siding with the moon, it means that he is connected to darkness. Then that man was killed at the battle of Siffeen, when he was fighting on the side of the people of Syria.

## The Crescent Moon

If the crescent moon appears, it is indicative of good news, such as the arrival of an absent person from the direction from which it rose.

If the dreamer’s wife is pregnant, he will be blessed with a boy, but if he sees it red, his wife will have a miscarriage.

The crescent moon is also indicative of people who will come after him for their debts, because its rising is a sign that debts are due and debtors will pay off their debts. It is also indicative of healing the sick, because the sick person has been under the domination of the sun but now he is free from that. If he sees the crescent on his own even though everyone is looking for it, then he will die, because he was the only one to see a heavenly body, and that is indicative of the Angel of Death.

The appearance of crescents and moons is indicative of the emergence of rebels, but if the people benefit from their light, there will be a time of ease and abundant blessings.

If he sees crescents together, he will do Hajj, because Allah says:

﴿يَسْأَلُونَكَ عَنِ الْأَمْلَأِ قُلْ هَيْ مَوَاقِيتُ لِلنَّاسِ وَالْمَعْجَنِ﴾

*“They ask you (O Muhammad (Peace be upon him)) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.” [Al-Baqarah 2:189]*

Shaykh Shihab-ud-Deen said: The appearance of the crescent moon is indicative of a rebel figure. If he dreams that it appears at night, then the rebel will prevail, because the moon is connected to night. But if he dreams that it rises during the day, then the king will prevail, because the moon and stars are suppressed during the day by the light of the sun.

A king dreamt that he was distributing crescents to the people. Shaykh Shihab-ud-Deen said to him: You will march and will distribute bows among the troops.

Another man dreamt that he was drinking honey from the crescents, then one crescent flew and landed on his head. He said: You are a veterinarian and make your living from that; an animal struck you with its hoof on your head. He said: You are right. A hoof resembles the crescent and honey indicates provision.

## The Stars



Each star indicates the same as the sun and moon, and the stars are indicative of the scholars because they are taken as guidance on land and sea. These stars also indicate banditry because they only appear at night.

Large stars represent prominent people and small stars represent the common folk. Masculine names of stars refer to males and feminine names refer to females.

If a person dreams that the stars come to him, noble people will come to him; if he dreams that the stars have light, they will come to congratulate him, otherwise they will come to offer condolences.

If he dreams that he is tending the stars or controlling them and benefiting from them, he will be appointed to a position that befits him or he will be blessed with children or brothers or students or Dinars or Dirhams, or he will marry a woman. If the stars harm him or block his way, he will face some problems from those who are indicated or from the slaves of a ruler.

If he sees stars rising over his body, he will incur debts or he will get smallpox or boils, or his honor may be slandered.

If he dreams that a star or planet appears above his head, he will attain a high position. If he dreams that it lands on him, he will get leprosy. If he sees it on his eye, he will get cataracts.

The Sun is the noblest of heavenly bodies and is indicative of kings, leaders and people of justice.

The crescent moon may be indicative of the chamberlain. Abu Zakariya ibn al-Dabbaagh told me a dream that I forgot now, but he mentioned the crescent moon in it and that he benefited from it, and I said to him: A man will be appointed as the chamberlain from whom you will benefit, and Abu'l-Qaasim ibn 'Abd al-'Azeez was appointed as a chamberlain and helped him to be appointed as the governor of a province.

If a person dreams that he is eating the stars and they taste good, he will attain some benefit. The person indicated may learn astronomy. If he dreams that he is sucking on them, he will gain knowledge, and if he dreams that he swallows a star, he will love the one indicated by the star or he may detain a person. If he dreams that the star hurt him in his stomach, that person will cause trouble; if he dreams that he expels it from his stomach, love for him will be driven out of his heart or he will release the one whom he detained.

A man dreamt that a star fell from the Pleiades. Shaykh Shihaab-ud-Deen said to him: Are you seven brothers? He said: Yes. He said: One of you will die, and he died. Another person dreamt that and he said: Are you a servant with no father or son, and you have seven hundred or seven thousand? He said: You are right.

Another person dreamt that he took some stars from the Pleiades and hid them. He said: You stole a pearl from an earring. He said: Yes.

Another man dreamt that he carried the Pleiades on a stick and some stars fell from it and burnt his hair. He said: You carried a candle with many branches, and one of those branches burnt your turban. He said: You are right.

Another man dreamt that he prostrated to a star in the constellation of Ursa. He said to him: You love the wife of a man who washes the deceased and you enter the houses of prominent people. He said: You are correct.

Another man dreamt that he possessed the Pole Star and the constellation of Ursa. He said to him: You own a mill or a press. And that was the case.

Another man dreamt that he was rotating with the constellation of Ursa and one star bit him. He said: You were in a place with a group of people who were dancing and one of them upset you.

Another man dreamt that he was eating the constellation Ursa. He said to him: Your time is near! And he died four days later. Another man dreamt that he was eating the constellation of Ursa and he said: Your children and your relatives will die and you will eat from their estate. And that is what happened. Another man dreamt that and he said: Do you earn a living by carrying the dead? He said: Yes. Another man dreamt that and he said: You will sell a mill or press and consume its price -- and that turned out to be the case. Another man dreamt that and he said: You sell biers for the dead and consume their price.

A man dreamt that he became a goldsmith and that he took some of the stars and brought them into the daylight. He said: You are a baker and you take something from the loaves and hide it. He said: I will not do it again.

A man of high status dreamt that his forearms were like two planets beneath his garment and were eaten by lizards. He said: Do you have a gemstone tied to a sword that was broken in battle? And that was the case.

Another man dreamt that before him there was a platter of stars and he was eating from it, then out of the stars came a snake and he struck it. He said to him: Someone put poison for you in a fried egg. He said: You are right.

# The Jinn, Air, the Coming of Night and Day; What Happens in the Air of Wind, Clouds, Snow, Thunder, Lightning and Rainbows



## The Jinn

It should be noted that some of the Jinn are righteous and it is said that they are the angels of the earth, so seeing them in a dream is to be interpreted in a similar manner to seeing angels and righteous people, as explained above. And some of them are devils – and they are the ones who engage in trickery and treachery. They are the enemies of the sons of Adam.

Seeing a devil in a dream is indicative of a thief, a promiscuous widow, or a treacherous liar who does extraordinary things, because the common folk call a person who is like this a devil. If a person dreams that the Jinn attack him in his house, then thieves will attack him. If he dreams that he turns into a Jinni, he will become more treacherous. Some of them said that if he dreams that the Jinn stood near his house, this indicates that some destruction will occur or that he owes a debt that he has not paid off.

If he dreams that he is teaching the Jinn and they are listening to him, he will be appointed to a position of governor that befits him. If he dreams that an evil thought came to him from Satan whilst he was engaged in Dhikr (remembrance of Allah), this indicates that an enemy is plotting against him but he is not aware of it, because Allah says:

﴿إِنَّ الَّذِينَ أَتَقْوَا إِذَا مَسَّهُمْ طَرَفٌ مِّنَ الشَّيْطَانِ نَذَرُوا﴾

*“Verily, those who are Al-Muttaqoon (the pious), when an evil thought comes to them from Shaytaan (Satan) ...” [Al-A’raaf 7:201]*

If he dreams that he is fighting Satan, his religious commitment will improve, but if he sees Satan happy, his religious commitment will deteriorate. A person dreamt that Satan beat him and I said to him: You will get sick because of cold and that is what happened.

A devil in the dream is also indicative of the wife. Imam Fakhr-ud-Deen narrated with regard to dream interpretation that one of the people said in his gathering: If a man thinks of giving charity, seventy devils try to stop him. A man stood up and said: By Allah, I shall defeat the seventy. He went into the storeroom and filled his lap with wheat, then his wife said: Where are you going with it? He said: To give it in charity. She said: By Allah, I shall never let you deprive my children and give to others. She kept on at him until she defeated him, so women are more powerful than Satan.

To sum up, it depends on the situation of the dreamer and his actions, as Shaykh Shihaab-ud-Deen stated.

## Air



Air is that which is between heaven and earth; if it moves it is called wind. If the word Hawa' (air) is altered to read Hawaa, it means the inclinations of the self. If a person dreams that he is rising up in the air, he will attain a high position, and if he stays up in the air, he will maintain that position, but if he falls he will lose his position. This is exactly what happened to me: I dreamt that I was rising up in the air, then I fell. I joined the Fuqaha', then the judge envied me and tried to exclude me.

Some dream interpreters said: If a person dreams that he is standing in the air, he will attain a high position out of the blue but it will not be stable. If he dreams that the air is pure and he is sick, he will be healed, and if he has lost something, he will find it.

Shaykh Shihaab-ud-Deen said: If he dreams that he is flying in the air with wings and is holding onto something, this is indicative of travel in general and may indicate moving from one place to another.

The coming of light and darkness is indicative of distress and idleness, or indicates that one who is afraid will feel secure and that one who wants to do something in secret will be able to achieve that.

Shaykh Shihaab-ud-Deen said: The loss of an eye for one who is healthy, like the coming of night for one who is already ill, indicates that his sickness will get worse and last longer. If the night becomes more intense, that may indicate loss of vision also.

A man dreamt that a man had a flint and produced a good spark, creating a nice fire, and the dreamer had at cataracts in both eyes. He said to him: Rub your eyes and you will be healed.

Someone else said: The coming of night is indicative of tranquillity and rest.

And it was said that it is indicative of injustice and misguidance. In my opinion, it depends on the circumstances and what the interpreter understands.

If the dreamer sees the stars revolving in the sky, the people of that place will be subjected to injustice, and if there is also thunder and lightning, it will be worse.

If he dreams that the entire year is a day in which the sun does not set, rather it rotates around the sky, that indicates that the king will be a dictatorship and will not consult anyone. If he dreams that the stars have come out, he will go through a happy time, because the stars are light after darkness.

If he dreams that something emerged to him that night and he found it near the star, then his rights will be confirmed against the one who is denying them by means of testimony, because Allah says:

﴿إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

*“Verily, the recitation of the Qur'an in the early dawn (i.e. the morning — Fajr prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night).” [Al-Isra' 17:78]*

## Falling Stars

If there are a lot of falling stars, that indicates that the king will prevail over his enemies or spies. If the falling stars harm people, that indicates that events will take place but their consequences will be safe.

A man dreamt that a falling star came out of his penis and rose up above a minaret. Shaykh Shihaab-ud-Deen said to him: You will have a son who will become a Muezzin. And that is what happened.

Wind

If it is accompanied by a good sign such as light, that is glad tidings because Allah says:

﴿وَمِنْ أَيْنِهِ أَنْ يُرِسِّلَ الرِّيحَ مُبِشِّرًا﴾

*“And among His Signs is this, that He sends the winds as glad tidings.”[Al-Room 30:46]*

And if it is not accompanied by any good sign, that is indicative of loss of blessings in that place. Stormy winds are indicative of war and hardship; the west wind is indicative of punishment and the east wind is indicative of fever because the Prophet (Peace be upon him) said:

“I have been supported with the east wind and ‘Aad were destroyed by the west wind.”

If there is some yellowish color with the wind, it indicates disease.. If there is thunder with it, that is indicative of oppression on the part of the ruler. If there is lightning in it, then it indicates that his injustice and oppression will be worse. If a ruler goes out to war with the wind ahead of him, he will be victorious, but if the wind is against him and his army, he will be defeated, because Allah says:

﴿إِذَا أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ﴾

*“When We sent against them the barren wind”[Al-Dhaariyat 51:41]*

A man dreamt that a wind entered his mouth and almost prevented him from speaking. Shaykh Shihaab-ud-Deen said to him: There is the fear that you may get colic. And that indeed happened to him.

Lightning

This is something that strikes fear into the traveller and instils hope in the one who is not travelling, because Allah says:

﴿وَمِنْ أَيْنِهِ يُرِيكُمُ الْبَرَقَ خَرْفًا وَطَمَعًا﴾

*“And among His Signs is that He shows you the lightning, for fear and for hope.”*

*[Al-Room 30:24]*

They are both indicative of healing of the sick, fear for one who is in prison and paying off debt for one who owes it, because they are indicative of rain, which is a mercy.

Thunder on its own is indicative of the death of evildoers and of tribulation and loss. If they occur in season, accompanied by rain when the people are in need of it and the sound is not heavy, that is indicative of abundance. Lightning on its own is indicative of fear and benefit, because Allah says:

﴿يَكُوْنُ سَبَّابَرْقِيرٍ يَدْهُبُ بِالْأَبْصَرِ﴾

*“The vivid flash of its (clouds) lightning nearly blinds the sight.” [Al-Noor 24:43]*

If he dreams that he took the lightning in his hand, that is indicative that someone is encouraging him to do righteous deeds. Lightning cannot be grasped in the hands, just as encouragement to do good deeds is only words in which there is light, and it fades away instantly.

If a man’s wife is sick and he dreams that lightning burnt his garment, she will die; if she is not sick, she will become alarmingly sick.

A man dreamt that loud thunder shook him and that was out of season. Shihaab-ud-Deen said to him: You will become deaf. And that indeed happened to him.

## Rain

Rain is indicative of good and blessing, and of mercy bestowed by prominent people, as well as abundance and great benefits from trade. If the rain falls on a certain house it is indicative of harm, because Allah says:

﴿إِنْ كَانَ بِكُمْ أَذَى مِنْ مَطْرِ﴾

*“Because of the inconvenience of rain.” [Al-Nisa’ 4:95]*

Rain may also be indicative of worries, because Allah says:

﴿وَأَنْطَرَنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِيلٍ﴾

*“And rained down on them stones of baked clay.” [Al-Hijr 15:74]*

The word ma’ (water) is that which is indicative of relief, because Allah says:

﴿وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَرَّكًا﴾

*“And We send down blessed water (rain) from the sky.” [Qaaf 50:9]*

What matters in this regard is what the dreamer understands in his dream. So if he sees a lot of harmful rain, then it is bad.

## Hail and Snow

If it falls in places where it brings benefit, that is indicative of benefits for those who benefit from it and it is indicative of abundance, generosity of prominent people, good news and good things for those indicated. But if it is harmful, it is indicative of the opposite.

Shihaab-ud-Deen said: Strong wind, a lot of lightning, overwhelming clouds, alarming thunder, rain, hail and lightning strikes are all indicative of war, major events, and disturbing news for the one who sees that, especially the traveller. If it destroys houses or uproots trees, or kills useful animals, it is indicative of enemies, diseases, epidemics, plague, oppression on the part of prominent people, or famine and rising prices.

If the dreamer sees hail or snow falling on his body, that is indicative of loss affecting his wealth, because that hurts him and loss of wealth hurts too. If he dreams that he is hit by hail, he will acquire pearls and wealth. If he dreams that snow is falling on him, he will travel far away, because if he travels far away, something like that is bound to happen to him.

One of the dream interpreters said: Rather his enemy will gain control over him, because the one who is exposed to that cannot ward it off. If the snow comes over his head like water, that is indicative of distress, because that prevents him from breathing. If he sees snow that is melting, this means that his distress will ease. If he sees that the cold affects him, he will become poor. If he seeks warmth from a fire or the sun, he will become rich by the help of the ruler. If he gets warmed up by smoke, he will go through some turmoil. If the water freezes, this means distress and torment, unless he dreams that he put water in his vessel and then it froze; in that case he will acquire some wealth and will be able to keep it. But if he buys ice in the summer, then he will have a time of ease and relief.

A man said: I dreamt that a man was standing in heavy rain with his head uncovered. Shaykh Shihaab-ud-Deen said to him: He will receive a heavy blow on his head. And that indeed happened.

Another man dreamt that hail fell on his head and body. He said: There will appear on your head and body smallpox or boils. And that indeed happened to him. Another man dreamt that and he said: Have you decided to travel with the army? He said: Yes. He said: You will be struck with an arrow or stones. And that indeed happened to him.

A man dreamt that he became a thunderbolt and burnt an olive tree. He said to him: There are many things that happened to you, among which you slandered a woman of good origin, and you were away in a place where there were no olives, then you came to a place where there were olives and you bought some property there, because this thunderbolt lives in the place where you live.

## Clouds



Clouds represent a just and merciful ruler who will be good for the strong and the weak and will be kind to them; or it represents a wise scholar, because it sends rain as needed. If a person dreams that he turns into a cloud, he will acquire the characteristics of the one indicated by it, or he will acquire wealth and people will benefit from his wealth, or he will acquire knowledge and people will benefit from his knowledge.

If he dreams that a cloud came down and there was widespread rain, this may indicate that the king is going to appoint a fair and just governor over that region.

If a man dreams that he has a rain cloud in his hand, he will acquire wisdom and speak of it.

If he dreams that a cloud rained down gold on him, he will acquire great worldly gains, because Allah rained down locusts of gold upon Ayyoob (May Allah be please with him), and he may learn some of the etiquette of this world. If there is no rain in the cloud, this indicates that the governor is unjust and the merchant is dishonest and the knowledgeable man is withholding his knowledge.

If he dreams that he is a cloud, he will acquire Halaal wealth or beneficial knowledge.

If he dreams that he is mixing with the cloud and not taking anything from it, then he will mix with a knowledgeable person without realizing it.

If he dreams that he is riding the clouds, this is indicative of high status. If he builds a palace in the clouds, he will attain honor in religious and worldly terms.

If he dreams that he has a weapon of clouds in his hand, this indicates that he is not skilled in argument. The darkness of the rain cloud is indicative of prominence and joy, but if it is not a rain cloud, that is indicative of distress; in fact it was said that it is indicative of distress in general. If the cloud is red, that is indicative of tribulations, because red signifies blood. If the cloud rises high above the earth into the heavens, that is indicative of travel. Fog signifies tribulation and a cloudy day signifies distress and trials.

A man dreamt that he took a cloud and put it in his garment. Shihaab-ud-Deen said to him: You stole a purse from someone of high position and were afraid that he would find out, so you gave it to a woman. He said: You are right

Another man dreamt that he was riding on a cloud, then it shook and he fell into its middle. He said: Your name is Sulaymaan. He said: Yes. He said: You have decided to travel by sea, and you may get submerged then you will be saved. Then you will fall from the top of the ship to inside of it. And that indeed happened.

A man dreamt that he was spinning a thread from black clouds. He said: You love a black woman and you express your love in poetry. He said: You are right.

A woman dreamt that and he said: You are a hairdresser and earn money from that.

A man dreamt that he was selling the clouds. He said: You sell sponges, because a sponge is like a cloud. Another man dreamt that and he said: You sell cotton. And in all cases it was as he said.

## Rainbows

If the rainbow looks green, that is indicative of security from drought and the injustice of the ruler. If it looks yellow, that is indicative of disease, and if it is red, that is indicative of bloodshed. One of them said: If it is on the right hand side, that is indicative of good, and if it is on the left hand side, that is indicative of evil.

## The Earth and its Mountains, Minerals, Rocks, Pebbles, Sand and Dust.



### Land

It should be noted that the earth or land is indicative of parents, because Allah says:



*"Thereof (the earth) We created you." [Ta-Ha 20:55]*

It is also indicative of the wife because it may be tilled and it gives birth to or produces plants. And it may be indicative of livelihood,because provision is formed from it and from it comes forth what isbeneficial. If a person dreams that he owns good land or cultivates it,he will benefit from those whom we have mentioned.

If he dreams thatland turns into sea or ice or wood or anything on which nothing grows,that indicates that the dreamer will lose his crops and his livelihood,or he may lose hope of his wife conceiving, or one of his parents orrelatives may die, or there may be a problem with some of his livestock,because the land has become something that cannot be beneficial, whichis similar to livestock if it develops a fault.

A stonemason dreamt that the land became iron and he benefitedfrom it. Shaykh Shihaab-ud-Deen said to him: Your profession willchange and you will become a blacksmith or you will sell your toolsand benefit from that.

Another man, who was a brickmaker, said that he dreamt thatevery brick he made became wood. He said to him: You will becomea carpenter or one who carves wood or trees. And in both cases, thedreamers moved to the professions mentioned.If the earth gives forth plants with their flowers, pleasant fragrancesor beautiful vegetation, or if the land has springs giving water, or theland becomes

bread or honey and the like, and the dreamer and otherseat from it or collect it, all of that is indicative of benefits from trade orfarming, and of falling prices, and perhaps the dreamer will get someprovision from one of his parents or children or wives or friends.

If he dreams that the land became smoke or snakes or fire or foulmud and the like, that is indicative of problems due to either fear orsickness or an enemy or a loss or a dispute or Haraam wealth.

## Note

Pay attention to what the essence of the land turns into. If it producesflowers or pleasant fragrances, then the benefit may come from one whodeals with water. If it becomes bread, then the benefit will come from abaker or one who sells bread. You may say that bees indicate a benefitfrom a traveller or Bedouin, and if the honey is produced from sugar,then attribute the benefit to one who deals in sugar.

A man dreamt that he collected a bunch of flowers. Shaykh Shihaabud-Deen said to him: Do you have bees? He said: Yes. He said: Theywill grow, because the strength of the bees comes from the flower andfrom it they built their hives.

If the land turns into smoke or any of the things that we havementioned, then that may be attributed to the one who deals with that.If this trouble is because of the smoke, then say that this is caused byone who tends the oven or one who lights the fire or a cook. If we sayit is sickness, then say it is caused by the black smoke which is alsofrom fire, but the sickness probably results from the yellow color (ofthe fire). If there are any thorns in the land, then this is trouble comingfrom one who deals with trees or plants. If the trouble comes fromthe mud, then say that it will be caused by a builder or shipbuilder orbrick maker or ploughman. If it becomes a snake or has a bad smell,then say that this is trouble caused by a butcher or slaughterman. Ifit becomes blood, then say that this is trouble caused by a copper orsurgeon, or maybe because of war.

If he dreams that a lion came outof it, this is indicative of an oppressive ruler. If a snake comes out ofit, that is punishment from that direction. If a young man comes outof it, it is indicative of enmity that will occur among the people of thatplace.

If a traveller dreams that the land rolled up for him, then his journeywill be made short and easy; if the one who dreams that is not travelling,his life will end. If he dreams that the land was spread out, his livelihoodwill become abundant.

If he dreams that he rolled up the land in his hand, then he will attaina position of authority if he is qualified for that.If he dreams that he stepped on the earth, he will get an inheritance, because Allah says:

﴿وَأَوْزَعْنَاهُمْ أَرْضَهُمْ وَدِيرَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَكُنُوا عَلَيْهَا﴾

***“And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before).” [Al-Ahzaab 33:27]***

Digging in the land means trouble. If the dreamer sees himselfdigging in the land and eating what he digs up from it, he will gainwealth by crafty means. If he dreams that he sank into the earth, he will lose his wealth and his friend will become his enemy, based on thestory of Qaroon. If he dreams that he sank into the earth completely anddisappeared, he will die or he will be a stranger in a strange land for along time. If the earth speaks to the dreamer, that indicates that he willacquire wealth, because whatever speaks to a man, he will inevitablygain some benefit from it, either good or otherwise. Then we see thatif it said something good to him, he will get something good in bothreligious and worldly terms, but if it rebuked him, he will gain Haraamwealth. If the land spoke to him but he was not certain what it said,then he will get wealth concerning which there is some doubt about itssource.

## Mountains



Mountains are indicative of dignity because they stand tall, and they are indicative of high status and getting one's needs met, because the one who climbs them seeks to reach the top or a place that he had in mind, and he gets there. And they are indicative of security for one who is afraid, because in the mountains there are places in which to hide. And they are indicative of worship, because they are alone; and they are indicative of acquiring knowledge for the one who seeks it, because if a person looks out from the top of a mountain he will see strange places. But the one who climbs it may be a spy because he discovers what is far away without being discovered. Climbing up a mountain or climbing to high places may be indicative of headache or migraine, or a pain in the eye, especially in the case of one who stands in that place and looks down, then feels dizzy and thinks that the earth is spinning.

With regard to mountains which are known and held in highest esteem, such as Sinai, Jabal Qaf, Judi, 'Arafaat and Lubnaan, they are indicative of scholars and ascetics, and of places of worship. If a person dreams that he possessed the mountain or climbed to its top, he will be controlling the affairs of a person of high status or he will be appointed to a position of authority that befits him or his income will increase or his needs will be met and he will be safe if he was afraid. Then if the top of the mountain looks nice, with fair trees and springs, then the face will be good and the position of authority will be good and his livelihood will be good, and if the dreamer is a woman, she will marry a man.

Similarly, if the top of the mountain is bare or inhabited by dangerous animals, there will be trouble for him and the position of authority will be bad for him. If he climbs up the mountain or to a higher place using a ladder, he will get what he needs. All of that applies if his climb is straightforward, but if it is difficult and he does not reach the top, that indicates trouble or a lengthy sickness or fear and that it will be difficult to get his needs met. If a sick person dreams that he climbs to the top of the mountain, he will die, but if he dreams that he gives the call to prayer on the mountain and prostrates on it, he will gain control of his enemies.

A man dreamt that wild cattle were on a high mountain and he wanted to take them but was not able to, so he made a ladder of gold and climbed up and took them. Shaykh Shihab-ud-Deen said to him: How many steps were there on the ladder? He said: Fifteen. He said: You will buy a slave woman from a man of high status for fifteen hundred Dirhams, and that is what happened.

A man dreamt that he took a ladder of copper and climbed up it to the heavens, and he took some stars. He said: You mix with evil people and you climbed up to the house of a prominent man or a merchant and took pearls or some gold from him. He said: That is right.

If a person dreams that he becomes one of the great mountains, he said: Whoever dreams that will attain knowledge or mix with scholars or will be blessed with a son. The same applies if he climbs up the mountain or the mountain talks to him. He said: If he dreams that he wanted to climb up the mountain but was too weak to do that and was not able to do it, so he climbed up a small hill or rock and found what he needed there, then he will get what he needs from a man of modest means who is close to him.

Coming down from the mountain is indicative of the dismissal of a governor, unlike coming down from a rock which is indicative of relief, just as climbing up it indicates trouble. If a person dreams that he fell from a mountain, he will be harmed by people's slander and may commit sin. If he dreams that he carried a mountain, he will carry the burden of a prominent man; if he dreams that it became too heavy for him, the burden will become too heavy, otherwise it will not.

If a person dreams that he struck a mountain, he will try to dismiss the person indicated by the mountain.

If mountains fight and march, that indicates that prominent people will fight or travel. If the mountain rises above a man or a land, that is indicative of fear and hardship. If the mountain is destroyed or it flies or is burned with fire, this is indicative of tribulations and sickness in which prominent men, scholars, ascetics and kings will die. The same applies to hills, but to a lesser degree.

## Minerals

Minerals are indicative of kings because they contain worldly benefits and people need them. They are also indicative of benefits and inconveniences for the one who possesses them or makes use of them, and they represent branches of knowledge for the one who seeks them.

For the one whose wife is pregnant, they indicate a boy; for the one who is single, they indicate a spouse; and for the devoted worshipper they indicate worship. They are also indicative of varied treasure and of uniting behind prominent people. Each kind of mineral or metal may be given an interpretation that befits it. We say to the one who possesses gold and silver (in a dream) that he may be appointed in charge of the wealth of a man of high position, if he is qualified for that post. That may also indicate that the dreamer is engaged in alchemy or is going to become a money changer or goldsmith. You may say to the one who possesses pitch and tar: you are going to attain some benefit with regard to those who deal with these materials, such as those who own boats. A man said: I dreamt that I took pitch from its source, and he was a soldier. Shaykh Shihaab-ud-Deen said: You have a sick horse and the veterinarian gave you some pitch with which to treat it. He said: You are right. He said: Your horse will recover.

Another man said: I dreamt that I collected glass from its source. He said to him: You are about to build a bathhouse, because a bathhouse needs lead and glass. He said: You are right. Another man said: I dreamt that I obtained some mercury and every time I took some, it did not settle in my hand. He said: You are keeping company with a man who is very crafty.

A child said: I dreamt that in front of me there was a pond of mercury. He said to him: Your head and clothes will be affected by lice that you need to remove. And that is what happened. One of the dream interpreters said that mercury is indicative of breaking promises, betrayal, hypocrisy and following falsehood. He said: Naphtha indicates Haraam wealth, so whoever eats Naphtha (in a dream) will consume Haraam wealth, and if a person has it poured upon him (in a dream) something bad will happen to him on the part of a ruler; that is also indicative of an immoral woman.

Another man dreamt that he fell into sulphur and it was as if he enjoyed it. Shaykh Shihaab-ud-Deen said to him: You have scabies and you need sulphur, based on the fact that you enjoyed it. He said: You are correct. He said: If you had not said that you enjoyed it, you would have fallen into the fire.

A man dreamt that he had some sulphur but he lost it. He said to him: You have a mangy camel and you have decided to treat it with sulphur, but it will die before that. And that camel died.

## Iron

Iron represents wealth and power. A man said to Ja'far al-Saadiq: I dreamt that my son gave me a piece of iron and a drink of vinegar. He said to him: You are going to teach your son the craft of Dawood and you will get wealthy during a lengthy sickness.

If the dreamer looks for a metal and finds in it snakes or fire, or sees an evil snake or smoke, the person indicated by it is bad. If he benefits from that in which he found snakes, he will have some relief from the person who deals in that. If he finds snakes in it, he will have relief from a man who is a snake charmer or who makes antidotes. If he finds smoke in it and benefits from it, he will find relief from a cook or an oven keeper. If he finds dust in it that is not from that metal, he will find relief from a new king or from one who is travelling or from a strange man or strange woman.

## Stones

Stones are indicative of hard hearted men, because Allah says:

﴿ ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهُمْ كَاذِبُوا ﴾

*“Then, after that, your hearts were hardened and became asstones.” [Al-Baqarah 2:74]*

If a person picks up a stone (in a dream) and finds it heavy, he will be faced with trouble from a hard hearted man.

If he possesses a useful kind of stone, such as marble which is beneficial in the case of eye pain or pebbles or gemstones and the like, he will acquire wealth and may benefit from some perfume. Shaykh Shihab-ud-Deen said: If he possesses a stone that is known to be beneficial because people benefit from it in removing sickness, if the one who takes possession of that is sick, he will recover, but if he is healthy then this is a warning of sickness for which he may need something like that.

Pebbles are indicative of the common people because there are so many people, and because people walk on them in the street. Pebbles may also be indicative of wealth, and if a person benefits from them in his dream, that is indicative of slaves. If the stones turn into jewels, or increase in number to the extent that he benefits from them, the commonfolk of that place will be reformed. If their number increases so much that it makes walking difficult, that is indicative of bandits.

If he dreams that there is a hill with pebbles of a certain country or that a bird picked up that hill, or that it was burned with fire, a calamity will befall its common folk, such as disease or the like, or their wealth will suffer losses or go through troubles.

## Sand

A lot of sand is indicative of distress and a little is indicative of wealth. Walking through it indicates trouble.

## Dust

Dust is indicative of low class people or wealth, which may come from inheritance, because the word Turaab (dust) may be misread as Turaath (inheritance). If he dreams that he swept his house and collected dust from it, he will take his wife's wealth by means of a trick. If he dreams that he swept his

shop and collected dust from it, he will makea profit in his trade. If he collects some clothes with the dust, he willmove to another shop.

If he dreams that dust was put on his head, he will acquire wealth byhumiliating means, or he may be wronged by someone and complain tothe ruler, because some people do such things.

If he dreams that he is eating a stone or sand or dust, and he findsthe taste good, he will acquire some wealth from the person indicatedor from farming, or his income will increase. But if the taste is not goodor he gets wounded in his mouth as a result or his teeth get broken, thatis indicative of poverty and exhaustion. Eating sand may indicate thatthe benefits from making glass, and other cases may be interpreted insimilar fashion.

## Gardens, Trees, Water and Ships

### Gardens

Gardens are composed of land and plants. If a person dreams that he benefits from that garden, which may be attributed to the person indicated by the trees.

One of the dream interpreters said: The basic principle with regard to gardens is that they are indicative of seeking forgiveness a great deal, because Allah says:

﴿فَقُلْتَ أَسْتَغْفِرُ رَبِّكُمْ إِنَّهُ كَانَ عَفَارًا ١٠ ۚ بِرِسْلِ أَسْمَاءَ عَلَيْكَ مُذْرَارًا ۛ وَتَسْدِدُكَ بِأَنْوَلِ وَبَنِينَ وَجَعْلُ لَكَ جَنَّاتٍ وَجَعْلُ لَكَ أَهْنَارًا ۛ﴾

*“I said (to them): ‘Ask forgiveness from your Lord, verily, He is Oft-Forgiving ‘He will send rain to you in abundance, ‘And give you increase in wealth and children, and bestow on you gardens.’”*  
[Nooh 71:10-12]

A garden may also be indicative of a woman, so whoever dreams that a garden of his dried up, he will stay away from his wife, and if he irrigates it, he will have intercourse with her, but if someone else irrigates it, that person is going to betray him by cheating with his wife.

One of the dream interpreters said: Entering an unknown garden is indicative of grief and dismissal of the governor, meaning that the one who enters a garden is looking to relax and no one seeks that but one who is distressed. Moreover, if there are unknown trees in it that is indicative of arguments.

If a sick person dreams that he entered an unknown garden, that indicates that he will die and enter Paradise. But I found this interpretation only with him, and the reason for that is obvious.

### Trees

Trees are indicative of a king; their leaves represent his troops and weapons and their fruits represent his wealth. Nebuchadnezzar dreamt of an intensely green tree with its roots firmly implanted in the ground and its branches in the heavens; on its branches were all the birds of the sky and in its shade were the wild creatures of the earth. Daniel said to him: The tree is you and the birds and its branches are your children and your troops and your family. The wild animals dwelling in its shade are your subjects.

A tree may also be indicative of a father or master, and its leaves and fruits are his wealth. Or it may be indicative of his wife, with its leaves representing her bracelets and its fruit representing her children. All it may be indicative of slaves, children and animals because of the benefits that there are in it, and its leaves represent their garments because the leaves cover the tree and were it not for them it would be burnt by the sun. A tree may also be indicative of livelihood, with its fruits and leaves representing wealth. Or it may be indicative of a scholar, with its leaves representing his books and its fruits representing his branches of knowledge. Or it may be indicative of a worshipper, with its leaves and fruit representing his supererogatory acts of worship. Trees are also indicative of wealth because they and their fruits are a kind of wealth. The bark of the tree refers to inheritance from the dead.

If a person dreams that he sees trees growing with fragrant plants around them, that is indicative of men entering the place where they are growing in order to weep and offer condolences. If a person dreams that

he possessed a tree or sought its shade or ate of its fruits or benefited from it, he will get some benefit shortly from the person indicated by the tree.

You may work out the character of the person whom the tree indicates by referring to the situation of the tree. If it is easily accessible with no thorns, and the taste of its fruit is good and its fragrance is pleasant, then the person it refers to is easy-going and of good character. If the tree is difficult to reach or it has thorns or its fruit is bitter or its fragrance is unpleasant or rotten or if it does not bear fruit, then the person it refers to is a bad character and his earnings are Haraam. If the tree has thorns but the dreamer needs its thorns in order to benefit from it by using it to encircle his garden or because he wants the colocynth for medicinal purposes or he wants the sour pomegranates, and he finds everything he wanted, that indicates that he will achieve his aims. That is similar to the one who goes to a miser and gets from him what he wants. If the dreamer finds a tree without thorns or he finds that the colocynth or sour pomegranates taste sweet, that is a bad sign.

You have to pay attention to the tree that you see in your dream, with regard to its origin. A pregnant woman dreamt that she took a coconut and found it very heavy. Shaykh Shihaab-ud-Deen said to her: You will give birth to a child whose origins lie in India. Another woman dreamt that and he said to her: You will have some trouble from a Sindhi slave woman.

A man said to him: I dreamt that there was a palm tree in my house on which there was fruit. He said to him: If you are single, you are going to marry a noble woman or a woman whose origin is in the Hejaz, and if you are not single, a man from that region will come to you. And it all turned out as he said. A man said: I dreamt that I went inside an olive tree and I brought out leaves of different colors. He said to him: You will go to the land of the Byzantines and bring from it garments of different colors. Then if what you took of leaves was good, you will benefit, otherwise you will not.

A man dreamt that in Aden he found a tree with a nice scent which grew very tall in Aden. He said to him: Did there come to you after that an envoy from the ruler of Egypt? He said: Yes.

His evidence was that that tree only grows in Egypt and the fact that it was tall indicates that he was an envoy because the words of the envoy are important.

If he dreams that he planted a tree, if he planted it out of season or in a place with no water or a place where it cannot live without irrigation, the person indicated may go through troubles or even die. A man said: I dreamt that I planted fragrant plants in a land where there was no water.

He said: You are detaining a man and you fear that he may die. He said:

You are right. Another man dreamt that and he said: You want to have a child from a woman who miscarries easily. Another man dreamt that and he said: You think that you are doing good but you are an evildoer.

And it was all as he said. If he plants it in season and there is water there to irrigate it, then he is going to appoint a man whose character is like the character of that tree. But if the planter is a king and the tree is of a useful type then he is going to appoint for the people one from whose knowledge and wisdom they will benefit. But if the tree is bad, he will appoint for them one who will harm them. If it is planted by a scholar, he will write a book for the people, because the one who eats the fruits of the tree finds sweetness and healing, and the people will benefit from what that book contains of knowledge. If it is planted by a worshipper, he will teach a student from whom the people will benefit, and the tree is indicative of the deeds of the worshipper, because the tree prostrates, which is the movement of its shade, and it glorifies Allah (Tasbeeh) which is the sound made when the wind blows through its leaves.

If a person dreams that he uprooted a tree, if he is a king then he will kill the person indicated, otherwise he will leave his wife. One of the dream interpreters said: or he will break a vow or break an

oath of allegiance or a covenant. He said: If the king cuts down a tree with an axe, he will issue decrees against the people that will destroy them, and if he cuts it down with a sickle, he will make demands on them that they cannot fulfill, meaning that the axe uproots it completely and the sickle leaves its roots intact.

A man dreamt that he cut down an olive tree that was the only one in the land. Shaykh Shihab-ud-Deen said to him: Are you trying to stop oil that was given as a Waqf to the mosque? He said: Yes.

A man dreamt that he sought shade under an apple tree and that he benefited from it, and he was sick so he started drinking again and was healed. He said to him: You were benefiting from drinking apple juice, but you stopped. So he started drinking it again and was healed.

Another man said: I dreamt that they cut down the grapevine that I used to prostrate to in my dream. He said to him: You used to drink wine, then you repented from it.

Another man said: I dreamt that my throat was blocked and I could not breathe, so I cut down a mulberry tree and put it in my throat, and it stopped. He said to him: You will swallow something that causes swelling in the throat and you will only recover by drinking mulberry juice. And it turned out as he said.

If a person dreams that he is up a tree, he will be safe from what he was watching out for. If he dreams that he is lying down on trees, the number of his children will increase.

Shaykh Shihab-ud-Deen said: If he dreams that he possessed a group of trees, if he is the king he will take possession of lands or armies or slaves, commensurate with what he saw in his dream. If he is a scholar he will acquire new knowledge according to what he saw. If he is a worshipper then the trees represent his deeds, or they may represent wealth, children, slaves, livestock, property or trades. For craftsmen and the poor, that represents a few Dirhams, according to the type of trees. A similar ruling applies to things that may be collected one by one, such as safflower, cucumbers and so on. That indicates that one land after another will succumb to the king and his army, lands that contain citadels. For the merchant it is indicative of profitable business; for the one who is single it is indicative of a spouse and children; for craftsmen it represents abundant income, if he dreams that he possesses it at the beginning of the season; but if he sees it at the end of the season, then it indicates the opposite.

Olives represent a noble woman, because Allah called the olive tree blessed. If a person dreams that he is holding onto its leaves,

﴿فَسَدِ اسْتَمْكَ بِالْمَرْوَةِ الْوَنِقَ لَا أَنْفِصَامَ لَهُ﴾

*Then he has grasped the most trustworthy handhold./Al-Baqarah 2:256]*

Some of them said that if the tree is yellow, it is indicative of grief, otherwise it signifies wealth. A man said to Ibn Sireen: I dreamt that I found some oil at the bottom of the olive tree. He said to him: What is your story? He said: I was taken captive and enslaved when I was a child, then I was released and I bought a slave woman. He said: She is your mother. So he asked her and found that she was his mother.

Another man said: I dreamt that I went to the base of an olive tree and squeezed it and drank its water. He said to him: Fear Allah, for your wife is your sister through breastfeeding.

If he dreams that an olive tree grows on his head, he will become a scholar.

One of them said: An apricot tree is indicative of a man who is sickly.

Another one said: A quince tree is indicative of a wise man who isnot benefitting from his wisdom.

A banana tree is indicative of a man of satisfactory attitude and goodcharacter. If it grows in the house,that is indicative of an increase in thenumber of children, and that is,

﴿وَطَلْحَجَ مَنْضُور﴾

*"The banana tree with fruits piled one above another." that is mentioned in the*

*Holy Qur'an.[Al-Waaqi'ah 56:29]*

An almond tree represents a stranger.

A walnut tree represents a blind man who is well off but miserly.

A date palm represents a noble and useful scholar or a son who isreligiously committed. A man said to Ibn Sireen: I dreamt that in myhouse there were six palm trees; five were green and one was dry. Hesaid to him: You pray but you do not pay Zakaah.

A young man said to him: I dreamt that I saw the Prophet (Peace be upon him) andit was as if he was in a swampy land with palm trees, beside whichthere was land that was good but had no vegetation. He said to me:

Do you know who it belongs to? I said: No. He said: This belongs toImru'l-Qays ibn Hajar (the poet). Take these palm trees and plant themin that good land. I did as he instructed me, then he said to me: Do youcompose poetry? I said: No. He said: You will compose poetry like thatof Imru'l-Qays.If he dreams that date stones become palm trees, then that indicatesthat a man of humble background will benefit a great deal or that his sonwill become a scholar.

## Water

It should be noted that the basic principle with regard to water is thatit refers to a good life, because Allah, may He be glorified and exalted,made it a source of life for animate beings and plants. Allah says:

﴿وَجَعَلْنَا مِنَ الْمَاء كُلَّ شَيْءٍ حَيٌ﴾

*"And We have made from water every living thing." [Al-Anbiya' 21:30]*

Ibn Sireen said: Water in a dream refers to trials with regard toreligious commitment. A man dreamt that he was in water and he said:You have gained wealth. He said: Yes. Then he recited to him the Versein which Allah says:

﴿أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ﴾

*"And know that your possessions and your children are but a trial." [al-Anfaal 8:28]*

What we have mentioned is the basic principle, and what IbnSireen mentioned about it signifying a trial with regard to religiouscommitment or a test and distress is something that may result fromwealth, otherwise the principle is what we have mentioned above. That depends on other circumstances. If a man dreams that in his house thereis pure water, that is indicative of happiness, earning and a great deal ofwealth, and he may even get married, because Allah says:

﴿وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسِيْلًا وَصَهْرًا﴾

***“And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage.” [al-Furqaan 25:54]***

He said: If a man dreams that he drinks water, then ask him: if he was still thirsty when he woke up, it does not mean anything, otherwise look first at the quality of that water and whether he enjoyed drinking it or not, and from what place he drank it. As for the description of water, there are eight categories: salty, bitter, black, brackish, foul smelling, yellow, cloudy and clear.

A man said to Ibn Sireen: I dreamt that I was drinking from a well that had two outlets, one with salty water and one with fresh water. He said to him: You have a wife and you are having an affair with her sister. He said: You are right.

Bitter water signifies trouble and a hard life.

Black water: drinking it signifies loss of vision; seeing it in the house means that the house is going to be destroyed; and drawing it from a well is indicative of a woman in whom there is nothing good.

Blackish water signifies troubles in life.

Foul smelling water signifies Haraam wealth.

Yellow water signifies sickness.

Cloudy water signifies hardship.

If the dreamer benefits from salty, bitter or foul smelling water at a time of hardship, that is good for him; if he runs away from a wild animal or an enemy and seeks a place to hide in cloudy water, that is a good sign.

Pure water: if he enjoys drinking it in his dream, he will have relief from sickness if the patient may benefit from water. The same applies if the sickness makes him feel cold and he drinks hot water.

If he dreams that he drinks water on an empty stomach during the winter or fall, he will suffer a mild sickness and he may experience pain, because drinking water at that time is harmful. But if he drinks it in the spring, it is a joy, and drinking it in summer is indicative of a headache because it turns into yellow bile immediately and that has to do with the head.

Running water in winter and fall is a good sign, but in spring and summer it is a bad sign. If a person dreams that he is drinking water in the evening without feeling thirsty, that is indicative of diseases and troubles because that is harmful. It also indicates loss of wealth and adultery and arranging marriages with no benefit.

If the dreamer drinks pure water from a glass vessel, he will attain some benefit from his wife and child, because the glass vessel indicates a woman and the water indicates the foetus. If he dreams that he was given water in a vessel, he will be blessed with a child.

One of them said: If he sees that he is drinking water in his dream more than he usually drinks when he is awake, his life will be elongated.

A man dreamt that he was drinking water from a water-skin on the back of a donkey. Shihaab-ud-Deen said: He commits evil actions because he felt pleasure with that which is indicative of his private parts.

If he dreams that he is chewing water, he will have trouble with his livelihood. If he dreams that he stretches his hand into the water, this indicates that he will stretch it into wealth. A man said to Ibn Sireen: I dreamt that I was drinking delicious water from a water-skin. He said: Fear Allah and do not befriend a woman who is not permissible for you.

He said: Rather she is a woman to whom I have proposed marriage. A woman said: I dreamt that I was giving water to people. He said to her: Fear Allah and do not go around telling people lies.

If he dreams that he is drinking fresh water that he took from the sea or a river or that he is watering crops with it, he will gain benefit from a prominent person, because seas, rivers and springs represent prominent people. A river is lower in status than a sea, and a spring is lower in status than a river, but all of these are indicative of men of prominence and status, such as a king, a father, a master, a brother, a son, husband, a scholar, or a worshipper. They are also indicative of livelihood and trade. If we regard the sea as representing a king, then the fish represent this subject or his troops. If we regard it as representing a scholar, then the fish represent the branches of knowledge that he has acquired and his students. If we regard it as representing a husband, then they represent the furniture of his house or his slaves or his relatives. If we regard it as representing a trade, then they represent earnings. If we regard it as representing livelihood, then they represent his fellow traders in the market who do not show any compassion to old or young and compete with one another, because that is how fish behave. The same applies to rivers.

If that water is cloudy, foul smelling, salty or bitter, he will have some trouble with a prominent man, and if he is sick, his sickness will be lengthy.

If he dreams that he is swimming in the sea or river and it is summertime and the water is cold, or it is winter time and the water is hot, or he dreams that he does Ghusl or Wudoo' with that water, he will get some benefit from the people mentioned. Similarly if he fishes out something beneficial or he brings a gemstone out of it or he sees fire floating on it, or he dreams that he is swimming in it and it is summertime and the water is hot, or it is winter time and the water is cold, or if the dreamer is sick and swimming is not good for him, if he drowns or the water comes over his head, that is indicative of trouble and distress caused by the people mentioned or by an enemy. Swimming in the sea may be indicative of seeking knowledge.

If he dreams that he went back to the shore, he will stop seeking knowledge or he may serve a ruler.

If he becomes afraid whilst swimming, he will become afraid of a ruler. If a king dreams that he is swimming in the sea, he will fight another king, but if he dreams that he swam across that sea, he will defeat him. Drowning may be indicative of committing sin or following innovation openly. In the Hadeeth it says: "Whoever dreams that he is drowning will enter the Fire," because Allah says:

﴿فِتَّا حَطَّيْتُمْ أَغْرِقْتُمْ فَلَدَخْلُوا نَارًا﴾

*"Because of their sins they were drowned, then were made to enter the Fire." [Nooh 71:25]*

If he dreams that he was submerged and then emerged, he will give up worldly interests and will focus on religion, especially if he dreams that he was wearing a green garment.

A man dreamt that he jumped into the river with his clothes on but did not get wet. He said to him: Did you think of committing a sin but did not do it? He said: Yes.

Wells are indicative of the same things as springs, but they indicate prominent people of lesser status. If rivers, springs and wells are seen in the dream in places where there is no water, such as deserts, they indicate prominent people of different status because they are not all the same. If they are seen in the usual places, they represent people of lower status. The disappearance of one of them is indicative

of low rainfall, a lot of diseases and sicknesses that are hot, death of animals due to lack of water and destruction of crops.

I said: In our land there is a river from which gardens are watered and its water belongs to some people from whom the garden owners buy the water for a price that fluctuates. A man dreamt that this river dried up and I interpreted that as meaning that the price of water would rise and that turned out to be the case. The flow of rivers and springs in places where they should not be, such as in the midst of the houses, is indicative of troubles and weeping eyes in that place.

If a person dreams that water comes down from the roof or collects in the roof in such a way that it damaged the walls or damaged some of the furniture, that is also indicative of trouble and it signifies that thieves may enter that place. If it flows in the gardens, that is indicative of some extra income coming to the owner of the garden, as some suggested. I once dreamt that water was flowing through my garden, then I lost possession of it. Then I dreamt that the same happened to another garden of mine and I lost possession of it. Then I dreamt that the water was flowing through part of another garden of mine, and I lost it by renting it out. The interpretation of the above may be understood if the water comes in a place where it does not harm the crops, but in my case I saw that the water did damage the crops.

If water enters a valley in the land, that indicates that a ruler will come in. If the water is clear, he will be just, otherwise he will be unjust. If the water moves backwards, that indicates that the ruler will be just. If the water rises, that indicates that the ruler will oppress his subjects; if it rises too much, the ruler will suppress them. If the water washes away food, that indicates that the ruler will take their wealth; if it sweeps away horses, that indicates that the ruler will take their women captive. If the dreamer sees himself falling into a river and then coming out of it, he will fall into grief and then be saved from it. If he dreams that he jumped out of the river onto the bank, he will be saved from the oppression of a ruler and will prevail over his enemies, on the grounds that when Taloot (Saul) crossed the river, he prevailed over Jaloot (Goliath).

A man dreamt that there were springs on his body. He said: That is indicative of boils or wounds. He said: The same applies if he sees wells on his body.

Another man dreamt that there were rivers on his body. He said: There is the fear that you will be branded with fire. Soon after that he was captured by an enemy and branded with fire.

Another man dreamt that his back was a well of sweet water and it coloured his clothes. He said: Boils or carbuncles will appear on your body. That turned out to be the case. Another man dreamt that and he said that he drank from the well. He said: A son of yours will live and you will eat from his earnings.

## Floods

Floods signify a stranger or troops and are indicative of movement from one place to another. They indicate that because floods come from different places and there is no telling where they came from. If the flood benefits the people, that is indicative of good, but if they are harmed by it, it is indicative of something bad. The mud that results from a flood is indicative of distress and the one who walks through it will get a great deal of that distress.

Some of them said: Walking in mud signifies grief from people in positions of power, because of the blackness. The flowing of water through the gutters without it having rained is indicative of bloodshed.

## Wells

For a man, a well (in a dream) signifies a cheerful woman, and for a woman it signifies a man of good character, because there is benefit in a well and there is no harm in it. It is also indicative of a scholar, and it may simply be a prison or a grave or a plot. As for a prison and the grave, that is because of the similarity between them and because wells are often used as prisons. As for it signifying a plot, that is because holes in dreams usually indicate plotting.

If a person dreams that he dug a well for a man, it indicates that he will plot against that man but the plot will backfire against him. The poet said:

O digger of the well, make it spacious, because the one who digs a well will soon fall into it.

If a person dreams that he dug a well and there was water in it, he will marry a wealthy woman and will cheat her. If there was no water in it, then the woman does not have any wealth. If he dreams that he fell into a well, he will die, as is also the case if he dreams that he fell into a dry well. If he sees his feet dangling in a well, he will be a victim of a plot against his wealth.

If he dreams that he went down into a well and when he got halfway he gave the call to prayer, he is going to travel, because descending into the well signifies disappearing in the land, and disappearing in the land means travelling. The call to prayer signifies high position, so halfway through his journey he will attain leadership and ample income. But if he heard the call to prayer when he was halfway down the well, he will

be dismissed if he was in a position of authority and he will incur losses in business if he is a trader, if he cannot reach what he wanted which was at the bottom of the well.

A well may also indicate a man of high position in the place seen in the dream. If the water is sweet, then that man will be easy-going, otherwise he will not. If the dreamer sees a well from which anyone who comes to it can drink by means of a rope, that indicates that in that place there is a man or woman from whom the people benefit in their livelihood and he will be thought of highly because of what is indicated by the rope, because Allah says:



*"And hold fast, all of you together, to the Rope of Allah." [Aal 'Imraan 3:103]*

A well that is found in a residential quarter where people can reach it easily may signify a prostitute to whom everyone goes, and the rope and bucket of the well signify the men who love her, and whatever happens to them, good or bad, is because of her.

A man said to Ibn 'Abbaas (May Allah be pleased with him): I dreamt that I lowered a bucket into a well and two thirds of the bucket got filled and one third remained empty. He said to him: You have been absent from your house for six months, and your wife is pregnant and will give birth to a son. The well represents a woman, the bucket represents a man and the water represents good news in the well, which is like the good news that was in the dry well where Yoosuf (May Allah be pleased with him) was. So I realized that it was foretelling a son. The two thirds of the bucket represent six months and the remaining third is three months. He said: You are right.

## **Ships**



A ship is indicative of a man of high position such as a king, master or son; or it may signify a wife, a slave woman, livelihood, mounts and trade. Shaykh Shihab-ud-Deen said: It resembles a king because its passengers are safe from troubles; it resembles a wife because she carries (the child) in her womb, and people emerge from the ship as they emerge from their mothers' wombs. It resembles livelihoods because it carries merchants, food and drink. He said: And it resembles birds because birds fly with whatever is in their stomachs. The one who possesses a ship (in the dream) or travels in it or does something connected to it will attain benefit from some prominent man. If he is single, he will get married. Moreover, if we assume that the ship is referring to a king, its sails represent his chancellor and deputy who act on his behalf, its ropes represent his guards, its oars represent his slaves and army, and its cabin represents his troops who take care of him. If we assume that it represents livelihood, then all of that is means of earning a livelihood. If we assume that it represents a woman, that is her troupe and the captain of the ship is her husband, without whose instruction she cannot do anything. If anything is lacking from the ship's equipment, this is indicative of a shortcoming in the one to whom it refers. If he possesses a ship in a city where there is no travelling, that is indicative of lost livelihood, a wife in whom there is no blessing and a paralyzed or crippled mount. Or it may be that he will travel through a place where there are ships.

If he dreams that a ship travelled overland and did not break, Shaykh Shihab-ud-Deen said: He will have an easy time in a way that he never expected, because it went through a passage that usually leads to difficulties. But someone else said the opposite of that, based on the words of the poet:

You hoped to save yourself but you did not follow the right route.

You should realize that a ship does not sail on dry land.

If the ship sails through the air, this is indicative of travel. If he dreams that it halted, this means that his livelihood will be interrupted or it may signify grief or lengthy illness if he is sick, especially if it breaks or is turned upside down. A man said to Ibn Sireen: I dreamt that I was in a black ship and there was nothing left of it but the rope.

He said to him: You are a man of whom there is nothing left of your religious commitment except sincerity.

If he dreams that he travelled in a ship with some righteous people, he will follow his whims and desires yet there is the hope of forgiveness for him, because Allah says:

﴿وَقَالَ أَرْكَبُوا فِيهَا سَيِّدَ اللَّهِ مَجْرِنَاهَا وَمُرْسَنَاهَا إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ﴾

**“And he [Nooh (Noah) (May Allah be please with him)] said: ‘Embark therein; in the Name of Allah will be its (moving) course and its (resting) anchorage. Surely, my Lord is OftForgiving, Most Merciful.’[Hood 11:41]**

If someone who was dismissed dreams that he travelled in a ship, this indicates that he will be appointed to a new post. If one who is not qualified for a position of authority sees that, he will engage in some serious matters. If he is in distress, it will be relieved and he will rely on a man of high position. If he dreams that he disembarked onto dryland, he will be safe if he was afraid, otherwise he will commit a sin, because Allah says:

﴿فَلَا يَجِدُهُمْ إِلَّا لَمَّا هُمْ يَشْرِكُونَ﴾

**“But when He brings them safely to land, behold, they give a share of their worship to others.” [Al-Ankaboot 29:65]**

A man dreamt that he stole a ship and ate it. Shaykh Shihaab-ud-Deen said to him: You stole a chicken but you did not eat any of it except something that looks like a ship.

Another man dreamt that a chicken was walking and he snatched its leg and ate it. He said to him: You stole the hull of a ship and consumed its price. He said: Yes.

Another man dreamt that he stole the wing of a bird with its feathers. He said: You sold the sails of the ship and consumed their price.

Another man dreamt that a rooster fell in the water and drowned. He said: You had a ship and it sank.

Another man dreamt that he had a boat that was sailing without astern. He said to him: You have in your family a woman who is not married and may be a young girl. Another man dreamt that and he said to him: You have a woman who does not come in and out (i.e., she stays at home). Another man dreamt that and said: The ship lost its stern. He said to him: You will lose some scales. Another man dreamt that he had a boat that broke apart. He said to him: You have a pregnant slave woman, and if what was in the boat fell out, she will miscarry, otherwise she will not. Another man dreamt that and he said that the boat was new. He said: You have a virgin in your family who you fear will lose her virginity. Another man dreamt that and he said: Two of your fingers will be broken.

In every case it turned out as he said.

## Cities and What They Contain



### Cities

Cities are indicative of sovereignty, because the one who is afraid seeks refuge in them and the one who is in need goes to them. They are indicative of the scholars because the city protects against enemies and the scholar tells the people that which will protect them against the Shaytaan and Hellfire.

Entering a city is a good sign with regard to religious affairs and signifies security after fear. Seeing a city from afar is indicative of seeing a scholar. Destruction of the city is indicative of the death of scholars, and reconstruction of the city after being destroyed is a sign of the scholars' re-emergence. If the city is without a ruler, that signals arise in prices, because when the ruler leaves disorder occurs, and when prices rise there is turmoil. Departing from the city is indicative of fear, because Allah says:

﴿فَرَجَعَ مِنْهَا خَلْفًا يَرْقُبُ﴾

*"So he escaped from there, looking about in a state of fear." [al-Qasas 28:21]*

### Fortresses

Fortresses are indicative of protection. If a person dreams that he becomes like a fortress, he will guard his chastity and protect himself from people's criticism and will protect his wealth from being stolen.

That is also indicative of paying Zakaah, because Zakaah is protection for wealth. Destruction of a fortress signifies corruption of religious commitment, and taking a fortress may indicate showing loyalty to a man of prominent position; destruction of the fortress may indicate his death or may signal that the prominent man is turning against him, because people usually use the high position of others to protect their wealth and themselves and to reach their goals.

### Citadels

Citadels are indicative of relief from distress. Entering a citadel represents gaining provision and seeing it from afar is indicative of travel and security from enemies.

### Mosques and their Like

Mosques and similar places that a person goes to in order to draw closer to Allah, such as schools, Zaawiyahs, city walls, bridges, inns, wells, Khanqahs and so on:

If a person dreams that any part of these places is left and that he was appointed in charge of it, then if the dreamer is fit to be in a position of authority, he will be appointed over it and the people will benefit. If he is not fit to be in a position of authority, then he will be appointed to a position that befits him and the people of that place will benefit from what he builds there. If he is a scholar, the people will benefit from his knowledge, and if he is a worshipper, they will benefit from his supplication or he will appoint for them someone who will teach them to worship Allah. If he has a business or trade, he will benefit from it. If he is an evildoer, he will repent. If he is single, he will get married, and if he is married, he will be blessed with righteous children.

If he is poor, he will become independent of means, and if he is sick, he will recover and people will come to him, to congratulate him on his recovery. All of this applies if he builds it with Halaal money. If it is otherwise, then he is trying to draw close to Allah or to prominent people or others, or he got married, with bad income. Destruction of that place is indicative of the death of a man in whom there is benefit. If someone tries to destroy it, then he will try to destroy the one to whom it refers, and probably the one who is in charge of that place will die.

A man dreamt that a mosque was destroyed and Shaykh Shihaab-ud-Deen said to him: Did you frequent it? He said: Yes. He said: You stopped praying there; go back to it. He said: If the Mihrab of the mosque is destroyed or the minbar is broken, the Khatib or Imam or emir of that place will die.

Similarly, if the Minaret is broken the Muezzin may die, and if the lamps are broken or the mats are worn out, the scholars or the people who are in charge of that place may die or the Awqaf (charitable endowments) may cease.

The same applies if the pillars are broken. If in the dream the Jaami' mosque is in ruins, calamity will strike the Muslims; by the same token, if the structure is found intact, this is indicative of good news for the person indicated, or the Muslims in general will receive good news. Another man dreamt that the Mihrab was destroyed and he said to him: You used to learn Qur'an then you stopped.

Another man dreamt that the dome of a mosque was snatched by a black crow. He said to him: A black man will snatch your hat or turban.

Another man dreamt that the lamp in the Mihrab was removed. He said: The Imam will be dismissed or die and a blind man will take his place.

Another man said: I dreamt that the Minarets of the Jaami' mosque were destroyed, and I said: The Adhaan will cease, then a man said to him: It has not ceased. He said to him: You are going to do deaf and be prevented from hearing it.

A Muezzin said: I dreamt that I built a Minaret inside the Minaret. He said: Your wife is pregnant and will bear a boy, who will become a Muezzin like you.

Another man said: I dreamt that I fell into a lamp and ate its wick.

He said: You went to the mosque and climbed inside it and stole the garment of its Imam. Another man dreamt that but he said: I dreamt that oil was inside it. He said to him: You stole a jar of oil and soon you will die from a pain in the head.

In all cases it turned out as he said. Another man dreamt that he built an inn and let sheep and wolves enter it. He said: The sheep represent things entrusted to you and the wolves are savage and cannot help themselves if they see sheep. The sheep also represent the owners of wealth and good people, but you are

letting evildoers and bandits as well as the owners of the wealth meet in the same place and you are treating them all well, and you think that you are doing the right thing but you are not, and there is the

fear of a penalty (from the ruler) for you. Shortly thereafter, he received some evildoers in his inn, and they stole the things that had been entrusted to him and he was forced to replace them.

Another man said: I dreamt that I was building a fine wall around my master's house and the houses of other people. He said to him: You appear to be good and you are praying for your children, and they will succeed because of your supplication. Another man dreamt that, but he said that he was building it around a woman and he was building it with glass. He said: You are in love with this woman and are trying to attract her by means of witchcraft, but it will not help you.

Another man said: I dreamt that I built a pond of salt. He said: Have you decided to buy some musk and carry it by sea? He said Yes. He said: A wave will come and it will be destroyed and sink.

Another man said: I dreamt that I was building houses of honey in the sunshine. He said to him: Do you make the kind of sweets that are made by blowing? He said: Yes. He said: You will get sick and no longer be of any use.

## **Facilities such as Inns, Presses, Bathhouses, Shops, Ovens, Mills, and Slaughterhouses**

If a person dreams that he built any of these things or possessed or gained control of it, if he is qualified to become a ruler then he will become a ruler; if he is qualified to be a governor then he will be appointed as a governor; if he is single he will get married; if he is married he will be blessed with a son or he may get a male or female slave or his livelihood will improve. If he is a worshipper, he will be distracted by worldly matters and will give up his worship; if he is poor he will become independent of means and may receive some benefit from one of his parents or relatives or property. The reason why they said that this is indicative of a king or ruler is that people come to them (kings) because they have needs and because of the wealth that they have, and the same is true of scholars and worshippers, because the people come to them. The reason why inns represent marriage is that they offer a rest and tranquility to the traveller.

The reason why the press is mentioned is because it contains pipes from which the oil comes out, and because stone is put on stone (all of which refers to marriage). The reason why the bathhouse is mentioned is because of what occurs therein of pleasure, bathing and sweating.

The reason why the shop is mentioned is because a man puts someone whom he loves and trusts in it and he puts his belongings there. The reason why the mill is mentioned is because it contains a pair of stones, one of which is put on top of the other. The reason why the slaughterhouse is mentioned is because the woman takes off her clothes when her husband wants to be intimate with her. And the reason why they said it may signify a child or a male or female slave or increased livelihood and benefit is clear.

If a person dreams that he takes his grain to a mill and has it ground, or he takes his dough to the oven and has it baked, or he takes his leather to the tanner and has it tanned, or he takes his animal to the slaughterhouse and has it slaughtered, or he takes his meat to the cook and has it cooked or grilled, or he takes his olives to the press and has them pressed, or he takes his animal to the veterinarian and has it treated, or he takes his cloth to the tailor and has it sewn, and so on if he is seeking something from a prominent person he will get his needs met, and if he wants to marry a woman he will marry her, and he will become independent of means after being poor, or he will become secure after fear, or he will recover after being sick or he will make a profit if he is a merchant. But if he goes to those places and finds in them a bad smell, or the fire or smoke is bothersome, or he finds dead animals or harmful animals there, then they are places of wrongdoing and corruption, and places of scholars who introduce innovations, and they are indicative of trade with Haraam money, or a bad living, or the building of bad places such as churches and prisons, and whoever enters one of them will be contaminated with blood or mud or a bad smell, or will be burned with fire and he will have some trouble from the person indicated or he will suffer because of loss of income.

A mill in the city to grind or smash the sons of Adam, stones or ovens that annoy people with their smoke, slaughterhouses in which people are slaughtered, toilets in the road which annoy people, an unknown blacksmith who annoys people with his sparks or puts them in his furnace, a place in the city from which snakes come out, and so on are all indicative of distress caused by enemies, sickness and epidemics, and the source of the distress depends on what the dreamer sees. If he sees a mill or oven, then it will come from food that causes epidemics, sickness and high prices. If the harm comes from enemies, they may block food supplies or destroy stored food and plants. If it comes from a slaughterhouse, then it will come from war and bloodshed, or this calamity may be caused by animals, or the calamity and epidemics may come from meat. If it comes from toilets, then it may be a hot fever, especially if it is summer. If it comes from the sea and the like, then the epidemic may come from water or from what comes out of it. Shaykh Shihaab-ud-Deen said: If you see a millstone grinding foodstuff, and the way it is rotating is crooked, that is indicative of high food prices; a windmill signifies a dispute that is not going to last. Shaykh Shihaab-ud-Deen said: If the mill is run by animals and the dreamer dreams that it is powered by water or wind, or its movement changes, this is indicative of some benefit from an unexpected quarter, because he saved the food needed for the animal to run the mill.

A man dreamt that he put his hand beneath a revolving millstone and it was destroyed. Shaykh Shihaab-ud-Deen said: You will interfere between two men in an inappropriate manner and will have trouble from both of them.

A man dreamt that he brought barley to a mill and what came out was wheat flour. He asked whether eating barley bread was his habit and he said no. He said: After becoming rich you are going to need to eat barley, then you will become independent of means by the help of a man who dances and sings a lot, because the rotation of the stone is like dancing.

A man said: I dreamt that I was in an oven and my foot was pierced by a stick at the head of which was fire and it burned me. He said: A snake bit you on your foot.

Another man said: I dreamt I was bitten by a snake in an oven. He said: You were burned by a stick which had fire on the end of it.

Another man dreamt that he brought some flour to the oven and baked it without making dough from it. He said to him: Do you have a sick loved one and are looking for someone to treat him? He said Yes.

He said: He will recover before that. Another person said something similar to him but said that he kept the bread overnight. He said: Do you have someone who is pregnant? He said: Yes. He said: She will become sick with a fever and will miscarry the child.

A hand mill is indicative of two evil partners from whom nothing good will come except by the help of the third evildoer. The breaking of a millstone is said to indicate relief of distress for one who sees it, and it was said that it signifies his death. In my view, this applies to an unknown millstone. If it is known then it refers to the person indicated, based on what we have said above.

A man dreamt that a loaf of bread broke a millstone. Shaykh Shihaab-ud-Deen said: You will break your teeth on a small stone in the bread.

Another man dreamt that there was an oven in his mouth in which the fire was stoked. He said: You will eat or drink something hot and suffer intense pain from it.

A boy said: I dreamt that there was an oven in my mouth and I swallowed it. He said to him: You will lick a substance and when you get old you will make a living as a baker. And when he grew up he became a baker.

Another man dreamt that he built an inn. He said: You will undertake a journey. If he built it well it means that his travel will go well, otherwise it will not.

Another man said: I dreamt that I destroyed an inn. He said: You were preparing to travel, then you could not go ahead. And it all turned out as he said.

Entering the bathhouse is indicative of troubles and coming out of it is indicative of relief. The trouble may be because of a woman, because he takes off his waist wrapper in the bathhouse and his trouble will disappear when he leaves her.

One of them said: If the one who enters the bathhouse is feeling distress, his distress will disappear. This is based on what the doctors say, that if a thirsty person enters the bathhouse his thirst will disappear, and if a person is not thirsty, when he enters it he becomes thirsty.

Joining a group of people in a bathhouse is indicative of committing immorality that may result in scandal, because it is a place where 'Awrahs are uncovered.

An unknown bathhouse signifies a woman whose honor the evildoers are trying to tarnish. If a person dreams that he is in the hot room in the bathhouse, and the water starts running and he wants to stop it but he cannot, this indicates that a man is betraying him with his wife. If he dreams that he is bathing in olive oil in the bathhouse, this is a good sign.

A man said: I dreamt that I renovated something inside the bathhouse.

Shaykh Shihab-ud-Deen said: You did Ghusl then you were unsure about it so you did it again. He said: You are right. Another man said something similar and he said that the water was hot and it was summertime. He said: You will get another fever. Similarly, another man said: Who is better, the one who goes in or the one who comes out? He said: If you see someone going in, your wife will have a boy.

Another man said something similar and he said: You have two wives and one of them is a slave woman.

A man said: I dreamt that there was a bathhouse in my hand, then it fell and was destroyed. He said: A brazier fell from your hand and broke.

Another man said: I dreamt that there was a bathhouse in my hand and I ate it. He said: You had a kettle and you sold it and consumed its price.

Another man said: I dreamt that there were stars above my head whilst I was washing in the bathhouse, and they fell and broke my head.

He said: A large vessel in the bathhouse will fall on your head.

A woman said: I dreamt that I became an attendant in the bathhouse for men, women, and wild animals. He said: You will become a midwife, delivering boys and girls and illegitimate children. And that is what happened.

Another woman said: I dreamt that I became a bathhouse. He said:

Boils will appear on your body. Another woman dreamt that and he said: You will marry men of all types.

A man said: I dreamt that I opened spouts in the bathhouse and waterflowed out of them after they had been blocked. He said: You will startto give people suppositories and they will be healed from difficulty inurination at your hands.

Another man said: I dreamt that I was the cistern in the bathhouseand the people were taking water from me. He said: There is a sluragainst you. He said: Do not tell anyone.

A woman dreamt that she threw sulphur into a vessel of water. Hesaid to her: Was it one whole piece or was it cut up? She said: It was awhole piece. He said to her: You are pregnant and will give birth in thebathhouse.

Another woman said: I dreamt that my liver was behind me in hotwater. He said: You will give birth to an illegitimate child who will beraised by the wife of someone who lights fires or a cook.

A woman said: I dreamt that my husband was looking from behindthe vessels in the bathhouse and was saying: This is a great calamity.

He said to her: He is away and he is sick with a fever, and soon he willcome back and die. He derived the word Maat (will die) from the wordJaamaat, meaning vessels.

Another woman said: I dreamt that I saw someone running over thevessels in the bathhouse and prostrating to Venus. He said to her: Anastrologer told you that your husband is turning away from you and thathe is distracted by love for another woman. She said: That's true. Hesaid: And I say that you are a sorceress. She said: You are right.

A man dreamt that a wild animal in the bathhouse injured him. Hesaid: Someone will throw a comb with sharp teeth at you and yourblood will flow. And it all turned out as he said.

## Tannery

A man said: I dreamt that I took the skin of a dead animal to thetannery and gave it to the tanner so that it could be made usable bytanning. Shaykh Shihaab-ud-Deen said to him: You have wealth inwhich there is something Haraam and you have not paid Zakaah on it,and you want to do a trick so that it can become Halaal for you, but youare not going to succeed completely, because some of the scholars saythat the skin of a dead animal cannot be purified by tanning.

Another man said: I dreamt that I took the skin of a buffalo from thetannery. He said: You took a garment from a person of high status. If theskin that you took was tanned, then you took it lawfully otherwise youdid not take it lawfully.

Another man said: I dreamt that I brought a dried buffalo skin to thetannery and a dog came and ate it. He said: Did you want to take yourgarment to be cleaned? He said: Yes. He said: It has been stolen fromyou.

Another man said: I dreamt that I took my own skin and gave it tothe tannery. He said: You will die and your wealth will be lost.

Another man said: I dreamt that a tanner was tanning my skin. Hesaid: You will get sick and will look for a doctor. And it all turned outas he said.

## Houses

If a person dreams that he builds a house, then something good willhappen to him that befits him, as we stated above when discussing goodplaces. For a poor person it signifies clothing or a garment.

One of them said: A house with boundaries and facilities – if a person dreams that it is his, he will attain prominence and will find joy if he is in a state of grief; he will become independent of means if he is poor and he will repent if he is a sinner. If the house is spacious, that is indicative of provision, but if it is small that is indicative of reduced provision.

An unknown house represents a graveyard. If a person dreams that he enters an unknown house and does not come out of it, he will die; if he does come out of it, he will almost die then he will recover. Some of them added another condition for it to signify the grave, which is if it is isolated from other houses. In my view this is more appropriate. A house signifies a woman and if it is dark, she will have a bad attitude. If a woman sees a house in her dream it refers to a husband. If the house is made of iron, this indicates that his wife is going to stay with him.

If a person dreams that he enters the house in which water has been sprinkled, he will have some trouble with his wife to the extent to which it got wet. If he is caused to enter a house and is locked in, he will avoid it because Allah says:

﴿وَعَلَقَتِ الْأَبْوَابُ﴾

*“And she closed the doors.” [Yoosuf 12:23]*

If he dreams that his house is made of gold, he will have a fire.

## Walls

A wall is indicative of a man of resolve and religious commitment. If the wall is upright and strong then the dreamer is likewise. If he dreams that he is looking at a wall and sees the likeness of his face, he will die, because the wall is made of dirt and stones, like the grave.

## Ascending and Means of Ascent

If the dreamer dreams that he is ascending to a room or a palace without a ladder or stairs, he will attain a high position without any one helping him, because Allah says:

﴿نَرْفَعُ دَرَجَاتٍ مِّنْ شَاءُ﴾

*“We raise whom We will in degrees.” [Al-An'aam 6:83]*

The basic principle with regard to means of ascending is that they are indicative of high status and good deeds. If it is made of wood, that is indicative of hypocrisy because Allah describes the

﴿كَافِرُهُمْ حُشْبٌ مُّسَدَّدٌ﴾  
hypocrites as being

*“As blocks of wood propped up.” [Al-Munaafiqoon 63:4]*

The same applies if it is made of baked bricks, because they have been fired. But it is a good sign if it is made of un-burnt bricks and clay.

## Ladders



A ladder is indicative of a man of high status who is a hypocrite, and climbing up it signifies establishment of proof, because Allah says:

﴿فَإِنْ أَسْتَطَعْتُ أَنْ تَنْجِيَنِي نَقْلًا فِي الْأَرْضِ أَوْ سَلَّمًا فِي السَّمَاءِ فَتَأْتِيهِمْ بِتَابِعٍ﴾

*“Then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign.” [Al-An’am 6:35]*

And it was said that climbing up it is indicative of working with people in whom there is some hypocrisy. And it was said that it is indicative of travel. If the dreamer climbs it in order to hear what someone is saying, he will gain a position of authority because Allah says:

﴿أَمْ لَمْ يَرَوْهُنَّ مُتَّسِعَةً فِيهِ﴾

*“Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof.” [Al-Toor 52:38]*

## Towers

A tower is not a good sign. One of my relatives dreamt that he was in a tower, and I interpreted that as meaning that he would die, because

Allah says:

﴿أَيْنَمَا كُوْنُوا يَدْرِكُهُمُ الْمَوْتُ وَلَوْكُنْتُمْ فِي بُرُوجٍ مُّسَيَّدَةٍ﴾

*“Where ever you may be, death will overtake you even if you are in fortresses built up strong and high.” [Al-Nisa’ 4:88]*

## **Roofs**

If the roof is made of wood, that is indicative of a man of high status. If the dreamer dreams that dust is falling on him from the ceiling, he will gain some wealth after going through fear.

## **Windows**

If the window is in a house, that is a sign of relief and glory and is indicative of marriage. A wide window is indicative of good character in the woman, whereas a narrow window is indicative of bad character in her.

## **Doors or gates**

The door of the house is indicative of the one who is in charge of it. Doors and gates, neighborhoods and doors of houses signify women. If they are new, that is indicative of virgins. Opening of doors or gates is indicative of ample provision, whilst closing thereof is indicative of reduced provision. If a person dreams that there are too many doors to his house, this indicates that it will be destroyed, but if they are not too many, that is indicative of ample provision. If a person dreams that he entered upon his enemy in his house, he will prevail over him because Allah says:

﴿أَدْخُلُوا عَنْهُمْ أَبْابَكُ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِنَّ﴾

*“Assault them through the gate; for when you are in, victory will be yours.”*

*[Al-Maa’idah 5:23]*

If he sees two doors to his house, it indicates that his wife is doing something that is not permissible.

## **Threshold**

The threshold signifies a woman. It was narrated that Ibraaheem (May Allah be please with him) said to the wife of Ismaa’eel (May Allah be please with him): Tell your husband he should change the threshold of his door. She told him that and he said to her: My father has told me to divorce you.

It was said that the threshold refers to the state. A woman said to Ibn Sireen: I dreamt that the lintel of my door fell onto the threshold, and I saw the two door jambs fall, one outside the house and the other inside.

He said: Do you have a husband and son who were absent? She said: Yes. He said: As for the falling of the lintel, your husband will come soon, but the falling of the jamb outside the house indicates that your son will marry a woman who is a stranger. And that is what happened.

## **Destruction and breaking**

If a person dreams that his house is destroyed, the sick person or the old person in that place will die, or he will leave his wife or his son or his relative, or he will lose his livelihood.

Destruction or blockage of a toilet is indicative of trouble for the people in that place, and of leaving or separating from a wife or slave woman, or loss of livelihood, because it is the place of relief. If its door is broken, or its latch or lock is broken, or the nails of the door fall out, if he is a governor he will be dismissed, or he or his relative or his male or female slave will die, or he will leave his wife or people he knows who offered him protection and favors. It may mean that thieves will enter that place, because of the disappearance of what kept them out.

A man said to me in Qafsah: I dreamt that one of the two panels of the door was a man who was well known, a chief, and it came off the hinges. I said to him: He will die.

Destruction of prisons, places of evildoing and places of disbelief is indicative of justice, security and goodness. By the same token, renovation of such places indicates the opposite. He said: The destruction of a prison may indicate that evildoers will prevail because of a governor who will not try to stop them.

A man said: I dreamt that in my house there was a prison that had collapsed, and smoke came out of it. I said to him: In your house there is a harmful animal and there is the fear that it may come out. Soon after that a black snake emerged from the place where it had been hiding.

Another man said: I dreamt that my house was a church in which there were images. He said: A Christian will buy it from you; otherwise a Jew will buy it. And that is what happened.

Another man dreamt that a Magian was chopped into pieces in his house. He said to him: There will be destroyed in your house the room where fires are lit.

## **Collapse of the roof**

If the roof was made of wood, that signals the death of a hypocrite. The same applies to the breaking of a tree trunk. And it was said that it signals the death of the owner of the house. The collapse of a wall is indicative of trouble in a man's affairs, or it was said that it indicates the discovery of treasure, because of the story of al-Khadir (May Allah be pleased with him). If a person dreams that his wall falls on him, the punishment for his sins will be hastened.

A man dreamt that his door was destroyed. He said: You will develop a physical fault. Then soon after that his teeth were broken.

A man said: I dreamt that my roof disappeared. He said: Something will be stolen from your door or from your storeroom, or from a niche in your house.

A woman said: I dreamt that the door of my house collapsed on my son. He said: You are pregnant and the child will be stillborn.

Another woman said: I dreamt that in the door of my house there was a big hole and I was happy about it, then it stopped my husband from crossing. He said to her: You fell in love with someone and it maybe a woman, as it has spoiled your husband's position and prevented him from reaching you.

A man said: I dreamt that a spring appeared at the door of my house, and when I crossed it I got wet. He said: Your wife bleeds a great deal even when she is not menstruating and you get contaminated with it.

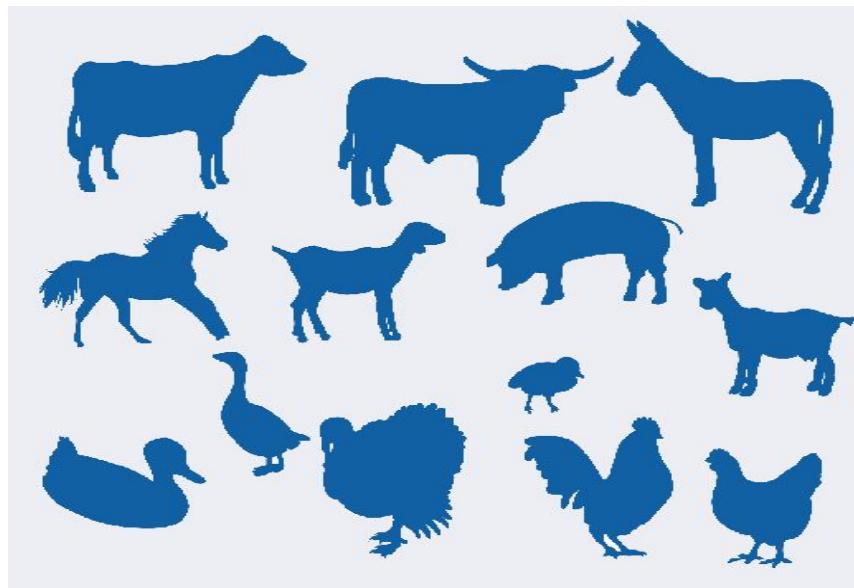
Another man said: I dreamt that there was a net on my door. He said: You will have a lien placed on your house.

Another man said: I dreamt that the shutters of the windows of my house fell. He said: You will get sick and your eyelashes will fall out.

Another man said: I dreamt that I was looking out of the windows of my house, and I saw a white cloud cover the windows. He said: You will develop cataracts in one of your eyes which will prevent you from seeing.

Another man said: I dreamt that two springs of water were flowing from my eyes and tumbling into my body, and they filled my insides. He said: Your house will be breached at the door or window, and a thief will enter who will harm you. And it all happened like that. And Allah knows best.

# Animals



## I. Interpretation of Different Types and Kinds of Animals

What this means is that animals are of three types: those that walk, those that swim and those that fly. Those that walk are of two types: those that are found in towns and cities, and those that are found in the countryside or wilderness. The first type may be divided into two categories: those in which there is some benefit and those in which there is no benefit.

### Animals that Walk

#### 1. Animals Found in the City

##### (a) Beneficial Animals

### Horses

The interpretation is the same for both female and male horses. If a person rides a horse in his dream, he will attain glory and prominence.

In the Hadeeth it says:

*“Goodness is tied to the forelocks of horses until the Day of Resurrection.”*

According to another Hadeeth:

*“Their [horses’] backs are glory and what is in their stomachs [offspring] is treasure.”*

A horse in a dream may indicate a woman, a servant or a slave woman; going through a time of ease and of having needs met; marriage and comfort for the rider because he is riding over something else. It indicates something similar if the rider is a woman, because she is carried, and the woman's maintenance is carried or borne by her husband, as Shaykh Shihab-ud-Deen stated.

In my view, that applies if she dreamt that she was travelling on horseback or that she was riding as other women ride. Riding is indicative of travel because the horse is prepared for that.

## **Mules and Donkeys**

They both indicate the same thing, i.e., the donkey indicates the same as a mule, or a donkey may be indicative of a mule or of a boy who cries a great deal. According to the dream interpreters, it refers to the hard work of a man and his handsomeness and good efforts. The slimness of the donkey is indicative of poverty and hardship; if it is black, it is indicative of a person gaining prominence and happiness; if it is white, it is indicative of good looks; if it is green, it is indicative of piety and religious commitment; if its tail is long, that signals that his authority will continue in his children.

A man said: I dreamt that I swallowed a donkey and its owner brought it out of my mouth. Shaykh Shihaab-ud-Deen said to him: You stole a donkey's blanket and the owner of the donkey found it and took it from you. He said: You are right.

If a person dreams that his donkey turns into a mule, he will earn his livelihood by travelling; if it turns into a horse, his livelihood will come from the ruler; if it turns into a ram, his livelihood will come from a noble person.

If he dreams that he inherited a donkey, he will acquire wealth from a source he never expected. The death of a particular donkey is indicative of the death of its owner; the death of an unknown donkey indicates that the dreamer will lose some wealth. The same applies if he dreams that he dismounts from it. A man dreamt that an unknown donkey was slaughtered and skinned, and I interpreted that as meaning that he would lose his prominence and be dismissed from his post, and that is what happened.

If a person dreams that he does not ride well and is afraid of riding, that indicates that he does not attain anything except through a great deal of effort.

Riding a donkey foal is indicative of distress caused by one's son or wife. If he grabs hold of it with his hand whilst it is resisting, he will be faced with distress caused by his son, but if it is not resisting then he will attain some benefit in a slow manner.

## **Camels**

Camels represent beauty, goodness and benefit for the one who possesses them or rides them. They may also be indicative of a patient man, because the camel carries heavy burdens; and they may also signal travel. If a person dreams that he rode a camel when he is sick, he will die because it travels with loved ones and takes them to faraway places.

One of the residents of Qafsah dreamt that he rode a camel without a saddle and he was also naked, and that he departed from the gate of the city. I said to him: You will die. He was not sick at that time, but he fell sick after that and died fifteen days later.

A camel may also be indicative of needs being met, because of what we said above. Moreover if the camel is Arabian, that is indicative of an Arab man, and if it is a Bactrian camel, it is indicative of a non-Arab.

The female camel signifies a woman or a benefit or a livelihood. The camel colt signifies a man who travels a great deal and is patient, well loved by prominent people and very useful.

Shaykh Shihaab-ud-Deen said: Whoever rides any of these animals (in his dream) in a way that befits him, if he has some need it will be met; if he is single he will get married; if he wants to travel he will travel and he will buy a female slave or a male slave or a house or a garden or a ship, or he may interact with a man like that.

A caravan of camels in the sky is indicative of non-stop rain. The same applies if one hears the sound of animal footsteps without seeing them. If a person dreams that he bought camels, he will prevail over his enemies. If he falls from the back of the camel, that signifies poverty. If he dreams that he took hold of the reins of a camel and led it to a known path, this indicates that he will guide a man who is well off to the right path. If he led the camel to a road other than the usual one, that signifies evil doing.

If he dreams that he is grazing camels, he will be appointed as a governor over the Arabs if the camel was Arabian, otherwise he will be appointed as a governor over non-Arabs.

A man dreamt that he loaded white paper on a donkey and it became a camel and did not go anywhere. Shaykh Shihaab-ud-Deen said to him: You sent books with a man and you thought he knew the place, but he turned out to be incompetent and did not know where to go. That is because the donkey knows where its owner lives, but the camel does not know.

## Note

If you regard riding a camel as good, then look at the way it is used. If the camel is used to carry goods for trade, say that the benefit will come from a journey or from a traveller. If the camel is used to carry wood or grains, say that the benefit will come from a garden or from farming. If the camel is used to carry water, say that the benefit will come from rain or from springs or from seas. If the person is one whose profession has something to do with water, such as fullers, water sellers, fishermen and those who travel by sea, say that the benefit will come from these types of people. If his ride was uncomfortable, then it may be interpreted in the light of what we have explained.

## Cattle

For the one who possesses them, they signify livelihood or a woman or a house or a ship or benefit or service. If the cattle are in good shape, it is a good sign, otherwise it is not.

Ibn Sireen said: A fat cow signifies a fertile year with lots of rain; a lean cow signifies drought, based on the dream of al-Waleed ibn Mus'ab.

One of them said that the cow signifies wealth and status; a cow with horns signifies a defiant, disobedient woman; and a cow that gives milk signifies a good and beneficial woman.

A man said to Ibn Sireen: I dreamt that I was slaughtering a cow. He said: I am afraid that you will stab a man, and if you saw blood coming out when slaughtering, I am afraid that it may reach the level of killing, but if you did not see blood then it is less serious.

If he dreams that someone else is milking his cow and he is not stopping him, then a man is betraying him with his wife.

A bull is indicative of a man who is very beneficial.

A man said to Ibn Sireen: I dreamt that I saw a bull come out of a small hole, and then it wanted to go back but was not able to. He said: It is a serious word that comes out of the mouth of a man, then he wants to retract it but he cannot.

If a bull or a cow stands on a man, this is indicative of hardship that will befall him.

If he dreams that a bull fell on him, he will die that year. If he dreams that a cow gored him, he will fall sick to the extent of that goring. If he dreams that he slaughters a bull or a cow, a person will depart from that place or its people's livelihood will be lost, or it may signify an accusation against him.

The basic principle with regard to the bull is that it represents a working man. If he dreams that he ate the head of a bull, he will attain leadership, wealth and happiness. The stomach of a cow signifies wealth with no value.

A man dreamt that he took some wool from the back of a cow and its smelted bad. Shaykh Shihaab-ud-Deen said to him: Some people steal wool and you take it from them.

He said: If he dreams that he took some wool from the back of a camel or from an animal that does not produce wool, then if you regard the camel as signifying a woman, this indicates that he will be blessed with a child; if you regard it as signifying benefit, then he will get provision from a source he was not expecting; if you regard it as signifying trade, then it is of benefit for the one who brings it.

Another man dreamt that he took some black wool from the back of a cow and it turned into mud in his hand. He said: You are a teacher for children, because children are like cattle and do not know anything, and you are stealing ink from them. He said: I will not do it again.

Another man dreamt that he took some silk from the back of an animal and turned it into strings that he put on the necks and feet of animals who did not object to that. He said: You make musical instruments, flutes and drums for ignorant people and you are going to become prominent. Someone else said something similar to him, but he said: I lay them at the door of a worshipper. He said: You have a beautiful voice in reciting Qur'an and giving the call to prayer, and the people benefit from that. It was all as he said.

## **Buffaloes**

They are like cattle but are higher in status, because they produce more milk.

One of them said: The buffalo signifies a leader who is following innovation and is polite, strong and courageous, and is able to put up with the people's nuisance. The evidence for what he said about him being strong and courageous is that the buffalo is stronger than lions and the lion flees if he sees it.

If a woman dreams that she has a horn like the horn of the buffalo, she will marry a man of high status, and if she is already married, then that refers to her husband.

## **Sheep and Lambs**

They are better than goats. If a man dreams that he possesses a ewe, if he is single he will get married and if the sheep is a lamb, he will marry a woman who will bring a trousseau and is beautiful, because lambs are beautiful and have a lot of wool, and she will be chaste and modest. If it is a goat, then she will be poor, on the basis that the goat has little hair, and she may have a fault because the private part of the goat is uncovered.

A ram signifies a man of dignity who is in a position of enjoining good and forbidding evil. If the ram has no horns, then he will be humiliated and have no blessings; the same applies to the billy goat.

In general, sheep signify booty, gains and provision for the one who possesses them; if he sees them from afar he will remain happy.

Some dream interpreters said: if a person sees one sheep, he will be happy for one year. If he sees a flock of sheep, he will be appointed to a position that befits him. If he dreams that he is slaughtering a ram that is not to be eaten, he will kill a noble man or a strong enemy. If he dreams that that occurred during wartime, he will be granted victory. The heads and feet of sheep are indicative of a longer life.

If he dreams that he was met by sheep, he will be met by people for fighting, but he will prevail over them.

A man dreamt that he had a ewe that turned into a ram. ShaykhShihaab-ud-Deen said: He will get some benefit from his wife or extraincome, and she may give birth to a boy and his life may change for thebetter. But if it destroys some property of his, he will have some troublewith his wife or in his livelihood.

A man dreamt that a billy goat had a fat tail and he cut it off. He saidto him: You are a surgeon or you lance boils and bring relief to people.

He said: You are right.

## **Chickens and Geese**

They signify wealth for the one who possesses them. The hen signifies a beautiful but foolish woman who has a lot of children. It may also signify plentiful livelihood time after time. The rooster represents a man with a beautiful voice, so it is indicative of a Muezzin or Khateeb, or it may signify a broker because he shouts time after time. It is also indicative of a slave or a mount. It signifies that a man's pregnant wife will give birth to a boy, or the arrival of one who is absent, or good news concerning him. If the rooster pecks the dreamer or disturbs him with its voice, he will have trouble from the one it refers to. If he dreams that he turns into a rooster, he will die soon. The honking of geese signifies worries and the sound of wailing.

A man said: I dreamt that I swallowed a rooster and was happy.

Shaykh Shihaab-ud-Deen said to him: You have given up your house to a worshipper who remembers Allah a great deal and stays up at night.

He said: You are right.

Another man dreamt that he became a rooster and was standing on the horns of a bull; beneath him there was a net in which there was foodand he was pecking at it and shouting. He said: You are a Muezzin ontwo minarets and you look at a woman in her house and peck at her withyour words (i.e., speak to her). And he repented.

Another man dreamt that he became a big rooster with a comb on hishead like the rooster's comb, and he was giving his feathers to peoplewho benefitted from them. He said to him: You sell fabric then whenyou see that the feathers are all gone, you will incur losses and remainpoor, and you will not be able to do anything. But if the feathers do notrun out, you will make a profit.

Another man dreamt that he became a rooster and that he was pecking at a pomegranate and eating some of it. I said: You are a Muezzin andyou found a place like an inn or meeting place and you stole some of itsproperty. He said: That was a while ago.

He said: And if the hen becomes a rooster, his wife or slave woman will stop giving him children, and if it is indicative of something useful, that will cease. If it is indicative of a foolish woman, this signifies thatshe will commit him to things and give glad tidings, because that iswhat the rooster does. If she becomes a cow, she will have a long lifebut be of little benefit.

## **Pigeons**

Pigeons are indicative of the same things as chickens. If a personsees pigeons in his dream and there is someone in his house who issick, that person will die because the word Hamaam (pigeon) may bemisread as Himaam (death).

Pigeons may indicate a righteous woman and may also indicate a messenger coming from an important man, because pigeons are used tocarry letters. If the pigeon flies from the house, this

signifies death or divorce of the wife. Clipping its wings is indicative of a man preventing his wife from going out, or it signifies that she will become pregnant which will prevent her from going out.

If he dreams that he broke the wings of the pigeon in order to capture it, that indicates that he will call someone to join him in evil doing.

## Caged Birds

Similar to pigeons are birds in cages; they signify free men or slaves or captives; or they may refer to children and stored wealth for the one who possesses them.

Shaykh Shihaab-ud-Deen said: The one that is in a cage signifies one who is sick and in prison, or a captive or a wife, because they are not in control of their own affairs and because someone else is taking care of them.

Song birds such as the nightingale, wood pigeon and the like, signify Khateeb, preachers and Qur'an readers, and also singers. If a person has a wife who is pregnant, he will be blessed with a boy or will buy a slave girl with a beautiful voice. If the bird sings for one who has a sick loved one, weeping but not screaming, he will recover from sickness or his livelihood will increase. But if it weeps with screaming or laughs or shouts, or dances, then his sick loved one will die or the one who is absent will come or he will go through difficulties or his wife will leave him.

The one in the cage may be indicative of one who is in prison. So if a person dreams that he is feeding a bird in a cage, he will speak to someone who is in prison or he will try to set him free or he may tend to a sick person. If the one who is in the cage flies away without his consent, then his sick loved one will die or he will leave one who is dear to him.

A man dreamt that he had a pouter pigeon whose tongue had been cut out and that he fixed its tongue and it became sound. Shaykh Shihaab-ud-Deen said to him: Do you know what cut its tongue? He said: It cut it on a piece of glass from a bottle. He said: You know a Khateeb or a preacher or singer who was banned from speaking. He was drinking alcohol and you are trying to bring him back to his profession, or he may have trouble with his wife. He said: You are right.

Another man dreamt that he had a musical instrument, part of which broke and part was eaten by a slave. He said: You will be enabled to repent, because the loss of the instrument is indicative of that, and that instrument was birds with beautiful voices, some of which will die and some will be eaten by the cat, because the cat is a slave. And that is what happened.

## Bees

Bees are indicative of provision and useful people who do good and refrain from evil.

Shaykh Shihaab-ud-Deen said: The hive of bees represents a beautiful wife. For the one who possesses it, it represents land or a boat or a mount or livelihood or a house or a garden. It may also signify armies because of the large numbers of bees, thus it is indicative of leadership for the one they swarm around or who gets control of them.

A man dreamt that bees swarmed around him, and the dream interpreter said to him: You will gain a position of leadership and then gain control over Qafsah. That is what happened and his sovereignty there continued in his offspring, who are Banu'l-Rasheed, for more than one hundred years until the Ameer al-Mu'mineen came to Qafsah and destroyed its wall and cut down its date palms. One of them told

me: I dreamt that I flew in the air and I came down on the wings of bees.

I said to him: You will be present with the witnesses. And that is what happened.

If a king dreams that he took control of a place for bees, he will take control of a populated city. If he dreams that he takes out what is in it of honey, he will take all the people's wealth.

The wasp signifies a man who argues on the basis of falsehood and is an evildoer, because it eats the bees. If wasps enter a city, that is indicative of the entry of courageous armies who will fight its people.

## Cats

Dogs are also included in the same category as cats, because many people keep them in their houses and gardens, but we will delay talking about dogs, because the Bedouin keep them more, so we will discuss them under the heading of wild animals.

The tomcat (male cat) represents a man who protects the members of the household and wards off enemies from them, because cats ward off the harm of mice and scorpions. It is also indicative of a slave, brother, child, spouse or master. If a person dreams that a tomcat died, the person indicated by it will die or fall sick or cease to be beneficial, or he will separate from a friend who is useful. It may also indicate that thieves will enter his house and steal something. The female cat indicates the same things. If the cat takes something or destroys something, that is indicative of a thief.

We have seen above the interpretation of the dream of a woman who dreamt that a tomcat entered her husband's stomach and took something from it. Ibn Sireen told her: A black thief will enter your husband's

store and take five hundred and fifty-six from it, and he mentioned the reasoning behind that.

A man dreamt that he had a cat which entered some land in which there were walnuts on the floor and it started breaking the walnuts and bringing the shelled nuts to him, but they smelled bad. He said: You have a slave who robs graves and brings the shrouds to you. He said: You are right.

Another man said: I dreamt that a cat brought me loaf after loaf of bread from some house and I was prostrating to it. He said to him: A woman stole something from that house and give it to you, and you thanked her for it. He said: You are right.

A cat may be indicative of good luck. A man said: I dreamt that a cat climbed into my lap and sat in it. I interpreted that as meaning that he was going to have good luck, on the basis of the Verse in which Allah says:

﴿رَبَّنَا عَلَّمَنَا قِطْنًا﴾

*"They say: 'Our Lord! Hasten to us Qittanaa (i.e. our Record of good and bad deeds so that we may see it). '[Saad 38:16]*

I was appointed to a high position after that.

## (b) Non-Beneficial Animals

They are of two types: those that are harmful and those that are not harmful.

## (i) Harmful Animals

### Snakes

They are indicative of evil doing and enemies, so whatever happens of good or bad is to be attributed to it.

If a snake enters upon a sick person and wards off something bad from him, this is an indication that he will live and will recover, and if the dreamer is in need, his needs will be met.

Some of them said that the viper is indicative of hope because it has a lot of venom and venom signifies wealth. If he dreams that he holds a snake, he will gain some wealth from his enemy in a safe manner, because Allah says: "Allah said:

﴿ حُذِّهَا وَلَا تَخْفَ ﴾

*'Grasp it and fear not; We shall return it to its former state.' [Ta-Ha 20:21]*

If he sees it in his house, his enemy is plotting against him, and if he kills it, he will prevail over his enemy. If its blood flows on his hand, his enemy will die and he will inherit wealth from him. Killing a snake on the bed indicates the death of one's wife. If he dreams that there is a snake on his neck that he cut into three pieces, he will divorce his wife three times. Smooth talk from a snake signifies joy from an enemy, and harsh talk signifies aggression from an enemy, but he will prevail over him because transgressors are doomed. A snake that appears soft and smooth to the eye so that one can recognize it wherever one sees it and is not venomous is indicative of ingots of silver and gold. If the dreamer is one of those who practice alchemy, he will achieve what he wants; otherwise he will find treasure and gain wealth. If he dreams that the back of the snake is gold, he will find treasure.

If he sees a snake on his head, he will rise in status. Snakes in the stomach are indicative of the relatives of the dreamer; if any of them come out of his stomach, he will lose a relative.

### Dragons

The dragon signifies a man of high status. If a person dreams that he is eating the flesh of a dragon, he will attain wealth and power. If he dreams that he becomes a dragon, he will live a long life and will attain great power.

### Serpents

If the dreamer is not afraid, it signifies strength and power, gaining authority and prevailing over enemies, because Allah says:

﴿ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ شَعَانٌ مُّبِينٌ ﴾

*"Then [Moosa (Moses)] threw his stick and behold! it was a serpent, manifest!" [Al-A'raaf 7:107]*

### Scorpions

If a man sees scorpions in a dream being burned with fire, an enemy of his will die.

If he dreams that he turns into a scorpion and stings a woman, he will commit an immoral act with her. If he sees a scorpion in his pants, his physical pleasure will be spoiled; the same applies if he sees it in his bed. If he dreams that he swallows a scorpion, he will disclose secrets to his enemy. If he eats the

flesh of a scorpion raw, he will gain Haraamwealth from his enemy, but if he eats it cooked or grilled, he will gainHalaal wealth from him.

A man said: I dreamt that I rode a scorpion and it struck me on mybackside. Shaykh Shihaab-ud-Deen said to him: You rode on a camelsaddle made of wood or a camel with a large rear end, or you sat onsomething and it entered your rear end and caused you pain. He said:You are right.

Another man said: I dreamt that a scorpion struck me on the head.

He said: A man hit you with a stick or a pin or an axe. He said: You areright.

Another man said: I dreamt that I ate a scorpion. He said: You sold acamel and consumed its price.

Another man said: I dreamt that I swallowed a snake in winter time.

He said: You will encounter again a blind woman or a blind man, andthis will cause you some trouble, because the snake is blind in winterbut not in summer.

Another man dreamt that and he said: You ate something poisoned.

If you ate it in winter it will not harm you but if you dreamt that you ateit in the summer, I fear for you.

## Mice

The mouse signifies a thief who breaks in.

### Female Mice

The female mouse signifies an immoral woman.

A man said to Ibn Sireen: I dreamt that I stepped on a female mouseand a date came out of it. He said: You have an immoral woman andshe is pregnant and will bear you a righteous son, because the Prophet (Peace be upon him) called the female mouse Fuwaysiqah (little evildoer) and he calleddates good.

If a person dreams that mice went out of his home, he will loseblessings, because they only live where there is food.

A man said: I dreamt that black and white rats made a hole in ayellow melon and they were throwing out the seeds, then they ate them.

Shaykh Shihaab-ud-Deen said to him: You have a store of wheat andbarley, and now two slaves, one white and one black, have stolen it.

And that is what happened.

## (ii) Non-Harmful Animals

### Ants, Flies, Worms, and the Like

They are indicative of mounts and slaves, and of a slowdown inlivelihood, and of poor and weak people. If their numbers increase tothe extent that they cause harm to the place, that is indicative of thieves,numerous dependents and debts, especially if they destroy some of thefurniture, and there may be a robbery in that place.

If one of them is born to a person in a dream, the child will turn out according to what he sees.

Worms in hay signify dependents and the worms of cows signify the subjects of a ruler.

## **Grubs and Weevils**

These signify a man who is a malicious gossip and evildoer.

Some of them said that the woodworm signifies a baker or a slavewoman who steals fabric from the house.

## **Spiders**

The spider signifies a cursed woman who forsakes her husband's bed.

## **Beetles**

The beetle signifies an enemy who is bad and dirty

## **B. Wild Animals**

These animals are indicative of the men of the wilderness and routes through the wilderness. Masculine names refer to males and feminine names refer to females. They are also of two types, those that may be eaten and those that may not be eaten.

### **1. Those that May be Eaten**

They signify Halaal provision and benefit for the one who makes use of them, such as gazelles, wild cattle and rabbits. For the one who takes possession of one of them, he will get married if he is single or he may gain some benefit through travelling, or a traveller will come to him or he will be blessed with a child or his livelihood will increase or his number of slaves will increase or his situation will improve.

Whether its benefit is greater or lesser depends on the size of the animal and whether it is big or small. If he dreams that he caught a gazelle, he will trick a young girl or deceive a woman into marrying him.

If he dreams that he throws a stone at a gazelle, he will beat his wife or hit her or have intercourse with a slave woman. If he shoots an arrow at it, he will slander the woman in question. If he dreams that his head is like the head of the camel, he will gain a prominent position.

### **2. Those that May Not be Eaten**

## **Elephant**

The elephant is indicative of a great king.

Shaykh Shihab-ud-Deen said: For the one who possesses it or rides it, it indicates that he will gain control over a man of high position or it may refer to a slave who comes from the country that elephants come from. For the one who is afraid and is in a country other than the elephant's country of origin, it signals doom because Allah says:

﴿أَلَّا تَرَكِنَّ فَعَلَ رَبُّكَ يَأْمُنُ الْفِيلِ﴾

**“Have you (O Muhammad (Peace be upon him) not seen how your Lord dealtwith the Owners of the Elephant?” [Al-Feel 105:1]**

It may also signify a mount or a house.

Someone else said: It signifies a man who is cursed, because it is oneof the transformed [i.e., humans who were transformed into animals asa punishment].

A man said to Ibn Sireen: I dreamt that I was on an elephant. Hesaid: The elephant is not one of the mounts of the Muslims; I fear thatyou will follow a religion other than Islam.

Another interpreter said: If he rides it, he will attain a position ofauthority, but if he does not ride it, he will lose his position and incurlosses in his wealth. If an elephant strikes him with its trunk, he willacquire some wealth. The same applies if he takes some of its dung, and if he holds it by its trunk he will earn some wealth from a king. Ifhe dreams that he sees a dead elephant in a particular city, a prominentman there will die.

## Lion

The lion is indicative of kings, people of authority and bandits. Ibn Sireen said: It represents a tyrant king from whom neither his friend nor his enemy is safe. A man said to him: I dreamt that there was a lion cub in my house. He said: You will marry one of the king’s daughters.

Another man said: I dreamt that I had a lion cub in my hand and I was looking after it. He said to him: Perhaps your wife is breast feeding the child of a man among them. He said: You are right.

If a man dreams that a lion pounced on a mouse, his dream indicates that the king is suppressing his subjects. Cutting off the head of a lion is indicative of gaining authority. If the dreamer ate its head, he will gain power throughout his life. If he dreams that he is tending lions, he will make friends with powerful, oppressive Kings.

The Faqeeh Abu'l-Qaasim ibn al-Shaykh dreamt that he put his hand in the mouth of the lion, then took it out, then he put it in again.

He did that with several lions, until he had put his hand in the mouths of five lions and taken it out, and none of the lions harmed him. He served five kings and managed to remain safe, then he died a natural death in his own bed.

If the dreamer dreams that he had a fight with a lion then he ran away from it and the lion could not see him, he will prevail over his enemy and will be safe from what he fears, and he may acquire knowledge.

The same applies to all dreams where the dreamer sees himself fleeing and he cannot see his pursuer, because Allah says:

﴿فَرَزَّتْ مِنْكُمْ لَمَّا خَفَّتُكُمْ فَوَهَبَ لِي رَبِّ حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ﴾

**“So I fled from you when I feared you. But my Lord has grantedme Hukm (i.e. religious knowledge, right judgement of the affairsand Prophethood), and made me one of the Messengers.”[Al-Shu’ara’ 26:21]**

If he dreams that he rides the lion and is afraid, a calamity may befallhim. If he dreams that the lion is in his house or he dreams that he isfriends with it and is not afraid of it, he will be safe from his enemy andhis enemy will become his friend.

The lioness signifies the daughter of a king. If he dreams that he is intimate with her, he will attain a high position and subdue his enemy.

## **Wolf**

The wolf signifies a man who is an evildoer, liar, thief, aggressor and tough fighter. If a person dreams that there is a wolf in his house, a thief will enter it.

If he dreams that a wolf turned into a bull, the thief will repent.

A man said: I dreamt that I was drowning in the mud and I tried to save myself but I could not, then I dreamt that a wolf held my hand and saved me. Shaykh Shihaab-ud-Deen said to him: You were in prison and you despaired of getting out, then a crafty man came and said to you: Tell me your story. So you told him your story and he listened to you and rescued you.

## **Pig**

The pig signifies an enemy who is plotting to hurt you. Riding a pig signifies acquiring a great deal of wealth.

A man said to Ibn Sireen: I dreamt that there was a female pig on my bed. He said: You will have intercourse with a Christian woman.

A man dreamt that he ate some pomegranates that grew on the skin of a pig. He said: The Christian woman has got pregnant from you and she is not married to you. He said: You are right.

A man dreamt that he had some pigs that were searching the ground and eating fire from it. He said: You have a group looking for something but they did not find it, and perhaps they were Christians.

Another man said: I dreamt that I took a dirty shirt from a pig. He said: You are dealing with a grave robber and you buy from him the shrouds that he steals from the graves. He said: You are right.

Another man dreamt that a pig was teaching him to till the soil. He said: You are going to learn how to write at the hand of a Christian. And it all turned out as he said.

## **Hyena**

The hyena signifies a man who is plotting. It also signifies graverobbers. If a person dreams that he rode a hyena, he will marry an old woman who practices witchcraft. If he dreams that he ate the flesh of a hyena, he will be bewitched without realizing it.

Shaykh Shihaab-ud-Deen said: The hyena signifies a bad man and a thief who slanders people's honor, because it digs up what is in the grave. For the one who is asked to carry a hyena (in his dream) it signifies wealth and benefit.

## **Giraffe**

The giraffe signifies a beautiful woman who is a stranger. If the giraffe enters upon one who is sick or is afraid, it is indicative of trouble.

## **Monkey**

The monkey signifies a man who has a fault and it is one of those who were transformed. And it was said that it signifies a man who commits major sins. Shaykh Shihaab-ud-Deen said: The monkey and bear

areindicative of captives and those who play with monkeys or birds. If a person dreams that he is riding a monkey, he will commit an immoralaction.

If a person dreams that a monkey entered the bed of a known man,that indicates that a Jew or heretic is committing immorality with hiswife. If he dreams that he ate the flesh of a monkey, he is trying toconceal his faults but could not do so. And it was said that he will wearexpensive clothes. If he dreams that he fought a monkey, he will fallsick, and if the monkey defeated him, he will not recover. If he dreamsthat the monkey bit him, there will be a dispute between him and others.

Nowadays if they see someone making losses in trade or going throughhardship, they say that he is Rajul Maqrood (lit. A man harmed by a monkey), meaning he is unlucky. The one who dreams that he is bittenby a monkey or sees the monkey entering upon him will incur losses ifhe is a trader, or he will lose his livelihood if he is a trader, or he willlose his livelihood if he has a craft, and he will be dismissed if he holds

a post. I was a judge and dreamt that a monkey entered upon me whenI was working, and I was dismissed from my post.

## **Tiger**

It is like the lion, except that it signifies a man who is very smart and crafty and is bad to deal with.

Some of them said: It signifies an enemy who is openly hostile Oran unjust ruler. If a person dreams that he rides a tiger, he will gain a position of authority. If he dreams that a tiger fell on him, he will be harmed by a ruler. If he dreams that he ate the flesh of a tiger, he will gain wealth and leadership. If he sees a tiger in his house, a thief or evildoer will attack him.

## **Leopard**

The leopard signifies a bad attitude and talking too much. This was stated by Shaykh Shihaab-ud-Deen.

Others said that it signifies a man who is wavering and has no understanding of friendship or enmity.

## **Dog**

The dog signifies a foolish man with an evil nature. If he is treatedkindly, he becomes a sincere and loyal friend, and it is said: There isnothing more loyal than a dog. Therefore the dog represents a slavewho is sincere and loyal to his master and the female dog signifies awoman of low class from among bad people.

## **Puppy**

The puppy signifies a beloved child. If it is black, the child will havea position of leadership over his family. If it is white, that refers to hisfaith.

If a person dreams that a dog bit him, he will have trouble with anenemy and his enemy will transgress against him, especially if it takessome of his flesh or garment. That is also indicative of sickness.

The dogs that belong to people signify the foolish men among themand their power among them. We have seen above that Abu Bakr (May Allah be please with him) sawin a dream on his way to Makkah that the Prophet (Peace be upon him) approached Makkahwith his Companions, and a female dog came out to them waving hertail; when they got close to her, she fell on her back dripping with milk.

The Prophet (Peace be upon him) said:

*“Their hostility has gone and the milk of kindness may be expected from them. They are asking by virtue of ties of kinship for (reconciliation).”*

The sheepdog signifies wealth that the dreamer will obtain from a leader. The trained dog signifies a man who will support the dreamer against his enemy and will try to help him to gain some provision, but he is a bad man with no chivalry. It was said that this indicates that the dreamer will attain authority and sufficient livelihood, because he is controlling one who has the ability to catch gazelles and other animals.

## Fox

The fox signifies a man who is very smart and is sought after because of what he has, because some people seek the fox for its pelt and some for its meat.

Some of them said that it signifies an enemy who is a liar, and the one who sees it in the dream will be subjected to humiliation that affects him and loss of his wealth.

Someone else said that it signifies an astrologer or doctor. If the dreamer dreams that he touched the fox, he will be scared by the Jinn.

Eating the flesh of the fox signifies sickness, but he will quickly recover.

Catching a fox indicates prevailing over an opponent or stranger.

If the dreamer sees himself playing with the fox, he will be blessed with a wife whom he loves and who loves him.

## Rhinoceros

The rhinoceros signifies a great king whom no one ever thinks of challenging. The person who rides the rhinoceros in a dream is a great king, but the one who milks it will attain Haraam wealth from a great ruler.

## Jackal

The jackal is the one that the people of Africa call a wolf. It signifies a man who does not give people their dues and attacks people of virtue and wealth. It is one of the creatures into which people were transformed as a punishment.

## Weasel

The weasel is another animal into which people were transformed as a punishment. In dreams, it signifies a man who is an evildoer, foolish, hard-hearted and has little mercy.

## C. Animals that Swim are of two types

### 1. Predators

Predators such as crocodiles and the like represent bandits and thieves.

A man dreamt that a crocodile entered his house. Shaykh Shihabud-Deen said: A thief from Egypt will enter it, because the crocodile is only found in the River Nile.

Another man dreamt that he became a crocodile. He said: You will become a bandit and that may be in Egypt. Another man dreamt that he said: But I smell good. He said: You will be in charge of the sea.

A governor dreamt that he became a crocodile. He said to him: You take a lot of bribes.

Another man said: I dreamt that my head was the head of the crocodile. He said: There will be a physical fault in your mouth such as boils or wounds, and it may attract worms. Another man dreamt that he said: You mistreat the one who treats you kindly, because when the crocodile gets an infestation of worms in its mouth, it goes on to the land and opens its mouth, and a bird comes and takes out the worms and when it is finished, the crocodile closes its mouth and kills it. And it all turned out as he said.

## 2. Non-Predators

### Fish

Whatever appears in small quantities is indicative of good and Halaal provision, because there are not many bones in it, but whatever has a lot of bones signifies Haraam wealth or trouble. The same applies to small fish with a lot of bones.

One of them said: Fish in limited numbers are indicative of richness; in unlimited numbers they are indicative of a lot of wealth acquired from a man of authority who he fears will call him to account. The evidence for that is the story of the Jews who transgressed the Sabbath.

He said: A living fish with soft flesh signifies a virgin slave girl.

Frogs may be indicative of the people of the Qur'an and Dhikr, and worshippers, or they may signify people who wail.

### Crab

The crab signifies a man who is crafty, respected by people and has high ambitions. Eating its flesh signifies benefiting from a distant land.

### Turtle

The turtle is the most knowledgeable of animals in the sea and is indicative of the judge and worshipper, or it may be indicative of a woman who adorns herself and shows herself before men.

Catching fish from the sea is indicative of seeking provision. And it was said that it signifies listening to good things. Catching fish on land is indicative of doing immoral actions. If a person dreams that he is fishing in muddy water, he will go through severe worries, but if the water is clear, he will gain provision and a blessed child will be born to him.

## D. Birds and Other Flying Creatures

### Falcon

Falcons and other birds with talons signify evildoers such as bandits and wrongdoers. If a person dreams that he took possession of one of them or dealt with them, he will take possession of the person indicated or he may be blessed with a child who will have a high position or benefit him, or he may acquire his characteristics or deal with a person like that. If he is hurt by any of these birds, such as if it wounds him or takes out his eye, he will have trouble from the person indicated by the bird. A man

dreamt that an eagle pecked out his eye. Shaykh Shihaabud-Deen said to him: You will lose your eye with an arrow. And that is what happened.

Another man dreamt that a bird came down to some land and drank all the water in its pond. He said to him: Your eye will be put out with a blow from a stone. And that is what happened.

Another man dreamt that a spring of black water came up in his house and he was distressed by that, then a big bird came and landed at that spring and drank what was in it. He said: You have someone who has some yellow or black water covering his eye, and someone will come and treat his eye and suck out that water, and the problem will be solved. And that is what happened.

If the dreamer takes possession of a bird in order to hunt with it and catches something that is edible, this is indicative that his needs will be met and he will succeed in his trade or will have plentiful Halaal provision. If he does not catch anything or he catches something that cannot be eaten, this indicates that his needs will be met with the opposite of that.

If a king dreams that he had a falcon on his hand and it flew away and all that was left on his hand was a thread or a feather, he will lose his kingdom and will be left with something like the thread or feather. If a man dreams that an eagle is following him, a courageous man will get angry with him. If he dreams that he has a sparrow-hawk in his hand, he will try to get a thief put in prison.

If a ruler dreams that he has a sparrow-hawk, this indicates that he has a horse trader who has knowledge of horses.

## **Eagle**

If he dreams that there is an eagle on the roof of his house or in the middle of his house, it signifies the Angel of Death. If he dreams that the eagle landed on his head, he will die because if the eagle catches a bird in its talons, it kills it. Riding an eagle for noble people signifies death and for poor people signifies richness. If a person dreams that an eagle is following him, a ruler will get angry with him and will appoint an knowledgeable man in charge of him, because Sulaymaan (May Allah be pleased with him) appointed the eagle in charge of the other birds and the birds were afraid of it.

## **Turtle-dove**

If a person dreams that he rode a turtle-dove and it rose up in the air with him, he will rise in status and become a tyrant. The evidence for that is the story of Nimrod. If it took him into the heavens, he will die or fall sick, and if it comes back with him, he will come close to death but will not die. And its feathers and flesh signify wealth.

If a person takes possession of a bird such as the sand grouse, partridge and the like, he will acquire wealth and it is indicative of livelihood, property, children and slaves, and their numbers will be in accordance with how many or how few there are. The small bird may signify a sinner who is very cautious and very corrupt.

The small bird signifies a beautiful woman and the flesh of a small bird signifies the wealth of a woman or a position of authority. Many birds are said to signify position of authority and for one who has a pregnant wife, they signify a male child.

A man said to Ibn Sireen: I dreamt that I had a sack and I was catching birds and clipping their wings and putting them in the sack.

He said: You are a teacher who plays with boys.

## **Francolin**

This signifies a man who is a slave or, it was said, a Persianwoman.

## **Bustard**

The bustard signifies a man who is well off but in whom there issome hypocrisy.

## **Phoenix**

This signifies a man who is not trustworthy or friendly, and he willhoard things until prices become high. If the phoenix speaks, this isindicative of some good coming from one who is absent.

## **Ostrich**

The male ostrich is indicative of a Bedouin man or a townsman.

Slaughtering it signifies committing sin. If ostriches lives in the house,that is indicative of long life. The chick which hatches from the eggssignifies a son and the egg signifies a daughter.

## **Parrot**

A man who is a scholar.

## **Nightingale**

A blessed reciter of Qur'an.

## **Hoopoe**

This bird signifies a man who is a worshipper because it prostratesa great deal; it also signifies an envoy from a man of status and isindicative of those who wear turbans and gowns.

## **Crow**

The crow, like the owl, is indicative of scattering of the community.

It is indicative of the destruction of a populated area and of one whosays bad things. Seeing a crow in the house (in one's dream) indicatesthat its people will be scattered, and I have experienced that myself.

It may also indicate the attack of a thief or of a man sent against thedreamer in his house, who may betray him with his wife. Eating its fleshsignifies acquiring wealth from a thief. If a man dreams that a crowscratched him with its talons, he will get very cold.

## **Ring-dove**

A lying son, or it was said that it signifies a domineering woman.

## **Kite**

People with little dignity and Haraam earnings.

## **Swift or Swallow**

A person who has no interest in people's wealth and people feel comfortable with him.

## **Bat**

A man who is not well-dressed, is very sick and has a lot of dependents, and there may be some defect in his eye.

## **Peacock**

A beautiful woman who is well off and is a non-Arab. Slaughtering the peacock indicates that she will die. Eating its flesh signifies inheritance, and the male bird signifies a non-Arab king of high descent.

## **Locusts**

Locusts are indicative of armies. Shaykh Shihaab-ud-Deen said:

Locusts, wasps and bees are indicative of troops because of their large numbers. If they destroy crops, then they are harmful troops or diseases or catastrophes or accidents.

If a person dreams that he collected honey from bees or ate locusts, that is indicative of provision, knowledge and benefits.

## **Waterfowl**

Waterfowl are more liked by dream interpreters because they do little harm.

## **Unknown Birds**

Unknown birds are indicative of joyful news and angels.

A man said to Ibn Sireen: I dreamt that a bird dropped from the sky and landed on my head and in front of me. He said: Good news will come to you and you will rejoice.

If a person dreams that birds fly above his head, he will attain leadership because Allah says:

﴿وَالظُّرُفُ مُشْرِقٌ كُلُّهُ أَوَّلٌ﴾

*“And (so did) the birds assembled, all obedient to him [Dawood (David)] /i.e. they came and glorified Allah’s Praises along with him.” [Saad 38:19]*

And it was said: If a person dreams that birds are flying, this signifies angels.

## **Note**

All birds whose feathers are sought because of their beautiful appearance are indicative of wealth, because they may be sold; they are indicative of clothing because they are the clothing of that bird; they are indicative of children because these feathers are on its back; they are indicative of a house because the bird is living in these feathers; and they are indicative of power or strength because they ward off harm. This also applies to the hedgehog, which it fights with its quills (which are akin to feathers).

## **II. Interactions With Animals**

### **Slaughtering Animals**

It should be noted that animals may be slaughtered for one of three reasons: for food, as an act of worship or for neither food nor worship.

If a person slaughters an animal or hamstring it in order to eat it or feed it to other people, that is indicative of good and benefit. If the one who slaughters it is a man in a position of authority, the people under him will be treated well. If he slaughters it by cutting it in the wrong place or he slaughters something that is Haraam to eat and feeds it to the people, this signifies Haraam wealth.

If the one who slaughters something Haraam is a judge, he will judge on the basis of falsehood. If he is a merchant, his business will be good but his earnings will be Haraam.

If he slaughters an animal as an act of worship, such as offering Udhiyah at Eid al-Adha or in fulfillment of a vow, this is indicative of joy, relief from distress and recovery from sickness. It is also indicative of high status and goodness.

If he slaughters an animal in a place where slaughtering is inappropriate and that place becomes contaminated with the blood, that is indicative of trouble in that place and the one indicated by the animal may die there. If the animal is male, then the person is male, otherwise the person is female. If it is not known whether it is male or female, then someone who is good will die.

If he slaughters it neither for food nor for worship, this indicates that some trouble will happen to the person indicated by the animal. We have stated above that if he dreams that he kills a ram but it is not for food, he is going to kill a noble man or a strong enemy. If he slaughters a chicken, he will have intercourse with a virgin.

A man dreamt that he was slaughtering fleas and eating them. Shaykh Shihab-ud-Deen said to him: You eat mice. He said: You are right.

Another man said: I dreamt that I was slaughtering small birds. He said: You are a butcher and are incurring losses in your business. He said: You are right.

Another man said: I dreamt that I had an unknown animal which was constrained in a narrow place and it smelt bad, so I slaughtered it in its backside and the place was filled with it. He said: You opened a channel that was blocked, because you had made it too narrow. He said:

You are right.

Another man said: I dreamt that I slaughtered a ram from its ear and it fell on the ground. He said: You transmitted some bad words to a man of high position, and he became afraid because of it and fell sick. And that is what happened.

Another man said: I dreamt that I slaughtered an animal when I was in a state of purity. He said: You are single and will get married, and you will be blessed with a son and will circumcise him. And that is what happened.

Another man said: I dreamt that I slaughtered a sheep and fed it to the warriors. He said: You have a son who will die as a martyr. And that is what happened.

Another man said: I dreamt that I slaughtered a ram as a sacrifice (Udhiyah). He said: You are poor, but things will start to improve for you because of your sacrifice.

Another man said: I dreamt that I slaughtered a calf and gave itsmeat in charity. He said: You have a loved one who is sick and youmade a vow; he has recovered, so fulfil your vow. He said: Yes.

Another man dreamt that he slaughtered a gazelle in his lap and wascontaminated with its blood. He said: You struck a woman in that placeand she fell unconscious and nearly died.

A woman dreamt that she slaughtered a pig in her bed and it wascontaminated with its blood. He said: A Christian slept with you in thebed.

## Note

Slaughtering a human is discussed in chapter 11.

## Animals Speaking to Humans or Turning into Humans

As for animals speaking to humans or turning into humans, this isindicative of reconciliation between enemies, security and freedomfrom fear, hearing strange news and having needs met.

We have seen above that what the animal says will happen, becausethey do not lie.

A man said to Ibn Sireen: I dreamt that an animal spoke to me. Hesaid: You will die, and he recited the Verse:

﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرِسْنَا لَهُمْ دَائِبًا مِّنَ الْأَرْضِ شُكْرِنَةً﴾

*“And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayât (Verses of the Qur'an and Prophet Muhammad (Peace be upon him)).” [al-Naml 27:82]*

## Humans Turning into Animals

If a human turns into an animal, this may indicate something otherthan what is stated above, but the basic principle is that he will acquireone of the characteristics of that animal which befits the dreamer, andbased on that the dream interpreter may decide. For example, if aman dreams that he turns into a lion, he will attain leadership if he isqualified for it, otherwise he will become a bandit. We will quote someinterpretations of that nature from our Shaykh, Shihaab-ud-Deen.A man dreamt that he became a crane (a type of bird) and that he wasstanding on one leg. Shaykh Shihaab-ud-Deen said to him: You willbecome a ploughman and not the warden of the garden.

Another man said: I dreamt that I became a cave in a mountain. He said to him: You want to be alone to worship, and you will be grantedthat. A Christian saw that (in a dream) and he said: You will become a monk.

Another man said: I dreamt that I became a stag or a wild bull. Hesaid: You have decided to go out to a wild place or you want to huntsnakes.

Another man said: I dreamt that I became a gerbil. He said: Youare very crafty and you have debts; your house has many doors, so ifsomeone seeks you at one door you go out by another.

Another man said: I dreamt that I became a giraffe. He said: You area slave and now you are going to be sold to a king.

Another man dreamt that and he said: You invade people's privacy and you steal from their houses through the windows, because the giraffe walks among houses and looks through the windows and takes what it finds.

Another man dreamt that and he said: You are a dancer and a comedian, but not many people know about you.

Another man dreamt that he became a monkey and no one recognized him. He said to him: Your belief is corrupt and you are hiding it from people.

Another man said: I dreamt that I became a snake and entered someone's mouth and ate all his intestines. He said: You broke into his house and stole all his furniture.

Another man said: I dreamt that I became a snake and entered a vessel and became a frog. He said: You attacked a naked woman.

Another man said: I dreamt that I became a hyena. He said: You rob graves and take the shrouds.

Another man said: I dreamt that I became the talons of an eagle.

He said: You will become a shedder of blood before a man of high position.

Another man dreamt that and he said: You will become a helper or guard for a wrongdoer.

Another man said: I dreamt that I became a hoopoe. He said: You are bewitched, because the people take some part of it (the hoopoe) to do witchcraft. Another man dreamt that and he said: You are trying to arrange a marriage between a man and a woman and it will go ahead, because the hoopoe went between Sulaymaan (May Allah be pleased with him) and Bilqeess to arrange their marriage.

Another man said: The hoopoe looked bad. He said: You bring women and men together for Haraam purposes.

Another man said: I dreamt that I was a crow. He said: You will wander in foreign lands.

Another man dreamt that he was a bee. He said: You make nets.

Another man dreamt that and he said: You build wells and graveyards.

Another man dreamt that and he said: You will become an ascetic and you will limit yourself to eating what is permissible. Hence he took the bee as indicating asceticism.

Another man said: I dreamt that I became a locust. He said: You steal fruits and crops.

Another man said: I dreamt that I became a wasp. He said: You throw arrows and people fear your evil. Another man dreamt that and he said:

You annoy good people, because wasps eat bees.

Another man dreamt that he became a frog. He said: You know how to swim. Another man dreamt that and he said: You will travel by sea.

He added that he saw himself as a frog in the heat of the sun. He said: You will be lost (in the sea) and will drown. Another man dreamt that he became a turtle in the sea. He said: You will become a porter, carrying things on your shoulder as the turtle carries its shell on its back, and it walks on all fours as the porter walks when he tries to get up off the ground. Another man dreamt that and he said: You bought some chainmail and carried it, but it was too heavy for you. Another man dreamt that and he said: You

will get sick and will walk on all fours. His house collapsed on him and his knee was injured and he walked on all fours.

Another man dreamt that he became a crocodile. He said: You will become a bandit and that may be in Egypt.

One of the governors said: I dreamt that I became a bird. He said:

You will become one of the birds which fly where ever it wants. If you are a slave you will be freed, if you are going through hardship you will find relief, and if you are sick you will be healed.

Another man dreamt that he became a small bird and that he ate a spider. He said: You talk a great deal and you consume the wealth of your dependents; you also stole the belongings of a fisherman and some man's property. And it was all as he said.

He would base what he said on his knowledge of each person and give him an interpretation that beffited his situation.

Hence the dream interpreter should not interpret the dream for anyone but the person who saw the dream.

With regard to one animal turning into another, the ruling is the same. We have stated above that if the hen turns into a rooster, the offspring of the wife of the one who dreamt that will cease. If it refers to livelihood, it will cease. We have also seen above that this applies if a ewe turns into a dog.

A man said: I dreamt that I had a hen and I took one of her eggs and it turned into a partridge. Shaykh Shihaab-ud-Deen said: You own slaves who were useful, but now they are hiding their usefulness and plotting, because that is the attitude of the female partridge, which hides the eggs from the male lest he eat them.

Another man said: I dreamt that I had a fine gazelle and it turned into a tiger. He said: you have a son and a slave who is a bandit, but he may become a thief or a murderer.

Another man dreamt that he had a calf and it turned into a camel.

He said to him: You have a Jewish friend who will become Muslim, because they choose to not regard it as permissible to slaughter or eat the camel.

## Note

If one human takes on the shape of another, then give him the attributes that befit what he has turned into. We have seen above in the first chapter the ruling on one who takes on the shape of one of the Prophets or Angels &. This ruling is also applicable if the person takes on the shape of someone other than them.

## Animals Being Kind to or Harming Humans

It should be noted that with regard to every animal that is indicative of good, if it destroys something or wounds another animal or a human, or knocks down a wall and the like, the ruling is like the ruling on an enemy. Similarly, with every animal that is indicative of evil, if it gives a human something that is indicative of good or saves him from some hardship or helps him to do good, and he rides it and it saves him from walking in mud and so on, or it wards off some harm from him, then he will get some benefit from a source that he did not expect and he will be safe from what he fears, so the ruling is like that of a friend.

A man dreamt that a female monkey tried to tempt him, then when he got near it, it gave him some large pearls. Shaykh Shihaab-ud-Deen said to him: You married a woman and you bought a female slave who is Indian or Yemeni or from Sudan and she is somewhat corrupt, but you have children from her and they are memorizing the Holy Qur'an.

He said: You are right. Another man said: I dreamt that I walked in a muddy area and I wanted to get out but I could not. Then I dreamt that a wolf took me by the hand and saved me. Shaykh Shihaab-ud-Deen said to him: You were in prison and had despaired of ever getting out, then a man who is very crafty saved you.

Another man said: I dreamt that I was drowning in the sea and there was a boat beside me. Every time I tried to grab on to it, it got away from me. Then a large crocodile came and opened its mouth and said, ride on me. So I rode on it and it saved me. He said: You will be saved from hardship by the help of your enemy.

## **Humans Prostrating to Animals**

With regard to a human prostrating to an animal, that signifies serving the person indicated by the animal and also signifies corruption of his religious commitment. If an animal prostrates to him, that is indicative of his high status and that the person indicated by the animal will serve him.

## **Swallowing an Animal**

With regard to swallowing an animal, that indicates that the dreamer loves the person indicated by the animal and that he will get married if he is single; if his wife is pregnant he will have a boy, and if his wife is not pregnant then there will be a pregnancy. Moreover, if he swallows a male, the child will be male, otherwise it will be female. The person indicated by the animal may be imprisoned. If he is harmed when it is in his stomach, he will fall sick, but if he gets rid of it, then he will recover.

A man dreamt that he swallowed a rooster and was happy about it.

Shaykh Shihaab-ud-Deen said to him: You gave up your house to a man who is a worshipper and you were happy about it.

A man dreamt that he had a gazelle that was beautiful, and he took it and swallowed it. He said to him: A child of yours will die and you will bury him in your house.

## **Human Entering the Stomach of an Animal**

If a human dreams that he entered the stomach of an animal, if he is sick and did not come out, he will die and that will be his grave. If he is healthy, he will fall sick and be imprisoned or he may go through hardship, and that may be at the hands of a man from the country of that animal or in that country, such as a man who entered the stomach of an elephant and was imprisoned or had some trouble at the hands of an Indian man or in India.

A man said: I dreamt that I entered the stomach of a woman through her private parts; in her stomach I found children and I took their skins.

Shaykh Shihaab-ud-Deen said: You entered upon people who were sleeping and took their clothes. Another man said something similar, but he said: I entered through her mouth. He said: You dug up the grave and found the deceased in it and took the shrouds. Another man dreamt that and he said: You entered upon people in the bathhouse and took their clothes.

Another man said I dreamt that I put my hand in the mouth of an animal and took a piece of flesh from inside it, and the skin of my hand came off. He said: You put your hand in a boiling pot.

Seeking one's needs from an animal is indicative of seeking one's needs from a mean person.

### **III. Parts of Animals that May be Separated From Them and Interpretation of Different Parts of Animals**

#### **Skin, Wool and Hair**

It should be noted that the skin, wool, hair and milk of animals all signify provision and benefits.

#### **Milk**



Drinking the milk of a mare signifies love from a ruler. A man dreamt that the mayor of the town gave him some horse meat, and I interpreted that as signifying his praising and thanking him, and that was indeed the case.

Milking in dream interpretation signifies a plot or crafty action.

Milking a she-camel is indicative of earning provision in Arabia. And it was said that if he milks it and drinks the milk, he will marry a righteous woman and he may acquire Halaal wealth through trade.

It was narrated that 'Adiyy ibn Arta'ah dreamt that a female sheep passed by him when he was sitting at the door of his house. He was offered its milk twice, but he did not accept it. It was offered to him a third time, but he did not accept it, but the fourth time it was offered, he did accept it. Ibn Sireen interpreted it as indicating a bribe that was offered to him and he did not accept it, then he accepted it.

If the animal is milked by the ruler and blood comes out of instead of milk, he will be unjust, and if arrows come out of it, he will collect Haraam earnings.

Milk of a lioness is indicative of opposing prominent people, but it depends on the context of the dream. It was said that the one who drinks it will gain the provision from an oppressive ruler. Or it may signify opposing prominent people, because the milk results from mating with a lion and prominent people do not allow their women's milk to go to their teeth. The reason why milk signifies provision is clear, and the reason why it signifies provision from a ruler is also clear. The milk of the female dog signifies intense fear on the part of the one who drinks it, and he may acquire wealth from a wrongdoer, because the dog is feared for its evil. The reason why it signifies wealth from a wrongdoer is clear.

Some of them said that the one who drinks it will attain leadership over the people of his town, as if the milk is provision from evil people.

He said: The milk of a bear signifies intense fear and reduced livelihood, meaning that that could not be acquired except after some hardship for the one who hunts it, and there may be some fear involved.

As for the hardship, it is because of his anxiety and worries.

The milk of a tigress signifies showing enmity, meaning enmity towards a tyrant or evildoer, because the tiger is a very jealous animal.

The milk of a gazelle signifies scanty provision. It was narrated that al-Rasheed dreamt that he was suckled by a female gazelle and al-Karmaani said to him: Suckling after weaning signifies imprisonment but someone like you cannot be imprisoned. But you are in love with a slave girl who is Haraam for you. He said: You are right.

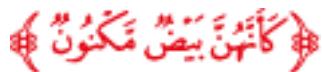
One of them said: The milk of the wild cow is indicative of sickness after recovering and the milk of the cat signifies mild sickness. The milk of a female donkey signifies attaining good and it may refer to sickness because its milk is used as a remedy.

Milk emerging from the ground is indicative of injustice, because if provision appears from somewhere unusual that indicates that it is taken wrongfully. So this refers to injustice by implication.

If a man is suckled from his own breast, this is indicative of betrayal, because the essence of betrayal is having the wealth of someone else and keeping it for oneself.

## Eggs

If eggs are seen in a vessel, this is indicative of a slave woman, because Allah says:



*"(Delicate and pure) as if they were (hidden) eggs (well)preserved." [Al-Saaffaat 37:49]*

If he dreams that his hen laid an egg, he will be blessed with a son.

The egg that is out of its shell signifies easy and enjoyable provision, but eating it indicates that he will get Haraam wealth or be faced with trouble or will commit an immoral action. Eating the egg shell is indicative of robbing graves and taking the shrouds. If he tries to break the egg, this indicates that wealth will increase, and if he does break it, he will get what he is seeking, otherwise he will not.

Breaking of the egg itself is indicative of the death of his child.

The egg signifies provision and wealth, and some of them said that it signifies a great deal of distress. And it was said that the white of the egg signifies silver and the yolk signifies gold.

## Dung and Urine

They signify Halaal wealth for the one who believes they are pure, and Haraam wealth for the one who believes they are impure.

## Animal Sounds

The neighing of a horse signifies criticism from a noble man. The neighing of a mule signifies difficulty from a difficult man. The bellowing of a bull signifies falling into temptation or confusion. The groaning of the camel is indicative of blessed travel and profitable business. The bleating of a ewe signifies a favor from a prominent person, and the bleating of a ram or lamb signifies happiness and a

good yield. The roar of a lion signifies fear of an oppressive ruler. The meow of the cat is indicative of trouble from thieving servants. Birdsong signifies intimacy with a beautiful slave woman. The cry of a fox signifies trouble from a liar. The barking of a dog is indicative of regret for wrongdoing.

The snorting of a pig signifies prevailing over an ignorant enemy and obtaining his wealth. The squeak of a mouse is indicative of fear of a thief. The cry of a jackal is indicative of the voices of worshippers, the poor and those who are in prison. The roar of a leopard signifies the words of an oppressor. And the call of a swift or swallow is indicative of listening to exhortation.

The sound of the pigeon signifies a woman who reads Qur'an.

The cry of the ostrich is indicative of employing a brave servant. The croaking of a frog is indicative of getting involved in a serious matter.

This chapter was transmitted from Kitaab al-Ishaarah but I do not know what basis they came up with these interpretations. It is probably based on experience or is based on the shape of the face.

## **Seeing Humans in Dreams**



### **I. Known and Unknown Humans; Different Ages, Genders, and Colors**

If the person seen is known to the dreamer, then it is better to interpret it in connection to the dreamer, otherwise it may be interpreted in connection to his child or relative or to someone with the same name or someone who resembles him physically, as we established at the beginning of the book. If a person is unknown, there are four categories: children, young men, middle aged men and elderly.

#### **Children**

The word Sagheer (child or minor) is derived from the word Saghaar (humility) and the word Sabiy (boy) is derived from the word Museebah (calamity). If he dreams that he has an extra boy and he does not have any one with him who is pregnant, or he dreams that he carried him or held him in his lap or took on his shape, he will be faced with humiliation. This applies so long as what he saw can be called a boy, whether he was very small or six years old. This is what I have experienced more than once, but Shaykh Shihab-ud-Deen said that this is only applicable to a boy who is of no use (because he is too young), such as a boy who is four years old or younger, because he needs help and he is also ignorant, to the extent that he does not see the difference between good and bad. He said: As for the child who is five years old or more, he is indicative of benefit and comfort, because he is useful in doing errands. It appears from his wording that what he meant is if he has one more boy or possesses him as a slave, because he said elsewhere: If he possesses a child of five years or older, then if he has aneed it will be fulfilled and things will become easy for him.

He said: If they become numerous, to the point that it is not usual for a man like him to have so many children, that is indicative of troubles and burdens because he has to spend on them. A man dreamt that a boy was in his lap, screaming. Ibn Sireen said to him: Fear Allah and do not play the 'oud (a stringed instrument). Another man dreamt that and he said: You will open a school or a shop where you will teach boys.

Another man dreamt that he possessed a group of naked young boys.

Shaykh Shihab-ud-Deen said: You have to fulfil a vow you made to clothe minors or people in need.

Another man dreamt that he possessed a group of young boys. He said: You will become insane and boys will make fun of you. Another man dreamt that and he said: You will be tested with love of boys and you will get into trouble.

Another man dreamt that he became a young child. He said: There is the fear that you may lose your mind or be imprisoned.

Another man dreamt that he possessed a group of the sons of Adam.

He said: You treat people well. Another man dreamt something similar and said: They became crocodiles. He said: You will be rewarded by the one you treated well the way crocodiles reward others (i.e., he will betray you). And it all turned out as he said.

## **Young Men**

Young men in dreams signify an enemy, because a young man does not pay attention to the one who tells him what to do and what not to do. If a person dreams that a young man followed him, his enemy will prevail over him. If he dreams that he followed a young man, he will prevail over his enemy. It should be said to the one who appears bad:

You are following a young man for a bad reason.

## **Middle Aged and Old Men**

Both are indicative of the status of the dreamer. The more white hair there is in his beard, the more goodness there is in him. The strength or weakness [of the middle aged or old man] refers to the status of the dreamer. If he dreams that an old man accompanied him or spoke to him or judged him, and the old man looked well, he will attain glory and status because the old man is like one who has experience of life and knows about things, and he enjoins nothing but good and forbids nothing but evil. If he dreams that a young man turned into an old man, he will acquire knowledge and good manners.

If he dreams that an old man became young again, his happiness will be renewed, because he moved from weakness to strength and from incapability to ability. And it was said that he will acquire the attributes of young boys, which is something bad, hence it is indicative of trouble and loss of status.

And someone said that he dreamt that the old man's beard turned black. He said: You have crops or gardens that nearly died of thirst or drought, but now they are fine. Another man dreamt that and he said: It

is as if there is some argument between you and your relatives. And that was indeed the case. Another man dreamt that and he said: You have done some deeds of ignorance. A sick person dreamt that and he said: He will recover, because he was restored to strength after weakness.

And it all turned out as he said.

He said: If he gains possession of a group of middle aged or young men, he will gain power over his enemies and they will obey him. If he gains control over a group of middle-aged men, then if he is trying to do something and some of it will be difficult. If he gains control over old men, he will succeed in all that he wanted.

## **Girls and Women**

If a person dreams that a virgin came to him or he took her virginity, if he is sick he will recover, if he is in prison he will come out and if he is in distress he will find relief; he will find relief commensurate with how beautiful she is, but there may be some difficulty in obtaining that, if he dreamt that he took her virginity, because virgins usually resist and a woman is easier than a virgin.

Shaykh Shihaab-ud-Deen said: A woman (in the dream) is indicative of this world, because many people are attracted to her. A husband signifies the same for a woman.

A worshipper said: I dreamt that I married a fine woman. He said: You will be distracted by this world and will give up worship. And he said: Pay attention to where the girl comes from and give each one the interpretation that befits him.

A man said: I dreamt that I gave birth to a fine girl. I said: Have you decided to work in agriculture? He said: Yes. I said: You will benefit from it.

Another man said: I dreamt that a girl came to me from the direction of the Qiblah and she was pregnant. He said: A loaded ship will come to you from a land in which there are black people.

Another man said: I dreamt that I had in my house girls who were sleeping, then someone broke them. He said: You sell vessels and a number of them are broken, the same number as the number of girls.

A king dreamt that pigs were breastfeeding beautiful daughters of his. He said: You will conquer the same number of Kaafir countries and take as booty the wealth that is in them.

Another man said: I dreamt that I was bringing gazelles out of the stomachs of pigs. He said: You will capture a group of evildoers.

Another man said: I dreamt that a girl came out to me from a vessel of water and she was naked, so I clothed her with a fine garment. He said: Is there a well or spring near your house? He said: Yes. He said: From there will emerge a thief and he will take the furniture of your house.

## Old Women

Some of them said that the old woman is indicative of this temporary world or something of little use, according to how old she is. He said: If a young woman turns into an old woman that is indicative of good religious commitment on her part. A man dreamt that he had many old women and he said: Your crops or trees dried up.

Another man dreamt that he had intercourse with old women. He said: You like to have intercourse in the rear passage of women. And he repented.

Another man dreamt that old women were chopping him up. He said: There is the fear that at the time of old age you may die of cold or of a disease that is connected to cold. And it all turned out as he said.

## Colors

Red is indicative of relief and status. Yellow is indicative of sickness.

Black is indicative of prominence and wealth.

A man dreamt that he proposed to a short black woman. Ibn Sireen said to him: You will marry a fine woman who is young, because her blackness signifies wealth and her shortness signifies a young age. He married a woman like that, then she died and he inherited from her.

A man said to him: I dreamt that I saw a dead man who was black, and by his head a man was standing and washing him. He said: As for his being dead that signifies old age; his being black signifies his wealth, and the man who was washing him is a man who was disputing with him concerning his wealth.

Blackness of the face is indicative of cowardice, because the Arab says to one who demonstrates courage: May Allah whiten your face.

A black face, for one whose wife is pregnant, is indicative of a girl because Allah says:

﴿ وَإِذَا بُشِّرَ أَهْدُمْ بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسُودًا ﴾

*“And when the news of (the birth of) a female (child) is broughtto any of them, his face becomes dark.” [Al-Nahl 16:58]*

Blackness of the face in one who appears to be bad or whose clothesare dirty indicates that he is committing sin.

Some of the dream interpreters said: If a man dreams that his faceis black and he is wearing dirty clothes, that is indicative that he is fabricating lies against Allah, because Allah says:

﴿ وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُمْ مُسُودَةٌ ﴾

*“And on the Day of Resurrection you will see those who liedagainst Allah (i.e. attributed to Him sons, partners) their faceswill be black.” [Al-Zumar 39:60]*

## II. Parts of the Human Body

### Head

The head is indicative of one who is in charge of a person and has authority over him, such as the father, guardian, master or teacher,because the head is essential to its body and the leader or chief is essential to a person. It is also indicative of a child, brother or relative, and of capital, houses and livelihood.

If a person dreams that his head became good, the situation of theperson indicated will improve. If he dreams that the head is cut off orsome defect occurs in it, then the person indicated will leave him orbecome poor after being rich or trouble will befall him. If the dreameris sick or at war, he will die. It is also indicative of leadership.

A big head for a man is indicative of a position of greater leadership;if it is small, his leadership will be undermined. Seeing a lot of headsis indicative of wealth, a lot of righteous children and prevailing overone’s enemies.

If a man dreams that his head is hanging low, he will incur losses andwill do what is shameful, because Allah says:

﴿ وَلَوْ تَرَى إِذ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ ﴾

*“And if you only could see when the Mujrimoon (criminals,disbelievers, polytheists, sinners) shall hang their heads beforetheir Lord.” [Al-Sajdah 32:12]*

Or it may be indicative of a long life, because Allah says:

﴿ وَمَنْ نُعِمِّرُهُ شَكِّنَاهُ فِي الْخَلَقِ ﴾

*“And he whom We grant long life We reVerse him increation (weakness after strength).” [Yaa Seen 36:68]*

If his head turns into the head of a lion, he will attain leadership higher than he deserves. That is also indicative of travelling. If it turns into the head of a dog or another animal, that is indicative of trouble and stress. If it turns into the head of a bird, this is indicative of travelling a great deal.

If it turns into the head of a ram and he is a king, this indicates that he will be deposed, and if it turns into the head of a dog, this is indicative of harm.

If he dreams that the heads of people are cut off in his hand, people will submit to him.

If he dreams that he eats the head of an unknown person raw, he will backbite about someone, and he may get money from the ruler. If he eats it cooked, if he is known he will consume his capital and if he is unknown he will consume his own wealth.

If his head is taken by someone righteous, that is indicative of taking his capital, because Allah says:

﴿ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ ﴾

*“Aut if you repent, you shall have your capital sums.” [Al-Baqarah 2:279]*

If he cuts off his head and he keeps it and protects it, he will acquire wealth and will recover if he is sick.

A man said: I dreamt that I picked up a severed head. Shaykh Shihab-ud-Deen said to him: You will sell headgear.

A woman said: I dreamt that I cut off my head and replaced it with a new one. He said: You got a garment and a child of yours died, but you will have another child. And you left one man and married another. She said: You are right.

And it all turned out as he said.

Another man said: I dreamt that my head was broken. He said:

You live under a dome but it is going to be destroyed. And it was destroyed.

A child said: A head fell from my hands and broke. He said: A vessel fell from your hands and broke. He said: Yes. Another person dreamt that, and he said: A watermelon fell from your hands and broke. He said: Yes.

## Hair

If the hair is bad, it is indicative of sickness.

A man said: I dreamt that there was long, unkempt hair on my head.

Shaykh Shihab-ud-Deen said to him: You will fall sick with a disease that will make you shiver.

Another man said: I dreamt that lots of hair came out of my mouth and the people were taking it. He said: You will become a poet.

Another man said: I dreamt that I prostrated on a hair that was changing colors. He said: You serve the star that is called Sirius by using incense.

A woman said: I dreamt that I had hair and it was flying with me. He said: You will marry a Bedouin man and live in a tent of hair. And it all turned out as he said.

If the hair is beautiful and long, if that befits the dreamer it is indicative of benefit, ease, clothing and benefits from farming; for a single man it signifies a wife.

Shaykh Shihaab-ud-Deen said: It is indicative of benefit because people like it, and it is indicative of livelihood because the price of a male or female slave increases because of it.

## Lock of Hair

For a man, it is indicative of a blessed child or a beautiful girl. For a woman, it is indicative of a son or a husband.

## Thick and Long Hair

This signifies an increase of wealth for one who is rich and an increase in debt for one who is poor. If it is so long that it covers the eyes, that is indicative of trouble. Shaving or cutting it during Hajj is indicative of security and paying off debts. In other cases, for a person for whom it is not befitting, it is indicative of stress, grief and poverty.

If the dreamer is sick, if it is befitting for him he will be healed.

## Shaved Head

If a woman dreams that her head is shaven, her husband will die or she will lose her wealth; if her husband survives he will take her wealth and he may prevent her from going out, because if a bird's wings are clipped it will remain in the nest.

## Unkempt Hair

Unkempt hair is bad. If it spreads from the front of the head, it is indicative of something that will happen soon. If it spreads from the back of the head, it signifies humiliation. If it is on the right hand side, it represents trouble caused by some relatives. If it is on the left hand side, it represents trouble caused by one of his relatives that will affect him.

If hair falls out when combing it, this is indicative of separating from one's wife, because Allah says:



*"Either you retain her on reasonable terms or release her with kindness". [Al-Baqarah 2:229].*

## Lice, Nits, and Dirt

A lot of lice, nits and dirt is indicative of trouble and a lot of dependents, which will cause him harm. It may also be indicative of fighting, because they make a lot of demands and eat from his capital.

Dirt is indicative of a lack of religious commitment. If a man dreams that he washed his head or got rid of the dirt or got rid of the lice and nits, the trouble will disappear.

If a king dreams that he got rid of the lice on his head, he will expel the troublemakers from his land. If a merchant sees that (in his dream), he will earn a good livelihood and his trade will be profitable, and if he has crops, that which could harm the crop will go away.

A man dreamt that he was killing the lice on his head. Shaykh Shihaab-ud-Deen said to him: You will kill a group of evildoers and they may be in a land that has trees or reeds. Another man said

somethingsimilar and he said: A group will come out and try to harm you, but youwill prevail over them.

## Hair Dye

If the hair is dyed with henna, that is indicative of paying attention tothe Sunnah. If a person dreams that he dyed his hair but not his beard, this is indicative of keeping a secret for his leader and not disclosing it.

If he dyes both of them, he will try to conceal his poverty and seek highstatus among people by appearing to be rich. If he dreams that he dyedit with mud or plaster, he is seeking something impossible.

## White Hair

White hair in those who respect it, such as scholars, the poor andpeople of prominence, represents glory and high status. If one of themdreams that his beard has turned white, he will attain glory and status,because when Ibraaheem (May Allah be please with him) saw that his beard was filled with whitehairs, he said: O Lord, what is this? It was revealed to him: This isdignity, O Ibraaheem. He said: If this is dignity then increase me indignity. And his beard became white like cotton.

But for those who do not respect it, such as soldiers, young men andwomen, it signifies worries, trouble and loss of livelihood. Undoubtedlyworry hastens the appearance of white hair, hence white hair is a signof trouble. Al-Zamakhshari narrated that a man dreamt that he saw theterrors of the Day of Resurrection, and when he woke up he found thatthis beard had turned white.

My Shaykh, Shihaab-ud-Deen al-Quraafi, narrated that a righteousman who was known as Jamaal-ud-Deen said: In Aleppo, I saw a manwith completely white hair walking behind a middle aged man, and Ithought that the middle-aged man was the son of the white-haired man.

I said to him: Don't you feel ashamed to walk in front of your father?

He said: Rather I am the father. Then he turned to the one whose hair was all white and said: O Muhammad, tell your uncle what happened toyou. He said: I was sick and they thought that I had died, so they buriedme. Then I woke up in the grave and shouted my father's name, thenmy mother's name, then the servant's name, but no one answered me. Isaid: They have gone to sleep and left me, and they have extinguishedthe lamp. Then I wanted to lift my leg or turn over, but I could not, and I realized that I was in the grave. I screamed and fell unconscious.

Then I woke up and screamed a second time, then I fell unconscious. Iscreamed a third time and fell unconscious. When I woke up, I heard thesound of digging in the grave and I thought: This is a hyena and this iswhat has been decreed for me, to die as prey. Then the digger sneezed, and I realised that he was a grave robber. I wanted to speak to him, butI was afraid that he would get scared and leave me. When he lifted meup and took my shroud, I grabbed him. He screamed and dropped dead, so I took hold of his feet and threw him into the grave. Then I wrappedmyself in my shroud and went to the gate of the city, and entered whenit was opened. I went to one of my father's friends and told him mystory, and he let me in and fed me. Then my father came to him and hesaid to him: Go with me to the grave. He said to him: Doctor so and sotold me that your son did not die and if you give him such and such, hewill bring him out. He said: There is no way that this can be true. If it istrue, he would have died from the distress of the grave. And my motherwas with him. He said to him: Do not be a miser. I have already givenhim the money that I had and we brought him out, and here he is as youcan see. When they saw me, they both screamed and fell unconscious, then they woke up and found that my beard had turned white from thehorror of what I had seen.

White hair is also indicative of a dispute between the spouses,because women dislike white hairs.

It is narrated that 'Abd-Allah ibn Marwaan said to one of his slavewomen, who is the dearest of men to you (women)? She said: The onewhose cheek is like ours. He said: And otherwise? She said: The onewhose hair is like our hair. He said: And otherwise? She said: One whois like you, O Ameer al-Mu'mineen. If an old man has no power and isnot blessed with wealth, then no one is going to love him.

A woman said: I dreamt that I got a white hair. Shaykh Shihaabud-Deen said: You are going to have some trouble from an old man. Apoor woman dreamt that, and she said: It is as if it was in the winter.

He said to her: You will get a white garment and it may be given by anold man.

A man for whom white hair is befitting dreamt that he was a youngman. He said to him: You will get a white garment. Another man dreamthat and he said: You will get a garment from a man of high status. Aman for whom white hair is not befitting dreamt that his hair turnedwhite and he said to him: A loved one of yours who is wearing white formourning will die. A boy dreamt that and he said: Some crops of yourswill be ruined.

A man said: I dreamt that I was eating my white hair. He said: Youwill sell a tree when it starts to blossom or you will sell your crops whenthey become ripe and will consume the price.

## **Hair Oil**

If a person dreams that he applied hair oil to his head and he isaccustomed to doing that and he is not contaminated by it, if he is in aposition of authority he will treat the people well and if he has crops hewill irrigate them. But if he is contaminated by it, that is indicative ofpoverty and worry.

A man dreamt that he was putting hair oil on his head and the oilwas coming out of his mouth and nose. Shaykh Shihaab-ud-Deen saidto him: You will have a head cold. Another man dreamt that and he said:

The roof of your house will fall down.

Another man said: I dreamt that I was putting oil on people's headsthat dyed them. He said: You deal with helmets that people put on theirheads.

Another man dreamt the opposite of that and said: I dreamthat I was dyeing the helmets. He said: You will become a bathhouseattendant, i.e., you will put dye on people's heads.

Another man said: I dreamt that I was painting the dome of Bayt al-Maqdis. He said to him: You will wash the head of a king or a righteousman.

Another man said: I dreamt that I was putting oil on the head of aking in Damascus. He said: You will do some work on the dome of theJaami' mosque.

## **Forehead**

If it is handsome, the forehead is indicative of status and wealth. If itis ugly, it is indicative of the opposite and of bankruptcy.

Shaykh Shihaab-ud-Deen said: The forehead is indicative of theprominent man, because it is liked by people. It is also indicativeof obligatory religious duties, because what is required of man is toprostrate to Allah, may He be exalted. It may also be indicative of thescribe, as someone said: I dreamt that my forehead was broken, and Isaid to him: You are going to lose a book or tablet. Another man dreamthat and he said to him: If it looks bad, you will avoid something bad.

Another man dreamt that his forehead was broken, and he said: You will have some pain in your forehead.

Another man said: I dreamt that hair was growing on my forehead and covered my eyes, and it was good. He said to him: You will have an eye disease and will need vermicelli. And it happened as he said.

## Eyebrows

If they are handsome, eyebrows are indicative of having pride in two parents or two sons or two slaves. For a king they are indicative of bodyguards and troops. The right eyebrow is male and the left eyebrow is female. If they disappear, that is indicative of old age, not disease. If they are handsome, that may signify the disappearance of a specific disease for the one who feared leprosy. If a person dreams that his eyebrows have become good, this indicates that he is free from that disease. A man dreamt that his eyebrows fell out and Shaykh Shihabud-Deen said to him: There is the fear that you may get leprosy.

He said: The ruling on losing the eyelashes and the nose is the same as that on eyebrows, because most of the symptoms of leprosy appear in them and in the rest of the face. By the same token, if they look good,

that is indicative of being safe from that.

## Eyes

If the eyes are beautiful, it is indicative of having pride in two sons or two parents, as mentioned above with regard to the eyebrows. The eye is an adornment for a man, so if a person dreams that there are eyes in his body, his dream is indicative of the soundness of his religious commitment. The eye is indicative of the son, father and beloved; it is also indicative of spies. If a person dreams that his stomach was opened and there were eyes in his stomach, that indicates that his religious commitment is bad, because Allah says:

﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ﴾

*“Allah has not made for any man two hearts inside his body.” [Al-Ahzaab 33:4]*

The same applies if eyes appear inside a person's body (in his dream).

If a person dreams that his eyes are made of iron, he will fall into fear. If he dreams that his eye is the eye of an unknown man, he will lose his vision, because others started to guide him when he walks.

If the man is known, he will gain something good from him and may marry his daughter.

If he dreams that he became blind when travelling, this indicates that he will stay away from his family for a long time. If he goes blind in both eyes or one eye, he will depart from one whom he holds dear, and it may indicate that he will be misguided either in his religious or worldly affairs, or both.

A man dreamt that his eye went blind, and Shaykh Shihabud-Deen said to him: You will lose a wife.

A Faqeeh dreamt that his eye was lost, and he said: A mirror or lamp of yours will be broken.

A traveller dreamt that he lost his vision, and (the dream interpreter) said: You will be attacked by bandits or will go through hardship, and that is what happened.

If a person dreams that he hears with his eyes and sees with his ears, he will force his family to commit sin. If he dreams that black water fell into his eyes and he could not see anything, this is indicative of a lack of modesty or shyness, because shyness shows in the eyes.

## Eyelashes

Eyelashes refer to protection of religious commitment. If a man dreams that he is sitting where his eyelashes are, he will live in his place of work and will persist in religious commitment, if he has knowledge.

If he is a man of worldly ambitions, he will take people's wealth and run away with it. If he sees his eyes without eyelashes (in his dream), he will neglect the teachings of religion. And it has been stated above that that may be indicative of leprosy.

If the eyelashes are white, that is indicative of sickness in the brain.

The neck is the place of security or trust. If a man sees on his neck that which is befitting for it, such as necklaces or he dreams that it looks good, if he is single he will get married and for a pregnant woman it signifies a child: if what is worn on the neck is masculine then the child will be male and if it is feminine then the child will be female. If the dreamer is qualified to be a governor, then he will be appointed as a governor, otherwise he will have ample provision. If he dreams that what is on his neck is a coiled snake, this indicates that he does not pay his Zakaah, because Allah says:

﴿سِيَطُوقُونَ مَا بَخْلُواٰ بِهِ يَوْمَ الْقِيَامَةِ﴾

*"the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection." [Aal 'Imraan 3:180]*

If a ruler dreams that his neck is thick, this is indicative of his strength in justice, because the thickness of the neck is indicative of strength in taking care of that which Allah has entrusted to him.

Shaykh Shihab-ud-Deen said: The jaws and the back of the head, such as the neck and the hair on the nape of the neck, indicate that the dreamer has a debt; shaving it is indicative of paying off his debts and returning trusts.

A man dreamt that his eyes were in his neck, and Shaykh Shihab-ud-Deen said: Boils will appear on it.

A woman said: I dreamt that a person went through my neck. He said: Do you have children? She said: Yes. He said: Treat them kindly.

Another woman dreamt that and he said: There is a (physical) defect in you.

A man dreamt that the skin of his neck fell off. He said: The dome of your house will fall.

A judge dreamt that his neck disappeared. He said: You are going to be dismissed and all trusts given to you will be taken away from you.

A buffoon dreamt that his neck was torn apart. He said: Repent and they will stop slapping you on the neck.

A woman dreamt that her neck was filled with smallpox but it did not hurt her and it looked good. He said: You will become well-off and will buy a necklace in which there are gems or jewels.

A man dreamt that he was installing throats for people. He said: You will shave people's heads.

Another man dreamt that he fell into people's throats. He said: You will fall into a channel. Another man dreamt that and he said: You will fall in the air (from a high place).

Another man said: I dreamt that I was making throats for people and putting food in them, and the dreamer was a king. He said: You send groups of people to hunt and feed people with the meat. And it was as he said.

## Nose

The nose signifies a child, brother, relative, friend, benefit, wealth or profession. Whatever befalls it, good or bad, will happen to that person or thing. If a person dreams that he has a big nose, his dream indicates that he has a strong lineage. If he dreams that he puts distasteful medicine in his nose, this indicates that he suppresses his anger. If he dreams that he smells a pleasant fragrance, he will have some joy and if he has a wife who is pregnant, he will be blessed with a son who will make him happy.

Shaykh Shihaab-ud-Deen said: Smell, taste, sight and hearing; each of these is indicative of glory and high status, because the one who has these things will be of higher value. A man who was a sailor dreamt that this nose was cut off, and Shaykh Shihaab-ud-Deen said to him: You will no longer travel by boat and you will lose your livelihood, because you are going to lose the sail that moves with the wind.

He said: They are also indicative of comfort, guidance, earnings, benefit, security and joy. If one of them is lost, there is the fear of sickness, imprisonment, hardship or trouble. If these things or one of them look good in the dream, he will get what he wants in the way he wants, or he will find relief from hardship or sickness.

## Mouth

The mouth signifies the start or end of something for the person. If he dreams that something is coming out of his mouth, it is indicative of words or speech. If they are good, it is a good sign, and if they are bad, it is a bad sign. What enters the mouth is indicative of provision. If it is good, it will be Halaal, otherwise it will be Haraam.

If he dreams that his mouth is closed or locked up, then he is a Kaafir because Allah says:

﴿الْيَوْمَ نَخْتِنُ عَلَىٰ أَفْوَهِهِمْ﴾

*“This Day, We shall seal up their mouths.” [Ya Seen 36:65]*

In my view, this applies to the one who appears bad; otherwise it may indicate a lengthy silence or fasting.

A man dreamt that in his hand he had a seal with which he was sealing men's mouths and women's private parts. A dream interpreter said to him: You are a Muezzin in Ramadan, and when you give the call to Fajr prayer, people are prevented from eating and having intercourse.

Growth of hair in the mouth, if it is not harmful, indicates that the dreamer is a poet. If it is harmful, that indicates that he will develop a fault in his mouth. The same applies if hair grows in his eye.

A preacher dreamt that he lost his sense of taste. Shaykh Shihaab-ud-Deen said to him: Your preaching is no longer effective (lit. has become tasteless).

## **Lips**

The lips are indicative of two men in whom one feels pride, as mentioned above with regard to eyebrows. The lower lip is stronger than the upper.

## **Tongue**

The tongue is indicative of a child, father, relative, friend, high status, earnings and worship. Whatever is seen in it of good or evil refers to that which is indicated. If it is cut off, turns black, becomes dysfunctional or develops a problem, his worship will cease, or he will be separated from his child, father, friend, teacher or someone who is beneficial for him, or he will lose his status and livelihood, or he will be defeated in his dispute, or he may get some gift. We used to narrate that al-Hajjaaj said: Cut off her tongue, meaning Layla al-Akhyaliyyah, and they understood it as meaning that he wanted to cut out her tongue physically and she said: All that he meant was to cut off my tongue by being kind to me. All of that depends on the situation of the dreamer.

If he dreams that his tongue is long or wide when trying to establish an argument, that is indicative of winning and power.

A man said: I dreamt that I went through a man's mouth and ate his tongue. Shaykh Shihaab-ud-Deen said to him: You stole scales or a book and consumed its price. Another man dreamt that and he said: You stole a bird that speaks.

Another man said: I dreamt that a tongue bothered me. He said: You are thinking of words that were said to you. Another man said something similar and he said: An animal bit you. He said to another man: You will be pecked by a bird that sounds like a rooster.

Another man said: I dreamt that I was making tongues for people.

He said: You make small boats. He said to another man: You make scales. And he said to another man: You teach people about Hajj.

Another man said: I dreamt that I was extracting sweet water from tongues and the people were benefiting from it. He said: You make rosewater.

Another man said: I dreamt that I came to people's mouths and tried to take their tongues. He said: You are a snake charmer and you look for snakes in their places. And it was all as he said.

Whoever dreams that he has two tongues will acquire more knowledge.

## **Teeth**

Teeth are indicative of children, friends, relatives, slaves, benefits and mounts, and of anything in which there is benefit.

Shaykh Shihaab-ud-Deen said: Teeth on the right signify males and those on the left signify females. He said: And molars signify seniors among those indicated.

Someone else said: The upper teeth represent males and the lower teeth represent females. He said: The upper eyeteeth signify the master of the house and the lower eyeteeth signify the lady of the house.

In my view, the molar may indicate an enemy, because the people describe a man as a "big molar" meaning an enemy.

I dreamt that my molar fell out, and an enemy of mine died. If a person dreams that his teeth become good or strong, he will get married if he is single, otherwise he will rejoice over the person indicated. We have seen above that a man said to me: I dreamt that my teeth became clear, and that signaled the end of his years, as he died soon after that.

If teeth turn black, decay, fall out or break, or something else goes wrong with them, the dreamer will have trouble from the person indicated. If he pulls out a tooth and throws it on the ground, the person indicated will die. If he holds it in his hand, he will get provision from the person indicated. A woman dreamt that and I said that to her, and she got some money from her father.

The dream interpreters say: If a person dreams that his teeth fell out, he will get some money from his relatives. If they fall into his lap, he will be blessed with a child, because Allah says:

﴿تُكَلِّمُ النَّاسَ فِي الْمَهْدِ﴾

*“So that you spoke to the people in the cradle,” [Al-Maa’idah 5:110]*

*i.e., from his mother’s lap.*

If the teeth fall out onto the ground, that is indicative of death, because Allah says:

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ﴾

*“Thereof (the earth) We created you, and into it We shall return you.” [Ta-Ha 20:55]*

If what falls onto the ground is picked up, the dreamer will have a stillborn child. If the teeth of a sick person are destroyed, he will die.

Their falling out may also be indicative of travel, because they fell from the place where they should be and moved to another place. If a person dreams that teeth grow on his heart, he will die. If he dreams that his teeth are made of gold, his dream is good if he is a man of knowledge; otherwise he will get sick or may be burned. If he dreams that they are made of silver, he will incur some loss in his wealth, but if he dreams that they are made of glass or wood, this signifies wealth.

Filing the teeth signifies that a fault will appear in the person indicated.

If he takes out his teeth, he will sever ties of kinship or spend money when he grows old. If his tongue throws them out, he will damage his family’s affairs because of words that he utters.

The molars represent armies that are cheating and are of no benefit at the time of need. If we think of them as signifying trade goods, they will take a long time to be sold and make money. Taking out one of them is indicative of trouble for the person indicated.

A man dreamt that his teeth fell out and Shaykh Shihaab-ud-Deen said to him: People will leave you who used to serve you.

A man dreamt that he went into a person’s mouth and took out the teeth in it. He said: You went into a man’s house and took his wealth.

Another man dreamt that a molar broke and he said: A mill of yours fell down. Another man dreamt that and he said: The stone of your press will fall.

Another man said: I dreamt that my teeth went rotten. He said: Your animals will have sickness. And he said to another man: Your mountswill have a problem in their hooves. And it all turned out as he said.

The falling out of teeth may indicate sickness because sicknessmakes it hard to eat.

## Ears

The ears are indicative of two things with which a person adornshimself, as stated above with regard to eyebrows. They may also beindicative of those who bring news. We have seen above that listeningis indicative of a good man.

## Beard

If the beard is so long as it reaches the ground, he will die, becauseAllah says:



*"Thereof (the earth) We created you, and into it We shallreturn you". [Ta-Ha 20:55]*

If it is so long that it touches his belly, he will acquire wealth andhigh status after hardship, as much as it covers of his stomach. Thereason for that is that the beard signifies wealth and status, so when ittouches the stomach we know that what it indicates will reach him.

A man dreamt that his beard grew so long that it reached his naveland he was looking at it. Ibn Sireen said: This dream shows that youlook into your neighbours' houses.

If that beard is black or very black, that is indicative of becomingrich. If it is tinged with green, he will acquire wealth and great authoritybut there is the fear that he may become a tyrant, because the beard ofPharaoh was like that.

If it is yellow, that is indicative of poverty and sickness.

If it is red, that is indicative of piety. If he dreams that he grabs hisbeard and hair comes out in his hand, then if he throws it away hiswealth will be lost and will not return, but if he does not throw it away,his wealth will come back to him.

Plucking it out for a rich man signifies extravagance with his wealthand for a poor man it signifies worry and hardship. Shaving the beard,for one who does not like that, is indicative of the loss of his wealthand status. For one who likes that, such as the Qalandariyyah and thosewho adorn themselves in that way, it is a sign of relief from trouble. If a woman has a beard, that is indicative of trouble. If a man who adornshimself for women has a long beard, this is also indicative of trouble.

One of them said: If it grows on a woman's face, that indicates thatshe will never gave birth and may get sick.

Someone else said: Rather it indicates that her husband has a greatdeal of wealth and that she and her child will be honoured. For a childwho has not reached puberty, it is not a good sign.

Shaykh Shihaab-ud-Deen said: If women and young men dreamthat they have fine beards and people did not notice that, they will getmarried if they are single.

For a pregnant woman it signifies a boy and for a woman who is not pregnant it indicates that she will get pregnant. For one whose loved one is absent it indicates that he will return. For the poor man it signifies clothing or crops or friends to be proud of, because the beard represents beauty and dignity.

For the one who dreams that he showed it to people in gatherings who disapproved of it, it signifies trouble and something to be ashamed of.

One of those who shave their beards said: I dreamt that my beard grew long. Shaykh Shihaab-ud-Deen said: Locusts will attack your crops or garden and there will be a lot of thorns and grass in it. Another man dreamt that and he said: There will be boils on your face or head.

Another man dreamt that and he said: You are going to lose scissors or a razor that you shave with. Another man dreamt that and he said: You will travel to a land where you cannot shave it.

Another man said: I dreamt that my children were old men with long beards. He said: They will suffer a lengthy sickness then they will get some relief.

Another man said: I passed by some women with ugly beards. He said: You passed by some immoral women.

Another man said: I dreamt that my beard grew so long that it was too much and there were lice and nits in it. He said: Some evildoers will come to your crops or gardens or house and you will suffer because of them.

I dreamt that my son Muhammad, who is very young, had a beard in which there were white hairs, and I interpreted that as meaning that he will live until you see him with a beard.

## Moustache

A long moustache represents trouble from a wrongdoer and may be indicative of sickness, because it prevents one from eating.

## Shoulders

Some of them said that the shoulder indicates a man's adornment.

The shoulder signifies a man's friend or partner or employee.

## Hands

The hands are indicative of feeling pride in two sons or two parents or two brothers, according to what we said above with regard to eyebrows.

The right hand also signifies a man's livelihood, wealth and generosity.

For a governor, a long hand is indicative of victory, for the trader it is indicative of profit and for a regular man it is indicative of a craft. The left hand is a helper to the right hand.

Reaching out the hands signifies generosity and clenching them signifies miserliness. The evidence for that is the Verse in which Allah says:

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ عَلَّتْ أَيْدِيهِمْ وَلَعْنَوْا بِمَا قَاتُوا بَلْ يَدَاهُ مَبْسُوطَاتٍ يُفْعَلُ كَيْفَ يَشَاءُ﴾

***“The Jews say: ‘Allah’s Hand is tied up (i.e. He does not give and spend of His Bounty).’ Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills.” [Al-Maa’idah 5:64]***

If a person dreams that he is walking on his hands, he will rely on some of his relatives with regard to some of his affairs. If they turn into marble, he will live a long and happy life.

If he dreams that he sees with his hands as he sees with his eyes, he will touch a great deal those he cares for.

If he dreams that his right hand spoke nice words to him, his livelihood will improve, and if he dreams that his left hand spoke nice words to him, his relatives will thank him. If both hands or one of them rebukes him, his dream is indicative of bad conduct or deeds.

If he dreams that his right hand is made of gold, he will lose his power and authority. If he dreams that his left hand is made of gold, his partner will die or he will die because of leaving him.

Cutting off of both hands is indicative of the death of the person indicated, or it may simply mean that his deeds are of no benefit. If they are preserved, it may signify just conduct and refraining from asking.

For a poor person, cutting off of the hands may indicate that he will become independent of means, because his hand has stopped asking.

## **Upperarms**

These signify two sons or two brothers, so any increase or decrease in their length is to be interpreted as referring to the person whom they indicate. They also signify a man who could be relied on.

## **Forearms**

They also signify two sons. With regard to growth of hair on the forearms, I did not learn anything concerning that, but it may be said that it is indicative of their strength. Hair growing on the forearms signifies religious commitment, and it may be said that its growing on the upper arms means the same thing.

## **Palm and Fingers**

These indicate the same as the hand. They also indicate the five daily prayers: the thumb signifies Zuhr, the forefinger ‘Asr, the middle finger Maghrib, the ring finger ‘Isha’ and the pinkie finger Fajr, because it is short. If a person dreams that his fingers are cut off or some problem happens to them, he will lose his relatives or livelihood, or his prayers will become invalid; if he is a king, his grip on power or his armies or his children or his slaves will be weakened.

If a king dreams that he has extra fingers, this indicates that he is extra generous. If he sees one of his fingers in the place of another, he will offer the prayers indicated at the time of another.

It is narrated that al-Rasheed dreamt that he saw the Angel of Death and asked him how long he had left of his life, and he spread out his hand and pointed with all five fingers. He woke up in a state of alarm and a dream interpreter said to him: All he was telling you was that there are five things that only Allah knows, and he recited the Verse:

﴿إِنَّ اللَّهَ عِنْدُهُ عِلْمُ السَّاعَةِ وَيَعْلَمُ مَا فِي الْأَرْضِ وَمَا تَدْرِي  
نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلَيْهِ حِلْمٌ خَيْرٌ﴾

*“Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things).” [Luqmaan 31:34]*

Cracking the fingers is indicative of talk between prominent men.

A man dreamt that each of his fingers became a minaret. Shaykh Shihaab-ud-Deen said to him: It is as if that is children who have died. The evidence for that is that the fingers are raised at the time of supplication to say Aameen and this man had lifted up his children on biers.

Another man said: I dreamt that I ate the palms of the sons of Adam.

He said: You took a ladle or a spoon unlawfully and consumed its price.

Another man said: I dreamt that I cut off the hand of a person I did not know and burned it. He said: You cut down a man's tree without his permission.

Another man said: I dreamt that I ate my right hand. He said: You swore a false oath. Another man dreamt that and he said: You will inherit from your brother or your child.

Another man said: I dreamt that I sold my hand. He said: You have a razor and you will lose it.

Growth of hair on the palm signifies wealth that will not last. And it was said that it signifies debt, grief and distress.

## Nails

Nails signify help for a man, and if the nail tips appear in the right proportions, that signifies soundness of one's religious and worldly affairs. If they are long and beautiful, that signifies wealth, beautiful clothing, preparing weapons to fight the enemy, strong arguments against an opponent and wealth which will protect against enemies' evil.

If the nails grow so long that there is the fear they will break, this indicates that the dreamer is plotting to do mischief against his master.

If the nails are white, this indicates that the dreamer gets angry quickly.

Clipping the nails is indicative of paying Zakaat Al-Fitr.

A man said: I dreamt that I saw my hand without nails. Shaykh

Shihaab-ud-Deen said to him: You offer the obligatory prayers in an incomplete manner. Another man dreamt that and he said: An enemy of yours will die and it may mean visitors at night.

Another man said: I dreamt that I was cutting people's nails. He said: You snatch what is on people's heads.

Dyeing the hands with henna, for one for whom that is befitting, such as a woman or child, signifies happiness and showing adornment.

But for one for whom it is not befitting, it indicates bad things that are said about him.

If a woman dreams that her hands are adorned with mud, that is indicative of the ugliness of her hands. If her hands are adorned with gold, she will give her wealth to her husband and will experience joy.

## Back

The back of a man refers to his status and if his back is bent, that is indicative of calamity and may indicate that he will turn grey quickly.

Seeing a friend's back is indicative of his turning away and forsaking the dreamer. Seeing an enemy's back is indicative of being safe from his evil. Seeing an old woman's back is indicative of the passing of this world. Seeing a young man's back signifies delay in obtaining worldly pleasures.

## Loins

This is the site of maturity and fertility. If a person dreams that his loins are strong, he will be blessed with reason or a strong child. Some of them said that the loins signify a strong man who could be relied on.

Breaking of the loins is indicative of prayers becoming invalid.

## Chest and Belly

He said: If the chest or belly is broad and handsome, this is indicative of benefits, ease and an end to hardship. If they look bad, this is indicative of trouble.

Someone else said: If the chest is narrow, that is indicative of misguidance, because Allah says:

﴿وَمَنْ يُرِدُ اللَّهُ مُضْلَلًا يَجْعَلُ لَهُ صَدْرًا، ضَيْقًا حَرَجًا﴾

*“whomsoever He wills to send astray, He makes his breast closed and constricted.”*

[Al-An'aam 6:125]

And he said: Broadness of a Kaafir's chest indicates that he will become a Muslim, because Allah says:

﴿فَمَنْ يُرِدُ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحُ لَهُ صَدْرًا لِإِسْلَامٍ﴾

*“And whomsoever Allah wills to guide, He opens his breast to Islam.” [Al-An'aam 6:125]*

If he dreams that his chest turns into a rock, his heart will become hard.

A small belly is indicative of little wealth, few children and a small family. A large belly is indicative of a large family. And it was said that a small belly without hunger is indicative of little wealth; if it is small and one is also hungry, that is indicative of being careful with money.

A man dreamt that he was throwing black water onto people's chests. Shaykh Shihaab-ud-Deen said to him: You are teaching them false beliefs and casting words into their hearts that change them.

Another man said: I dreamt that I was taking something good from people's chests. He said: You are acquiring knowledge.

Another man said: I dreamt that I sat on the chest of a man I didnot know and could not see. He said: You will acquire an importantposition.

A woman said: I dreamt that I had crossed the chest of a man. Hesaid: He will fall in love with you.

Another woman said: I dreamt that I crossed the chest of a rooster.

He said: You will be loved by a man with a loud voice.

A man dreamt that he was eating something good from the belly ofa man without his permission. He said: You take something from hisearnings without him knowing.

Another man said: I dreamt that I was lighting fires on people'sbellies in order to recognize them. He said: You bang the drum.

Another man said: I dreamt that I was burning people's bellies andtaking what was inside them of blood without them realizing. He said:

You are a veterinarian. And it was all as he said.

## Breasts

Breasts are indicative of adorning oneself with two things, as statedabove with regard to eyebrows.

Shaykh Shihab-ud-Deen said: If a man dreams that he was drinkingmilk or honey from his breasts or eating something good from them, ifhe is single he will get married and if he is married he will be blessedwith children and will live until he eats from their earnings or from theearnings of his relatives or acquaintances or from his property. If he eatsblood or something bitter or sour from them, he will have trouble withthe person indicated or he will consume his capital or sell his house orproperty and consume its price.

A man dreamt that he was giving people sweet milk to drink fromhis breast. He said to him: You make pipes in a garden from whichpeople drink water.

Another man said: I dreamt that I was drinking from people's breastsmilk that changed. He said: You do cupping for people and let theirblood.

Another man said: I dreamt that I was cutting off people's breastsand eating them. He said: You are a surgeon and you live on cutting people's boils from their bodies. And in every case it was as he said.

One of them said: If a man dreams that there is milk in his breast,he will get married and be blessed with a child. If he is poor, he willbecome independent of means; if he is young, he will live a long life. Ifa young woman dreams that, she will get pregnant. If an older womandreams that, she will lose her wealth. If a virgin dreams that, she willget married. If a young girl dreams that, she will die, because it isindicative of marriage, but marriage is not possible in her case, so it isto be interpreted as signifying her death, because it is said: What a goodson-in-law is the grave.

If a woman dreams that she is hanging by her breasts, she will givebirth to an illegitimate child.

## Heart, Liver, Spleen, Lungs,Stomach, Intestines, and Ribs

Each of them is indicative of children, friends, relatives, livelihood,slaves, possessions, parents and teachers. If what is seen is strong,handsome or sound, that refers to the person indicated and if the dreameris sick, he will recover. If a person dreams that one of them is cut offor some problem befalls

it, that refers to the person indicated or the dreamer may die. Breaking a rib may be indicative of fear or of giving up a habit, like breaking the back.

If the heart comes out of the body, that is indicative of good religious commitment and sincerity. If the liver comes out of the body, that indicates that buried money will appear. Taking out the intestines and washing them is indicative of death, whether they are put back in place or not.

A man said: I dreamt that I was eating people's hearts. He said: You please people's hearts by doing kind things.

Another man said: I dreamt that I was looking at people's hearts. He said: You are aware of a lot of secrets.

A woman said: I dreamt that I put my head in my private parts and took out with my mouth a piece of my liver and cut it into three pieces.

He said to her: You have a son in Damascus, because the liver signifies a son, and the fact that it is surrounded by blood and was cut indicates that he is in a place called Damascus, because blood (Damm) was cut (Shaqlqa) [and the Arabic name for Damascus is Dimashq]. You have heard that he is sick, because the liver signifies a son. A piece was cut from the liver, and if the liver is cut, that signifies sickness. He will send something to you so that you can travel to him, and that will be three hundred Dirhams or more. The three hundred is the three pieces. He said: And he has sent to you a red and white garment, because when the liver is cut and it is still fresh, it remains red and the teeth are white, and this is like a red and white garment. She said: That is correct.

A man said: I dreamt that I was scratching my liver. He said: You sold a stove or oven and consumed its price.

Another man said: I dreamt that I was cooking people's livers. He said: You annoy people with your words.

Another man said: I dreamt that I was selling spleens. He said:

You sell fans, meaning that the job of the spleen is to give relief to the liver.

Another man said: I dreamt that my stomach was torn apart. He said:

A vessel of yours will be broken. Another man dreamt that and he said:

Your stove will be out of order.

Another man said: I dreamt that I entered someone's house and took intestines from it. He said: You stole some thread or rope.

Another man said: I dreamt that I took intestines from dust. He said:

You make a living from robbing graves.

Another man said: I dreamt that I was eating a man's ribs. He said:

You went into his house and took some lumber, then you sold it and consumed its price.

## Navel

The navel signifies a man's wife or slave woman. Whatever he sees in it of good or bad refers to her.

## Penis

The penis is indicative of fame, a child, a wife, wealth, livelihood, status, and life. If a person dreams that his penis is long without being too big, or that it is thick or erect or in good shape, and is not exposed before people in a way that is inappropriate, then he will attain high status or will be blessed with a child, or he will get married if he is single, or he will recover if he is sick, or he will become independent of means if he is poor. It is also indicative of relief for one who is going through hardship, because it does not become erect except when one's mind is free of troubles.

Cutting off of the penis is indicative of the opposite of that. If the dreamer dreams that it is cut off in the vagina of a woman, she will become pregnant from him or she will take his child or wealth.

If he drinks from it something that is indicative of good, he will attain some benefit or relief from the person indicated. If he drinks from it something that is indicative of bad, then he will get something bad.

Eating it is like eating the breasts.

If he dreams that something grows on his penis in such a way that it does not affect it, such as plants or hair or trees, and it is not harmed by that, that is indicative of children, provision and benefits. But if it harms

it, that is a bad sign and if these things grow too long, that is indicative of trouble.

If he dreams that he uproots it with his hand or uproots part of it, then puts it back in its place, his child will die but he will be blessed with another child, or a child of his will leave him and then come back to him, or will cut off ties with him then come back to him.

If he dreams that he tied a knot in it, his livelihood will become difficult.

If he dreams that it went inside his body, he will conceal testimony, because Allah says:

وَقَالُوا لِجُلُودِهِمْ لَمْ شَهَدْنَا مِنْ عَيْنَا

*"And they will say to their skins, 'Why do you testify against us?'" [Fussilat 41:21]*

What is meant by skins here is the private parts. The point here is that its entry into his body is concealing it.

If a pregnant woman dreams that she has a penis, she will give birth to a son who will become the leader of his household, but if she is not pregnant, she will never have a child or a child of hers will die, or it may indicate that her husband is of noble status.

If the penis turns into a woman's vagina, that signifies incapability after being able. If a woman's vagina turns into a penis, this indicates that she has a bad attitude.

A man said: I dreamt that my penis was new and that it was erect but I could not have intercourse with it. Shaykh Shihaab-ud-Deen said to him: Part of your body will be paralysed or your child will get sick.

Another man said: I dreamt that there was a structure on my penis. He said: Your child will die and you will build a structure on his grave.

Another man said: I dreamt that my penis was drinking the blood of an animal. He said: You had intercourse with a woman who was menstruating or an animal.

Another man said: I dreamt that my penis was contaminated with blood from a Haraam place and I was licking that blood. He said:

Someone who does cupping has intercourse with you and gives you money for it. Repent from that.

Another man said: I dreamt that I needed bread so I ate my penis. He said: You sold your child and consumed his price.

Another man said: I dreamt that I had a penis in my hand and I was pushing it through small channels. He said: You treat people by means of beneficial injections. Another man dreamt that, but it was contaminated with blood. He said: You enjoy intercourse very much but most of it is Haraam.

Another man said: I dreamt that I had several penises and the people were scared of them. He said: You play with snakes.

Another man said: I dreamt that my penis was lost. He said: You are going to lose a valuable pen. An oculist dreamt that and he said: You are going to lose a stick for kohl.

Another man dreamt that and he said: You are going to lose a drill.

Another man dreamt that and he said: You are going to lose a key.

A Faqeeh dreamt that and he said: You are going to lose a Siwaak.

A soldier dreamt that and he said: You are going to lose a spear.

A phlebotomist dreamt that and he said: You are going to lose a lancet.

A soldier dreamt that and he said: You are going to lose a club.

## Vagina

It signifies relief. Seeing it made of iron signifies despair of ever having a child.

A woman said: I dreamt that my vagina was in my hand. Shaykh Shihaab-ud-Deen said to her: You and your daughter will live in a highbuilding that has balconies.

Another woman said: I dreamt that it was in my head. He said: Your head will be wounded by a blow.

A man said: I dreamt that my penis was inside my body. He said: A child of yours will die and will be buried inside your house.

A woman said: I dreamt that a penis emerged in my head. He said:

Boils will appear on it.

Another woman said: I dreamt that a vagina appeared between my shoulders and there were lice in it. He said: You will leave your house and move to another.

And it was all as he said.

## **Pubes**

Some of them said: If a person dreams that there is no hair on hispubes and that nothing ever grew there, this is indicative of ruin thatwill befall his wealth, and that his wealth will be seized.

And it was said that growth of hair on the pubes is indicative of the warmth of the location, and loss of that hair is indicative of coldness ofthe location.

He said: Lack of hair on the pubes signifies adherence to the Sunnah.

Too much hair indicates that the dreamer will attain power but will losehis religious commitment. If the hair drags on the ground, he will gainwealth and power from a non-Arab.

He said: Growth of hair in the armpit signifies the same as growthof hair on the pubes.

The correct view in my opinion is what Shaykh Shihaab-ud-Deensaid: The pubes, moustache, armpit hair, and nails signify worries anddebts; shaving them signifies relief from worry, an increase in wealth,paying off debts and following religious teachings.

A man said: I dreamt that my pubic hair grew long. Shaykh Shihaabud-Deen said: There will be trouble between you and your wife.

A woman dreamt that and he said: You will get married. And he saidto another woman: You and your husband help one another to removepubic hair with Awrah (a wax-like paste made with sugar).

One of them said: For a rich person it signifies a loss of his wealthand for a poor person it signifies paying off debt.

A man dreamt that he used Awrah to remove body hair until he cameto his ‘Awrah, and it did not remove the hair there. Ibn Sireen said: Hewill go through some difficult times and will not be able to reach hiswomenfolk. And it turned out as he said.

## **Testicles**

The testicles are indicative of slaves, mounts, and trees. Whateverhappens to them of becoming strong or weak refers to those indicated,as was stated by Shaykh Shihaab-ud-Deen.

Someone else said that the testicles refer to females. He said: Ifthe dreamer sees them grow without paying and that he gives themto another man willingly, a child will be born to someone else and attributed to him.

A man said: I dreamt that my testicles were cut off. Shaykh Shihaabud-Deen said to him: You will lose a saddlebag.

A child said: I dreamt that I took a man’s testicle. He said: You stolean egg from under a hen.

Another man said: I dreamt that I was carrying my testicles on myshoulders and a blackbird snatched them. He said: A saddlebag will besnatched from your shoulder, and it may be taken by a black man.

## **Anus**

The anus is indicative of benefits and places in which one finds relief.

If it is cut off or blocked or something happens to it, the dreamer willdie if he is sick, otherwise he will face some trouble; if he is a sinnerhe will repent. If fire, worms or itching befall it, that is a bad

sign. The same applies to a woman's vagina; if that happens to it, it indicates that she commits a lot of Zina with the person indicated by the vagina.

A man said: I dreamt that I fell into someone's anus. He said: You will fall into a toilet.

He said to another man: There is the fear that you may commit sodomy.

Another man said: I dreamt that I was eating the flesh of the backside.

He said to him: You make a living from building toilets, and if it is in their land with no running water, I would say to him: you sell the waste from your toilets and consume its price.

A man said: I dreamt that I went into the vagina of a woman out of fear. He said: You will be afraid and you will hide in her house.

He said to a sick man: You will die because you went back to a place that you came out of.

And he said to another man: You will be detained in a place that has two doors.

## **Thighs**

The thighs are indicative of the same as the testicles; whatever happens to them of growing strong or weak applies to the person indicated.

One of them said: The thighs represent a man's clan. If he dreams that his thighs become copper, his clan will do mischief; if the thighs are good, that refers to the family.

Growth of hair on the thighs signifies debt.

A man said to Ibn Sireen: I dreamt that there were hairs on my thighs and I told a man to cut this hair. He said: You have a debt and some of your relatives will pay it off for you.

A man said: I dreamt that my thighs fell. Shaykh Shihab-ud-Deen said to him: You have holes or tunnels with pillars and they collapsed.

He said: You are right.

## **Knees**

If the knees are strong, this is a sign that livelihood is good. If they are weak or the skin comes off them, this signifies an increase in trouble.

Swelling of the knees is indicative of getting money with difficulty.

## **Lower legs**

The lower legs are indicative of the same as the testicles and thighs.

If the dreamer dreams that they are made of iron, he will live a long life.

If he dreams that they are made of glass, this indicates that he will die.

A man said: I dreamt that one of my lower legs disappeared. Shaykh Shihab-ud-Deen said to him: You will lose your servant who pours drinks.

Another man dreamt that and he said: Your slave or mount will disappear. And that is what happened.

## **Heel**

The heel signifies a child. If it is broken, the child may die, or the dreamer may die or be affected by worry.

## **Toes**

The toes are indicative of a slave or mount or of the same as that which is indicated by the fingers, because the feet cannot be sound without them. If they are cut off, that signifies the same as if the fingers are cut off. One of them said: The toes signify the children of the person indicated by the feet.

If a person dreams that some of his toes climbed up to heaven, some of his slave men or women will die.

A man said: I dreamt that I was eating my toes. He said: Your livelihood comes from travelling and you feed on plants that are still in the earth.

Another man dreamt that and added that they had eyes. He said: You eat snakes whose heads are always in the ground.

## **Feet**

The feet indicate the same as the thighs and lower legs. If the foot is cut off, that signifies the death of a sick person, the corruption of one who had repented, the repentance of an evildoer, delays for a traveller, becoming Muslim for a Kaafir and dismissal for a governor.

The point is that in each of these cases, the person stops what he was following, whether it was good or bad.

If both feet are cut off, for the rich man it signifies poverty and for the poor man it signifies independence of means without any need to work. It also indicates that the witness is of bad character and that a scholar or worshipper is going astray. If the feet look good, it indicates the opposite of all that. Shaykh Shihab-ud-Deen said: On that basis I interpreted many dreams involving feet and it never turned out to be wrong.

Growth of hair on the lower legs and feet is indicative of overwhelming debt.

A man said to Ibn Sireen: I dreamt that there was a lot of hair on a man's lower legs. He said: He will accumulate a great deal of debt and will die in prison. He said: I dreamt that and I said: Inna Lillaahi wa inna ilayhi raaji'oon (verily, to Allah we belong and unto Him is our return), then he died in prison, owing forty thousand Dirhams, but a man paid it off on his behalf after he died.

Growth of hair on the body is indicative of marriage for one who is single and of pregnancy for one who is married; for the one whose wife is pregnant, it signifies a boy. If people see it on a woman, that is indicative of trouble and infamy. Growth of hair on the mouth in winter signifies clothing, benefit and relief from hardship or sickness; if that occurs in summer or to a sick person is sick with a high temperature, it signifies distress, debts and lengthy sickness. Disappearance of such hair indicates the opposite of that.

White hair on the body signifies loss for a rich man; for a poor man it signifies a debt that he cannot pay.

If he dreams that the hair on his body turns into living creatures, it indicates that he will encounter hardship.

Growth of hair on the palm indicates that someone is betraying him with regard to his children, because the palm of the hand is warm and moist, like the private parts, which is why man initiates intimacy by using the hand. If he dreams that hair grows on the back of his hand, he will die and grass will grow on his grave.

## **Boils, Scabies, Leprosy, and Other Skin Diseases**

These are indicative of benefits and passing troubles, because the bad humours come out of the body and take pain with them. If that is on the face or neck, or if it issues a putrid liquid, or contaminates the clothing, that is indicative of debts, worries and impugning of honor, because people are very much put off by that.

A man dreamt that he had leprosy. Ibn Sireen said: You are a man to whom something bad was attributed but you are innocent of it.

If he dreams that he becomes leprous whilst praying, his dream indicates that he is going to forget the Holy Qur'an.

A man said: I dreamt that I got scabies from behind. Shaykh Shihabud-Deen said to him: There will be some stories and you will be afraid to hear them. And that is what happened.

Another man dreamt that and he said: Your honour will be impugned.

And that happened.

Another man said: I dreamt that there was scabies between my hands and something came and snatched it. He said: You were carrying something on your back, and someone came and snatched it. He said: That's right.

Another man said: I dreamt that I was treating boils for people and taking good water out of them. He said: You make rosewater and the like in glass bottles. He said: That's right.

Another man said: I dreamt that I saw women who had boils or large abscesses on them, and I was washing them with dust. He said: You have a garden in which there are bitter orange and pomegranate trees, and you are in charge of watering and tending it, because women of the type described are like trees and the abscesses and boils represent the fruits mentioned. He said: You are right.

Another man said: I dreamt that I killed a woman and she had big abscesses on her body. He said: You cut down a tree in which there was fruit.

Another man said: I dreamt that I was taking flesh and boils from people and feeding the flesh of each to another. He said: You speak about the honour of one man to another.

Another man dreamt that and he said: You take from the wealth of one and add it to the wealth of another.

Another man said: I dreamt that I was drinking what is in people's boils. He said: You are a cupper and you suck the cups.

## **Fatness**

Some of them said that fatness and strength in the body are indicative of physical strength, especially for the ruler.

In my opinion, this is indicative of excessive wealth and being preoccupied with enjoying oneself, and it is indicative of ignorance, because a scholar is not supposed to be fat. Excessive fatness may indicate that one is near death.

## **Freckles**

Freckles on the face are indicative of a lot of sin.

## **Hunchback**

One of them said that if a person dreams that he is a hunchback, he will acquire a great deal of wealth, power and great support from his relatives, because the hunchback strengthens the back and it is something extra in the body, so it is indicative of wealth. If the dreamer is qualified to hold a position of authority, then he will become strong with wealth and power.

In my opinion, the dreamer may be doing alchemy, because the people call the one who is involved in alchemy a hunchback.

## **Hernia**

One of them said that if a person dreams that he has a hernia, he will get some money and it will be safe from his enemies.

## **What Comes Out of the Son of Adam**

This has been discussed above.

## **Milk**

Milk in the breasts signifies wealth; if the milk comes out of the breasts, it signifies abundant wealth. If a woman who has no milk dreams that she is breastfeeding a boy or a man or a woman who is known, all doors of goodness will be closed to them. One of them said: This is because the milk of this woman is of no value, so offering it to others indicates that she is of little use and these people's need for something of that nature indicates that they are of little use too.

Al-Karmaani said: Breastfeeding after weaning is indicative of prison.

## **Tears**

Cold tears are indicative of relief and hot tears are indicative of grief, because it is said that tears of joy are cold and tears of sorrow are hot.

If a person dreams that there are tears on his cheek but he did not see himself weeping, his lineage will be slandered as it is said, but I do not know why that is said. If he dreams that his eyes filled with tears but nothing flows, he will accumulate wealth. If they fall down his face, he will spend willingly from that wealth.

If he dreams that tears come out of his right eye and enter his left eye, his son will have relations with his daughter, because the right eye signifies a son and the left eye signifies a daughter, and the water of his son entered his daughter.

It is narrated that one of the kings had a dream interpreter whom he loved and liked what he said. The vizier was jealous of him and said to the king one day: This man is a liar. I will fabricate a dream for him and if he interprets it, you will know that what I am saying is right. So the king summoned the dream interpreter and the vizier said to him: I dreamt that my right eye jumped on my left eye and put it out. He said:

Your son took the virginity of your daughter. He said: You are lying; I did not dream anything. The king thought that what the vizier said was correct, but the dream interpreter said to him: Go and ask about this.

So he asked about it and found that it was true. The dream interpreter said: You saw that but you were caused to forget it, then when you took this stance against me, Allah caused you to remember the dream so that your transgression would become evident to the king.

## Blood

Blood signifies wealth because the soundness of the body is related to blood and wealth is also essential to physical well-being. If blood comes out of a person (in the dream), while he is healthy he will spend money. If he gives it willingly, then he will be spending it on something that benefits him, otherwise he will not.

If he dreams that he was sick and that happened in the summertime, then he will spend his wealth on something beneficial. But if that happened in the wintertime, that signifies something bad, because bodies need blood in winter. If blood came out of him at a time of war or when travelling, he will be wounded or attacked by bandits.

If blood comes out as the result of cupping, phlebotomy, an incision in the nose or as the result of a nosebleed, for a sick person for whom that is beneficial it is indicative of recovery. It is also indicative of paying off debts and relief from trouble. For one for whom it is not beneficial, it signifies lengthy sickness, death, loss of wealth or trouble.

Some of them said: A nosebleed signifies finding treasure. If a person dreams that he had a nosebleed in the street, he will pay the Zakaah of his wealth. If it comes out of the mouth and is a good color, that is indicative of a child. If he dreams that it flows into a vessel, the child will live, but if it flows onto the ground, he will die quickly.

A man dreamt that blood came out of his eyes. Shaykh Shihaab-ud-Deen said to him: You will leave the one whom you love and you will weep a great deal for him.

Another man said: I dreamt that I was treated with cupping on my tongue. He said: A contract that is binding on you will be written on the basis of what you said.

Another man said: I dreamt that cupping cups were placed on my arm. He said: You will have an outbreak of boils.

Another man said: I dreamt that I made incisions on people's ears.

He said: You make people hear bad things from you.

## **Stools and Urine**

He said: All of that is indicative of relief and goodness. If it is morethan usual, or if he gets contaminated with it or it has a bad smell or itflows when people are looking at him, and he is one of those for whomthat is not befitting, that is indicative of trouble and scandal, because itlooks and smells bad and people are put off by it.

He said: Urine is less serious than stools, because some peopleurinate in the streets and among people and do not feel shame, butdefecating is not done in such situations except by one who has nomanners whatsoever.

The basic principle is that it signifies Haraam wealth. So if a persondreams that he is eating stools or drinking urine, he is consumingHaraam wealth and will go through hardship, because no one resorts tothat except at a time of hardship.

For a traveller, a lot of stool indicates that he will be attacked bybandits. For one who is not travelling, that indicates a kind of gainingauthority.

If a person dreams that he relieved himself in an appropriate place,he will spend his wealth on physical pleasure. If he relieves himselfin an unknown place, he will spend Haraam wealth willingly withoutgetting any praise or any reward.

What I experienced is that if a person has a need and dreams thathe defecated, he will get what he needed, because if a man wants todefecate he says to his companion: I am going to meet a need. If hedreams that he sat down but could not do that, he will not find anyone to help him and his need will not be met. If he dreams that he relievedhimself on his clothes or on himself, he will commit an immoral action.

If he dreams that he relieved himself on his pants, he will get angry withhis wife. If he dreams that he relieved himself in a place and covered itwith dust, he will bury some wealth. If he relieves himself on his bed, itmay indicate that he will get sick, because no one does that except onewho was unable to get up. If he dreams that he urinates in a place forurination and passed a lot of water, he will lose money if he is rich andhe will get relief if he is poor.

If he dreams that he urinated and someone else urinated with him, and that their urine got mixed, there will be some connection betweenthem. If he dreams that he urinated in an unknown place, he will marrya woman from that place. If he dreams that he urinated on trade goods,he will incur losses in them.

If a woman dreams that she urinates a great deal, that indicates thatshe desires men. If a person urinates milk, he is neglecting the Fitrah. Ifhe urinates blood, he will have intercourse with a menstruating womanand if the dreamer is a pregnant woman, she will miscarry, because thechild has become an ‘Alaqah (clot of blood) after being a Mudghah(lump of chewed flesh). If the blood burns his penis and causes himpain, he will have intercourse with a divorced woman or with a womanwho is his Mahram, without realising it.

If a man or a woman dreams of Istihaadah (non-menstrual vaginalbleeding) he or she will fall into sin and persist in it. If the dreamerurinates saffron, a sickly child will be born to him. If he urinatessafflower, he will spend his wealth extravagantly. If he urinates dustor mud, he is a man who does not do Wudoo’ properly and does notkeep his Wudoo’. In my view, he will get pain in his testicles. If heurinates fire, a child of power and authority will be born to him. If heurinates stool, he will commit an immoral action (anal intercourse) withhis wife.

If vomit comes out of his penis, an illegitimate child will be born to him. If a cat comes out of it, a thief will be born to him. If a carnivore comes out of it, a child who is a wrongdoer will be born to him.

A man said: I dreamt that I was urinating into my mouth and it was falling on the people. He said: You talk about people's honor.

Another man said: I dreamt that people were urinating into a vessel and I took it and guarded it and drank from it. He said: You will become a doctor and you will examine vessels and eat from the fees that you charge for that.

Another man said: I dreamt that I was defecating a great deal and I felt relief. He said: You will be happy at the release of a prisoner.

Another man said: I dreamt that I urinated a great deal without getting tired, and I found relief in that. He said: You will be healed from dropsy that you are suffering. And he was healed.

## Sweat

Emission of sweat signifies loss of his wealth. This was stated by Shaykh Shihaab-ud-Deen.

A slave dreamt that he was sweating a lot in winter time. I said to him: You will get some clothes.

Another man said: I dreamt that I was naked among the people and I was sweating. I said: There is the fear that your body will bleed as the result of a beating or for some other reason.

Another man said: I dreamt that I was sweating and I was swimming vigorously in my sweat, and I escaped from it. He said: You will drown and will be saved.

And all of that turned out to be true.

## Breaking Wind

Shaykh Shihaab-ud-Deen said: If the people hear the sound of the wind or notice that it has a bad smell, that is indicative of criticism, otherwise its emission signifies relief and benefit.

A man said: I dreamt that I was suffering from a great deal of wind inside me, and then I went and mingled with some animals and let it go and found relief. I said to him: You find relief by getting something off your chest that is bothering you by disclosing it to someone who will never transmit it from you.

In my view, emission of wind, for one who has pain from colic or kidney stones, is indicative of relief. I have experienced that myself with regard to kidney stone pain.

## Mucus and Sputum

Shaykh Shihaab-ud-Deen said: If there is a lot of mucus, it is indicative of worries especially if it contaminates his clothes. Spitting may be indicative of bad words.

Someone else said: Mucus is indicative of a child, because there is a story that the cat was created from the mucus of the lion when it sneezed!

And it was said: If a person dreams that he blows his nose, he will pay off his debts and be saved from every distress. If his wife blows her nose on him, she will have a boy or will wean a boy. If she blows her nose in a man's bed, that man will betray the dreamer with his wife.

Eating mucus indicates that he will consume his son's wealth. If he dreams that he blows his nose on an animal's ear, the child of someone else will be attributed to him.

Sputum indicates a man's wealth; if there is blood with it then it is Haraam wealth. If he dreams that he spits on a wall, he will spend his wealth on Jihad and trade. If he spits on the ground, he will buy a farm.

If he spits on a person, he will be put off by him.

Hot sputum is indicative of a long life and cold sputum is indicative of death. Dry sputum is also indicative of death. If sputum comes out of his mouth and does not land on any part of his body, and he sees people taking it with their hands, it indicates that he is messing about with people. If he sees blood with it, it signifies that his deeds are mixed with lies.

If he dreams that water is flowing from his mouth, he will have a life of plenty.

Phlegm signifies accumulated wealth that does not help. If he dreams that he coughs up phlegm and he is sick, then he will recover.

## **Vomit**

Vomit is indicative of relief for the sick person who benefits from vomiting. If he does not benefit from it, then his sickness will be lengthy and he will die. It is also indicative of settling scores, returning trusts, showing what a person has in his heart, breaking the fast and loss of wealth. If he vomits voluntarily, it will be useful to him, but if he vomits in the place where it is not appropriate, such as vomiting in the midst of people or on a garment or carpet, this is indicative of loss of wealth due to a fine or disclosing of a secret.

One of them said: I dreamt that I vomited all the intestines that were inside me. Shaykh Shihaab-ud-Deen said to him: All your belongings will disappear from your house. Maalik said something similar. He said: A group of people will come out of prison.

A man said: I dreamt that I came to the mouth of a person unknown and he vomited on me and contaminated me. He said: A drain will be opened on you and will contaminate you.

A man of high status dreamt that he was making people vomit. He said to him: You are trying to discover something hidden and buried.

## **Sneezing**

Sneezing is indicative of relief.

## **Coughing**

Coughing is indicative of the same as sickness, and something that he had concealed may appear or be disclosed, or he may think of taking a man to court then he will not do so.

A man dreamt that people began to cough severely. He said: They will be struck by earthquakes.

Another man dreamt that earthquakes came in summer. He said: The people will have coughing fits.

## **Yawning**

Yawning is indicative of sickness and laziness.

## **Laughing**

Laughing is indicative of grief, or it was said that it is glad tidings of a child, because Allah says:

﴿فَضَحِكْتَ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ﴾

*“She laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Loot (Lot)]. But We gave her glad tidings of Ishaaq (Isaac), and after Ishaaq, of Ya‘qoob (Jacob).” [Hood 11:71]*

## **Raising the Voice**

If a person dreams that he raised his voice to people, he will do something bad, because Allah says:

﴿إِنَّ أَنْكَرَ الْأَصْوَاتِ لِصَوْتِ الْحَمْرِ﴾

*“Verily, the harshest of all voices is the braying of the asses.” [Luqmaan 31:19]*

If he dreams that he heard a voice, he will be appointed to a position of authority, and if he dreams that someone insulted him, he will be harmed by him but then he will gain the upper hand. If he dreams that he is screaming on his own, he will lose his strength; if he raises his voice above the voice of a scholar, he will commit a sin.

## **Bad Breath**

Bad breath in the mouth is indicative of bad words.

## **Sickness**

Sometimes it affects the whole body and sometimes it affects part of the body. If it affects the whole body, it indicates that what he is doing of religious or worldly deeds will be interrupted. If he is a scholar, he will give up knowledge; if he is a worshipper, he will give up worship; if he is an evildoer, he will give up evil; if he is a governor, he will be dismissed; if he wants to travel, he will be faced with an obstacle or attacked by bandits, because in each case the person gives up the action he is trying to achieve. If it affects part of the body, if it is the heart, it is indicative of hypocrisy because Allah says:

﴿فِي قُلُوبِهِمْ مَرَضٌ﴾

*“In their hearts is a disease [Al-Baqarah 2:10]*

It is also indicative of the heart being distracted, either because of worries for one who is absent or because of fear of something expected.

It is also indicative of seeking something that one is afraid to miss, and calamity may befall the person indicated by the heart.

Sickness in the head refers to the head, or it may be indicative of something else, such as falling into some sin. Allah says:

﴿فَنَّ كَانَ مِنْكُمْ مَرِيضًا أَوْ يَوْمَ أَذْجَى مِنْ رَأْسِهِ فَقِدْرَةً﴾

*“And whosoever of you is ill or has an ailment in his scalp(necessitating shaving), he must pay a Fidyah (ransom)...”[Al-Baqarah 2:196]*

He may fall into a sin that requires expiation, either repentance orpaying a penalty.

Sickness affecting the forehead is indicative of loss of status.

If a man dreams that his ear is cut off, his family and children willbetray him. It is also indicative of loss of authority. If it is cut off by anunkown old man, one of them said that he will get two Diyahs, but Ido not know why that is. Perhaps he meant that he will get money equalto the Diyah for an ear and Diyah for loss of hearing, so that will be twoDiyahs.

## **Deafness**

Deafness signifies corruption of religious commitment.

## **Sore Eyes**

Sore eyes are indicative of turning away from truth and corruptionof religious commitment. That is because sore eyes are indicative ofblindness, which signifies misguidance. If he dreams that there is someweakness in his vision that no one realizes or knows about, his dreamindicates that he looks better on the outside than he is inside.

## **Facial Disfigurement**

A physical defect in the face is indicative of modesty or shyness; ahandsome face is also indicative of modesty or shyness. If he dreamsthat a man cuts off his nose, he will speak to him in a humiliatingmanner.

If he dreams that his tongue is split and he cannot speak, this is a badsign for him. If he dreams that the tip of his tongue has been cut off, hewill not be able to prove his point in a dispute, and if he is a witness, hewill lie in his testimony.

## **Strangling**

Strangling is indicative of corruption of religious commitment. If hedreams that he is strangled, he will be compelled to accept a trust. If hedreams that he dies by strangling, he will become poor.

## **Paralysis of the Hands**

If he dreams that his hands are paralysed, he will commit a grievoussin.

## **Pain**

Pain in the chest is indicative of extravagance and spending moneyin improper ways.

Pain in the spleen indicates that he misused a large amount of wealthwhich he and his family needed and it indicates that he and they almostreached the point of destruction.

Rotten lungs indicate that death is near, because the lungs give reliefto the heart; if they are spoiled then the heart is also spoiled.

If he dreams that there is unbearable pain in part of his body, he will hear bad words from the person indicated by that part. If he dreams that someone is scratching part of his body, he will harm him with regard to his wealth or with regard to the person indicated by that part.

## Entering Parts of One's Own Body

With regard to the person entering part of his own body, the only one who discussed that was Shaykh Shihaab-ud-Deen who said: If a person dreams that he entered his own ear, he will get news of one of his relatives; if his ear is blocked, it will be bad news, otherwise it will be good news.

If he dreams that he enters his own eye and destroys it, he will have trouble with his relatives or his wealth or his acquaintances or himself.

If he does not destroy it, one who is absent will come to him.

If he enters his nose but it does not prevent him breathing and he does not get contaminated with mucus, he will travel by sea or by land.

If it does prevent him from breathing, he will be imprisoned or will get sick or will be defeated in dispute.

If he enters his mouth and that does not harm him, he will consume his capital or he will hear some good words or a good person who is absent will come back, but if it harms him, the consequences will be bad.

If he enters his penis and it harms him, he will have trouble with the person indicated. The same applies to the anus and vagina. If it does not harm him, that indicates that the dreamer will get involved in things that are not befitting, and all of that may indicate that he enters his house by a way other than the door or that hardship will befall him.

When that was mentioned he said: I have never come across anyone who discussed this among the earlier and later interpreters. But because it was seen repeatedly by some people, I interpreted it as I mentioned and the one who objects to that is ignorant of the rulings on dreams.

Someone dreamt that his head was anointed with oil and that he sank in the middle of it. I said to him: You have trees or crops and you irrigated them with water, going among them, and you got covered with mud. He said: Yes.

Another man said: I dreamt that I fell among the fingers of my hand and encountered difficulty. I said: You fell between the balconies of a high place. He said: That's right.

Another man said: I dreamt that I fell in my hand and my fingers closed around me. I said: Your children and their children criticize you, as do your brother's children. He said: You are right.

Another man said: I dreamt that I was inside my stomach, between my intestines and I sweated a great deal. I said: You went with your family and children to the bathhouse and they were all naked and you were among them. He said: You are right.

Another man said: I dreamt that I entered my stomach and cut all my intestines with a sword. I said to him: You killed a number of your family members. He said: You are right.

Another man said: I dreamt that I went into my mouth and ate all my teeth. I said: You consumed the price of all your wealth of mills, shelves, pillars, pegs and so on. He said: That's right.

A woman said: I dreamt that I put my hand into my vagina in away that is not usual. He said: Someone to whom you are Haraam hadintercourse with you. She said: My brother raped me. And her motherconfirmed that to me.

A man said: I dreamt that my penis went into my anus and I didn'tknow. He said: You had intercourse with someone who is a Mahram toyou and maybe that happened without you knowing it. He said: I wasdrunk.

Another man said: I dreamt that I was taking animals and puttingthem in my stomach and slaughtering them and taking their skins. Isaid: You trick people and kill them in your house and take what theyhave. And soon he was seized by the King of Egypt because of that.

With regard to some parts of the body entering other parts, a mansaid to me: I dreamt that my right eye entered my left eye, and my lefeye entered my right eye. I said to him: You found out that two womenof your household are lesbians. He said: Yes.

Another man said: I dreamt that I came out of my skin. I said: Youmemorized some Qur'an, then you forgot it, because Allah says:

﴿ وَأَتُلُّ عَلَيْهِمْ بِئَا الَّذِي مَاتَتْنَاهُ مَا يَرِبُّنَا فَانْسَلَخَ مِنْهَا ﴾

*"And recite (O Muhammad (Peace be upon him)) to them the story of him towhom We gave Our Ayaat (proofs, evidences, Verses, lessons,signs, revelations, etc.), but he threw them away." [Al-A'raaf 7:175]*

One of the kings said to me: I dreamt that I changed my teeth. I said:You will change a group in your household.

## Pregnancy of a Man

Pregnancy of a man is indicative of intense grief, unlike pregnancyof a woman which indicates an increase and wealth.

Shaykh Shihab-ud-Deen said: It was said that pregnancy of a manis indicative of sickness. A man said: I dreamt that I was pregnant. Hesaid: There is the fear that you will get dropsy. And he became sick withthat.

Giving birth and screaming in a place where that is not appropriateis indicative of trouble. A man said: I dreamt that I was in labour andscreaming. Shaykh Shihab-ud-Deen said: There is the fear that you might get stomach ache.

Another man dreamt that and he said: A thief will break into yourhouse and there will be screaming.

If (in the dream) a daughter is born, he will be granted relief soon; ifthe child is male, he will be faced with trouble and he may get involvedin something serious that he does not usually do, then he will be savedfrom it. Then Shaykh Shihab-ud-Deen said: Birth is indicative of thearrival of one who was away.

Another man said to him: I dreamt that I gave birth to a bull. He said:You have an animal that was missing and it will come back to you.

A woman said: I dreamt that I gave birth to a gazelle. He said: Ason who was absent will come back to you. And it all turned out as hesaid.

Labor pains (Talq) maybe indicative of divorce (Talaaq).

## Medicines

Taking medicine, for one who is sick and to whom the medicine issuited, is a bad sign. That also applies to phlebotomy and cupping. Forone who is healthy, it is a warning of sickness in which he will needtreatment like that. Taking medicine may also be indicative of sound religious commitment.

One of the emirs dreamt that he was treated with cupping and hispavilion was splattered with his blood. The next morning, two blackmen entered upon him and killed him, and his pavilion was splatteredwith his blood.

Yazeed ibn al-Muhallab dreamt, whilst he was in the prison of al-Hajjaaj that al-Hajjaaj treated him with cupping, and that signified hisrelease from prison.

One of the dream interpreters said: The person who dreams that he istreated with cupping will be appointed as a governor or will be entrustedwith something or will be subject to a contract based on conditions orhe will get married, because the neck is a sign of trust and cutting witha lancet is like writing with a pen. If the copper is an old man, thisrepresents his fortune, and if he is a young man, this represents hisenemy who is writing something a document stipulating conditions anddebts.

If a man dreams that he treats someone else with cupping, he willrise in status. If he treats a young man with cupping, he will prevailover his enemy. If an old man opens his vein, he will hear somethingnegative from a friend. If a young man opens his vein lengthways, hewill hear slander from his enemy; if he opens his vein crosswise, oneof his relatives will die, because the venesection damages the vein andhardly ever leaves it sound.

In my view, the phlebotomist does harm to the patient in all cases,even if the person doing it is known, because people say to the one whoharms his enemy and tries to remove him from his post: He let the bloodof so and so, meaning that he harmed him a great deal and preventedhim from reaching his goal.

## Branding

It was said that branding refers to finding treasure and spending it inways that represent disobedience towards Allah, because Allah says:

رَجَمُوكُوكِبَرْ

*“And with it will be branded their foreheads, their flanks, andtheir backs.” [Al-Tawbah 9:35]*

It is also indicative of the miserliness of the dreamer and that badwords are being said about him, and it may be a warning that somethingwill happen to him for which he will need cautery.

## Using Kohl for Medicinal Purposes

This signifies spending on religious purposes. If the kohl is used forpurposes of adornment, that signifies high status.

## Nose Drops

Nose drops are indicative of intense anger. An injection for a medicalproblem indicates that the person will be doing something to strengthenhis religious commitment, but if it is for a reason other than sickness, itindicates that he will take back a gift.

## **Anointing with Oil**

Anointing with oil is indicative of praise. Anointing with something impure is indicative of criticism. If a person dreams that he anoints someone else, that indicates that he is a hypocrite and bootlicker.

If the medicine is good, then healing will come with the help of a man from the region where that medicine originates. For example, a man who was ill with a high temperature said: I dreamt that I ate a kind of Egyptian cucumber. Shaykh Shihab-ud-Deen said to him: You will be healed at the hands of an Egyptian doctor or one who is of Egyptian origin. And it turned out as he said. Praise be to Allah, the Lord of the Worlds, in all situations.

## Food and Drink



It should be noted that sweet taste is indicative of good in most cases, because people use it a great deal and it is in harmony with their natural inclinations. An acid taste is indicative of something bad, because it is not usually eaten unless it is with something else, and because people are put off by it. Hence salty and bitter tastes are also bad, because they are not eaten except with something else at times of necessity.

### Food

Grains: What is made from them and what is eaten with them?

#### Wheat

Wheat is indicative of getting a lot of money with difficulty and hardship, because the (Arabic) word for wheat is taken from a root that signifies tiredness. Buying wheat is indicative of an increase in wealth and children. Planting wheat signifies striving to please Allah, may He be glorified and exalted. If a person dreams that he planted wheat but barley grew, or he planted barley but wheat grew, his dream indicates that he is better inwardly than he appears. If blood grows, that indicates that he consumes Riba.

Seeing wheat in one's bed indicates that one's wife is pregnant.

Green ears of corn signify a year of plenty; dry ears of corn signify a year of famine. Many ears of corn put together in one's hand or in another vessel signify wealth that he will acquire.

A'isha Hamadaan dreamt that he bought wheat for barley. Al-Sha'bisaid to him: You exchanged poetry for the Qur'an.

Harvesting crops ahead of time is indicative of death in that region.

If the ears of corn are yellow, the old people will die, otherwise the young people will die. If the wheat turns into a bad type, that is like something good turning into something bad. This is mentioned at the end of the chapter.

## **Barley**

Barley is indicative of wealth with sound religious commitment, because it was the staple food of the righteous predecessors.

Some of them said that it is indicative of a child who will not live forlong, because it was the staple food of the Messiah (May Allah be please with him), but the child'sdeeds may be righteous.

## **Rice**

Rice is indicative of a great deal of wealth with high status andhardship. It is of little benefit and is not widely known.

## **Sesame**

Sesame signifies Halaal wealth; the same is indicated by sesameoil. Dry sesame is stronger than wet. Fried sesame or other grains allsignify trouble and hardship.

Shaykh Shihaab-ud-Deen said: Everything that is eaten after cookingmust have some trouble and hardship involved. He said: That which iseaten after cooking, if it is eaten before it is fully cooked, it is indicativeof trouble, debts, losses and selling trade goods before the right time.

## **Broad Beans**

Dry broad beans are indicative of wealth with pleasure. Fresh broadbeans are indicative, in my view, of trouble. I never interpreted a dreamon that basis and it turned out to be wrong.

## **Flour**

Flour is indicative of wealth and children. Dough is indicative ofgood wealth from trade in which there is an immediate profit, whichapplies if the dough has risen; otherwise it is indicative of troubles inone's finances and with people.

## **Bread**

Bread is indicative of striving to earn a living. Making doughfrom barley flour is indicative of soundness of religious commitment, appointment to a position of authority and prevailing over one'senemies.

## **Loaf of Bread**

A loaf of bread is indicative of easy provision for the one to whom itis given. It is also indicative of the dispersal of grief, based on the Versein which Allah says: "And they will say:

﴿وَقَالُوا لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ﴾

*'All praises and thanks be to Allah Who has removed from us (all) grief.'"* [Faatir 35:34]

So if he is given some loaves of bread and he eats each of them, this indicates that he will live longer; if he is given a piece and he eatsit, this indicates that his life is over, or it was said that his life will begood, because he was content with little. And it was said that the loaf is indicative of marriage to a woman.

If he dreams that a loaf of bread was hanging on his forehead, he will become poor.

## Pancakes

Eating pancakes is indicative of ample provision. A man said to IbnSireen: I dreamt that there were two pancakes and I was eating from one and then the other. He said: You are married to two sisters at the same time.

## Hareesah

Hareesah (a dish of meat and Bulghur) is indicative of worry, because of the way it is made. It seems that it refers to trouble because the word is indicative of smashing (Harasa). The basic principle is that it is indicative of provision for the one to whom it is given, and it maybe indicative of impotence.

## Thareed

If the Thareed (a dish made of meat, bread and broth) contains a lot of fat, it is indicative of appointment to a useful position. If it is made without fat, it is indicative of a position that is not useful. If a person dreams that there was a platter in front of him and he is eating Thareed from it, as much of his life span is gone as he ate, and as much of it is left as there is food left on the platter, because the basic principle is that Thareed is indicative of a man's life. If he dreams that in front of him there was a platter on which there is Thareed containing a lot of fat that he could not eat, that indicates that someone else will consume the wealth that he accumulated.

## Salt

Salt is something that makes things good, hence if it is spoiled it is indicative of death of the scholars, because it is through them that people become righteous. If it is eaten on its own, that is indicative of trouble, as we stated at the beginning of the chapter. The same applies to pepper.

## Caraway

Caraway signifies that by means of which one may enjoy wealth.

## Cumin and Olive oil

These signify blessed wealth. Drinking this mixture indicates that one will become sick or will be imprisoned, because people give it to one who has been stung by a scorpion, and both the one who is sick and the one who is in prison is said to have been stung have been stung.

## Vinegar

Vinegar signifies blessed wealth with piety and a long life, for the one who eats it with bread.

## Pickles

Pickles are indicative of trouble.

## Honey

For people who are religiously committed, honey signifies soundness of religious commitment. For people whose focus is this world, it signifies worldly gains. Beeswax signifies wealth from inheritance.

Sugarcane is indicative of sweet words. All sweets are indicative of a good life and attaining happiness.

## Note

He said: Look at what is edible of animals and otherthings, and tell the dreamer what befits him at that time.

For example, a person said: I dreamt that I was eating the ear of a horse raw and it was yellow. I said to him: You stole an earring from a female and disposed of it. He said: Yes.

One of them said: I dreamt that I was eating the tails of horses and they tasted good in my mouth. I said to him: You make sieves and you benefit from them. And I said to another man: You make vermicelli.

A man dreamt that he was eating the skins of animals when they were alive. I said: You eat by taking people's fabric. Another man dreamt that but he said that he was eating them cooked. I said: You are benefiting by making sieves. And it all turned out as I said.

## Meat

There are several categories.

### Camel meat

Camel meat is indicative of wealth acquired from a strong enemy.

I say: eating camel meat may be indicative of grudges and generosity, because the one who eats it acquires the characteristics of a camel.

### Beef

This is indicative of exhaustion, because it is slow to digest. And it was said that grilled beef is indicative of safety from fear and glad tidings. The evidence for that is the story of Ibraaheem (May Allah be pleased with him) with the angels

### Goat Meat

Lamb is better than goat meat. Some of them said that if the lamb is cooked, that indicates that one will get provision and some trouble. He said: If he sees a room filled with sheep that have been slaughtered and skinned and hung up, he will come to know people he does not know and he will meet people who will bring him some joy. If the skinned meat is lean, then those people will be poor and he will not benefit from them because of their poverty, and vice versa. If he dreams that they are not skinned, he will love someone. If they are fat, he will inherit from that loved one.

Eating the head cooked or grilled is indicative of benefiting from some leader. Eating blood is indicative of consuming wealth or finding buried wealth. Eating the feet or trotters is indicative of consuming orphans' wealth. Similarly, eating lamb or liver is indicative of strength or benefiting from one's child.

## Birds

Eating the well cooked meat of a bird which is permissible to eat signifies wealth from an enemy and a plot from a woman, because the chicken is indicative of wealth. If it is not well cooked, he will backbite about a woman. Eating meat that is not permissible to eat is indicative of Haraam wealth.

Eating the flesh of carnivores is indicative of Haraam wealth from wrongdoers and indicates that the nature of those people is like the nature of those animals, on the basis of what is mentioned above.

## Fish

Big fish signify Halaal provision because they have few bones.

Small fish also signify Halaal provision but there is some hardship and trouble involved in it, because they have a lot of bones.

## Note

Eating human flesh is indicative of backbiting. A man dreamt that he was eating dead people and Shaykh Shihaab-ud-Deen said to him: You dig graves and consume the price of their shrouds. The point here is that the one who sees himself putting the dead into his stomach is like the one who buries them. Another man dreamt that he was taking the dead and putting them in his mouth, then spitting them out. He said to him: You wash the deceased because saliva in the mouth is like the water with which they are washed.

## Fruit

Fruit are of two types, dry and fresh.

### Dried fruit

Such as dates, raisins, figs, walnuts and the like. All of these signify provision, and we have seen at the beginning of the book that they may be categorized according to the ease or difficulty of eating them.

A man said to Ibn Sireen (May Allah be pleased with him): I dreamt that I found forty dates at the gate of the emir. He said to him: You will be given forty lashes with the stick. Then he came to him after that with the same dream. He said to him: You will get one thousand Dirhams. He asked him about the reason for that and he said: You told me about your first dream when the trees were drying up at the end of the year, and you told me about your second dream when the sap was rising in the trees. And in each case it turned out as he said.

But in my view, there is some problem with this interpretation, because the leaves of the date palm do not dry up. What he meant by dates was fresh dates, not dried dates, because dried dates are always available. And when he spoke about it being dry, he was referring to the time for fresh dates having passed; he did not mean that the tree itself dries up.

One of them said: If he dreams that he is eating dried dates, his dream is indicative of reading the Qur'an. Another one said: Rather it is indicative of provision that is purely for him, or it means that he may hear some good and beneficial words. If he dreams that he splits the date stone, he will be blessed with a child, because Allah says:

﴿إِنَّ اللَّهَ فَالِئِقُ الْحَيٍّ وَالنَّوْتَ﴾

**“Verily, it is Allah Who causes the seed grain and the fruitstone (like date stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living.”**  
[al-An’ām 6:95]

And if he dreamt that he was eating dried dates with pitch, he will divorce his wife. These interpretations vary according to the circumstances of the dreamer.

## Fresh fruit

This is also indicative of provision. For poor people it signifies richness and for rich people it signifies an increase in their riches. Allah says:

﴿وَأَخْرَجْنَا مِنْهَا حَبًّا﴾

**“And We bring forth from it grains, so that they eat thereof.”** [Ya Seen 36:33]

For one who is afraid it signifies security, because Allah says:

﴿يَدْعُونَ فِيهَا إِلَّا فَتَكَهُةٌ مَّا مِنْ يَنْ﴾

**“They will call therein for every kind of fruit in peace and security.”** [Al-Dukhaan 44:55]

One of them said: Fresh fruit signifies that which does not last, because it goes off quickly; dry fruit signifies a great deal of provision that lasts.

## Fresh Dates

Fresh dates are indicative of desirable provision. If a person dreams that he is collecting fresh dates from a palm tree in season, he will get money from a generous man with no hardship, and it may be that he will marry a woman who is rich, dignified and blessed, or he may acquire beneficial knowledge. But if it is out of season, he will hear words but will not learn.

It was narrated that one of the chiefs was studying under Abu Nawwaas [the poet], may Allah have mercy on him, but he stopped when he realized that he was drinking alcohol. Abu Nawwaas (may Allah have mercy on him) wrote to him and said: Look at my knowledge and do not look at my actions, and seek thereby the Countenance of the Creator. For men are like fruit trees; takes their fruits and leave the wood for the fire.

If the dreamer is in distress, he will find relief, because Allah says:

﴿وَهُزِئَ إِلَيْكَ بِمَنْعِ النَّخْلَةِ شَوْقَطَ عَلَيْكَ رُطْبًا جَيْنًا﴾

**“And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you.”** [Maryam 19:25]

If a person dreams that he is collecting black grapes from a palm tree, his wife will give birth to a black child.

A man said: I dreamt that I picked dates from a palm tree and they turned into sour grapes and apples. Shaykh Shihaab-ud-Deen said to him: You sold your garden for another garden. He said: What will the consequences be? He said: If your garden is in land that produces dates, then the one you got instead of it will be of little use, otherwise it will not.

## **Green Figs**

Green figs are liked by many people, so they are indicative of provision and benefit. The evidence for that is that it is said that the honour of the fig is based on the fact that an oath was sworn by it in the Qur'an. And some of them said that seeing it in the dream is indicative of trouble.

Shaykh Shihaab-ud-Deen said: For the one who usually feels distressed when he sees it, he is going to face trouble if he sees it in his dream, because of his habit. Otherwise it signifies provision.

## **Grapes**

If the grapes are white, then they signify ample provision and goodness and a good yield, if they are seen in season. If they are eaten in season, this provision will be hastened before the time when he was expecting it. If the grapes are black, they are also indicative of provision, but it will not last.

One of them said: In season, they signify worry and out of season, they signify sickness. He said: If he sees them at the door of the ruler, there is the fear that he will be flogged.

Someone else said: Black grapes are not something to worry about, just as there is no reason to worry if white grapes are seen, because Allah called it provision.

The correct view is that it depends on what is usual, as stated above with regard to figs. They may be indicative of rain, because the word 'Inab (grapes) may be misread as Ghayth (rain). If he picks a bunch of grapes, he will get some accumulated wealth from his wife, because the grape signifies a woman. Picking some grapes from it is indicative of inheritance. If he picks up one grape and throws it, he will have an argument with his wife and will have some problems. If he dreams that he presses the grapes and turns them into alcohol, he will gain a fortune from a ruler and Haraam wealth, based on the story of the servant [whose dream Yoosuf interpreted for him in the prison].

## **Olives**

Olives are indicative of wealth. A sick person dreamt that someone said to him: Eat and you will never be healed. Ibn Sireen said to him:

Eat olives and you will be healed, and he recited to him the Verse



*"Neither of the east (i.e. neither it gets sunrays only in the morning) nor of the west*

*(i.e. nor it gets sunrays only in the afternoon, but it is exposed to the sun all*

*day long)." [Al-Noor 24:35]*

I dreamt that someone told me that about someone else, and that he said to him: Eat olive oil, and you will recover, and he recited the same Verse to him.

## **Apples**

Sweet apples signify Halaal wealth and sour apples signify Haraam wealth, because people are put off by sour things and they are also put off by Haraam things.

Smelling an apple in the mosque is indicative of praise. Smelling it in a gathering is indicative of evildoing and scandal. If a ruler dreams that he picked apples from an apricot tree, he will impose taxes that were never known before. If a ruler throws an apple to a man, he will send a messenger to give him what he wants.

## Pears

Pears signify wealth that the dreamer will get, because part of the word Kumathra (pear) is Mathri (rich man), which is indicative of wealth.

## Jujube

We have seen above that it is indicative of hardship. I have never got it wrong any time I interpreted it that way. The basic principle is that it signifies wealth. He also said: It is a tree that points to a position of authority, because Allah says:

﴿الَّذِي جَعَلَ لَكُم مِّنَ السَّمَاءِ الْأَخْضَرَ نَارًا﴾

*“He Who produces for you fire out of the green tree, when behold you kindle therewith.” [Ya Seen 36:80]*

One of them said: What is meant is the jujube tree, and fire is indicative of a position of authority.

## Plum

Plums are also indicative of wealth. If a person who is sick with a fever dreams that he ate plums, it indicates that he will recover. If a healthy person dreams that he ate them, it indicates that he will remain healthy.

## Citron

The citron is indicative of a lot of praise. One citron is indicative of a child. In the Hadeeth it says: “The believer who reads the Qur'an is like the citron which has a pleasant smell and a pleasant taste.”

The citron represents a noble, rich, non-Arab woman. If it is cut into two halves, he will be blessed with a child from her, who will be sickly, because of its yellow color.

If a woman dreams that on her head there is a crown of citron branches, she will marry a religious man. The green citron is indicative of a good yield and good physical health for the dreamer, if he dreams that he picks it up. The yellow citron is indicative of a good yield also, but there will be some sickness.

## Bitter orange

Many people dislike it because its Arabic name, al-Naaranj, contains the word Naar, which means fire. Some of them thought that it was good, but it is of a lower status than the citron.

## Peach

Out of season it is indicative of severe illness, because the common folk say, “he got sick when he wanted to eat peaches.” We have seen above that it is indicative of trouble. I never saw it in a dream but I had some trouble, whether I ate it or found that I had it with me or I saw it on the tree.

## **Apricots**

Eating apricots is indicative of sickness and trouble, because it ends with a stone which the eater tries to avoid for fear of damage to his teeth and is worried lest he swallows it and it blocks his throat, thus causing

him to die. He said: Foods that resemble it have the same significance.

One of them said: Eating green apricots indicates that the dreamer will have some money and will be healed from sickness. Eating yellow apricots indicates that he will spend a lot of money when he is ill (for treatment).

And he said: If he eats it from the tree, he will accompany a man who is very wealthy but will have a bad end, because yellow signifies sickness which is corruption of religious commitment and gaining wealth, because of the yellow colour which is like Dinars (gold coins).

Al-Faqeeh Abu'l-Qaasim ibn 'Amr said: I dreamt that the emir sent some apricots to my father, and my father received the same number of Dinars from him.

## **Quince**

This has been discussed above.

## **Crab Apple**

This is indicative of money that the dreamer will acquire through fortune-telling, or it was said that it is indicative of a particular type of wealth. The fresh fruit is stronger than the dried fruit.

## **Banana**

If a person dreams that he is eating bananas, he will acquire wealth from a non-Arab or Egyptian man, and he has a strong religious commitment.

## **Pomegranate**

The pomegranate is indicative of a woman or a child or a house or capital or a master. If a person dreams that it is in his hand or he ate it, and he is qualified to hold a position of authority, then he will be appointed to such a position. Or it is indicative of a profession.

A man said to Ibn Sireen: I dreamt that there was a pomegranate in my hand. He said: You will get married to a woman.

Pomegranate juice or drinking pomegranate juice indicates that the dreamer will spend on himself. Eating the skin of the pomegranate indicates that this sick person will recover from a disease caused by yellow bile, because it is like myrobalan (a kind of medicine).

## **Squashes and Herbs**

This category also includes similar things, such as fragrant plants.

We will begin with flowers.

## **Myrtle**

Myrtle signifies a man who fulfills covenants and is indicative of lasting good and a loyal woman. For a woman it signifies a husband. It may also be indicative of a lengthy appointment to a position of authority and lasting happiness. Planting it is indicative of handling affairs with deliberation and proper management.

If a person dreams that he is taking myrtle from a young person, he will take a covenant from an enemy that will last. If he takes it from an old man, his happiness will last.

## **Roses**

Roses are indicative of his wealth or child, and may indicate that one who is absent will come or he will receive a letter. And it was said that it is indicative of a woman who will leave him or a child who will die or trade that will not be profitable or joy that will not last. Hence it is said: Be like myrtle and do not be like a rose, because roses change with the slightest breeze, unlike myrtle. And they said in Verse: I see your love is like roses and does not last; there is no good in one whose covenant does not last. My love for you is like myrtle in beauty and delight; it will last when the rose has faded.

If the dreamer sees a young man giving him a rose, his enemy will give him a covenant that does not last. If he dreams that there is a crown of roses on his head, he will marry a woman but they will separate soon.

If a woman dreams that she will marry a husband who will not stay with her. Pressed roses are indicative of the pleasures of this world, but there is no strength in it and it does not last. If a woman dreams that she picked a rose before it opened, she will miscarry a child.

## **Jasmine**

Shaykh Shihab-ud-Deen said: The word Yasmeen (jasmine) is composed of Ya's (despair) and Mayn (lie, falsehood). If a person asks for something in his dream and is given jasmine, his need will not be met. In my opinion, if he asked for something and despaired of it, then sees jasmine in his dream, he will get what he was hoping for, because despairing of a lie leads to hope.

## **Melon**

Eating melon before its season is indicative of trouble and sickness.

In season, if it is eaten before it is ripe, that is indicative of physical health. If it is eaten after it is ripe, he will encounter grief and will not know where it comes from, and he will not know how to get out of it.

Ibn Sireen said: If a person who is in prison dreams that he is eating melon, he will get out of prison, because Allah says:

﴿فَابْعَثُوا أَحَدَكُمْ بِرِزْقٍ كُمْ﴾

*“So send one of you with this silver coin of yours.” [al-Kahf 18:19]*

One of them said: The best food is melons.

If a person dreams that he reached his hand to heaven and took some melon from it, he will seek power and will attain it quickly.

A man dreamt that some melons were thrown into his house. Thedream interpreter said to him: The same number of people in your familywill die as the number of those melons. And that is what happened.

The basic principle is that it signifies provision. The Prophet (Peace be upon him) usedto eat it and he liked it. There are Hadeeths which indicate that the onewho eats it will be rewarded. This is what the dream interpreter said, butthey could not find it.

Perhaps those who interpreted it as referring to sickness associatedwith which it is digested and its yellow colour with the yellow colourof sickness. In my experience it is indicative of trouble. When the emirIbn Abi Ishaaq came to Jawbah, I dreamt that Yahya ibn Tashfeen cameto me in Qafsah and stopped to rest beneath the wall of the garden thatwas known to us as al-'Unnaab, and to his right and left there weremelons. I said to some of the people who were close to me: al-'Unnaab(jujube) is 'Ana'un aab (trouble coming back} and melon is trouble, butthey will not be able to enter Tunis at this time and it is inevitable thathe and his companion will have some trouble and hardship. And that iswhat happened.

Indian melon is indicative of a man who is regarded by people asboring.

## Cucumbers

It was said that cucumbers, like lentils and onions, representsomething disliked, because of the Verse:

﴿فَادْعُ لَنَا رَبَّكَ يُخْرِجَ لَنَا مِمَّا تُبْلِثُ الْأَرْضُ مِنْ بَقِيلِهَا وَقُورِهَا وَعَدَسِهَا وَبَصَلِهَا﴾

*"So invoke your Lord for us to bring forth for us of what theearth grows,its herbs, its cucumbers, its Fum(wheat or garlic),its lentils and its onions." [Al-Baqarah 2:61]*

And it was said that they are indicative of pregnancy of thedreamer's wife. And it seems that if they are seen before theirseason, they are indicative of trouble.

## Squashes

Squashes are indicative of recovery for one who is sick and of healingfor one who is insane or possessed, based on the story of Yoonus (May Allah be please with him).If a healthy person eats them cooked, that indicates that he will attainknowledge as much as he ate of them or he will find some things that helost or he will collect something that was scattered. And they said: Foodthat is liked is dishes of meat and squash.

## Eggplant

Before its season, eggplant is indicative of something disliked, andafter its season it is indicative of something disliked, and in season it isindicative of provision with some hardship.

## Onions

Onions are indicative of evil things, like everything else that has abad smell.

## **Carrots**

Carrots represent grief for the one who eats them, and it was said that they are indicative of difficulties when trying to achieve something.

## **Radishes**

Radishes are indicative of Halaal provision because of the oil that is extracted from the little plant. If the dreamer sees a radish in his hand, he will do something that he will regret.

## **Leeks**

Leeks represent criticism. If a person dreams that he is eating them, he will say something that he will regret.

## **Herbs**

Herbs are indicative of a man of sorrow.

A man said to Ibn Sireen: I dreamt that I saw green herbs growing in the house of 'Aa'ishah (May Allah be pleased with her) and the people were looking at them in amazement, then 'Abd al-Malik ibn Marwaan came and uprooted them. He said: If your dream is true, then al-Hajjaaj is going to divorce Asma' bint Ja'far ibn Abi Taalib on the orders of 'Abd al-Malik ibn Marwaan, and that is what happened, because he was afraid that he would be inclined towards Ahl al-Bayt because of her, so he insisted that he should divorce her.

## **Coriander**

Coriander signifies wealth by means of which other wealth will prosper. Fresh green coriander is indicative of a man who is successful in religious and worldly terms.

## **Note**

It remains to discuss fruits that are picked from different types of trees and fruit turning into another kind of fruit.

## **Picking Fruit From the Wrong Tree**

With regard to picking fruit from the wrong tree, such as one who picks dates from a grapevine or picks carrots from an eggplant or a grapevine, we should look at the fruit that is picked. If it is rotten, such as if it is mouldy or wormy or dirty, that is indicative of pregnancy resulting from Zina.

A woman said: I dreamt that in my house there was a palm tree on which there were fresh dates and black grapes, and I ate from the grapes. Shaykh Shihaab-ud-Deen said to her: You have a black slave and you fell in love with him and got pregnant from him. She said: That was not by my choice.

A man said: I dreamt that I was eating pomegranates from a pomegranate tree and other pomegranates that grew on the hair of a pig.

He said: You have a wife with a correct marriage and another, Christian woman without a marriage contract, and she has got pregnant from you. He said: Yes.

If the fruit is good, then look and see. If it is more beneficial, then it is indicative of a lot of benefits and provision, and the dreamer's profession may change to something better, such as one who

dreams that he is taking dates or grapes from a fig tree, or if he takes something of lesser value or takes something that does not last, such as taking fresh roses from the saffron plant or Jasmine from the safflower, in which case it signifies the opposite. If that refers to a child, he will be shortlived. If it refers to trouble, it will quickly pass.

A man dreamt that he was eating honey in its wax from a date palm.

Shaykh Shihab-ud-Deen said to him: You took a bee hive from a man of high status or from a woman. He said: Yes.

Another man dreamt that he was drinking milk from a grapevine and it was good. He said to him: You took a cow or a sheep from a nobleman. He said: That is right.

If a ruler dreams that he picked an apple from an apricot tree, he will impose taxes on his subjects that were not there before.

If he dreams that he got a squash from a melon plant, he will recover due to supplication or medicine.

### **Fruit Turning into Another Kind of Fruit**

As for one fruit turning into another, that is like a human turning into an animal. A man said: I dreamt that I had a lemon and it turned into an apple. He said to him: You have a wife who is very mean, but she will mend her ways, and in your garden you have a plant that is not very useful, but you will uproot it and put something better in its place. He said: You are right.

Another man said: I went to a colocynth to eat it, and I found that it had turned into a sweet melon. He said to him: You looked for your need to be met by a difficult person, but it was met easily.

Another man said: I dreamt that I was eating sweet melon and it turned into a colocynth. He said to him: You will have some trouble from your acquaintances, and if you ask for what you need, your need will not be met, and you may suffer diarrhoea.

## **II. Drinks**



As for drinks, they are all types of liquids. We have discussed drinking water above, when we discussed causes, and we also discussed milk, honey and olive oil. What is meant here is taking them from inanimate objects and animals. We also mentioned wine and what may resemble intoxication, such as insanity, unconsciousness and sleep.

## Liquids Taken from Inanimate Objects and Animals

As for taking liquids from inanimate objects and animals, if they are contaminated because of it, then they signify provision and benefits from those indicated. If there was contamination or it was accompanied by some harm, there will be trouble from those indicated.

### Alcohol

With regard to wine or alcohol, it is Haraam wealth according to the Muslims, and drinking it (in the dream) is indicative of being tempted away from religion and giving up worship. For a governor, drinking it signifies dismissal.

A man said to Ibn Sireen: I dreamt that I had two vessels in my hands; in one of them there was milk and in the other there was Nabeedh. He said: The milk signifies dismissal and the Nabeedh signifies dismissal.

And it was not long before he was dismissed.

### Intoxication

One of them said: Becoming intoxicated without drinking alcohol is indicative of distress, because Allah says:

**﴿وَتَرَى النَّاسَ مُشْكِرِينَ وَمَا هُمْ بِشَكِيرِينَ وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾**

***“And you shall see mankind as in a drunken state, yet they will not be drunk, but severe will be the Torment of Allah.” [al-Hajj 22:2]***

He said: Becoming intoxicated from drinking alcohol is indicative of richness mixed with insolence, and it was said that it signifies the position of authority that he will attain, or that it is indicative of security, because the drunkard never gets scared of anything, and there was a point in that.

Shaykh Shihaab-ud-Deen said: If a person becomes intoxicated from eating something or from drinking alcohol, for the one who regards that as Haraam it signifies distress, a loss of glory, debts and burdens, because the one who does that will be subject to the Hadd punishments.

Becoming intoxicated for no reason is indicative of paying off debts and relief from hardships, because he is not accountable when he is in a state of intoxication. If he dreams that he is stumbling because of that, this refers to something bad.

With regard to being intoxicated as a result of fearing Allah or when reading Qur'an or listening to exhortation, that is indicative of worship and adhering to Sharee'ah, because in that case he will appear to be absorbed in worldly matters but deep down in his heart he is preoccupied with remembering Allah. That may also be interpreted as referring to relief, payment of debt, repentance of evildoers and embracing of Islam by a Kaafir. It also indicates that the dreamer will find relief from the person indicated, as one of the dream interpreters said: I dreamt that I became intoxicated with love of Allah and I was making a show of that intoxication. Shaykh Shihaab-ud-Deen said to him: Your worship will increase and your faith will become sounder than it was, and you will die a martyr. And he died in Jihad.

Another man dreamt that and he said: The gatekeeper of the ruler will give you something and you will rejoice over it. And that is what happened.

Another man said: I dreamt that I was reading the Verse in which Allah says:

﴿تِلْكَ الدَّارُ الْآخِرَةُ بَعْدَ مَا لَمْ يُنْهَا لَأَرْبَدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَنْقَةُ لِلْمُتَّقِينَ ﴾

*“That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqun (the pious).” [Al-Qasas 28:83]*

And that I was intoxicated from reading it. He said to him: You are in a position of authority and you have property and houses, and you have spoken to one of the righteous people about giving up your position and allocating the best of your property as a Waqf. Then he added: This man was sallow of face, and tall, and his name is Sulaymaan. He said: Yes.

A man said: I dreamt that I saw a hoopoe singing with a fine voice and I was enjoying it. He said: And you started swaying from side to side when listening to its voice, which is contrary to your habit. Then he added: You will have trouble from a man of high position, and he maybe a messenger who is sent with a threat to you, and he may be wearing a coloured garment. He said: That has already happened.

Another man said: I dreamt that I ate some fresh dates from a palm tree and got intoxicated. He said: You will have trouble with a woman whose name is Maryam and she has a daughter whose name is Maryam.

A man said: I dreamt that I became intoxicated from eating raisins.

He said: You will have trouble from sickness in your head which is caused by yellow bile.

Another man said: I dreamt that a palm tree struck me and I became intoxicated as a result. He said: An arrow or stone will strike your head and will give you trouble.

## Insanity

Insanity or madness is indicative of trouble from some people who are Kaafirs or evildoers, because the origin of the word Kufr is concealment and the devils are concealed from the eyes of people, and they are also evildoers, because the one who harms people is an evildoer.

## Unconsciousness and Sleep

These are indicative of relief from hardship, being saved from trouble, cancellation of a traveller's journey, cessation of a worshipper's worship, trouble befalling the guards and safety for one who is afraid.

Shaykh Shihab-ud-Deen said: Sleep is indicative of relief because the body finds rest in it. And it is indicative of travel, because the soul goes and comes back.

## Rise and Fall of Prices

With regard to indication of the rise and fall of prices, it should be noted that if the food is seen among animals' feet or being walked on or being thrown in the street, that is indicative of disrespect towards it, which is a sign that it is cheap. If it is seen on the backs of animals and porters, this is a sign that prices are rising. If it is seen on roofs and high places, that means that prices will go even higher. If it is seen in the storage places of the perfume sellers or being given as a gift among the people themselves, that is a sign of extreme high prices. If fighting takes place between the people and the

King, this is indicative of low food prices; if fighting occurs among the people, it is indicative of high prices.

Seeing green ears of corn, fat cattle and a lot of rain in season is indicative of prosperity; dry corn is a sign of high prices, as are lean cattle. This has been discussed above.

### **Sweet Becoming Sour and Good Becoming Bad (and Vice Versa)**

With regard to sweet things turning into sour or good into bad and vice versa, Shaykh Shihaab-ud-Deen said: Everything bad, if it turns into something sweet, is indicative of safety from fear, provision and relief from an unexpected quarter. It is also indicative of reform of that which has been corrupted, availability of work and relief from hardship.

But if something good turns into something bad or sweet turns into sour, then it is the opposite. And Allah knows best.

## Clothing and Furnishings



This chapter includes equestrian equipment such as saddles and saddlepads, as well as armor, jewelry, rings, belts, tents and pavilions, men's clothing referring to women and women's clothing referring to men.

### Headgear

Wearing headgear, such as turbans, is indicative of the noble descent of the person's people and the dearest part of his wealth which is visible, as well as his high status. The turban and Taylasaan (a shawl-like garment) are indicative of position and leadership for one who is qualified for that.

A white cap is indicative of sound religious commitment and honor; a black cap is indicative of a prominent position; a green cap is indicative of strong religious commitment, and for an unmarried woman it signifies a husband, as does a head-cover, and for a pregnant woman it is indicative of a son.

Whatever happens to headgear such as holes, cuts, dirt or being stolen is indicative of some shortcoming or defect that will occur either in his position or wealth or honour, or something that will happen to some of his children or relatives of sickness and the like, and the sick loved one may die, or he may have trouble with his property or garden or slaves.

Wearing a turban on the foot or around one's middle, or wearing one's pants as a turban is indicative of trouble and poverty, and of putting things in inappropriate places. The same is true of all garments that are worn in the wrong place.

A man said: I dreamt that I put an embroidered turban on my foot.

Shaykh Shihab-ud-Deen said to him: You had intercourse with your mother. He said: I was drunk.

Another man dreamt that and he said: Your head will be cut off in a fight and will end up underfoot.

Another man said: I dreamt that I wore a sandal on my head. He said: Is someone harming you? He said: Yes. He said: You will have pain in your head because of being hit with a sandal.

## Clothes Worn on the Body

With regard to clothes that go on the body such as the chemise,Quba' (outer garment with full length sleeves),waist wrapper and othergarments and furs, that are masculine words [in Arabic], if the dreameris single he will get married or he will get to know someone who willbenefit him. If he has a wife who is pregnant, he will be blessed with ason, or get some benefit from his parents or children or relatives, or hewill acquire a house or property or garden, or he will earn some money,each according to his abilities and what befits him.

If he takes possession of other things that are feminine nouns [inArabic], such as a loose gown, cap, Jubbah [a long outer garment, openin front, with wide sleeves], pillow etc., that is indicative of benefits fromwomen, slave women, land, agriculture, relatives and acquaintances.

A man dreamt that he put on a garment back to front. Shaykh Shihaab-ud-Deen said to him: You have a wife or a slave woman whohas a squint or a defect in one of her eyes. He said: You are right.

Another man dreamt that and he said: You have intercourse withyour wife in her back passage or with a homosexual. He said: I willrepent.

Another man said: I saw a gown of silk with a fine coloured collarand waistband. He said: You have a wife who has a nice mole or markon her face and who has a lot of headaches. He said: You are right. Hesaid: If she is new, she will stay with you, otherwise you will leaveher.

A man dreamt that he put on a garment made from the rinds of yellowmelons. Shaykh Shihaab-ud-Deen said to him: You will get sick at thetime of melons and it may be caused by yellow bile.

## Pants

Pants are indicative of the same as other clothes. Shaykh Shihaabud-Deen said: They are indicative of a mount or a woman, and theyare indicative of one who is aware of secrets because they cover the‘Awrah.

Another man said to him: I dreamt that I patched my pants with myhat. He said to him: You gave your slave woman in marriage to yourfather and they are not happy, and you are caught in the middle.

Another man said: I dreamt that I patched my Jubbah with my pantsand they are similar. He said: You gave your slave woman in marriageto your slave man and they are happy.

Another man said: I dreamt that the king sent me some pants. Hesaid: He will appoint you as a governor.

If winter clothes are worn in summer, that is indicative of trouble,but if they are worn in winter, that is indicative of benefits. Similarly, ifhe wears them in winter on a joyful occasion that is indicative of a timeof ease. If he dreams that he wears summer clothes in summer, that is a good sign and signifies relief for a sick person whose sickness is caused by heat. But if he dreams that he wears them in winter, that is indicative of the exact opposite. If he dreams that it is winter and he is very hot andhe wears furs or warms himself by the fire or in the sun, he said to him:

There is the fear that you may fall sick or encounter trouble and that willlast until winter. Similarly, if he dreams that it is winter and it is coldand raining and he is washing himself in the water and putting on thinclothes, he will get sick or encounter trouble in the winter, or he will getsick with a sickness that is caused by cold. And if he dreams that it is hotand he takes off what he was wearing and puts on something suitable orhe washes with something that is suited to that, then this is indicative ofa second time of ease in the summer.

A man said: I dreamt that I fell in the mud. I said to him: You will fall sick or experience hardship in the winter.

## **Soft Garments**

Soft garments are indicative of a man's situation. If they are in good condition in the dream, this indicates that his situation is good.

## **White Garments**

Wearing white garments is indicative of soundness in one's religious and worldly affairs, except for people with do (dirty) jobs such as slaughtermen, cooks, those who press olive oil and so on; if they wear white garments it is indicative of loss of livelihood, because they only wear them when they are not working.

If it is worn by the Khateeb at the time of delivering the Khutbah, that is a bad sign, because it is indicative of losing their positions. By the same token, if they wear black at the time of delivering the Khutbah, that is a good sign. But wearing black for people who are not used to it is a sign of worry or grief.

To sum up: if a person wears garments that are befitting for him, that is good for him; if he wears garments that are not befitting for him, that is indicative of a bad reputation and loss of his position.

## **Green Garments**

Green garments are indicative of strength and more worship, and indicate that a deceased person is in a good state, because these are garments of Paradise.

## **Red Garments**

Red garments are indicative of a bad reputation for one for whom they are not befitting. Some of them said: an exception to that is the upper wrapper, lower garment and head-cover, because red in these garments is indicative of happiness. Red garments for women are indicative of an increase in worldly pleasure, joy and happiness, and it is the same for children. If a king wears red, that is a sign that he is preoccupied with idle pursuits and fun.

## **Yellow Garments**

Some of them said that yellow garments are indicative of sickness, except in the case of brocade and silk, because these things are good for women but for men they are a sign of corruption of religious commitment. Reference should be made to people's customs with regard to that. Yellow Jubbahs in our country are often worn by prominent people and people of worldly status, so wearing them (in dreams) is good for those for whom it is befitting.

## **Note**

With regard to every garment that is indicative of trouble, if it is old it is less serious than if it is new; every garment that needs a lower garment, if it is worn without the lower garment, it is indicative of some shortcoming or defect.

A man said: I dreamt that I was wearing a cloak with no lower garments. Shaykh Shihaab-ud-Deen said: You have lost some fingers or toes. And he showed that to him. Another man dreamt that he said You have a tree that bears fruit, but now its fruits will be ruined. And that is what happened. The

ruler of Aleppodreamt that and he said to him: There is a stand-off between yourtroops and the troops of the ruler of Egypt, but now there will bea peace deal. And that is what happened.

If a person sells or gives clothing that is indicative of benefits,that means that he is going to miss out on those benefits. Thesame applies if he gives it to one who is deceased or takes it fromhim. If he sells it or gives it to the deceased, or the deceased takesfrom him something that is indicative of trouble, that indicatesthat his trouble will cease. If a person puts on garments that aretoo tight that he is not accustomed to wearing, that is indicativeof trouble, prison, sickness or tightness in the chest. If he puts ona loose garment that is not befitting for him, that is indicative oftrouble.

### **Silken garments**

If they are coloured or have gold embroidery, for one for whom thatis befitting, it is indicative of glory and riches, because no one wearsthat except those who are rich. For one for whom it is not befitting it isindicative of a bad reputation, transgression or extreme strictness that iscontrary to Sharee'ah.

A worshipper said: I dreamt that I was wearing a garment of silk.

Shaykh Shihaab-ud-Deen said to him: You will give up worship and goback to worldly pursuits. And that is what happened.

A chaste woman said: I dreamt that I was wearing a garmentembroidered with gold. He said to her: Do you have the habit of wearingsuch clothes? She said: I used to wear it at the time of misguidance.

He said to her: You will go back to the way you were. She wentaway, then she came back and said: I dreamt that I was wearing a finewoolen garment. He said to her: You will be guided to repent. And sherepented.

A woman dreamt that her skin was made of gold. He said to her:

Your husband will die and money will be stolen from you and you willget itching on your skin. And that is what happened.

### **Man Wearing Women's Clothing**

If a man dreams that he is wearing women's clothing and the idea in his mind is that he is imitating them, he will have severe distress from a ruler; if he dreams that he had a private part like a woman's, he will beoppressed; if he dreams that someone has intercourse with him in thatprivate part, his enemies will prevail over him.

### **Wearing a Garment that Does not Befit One**

If he puts on a garment or a Jubbah that is not befitting for him, orit has a defect in its collar, or it is dirty, or it is cut, then trouble willbefall him at the hand of a man of who comes from the place where thatgarment was made.

### **Footwear**

Wearing leather slippers (Khooof) is indicative of travel and of awoman. If they are lost or they fall into a well, that is indicative ofdivorce. Selling them is indicative of the death of a woman. If theyare too tight, that is indicative of chains, prison, debt and financialdifficulty.

A man dreamt that he put on new leather slippers that were too tight.

Shaykh Shihab-ud-Deen said to him: You will be imprisoned because of animals.

Another man dreamt that and he said: You have decided to travel but you will not go ahead with it, because tightness prevents going and coming.

If he dreams that a wolf or fox jumped on his leather socks, it indicates that an evildoer is following his wife. If there is a patch on the bottom of the leather socks, he will marry a woman who has a child.

## Feet and Sandals

Both of them are indicative of a woman or a slave woman. If he dreams that he puts on sandals and walks in them, he will travel by land or by sea, and if he does not walk in them he will marry a woman. If he dreams that he gave sandals to a cobbler to repair them, he will help his wife to commit an immoral action.

If he dreams that he is walking in one shoe, he will divorce his wife or separate from his partner, or he may be intimate with one of his wives to the exclusion of the other, or he will take a journey but will not complete it.

A shoe of silver represents a beautiful woman; a shoe of lead represents a weak woman; a shoe of wood represents a woman who is a hypocrite.

A black shoe represents a woman who is rich and prominent.

## Note

We have seen above when discussing the interpretation of limbs that the feet are indicative of the situation in which the dreamer is. In my view, that applies to footwear. And I have experienced more than once that it is indicative of status and wealth.

If there are cuts in the footwear or it is worn out, that is indicative of loss of that position. One of the judges said: I dreamt that there was a small hole in my footwear. I said to him you will be dismissed soon.

I dreamt that I put on loose footwear and I was given the salary of two months at that time.

A man said to Ibn Sireen: I dreamt that my shoes were lost and I found them after hardship. He said: You have lost some wealth; go and look for it. And he found it after some hardships.

It is also indicative of a brother.

A man said to Ibn Sireen: I dreamt that I was walking in two shoes and the lace of one of them broke, so I left it and carried on. He said: Do you have a brother who is absent? He said: Yes. He said: Did you go out together to some place where you left him and came back? He said: Yes. Ibn Sireen said Inna Lillaahi wainna ilayhi raaji'oon (verily unto Allah we belong and to Him is our return). He said: The only thing I can think of is that he died.

A shoe may also indicate something else.

A man said: I dreamt that some new footwear bit me on my foot. He said: Your foot will get burned or some boil will appear on it.

A man said: I dreamt that on my foot there were tight shoes in which there appeared to be a fault and they were open at the back; every time I walked in them they made a sound. Shaykh Shihab-ud-Deen said to him: You have a wife who puts pressure on you and shouts a lot; there is a mark on her neck

and a defect in her eye, and she does not defend you in your absence, i.e., if she hears something bad about you she does not defend you.

Another man said: I dreamt that I was wiping the king's shoes. He said: You will become his slave.

Another man said: I dreamt that I gave some fine shoes to the King. He said: You will lose a boat.

## **Wearing Jewellery**

Shaykh Shihaab-ud-Deen said: Wearing jewellery and dresses, for women, is indicative of glory and status. Whatever is masculine refers to males and whatever is feminine refers to females [in Arabic]. If a woman who has no husband wears these things, that indicates that she will get married; for one whose wife is pregnant, it is indicative of a boy. It is also indicative of good deeds, wealth, slaves, property and the like. Wearing it for one for whom it is not befitting is indicative of trouble from prominent people.

Wearing jewelry is indicative of glory and status, because that is usually kept by people of high status. It may also be indicative of marriage, because it is required for marriage. And it may be indicative of children because people carry it and keep it with them for a long time. It may be indicative of riches, because no one wears it except one who has a lot of possessions. It may be indicative of good deeds, because it is a part of the deeds of the dreamer, either by his own hand or by his instructions. It may be indicative of livelihood, because it is something that may be sold. It may be indicative of slaves, because of service, and it may be indicative of property because limbs enter it (as people enter houses).

A man said to him: I dreamt that on my feet there were anklets. He said: Your feet will become painful.

Another man said: I dreamt that there was a collar on my neck. He said to him: There is a man to whom you owe something and he will keep asking you for it.

Another man said: I dreamt that in my nose there was a ring of gold which there were fine gems of rubies. He said: You will suffer a severe nosebleed.

## **Crown**

A man said to Ibn Sireen: I dreamt that on my head there was a crown. He said: Your father is travelling and he has lost his sight. And that was indeed the case. It was said to him: Why? He said: The crown that was on the man's head signified his father (lit. his leader) who is above him, and the fact that it is made of gold (Dhahab) indicates that something precious would be lost (Dhahaba, lit. go), and the dearest thing to him is his sight.

A crown may also be indicative of a woman or wife.

For a woman it signifies a husband and for one who is pregnant it signifies a son. The fact that it is made of gold indicates that the husband will be an old man and that he will die soon. A wreath is like a crown; if a trader dreams that a wreath is placed on his head, he will lose his wealth.

## **Note**

The rest of the comments on jewelry are to be found in section 8 of chapter 12.

## Fancy belts

This is the adornment of the Turks who wear it around their waists above their clothes, and they make it all gold. The finest is made of gold and it may be made of silver and plated with gold.

Shaykh Shihaab-ud-Deen said: For one who is not working it signifies employment; for a king it signifies troops and slaves, and the things attached to it represent his senior slaves. It is also indicative of a woman and the things attached to it signify her trousseau. He said: It is indicative of employment because it is mostly used by those who work as servants. It is indicative of troops for one for whom that is appropriate, because he tied it around his middle and in it there are stripes that are next to one another, so it looks like ranks of troops and slaves. It is indicative of a woman's trousseau because it is an adornment.

The adornments are things like chains and colors which are lined up together and attached to it. If a person dreams that his belt is damaged or broken, he will be faced with trouble. If it belongs to a King, he will lose his troops or some of them, or he will lose his slaves. If it belongs to someone else, he will lose his livelihood or his job, or his wife or slave woman will leave him.

A man said: I dreamt that I put on a fine belt underneath my garment and I was happy with it, and it had nothing attached to it. Shaykh Shihaab-ud-Deen said: You will have a secret affair with a soldier's wife and no one will know about you; she is tall with soft, smooth skin and she has a small child who walks with her. He said: Did you discuss marriage with her? He said: Yes. He said: It will not happen.

Another man said: I dreamt that I put a fancy belt on my pants where the drawstring usually goes. He said: In the middle of your house there is a storey where you met the wife of a soldier and she did not let you have your way with her. The evidence for that is that the drawstring is like a hidden place and the fact that she did not agree is because the belt does not go where the drawstring goes. And that is what happened.

## Rings

Wearing a ring is indicative of governorship for the one who is suited for that, because he uses it to seal letters and secret documents.

Otherwise, he will get married if he is single, or he will buy a slave woman, or he will be blessed with a boy if he has a wife who is pregnant. If a person dreams that his ring broke or was lost, he will lose his position of governorship or he will leave his wife or one of his children or acquaintances or relatives, and he will lose his livelihood.

It is also indicative of a house or a mount.

A man said to Ibn Sireen: I dreamt that on my hand there was a ring and I was sealing men's mouths and women's wombs with it. He said to him: You give the call to prayer in Ramadan before dawn.

Another man dreamt that his ring broke. A dream interpreter said to him: You will divorce your wife three times.

Losing the ring but not the stone dignifies loss of a position as a governor. If the ring is made of lead or copper, that is indicative of a weak ruler. For a man, a ring of gold is indicative of innovation; a ring of wood is indicative of a woman who is a hypocrite.

## Note

In every case in which jewelry refers to good or evil, how long it remains is indicative of how long that good or evil will remain. For example, you may say that jewelry made of glass will not last for long, and the same is true of lead and wax, unlike gold, silver, copper and iron. A man said: I dreamt that on my hand there was a ring of lead. Shaykh Shihaab-ud-Deen said to him: You have a wife who is tarnishing your honor, because lead contaminates and does not last.

## Household Furnishings: Reed Mats, Carpets, and Similar Things

These are indicative of winning, servants, slaves, glory and richness because these things usually belong to rich people. If a person who usually has carpets in his home dreams that he had in his home something of lower quality and that he was sitting on reed mats, that is indicative of poverty, loss of status and moving to a lower status. Similarly, if a person who usually sits on poor quality furnishings dreams that he is sitting on something better than that, this signifies that he will attain glory, richness and comfort.

Destruction of one of these things or theft thereof indicates that the dreamer is going to leave the people indicated.

One of the dream interpreters said: Carpets refer to the worldly affairs of the dreamer. If the carpet is wide, he will have a life of plenty.

Whether it is long or short indicates that his life will be long or short.

If he dreams that he spread out his carpet in an unknown place or with people whom he does not know, that will be interpreted as meaning that he is going to travel. If he is at war and he sees himself in a dream sitting on a carpet, he will be safe and sound.

A man said: I dreamt that I possessed a spread out Byzantine carpet.

Shaykh Shihaab-ud-Deen said to him: You will have a fine new garden.

Another man dreamt that and he said: You will acquire a house in which there are decorations and images.

Another man said: I dreamt that I was removing images from the carpet and it was easy for me. He said: You hunt a lot from gardens and enjoy it. He said: You are right.

Another man said: I dreamt that I was weaving a carpet with lines and images. He said: Are you intending to become a painter and decorator?

He said: Yes.

Another man said: There was a fine new carpet in my house in which there were fine images. He said: You will marry a woman and have offspring from her, and her origins will be in the country where those carpets are made.

## Fine Carpets

A man came to Ibn Sireen when Yazeed ibn al-Muhallab was ruler of Basra and he had gone out to fight Yazeed ibn 'Abd al-Malik. He said to him: I dreamt that a man took a fine carpet from beneath me and I sat on the ground. He said to him: You did not see this dream; rather Yazeed ibn al-Muhallab saw it. If his dream is true, he will be defeated by Yazeed ibn 'Abd al-Malik. And that is what happened.

## **Curtains**

Curtains are indicative of distress. If a person sees a curtain at the door of the house, distress will come from women. If he sees it at the door of a shop, it will come from earning a living. If he sees it at the door of the judge, he will be ignored and dismissed. If he sees it at the door of the mosque, his worries will have to do with religious commitment, because the place of worship has been closed to him.

A worn out curtain signifies distress that will soon be gone, unlike one that is new.

If the curtain is torn lengthways, that is indicative of joy that will come soon; if it is torn crossways, that indicates that the dreamer's honor will be tarnished.

A black curtain signifies distress from the king. Green and white curtains are indicative of good consequences. All of that applies if what is behind the curtain is unknown or if it is in an unknown place. If it is known, then the interpretation is clear.

## **Cushions and Pillows, etc**

Cushions, pillows and other furnishings are indicative of scholars.

One of them said: Pillows and other furnishings refer to servants; a mattress refers to a woman. If a man sees an unknown mattress on a bed and he is sitting on it, he will attain authority. If he sees a mattress at the door of a ruler, he will be appointed to a position of authority.

A man dreamt that he had a reed mat that was cut and he covered it with a carpet. Shaykh Shihab-ud-Deen said: You accumulated money at a time of richness and you are spending it and concealing your situation at the time of poverty.

Gear for Horses: Saddles, Saddle Cloths, and Things That Are Put on the Horse Such as Saddlebags. The saddle and girth are indicative of servants and women. One of them said: The saddle represents a chaste, rich, beautiful woman.

A man said to Ibn Sireen: I dreamt that I was on a mount and I went through a narrow path; the saddle got stuck but the animal and I got out. He said to him: What a bad man you are! You will go through some trouble in which you will leave your wife. Shortly after that, he travelled with his wife and some thieves attacked him; he left his wife in their clutches and saved himself.

Riding on a saddle may be indicative of mounts.

Saddlebags are indicative of a way out for one who is in difficulty.

A man dreamt that he swallowed a saddlebag without anyone seeing.

Shaykh Shihab-ud-Deen said to him: You stole a set of scales and sold them and consumed the price.

Another man said: I dreamt that I had a saddlebag and sometimes I found myself slipping into one side and sometimes into the other. He said: Did you marry two sisters? He said: Yes; one died and I married her sister.

Another man said: I dreamt that on my hand there was a saddlebag that was too heavy. He said: Your hand will be injured and it will hurt.

The ruling on sacks is the same as the ruling on boxes which we will discuss below.

A man said: I dreamt that I swallowed a sack made of cloth. He saidto him: You robbed a house and no one saw you do it.

Another man said: I dreamt that I had a girth that was cut. ShaykhShiaab-ud-Deen said to him: Do you have a mount? He said: Yes. Hesaid: It will stumble. Another man dreamt that and he said: You will buya mount that has a defect.

## Tents and Pavilions

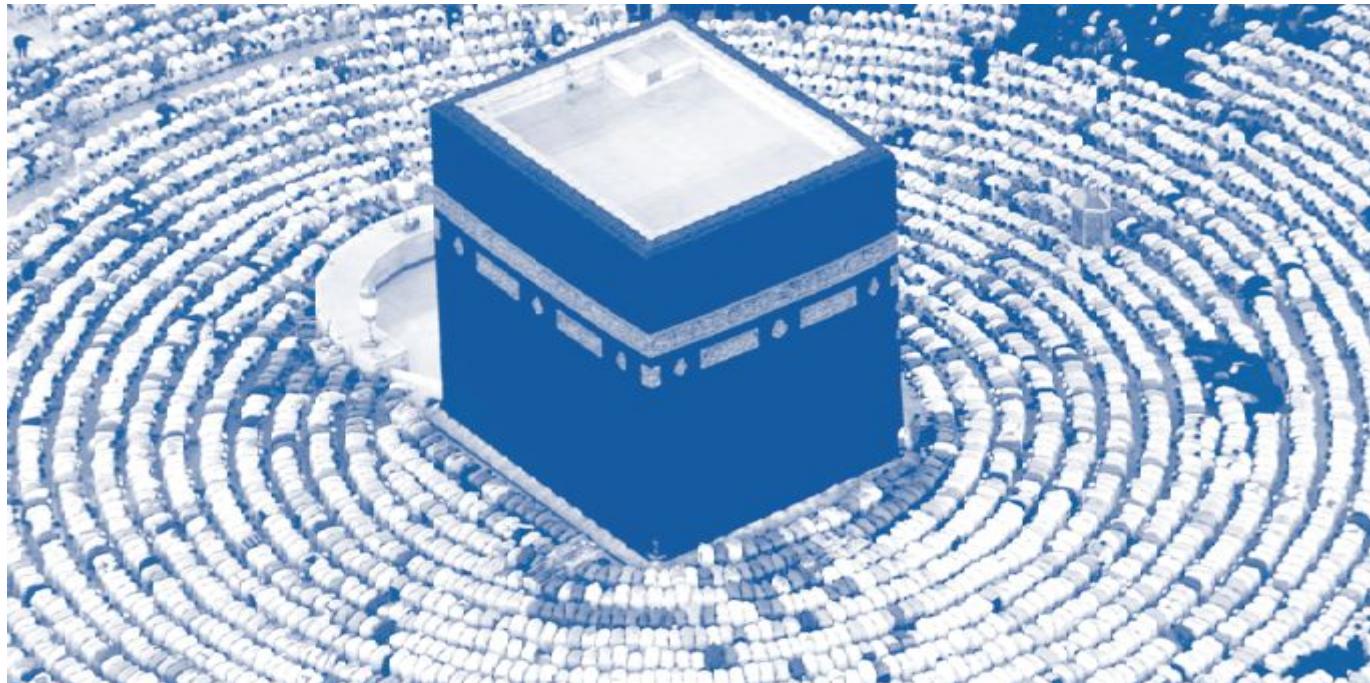
Tents are indicative of travel if the dreamer takes possession of them.

One of the dream interpreters said: Pavilions in dream interpretationare indicative of rulers and tents made of haircloth are stronger thanpavilions and indicate that one's affairs are in good shape. If the dreamertakes possession of a tent made of haircloth, that may indicate that hesays a lot of supplication and prayers for forgiveness for the martyrs, and he visits their graves. For a ruler, tents are indicative of an increasein power; for a merchant they are indicative of a journey, and it was saidthat they are indicative of the virgin slave woman, because Allah says:

﴿ حُورٌ مَّقْصُورَاتٍ فِي الْخِيَامِ ﴾

*“Hoor (beautiful, fair females) guarded in pavilions.”[Al-Rahmaan 55:72]*

## Acts of Worship and Deeds of Virtue



This chapter includes other actions that come under the same headings such as greeting, shaking hands, embracing, signs of Islam, using the Siwaak, wearing leather slippers, and washing the hands.

We will start by saying a little about these things.

### Greeting With Salaam

This is part of the Sunnah. If a person dreams that he greeted a man, this indicates that he will do an act of Sunnah and remove enmity that existed between them. The same applies if he shakes hands with his enemy or opponent. In the Hadeeth it says:

**“Shaking hands increases friendship.”**

If a person dreams that an old man he does not know greets him, he will be safe from the punishment of Allah; if he does know that old man, he will marry a beautiful woman and eat different kinds of fruit, because Allah says:

﴿ لَئِنْ فِيهَا فَتِيْكَهُ وَلَئِنْ تَأْيَدَ عَوْنَ ﴾ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴾

**“They will have therein fruits (of all kinds) and all that they ask for. (It will be said to them): Salaam (peace be on you) — a Word from the Lord (Allah), Most Merciful.”**

**[Yaa Seen 36:57-58]**

If he dreams that a young man whom he does not know greets him, he will be safe from the evil of his enemies. If he asks a man for a woman's hand in marriage then dreams that he greeted that man and he returned the greeting, he will marry her, but if he does not return the greeting he will not marry her.

## Signs of Islam

Some of them said that if a Mushrik sees in his dream that he is in Paradise or someone else sees that for him in a dream, or he dreams that he was given bracelets of silver, he will become a Muslim. The same applies if he dreams that he became Muslim and was praying towards the Ka'bah or remembering Allah, because Allah says:

﴿مَا يَفْعَلُ اللَّهُ بِعَدَّ إِنْ شَكَرْتُمْ وَأَمْسَתُمْ﴾

*“Why should Allah punish you if you have thanked (Him) and have believed in Him.”*

*[Al-Nisa' 4:147]*

The same applies if he dreams that he died and was brought back to life, because Allah describes faith as life and the disbelievers as dead. The same applies if he dreams that his heart is open, because Allah says:

﴿فَمَنْ يُرِدُ اللَّهُ أَنْ يَهْدِيَ مَنْ شَاءَ صَدَرَةً لِلْإِسْلَامِ﴾

*“And whomsoever Allah wills to guide, He opens his breast to Islam.” [Al-An'am 6:125]*

The same applies if he dreams that he is on the Ark of Nooh (May Allah be pleased with him), because no disbeliever embarked on it.

If a Mushrik dreams that he moved from the land of Shirk to the land of Islam, he will die, because he moved to the realm of truth (the Hereafter).

If a Muslim dreams that he is saying Aslamtu (I became Muslim), his affairs will be put in order. If he dreams that he became Muslim again, he will be safe from trouble.

A Jew said: I dreamt that I was sweeping around the grave of Muhammad (Peace be upon him). Shaykh Shihaab-ud-Deen said to him: You will become Muslim and live near him (in Madinah).

## Using the Siwaak

Siwaak is part of the Fitrah; it is cleansing and refreshing. If a person dreams that he is cleaning his teeth with Siwaak, he will uphold ties of kinship. If he dreams that he used something impure to clean his teeth, he will spend Haraam wealth on an act of obedience, and he should refrain from doing that.

## Circumcision

Circumcision is also part of the Fitrah. If a person dreams that he is being circumcised, he will do good by means of which he will purify himself from sin and be relieved of worry. 'Abd al-Rahmaan al-Washnaaqi, one of the judiciary officials of Qayrawaan, dreamt that he was being circumcised. I said to him: It is said that circumcision is purification, and he had been fired by some of the judges, so I said:

You will go back to your post and you will be a judge. And that is what happened.

If he dreams that he is not circumcised, his wealth will increase but his religious commitment will decrease.

## **Washing the Hands**

Washing the hands is protection from the Fire and fear, or it may be indicative of a position of authority.

## **Wudoo'**

It should be noted that Wudoo' is indicative of reassurance, paying off debts, meeting needs, serving prominent people and drawing close to Allah. If a person dreams that he did Wudoo' and completed it, his needs will be met, otherwise they will not. Every time I interpreted it on this basis, I never got it wrong. That applies unless he dreams that he did Wudoo' for prayer and then did not pray, in which case his need will not be met. The reason why it indicates reassurance is because of removing dirt and looking good. The same applies to washing.

The reason why Wudoo' is indicative of paying off debts is that he is instructed to do so, as he is instructed to pay off debts. The reason why it is indicative of meeting needs is because he wanted to do something and he did it.

If he does Wudoo' for prayer but then does not pray, that indicates that he was aiming to achieve something but did not achieve it.

The reason why it is indicative of being close to prominent figures is because prayer brings one closer to Allah. If he does Wudoo' with water that is not suitable, that is indicative of innovation and that he will not achieve anything of what he wants to achieve. If he does Wudoo' in a far-off place or a place belonging to a man, that indicates that his needs will be met in that place or with that man. If he completed Wudoo', his needs will be met, otherwise they will not.

## **Ghusl**

Ghusl, if it is completed, indicates that he will get what he wants. It is also indicative of purity from sin and freeing oneself of distress. If he dreams that he did Ghusl and put on a new white garment, and he had been dismissed, he will be returned to his post; if he was poor he will become independent of means, if he was sick he will recover, if he was in prison he will get out, and if he was in debt he will pay off his debts.

That is based on the story of Ayyoob (May Allah be pleased with him): when he washed himself and put on new garments, Allah restored his family and wealth to him, and he became healthy and his worries disappeared.

## **Tayammum**

Tayammum is indicative of the same as Wudoo', but it is lower in status; it is also indicative of travel, of sickness for one who is healthy and of good health for one who is sick. Tayammum despite the availability of water is indicative of imperfect deeds.

## **Acts of Worship**

It should be noted that all acts of worship are indicative of glory and status, because Allah is pleased with that. The one who is known for that is loved by Allah, may He be glorified and exalted, and by people, and it is indicative of being independent of means, because of the reward that is hoped for. It is also indicative of needs being met, because it brings one closer to the Sovereign, the Almighty, may He be glorified, and if a person is close to Him, He will accept his prayers and meet his needs. And it is indicative of the payment of debt, because that is people's dues and he has to pay it.

## Adhaan and Iqaamah

It should be noted that the Adhaan and raising the voice in remembrance of Allah, may He be exalted, is indicative of enjoining what is good and forbidding what is evil, and of drawing close to kings, especially if it is done in a beautiful voice and people listen to it. It is also indicative of high status. If it is done at the wrong time, he will attain high status at an unexpected time. That happened to me with regard to a man who dreamt that a student gave the Adhaan at the time of Duha (forenoon prayer). I interpreted it as meaning that he would be appointed to a position that he did not deserve, and that is what happened.

A man said: I dreamt that I was giving the call to prayer when it was not the time for prayer. Shaykh Shihaab-ud-Deen said: You commit a lot of sins and tell lies. He was referring to his saying "come to prayer" when it was not the time for prayer.

If he changes the call to prayer or makes mistakes in it, or in phrases of Dhikr, or his 'Awrah is exposed, then he will become known for something bad or will be faced with trouble.

A man said: I dreamt that I was giving the call to prayer from a high tower in a large city in a bad voice. Shaykh Shihaab-ud-Deen said to him: You will have trouble from a woman in that place.

A man said to Ibn Sireen: I dreamt that I was giving the call to prayer. He said: You will go for Hajj. Another man came to him and he said to him: Your hand will be cut off. He was asked: What is the difference? He said: I saw that the first one looked like a decent man, so I interpreted it on the basis of the words of Allah,

﴿وَأذْنُ فِي النَّاسِ بِالْحَجَّ﴾

*"And proclaim to mankind the Hajj (pilgrimage)" [Al-Hajj 22:27]*

But the other one did not look the same, so I interpreted it on the basis of the words of Allah,

﴿أَذْنَ مُؤْذِنٌ أَبْتَهَا الْعِيدُ إِنَّكُمْ لَسَرِقُونَ﴾

*"...then a crier cried: 'O you (in) the caravan! Surely, you are thieves!'". [Yousuf 12:70]*

If he dreams that he is giving the call to prayer in a well, it indicates that he will travel far. If he gives the call to prayer in the street, if he is a good person he will enjoin what is good and forbade what is evil. If he dreams that he is giving the call to prayer from the top of the house, its people will die. If he dreams that he is giving the call to prayer from the top of a wall, he will call a man to reconciliation. If he dreams that he is giving the call to prayer from his neighbor's roof, he will betray his neighbor with his wife. If he dreams that he is giving the call to prayer at the gate of a ruler, he will give true testimony. If he dreams that he is giving the call to prayer in the wilderness without any troops around him, that indicates that the dreamer is a spy who is spying on the troops; and it was said that the one who gives the call to prayer in the wilderness without any troops around him is a spy for thieves. If a prisoner dreams that he is giving the call immediately preceding the prayer (Iqaamah) or is praying, he will be released, because Allah says:

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَءَاتُوا الزَّكُورَةَ فَخَلُّوا أَسِيلَاهُمْ﴾

*"But if they repent [by rejecting Shirk (polytheism) and accepting Islamic Monotheism] and perform As-salaah (Iqaamat-as-Salaah), and give Zakaah, then leave their way free."*

*[Al-Tawbah 9:5]*

If someone who is not in prison sees that in his dream, it may mean that he will achieve something great for which people will praise him, because Allah says:

﴿الَّذِينَ إِنْ مَكَثُوهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ﴾

**“Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-salah [i.e. to perform the five compulsory congregational Salat (prayers)**

**(the males in mosques)].”[Al-Hajj 22:41]**

If he dreams that he gave the call immediately preceding prayer at the door of his house from his bed, he will die and that bed is indicative of his bier.

A man said: I dreamt that my wife was giving the call to prayer and she was an old woman who was religiously committed. Shaykh Shihab-ud-Deen said to him: She will sing for women at a wedding party.

## Obligatory Prayer

Obligatory prayer is indicative of appointment to a position of authority, paying debts, meeting needs, fulfilling trusts, and avoiding immoral and evil actions. This applies if it is seen done in full.

If a person dreams that he is praying Zuhr on a clear day, he will become involved in something that will bring him joy. If he dreams that he is praying Zuhr on a cloudy day, he will be involved in something that will bring him distress.

‘Asr prayer indicates that nothing is left of the work he is involved in except a little.

Maghrib prayer indicates that he is taking care of his dependents.

‘Isha’ prayer indicates that he will treat his family in a way that brings joy to their hearts.

Fajr prayer indicates that he has started something that will be in the interests of his livelihood.

Performing a prayer outside of its proper time is indicative of paying off debts and that he will make a profit after having incurred loss, and he will gain as much as he lost. It also indicates that he will pay Zakah and will regain his wealth after it was destroyed, and that he will get back in touch with prominent figures after being distanced from them, and that he will catch up with those who went ahead of him in good deeds.

A slave woman saw that in her dream and Shaykh Shihab-ud-Deen said to her: You were away from your master and neglected his service, but you are going to go back to serving him and he will be kind to you.

Shortening the prayers is indicative of travel. Praying whilst sitting or lying on one side is indicative of sickness. If the dreamer prays whilst riding, he will be faced with intense fear. If the ruler dreams that he is leading the people in prayer whilst he and they are both riding and that is at the time of war, they will be granted victory.

If a man dreams that he is leading the people in prayer and he is qualified to do so, he will be appointed to a noble position. If he adds, subtracts or changes his prayer, he will be unjust in his rule and he will become poor. If he dreams that he leads them in prayer standing whilst they are sitting, that

indicates that he will not fall short in his dutiestowards his people and that they are falling short in their duties towardshim. If he leads them in prayer whilst sitting and they are also sitting,they will travel and may be drowned or their garments may be stolen orthey may die. If he dreams that he is leading women in prayer, he willbe appointed over weak people. If he dreams that he is lying down andwearing a white garment whilst leading the people in prayer but not speaking, he will die.

If a woman dreams that she is leading men in prayer, she will die,because she only goes in front of men when she is on the bier.

## Fear Prayer

The fear prayer is indicative of war and fear.

A man dreamt that a gazelle was chasing him and he was fleeingfrom it and he offered the fear prayer. Shaykh Shihaab said to him: Youwill travel because of fear of a woman. Another man said: I dreamt thatI was offering the fear prayer because I was afraid of some trees andthey were pursuing me. He said: You are fleeing from liability for agarden or for the price of wood or of fruit. He said: You are right.

Another man said: I dreamt that I was offering the prayer whilstchasing some stars that were fleeing from me, so I caught one of them.

He said to him: You are owed money by an astrologer and he fled fromyou. If you dreamt that you caught it, you will get what you want,otherwise you will not.

And he said: As for the fear prayer, it is indicative of security andsuccess.

## Nafl Prayers

Shaykh Shihaab-ud-Deen said: Obligatory prayers represent capitaland Nafl prayers indicate something additional to that. They areindicative of an increase in good things because they are profit; theyare indicative of calamities being warded off and needs being met. Ifthe Nafl prayers are complete and the dreamer has a child and dreamsthat he is offering a Nafl prayer, he will be blessed with another child,otherwise he will be blessed with twins, because Allah says:

﴿ وَهَبَنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكَلَّا جَعَلْنَا صَدَلِيلَينَ ﴾

*“And We bestowed upon him Ishaaq (Isaac), and, as anadditional gift [Naflatan] (a grandson) Ya‘qoob (Jacob). Eachone We made righteous.” [Al-Anbiya’ 21:72]*

One of them said: Sunnah prayers are indicative of the purity ofthe one who offers them and his patience at times of hardship; theyare also indicative of praise and treating dependents and those underone’s authority kindly. Voluntary prayers are indicative of kindness anddispelling of worries. All of this applies if the prayers are completed.

## Eclipse Prayer (Salaat al-Kusool)

The eclipse prayer is indicative of striving to rescue the personindicated by the sun or moon. Shaykh Shihaab-ud-Deen said: If he didWudoo’ for the eclipse prayer, he will strive to rescue a prisoner orserve one who is sick. A man told him that he had seen that in his dreamand he asked him: Did you pray? He said: Yes. He said: You saved adrowning man. Another man dreamt that and he said to him: You triedto get someone who had been dismissed reinstated to his post. He saidto another man: You tried to help someone get back to his country orhis home. Another man said: I dreamt that the Pleiades

were eclipsed and I did the eclipse prayer for them. He said: You will strive to rescue a woman from hardship. Another man said: I dreamt that three stars in Orion were eclipsed and I did the eclipse prayer for them. He said: Your neighbor will go away and then come back.

## **Prayer for Rain (Salaat al-Istisqa')**

The prayer for rain is indicative of seeking some essentials of life from people of high position. A man said: I dreamt that I did Wudoo' in order to offer the prayer for rain. Shaykh Shihaab-ud-Deen said: You have saved someone from the pain of thirst. He said to another man who dreamt that: You tried to restore a man's right to a water source.

## **Funeral prayer (Salaat al-Janaazah)**

The funeral prayer is indicative of intercession with people of high status for pardon for a sinner or someone who made a mistake, or it signifies that the generosity of a kind person will come to an end. A man said: I did Wudoo' in order to offer the funeral prayer. Shaykh Shihaab-ud-Deen said to him: You interceded for a man with his employer.

Prostration is indicative of prevailing, repenting from sin, being saved from hardship and a long life. If the dreamer prostrated to Allah for attaining something, he will prevail over a man of high position.

If he dreamt that he prostrated on a blanket whilst lying down, then a prominent man will be subjugated to him and he is going to humiliate him.

If he prostrated to someone other than Allah in order to get what he wanted, he will be defeated if he is at war and he will incur losses if he is a merchant.

Shaykh Shihaab-ud-Deen said: Prostration to an idol or tree may be indicative of serving someone in whose service there is no benefit. A man said to him: I dreamt that I was prostrating to the relics of Moosa (May Allah have mercy upon him). Shaykh Shihaab-ud-Deen said to him: You will serve a Jew or a Samaritan. Another man said: I dreamt that I was prostrating to an idol and weeping. He said: You are serving an ignorant man and it will do no good. Another man dreamt that and he said that that idol belonged to him. He said: You have a son who is mute or chronically ill and you are sad and worried about him.

## **Praying by Reciting Poetry, in a Foreign Language, or Facing Towards a Direction Other than the Qiblah**

A man said: I dreamt that I was praying by reciting poetry. He said to him: You tried to draw close to prominent people by reciting poetry but they did not accept you. Another man said: I dreamt that I was praying in a foreign language. He said: You will become a translator or you will stand before a prominent man and say something other than what is required of you.

Praying facing towards a direction other than the Qiblah is indicative of corruption in one's religious commitment. A man said: I dreamt that I was praying facing towards a direction other than the Qiblah. He said to him: You will change your religion to that of people who pray facing in that direction.

In my view, when a person prays facing a direction other than the Qiblah (in a dream), if he has a need from a man who is living in that direction or he wants to buy property there, if his prayer was complete, this indicates that he will achieve that.

## Du'aa', Istighfaar (Prayer for Forgiveness)and Tasbeeh

These are all indicative of victory, warding off hardship, rising in status, becoming independent of means for those who are in need, and needs being met, because Allah says:

﴿أَدْعُوكُمْ أَسْتَجِبْ لَكُمْ﴾

*“Invoke Me [i.e. believe in My Oneness (Islamic Monotheism)and ask Me for anything]*

*I will respond to your (invocation).”[Ghaafir 40:60]*

The Du'aa' may be indicative of something that is going to happen, because Allah says:

﴿فَلَوْلَا إِذْ جَاءَهُمْ بِأَسْنَانٍ تَضَرَّعُوا﴾

*“When Our Torment reached them, why then did they not humble themselves (believe with humility)?”[Al-An'am 6:43]*

Du'aa' may also be indicative of healing, because it is said that healing comes after supplication. Du'aa' in secret may be indicative of a child, because of the story of Zakariya (May Allah be pleased with him). If the dreamer calls upon his Lord (may He be glorified and exalted) in darkness, he will be saved from some distress that he is in, because of the story of Yoonus (May Allah be pleased with him). Remembering Allah, may He be exalted, a great deal (Dhikr) is indicative of victory, because Allah says:

﴿وَذَكَرُوا اللَّهَ كَثِيرًا وَأَنْصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا﴾

*“and remember Allah much and vindicate themselves after they have been wronged.”*

*[Al-Shu'ara' 26:227]*

If a person dreams that he is asking Allah, may He be exalted, for forgiveness, he will be blessed with wealth and children, because Allah says:

﴿فَقُلْتَ أَسْتَغْفِرُ رَبِّكُمْ إِنَّهُ كَانَ عَفَارًا﴾

*“I said (to them): ‘Ask forgiveness from your Lord, verily, He is Oft Forgiving.’” [Nooh 71:10]*

If he dreams that he is glorifying Allah (Tasbeeh) he will find relief from his worries. If he dreams that he forgot Tasbeeh, he will be affected by distress or will be imprisoned, because Allah says:

﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَيَّحِينَ﴾

*“Had he not been of them who glorify Allah.”[Al-Saaffaat 37:143]*

## Saying Laa ilaaha ill-Allah

If he dreams that he is saying Laa ilaaha ill-Allah, he will be safe from his enemies because saying Laa ilaaha ill-Allah brings the protection of Allah; he will find joy and his life may end with martyrdom.

If he dreams that he is praising Allah, he will be granted light and guidance. If he dreams that he is thanking Allah, he will be given physical strength, strengthening of religious commitment and a great deal of blessings, because Allah says:

﴿لَمَنْ شَكَرْتُمْ لَأَرِيدُكُمْ﴾

*“If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings).” [Ibraaheem 14:7] and,*

﴿وَشَكَرُوا لَهُ بَلَدَةٌ طَيْبَةٌ وَرَبُّ غَفُورٌ﴾

*“Be grateful to Him. ’A fair land and an Oft Forgiving Lord!”. [Saba’ 34:15]*

## Praying to Something Other than Allah

A man said: I dreamt that I was praying to the sun and asking it for something. Shaykh Shihaab-ud-Deen said: You will follow the beliefs of the sun worshippers. He said to another man: You will seek a need from a woman and later on it will be met.

Another man said: I dreamt that I was praying to ships. He said: You need millstones and mounts.

Another man said: I dreamt that I said to a tree: Forgive me. He said: You committed an immoral act in a place where there is a tree, so ask Allah, may He be exalted, for forgiveness.

Another man said: I dreamt that I was saying to an animal: Forgive and so. He said: You are trying to help someone else with one to whom you are close by asking him to forgive him.

He said: If he seeks forgiveness from an idol or says to it forgive me, he will apologize to someone with whom apologies are to no avail. And all of that signifies troubles.

## Zakaah

If he dreams that he is paying his Zakaah, he will acquire wealth, because Allah says:

﴿وَمَا أَنْتُرُ مِنْ ذِكْرِهِ﴾

*“But that which you give in Zakaah (Sadaqah - charity, etc.).” [Al-Room 31:39]*

A man dreamt that he gave a camel as Zakaah for three camels.

Shaykh Shihaab-ud-Deen said to him: Are you in a position of authority?

He said: Yes. He said: You forced someone to pay a debt before it was due or to someone other than the creditor, because there is no Zakaah on three camels.

Another man said: I dreamt that I was stealing something and paying Zakaah on it. He said: You are trying to draw close to Allah by spending Haraam wealth.

One of the prominent figures said to him: I dreamt that I took a sheep by force from the flocks of Giza which were allocated for Zakaah, and I liked it and rode it facing backwards. He said: You love a Bedouin woman and you had intercourse with her in an inappropriate manner.

## **Zakaat al-Fitr**

If a person dreams that he paid Zakaah al-fitr, he will pray and remember Allah a great deal, and he will not fall sick that year.

## **Sadaqah (Charity)**

Charity from a scholar indicates that he will teach people. Charity from a ruler indicates that his authority will expand. Charity from a merchant indicates that his profits will increase. Charity from a craftsman indicates that he will teach others his craft. If the dreamer feeds a poor person, he will find relief from worry. If he helps a Kaafir, it indicates that he will help his enemy against himself.

He said: Zakaah, charity and gifts are indicative of a great deal of benefit and comforts, a rise in status and warding off harm, because it is said that a gift wards off harm and charity wards off calamity in this world and in the Hereafter.

Someone else said: A gift is indicative of a marriage proposal, so if a person dreams that he gave something to another or that the other person gave something to him, there will be ties of marriage between them, based on the fact that Bilqeess gave a gift to Sulaymaan (May Allah be pleased with him) and they ended up getting married. A gift is also indicative of reconciliation between two who hate one another. A gift that is disliked is indicative of something unpleasant happening, but the recipient will be safe from that.

If the dreamer gives something to someone to whom it is not permissible for him to give, such as judges, that is indicative of dismissal, poverty, Haraam wealth, innovation on the part of the giver and trouble for the recipient. One of my female relatives, who was called Amat al-'Azeez, dreamt that she cooked food for one of the judges. I said to her: This is an honor that will reach you from a ruler. Then she received a letter that praised him. She said to me: How come you said that? I said: People call food that is given an honour and your name, Amat al-'Azeez, is indicative of honour from al-'Azeez, who is the king. And one of them said that a gift is like sending something, so if a person dreamt that he gave a slave to a man, he is sending an enemy to him.

## **Fasting**

Dreaming of breaking the fast in Ramadan (in a dream) is indicative of the same as acts of worship. For one who wants to travel, it indicates that he is not going to travel or that he will face hardship during his journey. It is indicative of recovery for one who is sick and unable to eat; but for the sick person who is able to eat it may be indicative of his death. Fasting may be indicative of severing ties with worldly affairs and loss of livelihood. One of the dream interpreters said: If he dreamt that it is Ramadan, then his dream is indicative of high prices. But if he dreams that he is fasting all the time, he will stop sinning.

If he dreams that he fasted voluntarily, he will not get sick, because of the Hadeeth,

***"Fast and you will be healthy."***

If he fasts but does not know whether it is obligatory or voluntary, that indicates that he has to fulfil a vow or he may keep quiet, because the basic meaning of Sawm is keeping silent.

Another man said: I dreamt that everyone around me was fasting, even the animals. He said: Everyone around you had nothing to eat.

A man said: I dreamt that I fasted on the day of Eid. He said: You did something Makrooh.

A man said: I dreamt that I emptied all the vessels in the house and the stomachs of my children and family. He said: You forced all the people in your house to fast and you prevented them from eating. And it was as he said.

If a person breaks his fast (in the dream) and it was the day of Eid, he will be relieved of his distress and happiness will return to him. If he dreams that he broke the fast deliberately in Ramadan, he will kill a man deliberately; if he kills a man deliberately (in his dream), he will break the fast in Ramadan. If he dreams that he was a man who got used to fasting all the time but he broke the fast, he will backbite about people, because of the report which says that "backbiting invalidates the fast." And he may fall sick.

## **I'tikaaf (Retreat for Worship) and Ribaat (Guarding the Border)**

These two actions are indicative of the same as worship and are also indicative of service to prominent people with whom one finds relief. They are also indicative of loss of livelihood. Guarding the border maybe indicative of the outbreak of war. A Jew said: I dreamt that I was observing a retreat (I'tikaaf) in the mosque. Shaykh Shihaab-ud-Deen said to him: A Muslim will cause you to be imprisoned for something that you owe to him.

## **Hajj and 'Umrah**

Shaykh Shihaab-ud-Deen said: Dreaming of Hajj and visiting holy places such as al-Quds is indicative of the same as worship; it is also indicative of a rise in status, safety from fear, service to prominent people and drawing close to them, marriage, a great deal of benefits, paying off debts and meeting needs. Then if the dreamer completes his pilgrimage (in his dream), he will fulfill what he wants to achieve, otherwise he will not. Someone else said: If he dreams that he says the Talbiyah outside the sanctuary, he will be safe and will prevail over his enemy. If he dreams that he circumambulated the Ka'bah, he will be appointed to a noble position.

If he dreams that it is the day of 'Arafah, he will reconcile with a person with whom there was enmity and one who is absent will comeback to him, if he has a loved one who is absent.

If he prays in the Ka'bah (in his dream), he will be in the company of a noble man and will attain goodness and security.

Seeing the Ka'bah (in a dream) is indicative of glad tidings or is a warning against doing something bad. If he dreams that the Ka'bah is in his house, he will continue to increase in honor and authority.

## **Jihad**

Jihad against the disbelievers or enemy appears to mean that he will get into trouble with people who follow innovation, but the consequences of that will be good for the one who prevails.

If he dreams that he was asked to join the Jihad, he will attain a high status and be praised. If he sees people going out for Jihad, they will gain glory, victory and blessing. If he dreams that he is fighting the enemy on his own, with his sword in his hand, striking right and left, he will prevail over his enemies. Jihad may be indicative of striving to support dependents, because the Prophet (Peace be upon him) said: "The one who is striving to support his dependents is like the mujaahid who is striving for the sake of Allah, may He be Exalted."

If he dreams that he is striving in Jihad for the sake of Allah, may He be exalted, this indicates that he is striving hard to take care of his dependents and will attain good and plenty to live by, because Allah says:

﴿وَمَن يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَفَّعًا كَثِيرًا وَسَعْةً﴾

*“He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by.” [Al-Nisa’ 4:100]*

If he dreams that he was engaging in Jihad and then ran away, he will stop striving to support his dependents, and he will sever ties of kinship and fall into sin, because Allah says:

﴿فَهَلْ عَسِيْتُمْ إِن تَوَلَّنَّمْ﴾

*“Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?”. [Muhammad 47:22]*

A man dreamt that he was fighting some people who he believed were Christians or Magians. Shaykh Shihaab-ud-Deen said to him: You will have a dispute with people who regard it as permissible to have intercourse with a Mahram such as a mother or sister. He said: That is what happened. Another man dreamt something similar and he said: You are having some trouble caused by astrologers and those who believe in the sun and fire. He said: That is right.

Another man said: I dreamt that I was fighting the angels. He said: You hunt birds. A man of high status dreamt something similar and he said: You will have a dispute with a man of authority. He said: That already happened.

Another man said: I dreamt that I was fighting the Disciples. He said: You will have a dispute with a Christian.

A Christian said: I dreamt that I was fighting the Christians or it was as if I was a Muslim. He said: You have knowledge and dispute with your coreligionists about the Oneness of God. He said: Yes.

## Reading Qur'an

If a person dreams that he is reading the Qur'an, then look at what is indicated by the Verse that is on his lips when he wakes up. If it contains good news, then give him glad tidings; if it mentions a punishment or warning, then warn him. If he is striving for something and the Verse indicates that it will be achieved for him, then it will be achieved, otherwise it will not. For example, a man dreamt that he was reciting the Verse,

﴿فَالْوَآءَ أَذْنَكَ مَا مِنْ شَهِيدٍ﴾

*“They will say: ‘We inform You that none of us bears witness to it (that they are Your partners)!’” [Fussilat 41:47]*

And he was trying to offer his testimony. I said to him: You will not achieve anything.

And the interpretation may be in the preceding and following Verses.

If the dreamer did not recognize which Verse it was, but he knew that he was reading Qur'an, it is all good and beneficial, especially if he recited it in a beautiful voice and the people were listening and enjoying it.

That is indicative of a rise in status and a good reputation.

One of the dream interpreters said: If a person who is in a state of purity reads Qur'an, it is to be interpreted as indicating that he is an honest man who follows the truth and enjoins what is good and forbids what is evil, because Allah says:

﴿يَتَلَوُنَ مَا يَكِتَ اللَّهُ عَانَةَ أَيْتَلِ وَهُمْ يَسْجُدُونَ﴾

*“They recite the Verses of Allah during the hours of the night, prostrating themselves in prayer.”*  
[Aal 'Imraan 3:113]

Reading it from the Mushaf is indicative of knowledge, reason and glory, because the Mushaf in dream interpretation signifies wisdom. If he dreams that he bought a Mushaf, his knowledge will become widespread among people. If he dreams that the ruler gave him a Mushaf, he will be appointed as a judge and his justice will prevail, because the Mushaf contains rulings of Sharee'ah. The Faqeeh Ibn 'Abd al-Rafee' dreamt that I interpreted it to him on that basis, and he was appointed to that position.

If he dreams that he is eating the pages of the Mushaf, he will earn a living by making copies of it or in an appropriate way. It was said that the one who dreams that he is eating the pages or lines of the Mushaf and is one of the common folk will earn a living by reciting Qur'an. If he dreams that he is kissing the Mushaf, it indicates that he is not falling short in performing acts of worship. If he dreams that he is tearing up the Mushaf or burning it, that indicates that he is following innovation.

If he dreams that he has a Mushaf or book in his hand and when he opens it he does not find any writing in it, it indicates that his outward appearance is different from his inward nature.

If he dreams that he is writing Qur'an on a piece of cloth or wool, then he is going to interpret it on the basis of his personal opinion.

Al-Hasan al-Basri said to Ibn Sireen: I dreamt that I was writing Qur'an on a garment. He said to him: Fear Allah and do not interpret the Qur'an on the basis of your personal opinion.

If he dreams that he is eating the Qur'an, he will earn a living by it.

If he dreams that he is listening to the Qur'an, his affairs will improve and his end will be good. If he dreams that the Qur'an was taken from him, his knowledge will be taken away and his good deeds will cease.

If he dreams that he completed reading the Qur'an, his good deeds will be great and he will get what he wants.

A woman said to Ibn Sireen: I dreamt that there was a Mushaf in my lap and I was reading from it, then two chickens came and took everything that was in it and ate it. He said: You will give birth to two boys who will memorize the Qur'an. And that is what happened.

A man said to him: I dreamt that I was reading Soorat al-Nasr. He said to him: Your life will soon end, because it was the last Soorah to be revealed.

One of the worshippers said to him: I dreamt that Soorat al-Duhawa was written on my forehead. He said to him: Your life will soon end. And he died shortly after that.

## Note

Some of the dream interpreters mentioned the significance of each individual Soorah, but I have omitted that because there is no evidence to support what they suggested.

## Tools and Equipments



Masculine words refer to males and feminine words to females [i.e. in Arabic]. We have seen above that there are ten categories, each of which have been explained and there is no need to repeat it here.

### I. Tools of War (Weapons)

Let us begin with what is indicated by war, the coming of troops and seeing armies.

#### Fighting

If fighting takes place between kings, that is indicative of turmoil.

If it takes place among the people, that is indicative of a rise in prices.

If it takes place between the king and his subjects, that is indicative of falling prices, because when the people are hungry there will be turmoil among them, because they are all competing for food stored by the king, and that leads to fighting among them. But if they have their fill, they will start to transgress and the king will need to keep them in check, so there will be fighting between him and them. Hence we said that it is indicative of falling prices. This is by implication.

#### The coming of troops

This is indicative of war. If the dreamer sees himself with the king at the time of war and they are a small group, he will prevail because Allah says:

﴿كَمْ مِنْ فِتْحٍ قَلِيلٍ أَعْلَمُ بِهِ فِتْحٌ كَثِيرٌ بِيَدِنَّ اللَّهِ﴾

*“How often a small group overcame a mighty host by Allah’s Leave?”. [Al-Baqarah 2:249]*

Seeing dust without thunder and lightning is indicative of booty, because Allah says:

﴿فَأَتْرَنَّ بِهِ نَعْمًا﴾

*“And raise the dust in clouds the while.”[Al-‘Aadiyaat 100:4]*

And dust signifies wealth. If there is thunder or lightning with it, it is indicative of drought and hardship, because Allah says:

﴿وَمُؤْمِنُونَ يَوْمَئِذٍ عَلَيْهَا غَرَّةٌ﴾

*“And other faces that Day will be duststained.” [‘Abasa 80:40]*

Gathered armies are indicative of the prevalence of those who are in the right and the doom of those who were in the wrong, because Allah says:

﴿فَلَنَأَبْلِغَنَّهُمْ بِمَا نَوْرٌ لَا يَقِلُّ لَهُمْ بِهَا﴾

*“We verily, shall come to them with hosts that they cannot resist.” [Al-Naml 27:37]*

## Weapons

Weapons are indicative of strength and benefit, because Allah says:

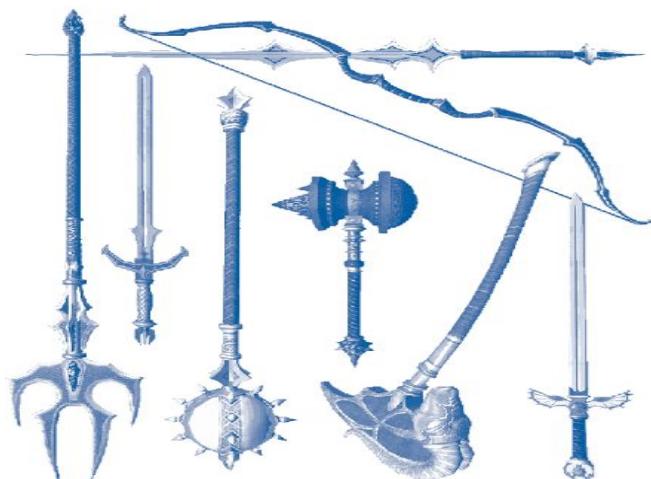
﴿وَأَزَّلْنَا الْجَدِيدَ فِيهِ بَأْشَ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ﴾

*“And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind.” [Al-Hadeed 57:25]*

## Sword

The sword (in a dream) is a warning of war, fighting and disputes, and prevailing by the help of Allah. If a man is going through a dispute and he dreams that he has an unsheathed sword in his hand, he will prevail over his opponent.

If he dreams that the rope of the sword got cut, he will be dismissed. The sword may also be indicative of the tongue; if he dreams that he is playing with it, it is indicative of the eloquence of his tongue or his proper conduct in his governorship. If he dreams that he is carrying two or three swords then he drops them, he will divorce his wife three times.



The sword may also be indicative of a son.

Hishaam said to Ibn Sireen: I dreamt that in my hand there was an unsheathed sword and whilst I was walking, I thrust it into the ground like a stick. He said: Is your wife pregnant? He said: Yes. He said: She will give birth to a boy who will grow up to be respected.

A man said: I dreamt that a man was standing in the middle of the mosque of Basra without any armor, and in his hand was an unsheathed sword. He struck a rock with it and split it. He said: That man should be al-Hasan al-Basri, because he devoted himself to religion and because the mosque is indicative of religious commitment and his sword represents his tongue; he managed to break the rock by speaking the truth. The man said: Yes, that is what it is.

## Spear

The spear is indicative of one of four things:

- True testimony, as a man said to Ibn Sireen: I dreamt that in my hand there was a spear and I was walking in front of the ruler. He said: You give true testimony before him;
- A child, as a man dreamt that in his hand there was a long spear, and a boy was born to him;
- A journey, because he is carrying it like someone who travels on a journey;
- A woman, because it belongs only to him.

Seeing a spear in the hand of one who is riding is indicative of power, glory and high status. If it breaks in his hand, his power and glory will be weak.

The short spear is indicative of the same as the long spear, but if it is indicative of a child, he will be short lived.

## Arrows

If a man sees arrows in his hand, he will attain glory and he may hear good news or be sent as an envoy for some purpose. If he hits the target, he will achieve what he was sent for, otherwise he will not. Not handling arrows with confidence is indicative of the envoy fearing for his life. Arrows may also be indicative of speech. Breaking an arrow is indicative of being unable to speak. For a woman, an arrow signifies a husband. If she dreams that it is broken, her husband will turn away and lose interest in her. If the dreamer shoots an arrow at someone and hits him in the chest, he will love someone because of a letter that he receives from him.

## Bow

For a single man, the bow is indicative of a noble wife; or it was said that it signifies a woman who gives birth easily. For the one whose wife is pregnant, it signifies a boy. If he dreams that he gave a bow to a woman, she will bear him a son. The bow is usually indicative of a boy in his mother's womb. If the bow is broken, that signifies the death of the person indicated. The bow may also be indicative of a position of authority, and if it is broken that signifies that he will be dismissed. It may also be indicative of growing close to prominent people, because Allah says:

﴿ ثُمَّ دَنَّا فَنَّدَلَ ﴾ ﴿ فَكَانَ قَابِ قَوْسَيْنِ أَزَادَنَ ﴾

*“Then he [Jibreel (Gabriel)] approached and came closer, and was at a distance of two bows' length or (even) nearer.” [Al-Najm 53:8-9]*

Breaking of the bow strings is indicative of the death of someoneon whom the dreamer relied or it may signify that he is going to stophelping him, because the common folk say of one to whom that happens,“His string is broken.” It is also indicative of a slowdown in trade.

## Shield

A shield is indicative of strong protection of religious commitmentand other things. In the Hadeeth it says:

“The one who dreams that he has a shield is protected by hisreligious commitment.”

It is indicative of profits for the merchant and of protection againstloss and calamity.

## Mace

The mace is indicative of an easy-going son or brother or servant. Thecoat of mail is like the shield, but it offers more protection and wearingit is indicative of marriage to a strong woman. The helmet signifiesglory, honor and security against loss of wealth. The shield signifies astrong man whose help the dreamer will seek to ward off something heis worried about, and it may be indicative of having a great deal of faith.

And they said that if the merchant dreams that there is a shield placed inhis shop, that indicates that he is a hypocrite, because Allah says:



*“They have made their oaths a screen (for their hypocrisy).” [Al-Munaafiqoon 63:2]*

## Armlet

Armlets made of iron are indicative of strength for the dreamer, orthey may signify that he will accompany two strong men.

## Legband

Legbands made of iron are inicative of strength from a child orfrom travelling. If a man dreams that he has weapons along with them,he will attain leadership over people. If they are old men, they will behis friends and if they are young men, then they will be his enemies.

And it was said that this dream is indicative of his death, because thedead have no weapons.

## Banner

A banner is indicative of a scholar or an ascetic or a man who isvery well off and is taken as an example to follow by the people. Awoman dreamt that she buried three banners, and Ibn Sireen said to her:You will marry three noble men and they will be killed whilst they aremarried to you. And that is what happened. Banners are indicative ofwar; yellow banners are indicative of sickness among the troops; greenbanners are indicative of travelling for a good purpose; white bannersare indicative of rain; and black banners are indicative of drought.

If a man dreams that in his hand there is a flag, he will become wellknownin his land. If the one who is confused sees it in his dream, hewill be guided.

## Mangonel

When the mangonel is throwing missiles, it is indicative of slander and false accusations. If it is used to attack a fortress of the Kuffar with the aim of conquering it, the dreamer will call his people to good. The rock or missile of the mangonel signifies a powerful envoy.

If a woman throws a rock at the dreamer, she will bewitch him or engage in some crafty plot against him.

## Drums

The drum is indicative of false news coming to the dreamer. If the skin of the king's drum is torn, that is indicative of the death of the one who brings him news. If he dreams that someone left a drum and banners at the door of his house, it indicates that he will be appointed to a position of authority. A trumpet made from an animal's horn refers to a servant who has authority.

## Killing

If a person dreams that he killed someone, he will do something serious, and it was said that he will break the fast of Ramadan deliberately, because the expiation for breaking the fast in Ramadan is the same as the expiation for killing a person accidentally. And it was said that it is indicative of relief from stress, because Allah says:

﴿وَقُتِلَتْ نَفْسًا فَجَبَّنَكَ مِنَ الْفَغْرِ﴾

*“Then you did kill a man, but We saved you from great distress.” [Ta-Ha 20:40]*

And the one who kills and the one who is killed (in a dream) maybe forced to commit sin. A woman dreamt that she killed her husband with some other people. He said to her: Did you force your husband to commit sin? She said: Yes.

If he dreams that he is killing a man without slaughtering, the victim will get something good from the killer. Or it was said that the victim will be given victory, because Allah says:

﴿وَمَنْ قُتِلَ مَظْلومًا فَقَدْ جَعَلَنَا لِوَالِيْهِ سُلْطَنًا﴾

*“And whoever is killed wrongfully (Mazlooman intentionally with hostility and oppression and not by mistake), We have given his heir the authority [to demand Qisaas, - Law of Equality in punishment - or to forgive, or to take Diyah (blood money)].” [Al-Isra’ 17:33]*

## Slaughter

The basic principle is that slaughter, if it is with regard to something that it is not permissible to slaughter, represents wrongdoing, because wrongdoing is indicative of doing something inappropriate. This dream indicates that the slaughterer is calling the victim to misguidance. A man said to Ibn Sireen: I dreamt that I killed a boy and roasted him. He said: You are going to commit wrongdoing towards this boy by calling him to something Haraam and he will obey you in that.

If a person dreams that he ate some of his flesh that was cooked, he will get something good from him.

A man said to Ibn Sireen: I dreamt that I slaughtered my sister. He said: You have cut off ties with her.

A man said: I dreamt that a man slaughtered his wife. He said: This man should have come yesterday from a journey and had intercourse with his wife. And that is what happened.

If the dreamer sees a ruler killing a man and putting him on the neck of the dreamer without his head, this means that the ruler is wronging that one who was killed until he made him poor, then he will ask the one who is carrying him to pay some penalties which will be more or less according to how heavy or light the slain person is. Moreover, if the slain person is recognized, then he is the one who will be wronged; if he is not known and he is an old man, the dreamer will be asked to pay the penalty of behalf of a friend; if (the slain person) is a young man, he will be asked to pay a penalty of behalf of an enemy. If the slain person still has a head, he will not be asked to pay a penalty.

Slaughter with something other than the correct tool is indicative of being appointed as a judge, because the Prophet (peace be upon him) said:

“Whoever is appointed as a judge has been slaughtered without a knife.”

A king dreamt that he slaughtered someone with a pen. Shaykh Shihab-ud-Deen said to him: you will make him a judge. And he appointed him as a judge.

Slaughtering a child is indicative of fulfilling vows and of glory and status, because of the story of Isma’el (May Allah be pleased with him). He said: If a person dreams that he slaughtered his son, that is indicative of fulfilling vows or going for Hajj, or it may mean that he will arrange his son’s marriage, uphold ties of kinship and render back trusts.

## Beheading

Striking the neck and severing the head is indicative of security for one who is afraid, relief for one who is distressed, healing for one who is sick and payment of debt for one who owes a debt, because freeing the neck means releasing it from the situation it was in. A man who had committed an offence dreamt that so and so struck his neck. I said to him: You will go back to your work. And he went back to it. My mother - may Allah have mercy on her - dreamt that that happened to me, and I was appointed as a judge. If a king dreams that he struck the necks of his subjects, he will pardon the offenders.

## Crucifixion

If the crucified person has his ‘Awrah covered, or he is crucified head-down, or his head was contaminated with blood, then it signifies something bad. Otherwise, if he is crucified alive, he will attain a high position and honor, because Allah says:

وَمَا قَاتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ

*“For surely; they killed him not [i.e. ‘Eesa (Jesus), son of Maryam (Mary)] But Allah raised him [‘Eesa (Jesus)] up (with his body and soul) unto Himself.” [Al-Nisa’ 4:157, 158]*

Shamaarah dreamt that he was crucified and his dream was told to Ibn Sireen, who did not know him, and he said: This man will be honored and he will be listened to and obeyed.

Al-Shaafa’i, when he was in prison, dreamt that he was crucified on a river along with ‘Ali (May Allah be pleased with him). One of the dream interpreters said: His reputation will become widespread. And that is what happened.

If the dreamer is crucified after death, he will attain glory but his religious commitment will be corrupted. If he is crucified after having been slain, he will attain a high status and there will be lies

told abouthim. If he dreams that he is crucified but he does not know when he wascrucified, he will get back what he lost.

Crucifixion is also indicative of sickness occurring in the throat,such as croup.

## Wounds

The dream interpreters said: With regard to wounds, if they flowwith blood, that signifies wealth. If the dreamer sees it in his right hand,he will acquire wealth from his male relatives; if he sees it in his lefthand, he will acquire wealth from his female relatives. If he sees it in hisneck, he will acquire it from his father. If he sees it in his foot, he willacquire it from farming. All types of wounds are indicative of provisionand good things, except when the wound is in the head. If a person dreams that he is wounded in his head and blood is flowing from it, hewill acquire wealth the effects of which will be seen on him; if it doesnot flow with blood, he will acquire wealth shortly.

If a man dreams that a man wounded him but no blood came out ofit, the one who inflicted the wound will say something true to the onewhom he wounded that cannot be refuted. If blood comes out of it,he will backbite about him by saying something about him that is nottrue. For a judge, being wounded (in a dream) signifies dismissal; for awitness it signifies undermining of his character.

## Imprisonment

Imprisonment is indicative of severe distress and enablement ofenemies who will not let him rest. It may also be indicative of a lot of dependents and poverty, because the people say of the person who is inthis situation, “So-and-so is imprisoned.” The same applies to one whois in debt; they say, “So-and-so is the prisoner of so and so (the one towhom the debt is owed).”

## Detention

Detention is not a good sign at all; it is indicative of a lengthy sicknessand of grief, whether the dreamer entered prison himself or someoneelse put him there. If there are signs of good and he is unknown, it maybe indicative of worldly gains, because the Prophet (Peace be upon him) said: “This worldis a prison for the believer.”

## Fetters

Fetters of iron are the best kind of chains and the iron collar isthe worst kind. Fetters are indicative of steadfastness in religiouscommitment. The dream interpreters regard this as a basic principlewith regard to fetters being indicative of steadfastness in religion andsignifying that the situation the dreamer is in, in real life, is going tocontinue. If he is sick, his sickness will last for a long time; if he isgrieving, his grief will last for a long time; if he is happy, his happinesswill last for a long time; and so on. Moreover, if the fetters are madeof iron, that is indicative of steadfastness in religious commitment,because Allah says:



*“And hold fast, all of you together, to the Rope of Allah.” [Al-Baqarah 3:103]*

If they are made of lead, that is indicative of steadfastness insomething that he dislikes. If they are made of silver, then it will besteadfastness in going ahead with a marriage proposal. If they aregold, that indicates that he is waiting for lost property to come back tohim. If they are wood, that indicates that he is persisting in hypocrisy,hatred and malicious gossip. If they are made of thread or cloth, his steadfastness will be in something baseless. If he is happy it will not lastand if he is sad it will not last

and he will soon find relief. If he dreamsthat he was chained to another man, he will commit sin for which hewill fear a ruler's vengeance, because Allah says:

﴿ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَبِينَ فِي الْأَضْفَادِ ﴾

*“And you will see the Mujrimoon (criminals, disbelievers inthe Oneness of Allah (SWT) Islamic Monotheism, polytheists) thatDay Mugarranoon (bound together) in fetters.” [Ibraaheem 14:49]*

## Collar

With regard to a collar around the neck, Shaykh Shihaab-ud-Deensaid: It is indicative of debts and troubles. If the hands or feet are boundin fetters or chains, that is indicative of dismissal of those who are incharge, delay for travellers, lengthy imprisonment for those in prison,lengthy sickness for the one who is sick, marriage for one who is single,cessation of worship for the worshipper, repentance of the evildoers andputting a stop to the wrongdoers. Chains on the hands are indicativeof rich people becoming poor and it is indicative of their stinginess,which is bad. Someone else said that if the dreamer sees his hands tiedto his neck, he will acquire some wealth but will not pay Zakaah on it,because Allah says:

﴿ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عَنْقِكَ ﴾

*“And let not your hand be tied (like a miser) to your neck.” [Al-Isra’ 17:29]*

And chains are indicative of major sin, because Allah says:

﴿ إِنَّا أَفَتَدَنَا لِلْكُفَّارِ سَلَيْلًا وَأَغْلَلَاهُ وَسَعِيرًا ﴾

*“Verily, We have prepared for the disbelievers iron chains,iron collars, and a blazing Fire.” [Al-Insaan 76:4]*

And it was said that chains on the neck are indicative of a woman ofbad character whom he will marry.

Dispute, Hatred, Transgression, and ThreatsA dispute is indicative of reconciliation, so whoever dreams that heis engaging in a dispute with a man will reconcile with him.

Hatred is not a good sign, but love is a blessing from Allah andhatred is its opposite; the opposite of blessing is hardship.

Transgression indicates bad consequences for the transgressor andthe one who is transgressed against will prevail. Allah says:

﴿ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنفُسِكُمْ ﴾

*“O mankind! Your rebellion (disobedience to Allah) is onlyagainst your own selves.” [Yoonus 10:23]*

And,

﴿ ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقَبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَهُ اللَّهُ ﴾

**“That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allah will surely help him.” [Al-Hajj 22:60]**

A threat signifies security for the one who was threatened (in the dream) and he will prevail over the one who threatened him.

## Injustice

Injustice in dream interpretation is indicative of a truce, and by the same token a truce is indicative of injustice. One of them said: If a person dreams that people are unjust to one another, it indicates that an unjust ruler will soon turn against them.

## Envy

Envy is bad for the envier and is good for the one who is envied, because the saying goes “may Allah increase those who envy you”, and no one is envied except the one who has blessings. Allah says:

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا أَنْتُمْ لَهُ مِنْ فَضْلٍ﴾

**“Or do they envy men (Muhammad (Peace be upon him) and his followers) for what Allah has given them of His Bounty?” [Al-Nisa’ 4:54]**

And the envier will undoubtedly face distress soon.

## Cheating

Cheating is indicative of defeat for the cheater and victory for the one who is cheated, because Allah says:

﴿وَإِنْ يُرِيدُوا أَنْ يَخْدُعُوكَ فَإِنَّ اللَّهَ حَسْبَكَ اللَّهُ﴾

**“And if they intend to deceive you, then verily, Allah is All-Sufficient for you.”**

**[Al-Anfaal 8:62]**

## Kindness

Kindness indicates that the one who is showing kindness is insulting and shaming the one to whom he shows kindness (in the dream).

## Striking or Hitting

Shaykh Shihaab-ud-Deen said: Striking (in a dream) indicates that the one who is striking is impugning the honor of the one who is struck, and the latter will be faced with distress because he kept quiet about it and did not fight back in most cases. This applies if the victim is on top (in the fight). But if the one who is hitting is on top, then in most cases he will regret hitting the other one, so he will say kind words to him or will give him something useful. Or the one who is hit may get some clothing, especially in winter, because hitting and clothing raise the temperature. He said: Hitting may also be indicative of something good reaching the one who was hit from the one who hit him, unless he hit him with a piece of wood, in which case it indicates that he will make him a promise but will not fulfill it. If he dreams that a king hit him with something other than wood, he will clothe him; if he hit him on his back, he will pay off his debts; if he hit him on the earlobe, he will take his daughter from him.

Hitting may also be indicative of supplication; the one who hits a man (in a dream) is praying against him.

In my view, hitting may indicate that the one who is hitting is striving to harm the one who is hit.

## **Scratching**

Scratching is indicative of slander and bad words.

## **Smashing**

Smashing (e.g. the head) is indicative of laziness. One of them said: If a man dreams that his head is smashed with a rock, that indicates that he slept and missed 'Isha' prayer, because it is narrated that on the night of the Isra', the Prophet (Peace be upon him) saw a man whose head was being smashed with a rock and he said: "What is this, O Jibreel?" He said: "This man slept and missed 'Isha' prayer."

## **Stoning**

Stoning refers to reviling. If a person dreams that he is stoning someone, he will revile him. Shaykh Shihaab-ud-Deen said: If he stones a place and harms the people there, that is indicative of trouble. But if they stone it with gems and precious stones and food, and no one is harmed, that indicates that prominent people will come and shipments of goods will arrive at those places. If the people benefit from that, they will get respite from them; but if they are harmed, they will have trouble from them. He said: Interpret stoning according to where the stones land. If a stone lands on the ear, then they are to be told off for listening to that which is not appropriate. If a stone lands on the eye, then they are to be told off for looking at that which is not appropriate. If it lands on the foot, then they are to be told off for going somewhere that is not appropriate.

## **Reviling**

Reviling is indicative of killing. If a person dreams that he reviles someone, he will kill him, as it is said. In my view, it indicates that the one who is reviling is harming the one whom he reviles with regard to his honor or his lineage, or saying things that are not appropriate and so on. That which is a general indication cannot indicate something specific. So reviling cannot indicate killing unless there is another reason to support that interpretation.

## **Mocking**

Mocking is to be interpreted as fraud or unfair treatment. They said: If a person dreams that a man is mocking him, he is cheating or defrauding him. But in my view it is more general than that, so it indicates that he is making fun of him and taking him as a laughingstock.

## **Slap in the Face**

If a slap in the face is given (in a dream) by way of a joke, it is indicative of humiliation and harm for the one who is slapped, or it maybe indicative of glory and close relationship, as a man may do that to his child and to those who are dear to him among his close friends. The common folk says, "rice is glory and rubbing the ear is humiliation." It all depends on whether there is circumstantial evidence.

## **Enmity**

Enmity is indicative of friendship, because it is the opposite, and opposites are one of the factors on which dream interpretation depends.

The common folk often call a thing by its opposite, as they call coal the “white stuff”.

## Harsh Criticism

Criticizing in harsh terms indicates that what he criticized others for will happen to him. If he criticized a man for being poor, he will become poor; if he criticized him for something else, whatever he criticized him for will befall him. I have experienced that myself, as I never criticized anyone for anything but something similar happened to me, and I always got it right when I interpreted a dream in that way. So do not criticize others lest you fall into the same problem or fault, and so on.

## Schadenfreude (Rejoicing in the Misfortunes of Others)

The wise man does not criticise anyone or rejoice in his misfortune, even if it is his enemy. In Qafsah there was a man who was afflicted and he used to say things that made people laugh at him. I was present one day in a place where there was a man who would take people's measurements. He started to take that man's measurements and some of those who were present laughed and he got upset about it but did not show it. By Allah, it was not long, I think it was half a month, before some problem or disease occurred in the head of the one who had laughed at him and he began to say things like that man used to say, things that people with no reason would say, then he died following that.

After I came to know about this, I never criticized anyone or rejoiced in his misfortune, even if he was my enemy.

## Anger

If a person dreams that he got angry with someone, he will go through some troubles and lose his wealth, because Allah says:

﴿ وَرَدَ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنْلَوْ أَخْيَرًا ﴾

*“And Allah drove back those who disbelieved in their rage: they gained no advantage (booty).” [Al-Ahzaab 33:25]*

If he dreams that he got angry with a man for worldly reasons, he will neglect his religious commitment; if he got angry for the sake of Allah, he will be appointed to a position of authority.

## Suppressing anger

If a person dreams that he suppresses his anger, he will be praised. Allah says:

﴿ وَالْكَاظِمُونَ الْغَيْظَ ﴾

*“Who repress anger.” [Aal ‘Imraan 3: 134]*

Allah called such a person a doer of good (Muhsin) and there is no praise higher than that. And some of them said that suppression of anger represents exhortation.

## Wrestling

If wrestling occurs between two opposites, such as a human and an animal, the one that is thrown down will be defeated. If it happens between two humans, the one who is thrown down is the one who

will prevail always, because Allah usually supports the one who is defeated, even if it is after a while. Allah says:

﴿وَنَكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ﴾

*“And so are the days (good and not so good), that We give to men by turns.”*

*[Aal ‘Imraan 3:140]*

According to the Hadeeth, they said: O Messenger of Allah, al-Adba’ (a camel of his that was known for always winning) was beaten in the race. He said:

“It is inevitable that whenever Allah raises something in this world, He will lower it.”

## Drawing lots

Drawing lots is indicative of worry and grief for the one who loses and of victory for the one who wins, because Allah says:

﴿فَسَاهَمَ فَكَانَ مِنَ الْمُذَحَّبِينَ﴾

*“Then he (agreed to) cast lots, and he was among the losers.” [Al-Saffaat 37:141]*

## Defeat

If defeat befalls the kuffaar, then that is what it is, because Allah says:

﴿وَقَدَّرَ فِي قُلُوبِهِمُ الرُّعْبَ﴾

*“And cast terror into their hearts.” [Al-Ahzaab 33:26]*

If it happens to the Muslims, it indicates that they will prevail, because Allah says:

﴿وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ﴾

*“And they, after their defeat, will be victorious.” [Al-Room 30:2]*

If the dreamer sees righteous troops entering the city defeated, they will prevail, but if they are wrongdoers, punishment will befall them, because Allah says:

﴿جُنُدٌ مَا هُنَالِكَ مَهْرُومٌ مِنَ الْأَخْزَابِ﴾

*“a defeated host like the Confederates of the old times (who were defeated).” [Saad 38:11]*

## Fleeing

If fleeing occurs without fear, this is indicative of safety, because Allah says:

﴿فَرَرُوا إِلَى اللَّهِ﴾

*“So flee to Allah (from His Torment to His Mercy □ Islamic Monotheism).”*

*[al-Dhaariyaat 51:50]*

If it is with fear, that is indicative of attaining a position of authority and high status, because Allah says:

﴿فَرَزَّتِ مِنْكُمْ لَمَّا حَفِظْتُمْ فَوَهَّبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ﴾

*“So I [Moosa] fled from you when I feared you. But my Lord has granted me Hukm (i.e. religious knowledge, right judgment of the affairs and Prophethood), and made me one of the Messengers.”*  
[Al-Shu’ara’ 26:21]

## Fear

Fear without fleeing is indicative of safety also, because Allah says:

﴿وَلَيَبْدِلَنَا مِنْ بَعْدِ خَوْفِهِمْ أَنَا﴾

*“And He will surely, give them in exchange a safe security after their fear.”* [Al-Noor 24:55]

We have seen above that the fear prayer is indicative of victory and travel, and is also indicative of moving from one place to another and changing from one situation to another. Travelling towards Allah is indicative of forsaking worldly interests and focusing on the Hereafter.

It starts with focusing on different acts of worship and ends with putting one’s trust in Allah. That is what is indicated in the Verse in which Allah says:

﴿فَأَعْنَدْهُ وَتَحْكَلْ عَلَيْهِ﴾

*“So worship Him (O Muhammad (Peace be upon him)) and put your trust in Him.”*

*[Hood 11:123]*

## Hopping

Hopping is indicative of worry. If a person dreams that he is jumping up and down on one foot because of a problem that prevented him from walking, he will be afflicted by calamity in which he will lose half of his wealth and will live on the other half with difficulty.

## Jumping

If a person dreams that he jumped from one place to another that is better, he will move soon from one situation to one that is better. I dreamt that I was sitting in one place, then I jumped on to a Minbar, and I was appointed as a judge after that.

## Running

Running, wherever you are, is indicative of prevailing over an enemy. In the Hadeeth it says that the Prophet (blessings and peace of Allah be upon him) told us that the Lord of Glory said: “If My slave remembers me to himself, I remember him to Myself; if he remembers Me in a gathering, I remember him in

a gathering better than it;... if he comes to Me walking, I go to him at speed."The meaning of the Hadeeth is that Allah shows great interest in His slave, and whoever comes to his Lord running, He will pay even greater attention to him.

## Walking

What is meant by walking at a moderate pace is humility, because Allah tells us that among the advice that Luqmaan gave to his son was:

﴿وَأَقِدْ فِي مَشِيكَ﴾

*"And be moderate (or show no insolence) in your walking." [Luqmaan 31:19]*

For a person in a position of authority, walking in the marketplace(in a dream) is indicative of increased goodness in his position of authority. For one who is not in such a position, it indicates that he will be appointed as such if he is qualified for that, because Allah says:

﴿وَقَالُوا مَا هَذَا أَرْسَوْلٌ يَأْكُلُ الظَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ﴾

*"And they say: 'Why does this Messenger (Muhammad (Peace be upon him)) eat food, and walk about in the markets?'". [Al-Furqaan 25:7]*

## Disappearing into the Ground

If a person dreams that he disappeared into the ground and stayed there for a long time and thought that he would die and not climb out, this indicates that he is taking risks when seeking provision and he may die whilst doing so and that will become his grave, or he may be away from home for a long time.

## Riding

Riding is indicative of travel for the one who wants to travel. One of them said: Riding mounts of any type is indicative of glory and attaining what one wants. And it was said that the one who rides a mount is usually following whims and desires. If he rides a mount but does not know how to ride properly, he is following his whims and desires; if he does know how to ride properly, he will be safe from whims and desires.

## Returning

Coming back from a journey is indicative of fulfilling the duty required of him and it is indicative of happiness. Undoubtedly the one who returns from a journey will have complete joy. It is also indicative of being safe from harm and attaining blessings, because Allah says:

﴿فَانْتَبِأُوا بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلِ لَمْ يَسْتَهِمْ سُوءُ﴾

*"So they returned with grace and bounty from Allah. No harm touched them."*

*[Aal 'Imraan 3:174]*

It may also be indicative of repentance on the part of an evildoer, because repentance is coming back (to Allah).

## Expulsion

Being expelled from one's homeland is indicative of being saved from distress, because Allah says:

﴿أَخْرِجُوهَا مَالَ لُوطٍ مِنْ قَرِبَتِكُمْ إِنَّهُمْ أُنَاسٌ يَنْظَهِرُونَ﴾

**“Drive out the family of Loot (Lot) from your city. Verily, these are men who want to be clean and pure!” [Al-Naml 27:56]**

This is good for the one who is going through distress, but if he was not going through distress, it is indicative of trouble and separation from loved ones. How could it be otherwise, when Allah mentioned together expulsion from one's homeland and killing, as He said:

﴿وَلَوْ أَنَا كَبَيْرًا عَلَيْهِمْ أَنْ أَقْتُلُو أَنفُسَكُمْ أَوْ أَخْرُجُوكُمْ مِنْ دِيْرِكُمْ مَا فَعَلْتُمْ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَنَاهِيَا﴾

**“And if We had ordered them (saying), ‘Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes,’ very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith).” [Al-Nisa’ 4:66]**

## Bidding farewell

If the dreamer dreams that he bids farewell to people who were away, they will come to him, because the word Wadaa' (farewell) written backwards says 'Aadu, which means they returned. This has been discussed above. Reconciliation is indicative of the prevalence of good, because Allah says:

﴿وَالصَّلْحُ خَيْرٌ﴾

**“And making peace is better.” [al-Nisa’ 4:128]**

A call for reconciliation represents a call to guidance; forbidding reconciliation indicates that the one who does that is trying to prevent goodness.

## II. Saddlery (Riding Equipment)

We have discussed saddles above in Chapter 9, under the heading of equipment for mounts. Here we will discuss other things.

### Reins

Reins are indicative of a ruler because they control the mount. They are also indicative of management, strength of character, high position, attaining leadership and a lot of wealth.

A man said to me: I dreamt that someone gave me the reins. I said to him: The most honorable people will submit to your leadership. And that is what happened.

### Whip

The whip is indicative of authority; if it breaks in the dreamer's hand, it is a sign that he will lose his authority. Striking a child with it indicates that the person using the whip is using it for the sake of Allah.

If he strikes a man with a whip who is not tied up or whose hands are not tied, that is indicative of exhortation and advice. If he strikes the one he wants to hit, his advice will be accepted, otherwise it will not. If blood flows when he strikes him, it is indicative of injustice. If no blood flows, that is indicative of truth. If the whip is crooked or bent when hitting, that is indicative of crookedness in this situation. If a whip comes down from heaven to the dreamer or to his family, it is indicative of a calamity or punishment or an oppressive ruler, because Allah says:

**فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ**

*“So your Lord poured on them different kinds of severetorment.” [Al-Fajr 89:13]*

## **Staff or Walking Stick**

A staff or walking stick is indicative of a reckless child or a man with crooked teeth who is an evildoer. If a person dreams that he hits a ball with it and it flew and hit his head, he will become insane, because the Arabic word Sawla Jaan (staff or stick) may be read as Sawla Jaan which means the Jinn gained control, i.e., of his head.

## **Girth**

The girth (the strap which goes under the horse and holds the saddle in place) is indicative of getting things in order and it may be indicative of resolve and alertness.

## **III. Entertainment and Things that are Connected to it**

### **Singing voices**

Singing voices are indicative of false news, because they have no reality.

### **Drum**

The drum is indicative of a corpulent man who has a good experience of life.

The drummer represents a man of falsehood. Some of them said: The drum of a rich man signifies trade of little benefit that causes a lot of trouble. Shaykh Shihab-ud-Deen said: The flautist represents one who transmits words.

### **Hand-Drum (Daff)**

The hand-drum represents a man who is put at the head. One of them said: I dreamt that I was prostrating to the hand-drum. I said to him: You love a boy with an earring who laughs a lot. He said: Yes.

One of the dream interpreters said: Beating the Daff may be indicative of marriage, and he quoted the Hadeeth as evidence after saying that for a man, beating the hand-drum is indicative of scandal or calamity. What he said may also be interpreted as meaning if he beats it in a place where that is not appropriate. At some time in the past I dreamt that a man, who was a drummer and also used to write documents and give testimony, had his hand-drum in his hand and was beating it. I interpreted that as meaning that he was using a good tool and it was the pen of testimony, and after that he gave testimony.

## **‘Oud, Cymbal, and so on**

Shaykh Shihaab-ud-Deen said: The ‘Oud (a stringed instrument), cymbal, and other similar things are indicative of people who listen to others and have no religious commitment. A man dreamt that he prostrated to a cymbal. He said to him: You love a singer or a foreigner or a Bedouin with a handsome face who plays music nicely. A king dreamt that he set up cymbals against a city. He said to him: You will besiege it and set up mangonels against it, because the strings of the instrument are like the ropes of the mangonel. A woman dreamt that there was an ‘Oud in her lap and she was playing it. He said to her: You will have a child and you will talk to him in baby talk and he will be in your lap and will say something back to you. Another person said: I dreamt that I became the sound of the ‘Oud. He said: Your presses will fall on you and you will scream because of that. And all of that happened.

## **Listening to Music or Instruments**

Listening to music or instruments is indicative of trouble, because of what accompanies that of movements when listening to it and because it distracts a person from focusing on what is important. The presence of musical instruments that are used on happy occasions may also indicate that a happy occasion will come. A pregnant woman dreamt that she had a flute or drum, and he said to her: You will have a child and be happy. Someone else said: I dreamt that I had some cymbals. He said to him: You will become a governor. Another man said: I dreamt that I had some cymbals and an ‘Oud, and I was playing them secretly. He said to him: You buy things secretly. Another dream interpreter said: Whoever dreams that the ‘Oud is being played in his house will be stricken by calamity. And it was said that it signifies leadership for the dreamer or that it signifies distress and worry. If he dreams that he was playing it and the strings broke, he will be relieved from his worries.

## **Flute**

He said: The flute is indicative of a wailing woman.

If the dreamer sees the ruler giving him a flute, he will be appointed as a governor if he is qualified for that, or he will give him something that makes him happy. Someone else said: If he dreams that he is playing the flute and putting his fingers on the holes of the flute, he will learn Qur'an and its meanings and how to recite it beautifully.

If a sick person dreams that he is playing a flute, he will die. These interpretations depend on the dreamer's background or situation. To sum up, listening to musical instruments is indicative of bad news and trouble, and may be interpreted according to whether the instrument is used on a happy or sad occasion. Seeing them may be indicative of the presence of birds with beautiful voices and hearing them maybe indicative of hearing the sounds of those birds. That depends on circumstances and background.

## **Singing**

Some of the dream interpreters said that singing is indicative of disputes and of the place where singing is done, because usually lies are told and there is gossip in that place which causes division among loved ones, because the first one who sang was Iblees and he is most mendacious and most malicious of creation. Any singing in the marketplace is indicative of a scandal for the rich man and a lack of wisdom for the poor man. Shaykh Shihaab-ud-Deen said: Singing is a bad manifestation of what is in the heart of secrets. If he sings for someone else in a nice voice, then he is a man with a smooth tongue who knows how to bring out the secrets in the hearts. It may also indicate that he will have sickness inside his body or in his throat or head, because these parts hurt from singing too much, just as dancing is indicative of being very tired, because of its repetitive movements, and it is indicative of a pain in the head, because of dizziness. I dreamt that the Faqeeh Abu'l-'Abbaas was singing and he was sick, so I interpreted that as signaling his death, because it is said that so-and-so sang when he

dies. And I experienced that with regard toothers too. It seems to me that if a man hears singing and singing usually includes poetry, then it is like listening to poetry and the interpretation is to be based on the content of the poetry, as discussed above. It maybe indicative of trouble, because joy in a dream signifies trouble. Or it may indicate that he will hear good news. One of the dream interpreters said: Singing is indicative of a scholar or a ruler or a preacher.

## Dancing

We have seen above what Shaykh Shihab-ud-Deen said concerning it. Elsewhere he said: Dancing, for one who does not usually dance, is indicative of distress, grief and difficult travel. For a sick person, dancing is indicative of his death. Dancing of a woman indicates that she is falling into scandal. Dancing of a slave indicates that he will be beaten. Dancing of one who is insane indicates that he will recover and be released from his chains.

## Weddings

Weddings signify grief and mourning, because they involve musical instruments, dancing and gathering to eat. Al-Hanbali said: Seeing entertainment, wailing, shouting and beating in a place in which these things are not usually done is indicative of worry and grief.

## Gathering or Inviting Others to Eat

Coming together to eat is indicative of happiness, according to the situation at the time of the dream. One of the dream interpreters said that whoever dreams that he was inviting people to a meal is getting involved in a matter that will make him tired.

If he dreams that he invites people to an unknown meal in which there is a lot of fruit or drinks, he will call people to jihad, based on the Verse in which Allah says:

﴿يَدْعُونَ فِيهَا بِفَرَكَهُمْ كَثِيرَةٌ وَشَرَابٌ﴾

*“Therein they will call for fruits in abundance and drinks.” [Saad 38:52]*

## Perfume

In principle, perfume is indicative of praise, or it was said that it signifies a final sickness. Perfuming with incense is indicative of praise even though there is danger in it, because of the smoke. Amber signifies wealth; musk and all types of black perfumes signify high status and happiness.

Camphor signifies praise with glory. Saffron signifies praise if he does not touch it; if he grinds the saffron, he will get sick. If he dreams that many people are praying for his healing, that is indicative of happiness and wealth and it was said that it is indicative of Hajj.

Rosewater is indicative of praise and health.

## Kohl

Kohl is indicative of the adornment of women and it is mustahabb for the righteous man but not for the evildoer. The kohl jar is indicative of a woman and the kohl stick is indicative of a man who spends a lot, because he comes and goes and does the job. And it is indicative of a child and of a man's penis. Shaykh Shihab-ud-Deen said: A kohl stick of gold is better than one of silver; the kohl stick of silver is better than one of copper.

A man said: I dreamt that I had a kohl stick of gold and I was applying kohl with it to the eyes of animals. Shaykh Shihaab-ud-Deen said to him: You are a veterinarian and you have a boy with you to whom you are teaching veterinary medicine, and he is the son of a king. He asked about him and found that that was the case.

A man said: I dreamt that I had a kohl stick of gold and I was playing with it in the dirt. He said: You have something precious and you are abusing it.

Another man said: I dreamt that I was making many kohl sticks. He said: You have a lot of pain in your eye.

A woman dreamt that her kohl stick was lost. He said to her: Your husband will take another wife.

## **Looking in the Mirror and in Shiny Thingssuch as Water, Glass and Anything Similar**

These are all indicative of marriage for one who is single, because he sees a face opposite his face. And they are indicative of the death of a sick person, because he sees his face in a strange place. If the dreamer sees his face on a wall, that is indicative of travel, because he is seeing himself in a different place. And it is indicative of a child, because he is seeing something like himself. If the dreamer is a male, the child will be male; otherwise it will be female. And it is indicative of the return of an absent one and of needs being met.

If he sees a bad image in the mirror, if we interpret it as referring to marriage, then he will marry a bad woman. If we interpret it as referring to sickness, then warn him against doing bad deeds. If we interpret it as referring to travel, then warn him against travelling.

A man said: It was as if I was looking into a fine mirror and I looked black. Shaykh Shihaab-ud-Deen said to him: You love a good looking boy who is as black as what you saw and you talk to him. He said: That's right.

A woman dreamt that and he said to her: You love a woman who has a mole on her face and whiteness in her eye, and there is some defect in her speech. She said: That's right. The evidence for the mole is that she said it is as if my finger is on my cheek, dyed with black. And the evidence for the whiteness in the eye is that she said: and it is as if her light is like the sun.

Looking into a clear mirror is indicative of relief from distress.

Looking into a dirty mirror is indicative of the dreamer's bad situation.

If he dreams that he is looking into it from behind, if he is a governor he will be dismissed.

## **IV. Games**

### **Chess, Backgammon, and Other Games**

He said that playing chess and backgammon is indicative of fighting with someone else, some doubts about the winner, cessation of worship and moving from one place to another. If the dreamer is sick and the game is completed, he will die, because it is said at the end of the game, the king died. If he is healthy, he will get what he wants. Someone else said: Playing games, backgammon, dice and jacks is indicative of a plot and dispute, because Allah says:

﴿أَنَا أَمِينٌ أَهْلُ الْقُرْبَىٰ أَنْ يَأْتِيهِمْ بِمَا شَاءُوا﴾

**“Did the people of the towns then feel secure against thecoming of Our punishment by night while they were asleep?”[Al-A’raaf 7:97]**

If he dreams that he set out the board and pieces for chess but didnot play, he will be dismissed if he is a governor. If he dreams that heset it up and played the game, that indicates that he will be appointed,because that (playing chess) is what people in that position do. And itwas said that playing backgammon only is indicative of Haraam trade;playing games in general is indicative of fighting for an unlawful causeand that victory will be for the one who wins the game. Playing withbones is indicative of being distracted by falsehood, but it is also saidthat it is a good sign in principle.

## V. Household Implements

### Seats

Sofas, chairs, seats and benches are indicative of glory and statusfor those who possess them or sit on them, because prominent peopleusually sit on these things. They are also indicative of marriage, wealthand benefits. They signify worry and trouble for the one for whom it isnot befitting to sit on them. If he gets off his couch and then returns toit, he may regain what he has lost of possessions, authority, leadershipor a woman, because Allah says:

﴿وَلَقَدْ فَتَنَّا إِبْرَاهِيمَ وَأَفْتَنَنَا عَلَىٰ كُرْسِيِّهِ، جَسَدًا ثُمَّ أَنَّابَ﴾

**“And We placed on his throne jasad (a devil, so he lost his kingdom for a while) and he did return (to Allah with obedienceand in repentance, and to his throne and kingdom by the Graceof Allah).”**  
**[Saad 38:34]**

It may also be indicative of other things, because a man said: I dreamtthat I was sitting on a couch set up on the face of the water, and ShaykhShihaab-ud-Deen said: You will be dead and lie on a wooden bier.

### Beds

A man said to him: I dreamt that I saw so-and-so on his bed. He said: Is he sick? He said: Yes. He said: He will die and that bed will become his bier. And he died straight after he saw that dream.

Another man said: I dreamt that I was on a yellow bed on top of acamel in the wilderness. He said: You will travel for trade.

A woman said: I dreamt that I was on a Minbar addressing men.

Shaykh Shihaab-ud-Deen said to her: You will be known for falling inlove with a preacher or a Khateeb or Faqeeh, and you will have troublebecause of that. And that is what happened.

Another woman dreamt that, but she said: I was addressing women.

He said: You will marry a man like that (a preacher). And what he saidhappened.

## Platters, Cooking pots, Brooms, and Other Household Implements

These are indicative of the owner of the house, a wife, a slave, achild, a mount and livelihood, because the inhabitants of the housebenefit from them. Vessels made of copper are indicative of people ofgood deeds and respectable position. Iron signifies something lowerthan that, because it is not usually used. And lead is regarded as lowerthan that in terms of vessels.A man said: I dreamt that

before me there was a bowl and I was cooking in it soup in which there was hair. He said to him: You will end up bleaching spun thread or yarn.

## Ladles and Sieves

These represent people who act as middlemen for the purpose of reconciliation and goodness. A sieve may also be indicative of a man who handles halaal wealth, because flour represents good wealth. This sieve is also indicative of a man who cannot distinguish between Dinars and Dirhams or whether words said to him are true or false. It may also be indicative of a man who does not keep secrets, because they call a person who is like that a sieve.

## Vessels Used for Bathing:

### Jugs, Tubs, and Similar Things

These are indicative of those who know about secrets and keep them.

Shaykh Shihab-ud-Deen said: They are indicative of those who know secrets because they are close to 'Awrahs and ward off harm from them and remove dirt. One of them said: The tub represents a slave woman or a servant. If a person dreams that he is buying a tub, if it is made of copper, he will buy a Turkish slave girl, because copper is usually brought from the land of the Turks; if it is made of glass, then she will be Sicilian; if it is made of crystal, then she will be a free woman and he will marry her.

Shaykh Shihab-ud-Deen said: A jug is indicative of a man who prostrates a great deal and serves people. A man said: I dreamt that I was eating a jug. Shaykh Shihab-ud-Deen said to him: You sold a rooster and consumed its price.

Another man said: I dreamt that I became a jug. He said to him: You will develop a nice voice, like a Muezzin or singer. And he became a Muezzin. The evidence for that is that when water is poured it makes a sound.

Breaking of a jug, for one who has repented, indicates that he will go back to sin, because the people say, "So-and-so repented but then he broke his jug." I interpreted it on that basis, and it was correct.

## Rope

Rope is indicative of a covenant, because Allah says:

﴿إِلَّا يَحْتَلُ مِنَ الْأَرْضِ﴾

**"Except when under a covenant (of protection) from Allah." [Aal 'Imraan 3:112]**

The word Habl in this Verse, which literally means rope, is translated here as meaning covenant. Whoever dreams that he is holding onto a rope is adhering to Islam. If the hair of his beard is made into a rope, he has taken a bribe in return for giving false testimony.

A man said to Ibn Sireen: I dreamt that my father was tied up with a rope made of black hair, and I slaughtered him. He said: Did you see any blood? He said: No. He said: Then he will be let off. The black rope signifies wealth. He said: Does he owe you anything? He said: Yes, he owes me money, but he can keep it.

If he dreams that he undid his rope and put it on his feet or elsewhere, he will get married. If he sees the rope on a stranger, he will be appointed to a position that requires travelling.

## **Leather Cloth**

This is indicative of a servant.

## **Chicken Cage**

This is indicative of a house. If a person dreams that he bought a cage, he will buy a house. If he dreamt that he saw it on his head and went around with it in the marketplace, he will sell his house.

## **Stick**

The stick is indicative of a strong man who is evil and hypocritical.

If a person dreams that he had a stick in his hand, he will seek help from a man who is like that and will get what he is seeking and will prevail over his enemy, on the basis of the story of Moosa (May Allah be pleased with him). If he dreams that the stick broke, the merchant will incur losses and the governor will be dismissed.

## **Fan**

A fan is indicative of a man with whom people feel at ease.

## **Vessels for Water:**

### **Earthenware Jars, Barrels, Similar Things**

These are indicative of good and beneficial people. A barrel, for one who is seeking a need, indicates that it will not be met, because the word Khaabiyah (barrel) may be misread as Kha'ibah (frustration). I have experienced that for myself and others, and have never got it wrong.

Shaykh Shihab-ud-Deen said: A kettle is indicative of a woman or a girl or a slave woman, in whose womb there may be two children (twins). Or it may be indicative of a woman who suffers a lot of health problems.

A man said to him: I dreamt that I possessed a kettle. He said: You are going to acquire a bathhouse. And that is what happened.

Another man said: I dreamt that my child was drinking from a kettle.

He said: His mother is sick with a fever, and he is breastfeeding from her. And that was the case.

He said to another man: Are you sick with a cold fever? He said: Yes. He said: And did you drink hot water from a kettle? He said: Yes.

He said: You will get better. And he got better.

A man said: I dreamt that I became a kettle. He said: You will get sick with pain in the stomach, and you will become a caretaker of a bathhouse. And that is what happened. He said to another man: You will consume the wealth of orphans, because Allah says:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ إِذَا مَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا﴾

***"Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies." [Al-Nisa' 4:10]***

A man said to him: I dreamt that I became a barrel filled with water.

He said: There is the fear that you may develop hydrocephaly.

Another man said: I dreamt that I became a large tank and the watercarriers were pouring water into me but it was dirty. He said: There is the fear that you may be tortured with vinegar and quicklime. And that is what happened.

## **Vessels for Storage:**

### **Boxes, Cupboards, and Similar Things**

These are indicative of trustees and guards. The same also applies to packages and bags. If a person dreams that he entrusted a package in which there were Dinars and Dirhams to a man, he will entrust him with a secret. The bag may also be indicative of the dreamer's body; if he dreams that it is empty, he will die.

A man said to Abu Bakr al-Siddeeq (May Allah be pleased with him): I dreamt that I shook out a bag and I did not find anything in it except a blood clot. He said: The bag is the man's body, Dirhams are his words but the blood clot does not last. If he dreams that he shook out his bag, he will die and pass away. When the man went out, a mule kicked him and killed him.

## **Coffin**

The coffin is indicative of the body. We have mentioned above the dream of Ibraaheem ibn Ahmad, who saw a coffin in his dream when he was sick.

## **Spindle**

The spindle represents a daughter. If a pregnant woman dreams that she found a spindle, she will give birth to a girl. It is narrated that Dhu'l-Qarnayn said: Spinning is men's deeds. If a person dreams that he was spinning and weaving and he finished weaving, he will die.

A mother dreamt that she was spinning and the thread of the spindle broke and fell down, and she died following that.

The whirl of the spindle is indicative of her husband or servant. If she loses the whirl, her husband will divorce her; if she finds it, it means that he will take her back.

## **Comb**

The comb is indicative of a man in whom there is benefit and it maybe indicative of a brief moment of happiness, because it cleans the hair and makes it look good, but that does not last.

## **Mirror**

The mirror represents a beautiful woman and may be indicative of a man's chivalry and high status, depending on how big and clear it is. If a man dreams that he sees his face in the mirror larger than it is, his status will rise; if he sees it more handsome than it is, his position will improve. We have discussed that when we discussed looking in the mirror; we have also discussed the kohl jar and kohl stick, at the end of section 3.

## **Tools for Crushing, Cutting, Breaking, and Opening**

These are indicative of justice and religious commitment.

### **Mortar**

This is indicative of a man who puts up with difficulty in order to set things straight that other people are unable to deal with.

### **Razor**

The razor is indicative of the tongue. The same is true of a file.

### **Sickle**

The sickle signifies a man who separates loved ones or who separates a man from his religious commitment.

One of the judges dreamt that he saw one of his enemies standing with a perfume seller whilst speaking to him and pointing to the dreamer, then the perfume seller gave him two sickles. I interpreted that on the basis that the perfume seller represented the senior judge and that man was complaining to him about that judge; and the two sickles represented dismissal of the judge. And that is what happened.

### **Axe**

The axe represents a child who may have strong religious commitment, because it was with an axe that Ibraheem al-Khaleel broke the idols.

### **Butcher's Knife**

This signifies a courageous man who intervenes in disputes.

### **Shovel**

The shovel represents a woman or a child or a life of plenty or servant.

### **Skewers**

Skewers represent a tough and strong servant who can be relied on.

### **Nails**

Nails are indicative of a ruler or caliph, or they may signify wealth and power. The same applies to pegs. If a person dreams that he fixed a peg to the wall of a house, he will love a man of high status. If he fixes it to a wall in his own house, he will love a woman. If he dreams that an old man drove a nail or peg of iron into his back, a king or scholar or worshipper will come forth from his loins (i.e., he will have a son who is like that) and he will be a pillar of stability in the land.

### **Keys**

Shaykh Shihaab-ud-Deen said: Keys are indicative of someone who is in charge of affairs who has experience in tackling difficult matters, a man of authority.

Someone else said: A key of iron signifies a tough, strong man. If the dreamer dreams that he opened the door or lock with it, he will prevail over his enemies and get what he wants. If he dreams that he has keys in his hand, he will attain a position of authority and wealth.

A man said: I dreamt that I became a key for a door. Shaykh Shihaabud-Deen said to him: You will become a gatekeeper. A man of high status dreamt that and he said to him: You will attain a high position according to how beautiful the door was.

Another man said: I dreamt that in my hand there was a key without teeth. He said: Your fingers will be cut off. He said to someone else: You will lose your tongue. And he said to another person: You will lose trees from your garden. And it all turned out as he said.

## Scales

Scales are indicative of judges, governors or witnesses, and those whose opinions are accepted. The scale represents the middleman and the one who testified to the truth. If a man dreams that he was given a scale, he will be appointed to a position that is not befitting. Scales used for weighing gold are indicative of a man of high status. If he weighs lumber or stones or iron in one of them, that indicates that he is burdening some prominent people with things that are beyond them and he may force them to give false witness. A man said: I dreamt that I was weighing gold in a scale that was not balanced properly. Shaykh Shihaabud-Deen said to him: You are going to entrust some prominent people to someone who will not appreciate their status. The caretaker of a mosque said: I dreamt that I was weighing coins in a scale for weighing silver. He said: You replaced the good lamps with bad ones.

And he repented from that.

## Tasbeeh Beads

Tasbeeh beads can represent a righteous woman, a halaal livelihood, or beneficial troops for the one who possesses it or says Tasbeeh with it, as suggested by Shaykh Shihaabud-Deen. He said: It may be indicative of repentance, because it is used for dhikr.

A merchant dreamt that he had a Tasbeeh of pearls in his hand. He said to him: You are going to travel to buy and sell slaves and you will make money from them. Another man said: I dreamt that I had a Tasbeeh of ebony. He said: You are a governor and you will prevail over some land and will take a number of prisoners. And that is what happened.

Another man said: I dreamt that I had in my hand a Tasbeeh made of Job's tears (seeds from a plant), and it was attached to my middle. He said: You have a righteous wife who weeps a great deal. He said: That's right.

## VI. Tools for Fire

### Fire

We will start with fire itself and then move on to its tools. Fire is either completely beneficial or completely harmful. It is indicative of great power in which there is benefit and harm. If it destroys something, then it is harmful; if it wards off cold or cooks food, then it is beneficial. It may be interpreted either way on the basis of other evidence.

A man said to Ibn Sireen: I dreamt that I was warming my Khufoof (leather socks) over the fire and one of them fell in and was burned, whilst the other one was singed. He said: Do you have livestock in Persia? He said: Yes. He said: It was raided and half of it was stolen and a few of the other half were

stolen. And that is what had happened. Heknew that the people of Persia used to worship fire, so he connected thefire to them, and because leather socks are walked in, he connected thelivestock to them.

Dark fire is indicative of fear, epidemics, sickness and scabies. Brightfire is indicative of security from fear and getting close to a ruler.

If he dreams that he has a torch of bright fire in his hand, he willget some position of authority. Keeping the fire at the ruler's door isindicative of attaining authority and power. Bright shining fire isindicative of a man of authority who is beneficial to people. If he dreamsthat he is in the middle of the fire and does not feel any heat from it,he will prevail over his enemies and attain a position of governorship,based on the story of Ibraaheem (May Allah be please with him). If he dreams that fire came downfrom heaven and burnt whatever it touched, and that it had no smoke, theplace that was touched by it will be harmed by a ruler.

A man said: I dreamt that I lit a fire to cook some heads on it. He said: Have you decided to work in masonry or in making bread? Hesaid: Yes.

Another man said: I dreamt that I lit a fire to give light to the people.

He said: You will become a servant in a mosque.

Another man said: I lit fire to burn houses with it. He said: You speakabout people's property and annoy them. And that was the case.

## **Flintstone**

The flintstone is indicative of a hardhearted ruler. If a person dreamsthat he tried to produce a spark to light a fire, he will seek his help insome matters. If a woman dreams that she tried to light a fire and lit itand it gave light, she will give birth to a son.

Seeing a fire struck between two stones indicates that two hardheartedmen will fight. Extinguishing the fire is indicative of the cessation ofdanger, turmoil and evil.

## **Wood**

Wood is indicative of malicious gossip. Keeping the fire going withit is indicative of trying to cause trouble for a man by complaining tothe authorities.

## **Coal**

Coal signifies Haraam wealth, or it was said that it representsprovision from a ruler.

## **Oven**

This indicates glad tidings of appointment to a position of authorityor trade. If the dreamer sees an oven in the ruler's house, he will prevailover his enemies and he will be confronted with something that he doesnot know how to deal with. And it was said that the one who dreamsthat he acquired an oven will marry a woman in whom there is nothinggood.

## **Bellows**

The bellows signify a ruler, unless it is made of wood, in which caseit is indicative of loss of status.

## **Stove**

The stove refers to a woman from a powerful family. If it is yellow, it is indicative of a woman from a family that is preoccupied with worldly gains. If it is made of wood, then she comes from a crafty family. If it is made of clay, then she comes from a family that is religiously committed.

## **Lamp**

A lamp is indicative of an increase of light in the heart and strength of religious commitment. And it was said that it is indicative of a malechild for the one whose wife is pregnant.

A man said: I dreamt that I became a lamp on a minaret at night.

Shaykh Shihaab-ud-Deen said: You will become a Muezzin or preacher and people will benefit from you. Another man dreamt that but he said: I was in a shop. He said: You will become a caller or a reader over graves.

Another man said: I dreamt that I was a lamp fully prepared, and I was rotating with the stone wherever it went. He said: You will accompany a man of high status and you will travel with him wherever he travels, and you may carry a torch ahead of him. And he became a candle bearer who walked in front of kings.

If he dreams that he lit a bright lamp, he will acquire knowledge. If he dreams that he extinguished a lamp, he will try to wrong men but will not succeed, because Allah says:

**﴿يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُسَمِّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴾**

***“They (the disbelievers, the Jews and the Christians) want to extinguish Allah’s Light (with which Muhammad (Peace be upon him) has been sent — Islamic Monotheism) with their mouths, but Allah will not allow except that His Light should be perfected even though the Kaafiroon (disbelievers) hate (it).” [Al-Tawbah 9:32]***

If a judge dreams that he extinguished three lamps, he will reject the testimony of three witnesses.

The minaret represents a servant and its head represents the head servant. The lampstand represents the caretaker of the house. The candelabra, if it is in the mosque, is indicative of a pious scholar; if it is extinguished, that is indicative of his death. If it is in the house, then it is indicative of a child who will be of high status. The candle represents a beautiful woman or a good and generous child.

A man said: I dreamt that I became a candle, lit among the people during the daytime. Shaykh Shihaab-ud-Deen said to him: You will be stripped and beaten and will go through hardship.

The wick is indicative of a housekeeper or governess; if it burns entirely, that signifies her death.

## VII. Writing Instruments



### Pen

The pen is indicative of several things, including the male genitalia.

A man said: I dreamt that I cut my pen and threw it away. Shaykh Shihaab-ud-Deen said to him: Do you know how to write? He said: No.

He said: Did you castrate yourself? He said: Yes.

It is also indicative of the tongue. One of the governors said: I dreamt that I broke the head of a pen. Shaykh Shihaab-ud-Deen said: Did you cut out someone's tongue? He said: Yes.

It is also indicative of knowledge. If a person dreams that he acquired a pen, he will acquire knowledge.

It is also indicative of writing. If a person dreams that he acquired a pen, he will become a scribe, each according to what befits the dreamer.

It is also indicative of testimony and becoming a judge. If a person is qualified for any of that, he will attain it. If the pen gets broken the witness will be rejected and the judge will be dismissed. I have seen that more than once.

The Faqeeh Ibn al-'Attaar dreamt that he was offering the funeral prayer with the people; when the prayer was over, he found his pen wrapped up in the place of the deceased. And everyone knows what happened to him.

A man said: I dreamt that I became a pen and I was writing. He said: You will become a water bearer for a man of high status, according to how fine the pen was.

The pen may also be indicative of getting involved in sponsoring others, based on the words of Allah:

﴿إِذْ يَلْقَوْنَ أَقْلَمَهُمْ أَيْمَنَةً يَكْتُلُ مَرْسَمَهُمْ﴾

***“When they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary).” [Aal ‘Imraan 3:44]***

A man said to Ibn Sireen: I dreamt that I was sitting and beside me there was a pen. I picked it up and started to write with it. And to my right was another pen, and I picked it up and began to write with both of them. He said to him: Do you have a brother who is away? He said: Yes. He said: Soon he will come. And that is what happened.

Shaykh Shihaab-ud-Deen said: If a person dreams that he wrote with a pen or possessed a pen, he will be in control of a man of high status or he will be blessed with a son who will be a scribe, or he will be appointed to a position of governorship or authority. It is also indicative of a male or female slave owner or a person who is in full control and he knows secrets and a lot of things.

## **Inkpot**

The inkpot is indicative of a position of authority, glory, a woman, a mount or livelihood. If the inkpot spills on him, he will have trouble from the person it indicates. One of the dream interpreters said: The inkpot may be indicative of the dreamer marrying a woman from among his relatives if he saw something good in the dream, otherwise he will have a dispute with a man. It is also indicative of a servant.

A man said: I dreamt that in my hands was an inkpot with a lid on it.

I opened it and threw out the pens that were in it. Shaykh Shihaab-ud-Deen said: You robbed some graves and threw out the deceased from them. And he repented from that.

Another man said: I dreamt that I gave everyone who saw me a fine inkpot. He said: You know how to write and every sick person who comes to you recovers.

Another man said: I dreamt that a man fell into an inkpot that had a lid, and the lid closed on him. He said: That is his grave. And he died.

Another man said: I dreamt that an inkpot was stolen from me and it had a lid on it. He said: That is your chest.

Another man said: I dreamt that I saw an inkpot in which there were pens and what was in it fell out of it. He said: You struck a pregnant woman and she miscarried what was in her womb.

## **Knives and Scissors**

In my view, knives and scissors are indicative of positions of authority, but scissors are more so, because they are sharper and one side of the scissors cannot cut without the other.

One of them said: The knife that is used to sharpen pens is indicative of a grown-up son who is praiseworthy. And it was said that whoever sees an iron knife in his hand and has a wife whom he divorced (revocable talaaq) will take her back, because Allah says:

﴿فَلْ كُنُوا حِجَارَةً أَوْ حَدِيدًا﴾

***“Say (O Muhammad (Peace be upon him)): ‘Be you stones or iron.’” [Al-Isra’ 17:50]***

## **Ink**

Ink is indicative of joy and honour. If it gets onto the clothes, that is indicative of leprosy, and the one who made it fall is talking about the dreamer's honour and accusing him of some fault, but his innocence will be proven and the talk will backfire on the one who is talking, and his garment may get soiled in real life. Ink may also be indicative of embroidery or patterned garments, because the word hibr (ink) is also the plural of Hibrah, which means a striped garment. I dreamt that I saw a large tank in my house that was filled with ink, and I interpreted this dream in this manner and after that I bought my daughters some garments made of patterned silk.

## **VIII. Gold and Silver, and Things Made From Them and Other Metals**

### **Gold and Silver**

These are the noblest of metals and are indicative of the noblest of people. The dream interpreters said: Gold in a dream is not a good sign, because the word dhahab (gold) is too close to the word Dhahaba (go), and because it is yellow, and yellow signifies grief. The same applies to silver, as some of them said, because the word Fiddah (silver) is related to the word Infidaad (dispersal), which means parting. And some of them said that it signifies collected wealth and the interpretation depends on the form in which it appears and whether it is ingots, worked metal or coins.

### **Ingots**

With regard to ingots, the dream interpreters said: Whoever dreams that he got an ingot of gold, grief or sickness will befall him or he will lose his wealth or a ruler will get angry with him. They said: If he lost a brick of gold, he will acquire authority. If he grasps a handhold made of gold or some other metal, it is indicative of adhering to religion.

And they interpreted the ingot as being the essence of gold, which is indicative of trouble. Hence they said that the one who dreams that his house is made of gold will fall into debt. And they interpreted the brick as referring to a lofty building, which is something that belongs to a man of authority.

And they said: An ingot of silver is indicative of the beautiful slave woman. Extracting the ingot from the metal indicates that the dreamer is trying to deceive the beautiful woman.

### **Metal Work**

As for metal work, it is of two types: vessels and jewellery.

#### **A. Vessels**

These are indicative of using the nobler one. We have seen above that Shaykh Shihab-ud-Deen said this to the one who dreamt that in his hand there was a kohl-stick made of gold and that he was applying kohl with it to the eyes of animals. He said to him: You are a veterinarian and you have an apprentice to whom you are teaching veterinary medicine and he is descended from kings. He enquired about him and found out that he was the son of a king.

#### **B. Jewellery**

We have discussed it above in Chapter 10. Here we will mention what we did not mention there.

The dream interpreters said that the one who dreams that he has scales of gold in his hand will face calamity.

A man said: I dreamt that on my hand there was a bracelet and the people were looking at me. Shaykh Shihaab-ud-Deen said to him: You will develop a defect in your hand and the people will look at it. And shortly after that, boils broke out on his arm. Another man dreamt that, but he did not say that the people were looking at him. Shaykh Shihaab-ud-Deen said to him: You will marry a beautiful woman.

Someone else said: If he dreams that he is wearing some gold jewellery, he will become related by marriage to people who are nothis equals.

Another man said: I dreamt that I came to a tree to eat from its fruits, but I was not able to do so. Then I found a fine armlet on the ground, which was made of gold, so I put it under my feet and was able to eat from that tree. He said to him: Did you seek some help from a person of high status and were you afraid that your need would not be met? He said: Yes. He said: Persist in seeking that help, for your needs will be met with the help of a woman or servant. And that is what happened.

Another man said: I dreamt that I stole an anklet. He said: Was a wooden slipper or some kind of footwear that makes a sound stolen from you? He said: That's right.

## Earrings

Earrings of gold signify a man's or a woman's secret and may also be indicative of a singer. A man said to Ibn Sireen: I dreamt that there was an earring of gold in my ear. He said: How is your singing? He said: I have a good voice. He said: That is what it is.

If the earring is made of silver, he will memorise half of the Qur'an.

If he dreams that there were earrings of gold in his ears, in which there are pearls, he will memorise the entire Qur'an.

A man said: I dreamt that in my wife's ear there was an earring, half of which was gold and half of which was silver. A dream interpreter said to him: Perhaps you have divorced her twice (two Talaqs)? He said: Yes.

## Necklace

A necklace is indicative of a victory for the ruler, profit for the trader, marriage for one who is single, abundant wealth for a man and relief from distress for one who is in a bad state. If it is made of iron, it signifies his death.

## Bracelet

A single bracelet of silver, if he sees it on his hand, means that he will do an act of betrayal with his hand; if he sees it in front of him, he will see bad consequences. A single bracelet of gold is indicative of manacles.

## Large bracelets

Large bracelets of silver are indicative of obedience to Allah, because He, may He be Exalted, says:

﴿وَمُلْؤُوا أَسَاوِرَ مِنْ فِضَّةٍ﴾

*“They will be adorned with bracelets of silver.” [Al-Insaan 76:21]*

They may also be indicative of a father, son, brother or paternal uncle from whom the dreamer gets support; and they are indicative of a leader whose help he sought. If he dreams that the ruler gave him a belt, he will be appointed to a position of authority.

## Anklets

Anklets of silver represent a son; if a man dreams that he is wearing anklets of gold, he will fall sick or will make a mistake in religious matters. And it was said that for a man that represents shackles if they are of gold, but for a woman that represents security from fear and a husband for a woman who is unmarried.

## Coins

With regard to coins, in my experience on more than one occasion for myself and others, they are indicative of troubles. The same applies to small change and quarters; if one who was seeking to have a need met was given small change or quarters (in his dream), his need will not be met, because it was said to him that he may go. That happened to me.

If the small change or quarters are lacking something, that is indicative of grief, because the common folk call that missing change (not proper change). And the dream interpreters said that broken or cut-up coins are a sign of dispute.

## Forged currency

Forged currency is indicative of deceit and cheating. Someone else said that gold plated Dirhams are indicative of a lack of religious commitment and a great deal of sin. And the dream interpreters mentioned other things besides that. One of them said: If the dreamer sees heavy loads of Dinars being brought into his house, he will earn money, because Allah says:



*“And (the clouds) that bear heavy weight of water.” [Al-Dhaariyaat 51:2]*

Someone else said: If he dreams that he found a genuine Dirham and he has a wife who is pregnant, he will be blessed with a son. If there is a dispute between him and someone else, he will hear some good words from his opponent. If a penniless person dreams that, he will see something like it in reality. If an ascetic sees that in his dream, he will glorify and remember Allah. If an evildoer sees that and needs what is written on it, he will be beaten, because coins are “struck” (minted).

A man said to Ibn Sireen: I dreamt that I found a Persian Dirham.

He said: You will attain something good. Another man said to him: I dreamt that I found an Arab Dirham. He said: You will be beaten. It was said: Why did you differentiate between the two? He said: The Persian coin has a king and a crown engraved on it and the Arabic coin has a pattern and marks. One of them said: Good-quality Dirhams are indicative of religious commitment, prayer, supplication and meeting needs. If the Dirham is clean and bright, that means that the dreamer will have a livelihood that is free of troubles. A lot of coins signifies a lot of supplication, because the name of Allah and the name of the Messenger of Allah (Peace be upon him) are engraved on the coins. They also indicate that the dreamer will get what he wants, because things are done by the help of Allah. If he dreams that he made a good coin, he will offer advice but it will not be accepted.

A man said to Ibn Sireen: I dreamt that I was making coins. He said: You are a poet.

Another man said: I dreamt that I put a coin underneath my foot. He said: You will apostatise. And after that he was taken captive and was tortured and he apostatised.

If you examine these interpretations, you will find that coins are indicative of nothing but troubles.

Shaykh Shihaab-ud-Deen said: If a person dreams that he took possession of gold or silver coins or other coins, it is indicative of books, because they have writing on them, and it is indicative of information, because books contain information. It is also indicative of the return of one who was absent, because what man needs is absent. If he touches them and sees whether they are silver or gold coins, he will get what he wants.

Coins are also indicative of children and acquaintances, because of the benefit that there is in them. He said: If it is more than one usually has, that is indicative of trouble, because it is heavy to carry and difficult to keep, and the rights of others are connected to it, and because the evildoers are after it. The same also applies if it is a smaller quantity for one for whom it is not befitting to have so little, such as a few gold or silver coins or pennies for a king, who is ashamed before the people of having so little. The same applies to people of worldly ambition for whom this small amount is not befitting. For them, this small amount is indicative of turmoil, trouble and loss of status. So he connects troubles to having too much or too little than what is usual. With regard to all of that, reference should be made to what is customary and other background circumstances.

One of them said: If money is hidden in a container, it indicates that the needs of the dreamer will be met; if it is not hidden, that is indicative of position or status, or it was said that it is indicative of bankruptcy. If he dreams that he put a Dirham in his mouth and brought out a penny, that is indicative of corruption of his religious commitment. If he put a Dirham in his mouth and it came out the other end (from his anus), that indicates that he will die following a false religion.

Treasure is indicative of knowledge for the dreamer, provision for the merchant and appointment to a position of authority for one who was dismissed.

## Pearls

If they are on a string, that is indicative of the Qur'an and knowledge.

If a person dreams that he is boring holes in pearls, that indicates that he will interpret the Qur'an correctly; the one who dreams that he sold pearls will forget the Qur'an.

It was said: The one who dreams that he is selling pearls will be granted knowledge that he will explain to the people. If the pearls are in his mouth, that is indicative of good religious commitment.

A man said to Ibn Sireen: I dreamt that I swallowed a pearl then I spat it out. He said: Every time you memorise something from the Qur'an, you forget it.

Shaykh Shihaab-ud-Deen said of a man who dreamt that he was boring holes in pearls and throwing them away: He gets married a great deal.

A man said to Ibn Sireen: I dreamt that I bored a hole in a pearl. He said: Do you have a mother? He said: I had a mother, but she was taken captive. He said: Do you have a slave woman? He said: Yes, I bought her from among the female prisoners. He said: She is your mother. And he found that she was his mother.

The one who dreams that he is making pearls is backbiting about people.

A man said to Ibn Sireen: I dreamt that pearls were coming out of my mouth and the people were picking them up but I was not picking up anything. He said: You are a judge but you say what you do not do.

## **Coral**

Coral is indicative of wealth or a slave woman with children.

## **Topaz**

Topaz is indicative of halaal wealth and also of a man who is courageous and well mannered. It is also indicative of a true friend who is dignified and religiously committed.

## **Ruby**

Rubies signify joy, fun and adornment; they are also indicative of a beautiful, adorned woman; a good catch from the sea; and finding treasure. For a man in a position of authority, they signify additional authority; for the faqeeh they signify more knowledge; for the merchant they signify extra profit in his trade.

## **Turquoise**

Turquoise is indicative of conquest, victory, times of ease and a long life.

## **Copper**

Copper is indicative of acquiring wealth from the Jews, because al-Saamiri made the calf of copper, according to what is narrated in some reports.

## **Brass**

Brass is also indicative of wealth from the Jews. Brass vessels are indicative of a dispute over worldly goods.

## **Glass**

Glass is indicative of worry that does not last. Its nature is similar to women's nature.

## **Note**

We have seen above that if a person takes possession of more Dirhams or Dinars than he can carry, that is indicative of trouble. The same applies to taking possession of large quantities of other things such as animals and so on. The interpretation of that has been mentioned above.

## **IX. Hunting Equipment**

### **Net**

Seeing a net in a dream by one who earns his livelihood with it, is indicative of something good and beneficial. For a traveller it is indicative of the cancellation of his travel, and for one who is worried it is indicative of more worries.

## **Trap**

A trap is indicative of a plot or betrayal. If a person dreams that he caught a bird in a trap, he will plot against a man.

## **Slingshot**

A man said to Ibn Sireen: I dreamt that I let loose a shot from a slingshot but I missed the target. He said: fear Allah for your dream indicates that you backbite about people.

Shooting with a slingshot on land is indicative of acquiring booty from a halaal source by lying.

The one who shoots pigeons with a slingshot will make a false accusation against his wife.

If he dreams that he is shooting arrows from a slingshot, it indicates that he will say something inappropriate; if he hits the target his words will be accepted, otherwise it will backfire on him.

## **X. Implements for Eating and Craftsmen's Tools**

### **Table**

A table spread with food is indicative of a rich man. Sitting at it is indicative of keeping company with him. Eating from it is indicative of benefitting from him. If there is a man with him at that table, he will befriend some people on the basis of sincerity, but there will be a dispute between him and them concerning some matters of livelihood.

Seeing many loaves of good quality bread and good food on the table is indicative of deep friendship. Paucity of food is indicative of a relationship that is not strong.

One of them said: The table is indicative of religious commitment.

And it was said that it signifies booty that is in danger of being snatched away. Clearing the table signals the end of possessing that booty. And it was said that it is indicative of a woman.

A king dreamt that he was eating at a table, but every time he reached out his hand, a dog's paw came from beneath the table and ate with him.

A dream interpreter told him: A slave from Sicily is sharing your wife with you. He checked it out and found out that it was true.

A man heard someone (in his dream) reciting the Verse:

﴿رَبَّنَا أَنزَلَ عَلَيْنَا مَآبِدَةً مِّنَ السَّمَاءِ﴾

*“Can your Lord send down to us a table spread (with food) from heaven?”*

*[Al-Maa'ida 5:112]*

A dream interpreter said: You are going through hardship, so pray to Allah for ease and He will respond to you. He prayed and his prayer was answered.

Eating a lot from the table is indicative of a long life, and if it is cleared away, that indicates that one's life is over.

## **Cloth on the Ground (to Eat From)**

The Sufrah (cloth on the ground) is indicative of travel for a great purpose in which the dreamer will attain wealth. A platter made of wood indicates that he will acquire wealth from travelling.

## **Cooking pots**

Cooking pots are indicative of a person in charge of a household who spends a great deal. And it was said that it is indicative of a non-Arab woman. If a person dreams that he is cooking in a pot, he will acquire a large amount of wealth from a non-Arab ruler.

## **Meat and gravy**

Meat and gravy in a pot are indicative of noble provision.

## **Ladle**

The ladle is indicative of a generous steward who spends on his family.

## **Craftsmen's tools**

It should be noted that the tools of any craftsmen are indicative of his livelihood and of anyone who can help him. If the tools are in good or bad condition, that refers to the person indicated by the tools.

Shaykh Shihaab-ud-Deen said: Hammers, tongs, bellows and other things that are used by the veterinarian, blacksmith, carpenter, goldsmith and so on are indicative of their livelihoods, slaves and children.

Saws, drills, needles, plastering tools and so on, if they are in good shape, are indicative of travel and many interconnected events. These things may also be indicative of spies, because they go beyond the surface and come out. By the same token, the kohl stick is indicative of someone who travels, because it disappears and then comes back with the thing that was wanted.

Files, polishers, and whitening tools and so on are indicative of renovators and engineers. A man said to him: I dreamt that some tongs scared me. He said: A steward of yours will die.

Another man said: I dreamt that I became a drill. He said: You will become a digger of wells.

Another man said: I dreamt that I became a saw. He said: You will become a go-between.

Another man said: I dreamt that I became a file. He said to him: You will get scabies. A man of high standing dreamt that and he said: I was filing iron. He said to him: You will wear a coat of mail during war and you will be victorious.

Another man dreamt that and said: I was filing the hooves of a horse.

He said: You will become a farrier. Another man dreamt that and he said: I was filing wood to make a rack for knives and swords. He said: You will make pots for men of high status. And it all turned out as he said. And Allah knows best.

## Crafts and Craftsmen



Because craftsmen are involved in activities that serve people's interests, I have included in this chapter people who are in authority in general, because they are in charge of people's interests.

### Caliphs and rulers

Seeing a just caliph in a dream is like seeing righteous people. If he is seen content and cheerful, that is indicative of glad tidings, but if he is seen angry, that indicates that the dreamer is doing something that leads to corruption of religious commitment.

One of the dream interpreters said: If he is seen content, that indicates that Allah is pleased with the dreamer; if he sees him angry, that is indicative of Allah's anger. If he rebukes the dreamer with sweet words, that is indicative of righteousness. If he disputes with him in words of wisdom, it indicates that his needs will be met by him. If he dreams that he is riding behind him and he is qualified to be caliph, he will be appointed after he dies. If he dreams that he is eating with him, he will be honoured in a way commensurate with the food that he has eaten.

If he dreams that he is sleeping in the same bed as him with no barrier between them, it indicates that he is taking good care of him, but there is some risk in that.

The dream interpreters said: Then if the ruler gets up and the dreamer remains sleeping, his dream indicates that the ruler has a grudge against him and he may end up dead, because sleep is the brother of death. If he dreams that he fell asleep before the ruler, he will be safe. I dreamt that I was sleeping alongside one of the judges in the same bed and he was a friend of mine, but he became an enemy. If he dreams that he is sleeping on the ruler's bed, he will get from him or from one of those around him a slave woman or a wife or money to help him to get married or buy a slave woman.

If he is sleeping on the bed of someone unknown, he will be appointed to a position of authority. If he dreams that he entered the ruler's house, he will be involved in the ruler's family affairs and will get some provision from him. If he dreams that he has intercourse with one of the womenfolk of the ruler, he will get close to him and be favoured by him; or it was said that he will gossip about his womenfolk.

If he dreams that he himself becomes a caliph and he is not qualified for that, he will become infamous. This is the principle if the one who is appointed to the position of authority is not suited to it, in which case it signifies infamy.

Someone who was in a position of authority in Qafsah said to me: I dreamt that I became a ruler and I was riding with the symbols of rulership on my head. I said: You will become infamous. And the judge dismissed him because of his dishonest dealings.

One of the dream interpreters said: Whoever dreams that he was appointed as a caliph will attain glory and honour – meaning if he is qualified for it. He said: If he dreams that he became a particular caliph, if he is qualified for that, then he will attain high status, otherwise he will be humiliated or struck with calamity.

Someone else said: if he dreams that he became a king and he is not qualified for that, he will die shortly, because no human being has any authority over a ruler and the same applies to the deceased. If the dreamer is a slave, he will be freed, because no one has authority over the free man. If a leader dreams that he is walking on foot, this indicates that he is keeping his secrets and gaining the upper hand over his enemy and his subjects are pleased with him. If his subjects sprinkle musk on him, they will make him hear sweet words. If they throw fire at him, they are praying against him. If the fire hits him, a calamity will fall upon him. If they throw stones at him, they will make him hear harsh words.

If he walks in the marketplace (in his dream) with someone else in humility, this is indicative of strong authority. If some of the commonfolk come to him and whisper in his ear, he will die suddenly. The evidence for that is that when Shaddad ibn 'Aad was walking in his land, he was met by the Angel of death, peace be upon him, in the form of an ordinary man and he whispered in his ear, then he took his soul.

## **Resignation and dismissal**

If a ruler dreams that he resigned his post without anyone dismissing him, he will do something that he will regret. The evidence for that is the story of Yoonus (blessings and peace of Allah be upon him) when he went off in anger, abandoning his mission. And if someone else dismisses him, he will be humiliated.

If he dreams that he was dismissed and an old man was appointed in his stead, his authority will become strong, because the old man is his grandfather. If a young man is appointed in his stead, he will get into trouble. Dismissal of a governor or person in authority in a dream signifies appointment to such a post in real life, and being appointed in a dream signifies dismissal in real life. I was a judge and one of my servants dreamt that I was appointed in Tawzar, and I was dismissed straight after that. Dismissal of one who does not hold a post is indicative of appointment to a post.

## **King's Inner Circle**

### **Vizier**

The vizier takes care of the kingdom's interests. If a person dreams that he is appointed as a vizier and he is qualified for that, it indicates that he will do something that is in the kingdom's best interests.

### **Chamberlain**

The chamberlain is a secretary and keeper of secrets, and is in charge of taking care of the household and whatever is required for maintenance and other expenses. One of the dream interpreters said: Seeing the king's chamberlain standing is indicative of a serious approach to managing affairs. Seeing him sitting is indicative of slowing down.

## **Commander**

The commander is a known man who is in charge of the king's war and the man who knows how to do tactical planning. One of them said: If a person dreams that he became a commander, he will attain something good.

## **Chief of Police**

He is indicative of the Angel of punishment, or it was said that he represents worry and distress.

## **Soldiers**

Soldiers are indicative of the angels of mercy.

## **Judge**

The judge carries the banner of Sharee'ah and gives each person his rightful due; he enjoins what is good and forbids what is evil. If a person dreams that he is appointed as a judge and acts justly, and he is qualified for that, he will be appointed to a suitable position and he maybe appointed as a judge.

If he dreams that he is sitting in a court and he is engaged in a dispute, he will prevail over his opponent. If he dreams that judgement is passed against him and he is sick, he will die.

If a man dreams that the ruler appoints him as a judge, he will die.

If a sick person dreams that a judgement is passed in his favour, he will recover.

If the judge appears cheerful, that is a good sign. If he sees an unknown judge being unfair in his judgement, that indicates that the people at that location cheat in weights and measures. If the judge dreams that he is placed in the scales and he weighs heavily, then his position before Allah is good; if he is light in the scales, let him bewarelest he be unjust. If he dreams that he distributed money or faulty coins, he will be unjust in his rulings and will accept false testimony. The same applies if his smell is bad or if he was seen feeding dead animals to people or wearing a bad garment.

## **Delivering Khutbahs and Leading Prayers**

These actions are indicative of high position. If a person dreams that he becomes a Khateeb or imam, he will be appointed to a position of authority that befits him. If he is qualified to become a king, he will do so; if he is qualified to lead prayers or deliver khutbahs, he will be appointed to these positions.

A man dreamt that he was dismissed from a Minbar better than the one he had. He said: Did you propose marriage to a poor woman, but it did not go through, then you proposed marriage to a rich woman? He said: Yes. He said: Where was the Minbar? He said: Somewhere other than the Jaami' mosque. He said: Her father's profession is either a carpenter or a servant. He said: All of that. The evidence here is that if the Minbar was in the Jaami' mosque, we would say that she was the daughter of a scholar of high status. Because it was somewhere other than that, we know that her father has something to do with serving people or working with wood.

A Khateeb dreamt that his Minbar became iron. He said: You will not be reappointed. And that is what happened.

## **Treasurer**

The treasurer represents a man who causes trouble and harms people and is harsh with them when bringing them to account. The evidence for that is the Verse in which Allah says:

﴿فَحَاسِبْتَهَا حِسَابًا شَدِيدًا﴾

*“We called it to a severe account.” [Al-Talaaq 65:8]*

## **Gatekeeper**

The gatekeeper represents one who is trustworthy. If a person dreams that he becomes the gatekeeper of the ruler, he will attain a position of authority that befits him.

## **Drummer**

A drummer is indicative of a ruler who is unaware, shouts a lot, is terrible and is preoccupied with worldly gains.

## **Trumpeter**

A man who discloses information and spreads news. If a person dreams that he hears the sound of a trumpet, he will be summoned toward or to a dispute.

## **Mailman**

A man who betrays the one who trusts him. If the one who brings news is an old man, then he is one of the noble scribes (recording angels); if he is a young man, then he is a fighting man.

## **Standard Carrier**

The standard carrier represents a judge.

## **Corporal**

The corporal represents an innovator.

## **Aides**

If they are wearing white garments, they are indicative of good news; if they are wearing black garments, they are indicative of sickness and grief.

## **Jailer**

The jailer is indicative of gravediggers who treat people equally.

## **Deputy**

The deputy indicates a man who is earning sins for himself.

## **Steward**

The steward is a man who is in charge of treasure and knows what he is doing, because the Prophet Yoosuf (May Allah be please with him) was a steward for the king al-‘Azeez.

## **Groom**

The groom who looks after horses represents a man in a position of leadership who is wise and a capable manager.

## **Crafts and professions**

Now let us go back to discussion of crafts and professions. It is essential to establish a basic principle, which is that everyone who does something higher than his position will attain a higher status and riches, such as if a Faqeeh dreams that he is teaching or delivering a Khutbah or leading people in prayer or passing judgement; or if a person who writes badly dreams that he is writing beautifully or that he is writing for a leader after he used to write in the streets and so on. If he sees himself doing something lower than his usual work, that is indicative of poverty, trouble, lowering of status and moving from one situation to another that is lower.

## **Perfume seller**

The perfume seller is indicative of the judge. The interpretation depends on whether he sells beneficial or harmful medicines. If a person dreams that he became a perfume seller, he will be appointed to a position that befits him and his livelihood will increase, if he sells beneficial drugs and fine perfume. If he sells poisons and harmful medicines, if we interpret the dream as signifying that he will be appointed to a position of authority, then he will be a man of bad conduct; if we interpret it as referring to his livelihood, then it will be bad.

## **Doctor, Oculist, Surgeon, and Bone Setter**

These indicate the same as the perfume seller, because each one of them benefits people, takes from their wealth and has power over them.

If a person dreams that he becomes one of them, he will be appointed to a position that will befit him, or his livelihood will improve and he will have a time of ease. That applies if their conduct is good, such as if they distribute beneficial medicine, or if the oculist uses good kohl to treat the eyes, or the surgeon or bone setter provides good treatment. If we interpret it as referring to appointment to a position of authority, then his conduct will be good; if we interpret it as referring to his livelihood, it will increase.

A man dreamt that he became a doctor and that he distributed poison and the people were taking it. Shaykh Shihab-ud-Deen said to him: You are a snake charmer; you collect snakes and make a living from them. Another man dreamt that and Shaykh Shihab-ud-Deen said to him: Was the poison liquid? He said: Yes, as if it was olive oil. He said: The people to whom you gave the poison, did you know them?

He said: No, but they looked bad. He said: You are a king and you will send water against your enemies and drown them. And he said: I knew a group and I sent water against those whom I did not capture and they drowned. He said: The evidence for that is that the flow of poison in the body is like the flow of water in plants.

Another man said: I dreamt that I became an oculist and every time I came near an eye I applied kohl to it and I liked it and kissed it. He said: You love eating raw eggs and you will get colic from that. And that is what happened.

Another man said: I dreamt that I was a surgeon and I was cutting people's flesh. He said: You are a bandit. Another man dreamt that and he said: You are a poet.

A doctor said: I dreamt that I became a judge and I saw that I was not good. He said: You prescribed for the patient something that is not good and there is fear for you.

Another man said: I dreamt that I became an oculist. He said: You work digging wells and channels and springs and you have experience in that. You will become famous and people will need you.

Another man said: I dreamt that I was applying dust to eyes like kohl, and those eyes were staring at me. He said: You will prevail over some spies.

## **Builder**

A builder signifies a man who can never have enough of worldly gains, and may be indicative of a man who brings men and women together in a permissible way.

The one who demolishes buildings is indicative of one who breaks covenants because of the report:

***"Whoever dreams that he is building something, that is an action that he will do."***

A man said: I dreamt that I became a builder. Shaykh Shihab-ud-Deen said to him: You work as an embroiderer, because the embroiderer does things bit by bit, like a builder.

## **Plasterer**

The plasterer signifies a man who covers up scandals. The one who dreams that he is working with plaster will do a righteous deed.

## **Fuller, Baker, Burnisher, and Leather Maker**

These are indicative of righteous people and may be indicative of people who say one thing and do another.

A man said: I dreamt that I was polishing swords. He said: You will become a launderer for people of high position.

Another man said: I dreamt that I became an embroiderer. He said: You will begin to sell dry skins.

Another man said: I dreamt that I became a fuller. He said: You will learn how to make paper. He said to another man: You will learn how to make paper and write.

## **Engraver**

The engraver represents a man who tries to improve the image of some people in the minds of others and tries to set things straight after they have been spoiled. Shaykh Shihab-ud-Deen said: The engraver, mender and tailor are people who try to put things together. If the engraver engravessomething that is not befitting or the mender mends a garment with bad thread or patches a garment with something that is not appropriate, then they are the opposite of what is mentioned above and in that case they may be pimps.

A man said to him: I dreamt that I was engraving tablets. He said: You are a teacher. If your engraving was good, some people will be guided at your hands.

Another man said: I dreamt that I was sewing something and it became a net. He said: You are a net maker.

## **Carpenter**

The carpenter represents a man who disciplines people and teaches them good and suppresses evildoers.

## **Wood seller**

The one who sells wood is indicative of a man who is the head of the hypocrites.

## **Woodcutter**

The woodcutter represents a man who engages in malicious gossip.

## **Blacksmith**

The blacksmith represents any respectable man or a respected king, who is respected as much as he is skilled in his work. It may be indicative of kings obeying him, if the dreamer is a king, because the anvil is under him and the anvil represents power.

Moreover, if the blacksmith is making plows for tilling the soil, he is serving the person indicated by the land. If he is making nails for doors, he will serve prominent people and enjoy an easy life because of them.

If he is making nails for wooden clogs, he will serve people who wear them. If he is making nails for ships, he will serve people of prominent position who travel by sea. If he is making them for fishermen, he will serve people of low status.

A man said: I dreamt that I became a blacksmith. Shaykh Shihabud-Deen said to him: You will become a gatekeeper for a man of high status.

Another man said: I dreamt that I was blowing the bellows of the blacksmith without fire. He said: You move about a great deal, but it is to no avail.

## **Kettle Men, Grillers, Cooks, Bakers, and Bread Sellers**

These all represent people with bad reputation who have positions of authority over provisions.

It was said that the baker represents a just ruler with a bad temper, because fire is the basis of his work, and fire is a bad master. If fire is lit in wood, that is indicative of malicious gossip.

If a person dreams that he is a baker, he will become a wrongdoer and wealthy. If one who is not a baker dreams that he is baking and selling bread for defective Dirhams, he will bring men and women together for immoral purposes. If he dreams that he took bread from a baker without paying the price, he will have a joyful and happy life.

A man said: I dreamt that I lit a fire to cook heads on it. Shaykh Shihabud-Deen said to him: Have you decided to get involved in masonry or baking work? He said: Yes.

A man said: I dreamt that I slaughtered a camel and cooked it in my pot. He said: You are going to play a trick on a Bedouin and you will kill him and steal his property.

## **Grain seller**

The grain seller signifies a king to whom the people and other kings submit. If a person dreams that he is asking for grain from the seller, he will seek a position of authority. If he dreams that he sold grain to him but did not ask for its price, he will be an ascetic, uninterested in worldly gains, and he will thank Allah, for His blessings, because the price of everything is gratitude to Allah.

## **Miller**

The miller signifies a man who is preoccupied with himself and his worldly gains. If he sees an old man who is a miller, that is his grandfather and his dream indicates that he will attain his provision by means of a friend. If he sees a young man who is a miller, he will attain his provision by means of his enemy.

## **Furrier**

The furrier signifies wealth and benefits in winter time and signifies trouble in the summer.

## **Butcher**

The butcher represents a respectable man who defeats the leaders of ignorance. He may also be indicative of a wrongdoer or band it because of the number of animals who die at his hands.

One of them said: The butcher is indicative of the Angel of Death. If he dreams that he took a knife from him, he will fall sick and recover.

## **Skinner**

The Skinner signifies a wrongdoer, such as a rogue policeman or a cheating merchant who takes people's wealth and withholds their rights or dues from them.

## **Potter**

The potter signifies a man who is well organised and practices medicine. The seller of pottery is indicative of one who sells slaves, male and female. That also applies to anyone who sells vessels or ready-made garments.

## **Tanner**

The tanner represents a man who brings about reform or reconciliation, or a doctor, or one who disposes of the estate of the deceased.

## **Teacher**

The teacher represents a man who reforms leaders of ignorance or an jailer. A man said: I dreamt that I had birds in a cage and I let them go. Shaykh Shihaab-ud-Deen said: You are a teacher and you will let your students go. He said: You are right. He said to another man: You are an jailer and the people in your jail will escape. Another man, who did not know the Qur'an well, said: I dreamt that I was teaching children in the school and they were reciting in a nice voice. He said: You teach people how to sing.

## **Sorters of Cotton and Sifters of Flour**

Both of them represent a reformer who separates good from bad. A man dreamt that he was sifting wheat. Shaykh Shihaab-ud-Deen said to him: You have decided to pay your Zakaah. Another man dreamt that and he said: You have decided to work on a group of people for a man of high status, teaching them and disciplining them so that they may become good. He smiled and said: Yes.

Another man said: I dreamt that I was sifting the flour. He said: Have you decided to make bricks out of mud to build your house? He said: Yes.

## **Astrologer**

The astrologer signifies a man who knows the situation of people of high status and he relies on lies.

## **Cupper**

The copper signifies a man who knows about grudges in the heart.

It was also said that the copper represents a policeman, or a trustee.

He may be indicative of a scribe, because cupping is like writing and the lancet is like a pen.

## **Weavers, Camel Drivers, Mail Carriers, and Similar Professions**

These all signify people who travel and work hard. A man said: I dreamt that I became a weaver. He said: You will become a calligrapher.

Another man said something similar, and he said: Did you have a spindle in your hand? He said: Yes. He said: Then did you become a weaver?

He said: Yes. He said: You will learn land surveying. And that is what happened.

Another man said: I dreamt that I was a porter, carrying heads on my head in a vessel, and I dropped them. He said: You will carry pottery and it will break.

Another man said: I dreamt that I became a mail carrier, carrying letters. He said: You are a spy and you have letters with you. He said: You are right, and he showed them to him.

## **Goldsmith**

The goldsmith represents a man who deals with prominent people and he may be a liar, such as a painter or decorator. A goldsmith dreamt that every time he made something of gold or silver, it turned into copper.

Shaykh Shihaab-ud-Deen said to him: You replace good with bad.

## **Embroiderer**

The embroiderer represents a builder because the embroidery is done bit by bit; it is also indicative of a ploughman, because the needle goes into the cloth as the ploughshare goes into the earth.

A man said: I dreamt that I learnt embroidery. He said to him: You will learn how to write.

Another man said: I dreamt that I was embroidering shapes of animals. He said: You will become a painter.

A boy said: I dreamt that I became an embroiderer. He said: You will become a builder.

## **Gardener**

He will serve the people indicated by the trees.

A man said: I dreamt that I became a gardener but the garden wasn't mine, and I was tying bunches of herbs. Shaykh Shihab-ud-Deen said to him: Have you decided to go to some area of your province and bring its people as captives, tied up? He said: Yes. He said: Go ahead. So he went and brought them.

## **Jeweller Who Makes Holes in Pearls and Gemstones**

He represents a man who is establishing connections between men of high status and people who do good.

## **Greengrocer**

He represents a man who is foulmouthed.

## **Melon Seller**

He represents a sickly man, because melons are yellow and yellow signifies sickness. The melon may also be indicative of a man who goes along with everyone, because they say of a man who is like that: So and so is like a melon, he goes along with every trend. That is because the doctors say that melon is quickly digested and turns into the mixture that is in the stomach. It may also be indicative of cooking, because the word Batteekh (melon) may be misread as Tabbeekh (cooking).

## **Oils and Juices**

If oil is pressed from sesame, this is indicative of a man who is a leader and wealthy. If oil is pressed from a turnip or radish, this is indicative of a man who collects wealth with effort and difficulty.

Extracting good juices such as rosewater, orange blossom water and soon is indicative of a man who is a leader and well organised, as well as having wealth, and it may indicate other things.

A man said: I dreamt that I was extracting rosewater in glass vessels and using fire in the usual way, and the people were crowding around me and trying to take it from me. Shaykh Shihab-ud-Deen said: You will lease a bathhouse. He took that from the word Izdihaam (crowding); the bathhouse also has glass vessels and fire. A man of high status dreamt that and he said to him: You will take possession of or build a bathhouse and you will benefit a great deal from it. Another man had a similar dream and he added that it was written in hot water. He said: Do you do alchemy? He said: Yes.

## **Shoemaker**

If the shoemaker is unknown, he is indicative of a man who divides estates fairly, because the skins of animals (leather) are things that can be inherited.

## **Sandal maker**

The sandal maker is indicative of one who buys and sells femaleslaves or one who adorns things for people, because sandals in dreaminterpretation represent women.

## **One Who Makes Drinks from Grains**

He represents a doer of good who guides people to the right waywith regard to matters of this world and the Hereafter, so long as hedoes not take money for it. If he takes Dirhams (silver coins) for it, thatindicates that by doing good he is showing off; if he takes Dinars (goldcoins) for it, that indicates that his main concern is money.

A man dreamt that he was taking fine fabric and wrapping walnutsand almonds in it. Shaykh Shihaab-ud-Deen said to him: Do you sellQataa'if (stuffed pancakes)? He said: Yes.

## **Dealer in Old Clothes**

He is indicative of poverty. Selling old clothes is indicative of theend of poverty and buying them is indicative of the opposite.

## **Cobbler**

The cobbler is similar to the shoemaker.

## **Sweet Maker**

He represents a kind, righteous man if he does not take any moneyfor the sweets.

## **Ploughman**

He represents a man who is preoccupied with righteous deeds.

## **Broker**

He represents a man who guides people to water sources and peopletrust him.

## **Storekeeper**

He represents the hypocrite who collects Haraam wealth.

## **Water Carrier**

He represents a man who is religiously committed and pious, atwhose hand Allah will cause a great deal of goodness to occur, so longas he does not take any payment for it. If he takes water to a man and takes money for that, he will carry a burden of sin and the one to whomit is taken will get money from a ruler. If he carries water to his ownhouse and did not intend to drink it, he will accumulate wealth forsomeone else.

## **Poor Beggar**

He represents a seeker of knowledge; if he is given what he asks for,he will attain that knowledge.

## **Papermaker**

He represents a man who is smart, because writing is something smart.

## **Money Changer**

He represents a man who knows what is happening in the world.

## **Seller of Thread or Yarn**

He represents a man who travels, because selling yarn is indicative of travelling.

## **Diver**

He represents a king or someone similar. If the dreamer dreams that he dives in the ocean he will be involved in working for the king, or it may be indicative of writing poetry, because it is said of the good poet that he dives in meanings. Or he may become a preacher at whose hands people will repent.

## **Glassmaker**

He represents a man who does good deeds which benefit people, or it may mean that he prays a great deal for forgiveness.

A man said: I dreamt that I was weaving but there was nothing in front of me, although I was moving my head and my hands like one who is weaving. Shaykh Shihab-ud-Deen said to him: You will develop a tremor in your head. Someone else said something similar, but he said I saw the loom in front of me with the shuttle moving back and forth. He said to him: Someone stole a garment of yours and you and someone else are trying to get it back. He said: Yes.

## **Salt Seller**

He represents the jailer.

## **One Who Weighs Things**

He represents a governor. If he cheats, he will be unjust, otherwise he will be just.

## **Pottery Seller**

He represents a man who will live long, because Allah says:

﴿وَقُدُورٌ رَّاسِبَتٌ﴾

*“And (cooking) cauldrons fixed (in their places).” [Saba’ 34:13]*

## Marriage and Related Matters



Significance of the Woman One Marries in a Dream Marriage is indicative of acquiring wealth and becoming independent of means, because Allah says:

﴿وَانكحُوا الْأَيْمَنَ مِنْكُمْ وَالصَّابِلِهِنَّ مِنْ عِبَادِكُمْ وَلَا مَآتِيكُمْ إِنْ يَكُونُوا فُقَرَاءٌ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ﴾

*“And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Saalihoon (pious, fit and capable ones) of your (male) slaves and maidservants (female slaves). If they be poor, Allah will enrich them out of His Bounty.” [Al-Noor 24:32]*

If the woman (the dreamer marries in his dream) is Jewish, he will take up a profession which involves committing sin; if she is Christian, then that profession will lead to religious commitment.

If he dreams that he marries an adulteress, then he is an adulterer, because Allah says:

﴿وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٌ أَوْ مُشْرِكٌ﴾

*“and the adulteress – fornicatress, none marries her except an adulterer — fornicater or a Mushrik.” [al-Noor 24:3]*

If he dreams that he married a Muslim woman and he was on his own with her in her house or tent, he will engage in profitable trade in which no one else will have a share and he will marry a woman. If he dreams that she died, he will get involved in something that he will get nothing out of except grief and hardship.

### Wedding Party

Seeing a wedding party in a dream is indicative of calamity for the one who does it and of happiness and joy for the one who is invited to it.

## **Wife Marrying Another Man**

If he dreams that he gave his wife in marriage to another man and took her to him, if he is a king he will lose his kingdom, if he is a trader his business will cease. If he dreams that he took that man to her, he will engage in profitable trade.

One of them said: If he sees his wife or the wife of someone else marrying a man, if his wife is pregnant she will give birth to a girl and if she has a daughter she will try to arrange her marriage, otherwise he will leave her by means of death, divorce or travelling.

## **Intercourse**

If he dreams that he has intercourse, that is indicative of glad tidings and getting something he wants, if he dreams that he ejaculated, because people say "I got what I wanted from my wife," so they call that getting what one wants. If he does not dream that he ejaculated, he will strive to do something but will not complete it.

## **Divorce**

Divorce is indicative of the dismissal of a governor and separation from a king whom one used to accompany, because women are crafty like kings. It is also indicative of becoming independent of means, because Allah says:

وَمَنْ يَرْجُوا نِعَمًا فَلْيَعْمَلْ مِثْقَالَ ذَرْدَنْ

*"But if they separate (by divorce), Allah will provide abundance for everyone of them from His Bounty." [Al-Nisa' 4:130]*

## **Protective Jealousy (Gheerah)**

Protective jealousy is indicative of eagerness. If a person dreams that he is protective jealousy, that indicates that he is keen or eager.

## **Buying a Slave Woman**

This is indicative of trade. If he dreams that he buys, he will get nothing but grief from his trade.

## **Adultery**

Adultery is indicative of betrayal, just as betrayal is indicative of adultery. Adultery may also be indicative of a known rich man who gives from his wealth.

If the adulterer dreams that the Hadd punishment is carried out on him, his dream indicates that he will acquire knowledge if he is qualified for that, and if he is a governor, that indicates that he has strong authority.

## **Homosexuality and Lesbianism**

Shaykh Shihab-ud-Deen said: They both are indicative of doing a favour to someone who will not appreciate it. And it was said that the dreamer will become poor and lose his wealth because of his enemy.

## Pregnancy of a Woman and Divorce at a Time that is Not Appropriate

This is indicative of marriage for one who is single; it is also indicative of pregnancy and of a child for the one who is pregnant.

## Childbirth

Giving birth is indicative of relief from hardship and may signal the arrival of one who has been away. Pregnancy of a man signals distress, trouble and bad words, and it is indicative of the presence of an enemy in his house. If he gives birth in his house without screaming, that is indicative of relief from hardship; if it takes place among the people, his troubles will be replaced by other troubles.

## Woman Resembling a Man

If a woman dreams that she put on men's garments and became like a man, her situation will improve. If the clothes were too long or too wide, the change in her situation will be accompanied by fear and sorrow. If she dreams that she turned into a man, her husband's attitude will improve.

## Effeminacy

If a man dreams that he turns into an effeminate man, fear will befall him.

## Looking at the Private Parts

This indicates relief for one who is in a state of hardship. One of them said: If he dreams that he is looking at his wife's private parts with desire or he dreams that he touched it, he will get involved in trade that is no good. If he looks at the private parts of a naked woman without her realising, he will fall into sin. If he gets a private part like that of a woman, he will get married if he is single and he may be blessed with a daughter. If people see it, he will have trouble.

If a woman dreams that she sees a man's penis, for the single woman that is indicative of a husband and if she is pregnant she will give birth to a male. If the people see her looking at it, she will get a bad reputation.

## Selling

If a man dreams that he is being sold or being offered for sale, if a man buys him, he will encounter distress and he may be captured and sold. If a woman buys him, he will attain glory after hardship, because of the story of Zulaykha with Yoosuf al-Siddeeq. But if he sees himself selling goods, that is indicative of attaining a position of authority or exiting a position of authority.

## Pledge

If a man dreams that he gave something as a pledge, he will incur sin, because Allah says:



*"Every person is a pledge for what he has earned." [Al-Muddaththir 74:38]*

If a man dreams that he gave his slave as a pledge, he will not give him his full rights or he will wrong him in some way, then he will give him his rights.

## **Partnerships**

Partnerships are indicative of fairness. If the partner is an unknown old man, he will be treated fairly during that year by everyone he deals with; if the partner is an unknown young man, he will be treated fairly by his enemies in spite of the harm that reaches him.

## **Entrusted items**

An entrusted item represents a man's secret. If he gives a package to a man to keep for him, he will tell him something in confidence.

Another man said: I dreamt that I was entrusted with cages in which there were birds that made noise. He said: Did he tell you that he has people who play instruments and sing? He said: Yes. Another man dreamt that and he said: Did he tell you that he has people in jail? He said Yes.

## **Borrowed items**

If a man borrows something desirable from another man, he will get something good but it will not last, because the borrowed item does not stay with the borrower. A borrowed animal may indicate that the one who is lending is taking care of the borrower.

## **Loans**

If a man dreams that he lends to people for the sake of Allah, he will spend on Jihad, because Allah says:

﴿إِن تُرِضُوا اللَّهُ قَرْضًا حَسَنًا﴾

***“If you lend to Allah a goodly loan (i.e. spend in Allah’s Cause), He will double it for you, and will forgive you.” [Al-Taghaabun 64:17]***

It was said that this Verse was revealed concerning Jihad.

## **Paying off Debts**

If a person dreams that he paid off his debt or paid his dues, he will uphold his ties of kinship or give charity, and some worldly matter will be made easy for him.

It was said that paying one's dues is indicative of returning from a journey, just as returning from a journey is indicative of paying one's dues.

## **Giving Respite**

Giving respite is indicative of punishment. If a person dreams that he gave respite to a man, he will punish him, because Allah says:

﴿فَهُدِيلُ الْكَافِرِينَ أَمْبَلُهُمْ رُؤْبَانًا﴾

***“So give a respite to the disbelievers; deal gently with them for a while.” [Al-Taariq 86:17]***

It was said that it is a warning and indicates that the dreamer is in difficulty but relief is close at hand, because Allah says:

﴿وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِّرْهُ إِلَى مَيْسَرٍ﴾

*“And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay.” [Al-Baqarah 2:280]*

The correct way is to refer to the current situation in which the dreamer is, because that is the basis of dream interpretation.

## Interpretation of Miscellaneous Things



Most things have been discussed above.

### Lying on One's Back

If a person dreams that he is lying on his back, he will become more powerful and have stronger authority, because the ground is a strong support, so this world will be under his control. If he dreams that in that situation his mouth is open and loaves of bread are coming out of it, it is said that his authority will diminish and he will be defeated. Lying on one's back may be indicative of a time of ease after hardship and of thinking how to attain something or how to get out of something; the current situation of the dreamer should be taken into account.

### Lying on One's Stomach

Lying facedown is bad, because it is indicative of confusion and not knowing what to do. It is also indicative of weakness and loss of wealth, because his face is on the ground and he does not understand what he is seeing.

### Drowsiness

Drowsiness is indicative of security, because Allah says:

﴿إِذْ يَغْشِي كُمُّ النَّعَاسُ أَمْنَةً بَيْنَ أَرْجُونَ﴾

*“(Remember) when He covered you with a slumber as a security from Him.” [Al-Anfaal 8:11]*

In my opinion it depends, because drowsiness means feeling a sense of security at the time of fear, as it says in the Verse. It may be indicative of being heedless and lazy. Sleeping means being heedless, because Allah says:

﴿لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ﴾

**“Neither slumber nor sleep overtakes Him.”[Al-Baqarah 2:255]**

And the Prophet (peace be upon him) said:

**“People are sleeping and when they die they will wake up.”**

## **Waking up**

Waking up is indicative of motivation, good times and becoming alert after being heedless. It is also indicative of resolve and things becoming easier.

## **Thirst**

Thirst is indicative of some problems in religious commitment. If a man dreams that he is thirsty and he sees a river and wants to drink from it but does not, that indicates that the grief that he is going through will come to an end, based on the story of the river of Taloot (Saul). It also indicates that he will get what he is after.

## **Drinking**

Drinking cold water in a dream is indicative of getting Halaal wealth.

We have discussed water above.

## **Quenching one's thirst**

If a person dreams that he quenched his thirst, it is an indication that his religious commitment is sound.

## **Hunger**

Hunger is an indication of loss of wealth and striving to seek a livelihood.

## **Being full**

If a person dreams that he is full, his wealth will come back and his livelihood will increase. If he dreams that a man called him to a meal, he will travel, because Allah tells us about Moosa (May Allah be pleased with him):

 ﴿قَالَ لِفَتَنَةٍ مَا لَنَا غَدَاءٌ نَّا لَقَدْ تَعَسَّرَنَا مِنْ سَفَرٍ نَا هَذَا نَصْبَكَا﴾

**“[He] said to his boy servant: ‘Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.’”[Al-Kahf 18:62]**

If he dreams that he called him in the middle of the day, he will find relief from his troubles. If he dreams that he ate some food and it was digested, that indicates that he is striving hard in his profession.

## **Eating One's Own Flesh**

This is indicative of consuming wealth that one has saved. If the dreamer dreams that he ate the flesh of someone else raw, he will backbite about him; if it is cooked or grilled, he will consume the capital of someone else.

For women, it is indicative of lesbianism or corrupting one another or fighting one another.

Similarly, if a person dreams that someone else ate his flesh, he is fighting him or corrupting him. If a woman eats her own flesh, she will eat from her husband's wealth. If a person dreams that he is eating his tongue, he will attain benefit by means of his tongue, or his dream may indicate that he is keeping quiet and suppressing his anger.

## Feeling Despair

Despair (in a dream) is indicative of joy, because Allah says:

﴿ حَقَّ إِذَا أَسْتَيْسَ الرَّسُولُ وَطَلُونَا أَنَّهُمْ قَدْ كَثُرُوا جَاهَةً هُمْ نَصَرُونَا ﴾

*“(They were reprimed) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help.” [Yoosuf 12:110]*

It may indicate that someone else will have authority over him or his wealth or his trade.

## Pain

Pain is indicative of regret for sin.

## Depression

This is indicative of relief from trouble. By the same token, if a person dreams that he finds relief or rest, he will be affected by depression.

## Joy

Joy is indicative of earning money by Haraam means and committing sins. If a person dreams that he dies as a result of that, he will die poor and the people whom he wronged will not let him off.

## Dismissal

Dismissal is indicative of a covenant just as a covenant is indicative of dismissal. And it was said that it is indicative of divorce for a woman.

## Frowning

Frowning is indicative of having more than one daughter, because Allah says:

﴿ وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسُودًا وَهُوَ كَظِيمٌ ﴾

*“And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!” [Al-Nahl 16:58]*

## Stumbling

Stumbling is indicative of debt. If a person dreams that his mount stumbled on the ground, he will incur debts.

## Nakedness

This has been discussed above, when we looked at the importance of referring to customs in dream interpretation. One of the dream interpreters said: If a person dreams that he took off his clothes and exposed his back, there will emerge an enemy who did not show his enmity; rather he made a show of friendship. This is based on the Verse in which Allah says:

﴿يَنْبِئُ مَادَمَ لَا يَقْنِنَكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِيَأْسِهِمَا لِيُرِيهِمَا سَوْءَاتِهِمَا﴾

*“O Children of Adam! Let not Shaytaan (Satan) deceive you, as he got your parents [Adam and Hawwa’ (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts.”*  
[Al-A’raaf 7:27]

If he dreams that he is naked, he will be exposed; if he dreams that he was naked in a place on his own, that indicates that his enemy is seeking out his faults but will not find a way to do so.

## Expulsion

Expulsion is not a good sign. If a person dreams that he was expelled and shouted at by a man of virtue, he will face a big problem and his enemy will prevail over him.

## Stealing

The unknown thief is a symbol of the Angel of Death, because he enters the house when people are unaware, takes what he wants and leaves without anyone realising. If the thief is known, he will benefit from the one who is robbed in terms of wealth, knowledge or exhortation.

Theft may also be indicative of acquiring wealth in a harsh manner and seeing a thief in the house may be indicative of having more children. I have seen both cases.

## Foolishness

Foolishness indicates ignorance. If a person dreams that he is behaving in a foolish manner, this indicates that he is ignorant. Allah says:

﴿فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحُقْقُ سَفِيهً﴾

*“But if the debtor is of poor understanding.”*[Al-Baqarah 2:282]

## Regrets

Regrets are indicative of committing sin and betrayal. We have seen above that betrayal indicates adultery. Allah says:

﴿وَإِنَّ اللَّهَ لَا يَهْدِي كَيْدَ الظَّالِمِينَ﴾

*“And, verily, Allah guides not the plot of the betrayers.”*[Yoosuf 12:52]

meaning the adulterers.

## **Imprisonment**

Imprisonment is indicative of humiliation and distress, because Allah says:

﴿وَلَمْ يَفْعَلْ مَا أَمْرُهُ، لِيُسْجَنَ وَلَيَكُونَا مِنَ الظَّالِمِينَ ﴾  
٣٢

*“And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.” [Yousuf 12:32]*

We have discussed above the issues of detention and imprisonment.

Solitary confinement in an unknown place where no voices reach is indicative of the grave. If a person dreams that he is chained up in a house with the door locked but it is not called prison, he will attain something good. If he dreams that he is tortured there, he will attain a great deal of good.

## **Heavy Burdens**

A heavy burden is indicative of a bad neighbour.

## **Misery**

Misery is indicative of poverty, because Allah says:

﴿مَسْتَهْمُوا بِالْأَسَاءَةِ ﴾

*“They were afflicted with severe poverty and ailments...” [Al-Baqarah 2:214]*

## **Minor Sins**

Minor sins are indicative of being let down by a friend.

## **Losing One's Way**

Losing one's way is indicative of indulging in falsehood, and finding one's way after that is indicative of being guided.

## **Climbing Up**

If the dreamer climbs a mountain, he will attain honour without effort. If he climbs up to the heaven and gets close to it, he will attain honour and leadership. If he dreams after climbing up to it that he becomes a star by which people navigate, he will become an Imam or scholar whom people follow.

## **Coming Down After Climbing Up**

This is indicative of humiliation after honour, and it was said that it is indicative of worldly blessings after becoming a leader in religious matters, because he (peace be upon him) attained that after coming down from it, and honour was added to his original honour. If he dreams that he came down from the mountain, he will find relief; or it was said that this situation will change and he will not get what he wants. This has been discussed above in chapter 4.

## Miserliness

Miserliness signifies criticism. If a person dreams that he is miserly, he will be criticised. By the same token, if he dreams that he is criticised, he will behave in a miserly manner.

## Spending Halaal Wealth

If a person dreams that he spends his wealth reluctantly, he will die because Allah says:

﴿وَأَنْفَقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْفَكُوكُمُ الْمَوْتُ﴾

*“And spend (in charity) of that with which We have provided you before death comes to one of you.” [Al-Munaafiqoon 63:10]*

If he spends it willingly, he will attain something good or beneficial, because Allah says:

﴿وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ بِخَلْفَةٍ﴾

*“Whatsoever you spend of anything (in Allah’s Cause), He will replace it.” [Saba’ 34:39]*

## Obstinacy

If a person dreams that he is being obstinate, he will leave the situation that he is in, regardless of what it is, whether it is leadership, help, a position of authority, or anything else. It may also indicate reluctance to listen to exhortation, because Allah says:

﴿بَلْ لَجُوا فِي عُزُّ وَنُعُودُ﴾

*“Nay, but they continue to be in pride, and (they) flee (from the truth).” [Al-Mulk 67:21]*

## Reconciliation

Reconciliation is indicative of obtaining blessings and goodness, because Allah says:

﴿وَالصَّلْحُ خَيْرٌ﴾

*“And making peace is better.” [Al-Nisa’ 4:128]*

If a person dreams that he is calling for reconciliation, he will call someone who is misguided to right guidance.

## Arrogance

If a person dreams that he is being arrogant because he is well-established in worldly terms, he will die, because Allah says:

﴿حَسْنَ إِنَّا أَخَذْنَا الْأَرْضَ زُخْرُفَهَا وَأَزْيَّنَتْ وَظَرَبَ أَهْلُهَا أَنَّهُمْ قَدِيرُونَ عَلَيْهَا أَنَّهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَانَ لَمْ تَفْنِ بِالْأَمْمَيْنَ﴾

**“Until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday!”**

[Yoonus 10:24]

## Humility

Humility is indicative of high status, because it is narrated in a report: “The one who is humble will be raised in status by Allah.”

## Sincerity and Faith

If a disbeliever dreams that he is sincere, he will become a believer.

If a Muslim dreams that he is a believer, he will be sincere.

## Telling Lies

Lying is indicative of lack of reason, especially if a person dreamsthat he is telling lies about Allah I, because Allah says:

﴿وَلَكِنَّ الَّذِينَ كَفَرُوا يَقْتَرِنُونَ عَلَى اللَّهِ الْكَذَبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ﴾

**“But those who disbelieve invent lies against Allah, and mostof them have no understanding.” [Al-Maa’idah 5:103]**

## Poverty

If a person dreams that he is poor, he will get a lot of food, becauseAllah says:

﴿إِنِّي لِمَا أَنْزَلَتْ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

**“[Moses said,] ‘My Lord! Truly, I am in need of whatevrgood that You bestow on me!’”**

[Al-Qasas 28:24]

## Richness

If he dreams that he becomes rich, he will become poor.

## Fear

Fear is indicative of security and is also indicative of repentance. If a person dreams that he is afraid, he will repent. It may also be indicativeof leadership, because Allah says:

﴿فَتَرَزَّتْ مِنْكُمْ لَمَّا خَفِشْتُمْ﴾

**“[Moses said,] ‘So I fled from you when I feared you.’”[Al-Shu’ara’ 26:21]**

## **Distress**

Distress is indicative of happiness.

## **Happiness**

Happiness is indicative of distress.

## **Rejection**

If a person rejects something false, that is indicative of enjoining what is good and forbidding what is evil; if he rejects something true, that is indicative of his disbelief, because Allah says:

﴿وَمَا يَحْمِدُ بِعَيْنَتِنَا إِلَّا الْكَافِرُونَ﴾

*“None but the disbelievers reject Our Ayaat [(proofs, signs, Verses, lessons, etc.)].” [Al-‘Ankaboot 29:47]*

## **Admission of Sin**

This is indicative of repentance, glory and honour because Allah says:

﴿رَبَّنَا طَلَّسَا أَنفَسَنَا﴾

*“[Adam and Eve said,] ‘Our Lord! We have wronged ourselves.’” [Al-A’raaf 7:23]*

Allah tells us that Moosa (May Allah be please) said:

﴿رَبَّ إِنِّي طَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ﴾

*“My Lord! Verily, I have wronged myself, so forgive me.” [Al-Qasas 28:16]*

And what he attained of glory and honour is well known.

## **Admission of Murder**

This is indicative of showing enmity to the person who was murdered (in the dream). Killing a man is indicative of obtaining a position of authority, leadership and security, because Allah says:

﴿قَالَ رَبِّي إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَعْتَذِلُونِ ﴿٢٣﴾ وَأَنِّي هَرُوتُ هُوَ أَفَصَحُ مِنِّي لِسَانًا فَأَزْسَلَهُ مَعِي رَدْمًا يُصَدِّقُهُ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٢٤﴾ قَالَ سَنَشِدُ عَصْدَكَ يَا أَخِيكَ وَجَعَلُ لَكُمَا سُلْطَنَنَا فَلَا يَصِلُونَ إِلَيْكُمَا بِعَيْنَتِنَا أَنْسَمَا وَمَنِ اتَّبَعَكُمَا أَفْلَمُبُونَ﴾

*“He [Moses] said: ‘My Lord! I have killed a man among them, and I fear that they will kill me. And my brother Haaroon (Aaron) (may Allah be please with him) he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will belie me.’ Allah said: ‘We will strengthen your arm through your brother, and give you both power, so they shall not be able*

*to harm you, with Our ayat (proofs, evidences, Verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors.” [Al-Qasas 28:33-35]*

## **Kindness**

Kindness is indicative of the dreamer's salvation; meanness is indicative of his doom.

## **Committing sin**

This indicates that the dreamer will incur debt, just as debts are indicative of committing sin.

## **Repentance**

Repentance is indicative of attaining honour and blessings after difficulty, and it is indicative of regaining authority after losing it.

## **Eavesdropping**

Eavesdropping is indicative of lies and earning some gains, because Allah says:

﴿يُلْقَوْنَ السَّمْعَ وَأَكْثَرُهُمْ كَذِيبُونَ﴾

*“Who gives ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars.” [Al-Shu'ara' 26:223]*

The eavesdropper may be harmed by a man of authority, because Allah says:

﴿إِلَّا مَنْ أَسْرَقَ السَّمْعَ فَأَتَبَعَهُ شَهَابَتُ مُؤْنَّ﴾

*“Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.”*

*[Al-Hijr 15:18]*

If a merchant dreams that he is listening, he will try to get out of a sale contract; if he is in a position of authority, he will be dismissed, because Allah says:

﴿إِنَّهُمْ عَنِ الْسَّمْعِ لَمَعْزُولُونَ﴾

*“Verily, they have been removed far from hearing it.” [Al-Shu'ara' 26:212]*

If he dreams that he is eavesdropping on a person, this is indicative of scandal and exposure. If he dreams that he is eavesdropping on what people say in order to follow the best thereof, he will have glad tidings, because Allah says:

﴿الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَسْتَعِدُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمُ أُذْنُوا الْأَنْبِيَ﴾

*“Those who listen to the Word [good advice Laa ilaaha illAllah (none has the right to be worshipped but Allah) and Islamic Monotheism] and follow the best thereof (i.e. worship Allah Alone, repent to Him and avoid Taaghoot) those are (the ones) whom Allah has guided and those are men of understanding.” [Al-Zumar 39:18]*

If he dreams that he is listening but pretending that he is not listening, he will tell lies, because Allah says:

﴿ وَلَئِنْ كُلَّ أَفَّاكُ أَنْسِيَ ﴾

**“Woe to every sinful liar who hears the Verses of Allah (being)recited to him, yet persists with pride as if he heard them not.” [Al-Jaathiyah 45:7-8]**

## Establishing Proof

If a person dreams that he is establishing proof of something, that indicates that he is involved in a dispute and he will prevail, because Allah says:

﴿ قُلْ مَا أُثُرْ بِهِنَّكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴾

**“Bring forth your proofs, if you are truthful.” [Al-Naml 27:64]**

## Dangling

If a person dreams that he is hanging down from the roof on a rope, it is indicative of his piety in all his affairs. If he dreams that he falls without going down on a rope, he will fall from his position because of some words that he said and he will despair of a man on whom he was spinning his hopes. If he dreams that he fell in the mud, he will abandon noble matter of religious or worldly affairs.

## Condolences

If a person dreams that he is offering condolences to someone who has been afflicted by calamity, he will attain security, because the Prophet (peace be upon him) said:

**“Whoever offers condolences to someone who is afflicted by calamity will have a reward like his.”**

## Calling a Person by a Name that is Not His

If a person is called by a name that is not his, if the name by which he is called is good, such as Ahmad, Muhammad, Sa'd and so on, he will attain honour and glory in accordance with what that name may mean. But if the name is bad, then a fault will appear in him.

## Praising oneself

If a person dreams that he is praising himself, he will commit sin, because Allah says:

﴿ فَلَا تُرْجُوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَا يَعْنِي أَنْفُسَكُمْ ﴾

**“So ascribe not purity to yourselves. He knows best him who fears Allah and keeps his duty to Him [i.e. those who are Al-Muttaqoon (the pious).” [Al-Najm 53:32]**

If someone else praises him, if that person is an unknown young man, his enemy will submit to him; if he is an unknown old man, he will be praised and spoken highly of before the people. If the young man or old man is known, he will attain glory and honour because of them.

## **Flattery**

If a person dreams that he is flattering someone else with regard to some worldly matter, it is indicative of something bad. If it is for the purpose of some knowledge that he wants to learn from him or to seek his help with some righteous deed that he wants to do, he will attain honour. In some reports it says: Flattery is not an Islamic characteristic except when seeking knowledge. And it was said that flattering someone whom one is not used to flattering is humiliation, but if he usually does that, then it does not indicate anything bad.

## **Bidding farewell**

If a person dreams that he is bidding farewell to his wife, he will divorce her. It is also indicative of separation between the one who bids farewell and the one to whom he bids farewell, and it is indicative of separation between partners, dismissal of a man in a position of authority, and loss for the merchant. It may also be indicative of taking back the divorced wife, reconciling with a partner, profit for the trader, recovery for one who is sick, reinstatement for the man in a position of authority and return of the traveller, because the word 'Wadaa' (farewell) written backwards is 'Aadu', which means they returned. We have discussed this above.

## **Trying to hide from people**

Trying to hide from people is indicative of a daughter for the one whose wife is pregnant because Allah says:

﴿يَنْهَا مِنَ الْقَوْمِ مِنْ شُوَّهٍ مَا يُشَرِّبُ بِهِ﴾

*“He hides himself from the people because of the evil of that whereof he has been informed.” [Al-Nahl 16:59]*

If he enters a house and tries to hide in it, he is going to flee, because Allah says:

﴿يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا﴾

*“Saying: ‘Truly, our homes lie open (to the enemy).’ And they lay not open. They but wished to flee.” [Al-Ahzaab 33:13]*

## **Looking Down on Others**

If he looks down on a disbeliever, that is his enemy; if he looks down on a believer, his religious commitment will decrease and he will despair of a man on whom he was pinning his hopes, and he will be humiliated. If he dreams that someone looked down on him, if that was an unknown young man, he will prevail over his enemy; if it was an unknown old man, he will become poor.

## **Guarding**

If he dreams that someone is guarding him, he will be faced with some troubles; if he dreams that he is guarding someone else at night in the dark, he will be safe from the evil of the Shaytaan, because the Prophet (Peace be upon him) said:

*“There are three eyes that will not be touched by the Fire: the eye that keeps watch for the sake of Allah...”*

## **Swearing an Oath**

In principle, this is indicative of cheating and arrogance, because Allah says:

﴿ وَقَاتَلُوهُمَا إِنِّي لَكُمَا لِمَنْ أَنْتُمْ بِهِمْ بُرٌّ ﴾

*“And he [Shaytaan (Satan)] swore by Allah to them both,(saying): ‘Verily, I am one of the sincere wellwishers for youboth.’ So he misled them with deception.” [Al-A’raaf 7:21-22]*

A sincere oath is indicative of prevailing and saying good words,because Allah says:

﴿ وَإِنَّهُ لَقَسْطٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴾

*“And verily, that is indeed a great oath, if you but know.”[Al-Waaqi’ah 56:76]*

A false oath is indicative of failure, because Allah says:

﴿ وَلَا يُطِيعُ كُلُّ حَالَافٍ مَّهِينٍ ﴾

*“And (O Muhammad (peace be upon him)) obey you not everyone HallaafMaheen (the one who swears much and is a liar or is worthless).”[Al-Qalam 68:10]*

[This is also] according to the Hadeeth:

*“A false oath leaves the land devoid (of blessing).”*

## **Work**

Work is indicative of seeking knowledge. If a person dreams that heis busy working, he will marry a virgin, because Allah says:

﴿ إِنَّ أَصْحَابَ الْجَنَّةِ الَّيَوْمَ فِي شُغْلٍ فَنِكَهُونَ ﴾

*“Verily, the dwellers of the Paradise, that Day, will be busywith joyful things.”*

*[Ya-Seen 36:55]*

## **Buzzing of a Wasp**

This is indicative of a promise from a liar.

## **Clinking of Coins**

If it is genuine money, he will hear nice words; otherwise he willhear an argument.

## **Braiding Hair**

This is a good sign for women and for men who have the custom ofwearing their hair in braids; but it is not a good sign for those who donot have this custom.

## **Being Tall**

If a person dreams that he is tall, he will increase in knowledge and wealth, and if the dreamer is in a position of authority, his authority will grow stronger and his conduct will be good. And if he is a merchant, his trade will be profitable, because Allah says:

﴿وَزَادَكُمْ فِي الْخَلْقِ بَصْطَلَةً﴾

*“And increased you amply in stature.” [Al-A’raaf 7:69]*

We have seen above, that if he becomes too tall, this means that he will die; the same applies if he becomes short and his body becomes big, it is also indicative of his death. For women, being tall is not good.

## **Pursuing Something**

This is indicative of getting what one is seeking or some of it, because it is said that the one who seeks something will get it or some of it. If he dreams that someone is pursuing him, distress will befall him.

## **Seeing Oneself Above People**

If a person dreams that he wants to be above people, he will not attain that; he will become arrogant and then be humiliated, because Allah says:

﴿تِلْكَ الدَّارُ الْآخِرَةُ بِمَعْلُومَهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُواً فِي الْأَرْضِ وَلَا فَسَادًا﴾

*“That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqoon (the pious).” [Al-Qasas 28:83]*

## **Pardon**

If a man commits a sin then dreams that he is pardoned, that indicates that Allah will forgive him, because Allah says:

﴿وَلَيَغْفِرُوا وَلَيَصْفَحُوا﴾

*“Let them pardon and forgive.” [Al-Noor 24:22]*

If he dreams that someone else pardoned him, he will live a long life and attain high status.

## **Planting**

Planting or cultivating is indicative of travelling soon.

## **Holding onto Something**

This is indicative of trade. Holding onto a rope is indicative of sound religious commitment; holding onto a handkerchief is indicative of acquiring a servant; holding onto pants is indicative of marrying a woman; holding onto a thread is indicative of achieving something that involves being appointed to a

position of authority or a trade deal or marriage. If a knot is tied in the thread, he will get what he is seeking, otherwise he will not achieve it.

## Counting

If a person dreams that he is counting Dirhams on which is the name of Allah, it indicates that he is reciting Tasbeeh. If he is counting Dinars, he will acquire knowledge; if there is an engraved image on them, he will be preoccupied with falsehood. If he counts pearls, he will read the Qur'an and if he counts gemstones, he will acquire knowledge. If he counts beads, he will be preoccupied with something that does not concern him. If he counts fat cows, he will encounter years of prosperity; if he counts lean cows, he will encounter years of drought.

If the one who is counting is a king, he will acquire wealth from his enemies commensurate with that value. If he is a merchant, his trade will be profitable. If he is counting rice, he will go through hardship and have some difficulty in earning a living. Whatever is counted in the dream, the interpretation should be based on what it is.

## Numbers

Three, thirty, three hundred and so on are indicative of fulfilling promises, because Allah says:

﴿فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ﴾

*“So he said: Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied.” [Hood 11:65]*

Four, forty and so on have a similar meaning, because Allah says:

﴿فَتَمَّ مِيقَاتُ رَبِيعٍ أَذْبَعَتْ لَيْلَةً﴾

*“And he completed the term, appointed by his Lord, of forty nights.” [Al-A'raaf 7:142]*

## Self Admiration

Self admiration is indicative of wrongdoing. If a person dreams that he is admiring himself or his words or his wealth, he will do wrong or transgress, and a problem may befall him, because it is said that self admiration guarantees ruin.

## Freeing a Slave

Freeing a slave, in dream interpretation, is indicative of the death of the one who is set free. If a free man dreams that he is freed, he will offer a sacrifice on behalf of himself or someone else. If the dreamer is sick, he will recover; if he is in debt, he will pay off his debts.

## Haste

Haste is indicative of regret, just as regret is indicative of haste. It is said that whoever hastens will do wrong or near enough, and who overtakes his time will do right or near enough.

## Rebuke

A rebuke is indicative of love, as it is said: Friendship will last so long as there are rebukes.

If a person dreams that he is rebuking himself, he will do something that he regrets.

## Insight

Insight and predicting some unseen matters is indicative of a great deal of good and security, because Allah says:

﴿وَلَكُنْتُ أَعْلَمُ الْغَيْبَ لَا سَتَحْرُثُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ الشُّرُورُ﴾

*“If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me.” [al-A’raaf 7:188]*

## Twisting

If a person dreams that he twisted a thread or a rope, he will travel.

The same applies if he dreams that he is wrapping it around himself.

## Strength

If a person dreams that he has extra strength, if it is accompanied in his dream by something that is indicative of religious commitment, then that signifies strength of religious commitment; otherwise it is strength in worldly matters. It may also be indicative of weakness, because Allah says:

﴿ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ﴾

*“Then after strength gave (you) weakness.” [Al-Room 30:54]*

## Crowding

If a man of authority dreams that there are a lot of people crowded around his door, he will rise in status and have more troops. If the dreamer is a merchant, he will have a lot of people dealing with him. If he is a scholar, he will have a lot of students.

## Parts of the Body Speaking

It should be noted that speech from any part of the body is indicative of need in the person indicated by that part.

## Trees and Animals Speaking to Human Beings

This is indicative of peace with enemies. A governor in Seville told me that one of its people dreamt that the branch of a tree spoke to him and he asked about that, but there was no one in Andalusia who knew how to interpret that. I said to him: That indicates that there was a peace deal between him and his enemy. He said Allahu Akbar, it is what happened. Then he told me the story, but I have omitted it here because it is too long.

## Criticism

If a person dreams that he is criticising someone else for doing something, it indicates that he is doing something similar.

If a man criticises himself, that indicates that he is doing something blameworthy, but mercy may befall him because Allah says:

﴿إِنَّ النَّفْسَ لَا تَمَارِدُ إِلَّا مَا حَمَدَ رَبَّهُ﴾

*“Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills).” [Yoosuf 12:53]*

## Weaving

If a person dreams that he is weaving a cloth then he cuts it, it indicates that what he is seeking has run its course and finished. If there was a dispute, it will cease, and if he is in jail, he will get out.

Seeing a folded garment is indicative of travelling. If the folded garment is unfolded, that indicates that one who is absent will return.

## Promises

If a person dreams that he made a good promise, he will live a long life and get something good from his enemy or from someone else.

## Advice

Advice may be indicative of deceit, on the basis of the advice given by Iblees to Adam (may Allah be pleased with him), so it is to be interpreted as meaning the opposite.

## Loneliness

Loneliness is indicative of humiliation and poverty and of glory for a king.

## Sighing

Sighing is indicative of a deed that stems from grief.

## Weeping

If accompanied by tears and a sorrowful sound and the like, it is indicative of happiness.

## Heartbeat

The heartbeat is indicative of something having to do with travel, a dispute or marriage.

## Patience

Patience is indicative of high status and guidance, because Allah says:

﴿أُولَئِكَ يُجْزَوْنَ الْفُرْخَةَ بِمَا صَبَرُوا﴾

*“Those will be rewarded with the highest place (in Paradise) because of their patience.”*

*[Al-Furqaan 25:75]*

## Anxiety

Anxiety is indicative of regret for sin and repentance therefrom.

## Reunion

Reunion is indicative of decline or diminishing, because Allah says:

﴿ حَتَّىٰ إِذَا أَحْدَثْنَا الْأَرْضَ زُخْرُفَهَا وَأَزْيَّنَتْ وَلَمْ يَرَهَا أَهْلُهَا أَنَّهُمْ فَنِدُّونَ عَلَيْهَا أَنَّهَا أَمْرًا لَّيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَانَ لَمْ تَقْرَبْ بِالْأَمْسِ ﴾

*“Until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday!”*

*[Yoonus 10:24]*

## Embracing one Another

Embracing is indicative of friendship and love. If a person dreams that he embraced a man and put his head on his shoulder, he will give him his capital. If one who was alive embraces one who is dead, that is indicative of a long life for the one who was alive, because embracing is indicative of lengthy absence of one from the other.

## Kissing (Without Desire)

If the one who is kissed is a child, that is a sign of friendship between the one who kissed the child and the child's father. If a slave kisses his master, that is indicative of friendship between the slave and his master.

If a woman kisses her husband, that is indicative of love between the woman and her husband. If a person dreams that he kissed a governor, he will be appointed in his place; if he kissed a judge, the judge will accept what he says; if a ruler or judge kissed him, he will get something good from him. If he dreams that a man kissed him between his eyes, he will get married; if a person kissed his eye, that indicates that he brings men and women together.

## Biting

Biting is indicative of plotting, or it was said that it is indicative of hatred, and hatred is indicative of love, whether the one who is bitten is a husband or someone else. If the dreamer bites a person and blood comes out, then the love is for sinful purposes, because blood is only indicative of doing something sinful. If he bites his finger, he will be faced with distress.

## Pinching

Pinching is indicative of greed. If he gets a piece of flesh when he pinches, he will get what he is after. If he dreams that he pinched him on his backside, he will betray him with his wife. If he dreams that he pinched his stomach, he is after what he has in his safekeeping. If he pinched him on his thigh, he is after the wealth of his clan.

## Believer Turning into a Disbeliever

If a believer turns into a disbeliever, this is indicative of his belief:whatever religion he changes to refers to what he believes. If he dreamsthat he became a Magian, he will forsake Islam by committing immoralactions; if he turns into a Jew, he will forsake obligatory duties and bepunished because of that before he dies.

A man dreamt that there was a Faqeeh with a yellow turban whowas humiliated. If it is said to him, “O Jew”, and he is wearing a whitegarment and dislikes being called thus, this indicates that he is indistress and waiting for relief, and Allah will grant him relief becauseHe [Allah] says:

﴿إِنَّا هُدَّنَا إِلَيْكَ قَالَ عَذَابٌ أَصِيبُ بِهِ مَنْ أَشَاءَ وَرَحْمَتِي وَسِعَتْ كُلُّ شَيْءٍ﴾

*(As to) My punishment I afflict therewith whom I will and MyMercy embraces all things.” [Al-A’raaf 7:156]*

If he turns into a Christian, he will be ungrateful for the blessingsof Allah and will ascribe to Allah something that does not befit Him,because Allah says:

﴿وَرَهَبَائِهِ أَبْدَعُوهَا مَا كَيْنَتْنَا عَلَيْهِمْ إِلَّا آتَيْقَاهُ رِضْوَانُ اللَّهِ فَمَا رَعَوْهَا حَقًّا رِعَايَةً﴾

*“But the monasticism which they invented for themselves, Wedid not prescribe for them, but (they sought it) only to pleaseAllah therewith, but that they did not observe it with the rightobservance...” [Al-Hadeed 57:27]*

If he dreams that he moved to live in the land of shirk, he willdisbelieve after having believed.

Disbelief in dream interpretation signifies richness, because Allahsays:

﴿كَلَّا إِنَّ الْإِنْسَنَ لَيَطْغَى ۝ أَنَّ رَءَاهُ أَسْتَغْفِرَ﴾

*“Nay! Verily, man does transgress (in disbelief and evil deed).Because he considers himself selfsufficient.” [Al-‘Alaq 96:6, 7]*

It is also indicative of wrongdoing, because Allah says:

﴿وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

*“And it is the disbelievers who are the Zaalimoons (wrongdoers).”[Al-Baqarah 2:254]*

## Worshipping Something Other than Allah

Worshipping something or someone other than Allah in a dream, may He be Exalted, is indicative of doom and loss. If he worships an idol (in his dream), he will be distracted by falsehood to which hegives precedence over pleasing his Lord. If that idol is made of gold,he will draw close to a man by displeasing Allah and something badwill happen to him from that man. If the idol is made of silver, he willuse his religion to get his way with a woman or a slave woman in animmoral way. If that idol is made of wood, he will forsake his religion.

If he dreams that he is worshipping the fire, he will disobey Allah,by obeying a ruler. If the fire does not have any flame, that indicates thathe is seeking something Haraam by means of his religion.

If he dreams that he is a disbeliever and there is honey in front of him from which he is not eating, then he is ungrateful for the blessings of Allah.

*Allah knows best*

## Death and Dying



Death and dying may indicate something and its opposite for the one who is not in difficulty. In the case of one who is in difficulty, they indicate that he will soon find a way out. They are also indicative of freeing a slave, because when a person dies, no human being has any authority over him. And they may be indicative of selling a slave, because the deceased has moved from one place to another.

Dying is also indicative of a dispute because the word *Naza'* (which refers to the death throes) is derived from the same root as the word *Munaaza'* (which means dispute). It may also be indicative of repentance because the one who reaches the point of death usually gives up disobedience. And it may be indicative of preparing for travel and offering for one who is safe. The basic principle with regard to death is that it signals calamity, because Allah says:

﴿فَأَصَبَّنَّكُمْ مُّصِيبَةً الْمَوْتِ﴾

*“And the calamity of death befall you.” [Al-Maa’idah 5:106]*

If a person dreams that he died and he did not look dead, he will be faced with trouble such as sickness, imprisonment or his house being destroyed, because his soul is in his body as his body is in his house. Death may be indicative of divorce of a wife, because by death separation occurs. And it may be indicative of manumission of a female slave (Umm Walad). It is also indicative of preparing to meet prominent people. If a person dreams that when he died he was facing toward the Qiblah or he looked good or smelled good, or there were righteous people or light around him, then the traveller will have an easy journey, the one who is in prison will get out, the one who is sick will recover, and the one who meets prominent people will be welcomed warmly. If it is different from that, he will have trouble.

One of them said: Death signifies regrets for major sin.

Another of them said: If he dreams that he died without being ill and without looking dead, he will live a long life.

If he thinks in his dream that he will never die, he will be killed in Jihad. If he dreams that a known deceased person died again and they wept for him without screaming, one of his offspring will get married, and their weeping for him is indicative of happiness. And it was said that it means that one of his offspring will die. If he dreams that death is spreading rapidly in a place, then a fire will occur in that place. If he dreams that he died naked on the ground, he will become poor. If he dreams that he died on a carpet, he will have luxuries of this world. If he dreams that he died on a bed, he will rise in status. If he dreams that he died on a mattress, he will get something good from his family.

## Death of a Ruler

The death of a ruler is indicative of destruction of the land, just as the destruction of the land is indicative of the death of the ruler.

## Death of Family Members

If he dreams that his son died, he will be relieved of his enemy. If he dreams that his daughter died, he will despair of relief. If he dreams that his wife died, he will become independent of means by his wealth, and his status may be lowered, because the wife is concealment. If he dreams that he died and the things that are done for the deceased were done for him, such as washing and shrouding, then his religious affairs will become corrupted and his worldly affairs will improve.

If a pregnant woman dreams that she died and was carried, and people were weeping for her without making a sound, she will give birth to a child who will be a delight to her.

## Dying then Coming Back to Life

If a man dreams that he died then came back to life, he will have a good life and will repent if he was a sinner, and he will attain glory and honour, because Allah says:

﴿أَوْمَنَ كَانَ مَيِّتًا فَلَحِيَتْهُ وَجَعَلْنَا لَهُ نُورًا يَعْشِي بِهِ فِي الْأَنَاءِ كَمَنْ مَثَلَهُ فِي  
الظُّلُمَاتِ لَمَّا سَخَّرَنَا﴾

*“Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men—like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out?” [Al-An'aam 6:122]*

It may also be indicative of something else. A man said: I dreamt that I died and then I came back to life. Shaykh Shihab-ud-Deen said to him: Did you travel and then come back? He said: Yes. Another man dreamt that and he said: Were you in prison and then were released? He said: Yes.

Another man said: I dreamt that I died and stood before Allah, and then I came back to life. He said: You travelled and met a person of high status, then you came back.

Another man said: I dreamt that I died and came back to life several times. He said: You suffer from epilepsy that may come at any time.

## Ghusl

If a person dreams that he did Ghusl with clean water that was cold in summer or hot in winter, it is indicative of debts being paid off and needs being met, because the dirt that is causing annoyance

is being removed. It may also be indicative of being on good terms with prominent people, because after that he stands before Allah, may He be Exalted, to pray.

If he does Ghusl with dirty water or with cold water in winter or hot water in summer, that is indicative of troubles, poverty, diseases and imprisonment. If he dreams that he washed himself, it indicates that this clan will be relieved of distress and grief, and that their wealth will increase, because his limbs are indicative of his relatives. If he dreams that a man washed him properly, he will repent at his hands from sin.

In dream interpretation, the one who washes the deceased represents a helpful man who saves people from distress.

A man said: I dreamt that I was washing the dead. Shaykh Shihabud-Deen said to him: You will become a bathhouse attendant. A woman dreamt that and he said: You will become a midwife, carrying babies who cannot do anything, like the dead. And it all turned out as he said. If he dreams that he is on the washing board, he will rise in status and his worries will disappear. If he dreams that a dead person asked someone to wash his clothes, it indicates that he (the deceased) wants something to be given in charity or a debt to be paid or a will to be executed. If he dreams that someone washed his clothes for him, it indicates that that man is going to cause some reward to reach him.

## **Shroud**

If he dreams he is wrapped in a fine shroud in his dream, he will get married if he is single or he will buy a slave woman, because the shroud is like a garment. If he is poor, he will become independent of means, because the shroud covers and conceals; or he will buy a house, because he is inside the shroud as he is inside the house. If he is naked, he will be clothed, but if he is sick, he will die, because the shroud is one of the signs of death. If he is in a position of authority, he will be dismissed, because the shroud is tied around him and he is unable to move his body or his hands or his feet. And he may be imprisoned, because the person who is in prison cannot act as he wishes, just like the one who is wrapped in the shroud.

One of them said: Wearing a shroud is indicative of Zina. If he is called to wear a shroud and he does not respond, he will be called to commit Zina and will not respond either. If the shroud is of poor quality or it smells bad or is torn, there will be trouble, sickness and prison.

## **Hanoot (Perfume That is Applied to the Deceased)**

Hanoot is indicative of relief from distress, repentance of the evildoer and praise. If a person dreams that he asked for help from someone to buy Hanoot, he will ask for help from a man to praise him in gatherings, because Hanoot takes away the unpleasant odour of the dead body.

## **Bier**

Being carried on the bier without screaming is indicative of a rise in status and being appointed to a position of authority, because of being carried on people's shoulders. It is also indicative of comfortable travel, of becoming rich for one who is poor, becoming richer for one who is rich, and meeting loved ones. The same applies to crucifixion. In both cases, if it is accompanied by screaming, slapping the cheeks, wearing black, uncovering the 'Awrah or laughing in a bad manner, or if the crucified person is upside down, or if the person is lying on his face in either case, and so on, that is indicative of troubles and scandals.

Crucifixion may also be indicative of sickness in the throat, such as quinsy.

Shaykh Shihab-ud-Deen said: The only reason why being on the bier is indicative of glory and rising in status is because he is above the people; and it is indicative of being appointed to a position of authority because people walk before him and behind him; it is indicative of travel because he is moving from one place to another; it is indicative of a poor man becoming rich because the people do for him what needs to be done; it is indicative of meeting loved ones because he will end up in the place where loved ones are, namely the graveyard.

A man said to me: I dreamt that I was on a bier and the wind carried me. I said to him: You will travel on a ship. And that is what happened.

Another man said: I dreamt that I was on a bier being carried by animals. I said: You will travel on wheels.

If he dreams that he followed the funeral procession, he will follow a ruler with no religious commitment. If he saw a funeral in the marketplace, that market will sell all its goods and run out of merchandise, because the deceased is like wealth, in that he has a high status, like gold and silver coins, and he has appeared in the marketplace like wealth. That only happens when there is nothing left to buy. If he dreams that he saw a funeral procession flying in the air, a leader or scholar will die but his death will be concealed from the people and he may die away from home. If he dreams that a bier was travelling along the ground and he was on it, he will travel on a ship. If a woman dreams that she died and was carried on the bier, if she is single she will get married, and if she has a husband her religious commitment will be spoiled.

My daughter dreamt, when she was still unmarried, that she died and was carried on the bier. I interpreted that as meaning that she would get married and that the bier represented the chair on which the bride sits.

And that is what happened. Then a married woman dreamt that she was being carried on the bridal chair and I interpreted that as signifying her death, and the chair represented her bier. And that is what happened. If a person dreams that he is carrying the deceased person, he will acquire Haraam wealth. Dragging the deceased along the ground is indicative of acquiring Haraam wealth. If a person dreams that he carried a deceased person to the marketplace, he will sell his goods and his needs will be met.

## Praying for the Deceased

Praying for the deceased is indicative of offering a lot of supplication for the dead and praying for forgiveness for them and interceding for wrongdoers with prominent people. If he dreams that he is the imam (leading the prayer), he will be appointed to a position of authority. If he dreams that he is behind the imam, offering the funeral prayer for the dead, he will be present in the place where supplication is offered to the dead.

## The Grave

If a person dreams that he was buried in the grave, if he is sick he will die, because it is one of the signs of death. If he is single, he will get married, because it is concealment. It is also indicative of travel, because it is moving from one place to another. If he is in a position of authority, he will be dismissed, because he left the place of his authority and those he is in charge of.

It is also indicative of sickness and imprisonment, because both of them prevent one from living normally. If the grave is spacious or there is a good smell or fine greenery or light in it, the consequences of that will be good, but if it is constricted or there is smoke or harmful animals in it, or the two angels beat him or he is burned with fire and the like, the consequences will be bad. If we interpret it as referring to appointment to a position of authority, the consequences of that will lead to regret. If we interpret it as referring to travel, he will be attacked by bandits. If we interpret it as

referring to a wife, the consequences will lead to a dispute. If we interpret it as referring to sickness, it will be a bad sickness; if we interpret it as referring to imprisonment, it will also be bad.

A man said: I dreamt that I got close to a snake, and a woman forced me into a grave. Shaykh Shihab-ud-Deen said: You visited a woman and you got scared, so she put you in a box for fear that an enemy might harm you. He said: Yes.

A woman said: I dreamt that I was in a fine grave. He said to her: Now you will get married.

A man said: I dreamt that I was digging up people's boxes and taking out what was in them. He said to him: You are a grave robber.

Another man said: I dreamt that I was burying women in graves. He said: You prepare women for their weddings. And that was the case.

Another man said: I dreamt that I was digging up graves and taking the dead out of them. He said: Do you release people from prison? He said: Yes.

Another man said: I dreamt that I was breaking eggs and eating the white part and throwing away the yolks. He said: You take the shrouds of the dead and throw the dead aside.

A boy said: I dreamt that I ate twenty graves. He said: Did you know who the occupants of the graves were? He said: Yes. He said: Did you steal twenty eggs? He said: Yes.

## Funerals

The interpretation of funerals is the same as the interpretation of graves.

If a person dreams that he dug a grave to harm someone or he did this in a place where it would cause harm to the people, then he is a badman and he may fall victim to tricks and deceit that he was setting up, because there is a saying:

***"Whoever digs a trap for his brother, Allah will cause him to fall into it."***

Many graves in unknown places are indicative of the hypocrites. If a person dreams that he dug a grave on the roof, he will live for a longtime. If a person dreams that he entered an unknown graveyard, he will be involved in something that is right and true; and if he dreams that his heart was softened by entering it, his dealings will be fair and just.

If he dreams that he dug a grave for himself, he will build a house for himself. If a rich man sees himself in a graveyard in the dream, going around the graves and greeting them, he will become poor because the graveyard is the place of penniless people.

## Seeing Dead People in Dreams

If he sees them happy, this dream indicates that his status before Allah is good, because the Hereafter is the realm of truth. If the dreamer sees a deceased man looking happy, that indicates that he is happy with his situation. If he sees them (the dead) looking unhappy or turning away, this dream indicates that his status before Allah is bad, and it is sufficient for one of you to be exhorted in his dream. If he sees a crown on the deceased or sees him sitting on the throne, wearing green robes, or he tells him that he did not die, that indicates that he is in a good state.

If he dreams that he struck a dead person, his religious commitment will become strong; if the dead person struck him, that indicates that he is taking wealth that is owed to the deceased. If he sees a dead person he knows naked, that indicates that he departed this world devoid of good.

One of them said that on the contrary, that indicates that he is at rest.

If a known deceased person is brought back to life wearing newclothes, his offspring will have some good times and they will attainsome prominence and authority. But if he is brought back to life sad, that indicates that his offspring will commit immoral actions and become poor. If he sees his grandfather or grandmother come back to life, he willgain authority; the same applies if it is one of his parents, but the mothercoming back to life is stronger. If he sees his brother coming back to life, he will become stronger after being weak, because Allah says:

﴿وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِ هَرْثُونَ ﴾

*“[Moses said,] ‘And appoint for me a helper from my family,Haaroon (Aaron), my brother.’” [Ta-Ha 20:29, 30]*

If he dreams that his sister came back to life, one who is absent willreturn to him from his journey, because Allah says:

﴿وَقَالَتْ لِأَخْتِهِ، فُصِّبِيَّهُ ﴾

*“And she said to his [Moosa’s (Moses)] sister: ‘Follow him. ’So she (his sister) watched him from a far place secretly, whilethey perceived not.” [Al-Qasas 28:11]*

If he dreams that his maternal uncle or maternal aunt came back to life, something will return to him that he had lost. If he dreams that heslept in the same bed with someone who is dead, he will live a long life.

If he dreams that he prayed behind one who is dead, that indicates that his life will be short, because he followed one who is dead. If he dreams that he followed a dead person, he will follow his deeds. If he dreams that the dead person called him from where he could not see him, and he answered and went out with him because he could not refuse, hewill die of the same disease as that person or he will die in the sameway, whether it was being crushed under a falling wall or drowning andthe like. If he dreams that he followed a dead person and entered an unknown house with him and did not come out of it, or he did not enterit, or he entered it and came out, he will almost die but will not die.

If he dreams that he travelled with a dead person, he will be confused about some of his affairs. If he dreamt that a dead person gave him some worldly gains, he will attain something good from a source that he didnot expect. If he gives him a new shirt or a clean shirt, he will attain alivelelihood like that of the deceased person when he was still alive, but ifit is dirty, he will commit immoral actions. If he gives him a Taylasaan (shawl), he will attain a position of high status like his. If he hands hima garment that is worn out, he will die when he is wearing it, because itis the garment of the dead. If he gives him a melon, he will be affectedby distress that he was not expecting. If the dead person exhorts him orteaches him something, he will be guided. If a man dreams that he gave the dead person something which canbe eaten or drunk, he will be harmed in his wealth or he will fall sickand then recover. They said that if the dead person eats food, that isindicative of high prices. If he gives the dead person his clothing andhe puts it on, and the dreamer no longer owns it, he will die. If he gives it to him to keep it or wash it for him, but he still owns it, then he will not be harmed.

The dream interpreters said: Anything that the living person gives to the dead person is not a good sign unless he gives him a melon, which is indicative of relief from fever from a source he did not expect. Or ifhis paternal uncle or paternal aunt gives him something, then he willinherit something. What they said about giving him a melon is clear, because the melon is indicative of sickness and trouble. If he gives themelon to the deceased person, this trouble becomes non-existent. Asfor the gift

of his paternal uncle or paternal aunt indicating that he will get an inheritance, I do not know the reason for that except the verse in which Allah says:

﴿ وَإِذَا حَضَرَ الْقِسْمَةَ أُولَئِكَ الَّذِينَ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ ﴾

*“And when the relatives and the orphans and Al-Masaakeen (the poor) are present at the time of division, give them out of the property.” [Al-Nisa’ 4:8]*

If he dreams that a dead person greeted him, it is indicative of his good status before Allah. If he dreams that a dead person embraced him lovingly, he will live a long life; if he held him as in a fight, then his dream is not good. If he dreams that he spoke to the dead person, he will live a long life and he may reconcile with the man after conflict. If he dreams that he kissed a known dead person, he will get something from a source he did not imagine, and if he dreams that a known dead person kissed him, he will get something from that person's offspring.

Buying food is indicative of high prices, and selling it or eating it is indicative of low prices. If he dreams that he exhumed a dead person from the grave, he will look for his life story in order to follow his example in religious matters or otherwise.

*And Allah knows best.*

## The Hour and its Portents



If a person dreams that the Hour has come in a place, justice will be widespread there, for Allah will wreak vengeance on the wrongdoers and grant victory to those who have been wronged. If he dreams that one of the portents of the Hour has appeared, if he is a good man he will increase in obedience and his dream is indicative of glad tidings for him, otherwise it is a sign of regret.

### Rising of the Sun and the Moon from Their Places of Setting

These are indicative of the return of absent and prominent people from their travels and of reinstatement of a person in authority to his position, as well as being indicative of a sick person becoming sick again, the prisoner going back to prison and the evildoer repenting.

They are also indicative of war and disturbing news, and of victory for one who is wronged.

A man said: I dreamt at a time of cold that the sun came back and I stood facing it. Shaykh Shihab-ud-Deen said to him: You lost a garment but it will come back to you. And that is what happened. Another man dreamt that and he said: You got sick because of cold but now you will get better. And that is what happened.

Another man said: I dreamt that the moon disappeared and then returned. He said: You lost your wife but she will come back. And that is what happened. Another man said: I dreamt that the sun disappeared in a dream, then it rose and I felt sad because of that. He said: You wanted to do something secretly but you will never be able to do it. He said: You are right.

### The Beast

The appearance of the Beast indicates the same as the sun and moon, and it is indicative of a just king prevailing and of strange news.

The King of Egypt said: I dreamt that the Beast appeared. Shaykh Shihab-ud-Deen said to him: A strange animal will come to you. Soon after that a rhinoceros came, and locusts also came.

One of the common folk said: I dreamt that the Beast was under my sleeve and the people were looking at it. He said: You show a performing bear to people.

A man said: I dreamt that my daughter was the Beast that is mentioned. He said: She will become a preacher.

A woman said: I dreamt that I became the Beast and the people were weeping for fear of me. He said: You will become a wailer in condolence gatherings. And that is what happened.

## The Staff of Moosa (May Allah be please with him)

Moosa's staff indicates the same [meaning] as the sun and moon, and the Beast.

A man said: I saw it in my hand and it was solid. Shaykh Shihaabud-Deen said to him: Are you a snake charmer? He said: That's right.

Another man said: I dreamt that I was prostrating to it. He said to him: You are spoiling your religious commitment for the sake of a Jewish woman. He said: That's right.

Another man said: I dreamt that I was riding on it. He said: You are having a relationship with a Jewish woman. Another man dreamt that and he said: You deal with alchemy.

He said: The Beast and Moosa's staff may also be indicative of kings, because the Beast enjoins and forbids, and Moosa (May Allah be please with him) was supported by the staff.

## Ya'jooj and Ma'jooj

Their emergence is indicative of an enemy appearing from that direction.

A man said: I dreamt that Ya'jooj and Ma'jooj attacked a city and settled in a place. Shaykh Shihaabud-Deen said to him: Thieves will come to this place. Another man dreamt that and he said to him: The evildoers who are in prison will get out.

## The First Blowing of the Trumpet

It is indicative of news and rumours, and also indicates that the sick person will recover soon, the prisoner will get out soon and the one who is in difficulty will find relief soon, because it transfers everyone to a situation other than the one he is in.

A person said: I dreamt that the blowing of the first Trumpet was strong. Shaykh Shihaabud-Deen said to him: Fruits will fall because of strong winds. Another man dreamt that and he said: There will be trouble between you and your relatives and acquaintances, and you will stay away from them, because Allah says:

﴿فَإِذَا قُرْنَى فِي الصُّورِ فَلَا أَنْسَابَ يَتَّهَمُهُ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ﴾

*“Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.” [Al-Mu'minoon 23:101]*

## The Second Blowing of the Trumpet

It is indicative of movement that will occur among the people, and it may be indicative of the mobilisation of troops to deal with an incident. It is also indicative of recovery of one who is sick and relief for one who is in hardship; and it is indicative of rich people becoming poor and lengthy travel, as well as great hardship and turmoil. If it is accompanied by light, pleasant fragrances or people remembering Allah, then the consequences will be good, but if the dreamer sees darkness, dust, snakes, smoke or the like, then the consequences will be bad.

A man said: I dreamt that the second Trumpet blast was great. Shaykh Shihaab-ud-Deen said to him: A great king will appear and something strange will appear in the sky which will amaze the people when they look at it, because Allah says:

﴿ ثُمَّ نُشَقَ فِيهِ لَخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظَرُونَ ﴾

*“Then it will be blown a second time, and behold they will bestanding, looking on (waiting).” [Al-Zumar 39:68]*

And it happened as he said.

### **Standing before Allah, may He be Exalted**

This is indicative of glad tidings for the one who sees himself looking cheerful or taking his book in his right hand or reading it easily, or he sees light or a pleasant fragrance. If he is sick, he will die, because (in his dream) he went to the realm of truth and death is true, and he will be one of the people of Paradise. It is also indicative of victory for one who is wronged, doom for the wrongdoer and relief from all hardships, because seeing Allah, is joy and happiness. It is also indicative of needs being met by prominent people, because he attained what he wanted in his dream and his fear was dispelled. And it is indicative of the repentance of the evildoer and of embracing Islam for the disbeliever, because of his good situation before Allah. It is indicative of meeting the one who raised him and cared for him, because Allah takes care of His creation and bestows His favour upon them. If he is absent from his father or master or the one who is in charge of him, he will be reunited with him. But if he dreams that his master had changed or he found darkness or smoke or the light of the sun burnt him or he put his book in his left hand or his mouth was sealed, then it will be the opposite of all that.

### **The Balance**

The Balance is indicative of a man who acts as an intermediary among people. If the dreamer sees the Balance tipped in his favour, he will get something good. If the dreamer is seeking something and the Balance tips in his favour, he will get what he wants.

A man dreamt that he was weighing others in the Balance of the Hereafter. Shaykh Shihaab-ud-Deen said to him: You will earn your living from a bathhouse, because people in the bathhouse are naked and sweating, as the people on the Day of Resurrection will be naked and sweating from the heat of the sun. Another man dreamt that and he said: You will be the manager of a bathhouse or a recordkeeper in a prison who records people's names and crimes.

A man said: I dreamt that I was in charge of the Siraat. Shaykh Shihaab-ud-Deen said to him: You are a bandit. He admitted it and repented.

Shaykh Shihaab-ud-Deen did not interpret any feeling for anyone until he made him repent and swear not to do it again.

### **The Siraat**

The Siraat represents the Straight Path. If a person dreams that he passed over it, he will attain what he is seeking. It also indicates that he is following the Straight Path.

A man said: I dreamt that I set up the Siraat. He said: You are building a bridge or a boat in which to cross the sea. He said: That's right.

Another man said: I dreamt that I set it up and walked across it. He said: You set up ropes and walk across them, as in the circus. And it was as he said.

He said: People walking on it indicates that they are suffering hardship.

## Standing Between Paradise and Hell

This is indicative of delay for travellers, needs not being met, illness being lengthy and hardship for one who is going through difficulty. It is also indicative of good and bad deeds and of good people mixing with evil people.

A man said: I dreamt that I stood between Paradise and Hell. Shaykh Shihab-ud-Deen said to him: The one who is in charge of you is going to imprison you in a place that is neither good nor bad. And it happened as he said. Another man dreamt that and he said to him: You mix with people among whom are good and bad. Another man dreamt that and he said to him: Do not travel, for you will be delayed on the road.

## Hell

Entering it is indicative of prisons, diseases and hardships, as well as rich people becoming poor, people in positions of authority being dismissed, leaving loved ones, risky travel and mixing with evildoers.

If it burns him on his ears, it is as if that is because of him listening to that which is not permissible; if it burns him on his mouth, it is because of what he said or ate; if it burns him on his eye, it is because of his looking; if it burns him on his body, it is because of his earnings. If it burns him on his chest or his heart, it is because of his beliefs. If it burns him on his genitals, it is because of his illicit sexual relations. If it burns him on his feet, it is because of his walking (to commit sin). If it burns him on his entire body, that is a very bad sign and indicates that he has committed major sins that dictate Hadd punishments and his situation may be exposed before the people.

If he dreams that the keeper of Hell, Maalik, took him by his forelock and threw him into Hell, he will be humiliated. If he saw him looking cheerful, he will be released from prison or will find relief from a bad situation, or he will be saved from a jailer or executioner or someone else who has authority.

If he dreams that he saw Hell from close up, he will go through hardship because of a man of authority and will barely escape from it, because Allah says:

﴿ وَرَءَا الْمُجْرِمُونَ النَّارَ فَقَطَّلُوا أَنْهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴾

*“And the Mujrimoon (criminals, polytheists, sinners), shall see the Fire and apprehend that they have to fall therein. And they will find noway of escape from there.” [Al-Kahf 18:53]*

This dream about Hell is a reminder of a sin that he has committed and that he should repent from it. If he dreams that he escaped from Hell and nothing bad happened to him, he will go through worldly distress.

If he dreams that he ate from the tree of Zaqqoom in Hell or drank from its boiling water, he will be preoccupied with knowledge that has bad consequences or he will face some trouble and may even commit murder. If he dreams that he is detained in it and does not know when he entered it, that indicates that he will continue in this world to be distressed, poor, deprived and forsaking all kinds of acts of worship. If he dreams that he was walking on live coals, that indicates that he steps over people's necks deliberately in gatherings. If he dreams that he unsheathed a sword and entered Hell with it, he will speak of immoral and evil things. If he dreams that he entered it smiling, he will commit shameful acts and enjoy worldly delights. Every dream in which Hell appears is a sign that turmoil will soon come, because Allah says:

﴿ذُوقُوا فِتْنَكُمْ هَذَا الَّذِي كُنُتمْ بِهِ تَسْتَعْجِلُونَ﴾

**“Taste you your trial (punishment, i.e. burning)! This is what you used to ask to be hastened!” [Al-Dhaariyat 51:14]**

A man said: I dreamt that I was in charge of Hell. He said to him: You are a jailer. Another man dreamt that and he said to him: You are abandit who kills people.

A man said: I dreamt that Hell came and shouted loudly. He said to him: That is indicative of the dismissal of prominent people. Another man dreamt that and he said: There will be intense heat that will destroy the crops and break the bathhouses. Another man said: I dreamt that I fell into Hell. He said: You will fall into sorrow or into an oven. And that happened.

Another man said: I dreamt that I was in control of Hell. He said to him: You are a man who likes to frequent dens of iniquity and gambling.

## Paradise

Entering Paradise is indicative of the opposite of what is signified by entering Hell. It is indicative of marriage for one who is single and of good deeds, and repentance of the evildoer. If the dreamer dreamt that he took a book with him, it indicates that he will enter it by virtue of his knowledge. If he has a Tasbeeh or other religious artefacts with him, he will enter it by virtue of his worship. If he has any kind of equipment with him, he will enter it by virtue of Jihad. Thus the means by which he will reach it is indicated.

Entering it is also indicative of safety from fear and of meeting loved ones and those who are absent.

If the dreamer sees Paradise and did not see himself entering it, that is glad tidings of a good deed.

One of the dream interpreters said: The one who sees Paradise with his eyes will get what he wanted and his distress will be relieved.

If he dreams that he wants to enter it but is prevented, that indicates that he will be prevented from doing Hajj or Jihad after thinking of it, and he may fall into sin and want to repent but will be prevented from it. If he dreams that one of the gates of Paradise was shut in his face, one of his parents will die, and if two gates are shut in his face, they will both die, because their supplication is a means of entering Paradise. Or it may mean that he will find it difficult to do righteous deeds that he used to do. If he dreams that the gates were shut in his face, his parents will be angry with him or he will do the deeds of the disobedient and abandon the deeds of the righteous. If he dreams that he entered it from any gate he wanted, his parents will be pleased with him.

One of them said, It indicates that he does Wudoo' properly and says after it: Laa ilaaha ill-Allah wahdahu laa shareeka lahu, lahu'l-mulk wa lahu'l-hamد wa huwa 'ala kulli shay'in qadeer. Allahumma j'alin min al-tawwaabeen waj'alni min al-mutatahhireen (There is no god but Allah alone, with no partner or associate. His is the Dominion and to Him be praise, and He is able to do all things. O Allah, make me one of those who repent and make me one of those who are purify themselves). The Hadeeth narrated concerning that says that the one who does this will have the gates of Paradise opened for him and he may enter by whichever gate he wants.

If he dreams that he is sitting beneath the tree of Tooba, he will attain good in this world and the next, because Allah says:

﴿الَّذِينَ إِيمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَخَيْرٌ مَّا يَبْرُزُ﴾

**“Toobaa (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return.” [Al-Ra’d 13:29]**

If he dreams that he is lying on a bed in Paradise, it indicates that his wife is chaste and righteous. If he dreams that he entered Paradise but does not know when he entered it, he will attain complete glory and blessing in this world as long as he lives. If he dreams that he threw Paradise into Hell, he will sell a garden and consume its price.

If he dreams that its crops were withheld from him, his religious commitment will be corrupted because Allah says:

﴿إِنَّمَا مَن يُشْرِكُ بِاللَّهِ فَقَدْ حَرَمَ اللَّهَ عَلَيْهِ الْجَنَّةَ﴾

**“Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him.” [Al-Maa’idah 5:72]**

If he dreams that he picked up one of its fruits and gave it to someone else, he will benefit that person by teaching him knowledge.

If he dreams that he is in one of its palaces, he will attain leadership or marry a beautiful girl, because Allah says:

﴿حُورٌ مَّفْصُورَاتٍ فِي الْخَيَامِ﴾

**“Hoor (beautiful, fair females) guarded in pavilions.” [Al-Rahmaan 55:72]**

It is narrated that al-Hajjaaj dreamt that two of al-hoor al-‘yn came down from heaven; he kept one of them and the other went back. News of this dream reached Ibn Sireen and he said: Those are two turmoils; one of which will happen during his lifetime and he will be involved in it, but the other will occur after he dies and he will not be involved in it.

He was involved in the turmoil of Ibn al-Ash’ath but not in the turmoil of al-Yazeed ibn Muhallab.

If he dreams that Radwaan, the keeper of Paradise greeted him, he will be happy and live a good life, and he will be safe from calamity, because Allah says:

﴿وَقَالَ لَهُنَّا خَرَّنَّا لَكُمْ عَلَيْكُمْ طَبِيعَتْ فَادْخُلُوهَا خَلِيلِينَ﴾

**“And its keepers will say: Salaamun ‘Alaykum (peace be upon you)! You have done well, so enter here to abide therein” [Al-Zumar 39:73]**

And he will end up a martyr.

A man said: I dreamt that I was the owner of Paradise. He said: You own a garden and are in charge of it.

A disbeliever said: I dreamt that I was thrown out of Paradise. He said: You have a beautiful house in which there are plants, but it will be taken from you, and you will have a lot of wealth and blessings because this world is a prison for the believer but a paradise for the disbeliever. And that is what happened.

A man said: I dreamt that I entered Paradise and took something from it and ran away with it. He said: Did you enter the house of a person of high status and steal something from it? He said: That’s right.

Another man said: I dreamt that I was in Paradise, talking to its people. He said: You are going to enter a city in which there are travellers from many lands and you will hear strange news.

A man who was sick with a fever said: I dreamt that I entered Paradise. He said: You will recover.

May Allah send blessings and peace upon our Master Muhammad and his family and Companions until the Day of Judgement.

*Praise be to Allah the Lord of the Worlds.*

