

DREAM INTERPRETATION

ACCORDING TO THE QUR'AN
AND SUNNAH

لتعبير الرؤيا

الطريقة المثلى



by

Dr. Abu Ameenah Bilal Philips

Dar al Fatah is an Islamic Publishing firm established in the Emirate of Sharjah, U. A. E., in 1993 with the goal of :

- encouraging Muslims to return to the Qur'aan and the authentic traditions (*Sunnah*) of Prophet Muhammad ﷺ and to understand them according to the way of the early righteous scholars of Islaam.
- alerting Muslims to the various idolatrous practises (*Shirk*), religious innovations (*Bid'ah*) and fabricated traditions falsely attributed to the Prophet ﷺ which continue to distort the beauty of Islaam and hinder the advancement of Muslims.

Abu Ameenah Bilal Philips was born in Jamaica, but grew up in Canada where he accepted Islaam in 1972. He completed a diploma in Arabic and a B.A. from the College of Islamic Disciplines (*Usool ad-Deen*) at the Islamic University of Madeenah in 1979. At the University of Riyadh, College of Education, he completed a M.A. in Islamic Theology in 1985 and in the department of Islamic Studies at the University of Wales, U.K., he also completed a Ph.D. in Islamic Theology in 1994. He taught Islamic Education and Arabic in private schools in Riyadh for over ten years and for the past three years he has been lecturing M.Ed. students in the Islamic Studies department of Shariff Kabunsuan Islamic University in Cotabato City, Mindanao, Philippines. Since 1994 he has founded and directed The Islamic Information Center in Dubai, U. A. E. and The Department of Foreign Languages at Dar al Fatah Islamic Press in Sharjah, U. A. E.

Among the author's published works are translations of *Ibn Taymeeyah's Essay on the Jinn, The Devil's Deception* and *Arabic Calligraphy in Manuscripts*. He has also co-authored *Polygamy in Islaam*, and authored *Evolution of Islamic Law, Tafseer Soorah al-Hujuraat, The Ansar Cult, Fundamentals of Tawheed, Salvation Through Repentance, Islamic Studies, Hajj and 'Umrah According to Qur'aan & Sunnah, Islamic Rules on Menstruation, Arabic Reading & Writing Made Easy, Arabic Grammar Made Easy, The Purpose of Creation. and The Best of Islaam* .

Photo by Javed Nawab, *Gulf News*, incorporated in cover design .



الطريقة المثلى لتعبير الرؤيا

DREAM
INTERPRETATION
ACCORDING TO THE QUR'AN
AND SUNNAH

by

Dr. Abu Ameenah Bilal Philips

Copyright 1996 Dar Al Fatah

All rights reserved. No portion of this book may be reproduced, stored in a retrieval system, or transmitted in any form by any means - electronic, mechanical, photocopying, recording or otherwise - without prior permission of the copyright owner.

Printed in the United Arab Emirates

Dar Al Fatah

Printing, Publishing & Distribution Co. Llc.

P.O. Box 23424, Sharjah

Tel: (9716) 322308 / Fax: 322526

TABLE OF CONTENTS

Transliteration	6
Introduction	7
Chapter One: The Origin of Dreams	13
1a. Divine: True Dreams	16
1b. Divine: Good Dreams	22
2. Satanic: Evil Dreams	28
3. Human: Mental Reflection	36
Chapter Two: Dream Interpretation	38
Fortunetelling and Prophecy	38
<i>Salaatul-Istikhaarah</i>	40
Principles of Dream Interpretation	43
Categories of Symbolic Interpretation	49
Categories of Interpreted Dreams	52
Chapter Three: Sleep Etiquette	57
Chapter Four: Legislative Dreams	75
Athaan	75
As Allaah Wills	78
Black Woman	78
Blowing Bangles	79
Cows	81
Drawing Water	82
Footsteps	83
Intestines	83
Jesus and the Anti-Christ	84
Ka‘bah	85
Keys	86
Miswaak	87
Night of Power	87
Palace	88
Prostrating in Mud	88

Prostrating Pen and Inkpot	90
Prostrating Tree	90
Prostration	91
Rock, Oven and River of Blood	92
Sailing	97
Sword	99
Chapter Five: General Dreams	100
<u>A</u>thaan	100
Bathing	101
Birds	101
Blowing	102
Clothing/Cover	102
Cows	103
Dates	103
Door	105
Eggs	105
Elevation	106
Flowing Spring	106
Furnishing	108
Garden	108
Gate	109
Gift	109
Gold	110
Hajj	110
Hand-hold	111
Keys	112
Laughing	112
Leg-irons	113
Makkah	113
Marriage	114
Milk	114
Mountains	115
Olives	115

Pearls	115
Pomegranates	116
Prophet	116
Reconciliation	121
Right Side	121
Room	123
Rope	123
Ruler	124
Sexual Intercourse	124
Ship	125
Shirt	126
Silk Cloth	126
Sword	128
Bibliography	129

TRANSLITERATION

Consonants

ء	'		ض	<u>d</u>
ب	b		ط	<u>t</u>
ت	t		ظ	<u>th</u>
ث	th		ع	'
ج	j		غ	gh
ح	<u>h</u>		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	<u>th</u>		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w
ص	<u>s</u>		ي	y

Vowels

ا	a		اَ	aa
و	u		وُ	oo
ي	i		يَ	ee

In the Name of Allaah,
the Most Merciful, the Ever Merciful.

Introduction

SINCE THE ENGLISH PUBLICATION OF MUHAMMAD AL-Akili's 508 page work entitled, *Ibn Seerin's Dictionary of Dreams: According to Islamic Inner Traditions* in 1992, followed shortly thereafter by *Dreams and Interpretations* by Ibn Seereen, there has been an explosion of dream interpretation and interpreters among English-speaking Muslim communities in the West. On the other hand, dream interpretation has been a long established tradition in the Muslim East. However, it has become so mixed up with superstition, myths and fortunetelling, that most educated Muslims shun this area. The fact of the matter is that dream interpretation is mentioned in the Qur'aan and was regularly practised by the Prophet (ﷺ), himself. Consequently, there is a real need to understand this subject, especially, considering that humans spend about a third of their lives sleeping.

After lectures in America, England and Canada over the past three years, I have found myself bombarded with requests to interpret the dreams of those in the audience. Not having delved into this field before, I felt at a loss to respond effectively to this phenomenon. My early research on material for the book, *The Fundamentals of Tawheed*, and Phd. research on exorcism in Islaam had exposed me to some of the prophetic traditions on dreams. However, my scientific background left me rather sceptical about this field and its explanations of the future further increased my doubts.

Since none of the books which I read on dream interpretation in English or Arabic addressed the topic academically, I felt it necessary to research the subject in order to

get proper clarification for myself and to provide for English readers an authentic and comprehensive analysis of this intriguing subject. Most books on the subject of dream interpretation are either attributed to Muhammad ibn Seereen (653-729CE) or refer much of their material and methodology to him. He was born and raised in the city of Basrah, in Iraq, where he later became a major *fiqh* (jurisprudence) and *hadeeth* scholar among the students of the Prophet's companions. A number of the *hadeeths* on dreams narrated by Aboo Hurayrah and other companions were transmitted by him and he became known for dream interpretations. Subsequently, many fables about his interpretational ability were circulated. Eventually, books on dream interpretation were attributed to him, though his contemporaries make no mention of them, and these books are without reliable chains of narrators. That is, Ibn Seereen, without a shadow of a doubt, did not write any book on dream interpretation. He did, however, write a compilation of Aboo Hurayrah's narrations from the Prophet (ﷺ) along with the opinions of Aboo Hurayrah. This text was kept by his brother, Yahyaa ibn Seereen, because Muhammad ibn Seereen, in his later days, did not like to keep books.¹ Ibn Nadeem in his *Fihrist* made the first recorded reference to a book, *Ta'beer ar-Ru'yaa* (The Interpretation of Dreams) 'written' by Ibn Seereen.² The Arabic text, *Muntakhab al-Kalaam fee Tafseer al-Ahlaam*, which is in wide circulation today, is also falsely attributed to Ibn Seereen.³ Consequently, English translations based on it as well as other books, like *Ibn Seerin's Dictionary of Dreams and Dreams and Interpretations*, are all unauthentic.

In Al-Akili's introduction to his *Dictionary*, some authentic *hadeeths* are quoted along with weak and fabricated

¹ *Taareekh*, vol.2, p.14b, by Ya'qoob al-Fasawee and quoted in *Studies in Early Hadith Literature*, p.38.

² *al-Jawaami' fee Ta'beer ar-Ru'yaa*.

³ *al-A'laam*, vol.7, p.25.

traditions⁴ without any references being given either to their sources or their status. In fact, some authentic *hadeeths* are mentioned as opinions of some dream interpreters.⁵ The author also quotes false information about the angel of dreams whose supposed name is given as ‘Siddiqoun’.⁶ He is further described as being so huge that the distance between his shoulder and his earlobe is equivalent to seven hundred years of walking.⁷ Al-Akili also quotes explanations about the dream process which no one besides the Prophet (ﷺ) has the right to speak on. For example, he states that “when one falls asleep, his soul becomes like an extended ray of light, or like a sun, where he can see what the angel of dreams reveals to him through the effulgent light of his Lord.”⁸ The author quotes many fabricated statements from ‘Prophet Daniel’ and he falsely attributes to Imaam Ja‘far as-Saadiq the practice of numerology. He quotes Imaam Ja‘far as saying, “If one forgets a dream he saw at night, he should calculate the numerological value of the letters of his name on the basis of the ‘*Abjad*’⁹ system. He then should deduct the number nine from the total. If they result in an even number, then his dream is positive. If the total produces an odd number, then his dream has negative

⁴ See, for example, page xvi where he quotes Abu Bakr’s interpretation of the Prophet’s dream, “Once God’s Prophet (uwbp) related a dream to his blessed companion Abu Bakr”

⁵ See, for example, page xv “Some interpreters divide dreams in three categories: 1- a good dream which is a glad tiding from God Almighty; 2- a dream that rises from one’s desires and inclinations ...”

⁶ page xix.

⁷ page xx.

⁸ page xxi.

⁹ The name of an arithmetical arrangement of the alphabet, the letters of which have different powers from one to one thousand. It is in the order of the alphabet as used by the Jews as far as four hundred, the six remaining letters being added by the Arabians. The letters spell the words: *abjad hawwaz hutti kalaman* etc. (*Dictionary of Islam*, p.3).

connotations.”¹⁰ The author even goes so far as to tell the budding dream interpreter that he “should ask the person who forgot his dream how did he find himself when he woke up. If the person who forgot his dream finds his hand over his fingers, he could have seen little trees. If he finds his hand laid over his ribs, then it could be women that he saw!”¹¹

Al-Akili further recommends that the dream interpreter have knowledge about astrology, numerology, lucky days of the week and lucky hours of the day and night,¹² all of which are from the realm of forbidden pseudo-sciences based on *shirk* (idolatry). For example, under the heading of **Moon**, he writes: “Seeing the moon in the position of *Cancer* in a dream means [a] good time to get married and conceive children.... Seeing the moon in the position of *Sagittarius* in a dream means [a] bad time for planting [of] seedling. Seeing it coupled with *Capricorn* in a dream is a bad sign for construction or laying a foundation to a structure, or for starting a business.”¹³

Meanings are even given to dreams about which the Prophet (ﷺ) refused to interpret. For example, under **Beheading** Al-Akili states: “In a dream, beheading means freedom from slavery or dispelling sorrows and dismay, payment of one’s debts, or it could mean prospering. If one knows his assailant in the dream, it means receiving wealth at his hand. If one is sick, it means that he will recover from his illness, and if he is not sick, it means that he will attend a pilgrimage. If the assailant is a young boy, then it means comfort, joy and relief from his burdens through his own death. If a healthy person is beheaded in a dream, it means the end of his comfort or loss of his job or authority... If a traveler is beheaded in a dream, it represents his safe return

¹⁰ page xxii.

¹¹ page xxii.

¹² page xxii.

¹³ page 285.

home.”¹⁴ On the other hand, the Prophet (ﷺ) prohibited the communication of dreams containing beheading. Jaabir reported that a bedouin came to Allaah’s Messenger (ﷺ) and said, “Messenger of Allaah, while sleeping, I saw my head cut off and I saw myself running after it.” Allaah’s Messenger (ﷺ) said to him, “*Don’t tell people about the games Satan plays with you in your sleep.*”¹⁵

Often Al-Akili gives so many different meanings for dreams, that one of them might come true at some point in one’s life. For example, under **Tongue**, he says: “... Losing one’s tongue in a dream represents the malicious joy of one’s enemy, family, or neighbors for one’s losses, or it could mean the death of a beloved, severing a relationship, or a plant disease that will affect one’s fruit trees. Perhaps losing one’s tongue in a dream could mean separation between husband and wife, divorce, losing one’s job, or moving to a new town.”¹⁶

Consequently, *Ibn Seerin’s Dictionary of Dreams* is not only unauthentic, it is misleading and cannot be relied upon by sincere Muslims for guidance. It is of little more value to Muslims than the *Oneirocritica*,¹⁷ the most famous book of dream interpretation compiled by the 2nd Century CE pagan Greek soothsayer Artemidorus Daldianus¹⁸.

One cannot deny the permissibility of dream interpretation, because Prophet Muhammad (ﷺ) himself interpreted his own dreams as well as those of his companions. Furthermore, it is well known that some highly respected Muslim scholars of the past have interpreted peoples’ dreams. However, as with all other areas of knowledge in Islaam, guidelines have to be set according to the Prophet’s instructions and not according

¹⁴ page 37.

¹⁵ *Sahih Muslim*, vol.4, p.1226, no. 5641.

¹⁶ page 440.

¹⁷ From the Greek *oneiros*, “a dream”.

¹⁸ *The New Encyclopaedia Britannica*, vol.27, p.305.

to human fancy. Consequently, I have attempted to collect all of the authentic narrations on dreams from the major collections of *hadeeths* : *Saheeh al-Bukhaaree*, *Saheeh Muslim*, *Sunan Abee Daawood*, *Sunan at-Tirmithee*, *Sunan ad-Daarimee*, *Sunan Ibn Maajah*, and *Musnad Ahmad*. From the subsequent compilation of over five hundred *hadeeths* on dreams, I have tried to deduce the Islamic legal principles governing this field of knowledge as well as organize the prophetic interpretations according to subject-matter for easy reference.

In closing, I would like to thank all who helped to bring this effort to fruition. Special thanks to sister Jameelah Campbell whose discussions and criticisms were invaluable, as well as to sisters Fakhrunnisa Mirza, Khadeejah Koya and my wife Sakeenah and brother Tahzeeb Raouf for their diligent proofreading. And credit must be given to my researcher ‘Abdul-Majeed Alee Hasan for his major role in the compilation and authentication of the *hadeeths* which form the basis of this work.

Finally, I hope that the contents of this book will provide a reliable basis for understanding dreams and their interpretation and that the book itself will become a recognized alternative to the fabricated and unauthentic texts that are presently in wide circulation among Muslims.

Abu Ameenah Bilal Philips
Sharjah, July 1996

Chapter One: The Origin of Dreams

Dreaming - though not peculiar to humans¹⁹ - has since the dawn of human history given rise to a variety of beliefs, fears, and conjectures, both imaginative and experimental, regarding its mysterious nature. Dream reports range from the very ordinary and the realistic to the fantastic and the surreal. Mankind has always attached great importance to dreams; however, conceptions of their source and significance have changed tremendously over the centuries.

In the ancient pagan world, the prevalent belief was that dreams were sent by the gods, and they were considered as a means to predict the future and devise cures for the ill. Nearly four thousand years ago, the Egyptians catalogued interpretations of dreams. Prophetic dreams are mentioned in many Middle Eastern and Asian texts, including the Bible and the Qur'aan. While the ancient Greeks generally shared the belief that dreams foretold the future, it is notable that Aristotle discussed dreams in a more scientific manner, stressing the roles of sense impressions and the emotions. However, it was not until the 19th century that widespread belief in the divine source of dreams began to ebb. At that time, the French physician Alfred Maury made an exhaustive study of dreams and concluded that they resulted from the misinterpretation of sense impressions during sleep (*e.g.*, a loud sound during the night stimulating a dream of a thunderstorm). Modern theories of dreams have stressed that they are extensions of the waking state.

¹⁹ A state externally similar to the human dream-state sleep has been observed in all mammals studied, as well as in some birds and reptiles. *The New Encyclopaedia Britannica*, vol.27, p.307.

Perhaps the most famous theory of the significance of dreams is the psychoanalytic model developed by Sigmund Freud (1856-1939) in *The Interpretation of Dreams* (German: *Die Traumdeutung*; 1900).²⁰ Freud held that dreams reflect waking experiences; he offered a theoretical explanation for their bizarre nature, invented a system for their interpretation, and elaborated on their curative potential.

Freud theorized that thinking during sleep tends to be primitive and the effects of forgetting (repression) are reduced. He further claimed that wishes repressed during wakefulness, particularly those associated with sex and hostility, were released in dreams. The content of the dream was said to derive from such stimuli as urinary pressure in the bladder,²¹ traces of experiences from the previous day, and associated infantile memories.²²

Carl Jung (1875-1961) disagreed with Freud's view of dreams being constructed to conceal or disguise forbidden wishes. Jung felt that dreams are instead compensatory, that they balance whatever elements of character are underrepresented in the way people are living their lives. Dreaming, to Jung, represents a continuous 24-hour flow of mental activity that surfaces in sleep when conditions are right.

In the late 20th century, the study of dreams has focused on two topics: the physiological process of dreaming and the content of dreams. Researchers have found physiological clues as to when a dream is actually taking place. The principal dream

²⁰ *The New Encyclopaedia Britannica*, vol. 4, p.217.

²¹ When someone in dream-state sleep is stimulated (eg. by spoken word or by drops of water on his skin), the chances that he will say he has dreamed about the stimulus, or anything similar, are quite low. Studies in which people have watched vivid movies before falling asleep also indicate some possibilities of influencing dreams but again clearly emphasize the limitations of such influences. *The New Encyclopaedia Britannica*, vol.27, p.307.

²² *The New Encyclopaedia Britannica*, vol.27, p.306.

period, marked by a combination of rapid eye movement (REM), a brain-wave pattern similar to that produced during wakefulness, and increased physiological activity, is called REM sleep (or the D- [Dream-] state).²³ Since its discovery in the mid-1950s, researchers have conducted experiments showing a close association between REM sleep and the experience of vivid, spontaneously recalled dreams. Extreme behavioral manifestations such as night terrors, nightmares, enuresis (bed-wetting), and sleepwalking have been found to be generally unrelated to ordinary dreaming.²⁴ Studies have suggested that signs of spontaneously generated night terrors and nightmares may be related to abrupt awakening from deep sleep that experimentally appears dreamless.²⁵

Through the surgical destruction of selected brain structures of laboratory animals, researchers have demonstrated that the dream-state depends on an area within the brain stem known as the *pontine tegmentum*, and that the dream-state is associated with a mechanism involving a bodily chemical called *norepinephrine*.²⁶ However, science has not been able to experimentally identify the origin of dreams. The opposing theories of psychologists like Freud and Jung concerning the origin of dreams remain subjective speculations which cannot possibly arrive at the reality of dreams. Both assumed that the only possible source for dreams was human, because they considered God to be a figment of human imagination and denied the existence of a spirit world. However, their conclusions based

²³ REM sleep recurs about every 90 minutes throughout the time spent asleep, in periods that successively grow in duration from an initial length of 10 minutes. Between the ages of 10 and the mid-60s people spend about a quarter of their time asleep in REM sleep. *The New Encyclopaedia Britannica*, vol.4, p.217.

²⁴ *The New Encyclopaedia Britannica*, vol.4, p.217.

²⁵ *The New Encyclopaedia Britannica*, vol.27, p.308.

²⁶ *The New Encyclopaedia Britannica*, vol.27, p.307.

on dream content analysis is suspect, because researchers cannot directly record the content. Only the dreamer actually sees or experiences the dream, and researchers must rely on reports made by dreamers after they awaken. Therefore, complete and accurate knowledge about dreams can only come from the Designer of the brain and its components and Creator of its thoughts. That information has only been conveyed to humankind by way of divine revelation transmitted by the prophets of God to their followers orally and in the scriptures.

Islamic Concept of Dreams

Based on revelations 1400 years ago, Prophet Muhammad (ﷺ) identified the three primary sources for dreams: **1. Divine, 2. Satanic, and 3. Human.** He also described the main characteristics of each category in order that his followers would be able to distinguish between them and understand how they may affect their day-to-day lives. Aboo Hurayrah narrated that Allaah's Messenger (ﷺ) said,

((الرُّؤْيَا ثَلَاثَةٌ فَرُؤْيَا الصَّالِحَةِ بُشْرَى مِنَ اللَّهِ وَرُؤْيَا تَحْزِينٍ مِنَ الشَّيْطَانِ وَرُؤْيَا مِمَّا يُحَدِّثُ الْمَرْءُ نَفْسَهُ))

“There are three types of dreams : a righteous dream which is glad tidings from Allaah; the dream which causes sadness is from satan; and a dream from the ramblings of the mind.”²⁷

1a. Divine: True Dreams

The dreams of the prophets were a form of revelation. Allaah states in the Qur'aan that revelation was given to the prophets in three ways:

²⁷ *Sahih Muslim*, vol.4, p.1224, no.5621. See also *Sahih al-Bukhari*, vol.9, p., no.116 and *Sunan Abu Dawud*, vol.3, p.1395, no.5001, and authenticated in *Silsilah al-Ahaadeeth as-Saheehah*, vol.4, p.487, no.1870.

﴿وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءَ حِجَابٍ أَوْ يُرْسِلُ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيمٌ حَكِيمٌ﴾ الشورى: ٥١

“It is not befitting for a human that Allaah speak to him except by way of inspiration, from behind a veil, or He sends a messenger [angel] to reveal what He wishes by His permission. Indeed, He is Most High, Most Wise.”

ash-Shooraa, (42):51

Therefore, the ways are:

1. “inspiration” [ie.true dreams],
2. direct speech without being seen, and
3. through the messenger angel, Gabriel.

Were this not the case, Prophet Abraham would not have acted on the instruction in his dream to sacrifice his son, nor would his son have accepted, without question, his own sacrifice. In chapter as-Saaffaat, Allaah described the dream incident as follows:

﴿فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾ الصافات: ١٠٢-١٠٥

“When [his son] was old enough to walk with him, [Abraham] said, ‘O my son! I have seen in a dream that I offered you in sacrifice. What do you think?’ He replied, ‘O my father! Do as you are commanded. Allaah Willing - you will find me steadfast.’ So when they had both submitted themselves [to the will of Allaah] and he had laid him on his forehead [for sacrifice], I called out to him: ‘O Abraham! You have already fulfilled the dream (vision)!’ It is in this way that I reward the righteous.”

As-Saaffaat (37):102-105

‘Aa’ishah said, *“Divine revelation began to come to Allaah’s Messenger (ﷺ) in the form of righteous (ṣaaliḥah) dreams during his sleep. Whenever he had a dream, it would come true [clearly] like day break.”*²⁸ In another narration of this hadeeth by ‘Aqeel, the adjective “true” is used to describe the Prophet’s dream instead of “righteous”. As regards the prophets, their dreams were both true and righteous. The intent is made clear in the second sentence, where the Prophet’s wife, ‘Aa’ishah, explained what a ‘true righteous’ dream was. It is a dream which occurs in the waking state, exactly as it was seen in the dream. This is a revelation from God of events which will happen in the near or distant future.

Following the initial phase of prophetic dreams, Angel Gabriel came to the Prophet (ﷺ) while he was meditating in a cave in a mountain outside Makkah called Hiraa, and the revelation of the Qur’aan began. However, revelation in the form of true dreams continued to come to Prophet Muhammad (ﷺ) throughout his prophethood. Allaah refers to one of the Prophet’s dreams as follows:

²⁸ *Sahih Al-Bukhari*, vol.9, p.91, no.111.

﴿ لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ
الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُؤُوسَكُمْ وَمُقَصِّرِينَ لَا
تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا
قَرِيبًا ﴾ الفتح: ٢٧

“Indeed Allaah will fulfil the Messenger’s dream of entering the sacred Mosque [of Makkah] - if Allaah wills. [You will enter] in full security, with your heads shaved or your hair trimmed, without any fear. He [Allaah] knew what you did not know, and He granted besides this, a victory in the near future.”

al-Fat-h (48):27

The first principle regarding true dreams is that they are a gift from Allaah. This gift is not restricted to the prophets and the believers, as there are many recorded cases of disbelievers experiencing true dreams. Furthermore, Aboo Qataadah narrated that the Allaah’s Messenger (ﷺ) said,

((الرُّؤْيَا الصَّادِقَةُ مِنَ اللَّهِ وَالْحُلْمُ مِنَ الشَّيْطَانِ))

“True dreams are from Allaah, and bad dreams are from Satan.”²⁹

This is a general statement from the Prophet (ﷺ) regarding true dreams. It does not limit true dreams to the believers. The story given in the Qur’aan (12:36-50) of Prophet Yoosuf interpreting

²⁹Sahih Al-Bukhari, vol.9, p.95, no.113.

the dreams of two prison inmates and that of the pagan ruler of Egypt are examples of true dreams received by disbelievers.

True dreams are among the signs which Allaah creates within human beings pointing to His existence. Those who disbelieve in God may find satisfactory explanations for their physical existence in Darwin's theory of evolution and Einstein's theory of relativity, however, they have no explanation for dreams coming true.

﴿سُرِّيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ﴾ الشُّورَى: ٥٣

“I will show them my signs in the furthest regions [of the earth] and in their souls, until it becomes clear to them that this is the truth.”

ash-Shooraa (42):53

The Prophet (ﷺ) informed Muslims that as the end of the world nears, one of its signs would be that most of the dreams of the believers would come true. Aboo Hurayrah narrated that Allaah's Messenger (ﷺ) said,

((إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكْذِبْ رُؤْيَا الْمُؤْمِنِ))

*“When the Day of Resurrection approaches, the dreams of a believer will hardly fail to come true.”*³⁰

Prophetic statements such as the above may tempt people to assume that their dreams will come true. However, a true dream is only known to be true when it actually comes true.

³⁰ Sahih Al-Bukhari, vol.9, pp.118-9, no.144.

The second principle regarding true dreams is that only the Prophet (ﷺ) could say with certainty that his dreams were true dreams prior to their coming true. All other human beings have to wait for their dreams to come true to know that it is a true dream, regardless of their level of piety, how vivid their dreams may be or how many of their previous dreams have come true.

The third principle regarding true dreams is that they may be divided into two basic categories: a) those which require no interpretation, either due to their clarity or the obvious meanings of their symbols to the dreamer, and b) those which require interpretation due to the obscurity of their symbolism or the ignorance of the dreamer.

The fourth principle regarding true dreams is that they are related to human character. Though everyone may experience true dreams, the more righteous a person is, the truer his or her dreams will be. Aboo Hurayrah reported Allaah's Messenger (ﷺ) as saying :

((أَصْدَقُكُمْ رُؤْيَا أَصْدَقُكُمْ حَدِيثًا))

*“Those of you with the truest dreams will be those who are most truthful in speech.”*³¹

The fifth principle regarding true dreams is that they may be shared by a number of people. Ibn ‘Umar related that some people were shown [in their dreams] that the Night of Power [*Laylatul-Qadr*] would be in the last seven days

³¹ *Sahih Muslim*, vol.4, p.1224, no.5621. See also *Sunan Abu Dawud*, vol.3, pp.1395-6, no.5001.

[of the month of Ramadaan]. The Prophet (ﷺ) then said, “Seek it in the last seven days (of Ramadaan).”³²

1b. Divine: Good Dreams

The Prophet (ﷺ) also referred to pleasant dreams as coming from Allaah. Aboo Sa‘eed Al-Khudree quoted the Prophet (ﷺ) as saying,

((إِذَا رَأَى أَحَدُكُمْ رُؤْيَا يُحِبُّهَا فَإِنَّمَا هِيَ مِنَ اللَّهِ فَلْيُحْمَدِ اللَّهَ عَلَيْهَا
وَلْيُحَدِّثْ بِهَا))

“If anyone of you has a dream that he likes, then it is from Allaah. He should thank Allaah for it and narrate it to others.”³³

Of course, this prophetic statement refers only to dreams about *halaal* (Islamically permissible) actions or objects. For one may see corruption and sin in one’s dreams, and be pleased with it. However, evil dreams are not from Allaah. They are by the permission of Allaah in the same way that evil in the waking world is by Allaah’s permission, but not from Him.

Part of Prophethood

The Prophet (ﷺ) referred to good dreams as an aspect of prophethood which will remain among mankind until the Last Day.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدْ
انْقَطَعَتْ، فَلَا رَسُولَ بَعْدِي، وَلَا نَبِيَّ)) قَالَ: فَشَقَّ ذَلِكَ عَلَى النَّاسِ فَقَالَ:
((لَكِنَّ الْمُبَشِّرَاتُ)) فَقَالُوا: يَا رَسُولَ اللَّهِ وَمَا الْمُبَشِّرَاتُ؟ قَالَ: ((رُؤْيَا
الْمُسْلِمِ وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ النُّبُوَّةِ)) .

³² Sahih Al-Bukhari, vol.9, p.100, no.120.

³³ Ibid., pp.95-6, no.114.

Anas ibn Maalik related that Allaah’s Messenger (ﷺ) said, “*Indeed messengership and prophethood have ended, so there will be no messenger nor prophet after me.*” He [Anas] said: The people found it difficult to bear, so the Prophet (ﷺ) said, “*Except glad tidings.*” They asked, “O Messenger of Allaah, What are glad tidings?” He replied, “*The dream of a Muslim. It is one of the parts of prophethood.*”³⁴

In another narration, the Prophet (ﷺ) clarified that it was not just any dream of a Muslim but specifically the good dreams of a Muslim which are an aspect of prophethood.

عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَمْ يَبْقَ مِنَ النَّبُوءَةِ إِلَّا الْمُبَشِّرَاتُ قَالُوا وَمَا الْمُبَشِّرَاتُ قَالَ الرُّؤْيَا الصَّالِحَةُ)) .

Aboo Hurayrah narrated: I heard Allaah’s Messenger (ﷺ) as saying, “*Nothing is left of the prophethood except glad tidings.*” They asked, “What are glad tidings?” He replied, “*Good dreams.*”³⁵

In yet another narration, the Prophet (ﷺ) explained that it was not just the good dream of any Muslim which is similar to an aspect of prophethood, but the good dream of a righteous person.

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الرُّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ)) .

Anas ibn Maalik mentioned that Allaah’s Messenger (ﷺ) said, “*A good dream of a righteous man is one of forty-six parts of*

³⁴ *Saheeh Sunan at-Tirmitheeh*, vol.2, p.258, no.1853

³⁵ *Sahih Al-Bukhari*, vol.9, p.98, no.119.

prophethood.”³⁶ In the narrations of Aboo Hurayrah and ‘Ubaadah ibn Saamit, the Prophet (ﷺ) was reported to have said, “The dream of a believer is one of forty-six parts of prophethood.”³⁷

Good dreams being one forty-sixth of prophecy could mean one of three things. The obvious meaning is that prophecy is composed of forty-six qualities or characteristics, and the good dream of a righteous Muslim is one of them. However, Imaam al-Baghawee³⁸ pointed out that the Prophet’s statement “one of the parts of prophethood” was meant to emphasize the fact that divine inspiration will continue in the form of good dreams. It was only in the case of prophets that good dreams actually became a part of prophethood.³⁹ The second explanation is that good dreams are a part of the knowledge contained in prophethood. Although prophethood ended with the death of the final Prophet (ﷺ), part of this knowledge of prophecy survives in the form of good dreams. The third explanation is that for six months prior to the commencement of his mission, the Prophet (ﷺ) experienced dreams that came true. Since he received revelation for twenty-three years, the period of true dreams is equivalent to a forty-sixth part of prophethood.⁴⁰

Lying About Dreams

Since good dreams are from Allaah and are associated with prophethood, to lie about them is forbidden. Ibn ‘Umar

³⁶ *Sahih Al-Bukhari*, vol.9, p.94, no.112.

³⁷ *Ibid.*, p.97, no.117 and *Abu Dawud*, vol.3, p.1395, no.5000.

³⁸ Al-Husayn ibn Mas‘ood al-Baghawee (1044-1117) was a scholar of Islamic Law, *Hadeeth*, and *Tafseer*. His surname is derived from a town in Khurasan called ‘Baghaa’. Among his major works are: *at-Tahtheeb* in Shaafi‘ee Law, *Ma‘aalim at-Tanzeel* in *Tafseer*, and *Sharh as-Sunnah*, *Masaabeeh as-Sunnah*, *al-Jam‘ bayna as-Saheehayn* in *hadeeth*. (*Al-A‘laam*, vol.2, p.284).

³⁹ *Sharh as-Sunnah*, vol.12, p.203.

⁴⁰ *Awn al-Ma‘bood*, vol.4, p.463. See also *Sharh as-Sunnah*, vol.12, p.204.

quoted Allaah's Messenger (ﷺ) as saying,

((إِنَّ مِنْ أَفْرَى الْفَرَى أَنْ يُرِيَ عَيْنَيْهِ مَا لَمْ تَرَ)) .

*“Indeed, the worst lie is that of a person who falsely claims to have a dream.”*⁴¹ Ibn ‘Abbaas also related that Allaah's Messenger (ﷺ) said,

((مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ كَلَّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَنْ يَفْعَلَ وَمَنْ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارَهُونَ أَوْ يَفِرُّونَ مِنْهُ صُبَّ فِي أُذُنِهِ الْآنُكَ يَوْمَ الْقِيَامَةِ وَمَنْ صَوَّرَ صُورَةَ عَذَّبَ وَكَلَّفَ أَنْ يَنْفُخَ فِيهَا وَلَيْسَ بِنَافِخٍ)) .

*“Whoever claims to have a dream which he did not have, will be ordered to tie two barley grains together - which he will never be able to do; and if somebody eavesdrops on some people's conversation which they didn't want him to hear or they tried to keep away from him, then molten lead will be poured into his ears on the Day of Resurrection; and whoever makes a picture, will be punished on the Day of Resurrection and ordered to put a soul in it, which he won't be able to do.”*⁴²

The Qur'anic commentator at-Tabaree said that the reason why the punishment was so severe for lying about dreams - even though lying about waking events is more corruptive - was because lying about dreams is lying about Allaah. The one who does so claims that Allaah showed him something which He did not. Lying about Allaah is a greater sin than lying about His creatures. Allaah stated in chapter Hood:

⁴¹ *Sahih Al-Bukhari*, vol.9, p.135, no.167.

⁴² *Ibid.*, pp.134-5, no.165. See also *Sunan Abu Dawud*, vol.3, pp.1396-7, no.5006.

﴿ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴾ هود: ١٨

“Who does more wrong than he who invents a lie about Allaah?”

Hood (11):18⁴³

The first principle concerning good dreams is that they are from Allaah. Good dreams are not the product of human mental activity as claimed by modern psychologists. They are created by Allaah during the dream state, just as some good thoughts are created in the human mind in the waking state by way of divine inspiration (*ilhaam*).

The second principle concerning good dreams is that they are fundamentally glad tidings. That is, they should only be looked at from a positive point of view. Consequently, those who experience them should thank Allaah for them. Abud-Dardaa was asked about the verse ﴿لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا﴾ “Glad tidings are for them in the life of this world”⁴⁴ and he replied that only one other person had asked him about it since he asked Allaah’s Messenger (ﷺ) about it. Allaah’s Messenger (ﷺ) said,

((مَا سَأَلَنِي عَنْهَا أَحَدٌ غَيْرَكَ مُنْذُ أَنْزَلْتَهُ، هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا

⁴³ *Fat-h al-Baaree*, vol.12, p.447.

⁴⁴ Chapter Yoonus (10):64. Verse 62-3 are

﴿ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ . الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴾

“Surely the close friends of Allaah are those who are not overcome by fear and grief, but they are those who believe in Allaah and are conscious of Him.”

المُسْلِمُ أَوْ تُرَى لَهُ))

“No one besides you has asked me about it since it was revealed. It is the good dream which a Muslim sees or which is seen about him.”⁴⁵

The third principle concerning good dreams is that they may be shared with others in the same way that good news is shared. However, the Prophet (ﷺ) clarified that good dreams should not be shared with everyone. Aboo Qataadah stated that he heard Allaah’s Messenger (ﷺ) say:

((الرُّؤْيَا الصَّالِحَةَ مِنَ اللَّهِ فَإِذَا رَأَى أَحَدَكُمْ مَا يُحِبُّ فَلَا يُحَدِّثُ بِهَا إِلَّا مَنْ يُحِبُّ))

“Good dreams are from Allaah, so if any one of you sees that which he likes, he should not disclose it to anyone but whom he loves.”⁴⁶ Imaam an-Nawawee was of the opinion that the Prophet (ﷺ) prohibited informing those who are disliked, since they may interpret it negatively due to jealousy or spite and thereby cause the one who had the dream to be sad instead of happy.⁴⁷ Imaam al-Baghawee added that informing those who are disliked may also lead them to plot some harm against the one who dreamt it. Consequently, Prophet Muhammad’s instruction was like that of Prophet Jacob to his son, Joseph.⁴⁸

﴿ قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ ﴾

⁴⁵ *Saheeh Sunan at-Tirmitheeh*, vol.2, p.259, no.1854.

⁴⁶ *Sahih Muslim*, vol.4, pp.1223-4, no.5619.

⁴⁷ *Saheeh Muslim Sharh an-Nawawee*, vol.8, p.26.

⁴⁸ *Sharh as-Sunnah*, vol.12, p.213.

كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿يوسف: ٥

He (the father) said, “O my son! Relate not your vision to your brothers lest they arrange a plot against you. Verily! Satan is to man an open enemy.”

Yoosuf (12):5

Consequently, it may be concluded that the response to dreams may have a positive or negative effect.

2. Satanic: Evil Dreams

Bad dreams are from the interference of evil jinns⁴⁹ in our dream state. In the same way that evil jinns are able to introduce evil thoughts in the human mind in its waking state, they are able to do so in its sleeping state.

عَنْ أَبِي سَلَمَةَ قَالَ كُنْتُ أَرَى الرُّؤْيَا أُعْرَى مِنْهَا غَيْرَ أَنِّي لَا أَرْمَلُ حَتَّى لَقَيْتُ أَبَا قَتَادَةَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((الرُّؤْيَا مِنَ اللَّهِ وَالْحُلْمُ مِنَ الشَّيْطَانِ فَإِذَا حَلَمَ أَحَدُكُمْ حُلْمًا يَكْرَهُهُ فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلَاثًا وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا فَإِنَّهَا لَنْ تَضُرَّهُ)).

Aboo Salamah said: I used to see dreams which caused me to shiver, but I didn't cover myself with a cloak. [This continued to happen] until I met Aboo Qataadah and told him about it. He quoted Allaah's Messenger (ﷺ) as saying : “A [good] dream comes from Allaah and a [bad] dream ⁵⁰from the devil. So

⁴⁹ See *Ibn Taymeeyah's Essay on the Jinn* for more detailed information on jinn interference in human lives.

⁵⁰ The term used in this narration to refer to the good dream is *ru'yaa* and for the bad dream the term *hulm* is used. However, in other narrations *ru'yaa* is used for both.

when one of you sees a dream which he does not like, he should spit on his left side three times and seek refuge with Allaah from its evil; then it will not harm him.”⁵¹

This description of evil dreams coincides with the scientific description of night terrors as being unrelated to ordinary dreaming. According to researchers, the nightmares seem to be coming from a source other than the normal REM sleep dream state. They are described as ‘spontaneously generated’, that is, of unknown origin or cause. Due to their denial of the spirit world, scientists are left to speculate that nightmares ‘may be related to abrupt awakening from deep sleep that experimentally appears dreamless’.⁵² The fact of the matter is that the source of such dreams is evil forces of the spirit world as described in authentic prophetic traditions.

The satanic dream may cause sadness as in the previously mentioned narration of Aboo Hurayrah in which he quoted the Messenger of Allaah (ﷺ) as saying:

((الرُّؤْيَا ثَلَاثَةٌ فَرُؤْيَا الصَّالِحَةِ بُشْرَى مِنَ اللَّهِ وَرُؤْيَا تَحْزِينٍ مِنَ الشَّيْطَانِ وَرُؤْيَا مِمَّا يُحَدِّثُ الْمَرْءُ نَفْسَهُ))

“There are three types of dreams : a righteous dream which is glad tidings from Allaah; the dream which causes sadness is from Satan; and a dream from the ramblings of one’s own mind.”⁵³ In relation to Satan’s desire to create sadness among humans, Allaah has stated the following:

﴿إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ

⁵¹ Sahih Muslim, vol.4, p.1223, no.5613.

⁵² The New Encyclopaedia Britannica, vol.27, p.308.

⁵³ Sahih Muslim, vol.4, p.1224, no.5621. See also Sahih al-Bukhari, vol.9, p.96, no.116 and Sunan Abu Dawud, vol.3, p.1395, no.5001, and authenticated in Silsilah al-Ahaadeeth as-Saheehah, vol.4, p.487, no.1870.

بضآرهم شئنا إلا بإذن الله وعلى الله فليتوكل
المؤمنون ﴿المجادلة : ١٠﴾

“Secret meetings are only from Satan, to cause grief to the believers. However, he cannot harm them in any way, except as Allaah permits. So let the believers put their trust in Allaah.”

al-Mujaadalah (58):10

Sadness may result from dreaming that a close friend or relative dies or is hurt. That type of sad dream will affect both the righteous and unrighteous equally. On the other hand, seeing oneself commit fornication, drink alcohol or steal will only make the righteous individual feel sad. The corrupt individual would more likely enjoy such a dream and be encouraged to put it into practice.

The satanic dream may also cause fear, as indicated in another narration from Aboo Hurayrah in which the Prophet (ﷺ) said:

((الرؤيا ثلاثٌ حديثُ النفسِ وتخويفُ الشيطانِ وبشرى من الله))

*“There are three types of dreams: ramblings of the mind, frightening thoughts from Satan, and glad tidings from Allaah.”*⁵⁴ Frightening thoughts may come in the form of horrendous accidents or calamities or they may be due to terrifying sensations like falling from great heights or suffocation due to being trapped in confined spaces. It may also involve scenes where the individual’s fears of particular animals and insects, like snakes and spiders, are acted out. These types of

⁵⁴ *Saheeh Sunan Ibn Maajah*, vol.2, p.340, no.3154. See also *Sahih Al-Bukhari*, vol.9, pp.118-9, no.144.

fear induce a state of emotional and spiritual weakness which, in turn, leaves humans vulnerable to other forms of demonic attack.

The first principle regarding satanic dreams is that all dreams with evil content are from satanic sources. There is no need to try to interpret them positively, because they are not from Allaah. Bad dreams are intended to misguide humans and by realizing their purpose, the believers are able to protect themselves from them. Ibn Hajar al-‘Asqalane⁵⁵ and Imaam al-Baghawee both said, “There is no doubt that wet dreams⁵⁶ are among the games of Satan with those in the dream state.⁵⁷”

⁵⁵ Ahmad ibn ‘Alee (1372-1449) was born in Cairo where he became the leading scholar of *hadeeth* of his time. He was appointed as a judge in the Sharee’ah courts of Egypt on a number of occasions and wrote numerous Islamic works among which are: *Fat-h al-Baaree* a 13 volume commentary on *Saheeh al-Bukhaaree*, *Tahtheeb at-Tahtheeb* a multi-volume biographical work on *hadeeth* narrators, *Lisaan al-Meezaan* a critique of *hadeeth* narrators, and *al-Isaabah fee Tamyeez as-Sahaabah* a biographical work on the lives of the Prophet’s companions (*Al-A ‘laam*, vol.1, pp.173-174).

⁵⁶ The Arabic verb احتلم *ihtalama* means dreams in which people see themselves engaged in sexual activity (*Arabic-English Lexicon*, vol.1, p.632), leading to the ejaculation of sperm in the case of men and the emission of fluid in the case of women. Nocturnal emission necessitates a complete Islamic bath (*ghusl*) for one to be ritually pure for formal prayer (*salaah*).

⁵⁷ Wet dreams are most common among teenagers and unmarried young men, and they are most often the result of dreams about sexual intercourse with girls or women to whom they are not married. Since such relations are sinful and forbidden, the scholars ruled that such dreams are of satanic origin. However, some nocturnal emission may be spontaneous and thus merely biological. From scientific studies it has been shown that although some males could not recall any dreams associated with nocturnal emission, most implicated erotic dreaming (*The New Encyclopaedia Britannica*, vol.27, p.308).

Such dreams do not have interpretations.”⁵⁸

The second principle regarding satanic dreams is that one who experiences them should spit⁵⁹ on the left side three times and seek refuge in Allaah three times. These acts and statements must be done with the utmost reverence and not as a meaningless ritual. It is also recommended that one should change one’s sleeping position. Jaabir related from Allaah’s Messenger (ﷺ) that he said,

((إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا يَكْرَهُهَا فَلْيَبْصُقْ عَنْ يَسَارِهِ ثَلَاثًا وَلْيَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلَاثًا وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ)) .

“If any of you sees in a dream something he dislikes, he should spit thrice to his left, seek refuge with Allaah from Satan thrice, and change the side on which he was lying.”⁶⁰ If one was lying on one’s right side - according to the *sunnah* [way of the Prophet ﷺ] - one should turn over to the left side and vice versa. However, if a person is lying on his back, he should turn to his right side and not his stomach because the Prophet (ﷺ) forbade sleeping on one’s stomach.⁶¹

⁵⁸ *Fat-h al-Baaree*, vol.12, p.353 (Salafeeyah Press ed.). See also *Sharh as-Sunnah*, vol.112, p.211.

⁵⁹ The most commonly used word in the various narrations recommending spitting is *nafath* which means a blowing with a spitting action of the tongue without gathering any saliva and without any spittle actually leaving the mouth.

⁶⁰ *Saheeh Muslim Sharh an-Nawawee*, vol.8, p.22, no.5-(2262). See *Sahih Muslim*, vol.4, p.1224, no.5620, however, the English translation is incomplete. The addition of changing sides can be found in the English edition in Aboo Salamah’s narration on p.1223, no.5617.

⁶¹ See page 60 for the narration. It should be noted that at the time of the prohibition, the physical harm of sleeping on the stomach was unknown. However, recent medical research and studies have shown that habitual

The third principle regarding satanic dreams is that one may say the following supplication for protection. ‘Amr ibn Shu‘ayb quoted his grandfather as saying that Allaah’s Messenger (ﷺ) used to teach them the following words for protection against panic [due to nightmares]:

((أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونَ)).

“A’*ooth* bi kalimaatil-laahit-taam-mati min ghadaabihi wa sharri’ibaadihi wa min hamazaatish-shayaateeni wa an yahduroon [I seek refuge in the perfect words of Allaah from His anger, the evil of His servants, and from the evil suggestions of the devils and their presence].^{62,63}

The fourth principle concerning Satanic dreams is that one may also get up and pray two units or more of voluntary prayer. Aboo Hurayrah reported Allaah’s Messenger (ﷺ) as saying,

((الرَّؤْيَا ثَلَاثٌ حَدِيثُ النَّفْسِ وَتَخْوِيفُ الشَّيْطَانِ وَبُشْرَى مِنَ اللَّهِ فَإِنْ رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلْيَقُمْ فَلْيُصَلِّ)).

sleeping on the stomach leads to curvature of the spine in old age as well as a range of other back ailments.

⁶² The addition “ ‘Abdullaah ibn ‘Amr used to teach it to those of his children who had reached puberty, and he wrote it down and hung on the children who had not reached puberty,” is not authentic [See *Saheeh Sunan Abee Daawood*, vol.2, p.737, no.3294]. Consequently, the argument in the footnote of the English translation of *Sunan Abu Dawud* that this addition is evidence for the use of amulets is false.

⁶³ *Sunan Abu Dawud*, vol.3, pp.1091-2, no.3884 and authenticated in *Saheeh Sunan Abee Daawood*, vol.2, p.737, no.3294. See also *Muwattaa Imam Malik*, pp.400-1, no.1710.

*“There are three types of dreams: ramblings of the mind, frightening thoughts from Satan, and glad tidings from Allaah. So if any one of you sees a dream which he does not like he should stand up and offer prayer.”*⁶⁴

This prophetic advice enables the believers to take spiritual advantage of a bad experience which led to their unexpected awakening in the middle of the night. The night prayer is among the best prayers according to Aboo Hurayrah’s narration in which the Prophet (ﷺ) was reported to have said, *“The best prayer after the compulsory ones is that which is done in the middle of the night.”*⁶⁵

The fifth principle regarding satanic dreams is that they should not be disclosed to anyone. Their interpretation should not be sought either from scholars or books, because the Prophet (ﷺ) has categorically stated that they are from Satan and as such cannot possibly be true or good dreams.

Satanic intrusions in human thought processes are intended to cause humankind’s deviation from the path of righteousness and to instigate disobedience to God. Out of fear produced in dreams, some people resort to illegitimate means to protect themselves from imaginary harm. Since, satanic intrusion is beyond human control, the Prophet (ﷺ) informed his followers that Allaah excuses evil thoughts, as long as they do not speak about them to others, nor act according to them.⁶⁶ Aboo Hurayrah quoted the Prophet (ﷺ) as saying, *“Allaah overlooks the bad thoughts of the Muslim nation as long as they do not speak about them or act on them.”*⁶⁷ Similarly, when one has satanic dreams, one should neither inform others about them nor

⁶⁴ *Sahih Muslim*, vol.4, p.1224, no.5621.

⁶⁵ *Ibid.*, vol.2, p.569, no.2611.

⁶⁶ However, this refers only to a passing evil thought and not one which is dwelled upon and enjoyed for as long as one wishes.

⁶⁷ *Sahih Muslim*, vol.1, p.74, no.230.

act according to them, and no sin will be recorded against the dreamer.

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((إِذَا رَأَى أَحَدُكُمْ رُؤْيَا يُحِبُّهَا فَإِنَّمَا هِيَ مِنَ اللَّهِ فَلْيَحْمَدِ اللَّهَ عَلَيْهَا وَلْيُحَدِّثْ بِهَا وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ فَلْيَسْتَعِذْ مِنْ شَرِّهَا وَلَا يَذْكُرْهَا لِأَحَدٍ فَإِنَّهَا لَا تَضُرُّهُ)).

Aboo Sa‘eed al-Khudree narrated that Allaah’s Messenger (ﷺ) said, *“If anyone of you has a dream that he likes, then it is from Allaah. He should thank Allaah for it and narrate it to others. If he has a dream that he dislikes, then it is from Satan. He should seek refuge with Allaah from its evil, and he should not mention it to anybody, then it will not harm him.”*⁶⁸

عَنْ جَابِرٍ قَالَ جَاءَ أَغْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ رَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَأْسِي ضُرِبَ فَتَدَخَّرَجَ فَاسْتَدَدْتُ عَلَى أَثَرِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَغْرَابِيٍّ: ((لَا تُحَدِّثِ النَّاسَ بِتَلْعُبِ الشَّيْطَانِ بِكَ فِي مَنَامِكَ)) وَقَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدُ يَخْطُبُ فَقَالَ: ((لَا يُحَدِّثَنَّ أَحَدُكُمْ بِتَلْعُبِ الشَّيْطَانِ بِهِ فِي مَنَامِهِ)).

Jaabir stated that a bedouin once came to the Prophet (ﷺ) and said: O Messenger of Allaah, I saw in my sleep that I was beheaded after which my head rolled away and I was running after it. Allaah’s Messenger [laughed and]⁶⁹ replied, *“Don’t tell*

⁶⁸ Sahih Al-Bukhari, vol.9, pp.95-6, no.114.

⁶⁹ Sahih Muslim, vol.4, p.1226, no.5642.

people about the games Satan plays with you in your sleep.” Jaabir also said : I later heard Allaah’s Messenger say in a sermon, “None of you should ever⁷⁰ relate the games Satan plays with you in your dreams.”⁷¹

In Aboo Sa‘eed’s narration the Prophet (ﷺ) stated that the satanic dream would not do any harm, as long as the one who dreamt it did not tell others about it. By informing others about one’s bad dreams, the dreamer has inadvertently accepted the possibility of the dream coming true. Consequently, the person is likely to be harmed by the grief or anxiety resulting from believing in such a dream.

3. Human: Mental Reflection

The third category is that of the human mind’s workings. Dreams from this category are usually disjointed images from the human being’s waking experiences, past or present, imaginary or real. ‘Awf ibn Maalik quoted the Messenger of Allaah (ﷺ) as saying,

((إِنَّ الرُّؤْيَا ثَلَاثٌ: مِنْهَا أَهْوَيلُ مِنَ الشَّيْطَانِ لِيَحْزُنَ بِهَا ابْنُ آدَمَ. وَمِنْهَا مَا يَهُمُّ بِهِ الرَّجُلُ فِي يَقْظَتِهِ فَيَرَاهُ فِي مَنَامِهِ. وَمِنْهَا جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ))

“Indeed there are three types of dreams: horrors from Satan to make the children of Adam sad; what is important to a person when he is awake, he sees in his dreams; and one of forty-six

⁷⁰ When the Prophet (ﷺ) prohibited the bedoin, he used the normal imperative form *laa tuhaddith*. When he addressed the issue in a sermon he used the emphasized form *laa yuhaddithanna* to add maximum force to the prohibition.

⁷¹ *Sahih Muslim*, vol.4, p.1226, no.5641.

parts of prophethood.”⁷² This description matches modern scientific theories about dreams, all of which consider the dream state as an extension of the waking state reflecting waking experiences. The twelfth century scholar, al-Baghawee, stated that wet dreams may be a product of mental reflection while dreaming, just as one who is engaged in an activity while awake may see himself or herself involved in that activity in their dreams. Likewise, one in love may see his or her beloved.⁷³

The main principle concerning human dreams is that they are meaningless. They are neither glad tidings from Allaah nor evil suggestions from Satan. Mental reflections are merely a part of the biological functions of the brain. Consequently, there is no need to seek interpretation for them from others. However, even this form of dreaming should be considered a blessing from Allaah. Scientific evidence has shown that dream sleep (REM sleep) is better than dreamless sleep. People chronically deprived of dream sleep end up dreaming more in order to compensate for the missed dream sleep.⁷⁴ Furthermore, a hormone responsible for growth and development in human beings, called the growth hormone, is released nocturnally, especially during REM sleep. Therefore, lack of dream sleep could contribute to factors leading to impaired growth.⁷⁵

⁷² *Saheeh Sunan Ibn Maajah*, vol.2, p.340, no.3153.

⁷³ *Sharh as-Sunnah*, vol.12, p.211.

⁷⁴ *The New Encyclopaedia Britannica*, vol.27, p.307.

⁷⁵ *Clinical Medicine*, p.797.

Chapter Two: Dream Interpretation

It was a common practice of the Prophet (ﷺ) to listen to the dreams of his companions and interpret them. Ibn ‘Umar said that during the lifetime of the Messenger of Allaah (ﷺ), the companions of Allaah’s Messenger (ﷺ) used to have dreams and narrate them to him and he would interpret them as Allaah wished.⁷⁶ This usually took place after the morning prayer. Samurah ibn Jundub reported that whenever Allaah’s Messenger (ﷺ) finished saying his dawn prayer [*Salaatul-Fajr*], he would turn and face them, then say:

((هَلْ رَأَى أَحَدٌ مِنْكُمْ الْبَارِحَةَ رُؤْيَا))

“Did any one of you see any vision last night?”⁷⁷

Fortunetelling and Prophecy

Both fortunetelling and prophecy address issues of the future which is a part of the unseen (*ghayb*). However, the unseen is known only to Allaah. Consequently, Allaah told Prophet Muhammad (ﷺ) to inform his companions of this fact.

⁷⁶ *Sahih Al-Bukhari*, vol.9, pp.127-8, no.155.

⁷⁷ *Sahih Muslim*, vol.4, p.1229, no.5652. See also *Sahih Al-Bukhari*, vol.9, pp.138-42, no.171 and *Sunan Abu Dawud*, vol.3, p.1395, no.4999.

﴿ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ﴾

النحل: ٦٥

“Say: None in the heavens or earth know the unseen except Allaah.”

Soorah an-Nahl (27): 65

Because Allaah’s Messenger (ﷺ) was giving information about future events in his prophecies, some might think that he too had the ability to know the future. However, the little that he told of the future was revealed to him by the Angel Gabriel and not a product of his own knowledge. Consequently, Allaah had him emphasize this to his companions.

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ

كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ

السُّوءُ ﴾

“Say: I have no power to bring good to myself nor avert harm, but it is only as Allaah wills. If it were that I knew the unseen, I would have multiplied the good and no evil would have touched me.”

Soorah al-A’raaf (7): 188

Thus, the Prophet’s interpretations of his own dreams as well as the dreams of his companions in which he conveyed information about the future cannot be compared to the fortunetelling found in most books on dream interpretation.⁷⁸ The prophecies of

⁷⁸ Where dream books use expressions indicating uncertainty like, ‘may/could mean’, ‘possibly’, ‘perhaps’, etc., their interpretations are not

Muhammad (ﷺ) were based on divine revelation and therefore were one hundred percent accurate, while the predictions of fortunetelling books are mostly a mixture of vague generalities and lies. ‘Aa’ishah reported that when she asked Allaah’s Messenger (ﷺ) about fortunetellers, he replied that they were nothing. She then mentioned that they were sometimes correct. The Prophet (ﷺ) responded saying, *“That is only a bit of truth which the Jinn steals and cackles in the ear of his friend; but he mixes along with it one hundred lies.”*⁷⁹

Salaatul-Istikhaarah

Islaam, being the natural way, recognises the innate human need for help in making decisions and has protected the faith of its followers from corruption and given them a sense of contentment and peace in their daily lives by providing guidance in this regard. That guidance consists of clear instructions to the believers to put their trust ultimately in God whenever decisions are to be taken. When trust is placed in the divine decree, a sense of contentment and happiness is sure to follow. Jaabir⁸⁰ said, “The Prophet (ﷺ) taught us to make the prayer seeking good in all affairs the way that he taught us a chapter from the Qur’aan. He said, *“If any of you decides on a matter, he should pray two units of voluntary prayer then say:*

considered fortunetelling. However, when expressions of certainty like, ‘means’, ‘will’, etc., are used, fortunetelling is being practised. For example, in Al-Akili’s dream book he states: “If a bedridden person sees himself freeing a slave from bondage in a dream, it means his death, for a dead person has no property. Seeing a friend sick in a dream means that one will suffer from the same illness.” (p.221).

⁷⁹ *Sahih Al-Bukhari*, vol.7, p.439, no.657 and *Sahih Muslim*, vol.4, p.1209, no.5535.

⁸⁰ Jaabir as-Salamee was from the Madeenite tribe of Salimah (*Fat-h al-Baaree*, p.188).

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ
 الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ
 إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي -
 أَوْ قَالَ : فِي عَاجِلِ أُمْرِي وَآجِلِهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي
 فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - أَوْ قَالَ : فِي عَاجِلِ أُمْرِي وَآجِلِهِ
 فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِي بِهِ.
 فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ.

*Allaahumma innee astakheeruka bi 'ilmika, wa astaqdiruka bi
 qudratika, wa as'aluka min fadlikal-'atheem* [O Allaah, I seek your
 guidance to what is good for me because of your infinite knowledge, I seek
 Your help because of Your power, and I ask You from Your great favor] *Fa
 innaka taqdiru wa laa aqdiru, wa ta'lamu wa laa a'lamu, wa
 anta 'allaamul-ghuyoob* [For surely You are able and I am not, You
 know and I do not, and You alone know the unseen] *Allaahumma in
 kunta ta'lamu anna haathal amra khayrun lee fee deenee wa
 ma'aashee wa 'aaqibati amree* (or *fee 'aajili amree wa aajilih*)
 [O Allaah, if You know that this affair {mention the affair by name} is
 good for my religion, my livelihood and the aftermath of my affairs [or the
 short term of my affairs or its long term] *faqduruhu lee wa yassirhu
 lee thumma baariklee feeh* [then decree it for me, make it easy for me,
 and bless me in it] *wa in kunta ta'lamu anna haathal-amra sharrun
 lee fee deenee wa ma'aashee wa 'aaqibati amree* (or *fee 'aajili
 amree wa aajilih*) [but, if You know that this affair {mention the affair
 by name} is bad for my religion, my livelihood and the aftermath of my
 affairs [or the short term of my affairs or its long term] *fasrifhu 'annee
 wasrifnee 'anhu, waqdurlee al-khayra haythu kaana, thumma
 rad-dinee bih* [then turn it away from me and turn me away from it, and

decree for me what is better wherever it may be, and make me content with it.].”⁸¹

In keeping with the instruction of the Prophet (ﷺ), given in the above mentioned *hadeeth*, when faced with a choice between two or more *halaal* (permissible) actions,⁸² a decision should be arrived upon using one’s intellect and knowledge of Islaam. Having done this, one should then seek Allaah’s guidance as to the choice that has been made by making a two unit prayer (at a permissible time⁸³), after which the aforementioned supplication called *dua al-Istikhaarah* should be said.

Unfortunately, contrary to the instructions of the Prophet (ﷺ), Muslims today depend entirely on the prayer to make their decisions for them. That is, they make the prayer and supplication prior to making any decision, and rely on dreams to provide the answers for them. It is even common for people to ask others to make *istikhaarah* on their behalf. The prayer is often repeated, prior to sleeping, for a set number of days and dream books are consulted to interpret the symbols in their dreams. All of this has no basis in the methodology taught by the Prophet (ﷺ). However, this is not to say that a good dream may not be acted upon as confirmation of a decision, about which *istikhaarah* was made.

⁸¹ Collected by al-Bukhaaree (*Sahih Al Bukhari*, vol. 8, pp.259-60, no391), Abu Daawood, an-Nasaa’ee, at-Tirmitheeh, Ibn Maajah and Ahmad.

⁸² Ibn Abee Jamrah quoted in *Fat-hul-Baari*, p.188.

⁸³ The five prohibited times are after the morning prayer (*Salaatul-Fajr*) until sunrise, while the sun is rising, when the sun reaches the meridian, after the afternoon prayer (*Salaatul-Asr*) until the setting of the sun, and while the sun is setting.

PRINCIPLES OF DREAM INTERPRETATION

The first principle of dream interpretation is that it is permissible for others besides the Prophet (ﷺ) to interpret dreams. Aboo Razeen quoted the Messenger of Allaah (ﷺ) as saying :

((الرُّؤْيَا عَلَى رَجُلٍ طَائِرٍ مَا لَمْ تُعْبَرْ فَإِذَا عُبِّرَتْ وَقَعَتْ)) قَالَ وَأَحْسِبُهُ
قَالَ: ((وَلَا تَقْصِنَهَا إِلَّا عَلَى وَاَدٍّ أَوْ ذِي رَأْيٍ)).

“The dream flutters over a man as long as it is not interpreted, but when it is interpreted, it settles.” And I think he said, *“Tell it only to a beloved friend or one who has good judgement.”*⁸⁴

The human heart remains unsettled as long as its dreams are not interpreted. It is natural to seek an understanding of one’s dreams. However, the Prophet (ﷺ) did stipulate that dreams only be related to dear friends or knowledgeable individuals.

The second principle of dream interpretation is that only good dreams may be interpreted. Imaam al-Baghawee said, “[The Prophet’s statement] *There are three types of dreams* indicates that not everything that a human being sees in his dreams is correct and may be interpreted. Only that which is from Allaah is correct, ... everything besides that is confused and confusing dreams which have no interpretation.”⁸⁵

This principle is further supported by the Prophet’s prohibition of narrating satanic dreams as in the aforementioned *hadeeth* of the Bedouin who came to the Prophet (ﷺ) and told him that he saw

⁸⁴ *Sunan Abu Dawud*, vol.3, p.1396, no.5002 and authenticated in *Saheeh Sunan Abee Daawood*, vol.3, p.947, no.4198.

⁸⁵ *Sharh as-Sunnah*, vol.12, p.211.

himself beheaded in a dream. The Prophet (ﷺ) laughed and told him, “Don’t tell people about about the games Satan plays with you in your sleep.”⁸⁶ This principle is also supported by the Prophet’s instruction to narrate good dreams to those who are knowledgeable.

The third principle of dream interpretation is that good dreams should only be interpreted positively. In order to ensure that, the Prophet (ﷺ) instructed that they only be related to close friends and scholars. Aboo Hurayrah quoted Allaah’s Messenger (ﷺ) as saying,

((لَا تُقْصُ الرُّؤْيَا إِلَّا عَلَى عَالِمٍ أَوْ نَاصِحٍ))

“Don’t relate your dreams except to scholars and confidants.”⁸⁷ Furthermore, the Prophet (ﷺ) warned that dreams may manifest themselves according to their interpretation. Therefore, they should only be narrated to those who are most likely to give them a positive interpretation. Anas ibn Maalik mentioned that Allaah’s Messenger (ﷺ) said,

((إِنَّ الرُّؤْيَا تَقَعُ عَلَى مَا تُعْبَرُ، وَمَثَلُ ذَلِكَ مَثَلُ رَجُلٍ رَفَعَ رِجْلَهُ فَهُوَ يَنْتَظِرُ مَتَى يَضَعُهَا، فَإِذَا رَأَى أَحَدَكُمْ رُؤْيَا فَلَا يُحَدِّثُ بِهَا إِلَّا نَاصِحًا أَوْ عَالِمًا))

“Indeed, dreams occur according to how they are interpreted. It is like a man who raises his leg and waits for when to put it down. So if any of you has a dream, don’t relate it except to a confidant or a scholar.”⁸⁸

⁸⁶ *Sahih Muslim*, vol.4, p.1226, no. 5641.

⁸⁷ *Saheeh Sunan at-Tirmitheeh*, vol.2, p.260, no.1859.

⁸⁸ Collected by al - Haakim and authenticated in *Silsilah al - Ahaadeeth as-Saheehah*, vol.1, pp.186-8, no.120.

From the advice and practice of the Prophet (ﷺ), it can be concluded that dream interpretation is not the fortune telling which most dream books offer, but rather it is optimism enjoined by the *Sharee'ah*. Anas reported that the Prophet (ﷺ) said, "Neither contagious disease nor omens are real,⁸⁹ but I like good omens (*fa'l*)."⁹⁰ The companions asked, "What is a good omen?" He replied, "A good word."⁹⁰ The pessimistic deduction of bad omens indicates bad thoughts about Allaah and is an expression of *shirk* (idolatry). Although the belief in good omens is more positive, it still involves the *shirk* of assigning divine powers to created things and is inseparable from its converse, bad omens. Consequently, the companions were very surprised when the Prophet (ﷺ) expressed a liking for good omens. However, the Prophet (ﷺ) defined for them the limited aspect of good omens which is Islamically acceptable. It is the use of optimistic terms. For example, nicknaming a sick person "*Saalim* [well]" or one who has lost something "*Waajid* [finder]". The use of these and similar terms revive hope and optimism and produce feelings of well-being. Believers are required to maintain hope in Allaah at all times.⁹¹

Ibn 'Abdil-Barr narrated that Imaam Maalik said the following regarding dream interpretation, "If [the interpreter] sees good in it, he should inform [people] of it. But if he sees something displeasing, he should either speak good or be quiet."⁹²

⁸⁹ The Prophet (ﷺ) denied the pre-Islamic belief that diseases were spread due to spirits or gods besides Allaah (See *Sahih Al Bukhari*, vol.7, pp.411-2, no.612), as well as the practice of reading good and bad omens in bird and animal movements (*tiyarah*). See chapter 4 of *The Fundamentals of Tawheed* for a detailed explanation of this subject.

⁹⁰ *Sahih Al-Bukhari*, vol.7, p.436, no.651, *Sahih Muslim*, vol.4, p.1208, no.5519 and *Sunan Abu Dawud*, vol.3, p.1098, no.3906.

⁹¹ *Tayseer al- 'Azeez al-Hameed*, pp.434-5, quoted in *The Fundamentals of Tawheed*, pp.68-9.

⁹² *At-Tamheed*, vol.1, p.288. See also *al-Muntaqaa*, p.277.

The fourth principle of dream interpretation is that only the prophets were able to accurately interpret dreams one hundred percent of the times. The interpretations of ordinary humans, whether scholars or followers, are no more than educated guesses based on the knowledge of symbols, some of which may be correct and some incorrect.⁹³ This principle is amply demonstrated in the following narration.

عَنْ ابْنِ عَبَّاسٍ كَانَ يُحَدِّثُ أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَرَى اللَّيْلَةَ فِي الْمَنَامِ ظِلَّةً تَنْطِفُ السَّمْنَ وَالْعَسَلَ فَأَرَى النَّاسَ يَتَكَفَّفُونَ مِنْهَا بِأَيْدِيهِمْ فَالْمُسْتَكْبِرُ وَالْمُسْتَقِلُّ وَأَرَى سَبَبًا وَأَصِيلًا مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَأَرَاكَ أَخَذْتَ بِهِ فَعَلَوْتَ ثُمَّ أَخَذَ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَعَلَا ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلَا ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَانْقَطَعَ بِهِ ثُمَّ وَصَلَ لَهُ فَعَلَا قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَاللَّهِ لَتَدْعَنِي فَلَا أُعْبِرُهَا قَالَ رَسُولُ اللَّهِ ﷺ ((اعْبُرْهَا)) قَالَ أَبُو بَكْرٍ أَمَا الظِّلَّةُ فَظِلَّةُ الْإِسْلَامِ وَأَمَا الَّذِي يَنْطِفُ مِنَ السَّمْنَ وَالْعَسَلَ فَالْقُرْآنُ حَلَاوَتُهُ وَلَيْنُهُ وَأَمَا مَا يَتَكَفَّفُ النَّاسُ مِنْ ذَلِكَ فَالْمُسْتَكْبِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقِلُّ وَأَمَا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَالْحَقُّ الَّذِي أَنْتَ عَلَيْهِ تَأْخُذُ بِهِ فَيَعْلِيكَ اللَّهُ بِهِ ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَعْلُو بِهِ ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَنْقَطِعُ بِهِ ثُمَّ يُوَصِّلُ لَهُ فَيَعْلُو بِهِ فَأَخْبِرُنِي يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ أَصَبْتُ أَمْ أَخْطَأْتُ قَالَ رَسُولُ اللَّهِ ﷺ ((أَصَبْتَ بَعْضًا وَأَخْطَأْتَ بَعْضًا)) قَالَ فَوَاللَّهِ يَا رَسُولَ اللَّهِ لَتُحَدِّثَنِي مَا الَّذِي أَخْطَأْتُ قَالَ: ((لَا تَقْسِمُ)).

⁹³ *Saheeh Muslim: Sharh an-Nawawee*, vol. 8, p. 34.

Ibn Abbaas reported that a person came to Allaah's Messenger (ﷺ) and said : O Messenger of Allaah, while I was sleeping during the night, I dreamt that there was a cloud⁹⁴ from which butter and honey were trickling, and I also saw people collecting varying amounts of it in the palms of their hands. I also saw a rope hanging between the earth and the sky and I saw you catch hold of it and ascend into the sky. Then two persons after you caught hold of it and ascended, one after the other. When a third person caught hold of the rope, it broke, then it was rejoined and he also ascended. Aboo Bakr said, "O Messenger of Allaah, may my father be sacrificed for you. By Allaah, allow me to interpret it." Allaah's Messenger (ﷺ) said, "*Interpret it.*" Aboo Bakr said, "The cloud signifies the canopy of Islaam and the butter and honey which trickled from it represents the sweetness and softness of the Qur'aan. As for what people caught of it in their palms, it refers to those who read and learn a lot of the Qur'aan, and those who read and learn only a small portion. The rope between the sky and the earth represents the truth which you stood for and by which Allaah will raise you (into Heaven). Then two persons after you will take hold of it and ascend with the help of it. Another person will take hold of it and it will break; then it will be rejoined for him and he will ascend with its help. O Messenger of Allaah, may my father be taken as a ransom for you, was I correct or incorrect?" Allaah's Messenger (ﷺ) replied, "*You have interpreted a part of it correctly and you have erred in interpreting a part of it.*" He then insisted, "O Messenger of Allaah, by Allaah, you must tell me the part in which I was incorrect." He replied saying, "*Don't take an oath [saying: by Allaah].*"⁹⁵

⁹⁴ The Arabic term ظِلَّةٌ *thullah* literally means anything which is above and provides shade. Imaam al-Baghawee stated that the intended meaning here is 'a cloud'. (*Sharh as-Sunnah*, vol.12, p.218).

⁹⁵ *Sahih Al-Bukhari*, vol.9, p.137, no.170 and *Sahih Muslim*, vol.4, pp.1226-7, no.5643.

Ibn Hajar mentioned Sulaymaan ibn Katheer's narration of the abovementioned *hadeeth* in which "[Aboo Bakr asked]: In what part was I correct and in what part was I in error? But [the Prophet ﷺ] refused to inform him." He also quoted ad-Daawodee as explaining the phrase "*Don't take an oath*" as meaning: Do not repeat your oath, for I will not inform you.⁹⁶ The Prophet (ﷺ) refused to inform Aboo Bakr of where he went wrong in his interpretation and only instructed him to avoid using oaths. The Prophet (ﷺ) could have informed Aboo Bakr when he requested permission to interpret the dream, that he would not be able to interpret it accurately. But he deliberately allowed him to try, in order to make his inability very clear to him as well as the Muslim nation. That is, if the best of the Prophet's companions was unable to accurately interpret dreams, no one after him could be expected to do so.

The fifth principle of dream interpretation is that one may implement what is seen in a good dream. That is, if a person sees himself or herself doing something commendable in a dream, it is permissible for the person to carry out the act in the waking state. 'Umaarah quoted his father, Khuzaymah ibn Thaabit, as saying he had a dream in which he prostrated himself on the Prophet's forehead. When he told it to Allaah's Messenger (ﷺ), he said, "*Indeed, souls do not meet.*"⁹⁷ Then the

⁹⁶ *Fat-h al-Baaree*, vol.12, p.454.

⁹⁷ Souls of the *barzakh* do not meet souls of the living, nor do living souls meet other living souls in dreams. Although some scholars have alleged otherwise, there is no authentic evidence to support their claims. Most use the narration of Ibn 'Abbaas in which he was reported to have said, "I have been informed that the souls of the living [which are sleeping] and the souls of the dead meet during sleep, and they question each other. Then Allaah detains the souls of the dead and releases the souls of the living to return to their bodies." This narration was collected by Ibn Mandah, at-Tabaree and others, however the presence of Ja'far ibn al-Mugheerah in its chain of narrators renders it unauthentic.

Prophet (ﷺ) bent his head and he placed his forehead on the Prophet's forehead.⁹⁸

SYMBOLIC INTERPRETATION

The foundation of all Islamic knowledge is revelation contained in the Qur'aan and the Sunnah. Since good dreams are also a form of revelation from Allaah, any legitimate attempt to interpret the symbolism of dreams should rely primarily on the symbolism found in the Qur'aan and Sunnah.

Scholars have concluded from exhaustive studies of the Prophet's methodology in symbolic dream interpretation that there are three main branches of symbolic interpretation: 1. **Qur'anic Interpretation**, 2. **Sunnah Interpretation**, and 3. **Word Interpretation**.⁹⁹

1. Qur'anic Interpretation

Since good dreams are from Allaah and the Qur'aan is from Allaah, the imagery and symbolism used in the Qur'aan may be used to interpret dreams. In order to correctly interpret the symbolism of the Qur'aan, one must rely on authentic commentaries and avoid sectarian views. Deviant Qur'anic commentaries often turn the obvious meanings of the Qur'aan into symbolism. For example, in Allaah's command to Prophet Moses, "**Go to Pharaoh, for verily he transgresses.**" (79:17) some *Sufis* (mystics) from the 10th century CE, have interpreted 'pharaoh' to mean 'the heart', because it is the heart which oppresses every man causing him to transgress. They also interpreted 'staff' as 'the material world' in Allaah's command to

⁹⁸ *Musnad Ahmad*, vol. 5, p.215 and authenticated in *Al-Fat-h ar-Rabbaanee*, vol. 17, pp.216-7 as well as *Sharh as-Sunnah*, vol. 12, p.225, no.3285. For an English reference, see *Mishkat al-Masabih*, vol.2, p.967 and *Al-Hadis*, vol.2, p.106, no268w.

⁹⁹ *Sharh as-Sunnah*, vol.12, p.220.

Prophet Moses, “Throw down your staff.” (27:10). Consequently, the verse was made to mean that Prophet Moses was told to throw aside the material world and only depend on Allaah.¹⁰⁰

An example of correct symbolic interpretation of the Qur’aan may be found in the following verse wherein a rope is used metaphorically to mean the covenant of Allaah¹⁰¹, i.e. Islaam:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“Hold on firmly to the rope of Allaah and do not become divided.”

Soorah Aal ‘Imraan (3): 103

Consequently, seeing a rope in a dream may be interpreted to mean the covenant of Islaam. Clutching on to the rope in a dream would then imply holding on firmly to Islaam.

2. Sunnah Interpretation

The metaphors of the Sunnah are also inspiration from the same source as good dreams. Consequently, the metaphors of dreams may be interpreted according to the symbolism used in the authentic traditions of the Prophet (ﷺ). For example, a rib in a dream may be interpreted to mean a woman based on the

¹⁰⁰ See pages 18-21 from the introduction of *Tafseer Soorah al-Hujuraat*, for a more detailed exposition of deviant interpretations of the Qur’aan.

¹⁰¹ Ibn Katheer said that بحبل الله *bi hablillaah* meant ‘Allaah’s covenant [ie. Islaam]’ as Allaah stated in verse 112 following it “**Indignity is put over them wherever they may be, except when under a covenant [of protection] from Allaah and from men...**” He also mentioned that others interpreted it to mean the Qur’aan (*Tafseer al-Qur’aan al-‘Atheem*, vol. 1, p.397).

Prophet's statement, "Women are created from a curved rib."¹⁰² The dream interpretations given by the Prophet (ﷺ) may also be used to interpret dreams containing similar imagery. For example, a shirt may be interpreted as religion based on the hadeeth in which the Prophet (ﷺ) said, "While I was sleeping, people were displayed before me wearing shirts, some of which only covered their chests and some which covered below that. Then 'Umar ibn al-Khattaab was shown to me and he was wearing a shirt [so long that] he was dragging [it behind him]." When the people asked the Prophet (ﷺ) how he interpreted it, he replied, "It [refers to] the religion."¹⁰³

These two forms of interpretation involve analagous deduction (*qiyaas*) as pointed out by Ibn al-Qayyim al-Jawzeeyah. He said, "Clothing in interpretation, like the shirt, symbolizes religion. Their being long or short, clean or dirty, indicate the state of the person's religion. Thus, the Prophet (ﷺ) interpreted the shirt as knowledge and religion. The shared factor between clothing, knowledge and religion is that they cover and beautify the one who possesses them. The shirt covers the body, and knowledge and religion cover [i.e. protect] the soul and the heart."¹⁰⁴

3. Word Interpretation

Optimistic meanings may be derived from the names of people and things according to the Prophet's methodology. The Prophet (ﷺ) was reported to have said,

((رَأَيْتُ اللَّيْلَةَ كَأَنَّ فِي دَارِ عَقْبَةَ بْنِ رَافِعٍ وَأَتَيْنَا بِرُطْبٍ مِنْ رُطْبِ ابْنِ طَابٍ فَأَوْلْتُ أَنْ الرِّفْعَةَ لَنَا فِي الدُّنْيَا وَالْعَاقِبَةَ فِي الْآخِرَةِ وَ أَنَّ دِينَنَا قَدْ

¹⁰² *Sahih Al-Bukhari*, vol.7, p.81, no.114 and *Sahih Muslim*, vol.2, pp.752-3, no.3468.

¹⁰³ *Sahih Al-Bukhari*, vol.9, pp.113-4, no.137.

¹⁰⁴ *I'laam al-Muwaqqi'een*, vol.1, p.195.

“Last night I dreamt that we were in the house of ‘Uqbah ibn Raafi’, and were brought some Ibn Taab¹⁰⁵ fresh dates. I interpreted it as meaning that eminence in this world will be granted to us, a blessed hereafter, and that our religion has become complete.”¹⁰⁶

The Prophet (ﷺ) derived the concept of a *blessed hereafter* (عَاقِبَةٌ ‘*aaqibah*) from the name عَقْبَةُ ‘*Uqbah*, he derived *eminence* (رَفْعَةٌ *rif’ah*) from the name رَافِعٍ *Raafi*’, and he derived *becoming good i.e. complete* (طَابٌ *taaba*) from the name طَابٌ *Taab*.

INTERPRETED DREAMS

Since all of the Prophet’s dreams were revelation, they were all true dreams. Regardless of their content, none were satanic or from human subconscious reflection and thus all were able to be interpreted. As stated previously, dreams containing evil are generally classified as satanic dreams. However, the interpreted dreams of the Prophet (ﷺ) and his companions may be divided into two main categories: a) **Legislative dreams**, and b) **General dreams**.

A. Legislative Dreams

Some of the Prophet’s dreams and those of his companions which he interpreted, contained Islamic legislation or information about the *ghayb* [unseen world]. For example, the legislated prostration (*sajdah*) during the reading of chapter *Saad* came in the dream of one of the Prophet’s companions. Aboo

¹⁰⁵ Ibn Taab was a date farmer from Madeenah who had a particular type of dates named after him.

¹⁰⁶ *Sahih Muslim*, vol.4, p.1228, no.5647 and *Sunan Abu Dawud*, vol.3, p.1397, no.5007.

Sa'eed al-Khudree related that he dreamt that he saw himself writing the chapter *Saad* [from the Qur'aan]. When he reached the verse of prostration, he saw the inkpot, pen, and everything around him fall down in prostration. He informed the Prophet (ﷺ) who continued to prostrate at that verse from then onwards.¹⁰⁷ Likewise, the Prophet (ﷺ) informed his companions about ar-Rumaysaa and Bilaal being in paradise based on one of the Prophet's dreams. Jaabir ibn 'Abdillaah related that the Prophet (ﷺ) said, *"I saw myself (in a dream) entering Paradise, and saw Aboo Talhah's wife, ar-Rumaysaa. Then I heard footsteps and asked, 'Who is it?' Somebody said, 'It is Bilaal.' Then I saw a palace with a lady sitting in its courtyard and I asked, 'To whom does this palace belong?' Somebody replied, 'It belongs to 'Umar.' I wanted to enter it and look around, but I remembered your ('Umar's) sense of honor [and did not]."* 'Umar said, "Let my parents be sacrificed for you, O Allaah's Messenger. How dare I think of my sense of honor being offended by you?"¹⁰⁸

This category of interpreted dreams cannot be used to interpret dreams which occurred after the era of the Prophet (ﷺ), because legislative revelation ended with the death of the Prophet (ﷺ). If the use of this category for interpretation were permissible, new legislation could then be introduced based on dreams in every generation. That is, if someone today saw a pen and inkpot prostrate at another point in the Qur'aan which was not designated by the Prophet (ﷺ) as a place of prostration, such a dream would be considered false. Or if someone were to see a dead friend or relative in paradise, it would not be taken as evidence of their future abode after the Day of Judgement. Allaah stated in no uncertain terms that the religion was completed in the era of the Prophet (ﷺ):

¹⁰⁷ *Musnad Ahmad* and authenticated in *al-Fat-h ar-Rabbaanee*, vol.4, p.182, no.920.

¹⁰⁸ *Sahih Al-Bukhari*, vol.5, pp.21-2, no.28.

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

“Today I have perfected your religion for you, completed My favor on you, and have chosen Islaam as your religion.”

Soorah al-Maa'idah (5):3

Furthermore, the Prophet (ﷺ) prohibited the introduction of any new legislation saying, *“There is nothing which will bring you closer to paradise and remove you farther away from the Hellfire, except that I have commanded you to do it.”*¹⁰⁹ Thus, the Prophet (ﷺ) denied the existence of all ways to please Allaah except those that had been revealed to him.

Imaam an-Nawawee stated that even if a person's dream is true or good, it is not permissible to establish any new legal ruling based on it, because the sleeping state is not one of certainty regarding what is seen or heard.¹¹⁰ The scholars are agreed that wakefulness is among the conditions which must be fulfilled for a narration or testimony to be accepted.¹¹¹ Ibn al-Haajj¹¹² argued that Allaah did not instruct humans to do

¹⁰⁹ *Al-Mustadrak*, authenticated in *Sharh as-Sunnah*, vol.14, pp.302-5.

¹¹⁰ Events in dreams which do not contradict existing ordinances in the *Sharee'ah* may be carried out by the dreamer after awakening, as previously shown in the *hadeeth* of the companion who saw himself prostrating on the Prophet's forehead. Thus, if a dreamer sees himself praying, fasting, giving charity, making *Hajj*, marrying, traveling, etc., he or she may voluntarily decide to do so, without feeling compelled.

¹¹¹ *Min Af'aal ar-Rasool*, vol.2, p.162 by al-Ashqar, quoted in *Ta'jeel as-Suqyaa fee Ta'beer ar-Ru'yaa*, p.58.

¹¹² Muhammad ibn Muhammad (1422-1473) known as Ibn Ameer Haajj was among the leading *Hanafee* scholars of Halab, Syria. The following are some of his works which are currently in print: *at-Taqreer wat-Tahbeer fee Sharh at-Tahreer li Ibn al-Hamaam* in the science of jurisprudence, and

anything which occurred in their dreams based on the Prophet's statement, "*The pen is raised from [the record of] three persons,*" in which he counted among them, "*The sleeper until he awakes.*"¹¹³ That is, people are not held to account for what takes place in their dreams.

This is a very important principle to grasp, because many of the current innovations practiced throughout the Muslim world owe their origin to dreams.¹¹⁴ Allaah also alluded to this channel of delusion in the following verse:

﴿ أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴾

"Do their dreams command them to do this, or are they people who [just love to] exceed the bounds."

Soorah at-Toor (52):32

B. General Dreams

Dreams interpreted by the Prophet (ﷺ) which do not contain legislative material may be used to interpret dreams which occur after the era of the Prophet (ﷺ). For example, milk was interpreted by the Prophet in his own dream as symbolic of knowledge. 'Abdullaah ibn 'Umar quoted the Messenger of Allaah (ﷺ) as saying, "*While I was sleeping, I was given a bowl full of milk (in the dream) and I drank from it until I noticed its*

Thakheerah al-Qasr tee Tafseer Soorah al-'Asr in Qur'anic commentary (*Al-A'laam*, vol.7, p.278).

¹¹³ *Min Af'aal ar-Rasool*, vol.2, p.162, quoted in *Ta'jeel as-Suqyaa fee Ta'beer ar-Ru'yaa*, pp.58-9.

¹¹⁴ Often times when people are questioned as to why they are doing practices not done by the Prophet (ﷺ) and his companions, they reply that their shaykh's shaykh's shaykh saw an angel in his dream who instructed him to do so!

wetness coming out of my limbs. Then I gave the rest of it to 'Umar ibn al-Khattaab." The persons sitting around him, asked, "How do you interpret that, O Messenger of Allaah?" He said, "[It is religious] knowledge."¹¹⁵

This category is the basis for the interpretation of dreams according to the Sunnah which was previously discussed under the heading of "Symbolic Interpretation".

¹¹⁵ *Sahih Al-Bukhari*, vol.9, pp.112, no.135.

Chapter Three: Sleep Etiquette

The legal guidelines for life left by the last Prophet (ﷺ) include instructions on spiritual and physical preparation for sleep, as well as correct sleeping posture. The following prophetic principles are designed to provide protection for the believers during the vulnerable state of sleep.

1. Preparing the home

Allaah taught the believers to seek refuge in Himself from the evil of the night when it falls (Qur'aan, 113:3). Under the cover of darkness the evil forces become most active. Consequently, children should be at home at sunset and the home should be properly secured prior to sleep.

عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا اسْتَجْتَحَ اللَّيْلُ أَوْ قَالَ جُنْحَ اللَّيْلِ فَكْفُوا صِبْيَانَكُمْ فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ فَإِذَا ذَهَبَ سَاعَةٌ مِنَ الْعِشَاءِ فَخَلُّوهُمْ وَأَغْلِقْ بَابَكَ وَادْكُرْ اسْمَ اللَّهِ وَأَطْفِئِ مِصْبَاحَكَ وَادْكُرْ اسْمَ اللَّهِ وَأَوْكِ سِقَاءَكَ وَادْكُرْ اسْمَ اللَّهِ وَخَمِّرْ إِيَّاءَكَ وَادْكُرْ اسْمَ اللَّهِ وَلَوْ تَعْرَضُ عَلَيْهِ شَيْئًا)) .

Jaabir quoted the Prophet (ﷺ) as saying, “When night falls, keep your children close to you, for the devils are deployed at that time. An hour later you can let them go, but close the gates of your house while mentioning Allaah’s name and cover your utensils with something while mentioning Allaah’s name.”¹¹⁶

¹¹⁶ Sahih Al-Bukhari, vol.4, p.321, no.500.

2. Praying witr before sleep

The odd unit of prayer known as *witr* is normally made after praying the voluntary late-night prayer, *Tahajjud*. However, if one fears that the *witr* prayer will be missed, he or she may make it prior to sleeping. Jaabir ibn ‘Abdillaah quoted Allaah’s Messenger as saying:

((أَيُّكُمْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ ثُمَّ لِيَرْقُدْ وَمَنْ وَثِقَ بِقِيَامِ
مِنَ اللَّيْلِ فَلْيُوتِرْ مِنْ آخِرِهِ فَإِنَّ قِرَاءَةَ آخِرِ اللَّيْلِ مَحْضُورَةٌ وَذَلِكَ أَفْضَلُ))

*“Whoever among you fears that he will be unable to get up in the latter part of the night should make witr [in the first part of the night] and then sleep. Whoever is confident of getting up and praying at night should make it at the end of the night, because the recitation at the end of the night is witnessed by [special angels] and it is best.”*¹¹⁷

3. Preparation of a will

No one can be certain that he or she will awaken from sleep. When a person sleeps, the soul is taken by the angels and Allaah decides whose soul is returned and whose is not. Consequently, if there are financial responsibilities or debts owed which are not recorded, a will should be made to safeguard the rights of others in case one dies in sleep. ‘Abdullaah ibn ‘Umar quoted Allaah’s Messenger as saying:

((مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ بَيْتًا لِيَلْتَنِينَ إِلَّا وَوَصِيَّتُهُ
مَكْتُوبَةٌ عِنْدَهُ))

“It is not permissible for any Muslim who has something to

¹¹⁷ *Sahih Muslim*, vol.1, p.364, no.1651.

bequeath, to pass two nights without having his written will with him.”¹¹⁸

4. Qur’anic shields

The Prophet instructed his followers to read certain chapters and verses from the Qur’aan before sleep as a means of spiritual protection against the forces of evil. The recommended portions of the Qur’aan were not meant to be a limitation, but an encouragement. However, the most important principle to observe when reading the Qur’aan is reflection on the meanings of what is read. Reading the Qur’aan without understanding or reflection is a ritual of little or no value. Allaah asks rhetorically in the Qur’aan: “Will they not reflect on the Qur’aan?”(4:82).

عَنْ أَبِي مَسْعُودِ الْبَدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((الْآيَاتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مَنْ قَرَأَهُمَا فِي لَيْلَةٍ كَفَتَاهُ)) .

Aboo Mas‘ood al-Badree related that Allaah’s Messenger (ﷺ) said, “Whoever recites the last two verses of *Soorah al-Baqarah* (Chapter 2) at night will find them sufficient [protection] for him.”¹¹⁹

عَنْ فَرَوَةَ بْنِ نَوْفَلٍ أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ عَلَّمَنِي شَيْئًا أَقُولُهُ إِذَا أَوَيْتُ إِلَى فِرَاشِي قَالَ: ((اقْرَأْ قُلْ يَا أَيُّهَا الْكَافِرُونَ فَإِنَّهَا بَرَاءَةٌ مِنَ الشَّرِّ)) .

Farwah ibn Nawfal came to the Prophet (ﷺ) and asked, “O Messenger of Allaah, teach me something to supplicate with before going to bed.” He replied, “Recite *Soorah al-*

¹¹⁸ *Sahih Al-Bukhari*, vol.4, p.1, no.1.

¹¹⁹ *Ibid.*, vol.5, p.230, no.345.

Kaafiroon,¹²⁰ for it is a declaration of freedom from polytheism (shirk).¹²¹

عَنْ عِرْبَاضِ بْنِ سَارِيَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ الْمُسَبِّحَاتِ قَبْلَ أَنْ يَرْقُدَ وَقَالَ: ((إِنْ فِيهِنَّ آيَةٌ أَفْضَلُ مِنْ أَلْفِ آيَةٍ)) .

‘Irbaad ibn Saariyah related that the Messenger of Allaah (ﷺ) used to recite *al-Musabbihaat*¹²² before going to sleep and say :
“They contain a verse which is better than a thousand verses.”¹²³

عَنْ أَبِي لُبَابَةَ قَالَ: قَالَتْ عَائِشَةُ: كَانَ النَّبِيُّ ﷺ لَا يَنَامُ عَلَى فِرَاشِهِ حَتَّى يَقْرَأَ بَنِي إِسْرَائِيلَ وَالزُّمَرَ.

Aboo Lubaabah quoted ‘Aa’ishah as saying that the Prophet (ﷺ) never used to go to sleep until he recited *Soorahs Banee Israa’eel* (chapter 17)¹²⁴ and *az-Zumar* (chapter 39).¹²⁵

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا قُلْ هُوَ اللَّهُ أَحَدٌ وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

¹²⁰ Qur’aan, 109.

¹²¹ *Sunan Abu Dawud*, vol.3, p.1403, no.5037 and authenticated in *Saheeh Sunan Abee Daawood*, vol.3, pp.953-4, no.4227.

¹²² These are chapters 57, 59, 62 and 87. All begin with the forms of the verb *سَبَّحَ* *sabbaha*.

¹²³ *Sunan Abu Dawud*, vol.3, p.1404, p.5039 and authenticated in *Saheeh Sunan at-Tirmithee*, vol.3, p.145, no.2712. **Note:** This narration was also included in *Da’eef Sunan Abee Daawood*, no.1073.

¹²⁴ Also known as *Soorah Israa*.

¹²⁵ *Saheeh Sunan at-Tirmithee*, vol.3, p.11, no.2332.

'Aa'ishah related that every night when the Prophet (ﷺ) went to bed, he used to cup his hands together and blow in them after reciting *Soorah al-Ikhtlaas*, *Soorah al-Falaq* and *Soorah an-Naas*.¹²⁶ Then he would wipe his hands over as much of his body as he could, starting with his head, face and front of his body. He used to do that three times.¹²⁷

عَنْ مُحَمَّدِ بْنِ سَيْرِينَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ وَكَلَنِي رَسُولُ اللَّهِ ﷺ بِحِفْظِ زَكَاةِ رَمَضَانَ فَأَتَانِي آتٍ فَجَعَلَ يَحْتُو مِنْ الطَّعَامِ فَأَخَذْتُهُ وَقُلْتُ وَاللَّهِ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ﷺ قَالَ إِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ وَلِي حَاجَةٌ شَدِيدَةٌ قَالَ فَخَلَيْتُ عَنْهُ فَأَصْبَحْتُ فَقَالَ النَّبِيُّ ﷺ : يَا أَبَا هُرَيْرَةَ مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ شَكَأَ حَاجَةٌ شَدِيدَةٌ وَعِيَالًا فَرَحِمْتُهُ فَخَلَيْتُ سَبِيلَهُ قَالَ أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ فَعَرَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ اللَّهِ ﷺ إِنَّهُ سَيَعُودُ فَرَصَدْتُهُ فَجَاءَ يَحْتُو مِنْ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ﷺ قَالَ دَعْنِي فَإِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ لَا أَعُودُ فَرَحِمْتُهُ فَخَلَيْتُ سَبِيلَهُ فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ يَا أَبَا هُرَيْرَةَ مَا فَعَلَ أَسِيرُكَ قُلْتُ يَا رَسُولَ اللَّهِ شَكَأَ حَاجَةٌ شَدِيدَةٌ وَعِيَالًا فَرَحِمْتُهُ فَخَلَيْتُ سَبِيلَهُ قَالَ أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ فَرَصَدْتُهُ الثَّلَاثَةَ فَجَاءَ يَحْتُو مِنْ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ﷺ وَهَذَا آخِرُ ثَلَاثِ مَرَّاتٍ أَنْكَ تَزْعُمُ لَا تَعُودُ ثُمَّ تَعُودُ قَالَ دَعْنِي أَعْلَمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا قُلْتُ مَا هُوَ قَالَ إِذَا أُوْتِيَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ (اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ) حَتَّى تَخْتِمَ الْآيَةَ فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ

¹²⁶ Chapters 112, 113 and 114.

¹²⁷ *Sahih Al-Bukhari*, vol.6, p.495, no.536.

وَلَا يَقْرَبَنَّكَ شَيْطَانٌ حَتَّى تُصْبِحَ فَخَلَيْتُ سَبِيلَهُ فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ قُلْتُ يَا رَسُولَ اللَّهِ زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ يَنْفَعُنِي اللَّهُ بِهَا فَخَلَيْتُ سَبِيلَهُ قَالَ مَا هِيَ قُلْتُ قَالَ لِي إِذَا أُوتِيَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوْلَاهَا حَتَّى تَخْتِمَ الْآيَةَ (اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ) وَقَالَ لِي لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَقْرَبَكَ شَيْطَانٌ حَتَّى تُصْبِحَ وَكَانُوا أَحْرَصَ شَيْءٍ عَلَى الْخَيْرِ فَقَالَ النَّبِيُّ ﷺ أَمَا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ تَعْلَمُ مَنْ تَخَاطَبُ مِنْذُ ثَلَاثِ لَيَالٍ يَا أَبَا هُرَيْرَةَ قَالَ لَا قَالَ ذَاكَ شَيْطَانٌ.

Muhammad ibn Seereen quoted Aboo Hurayrah as saying, "Allaah's Messenger (ﷺ) put me in charge of the Zakaah (charity) of Ramadaan.¹²⁸ While I was doing so, someone came and began to rummage around in the food so I caught hold of him. I said, 'By Allaah, I am going to take you to Allaah's Messenger!'" The man implored, 'Verily I am poor and I have dependents. I am in great need.' So I let him go. The next morning, the Prophet (ﷺ) said, 'Oh Aboo Hurayrah, what did your captive do last night?' I said, 'He complained of being in great need and of having a family so I let him go.' The Prophet (ﷺ) replied, 'Surely he lied to you and he will return.' Since I knew that he was going to return, I laid in wait for him. When he returned and began to dig about in the food, I grabbed him and said, 'I'm definitely going to take you to Allaah's Messenger.' He pleaded, 'Let me go! Verily I'm poor and I have a family. I won't return.' So I had mercy on him and let him go. The next morning Allaah's Messenger said, 'Oh Aboo Hurayrah,

¹²⁸ Compulsory charity given in the form of foodstuff at the end of the annual month of fasting, *Ramadaan* - (the ninth month of the lunar calendar) and distributed among the poorest members of society.

what did your captive do last night?' I said that he complained of being in great need and of having a family so I let him go. The Prophet (ﷺ) replied, 'Surely he lied to you and he will return.' So again I waited for him and grabbed him when he began to scatter the food around. I said, 'By Allaah, I will take you to Allaah's Messenger. This is the third time, and you promised you would not return. Yet you have come back anyway!' He said, 'Let me give you some words by which Allaah will benefit you.' I said, 'What are they?' He replied, 'Whenever you go to bed, recite **Aayatul-Kursee** (Qur'aan,2:255) from beginning to end. If you do so, a guardian from Allaah will remain with you, and Satan will not come near you until the morning.' I then let him go. The next morning Allaah's Messenger said, 'What did your captive do last night?' I said that he claimed he would teach me some words by which Allaah would benefit me, so I let him go. When the Prophet (ﷺ) asked what they were, I told him that they were saying **Aayatul-Kursee** before going to bed. I also told him that he said that a guardian from Allaah would remain with me and Satan would not come near me until I awoke in the morning. The Prophet (ﷺ) said, 'Surely he has told the truth, though he is a compulsive liar. Oh Aboo Hurayrah! Do you know who you have been speaking to these past three nights?' I replied, 'No,' and he said, 'That was an evil Jinn.'¹²⁹

5. Ablution

The Prophet (ﷺ) recommended that ablution (*wudoo*) be made prior to sleep. The purpose of *wudoo* is to put the believer in a spiritual frame of mind before doing acts of worship. By going to sleep in a state of purity, one leaves the waking world spiritually purified.

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ

¹²⁹ Sahih al-Bukhari, vol.6, p.491. no.530.

وَضُوءَكَ لِلصَّلَاةِ ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ ثُمَّ قُلِ اللَّهُمَّ أَسَلَمْتُ
 وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً
 إِلَيْكَ لَا مَلْجَأَ وَلَا مَنجَا مِنْكَ إِلَّا إِلَيْكَ اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ
 وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مِتَّ مِنْ لَيْلَتِكَ فَأَنْتَ عَلَى الْفِطْرَةِ وَاجْعَلْهُنَّ
 آخِرَ مَا تَتَكَلَّمُ بِهِ)) قَالَ: فَرَدَدْتُهَا عَلَى النَّبِيِّ ﷺ فَلَمَّا بَلَغْتُ ((اللَّهُمَّ آمَنْتُ
 بِكِتَابِكَ الَّذِي أَنْزَلْتَ)) قُلْتُ: وَرَسُولِكَ قَالَ: ((لَا وَنَبِيِّكَ الَّذِي أَرْسَلْتَ)).

Al-Baraa' ibn 'Aazib reported that the Prophet (ﷺ) said, "Whenever you go to bed, make ablution like that done for formal prayer, lie on your right side and say: *Allaahumma aslamtu wajhee ilaika, wa fawwadtu amree ilaika, wa aljaa'tu thahree ilaika raghbatan wa rahbatan ilaika*. [O Allaah, I surrender to You, entrust all my affairs to You and depend upon You for Your blessings, both with hope in you and fear of You.] *Laa maljaa wa laa manjaa minka illaa ilaika*. [There is no escape from You, and no place of protection and safety except with You.] *Allaahumma aamantu bikitaabikal-lathee anzalta wa bi nabeeyikal-lathee arsalta*, [O Allaah, I believe in Your Book [the Qur'aan] which You have revealed and in Your Prophet [Muhammad ﷺ] whom you have sent]. Then if you die on that very night, you will die with faith. So let these be your last words (before sleep)."

[Al-Baraa went on to say:] I repeated the supplication to the Prophet (ﷺ) and when I reached "*Allaahumma aamantu bi kitaabikal-lathee anzalta* [O Allaah, I believe in Your Book which You have revealed]." I then said, "*wa rasoolika* [and Your Messenger]." The Prophet (ﷺ) said, "No, [say instead]: *wanabeeyikal-lathee arsalta* [Your Prophet whom You have sent]."^{130,131}

¹³⁰ Prophet Muhammad (ﷺ) was both a prophet (*nabee*) and a messenger (*rasool*). Consequently, his correction of al-Baraa indicates that the texts of

6. Wiping the bed

Before getting into the bed, the Prophet (ﷺ) recommended that it be brushed free of insects or other creatures which might have entered in one's absence.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ فَإِنَّهُ لَا يَدْرِي مَا خَلْفَهُ عَلَيْهِ ثُمَّ يَقُولُ: بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ إِنْ أَمْسَكَتَ نَفْسِي فَارْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ)).

Aboo Hurayrah mentioned that the Prophet (ﷺ) said, "When anyone of you goes to bed, he should wipe off his bed with the inside of his waist sheet, for he doesn't know what has come in it after him. Then he should say: *Bismika rabbee wada'tu jambee wa bika arfa-'uhoo*. [O my Lord ! I put my side on this bed in Your Name and I will lift it up with Your Name.] *In amsakta nafsee farhamhaa wa in arsaltahaa fah-fathhaa bimaa tahfathu bihee 'ibaadakas-saaliheen* [If You take my soul, bestow mercy upon it, and if You release it, protect it as you protect Your righteous slaves.]"¹³²

7. Wiping the body

After reciting certain chapters from the Qur'aan which were designated as a charm against evil, the Prophet (ﷺ) instructed that they be blown into the palms and wiped over the body. This act counteracts the rituals of evil spiritual forces who unleash their spiritual attacks by blowing on knotted charms (Qur'aan, 113:4). 'Aa'ishah related that every night when the

the supplications which he taught are to be recited exactly as he taught them.

¹³¹ *Sahih Al-Bukhari*, vol.1, p.155, 247.

¹³² *Ibid.*, vol.8, p.224, no.332.

Prophet (ﷺ) went to bed, he used to cup his hands together and blow in them after reciting *Soorah al-Ikhlāas* (chapter 112), *Soorah al-Falaq* (chapter 113) and *Soorah an-Naas* (chapter 114). Then he would wipe his hands over as much of his body as he could, starting with his head, face and the front of his body. He would do this three times.¹³³

8. Lying on the right side

The Prophet (ﷺ) encouraged his followers to lie on their right sides when sleeping.

عَنْ سُهَيْلٍ قَالَ كَانَ أَبُو صَالِحٍ يَأْمُرُنَا إِذَا أَرَادَ أَحَدُنَا أَنْ يَنَامَ أَنْ يَضْطَجِعَ عَلَى شِقِّهِ الْأَيْمَنِ ثُمَّ يَقُولُ: اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوَى وَمُنزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ)) وَكَانَ يَرْوِي ذَلِكَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Suhayl reported that Aboo Saalih used to instruct them, whenever any of them intended to go to sleep, to lie in their beds on their right sides and then say: “*Allaahumma rabbas-samaawaati wa rabbal-ardi wa rabbal-‘arshil-‘atheemi rabbanaa wa rabba kulli shay’in faaliqal-habbi wan-nawaa wa munzilat-tawraati wal-injeeli wal-furqaani* [O Allaah, Lord of the Heavens, the Earth and the Magnificent Throne, our Lord and the Lord of

¹³³ *Sahih Al-Bukhari*, vol.6, p.495, no.536.

everything, Splitter of the grain of corn and the datestone, Revealer of the Torah, the Gospel and the Qur'aan,] *a'oothubika min sharri kulli shay'in anta aakhithun bi naasiyatih* [I seek refuge in You from the evil of everything which You control.] *allaahumma antal-awwalu falaysa qablaka shay'un wa antal-aakhiru falaysa b'adaka shay'un* [O Allaah, You are the First and there was nothing before You; You are the Last and there will be nothing after You;] *wa antath-thaahiru falaysa fawqaka shay'un wa antal-baatinu falaysa doonaka shay'un* [You are the transcendent and there is nothing above You, and You [know] the innermost [secrets] and there is nothing to prevent You [from knowing them] *iqdi 'annad-dayna wa aghneenaa minal-faqr* [Remove from us the burden of debt and relieve us from want].” Aboo Saalih used to narrate this supplication from Aboo Hurayrah who narrated it from Allaah's Messenger (ﷺ).¹³⁴

Sleeping on the back with feet crossed

عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ اسْتِمَالِ الصَّمَاءِ وَالْإِحْتِيَاءِ فِي ثَوْبٍ وَاحِدٍ وَأَنْ يَرْفَعَ الرَّجْلُ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى وَهُوَ مُسْتَلْقٍ عَلَى ظَهْرِهِ .

Jaabir ibn 'Abdillaah reported that Allaah's Messenger (ﷺ) prohibited them from walking in one sandal,¹³⁵ wrapping themselves in one cloth [i.e., leaving no room to draw out their

¹³⁴ *Sahih Muslim*, vol.4, pp.1422-3, no.6551.

¹³⁵ The Prophet (ﷺ) instructed his followers that if a sandal is broken or one foot is lost, one should not walk around in a single sandal. The wisdom behind this piece of prophetic advice may not be obvious to humans today, but it is for human benefit and not a meaningless instruction. Science may discover some time in the future the harm of walking in a single shoe as in the case of lying on the stomach. However, if the Prophet (ﷺ) has warned against doing something, true believers do not have to wait until the harm of the act is discovered before avoiding it.

arms], and placing one of their feet on top of the other, while lying on their backs.¹³⁶

Sleeping on the Stomach

The Prophet (ﷺ) discouraged his followers from lying on their stomachs. After extensive research into spinal ailments and their causes, specialists from the medical profession made the following recommendations, “Poor sleep posture is a sure invitation to backaches. Use a firm mattress. **Lie on the side with a bend to the knees. Avoid lying on the belly, a position that increases the spine’s umbar curve, causing that familiar sagging called swayback.**”¹³⁷

عَنْ أَبِي هُرَيْرَةَ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ رَجُلًا مُضْطَجِعًا عَلَى بَطْنِهِ فَقَالَ: ((إِنَّ هَذِهِ ضَجْعَةٌ لَا يُحِبُّهَا اللَّهُ)) .

Aboo Hurayrah related that when Allaah’s Messenger (ﷺ) saw a man lying on his stomach he said, “*This is a way of lying which Allaah doesn’t like.*”¹³⁸

9. Placing the right hand under the head

The Prophet (ﷺ) used to bend his right arm and place it like a pillow under his head.

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَسَّدُ يَمِينَهُ عِنْدَ الْمَنَامِ ثُمَّ يَقُولُ: ((رَبِّ قَتِي عَذَابِكَ يَوْمَ تَبْعَثُ عِبَادَكَ)) .

Al-Baraa ibn ‘Aazib said that whenever the Messenger of Allaah (ﷺ) wanted to go to sleep, he would put his right hand under his cheek and say three times, “*Rabbi qinee ‘athaabaka yawma*

¹³⁶ *Sahih Muslim*, vol.3, p.1155, no.5237.

¹³⁷ *Time Magazine*, (European Edition, July 14, 1980), p.34, third paragraph.

¹³⁸ Collected by at-Tirmithee and authenticated in *Saheeh Sunan at-Tirmithee*, vol.2, p.359, no.2221. See *Mishkat Al Masabih*, vol.2, p.987 for the English text.

tab'athu 'ibaadak [O Allaah, guard me from Your punishment on the day when You resurrect Your servants].¹³⁹

10. Shielding supplications

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ أَمَرَ رَجُلًا إِذَا أَخَذَ مَضْجَعَهُ قَالَ: اللَّهُمَّ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا لَكَ مَمَاتُهَا وَمَحْيَاهَا إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا وَإِنْ أَمَتَّهَا فَاعْفِرْ لَهَا اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ . فَقَالَ لَهُ رَجُلٌ: أَسَمِعْتَ هَذَا مِنْ عُمَرَ فَقَالَ: مِنْ خَيْرٍ مِنْ عُمَرَ مِنْ رَسُولِ اللَّهِ ﷺ .

‘Abdullah ibn ‘Umar instructed a person, that when he went to bed, he should say: “*Allaahumma khalaqta nafsee wa anta tawaffaahaa* [O Allaah, You created my soul and You will make it die.] *Laka mamaatuhaa wa mahyaahaa* [Its death and life belong to You.] *In ahyaytahaa fahfath-haa wa in amattahaa faghfir lahaa* [If You give it life, safeguard it; and if You cause it to die, grant it pardon.] *Allaahumma innee as'alukal-'aafiyah* [O Allaah, I beg You for safety.]” A person said to him, “Did you hear that from ‘Umar?” He replied, “[I heard it] from one who is better than ‘Umar - from Allaah’s Messenger (ﷺ).”¹⁴⁰

عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: ((الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤَيِّ)) .

Anas reported that whenever Allaah’s Messenger (ﷺ) went to bed he would say, “*Al-hamdu lil-laahil-lathee at'amanaa wa saqaanaa wa kafaanaa wa aawaanaa* [Praise be to Allaah who fed

¹³⁹ Collected by at-Tirmitheer and by Aboo Daawood from *Hafsah* (*Sunan Abu Dawud*, vol.3, p.1402, no.5027). It was authenticated in *Saheeh Sunan at-Tirmitheer*, vol.3, p.143, no.2705 and *Saheeh Sunan Abee Daawood*, vol.3, p.951, no.4218.

¹⁴⁰ *Sahih Muslim*, vol.4, p.1422, no.6550.

us, provided us drink, sufficed us and provided us with shelter], *Fa kam miman laa kaafiya lahu wa laa mu'wiya* [For many people there is none to suffice and none to provide shelter].¹⁴¹

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ مُرْنِي بِشَيْءٍ أَقُولُهُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ قَالَ قُلِ: اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ رَبِّ كُلِّ شَيْءٍ وَمَلِيكَهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّهِ. قَالَ قُلْهُ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ وَإِذَا أَخَذْتَ مَضْجَعَكَ)).

Aboo Hurayrah said that Aboo Bakr asked the Messenger of Allaah (ﷺ): “O Messenger of Allaah, tell me something to say in the morning and the evening.” He told him to say, “*Allaahumma 'aalimal-ghaybi wash-shahaadati faatiras-samaawaati wal-ardi rabba kulli shay'in wa maleekah* [O Allaah, Knower of the unseen and the visible, Creator of the heavens and earth, Lord and Owner of everything] *Ash-hadu al-laa ilaaha illaa anta* [I testify that there is none worthy of worship worthy of worship but You] *A'oothu bika min sharri nafsee wa min sharrish-shaytaani wa shirkih* [I seek refuge in You from the evil of my soul and the evil of Satan and his idolatry].” He told him to say it in the morning, in the evening and when he goes to bed.¹⁴²

11. Words of remembrance

عَنْ عَلِيٍّ أَنَّ فَاطِمَةَ اسْتَكْتَمَتْ مَا تَلَقَى مِنَ الرَّحَى مِمَّا تَطْحَنُ فَبَلَغَهَا أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِسَبْنِي فَأَتَتْهُ تَسْأَلُهُ خَادِمًا فَلَمْ تُوَافِقْهُ فَذَكَرَتْ لِعَائِشَةَ

¹⁴¹ *Sahih Muslim*, vol.4, pp.1422-3, no.6551.

¹⁴² Collected by at-Tirmithee and Aboo Daawood (*Sunan Abu Dawud*, vol.3, pp.1406-7, no.5049) and authenticated in *Saheeh Sunan at-Tirmithee*, vol.3, p.142, no.2701.

فَجَاءَ النَّبِيُّ ﷺ فَذَكَرَتْ ذَلِكَ عَائِشَةُ لَهُ فَآتَانَا وَقَدْ دَخَلْنَا مَضَاجِعَنَا فَذَهَبْنَا لِنَقُومَ فَقَالَ: عَلَى مَكَانِكُمْ، حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي فَقَالَ: ((أَلَا أَدُلُّكُمْ عَلَى خَيْرٍ مِمَّا سَأَلْتُمَاهُ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا فَكَبِّرَا لِلَّهِ أَرْبَعًا وَثَلَاثِينَ وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ وَسَبَّحَا ثَلَاثًا وَثَلَاثِينَ فَإِنَّ ذَلِكَ خَيْرٌ لَكُمْ مِمَّا سَأَلْتُمَاهُ)).

‘Alee said, “Faatiimah used to complain about how she suffered from using the handmill and from grinding. When she got the news that some prisoners of war had been brought to Allaah’s Messenger (ﷺ), she went to him to ask for a maid-servant. However, she couldn’t find him so she told ‘Aa’ishah of her need. When the Prophet (ﷺ) returned, ‘Aa’ishah informed him and he came to our house after we had already gone to bed. [On seeing the Prophet (ﷺ), we were about to get up], but he said, ‘Stay where you are,’ and I felt the coolness of the Prophet’s feet touching my chest. Then he said, “*Shall I tell you something which is better than what you asked for? When you go to bed, say: Allaahu Akbar [Allaah is the greatest] 34 times, Al-hamdu lil-laah [All the praises are for Allaah] 33 times, and Sub-haanal-laah [Glorified be Allaah] 33 times. That is better for you than what you requested.*”¹⁴³

12. General supplications

عَنْ حَدِيثَةٍ قَالَتْ كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ: اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا وَإِذَا اسْتَيْقَظَ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

¹⁴³ Sahih Al-Bukhari, vol.4, pp.221-2, no.344.

Huthayfah narrated that when the Prophet (ﷺ) went to bed at night, he would put his hand under his cheek and then say: “*Allaahumma bismika amootu wa ahyaa* [O Allaah, in Your name do I die and live],” and when he got up, he would say, “*Al-hamdu lil-laahi al-lathee ahyanaa ba‘da maa amaatanaa, wa ilayhin-nushoor* [Praise be to Allaah who brought us back to life after causing our deaths, and the resurrection will be to Him].”¹⁴⁴

عَنْ أَبِي الْأَزْهَرِ الْأَنْمَارِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قَالَ: ((بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي لِلَّهِمَّ اغْفِرْ لِي ذَنْبِي وَأَخْسِي شَيْطَانِي وَفَكَرْهُنَايَ وَاجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى)) .

Abul-Azhar al-Anmaaree related that when the Messenger of Allaah (ﷺ) went to bed at night, he would say : “*Bismillaahi wada‘tu jambee* [In the name of Allaah I lie down on my side] *Allaahum-magh-firlee thambee wa akhsee shaytaanee wa fukka rihaanee waj‘alnee fin-nadeeyil-a‘laa* [O Allaah, forgive my sin and drive away my jinn, free me from my responsibility and place me in the highest assembly].”¹⁴⁵

13. Awakening from a nightmare

عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا مِنْ مُسْلِمٍ يَبِيْتُ عَلَى ذِكْرِ طَاهِرًا فَيَتَعَارُ مِنَ اللَّيْلِ فَيَسْأَلُ اللَّهَ خَيْرًا مِنَ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ)) .

Mu‘aath ibn Jabal reported that the Prophet (ﷺ) said, “*If a Muslim who goes to sleep in the state of purification while remembering Allaah, awakes in a panic at night and asks Allaah*

¹⁴⁴ *Sahih Al-Bukhari*, vol.8, p.218, no.326.

¹⁴⁵ *Sunan Abu Dawud*, vol.3, p.1403, no.5036 and authenticated in *Saheeh Sunan Abee Daawood*, vol.3, p.953, no.4226.

for good in this world and in the Hereafter, He will surely give it to him.”¹⁴⁶

14. Awakening for tahajjud

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا اسْتَيْقَظَ أَرَاهُ أَحَدَكُمْ مِنْ مَنَامِهِ فَنَوَظًا فَلْيَسْتَنْثِرْ ثَلَاثًا فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيْشُومِهِ)) .

Aboo Hurayrah quoted the Prophet (ﷺ) as saying, “I was shown that if anyone of you arouses from sleep and performs ablution, he should inhale water in his nose and blow it out thrice, because Satan spends the night in the upper part of his nose.”¹⁴⁷

15. Moderation in sleep

عَنْ أَبِي قَتَادَةَ قَالَ: ذَكَرُوا تَفْرِيطَهُمْ فِي النَّوْمِ فَقَالَ: نَامُوا حَتَّى طَلَعَتِ الشَّمْسُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَيْسَ فِي النَّوْمِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ، فَإِذَا نَسِيَ أَحَدُكُمْ صَلَاةَ أَوْ نَامَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا وَلَوْ قَتَهَا مِنْ الْغَدِ)) .

Aboo Qataadah related that (the people) discussed their oversleeping, and he asked [the Prophet ﷺ], “[What is the case of] people who slept until the sun rose?” Allaah’s Messenger (ﷺ) replied, “Negligence doesn’t take place while sleeping but while being awake.”¹⁴⁸ So, whenever anyone of you forgets to pray or

¹⁴⁶ Sunan Abu Dawud, vol.3, p.1401, no.5024 and authenticated in *Saheeh Sunan Abee Daawood*, vol.3, p.951, no.4216.

¹⁴⁷ *Sahih Al-Bukhari*, vol.4, pp.328-9, no.516.

¹⁴⁸ A person who is sleeping is not held to account for religious duties he or she neglected during sleep. One is only held to account for deliberate acts of negligence while awake. ‘Aa’ishah quoted the Prophet (ﷺ) as saying that the pen is raised from the record of three, one of whom was the sleeper until

goes to bed without making his prayers, he should make the prayer whenever he remembers it, and pray on time the following day.”¹⁴⁹

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((يَعْقُدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عَقَدٍ يَضْرِبُ كُلَّ عَقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عَقْدَةٌ فَإِنْ تَوَضَّأَ انْحَلَّتْ عَقْدَةٌ فَإِنْ صَلَّى انْحَلَّتْ عَقْدَةٌ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانَ)) .

Abou Hurayrah related that Allaah’s Messenger (ﷺ) said, “Satan ties three knots at the back of your heads when you go to sleep, then he recites on every knot: The night is long for you, so stay asleep. The first knot is undone when one wakes up and remembers Allaah. The second is undone when one makes ablution, and the third is undone when one makes his or her compulsory prayers. A person will then wake up energetic and with a good spirit. Otherwise, he will awaken lazy and with a bad spirit.”¹⁵⁰

he awakens (*Sunan Abu Dawud*, vol.3, p.1226, no.4384 and authenticated in *Saheeh Sunan at-Tirmitheh*, vol.2, p.64, no.1150). He was also reported to have said that sins due to error, forgetfulness and forced acts have been removed from his followers (collected by at-Tabaraanee and authenticated in *Saheeh al-Jaami' as-Sagheer*, vol.1, p.659, no.3515).

¹⁴⁹ *Sunan ibn-i-Majah*, vol.1, p.377, no.698 and authenticated in *Saheeh Sunan Ibn Maajah*, vol.1, p.116, no.572.

¹⁵⁰ *Sahih Al Bukhari*, vol.2, pp.134-5, no.243.

عَلَى الْفَلَاحِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ قَالَ ثُمَّ اسْتَأْخَرَ عَنِّي غَيْرَ
بَعِيدٍ ثُمَّ قَالَ وَتَقُولُ إِذَا أَقَمْتَ الصَّلَاةَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ قَدْ
قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ. فَلَمَّا
أَصْبَحْتُ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ بِمَا رَأَيْتُ فَقَالَ: ((إِنِّهَا لَرُؤْيَا
حَقٌّ إِنْ شَاءَ اللَّهُ فَقُمْ مَعَ بِلَالٍ فَأَلِقْ عَلَيْهِ مَا رَأَيْتَ فَلْيُؤَذِّنْ بِهِ فَإِنَّهُ أُنْدَى
صَوْتًا مِنْكَ)) فَقُمْتُ مَعَ بِلَالٍ فَجَعَلْتُ أَلْقِيهِ عَلَيْهِ وَيُؤَذِّنُ بِهِ قَالَ فَسَمِعَ
ذَلِكَ عُمَرُ بْنُ الْخَطَّابِ وَهُوَ فِي بَيْتِهِ فَخَرَجَ يَجْرُ رِدَاءَهُ وَيَقُولُ وَالَّذِي
بَعَثَكَ بِالْحَقِّ يَا رَسُولَ اللَّهِ لَقَدْ رَأَيْتُ مِثْلَ مَا رَأَى فَقَالَ رَسُولُ اللَّهِ ﷺ :
((فَلِلَّهِ الْحَمْدُ)) .

‘Abdullaah ibn Zayd said, “When the Messenger of Allaah (ﷺ) ordered a bell to be made so that it might be rung to gather the people for prayer, a man carrying a bell in his hand appeared to me in a dream and I asked him, “O servant of Allaah [‘Abdullaah], will you sell me that bell?” The man asked, “What will you do with it?” I replied, “We will use it to call the people to prayer.” He said, “Can I suggest for you something better than that?” I replied, “Certainly.” Then he told me to say:

Allaahu akbar [Allaah is most great], *Allaahu akbar* [Allaah is most great], *Allaahu akbar* [Allaah is most great], *Allaahu akbar* [Allaah is most great],

Ash-hadu allaa ilaaha il-lal-laah [I testify that there is none worthy of worship but Allaah], *ash-hadu allaa ilaaha il-lal-laah* [I testify that there is none worthy of worship but Allaah],

Ash-hadu an-na muham-madar-rasoolul-laah [I testify that Muhammad is the Messenger of Allaah], *ash-hadu an-na muham-madar-rasoolul-laah* [I testify that Muhammad is the Messenger of Allaah],

Hayya 'alas-salaah [Come to pray], Hayya 'alas-salaah [Come to pray], Hayya 'alal-falaah [Come to salvation], Hayya 'alal-falaah [Come to salvation],

Allaahu akbar [Allaah is most great], Allaahu akbar [Allaah is most great], Laa ilaaha il-lal-laah [There is none worthy of worship but Allaah].

He then moved backward a few steps and said, "When you announce the beginning of the prayer [*iqaamah*] you should say: Allaahu akbar [Allaah is most great], Allaahu akbar [Allaah is most great],

Ash-hadu allaa ilaaha il-lal-laah [I testify that there is none worthy of worship but Allaah], Ash-hadu an-na muham-madar-rasoolul-laah [I testify that Muhammad is the Messenger of Allaah],

Hayya 'alas-salaah [Come to pray], Hayya 'alal-falaah [Come to salvation], Qad qaamatis-salaah [The prayer is beginning], Qad qaamatis-salaah [The prayer is beginning],

Allaahu akbar [Allaah is most great], Allaahu akbar [Allaah is most great], Laa ilaaha il-lal-laah [There is none worthy of worship but Allaah].

When the morning came, I went to the Messenger of Allaah (ﷺ) and informed him of what I had dreamt. He said, "It is a true dream, if Allaah wills; so get up along with Bilaal and teach him what you saw in the vision, and he should then use it to call people to prayer, for he has a louder and sweeter¹⁵¹ voice than you have." So I got up along with Bilaal and began to teach it to him and he used it to make the call to prayer. 'Umar ibn al-Khattaab heard it while he was in his house and came out trailing his cloak and said : Messenger of Allaah. by Him Who has sent you with the truth, I have also seen the kind of thing as has been shown to him. The Messenger of Allaah (ﷺ) said : "May Allaah be praised."¹⁵²

¹⁵¹ The word *andaa* has the meaning of both 'louder' and 'sweeter'. See *an-Nihaayah*, vol.5, p.37.

¹⁵² *Sunan Abu Dawud*, vol.1, pp.127-8, no.499 and authenticated in *Saheeh Sunan Abee Daawood*, vol.1, pp.98-9, no.469.

As Allaah Wills

عَنْ حُذَيْفَةَ قَالَ أَتَى رَجُلٌ النَّبِيَّ ﷺ فَقَالَ إِنِّي رَأَيْتُ فِي الْمَنَامِ أَنِّي لَقَيْتُ بَعْضَ أَهْلِ الْكِتَابِ فَقَالَ نِعَمَ الْقَوْمِ أَنْتُمْ لَوْلَا أَنْكُمْ تَقُولُونَ مَا شَاءَ اللَّهُ وَشَاءَ مُحَمَّدًا فَقَالَ النَّبِيُّ ﷺ : ((قَدْ كُنْتُ أَكْرَهُهَا مِنْكُمْ فَقُولُوا مَا شَاءَ اللَّهُ ثُمَّ شَاءَ مُحَمَّدًا)) .

Huthayfah reported that a man came to the Prophet (ﷺ) and said, “Indeed I saw in a dream that I met some of the people of the Scripture and they said, ‘You are the best of people except that you say: It is as Allaah and Muhammad wills.’ The Prophet (ﷺ) said, ‘I used to dislike hearing it from you, so say: It is as Allaah wills, then as Muhammad wills.’^{153,154}

Black Woman

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ فِي رُؤْيَا النَّبِيِّ ﷺ فِي الْمَدِينَةِ: ((رَأَيْتُ امْرَأَةً سَوْدَاءَ تَائِرَةَ الرَّأْسِ خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى نَزَلَتْ بِمَهْيَعَةٍ فَتَأَوَّلَتْهَا أَنْ وَبَاءَ الْمَدِينَةَ نُقِلَ إِلَى مَهْيَعَةٍ وَهِيَ الْجُحْقَةُ)) .

‘Abdullaah ibn ‘Umar related that the Prophet (ﷺ) said, “I [dreamt that I] saw a black woman with untidy hair going out of Madeenah and settling at Mahya‘ah. I interpreted it as the

¹⁵³ The difference between the two phrases is that the first implies that the will of Allaah and the will of the Prophet (ﷺ) are of equal standing, while the second clearly indicates the primacy of the will of Allaah over the will of the Prophet (ﷺ). Today, plaques with the phrase “yaa Allaah” and “yaa Muhammad” or simply “Allaah” and “Muhammad” are hung on walls in homes and mosques, side-by-side, at the same level. Such a practice is also inappropriate.

¹⁵⁴ *Musnad Ahmad*. The last part of the narration is also found in *Sunan Abu Dawud*, vol.3, p.1386, no.4962 and authenticated in *Saheeh Sunan Abee Daawood*, vol.3, p.940, no.4166.

epidemic of Madeenah being transferred to Mahya'ah, namely, *al-Juhfah*.^{155,156}

Al-Muhallab¹⁵⁷ stated that this narration is among the interpreted dreams which became a parable. The relationship between the black woman and the epidemic can be deduced from the word *sawdaa* (black), from which the words *soo* (evil) and *daa* (sickness) may be extracted. Her untidy hair represents the outbreak of the evil.¹⁵⁸

Blowing Bangles

عَنْ ابْنِ عَبَّاسٍ قَالَ قَدِمَ مُسَيْلِمَةُ الْكَذَّابُ عَلَى عَهْدِ النَّبِيِّ ﷺ الْمَدِينَةَ فَجَعَلَ يَقُولُ إِنْ جَعَلَ لِي مُحَمَّدٌ الْأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ فَقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ فَأَقْبَلَ إِلَيْهِ النَّبِيُّ ﷺ وَمَعَهُ تَابِتُ بْنُ قَيْسِ بْنِ شِمَّاسٍ وَفِي يَدِ النَّبِيِّ ﷺ قِطْعَةٌ جَرِيدَةٌ حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ قَالَ: ((لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا وَلَنْ أَتَعَدَّى أَمْرَ اللَّهِ فِيكَ وَلَنْ أُدْبِرْتُ لِيَعْقِرَنَّكَ اللَّهُ وَإِنِّي لَأُرَاكَ الَّذِي أُرَيْتُ فِيكَ مَا أُرَيْتُ وَهَذَا تَابِتٌ يُجِيبُكَ عَنِّي)) ثُمَّ انصَرَفَ عَنْهُ فَقَالَ ابْنُ عَبَّاسٍ فَسَأَلْتُ عَنْ قَوْلِ النَّبِيِّ

¹⁵⁵ Al-Juhfah was the designated *meeqaat* [border post] for those assuming *ihraam* [for Hajj or 'Um

Juhfah is an abandoned village northwest of Makkah, near the town of Raabigh on the Makkah-Madeenah road.

¹⁵⁶ *Sahih Al-Bukhari*, vol.9, p.132, no.162.

¹⁵⁷ Al-Muhallab ibn Abee Safrah Ahmad (died 1034) was an Andalusian (Spanish) scholar of the Maalikee school of law as well as an outstanding *hadeeth* scholar. He was most commonly known by the title, Ibn Abee Safrah. Among the books which he wrote is a commentary on *Saheeh al-Bukhaaree* as well as an abridgement entitled, *an-Naseeh fee Ikhtisaar as-Saheeh* (*Mu'jam al-Mu'allifeen*, vol.13, p.31).

¹⁵⁸ *Fat-h al-Baaree*, vol.12, p.444.

((إِنَّكَ أَرَى الَّذِي أُرِيتُ فِيكَ مَا أُرِيتُ)) فَأَخْبَرَنِي أَبُو هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ ((بَيْنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ فَأَهْمَتْنِي شَأْنُهُمَا فَأَوْحِيَ إِلَيَّ فِي الْمَنَامِ أَنَّ أَنْفَخَهُمَا فَنَفَخَتْهُمَا فَطَارَا فَأَوْلَتْهُمَا كَذَابَيْنِ يَخْرُجَانِ مِنْ بَعْدِي فَكَانَ أَحَدُهُمَا الْعَنْسِيَّ صَاحِبَ صَنْعَاءَ وَالْآخَرَ مُسَيْلِمَةَ صَاحِبَ الْيَمَامَةِ)).

Ibn ‘Abbaas reported that Musaylimah al-Kaththaab¹⁵⁹ came with a large number of his tribesmen to Madeenah while Allaah’s Messenger (ﷺ) was there and said, “If Muhammad were to assign his caliphate to me after him, I would follow him.” Allaah’s Messenger (ﷺ) walked up to him along with Thaabit ibn Qays. [The Prophet ﷺ] said to him while holding a piece of wood in his hand, “If you were to ask even this [piece of wood], I would never give it to you. I am not going to do anything against the will of Allaah regarding you. However, if you refuse to follow me, Allaah will destroy you, and I will find you in the same state which I was shown (in the dream). Here is Thaabit and he will answer you on my behalf.” [The Prophet ﷺ] then left. Ibn ‘Abbaas reported that he asked about the meaning of Allaah’s Messenger’s statement “You will be shown what I was shown about you in my dream,” [in reply] Aboo Hurayrah quoted Allaah’s Messenger (ﷺ) as saying, “While sleeping, I saw two gold bangles on my hands. This disturbed me,¹⁶⁰ but I was

¹⁵⁹ His name was Maslamah, Musaylimah being a contemptuous diminutive form. He was from the Haneefah tribe which was based in Yamaamah. After the death of the Prophet (ﷺ), he claimed prophethood and later married and joined forces with Sajaah, the false prophetess from the Tameem tribe. Khaalid ibn Waleed led the Muslim forces which defeated and killed Musaylimah at the battle of ‘Aqrabaa in 634 (*Shorter Encyclopaedia of Islam*, p.416).

¹⁶⁰ Bangles are among female ornaments, so the Prophet (ﷺ) was disturbed to see them on his own hands.

inspired to blow on them, so I blew on them and they flew away.¹⁶¹ I interpreted the (two bangles) as the two great liars who would appear after me, and one of them is al-'Ansee from San'aa and the other, Musaylimah, from Yamaamah.^{162,163}

Cows

عَنْ أَبِي مُوسَى أَرَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: ((رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ فَذَهَبَ وَهَلِيَ إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجَرَ فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ وَرَأَيْتُ فِيهَا بَقَرًا وَاللَّهُ خَيْرٌ فَإِذَا هُمْ الْمُؤْمِنُونَ يَوْمَ أُحُدٍ وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ مِنَ الْخَيْرِ وَتَوَابِ الصَّدَقِ الَّذِي آتَانَا اللَّهُ بِهِ بَعْدَ يَوْمِ بَدْرٍ)) .

Aboo Moosaa related that the Prophet (ﷺ) said, "I saw in a dream that I was migrating from Makkah to a land where there were date palm trees. I thought that it might be the land of al-Yamaamah or Hajar, but it turned out to be Yathrib¹⁶⁴. And I saw cows [being slaughtered]¹⁶⁵ there - and what is with Allaah

¹⁶¹ Their vanishing on blowing over them was a clear indication that they would be completely swept away from the surface of the earth. Not only would they be destroyed, but their falsehood would also be completely rooted out, leaving no trace behind them.

¹⁶² San'aa is a town of Yemen from which Al-Aswad al-'Ansee claimed prophethood. He was, however, killed during the lifetime of the Prophet (ﷺ) by a person known as Feerooz Yalme. The false prophet, Musaylimah, was from Yamaamah in North-eastern Arabia. He was killed during the caliphate of Aboo Bakr as-Siddeeq by Wahshee, the same person who had killed Hamzah, the dear uncle of the Prophet (ﷺ) in the battle of Uhud.

¹⁶³ *Sahih Muslim*, vol. 4, pp. 1228-9, no. 5650.

¹⁶⁴ The name of al-Madeenah prior to the migration of the Prophet (ﷺ) there.

¹⁶⁵ This addition can be found in narrations from other books of *hadeeth* (*Saheeh Muslim: Sharh an-Nawawee*, vol. 8, p. 38).

is better. Eventually the cows proved to symbolise the believers [who were killed] on the day [of the battle] of Uhud, and the good [which I saw in the dream] was the good and the reward of truth which Allaah bestowed upon us after the Badr battle.^{166,167}

Drawing Water

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((بَيْنَا أَنَا نَائِمٌ رَأَيْتَنِي عَلَى قَلِيبٍ وَعَلَيْهَا دَلْوٌ فَنَزَعْتُ مِنْهَا مَا شَاءَ اللَّهُ ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ فَنَزَعَ مِنْهَا ذَنْوِبًا أَوْ ذَنْوِبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ ثُمَّ اسْتَحَالَتْ غَرْبًا فَأَخَذَهَا عُمَرُ بْنُ الْخَطَّابِ فَلَمْ أَرَ عَبْقَرِيًّا مِنَ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ بْنِ الْخَطَّابِ حَتَّى ضَرَبَ النَّاسُ بِعَطْنِ)) .

Aboo Hurayrah narrated that the Messenger of Allaah (ﷺ) said, "While I was sleeping, I saw myself standing at a well over which there was a bucket. I pulled out as many buckets of water as Allaah wished from it. Ibn Abee Quhaafah¹⁶⁸ then took the bucket from me and pulled out one or two full buckets, but there was weakness in his pull - may Allaah forgive him. Then the bucket turned into a very large one and 'Umar ibn al-Khattaab took it. I have never seen any person draw water with such strength as 'Umar did, until the people [drank to their satisfaction and] watered their camels to their fill; whereupon the camels sat beside the water."^{169,170}

¹⁶⁶ The victories granted by Allaah in the Battle of Khaybar and the conquest of Makkah.

¹⁶⁷ *Sahih Al-Bukhari*, vol.9, pp.131-2, no.159.

¹⁶⁸ The kunyah [pet name] of Aboo Bakr as-Siddeeq's father was Aboo Quhaafah. That is, the name *Ibn Abee Quhaafah* [the son of Aboo Quhaafah] refers to Aboo Bakr.

¹⁶⁹ The symbolism in the Prophet's dream indicated that Aboo Bakr would lead the Muslim state during trying times, for one or two years; while 'Umar ibn al-Khattaab would lead them in times of prosperity for a number of years.

Footsteps

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ النَّبِيُّ ﷺ : ((رَأَيْتُنِي دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِالرُّمَيْصَاءِ امْرَأَةِ أَبِي طَلْحَةَ وَسَمِعْتُ خَشْفَةَ فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: هَذَا بِلَالٌ. وَرَأَيْتُ قَصْرًا بِنَائِهِ جَارِيَةٌ فَقُلْتُ: لِمَنْ هَذَا؟ فَقَالَ: لِعُمَرَ. فَأَرَدْتُ أَنْ أَدْخُلَهُ فَأَنْظَرَ إِلَيْهِ فَذَكَرْتُ غَيْرَتَكَ)) فَقَالَ عُمَرُ: بِأَبِي وَأُمِّي يَا رَسُولَ اللَّهِ أَعَلَيْكَ أَغَارُ.

Jaabir ibn ‘Abdillaah related that the Prophet (ﷺ) said, “I saw myself (in a dream) entering Paradise, and saw Aboo Talhah’s wife, ar-Rumaysaa. Then I heard footsteps and asked, ‘Who is that?’ Somebody said, ‘It is Bilaal.’¹⁷¹ Then I saw a palace with a lady sitting in its courtyard, and I asked, ‘To whom does this palace belong?’ Somebody replied, ‘It belongs to ‘Umar.’ I wanted to enter it and look around, but I remembered your (‘Umar’s) sense of honor [and did not].” ‘Umar said, “Let my parents be sacrificed for you, O Allaah’s Messenger. My sense of honor could never be offended by you.”^{172,173}

Intestines

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : ((رَأَيْتُ عَمْرَو بْنَ لَحْيٍ بِنِ

¹⁷⁰ Sahih Al-Bukhari, vol.9, p.122, no.148.

¹⁷¹ In another narration by Aboo Hurayrah, the Prophet (ﷺ) asked Bilaal what he did which led to hearing his footsteps before the Prophet (ﷺ) in paradise [in a dream]. Bilaal responded, “I did not do any act in Islaam for which I hope to get any benefit, except making as many prayers as Allaah willed after each ablution during the night or day.” (Sahih Muslim, vol.4, p.1311, no.6015).

¹⁷² This rhetorical statement literally translates as: “Could my honor be offended by you?”

¹⁷³ Sahih Al-Bukhari, vol.5, pp.21-2, no.28.

قَمْعَةَ بَنِي خَنْدَفٍ أَبَا بَنِي كَعْبٍ هَوْلَاءٍ يَجْرُ قَصْبُهُ فِي النَّارِ)).

Aboo Hurayrah reported Allaah's Messenger (ﷺ) as saying, "I saw 'Amr ibn Luhayy ibn Qam'ah ibn Khindif,'¹⁷⁴ father of the Ka'b tribe, dragging his intestines in the Hellfire."¹⁷⁵

Jesus and the Anti-Christ

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ أُرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ فَرَأَيْتُ رَجُلًا أَدَمَ كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ مِنْ أَدَمِ الرَّجَالِ لَهُ لِمَةٌ كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ مِنَ اللَّمَمِ قَدْ رَجَلَهَا تَقَطَّرُ مَاءٌ مُتَكِنًا عَلَى رَجْلَيْنِ أَوْ عَلَى عَوَاتِقِ رَجْلَيْنِ يَطُوفُ بِالْبَيْتِ فَسَأَلْتُ مَنْ هَذَا فَقِيلَ الْمَسِيحُ ابْنُ مَرْيَمَ ثُمَّ إِذَا أَنَا بِرَجُلٍ جَعْدٍ قَطَطٍ أَعْوَرَ الْعَيْنِ الْيُمْنَى كَأَنَّهَا عَيْنَةٌ طَافِيَةٌ فَسَأَلْتُ مَنْ هَذَا فَقِيلَ الْمَسِيحُ الدَّجَالُ .

'Abdullaah ibn 'Umar mentioned that the Messenger of Allaah (ﷺ) said, "I saw myself near the Ka'bah last night, and I saw there a man with whitish-red complexion - the best you may see amongst men of that complexion. His hair was straight and reached his earlobes. It was the best hair of its sort. He had combed his hair and water was dripping from it. He was performing the religious rite of walking around the Ka'bah while leaning on two men, or on the shoulders of two men. I asked, 'Who is this man?' Somebody replied, 'He is the Messiah, son of Mary.' Then I saw another man with [red

¹⁷⁴ "He was the first to change the religion of Ishmael, to set up idols, and institute the custom of ceremonial dedication of cattle to idols [*baheerah, saa'ibah, waseelah* and *haam* (Qur'aan,5:103)]." (*The Life of Muhammad*, p.35). He brought a copy of the idol, *Hubal*, from Syria, placed it inside the Ka'bah and summoned people to worship it (*Ar-Raheeq Al-Makhtum*, p.34).

¹⁷⁵ *Sahih Muslim*, vol.4, p.1485, no.6838.

complexion, big body,] ¹⁷⁶ very curly hair, blind in his right eye which looked like a protruding grape. I asked, 'Who is this?' Somebody replied, 'He is the False Messiah (al-Maseeh ad-Dajjaal).'¹⁷⁷ [Ibn Qatan resembles him more than anybody else among the people, and Ibn Qatan was a man from the tribe of Mustaliq from Khuzaa'ah.]¹⁷⁸

Ka'bah

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ بَيْنَمَا رَسُولُ اللَّهِ ﷺ نَائِمٌ إِذْ ضَحِكَ فِي مَنَامِهِ ثُمَّ اسْتَيْقَظَ فَقُلْتُ يَا رَسُولَ اللَّهِ مِمَّ ضَحِكْتَ قَالَ: ((إِنِّ أَنَا سَأَ مِنْ أُمَّتِي يَوْمُونَ هَذَا النَّبِيُّ لِرَجُلٍ مِنْ قُرَيْشٍ قَدْ اسْتَعَاذَ بِالْحَرَمِ فَلَمَّا بَلَغُوا الْبَيْدَاءَ خُسِفَ بِهِمْ مَصَادِرُهُمْ شَتَّى يَبْعَثُهُمُ اللَّهُ عَلَى نِيَّاتِهِمْ)) قُلْتُ: وَكَيْفَ يَبْعَثُهُمُ اللَّهُ عَزَّ وَجَلَّ عَلَى نِيَّاتِهِمْ وَمَصَادِرُهُمْ شَتَّى ؟ قَالَ: ((جَمَعَهُمُ الطَّرِيقُ مِنْهُمْ الْمُسْتَبْصِرُ وَابْنُ السَّبِيلِ وَالْمَجْبُورُ يَهْلِكُونَ مَهْلَكًا وَاحِدًا وَيَصْنُرُونَ مَصَادِرَ شَتَّى)) .

'Aa'ishah reported that Allaah's Messenger (ﷺ) laughed while sleeping. When he awoke, she said to him, "O Messenger of Allaah, what did you laugh about?" He replied, "Indeed, some people of my Ummah will attack the Ka'bah [in order to kill] a person from the tribe of Quraysh¹⁷⁹ and he will seek protection

¹⁷⁶ This addition can be found in another narration of this *hadeeth*. See *Sahih Al-Bukhari*, vol.9, p.125, no.153.

¹⁷⁷ *Sahih Al-Bukhari*, vol.9, pp.106-7, no.128.

¹⁷⁸ This addition can be found in another narration of this *hadeeth*. See *Sahih Al-Bukhari*, vol.9, p.125, no.153.

¹⁷⁹ In other narrations, the Prophet (ﷺ) called this individual 'the *Mahdee*' [the Rightly Guided] and described him as being from his lineage. He further stated that the *Mahdee* will rule the world for seven years, during which he will establish justice and equity throughout. (See *Mishkat Al-*

in the House. When they reach a plain south of Madeenah¹⁸⁰, the earth will sink and swallow them up. Their origins will be varied and Allaah will resurrect them according to their intentions.” I asked, “O Messenger of Allaah, how will Allaah resurrect them according to their intentions when their origins are varied?” He replied, “The path united them. Some of them will come with definite designs, others will be travelers and others will be forced to come, but they will all be destroyed in one [stroke], and they will all be resurrected in different states.”¹⁸¹

Keys

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ ﷺ أُعْطِيتُ مَفَاتِيحَ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَبَيْنَمَا أَنَا نَائِمٌ الْبَارِحَةَ إِذْ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ حَتَّى وَضَعْتُ فِي يَدِي قَالَ أَبُو هُرَيْرَةَ فَذَهَبَ رَسُولُ اللَّهِ ﷺ وَأَنْتُمْ تَنْتَقِلُونَهَا .

Aboo Hurayrah narrated that the Prophet (ﷺ) said, “While I was sleeping last night, I was given the keys to eloquent speech, support by the awe [that was cast into the hearts of my enemies], and the key to the treasures of the earth were brought and put in my hand.” Aboo Hurayrah added: The Messenger of Allaah (ﷺ) left [this world] and now you people are transporting those treasures amongst yourselves.¹⁸²

Masabih, vol.2, p.1140). An authenticated collection of *hadeeths* about the Mahdee can be found in *But, Some of Its Signs Have Already Come!* by A. Hijazi.

¹⁸⁰ This plain, known as *al-Baydaa* is on the road to Makkah.

¹⁸¹ *Sahih Muslim*, vol.4, p.1494, no.6890. The wording is that of *Musnad Ahmad*.

¹⁸² *Sahih Al-Bukhari*, vol.9, p.106, no.127 and *Sahih Muslim*, vol.1, p.266, no.1063.

Miswaak

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ أَرَانِي فِي الْمَنَامِ أَتَسَوِّكُ بِسِوَاكِ
فَجَذَبَنِي رَجُلَانِ أَحَدَهُمَا أَكْبَرُ مِنَ الْآخَرِ فَنَاولْتُ السَّوَاكَ الْأَصْغَرَ مِنْهُمَا
فَقِيلَ لِي كَبِّرْ فَدَفَعْتُهُ إِلَى الْأَكْبَرِ .

‘Abdullaah ibn ‘Umar reported Allaah’s Messenger (ﷺ) as saying: “I saw in a dream that I was using miswaak¹⁸³ and two persons contended to get it from me. One of them was older than the other. I gave the miswaak to the younger one and was told to give it to the older one. So I gave it to the older one.”¹⁸⁴

The Islamic principle of respect for elders is reinforced in this dream of the Prophet (ﷺ).

Night of Power (Laylatul-Qadr)

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَنَسًا أَرَوْا لَيْلَةَ الْقَدْرِ فِي السَّبْعِ
الْأَوَاخِرِ وَأَنَّ أَنَسًا أَرَوْا أَنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ فَقَالَ النَّبِيُّ ﷺ :
((الْتَمِسُوهَا فِي السَّبْعِ الْأَوَاخِرِ)).

Ibn ‘Umar related that some people were shown [in their dreams] that the Night of Power would be in the last seven days [of the month of Ramadaan]. The Prophet (ﷺ) said, “Seek it in the last seven days (of Ramadaan).”¹⁸⁵

¹⁸³ A tooth-stick; a piece of stick with which the teeth are rubbed (and cleaned, the end being made like a brush by beating or chewing it so as to separate the fibres); commonly a piece of stick from a tree called *Araak* (*Arabic-English Lexicon*, vol.1, p.1473).

¹⁸⁴ *Sahih Muslim*, vol.4, p.1228, no.5648.

¹⁸⁵ *Sahih Al-Bukhari*, vol.9, p.100, no.120.

Palace

عَنْ أَبِي هُرَيْرَةَ قَالَ بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ قَالَ: ((بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرِ قُلْتُ لِمَنْ هَذَا الْقَصْرُ قَالُوا لِعُمَرَ بْنِ الْخَطَّابِ فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُذْبِرًا)) قَالَ أَبُو هُرَيْرَةَ: فَبَكَى عُمَرُ بْنُ الْخَطَّابِ ثُمَّ قَالَ أَعْلَيْكَ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ أَغَارُ .

Aboo Hurayrah related that while they were sitting with the Messenger of Allaah (ﷺ) he said, “While I was sleeping, I saw myself in Paradise. Suddenly I saw a woman performing ablution beside a palace. I asked, “Who does this palace belong to?” (The angels) replied, “It belongs to ‘Umar ibn al-Khattaab.” Then I remembered ‘Umar’s sense of honor and went back hurriedly.” On hearing that, ‘Umar started crying and said, “Let my father and mother be sacrificed for you, O Messenger of Allaah! My sense of honor could never be offended by you?”¹⁸⁶

Prostrating in Mud

عَنْ أَبِي سَلَمَةَ قَالَ انْطَلَقْتُ إِلَى أَبِي سَعِيدِ الْخُدْرِيِّ فَقُلْتُ أَلَا تَخْرُجُ بِنَا إِلَى النَّخْلِ نَتَحَدَّثُ فَخَرَجَ فَقَالَ قُلْتُ حَدَّثَنِي مَا سَمِعْتَ مِنَ النَّبِيِّ ﷺ فِي لَيْلَةِ الْقَدْرِ قَالَ اعْتَكَفَ رَسُولُ اللَّهِ ﷺ عَشْرَ الْأَوَّلِ مِنْ رَمَضَانَ وَاعْتَكَفْنَا مَعَهُ فَاتَاهُ جِبْرِيلُ فَقَالَ إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ فَاعْتَكَفَ الْعَشْرَ الْأَوْسَطَ فَاعْتَكَفْنَا مَعَهُ فَاتَاهُ جِبْرِيلُ فَقَالَ إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ فَقَامَ النَّبِيُّ ﷺ

¹⁸⁶ Sahih Al-Bukhari, vol.9, pp.123-4, no.150.

خَطِيبًا صَبِيحَةَ عِشْرِينَ مِنْ رَمَضَانَ فَقَالَ: ((مَنْ كَانَ اعْتَكَفَ مَعَ النَّبِيِّ ﷺ فَلْيَرْجِعْ فَإِنِّي أُرَيْتُ لَيْلَةَ الْقَدْرِ وَإِنِّي نُسَيْتُهَا وَإِنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ فِي وَتَرٍ وَإِنِّي رَأَيْتُ كَأَنِّي أَسْجُدُ فِي طِينٍ وَمَاءٍ)) وَكَانَ سَقْفُ الْمَسْجِدِ جَرِيدَ النَّخْلِ وَمَا نَرَى فِي السَّمَاءِ شَيْئًا فَجَاءَتْ قَزَعَةٌ فَأَمْطَرْنَا فَصَلَّى بِنَا النَّبِيِّ ﷺ حَتَّى رَأَيْتُ أَثَرَ الطِّينِ وَالْمَاءِ عَلَى جَبْهَةِ رَسُولِ اللَّهِ ﷺ وَأَرْنَبَيْهِ تَصَدِيقَ رُؤْيَاهُ.

Abou Salamah narrated that once he went to Abou Sa'eed al-Khudree and asked him to come and have a chat with them at the date-palm grove. So Abou Sa'eed came and asked him to tell what he heard from the Prophet (ﷺ) about the Night of Power. Abou Sa'eed replied, "Once Allaah's Messenger (ﷺ) performed *I'tikaaf*¹⁸⁷ (seclusion) during the first ten days of the month of Ramaḍaan and we did the same along with him. Gabriel came to him and said, 'The night you are looking for is ahead of you.' So the Prophet (ﷺ) performed the *I'tikaaf* in the middle ten days of the month of Ramaḍaan and we also performed *I'tikaaf* along with him. Gabriel again came to him and said, 'The night which you are looking for is ahead of you.' On the morning of the 20th of Ramaḍaan the Prophet (ﷺ) delivered a sermon saying, '*Whoever has performed I'tikaaf with me should continue it. I have been shown the Night of Power, but have forgotten its date. However, it is one of the odd nights of the last ten nights. I dreamt that I was prostrating in mud and water.*' In those days the roof of the mosque was made of date-palm branches and at the time [that he made the sermon] the sky was clear, without any clouds. Suddenly, a small cloud came and it rained. The Prophet (ﷺ) then led us in prayer and I saw the traces of mud on

¹⁸⁷ *I'tikaaf* is seclusion in the mosque for additional worship.

Allaah's Messenger's forehead and nose. It was confirmation of his dream."¹⁸⁸

Prostrating Pen and Inkipot

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّهُ رَأَى رُؤْيَا أَنَّهُ يَكْتُبُ ص فَلَمَّا بَلَغَ إِلَى سَجْدَتِهَا قَالَ رَأَى الدَّوَاةَ وَالْقَلَمَ وَكُلَّ شَيْءٍ بِحَضْرَتِهِ انْقَلَبَ سَاجِدًا قَالَ فَقَصَّهَا عَلَى النَّبِيِّ ﷺ فَلَمْ يَزَلْ يَسْجُدُ بِهَا بَعْدُ.

Aboo Sa'eed al-Khudree related that he had a dream in which he saw himself writing the chapter *Saad* [from the Qur'aan]. When he reached the verse of prostration, he saw the inkpot, the pen, and everything around him fall down in prostration. He informed the Prophet (ﷺ) who continued to prostrate at that verse from then onwards.¹⁸⁹

Prostrating Tree

عَنْ ابْنِ عَبَّاسٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُنِي اللَّيْلَةَ وَأَنَا نَائِمٌ كَأَنِّي أُصَلِّي خَلْفَ شَجَرَةٍ فَسَجَدْتُ فَسَجَدَتِ الشَّجَرَةُ لِسُجُودِي فَسَمِعْتُهَا وَهِيَ تَقُولُ: اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا وَضَعْ عَنِّي بِهَا وَزْرًا وَاجْعَلْهَا لِي عِنْدَكَ نُحْرًا وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ. قَالَ الْحَسَنُ قَالَ لِي ابْنُ جُرَيْجٍ قَالَ لِي جَدُّكَ قَالَ ابْنُ عَبَّاسٍ فَقَرَأَ النَّبِيُّ ﷺ سَجْدَةً ثُمَّ سَجَدَ قَالَ فَقَالَ ابْنُ عَبَّاسٍ فَسَمِعْتُهُ وَهُوَ يَقُولُ مِثْلَ مَا أَخْبَرَهُ الرَّجُلُ عَنْ قَوْلِ الشَّجَرَةِ.

¹⁸⁸ *Sahih Al-Bukhari*, vol.1, pp.432-3, no.777.

¹⁸⁹ *Musnad Ahmad* and authenticated in *al-Fat-h ar-Rabbaanee*, vol.4, p.182, no.920.

Ibn ‘Abbaas is reported to have said, “Once when I was in the company of the Prophet (ﷺ), a person visited him and said, “The other day, I dreamt that I was making prayer at the foot of a tree and when I recited [a verse of] prostration and prostrated, the tree prostrated along with me. I heard it uttering: *Allaahumma- tub lee bihaa ‘indaka ajran* [O Allaah, record for me a reward because of [this prostration], *wa da’ ‘annee bihaa wizran waj’alhaa lee ‘indka thukhran* [make the burden [of my sins] light because of it,] *wa taqabbalhaa minnee kamaa taqabbaltahaa min ‘abdika Daawood* [and keep it with You in reserve for me.]” Ibn ‘Abbaas said, “I witnessed the Prophet (ﷺ) prostrating when he recited [the verse of] prostration, and I heard him supplicating during his prostration with a prayer similar to [the prayer] of the tree about which the person had informed him.”¹⁹⁰

Prostration

عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ ابْنِ ثَابِتٍ أَنَّ أَبَاهُ قَالَ: رَأَيْتُ فِي الْمَنَامِ أَنِّي أَسْجُدُ عَلَى جَبْهَةِ النَّبِيِّ ﷺ فَأَخْبَرْتُ بِذَلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: ((إِنْ الرُّوحَ لَا تَلْقَى الرُّوحَ)) وَأَقْنَعَ النَّبِيُّ ﷺ رَأْسَهُ هَكَذَا فَوَضَعَ جَبْهَتَهُ عَلَى جَبْهَةِ النَّبِيِّ ﷺ

‘Umaarah quoted his father, Khuzaymah ibn Thaabit, as saying he had a dream in which he prostrated himself on the Prophet’s forehead. When he told this to Allaah’s Messenger (ﷺ), he said, “Indeed, souls do not meet.”¹⁹¹ Then the Prophet (ﷺ) bent his head and he placed his forehead on the Prophet’s forehead.¹⁹²

¹⁹⁰ *Sunan Ibn-i-Majah*, vol.2, pp.128-9, no.1053 and authenticated in *Saheeh Sunan at-Tirmitheeh*, vol.1, p.180, no.473.

¹⁹¹ See pages 48-9 for an explanation of this phrase.

¹⁹² *Musnad Ahmad*, vol.5, p.215 and authenticated in *Al-Fat-h ar-Rabbaanee*, vol.17, pp.216-7 as well as *Sharh as-Sunnah*, vol.12, p.225,

Rock, Oven and River of Blood

عَنْ سَمْرَةَ بِنِ جُنْدَبٍ قَالَتْ كَانَ رَسُولُ اللَّهِ ﷺ مِمَّا يُكْثِرُ أَنْ يَقُولَ لِأَصْحَابِهِ ((هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا)) قَالَ فَيَقْصُّ عَلَيْهِ مَنْ شَاءَ اللَّهُ أَنْ يَقْصَّ وَإِنَّهُ قَالَ ذَاتَ غَدَاةٍ: ((إِنَّهُ أَتَانِي اللَّيْلَةَ آتِيَانِ وَإِنَّهُمَا ابْتَعَتَانِي وَإِنَّهُمَا قَالَا لِي انْطَلِقْ وَإِنِّي انْطَلَقْتُ مَعَهُمَا وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَّجِعٍ وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِصَخْرَةٍ وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ فَيَنْتَلِعُ رَأْسَهُ فَيَتَهَذُّ الْحَجْرُ مَا هُنَا فَيَنْتَبِعُ الْحَجْرَ فَيَأْخُذُهُ فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يَصِيحَّ رَأْسُهُ كَمَا كَانَ ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى قَالَ قُلْتُ لَهُمَا سُبْحَانَ اللَّهِ مَا هَذَا قَالَ قَالَا لِي انْطَلِقْ انْطَلِقْ قَالَ فَاَنْطَلَقْنَا فَاتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِكُلُوبٍ مِنْ حَدِيدٍ وَإِذَا هُوَ يَأْتِي أَحَدَ شِقْيَيْ وَجْهِهِ فَيُشْرِشِرُ شِدْقَهُ إِلَى قَفَاهُ وَمَنْخَرَهُ إِلَى قَفَاهُ وَعَيْنَهُ إِلَى قَفَاهُ قَالَ وَرَبِّمَا قَالَ أَبُو رَجَاءٍ فَيَسْقُ قَالَ ثُمَّ يَنْحَوِلُ إِلَى الْجَانِبِ الْآخِرِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَانِبِ الْأَوَّلِ فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَانِبِ حَتَّى يَصِيحَّ ذَلِكَ الْجَانِبُ كَمَا كَانَ ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى قَالَ قُلْتُ سُبْحَانَ اللَّهِ مَا هَذَا قَالَ قَالَا لِي انْطَلِقْ انْطَلِقْ فَاَنْطَلَقْنَا فَاتَيْنَا عَلَى مِثْلِ التَّنُورِ قَالَ فَأَحْسِبُ أَنَّهُ كَانَ يَقُولُ فَإِذَا فِيهِ لَغَطٌ وَأَصْوَاتٌ قَالَ فَاطَّلَعْنَا فِيهِ فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاءٌ وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أَسْفَلٍ مِنْهُمْ فَإِذَا أَتَاهُمْ ذَلِكَ اللَّهَبُ ضَوْضُوا قَالَ قُلْتُ لَهُمَا مَا هُوَ لَاءِ قَالَ قَالَا لِي انْطَلِقْ انْطَلِقْ قَالَ فَاَنْطَلَقْنَا فَاتَيْنَا عَلَى نَهْرٍ حَسِبْتُ

no.3285. For an English reference, see *Mishkat al-Masabih*, vol.2, p.967 and *Al-Hadis*, vol.2, p.106, no.268w.

أَنَّهُ كَانَ يَقُولُ أَحْمَرَ مِثْلِ الدَّمِ وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِحٌ يَسْبَحُ وَإِذَا عَلَى
شَطِّ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةٌ كَثِيرَةٌ وَإِذَا ذَلِكَ السَّابِحُ يَسْبَحُ مَا
يَسْبَحُ ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ فَيَفْعُرُ لَهُ فَاهُ فَيُلْقِمُهُ
حَجْرًا فَيَنْطَلِقُ يَسْبَحُ ثُمَّ يَرْجِعُ إِلَيْهِ كُلَّمَا رَجَعَ إِلَيْهِ فَعَرَّ لَهُ فَاهُ فَأَلْقَمَهُ
حَجْرًا قَالَ قُلْتُ لَهُمَا مَا هَذَانِ قَالَ قَالَ لِي أَنْطَلِقِ أَنْطَلِقُ قَالَ فَاَنْطَلَقْنَا
فَأَتَيْنَا عَلَى رَجُلٍ كَرِيهٍ الْمَرْأَةَ كَأَكْرَهٍ مَا أَنْتَ رَأَى رَجُلًا مَرَأَةً وَإِذَا عِنْدَهُ
نَارٌ يَحْشُهَا وَيَسْعَى حَوْلَهَا قَالَ قُلْتُ لَهُمَا مَا هَذَا قَالَ قَالَ لِي أَنْطَلِقِ
اَنْطَلِقُ فَاَنْطَلَقْنَا فَأَتَيْنَا عَلَى رَوْضَةٍ مُعْتَمَةٍ فِيهَا مِنْ كُلِّ لَوْنِ الرَّبِيعِ وَإِذَا
بَيْنَ ظَهْرِي الرَّوْضَةِ رَجُلٌ طَوِيلٌ لَا أَكَادُ أَرَى رَأْسَهُ طُولًا فِي السَّمَاءِ
وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وُلْدَانٍ رَأَيْتُهُمْ قَطُّ قَالَ قُلْتُ لَهُمَا مَا هَذَا مَا
هُوَ لَاءِ قَالَ قَالَ لِي اَنْطَلِقِ اَنْطَلِقُ قَالَ فَاَنْطَلَقْنَا فَاَنْتَهَيْتِنَا إِلَى رَوْضَةٍ عَظِيمَةٍ
لَمْ أَرِ رَوْضَةً قَطُّ أَعْظَمَ مِنْهَا وَلَا أَحْسَنَ قَالَ قَالَ لِي اِرْقُ فِيهَا قَالَ
فَارْتَقَيْتِنَا فِيهَا فَاَنْتَهَيْتِنَا إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبْنٍ ذَهَبٍ وَلَبْنٍ فِضَّةٍ فَأَتَيْنَا بَابَ
الْمَدِينَةِ فَاسْتَفْتَحْنَا فَفُتِحَ لَنَا فَدَخَلْنَاهَا فَتَلَقَّانَا فِيهَا رِجَالٌ شَطْرُ مَنْ خَلَقَهُمْ
كَأَحْسَنِ مَا أَنْتَ رَأَى وَشَطْرُ كَأَفْبَحِ مَا أَنْتَ رَأَى قَالَ قَالَ لَهُمْ اذْهَبُوا فَفَعَلُوا
فِي ذَلِكَ النَّهْرِ قَالَ وَإِذَا نَهْرٌ مُعْتَرِضٌ يَجْرِي كَأَنَّ مَاءَهُ الْمَحْضُ فِي
الْبَيَاضِ فَذَهَبُوا فَوَقَعُوا فِيهِ ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ
فَصَارُوا فِي أَحْسَنِ صُورَةٍ قَالَ قَالَ لِي هَذِهِ جَنَّةٌ عَدْنٌ وَهَذَاكَ مَنْزِلُكَ قَالَ
فَسَمَا بَصْرِي صُعْدًا فَإِذَا قَصْرٌ مِثْلُ الرَّبَابَةِ الْبَيْضَاءِ قَالَ قَالَ لِي هَذَاكَ
مَنْزِلُكَ قَالَ قُلْتُ لَهُمَا بَارَكَ اللَّهُ فِيكُمَا ذَرَانِي فَأَدْخَلَهُ قَالَا أَمَا الْآنَ فَلَا

وَأَنْتَ دَاخِلُهُ قَالَ قُلْتُ لَهُمَا فَإِنِّي قَدْ رَأَيْتُ مِنْذُ اللَّيْلَةِ عَجَبًا فَمَا هَذَا الَّذِي رَأَيْتُ قَالَ قَالَا لِي أَمَا إِنَّا سَنَخْبِرُكَ أَمَّا الرَّجُلُ الْأَوَّلُ الَّذِي أَتَيْتَ عَلَيْهِ يُتْلَغُ رَأْسُهُ بِالْحَجَرِ فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ وَيَنَامُ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يُشْرَسِرُ شِدْقَهُ إِلَى قَفَاهُ وَمَنْخَرُهُ إِلَى قَفَاهُ وَعَيْنُهُ إِلَى قَفَاهُ فَإِنَّهُ الرَّجُلُ يَغْدُو مِنْ بَيْتِهِ فَيَكْذِبُ الْكُذْبَةَ تَبْلُغُ الْأَفَاقَ وَأَمَّا الرَّجَالُ وَالنِّسَاءُ الْعُرَاةُ الَّذِينَ فِي مِثْلِ بِنَاءِ التَّنُّورِ فَإِنَّهُمْ الزُّنَاةُ وَالزُّوَانِي وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يَسْبِخُ فِي النَّهْرِ وَيُلْقِمُ الْحَجَرَ فَإِنَّهُ أَكَلُ الرَّبَا وَأَمَّا الرَّجُلُ الْكَرِيمُ الْمَرَاةُ الَّذِي عِنْدَ النَّارِ يَحْسُهَا وَيَسْعَى حَوْلَهَا فَإِنَّهُ مَالِكُ خَازِنِ جَهَنَّمَ وَأَمَّا الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرِّوَضَةِ فَإِنَّهُ إِبْرَاهِيمُ ؑ وَأَمَّا الْوَلَدَانِ الَّذِينَ حَوْلَهُ فَكُلُّ مَوْلُودٍ مَاتَ عَلَى الْفِطْرَةِ ((قَالَ: فَقَالَ بَعْضُ الْمُسْلِمِينَ يَا رَسُولَ اللَّهِ وَأَوْلَادُ الْمُشْرِكِينَ فَقَالَ رَسُولُ اللَّهِ ﷺ ((وَأَوْلَادُ الْمُشْرِكِينَ وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرًا مِنْهُمْ حَسَنًا وَشَطْرًا قَبِيحًا فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا تَجَاوَزَ اللَّهُ عَنْهُمْ)).

Samurah ibn Jundub narrated that the Messenger of Allaah (ﷺ) often used to ask his companions, “*Did anyone of you have a dream?*” So dreams would be related to him by those whom Allaah wished. One morning the Prophet (ﷺ) said, “*Last night two persons came to me (in a dream), got me up and said, ‘Proceed!’ I set out with them and we came across a man lying down with another man standing beside his head holding a boulder. When he threw the boulder on the other man’s head and crushed it, the rock rolled away and the one who threw it ran after it. By the time he brought it back, the head of the man lying on the ground had returned to its original state and the*

man with the boulder repeated what he had done before. I said to my two companions, 'Subḥaan Allaah (Glory be to Allaah)! Who are these two persons?' They said, 'Proceed!' So we proceeded until we came to a man lying flat on his back with another man standing over his head holding an iron hook in his hand. He put the hook in one side of the man's mouth and tore off that portion of his face to the back of his neck. Then he tore off his nose and ripped out his eye. Before he could complete doing the same to the other side of the man's face, the first side returned to its original state. He then repeated what he had done before. I said to my two companions, 'Subḥaan Allaah! Who are these two persons?' They said to me, 'Proceed! Proceed!' So we proceeded until we came across something like a huge clay-lined, baking pit [from which a lot of noise and screaming was coming]¹⁹³." The Prophet (ﷺ) added, "When we looked inside it, we saw naked men and women with a blazing fire underneath them. Whenever the flames reached them, they cried loudly. I asked my companions, 'Who are these people?' They said to me, 'Proceed! Proceed!' So we proceeded until we came to a river [red like blood]¹⁹⁴." The Prophet (ﷺ) added, "There was a man swimming in the river, and on the bank there was a another man with a pile of stones. Whenever he went near the swimmer, the swimmer would open his mouth and he would throw a stone into his mouth and the swimmer would continue to swim [away then swim back]. Every time the swimmer returned, another stone was thrown into his mouth. I asked my two companions, 'Who are these (two) persons?' They replied, 'Proceed! Proceed!' So we proceeded until we came across a man more hideous looking than any you have ever seen. There was a fire beside him which he would kindle then

¹⁹³ The narrator was not sure whether the Prophet (ﷺ) said this phrase or not.

¹⁹⁴ The narrator was not sure whether the Prophet (ﷺ) said this phrase or not.

walk around. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded until we reached a dark green garden of dense vegetation, having all the colors of spring. In the middle of the garden there was a very tall man whose head I could hardly see because of his great height, and around him there were more children than I have ever seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded until we came to a magnificent garden which was greater and better than any I have ever seen! My two companions told me to go up, so I went up. The Prophet (ﷺ) added, "So we ascended until we reached a city built of gold and silver bricks. We then asked (the gatekeeper) to open the gate, and it was opened. When we entered the city, I found men in it with one side of their faces as handsome as the most handsome man you have ever seen and the other side as ugly as the ugliest person you have ever seen. My two companions ordered the men to throw themselves into a milk-white river flowing across (the city). The men threw themselves in and returned to us after their ugliness had disappeared and their appearance became most handsome." The Prophet (ﷺ) further added, "My two companions said to me, 'This place is the garden of Eden, and that is your house.' I looked up and saw a palace looking like a white cloud! My two companions said to me, 'That (palace) is your house.' I said to them, 'May Allaah bless you both! Let me enter it.' They replied, 'You cannot enter it now, but you will enter it (one-day).' I said to them, 'I have seen many wonders tonight. What do the things I have seen mean?' They replied, 'We will inform you: As for the first man you came upon whose head was being crushed by a boulder, he is a man who takes the Qur'aan but rejects [living by] it and he oversleeps his compulsory prayers. As regards the man you came across whose face was being torn off from his mouth, nostrils and eyes to the back of his neck, he is one who goes out of his house in the morning and tells so may

lies that they reach as far as the eye can see. Regarding those naked men and women whom you saw in the oven, they are the adulterers and the adulteresses, and the man whom you saw swimming in the river and given a stone to swallow, is the one who consumes interest. As for the horrible looking man whom you saw near the fire, kindling it and going around it, he is Maalik, the gatekeeper of Hell, and the tall man whom you saw in the garden is Abraham and the children around him are those children who die as Muslims.” The narrator added: Some Muslims asked the Prophet (ﷺ), “O Messenger of Allaah! What about the children of pagans?” The Prophet (ﷺ) said, “The children of pagans [are included].” He then added, “My two companions added, ‘The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was bad, but Allaah forgave them.’”¹⁹⁵

The punishments in the next life for the sins of neglecting the teachings of the Qur’aan and prayers, lying, adultery, and taking interest, are graphically described in this prophetic dream. These scenes are not mere hallucinations or illusions, but the actual realities of punishments in the Hellfire which await those who indulge in these sins.

Sailing

عَنْ أَنَسِ بْنِ مَالِكٍ يَقُولُ كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ عَلَيَّ أُمَّ حَرَامٍ بِنْتِ مِلْحَانَ وَكَانَتْ تَحْتَ عِبَادَةَ بَنِ الصَّامِتِ فَدَخَلَ عَلَيْهَا يَوْمًا فَأَطْعَمْتُهُ وَجَعَلْتُ نَفْلِي رَأْسَهُ فَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ قَالَتْ فَقُلْتُ مَا يَضْحَكُكَ يَا رَسُولَ اللَّهِ قَالَ قَالَ نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ يَرْكَبُونَ تَبَجَ هَذَا الْبَحْرِ مُلُوكًا عَلَيَّ

¹⁹⁵ Sahih Al-Bukhari, vol.9, pp.138-9, no.171.

الْأَسِيرَةَ أَوْ مِثْلَ الْمُلُوكِ عَلَى الْأَسِيرَةِ شَكََّ إِسْحَاقُ قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ اذْعُ اللَّهُ أَنْ يَجْعَلَنِي مِنْهُمْ فَدَعَا لَهَا رَسُولُ اللَّهِ ﷺ ثُمَّ وَضَعَ رَأْسَهُ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ فَقُلْتُ مَا يَضْحَكُكَ يَا رَسُولَ اللَّهِ قَالَ نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ كَمَا قَالَ فِي الْأُولَى قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ اذْعُ اللَّهُ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ أَنْتِ مِنَ الْأُولَى فَرَكِبْتَ الْبَحْرَ فِي زَمَانِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَصَرَعْتَ عَنْ دَابَّتِهَا حِينَ خَرَجْتَ مِنَ الْبَحْرِ فَهَلَكْتَ .

Anas ibn Maalik related that Allaah’s Messenger (ﷺ) used to visit Umm Haraam bint Milhaan, the wife of ‘Ubaadah ibn as-Saamit. One day the Prophet (ﷺ) visited her and she provided him with food and looked to see if there were any lice in his hair. Then the Messenger of Allaah (ﷺ) slept and afterwards woke up smiling. Umm Haraam asked, “What makes you smile, O Messenger of Allaah?” He said, “Some of my followers were presented before me in my dream as fighters in Allaah’s cause, sailing in the middle of the seas like kings [sitting]¹⁹⁶ on their thrones.” Umm Haraam added, ‘I said, “O Messenger of Allaah! Invoke Allaah, to make me one of them,” So the Messenger of Allaah (ﷺ) invoked Allaah for her and then laid his head down and slept. Then he again awoke smiling. (Umm Haraam added): I said, “What makes you smile, O Messenger of Allaah?” He said, “Some people of my followers were shown to me (in a dream) as fighters in Allaah’s cause.” He said the same as he had said before. I said, “O Messenger of Allaah! Invoke Allaah to make me among them.” He said, “You are among the first ones.” During the Caliphate of Mu’aawiyah ibn Abee Sufyaan,

¹⁹⁶ The narrator Ishaq was not sure whether Anas said, ‘kings on thrones’ or ‘kings sitting on thrones’.

Umm Haraam went sailing and, after coming ashore, she fell from her riding animal and died.¹⁹⁷

Sword

عَنْ أَبِي مُوسَى أَرَاهُ عَنِ النَّبِيِّ ﷺ قَالَ رَأَيْتُ فِي رُؤْيَايَ أَنِّي هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهُ فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ ثُمَّ هَزَزْتُهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ .

Aboo Moosaa stated that the Prophet (ﷺ) said, “I dreamt that I waved a sword and it broke in the middle. That symbolized the casualties the believers suffered during the battle of Uhud. Then I waved the sword again, and it became better than it had ever been before. That symbolized the Conquest (of Makkah) and the gathering of the believers which Allaah brought about.”¹⁹⁸

¹⁹⁷ Sahih Al-Bukhari, vol.9, pp.108-9, no.130.

¹⁹⁸ Abid., vol.9, pp.133-4, no.164.

Chapter Five: General Dreams

The following is a collection of interpretations based on or derived from the Qur'aan and *Sunnah* which may be used as an authentic guide in explaining the meanings of good dreams. The collection of Qur'anic similes and metaphors is by no means complete. They are only a few which conform to the prophetic interpretational principle of optimism, gathered from classical works.

Although most of these interpretations may be found in currently available dream books by Muslim authors, like *Ibn Seerin's Dictionary of Dreams* by Al-Akili and *Dreams and Interpretations* translated by Muhammad Hathurani, there are significant differences. In these dream books, the Qur'aan and Sunnah based interpretations are mixed with interpretations from a variety of illegitimate sources, without any indication as to their origin. Consequently, the average reader would not be able to distinguish between interpretations sanctioned by the Qur'aan and Sunnah and those that are not. However, in this collection, all of the sources for the interpretations are given, leaving the reader without doubt as to their origin.

Athaan

Seeing oneself giving the *athaan* (call to prayer) may indicate that one's plans for Hajj will succeed.¹⁹⁹

﴿ وَأُذِّنُ فِي النَّاسِ بِالْحَجِّ ﴾

¹⁹⁹ *Sharh as-Sunnah*, vol. 12, p.224.

“Proclaim the Hajj to mankind.”

Soorah al-Hajj (22): 27

Bathing

■ Dreaming of oneself bathing in cool water may refer to Allaah’s acceptance of one’s repentance, a cure from sickness and the lifting of a calamity, according to the following verses from the Qur’aan referring to Prophet Job (Ayyoob).²⁰⁰

﴿ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ ﴾

“This is a cool water to bathe in and a [refreshing] drink. And I returned his family to him, and along with them a similar number [of additional offspring].”

Soorah Saad (38): 42-43

Birds

■ Seeing birds flying or circling over one’s head in a dream may indicate the attainment of an administrative post, according to the following verses from the Qur’aan in reference to Prophet David.²⁰¹

﴿ وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ وَشَدَدْنَا مُلْكَهُ ﴾

“The birds assembled, and all [with David] turned to [Allaah in praise and repentance] and I strengthened his dominion.”

Soorah Saad (38): 19-20

²⁰⁰ *Sharh as-Sunnah*, vol.12, p.220.

²⁰¹ *Ibid.*, vol.12, p.221.

Blowing

Blowing away something or someone disliked in a dream indicates that the problem will soon be eliminated.²⁰²

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: ((بَيْنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ فَأَهَمَّتْنِي شَأْنُهُمَا فَأَوْحِيَ إِلَيَّ فِي الْمَنَامِ أَنْ انْفُخْهُمَا فَانْفُخْتُهُمَا فَطَارَا فَأَوْلَتْهُمَا كَذَابَيْنِ يَخْرُجَانِ مِنْ بَعْدِي فَكَانَ أَحَدُهُمَا الْعَنْسِيُّ صَاحِبَ صَنْعَاءَ وَالْآخَرُ مُسَيْلِمَةَ صَاحِبَ الْيَمَامَةِ)).

Abou Hurayrah quoted Allaah's Messenger (ﷺ) as saying, "While sleeping, I saw two gold bangles on my hands. This disturbed me, but I was inspired to blow on them, so I blew on them and they flew away. I interpreted the (two bangles) as the two great liars who would appear after me, and one of them is al-'Ansee from San'aa, and the other, Musaylimah, from Yamaamah."^{203,204}

Clothing/Cover

Seeing clothing or a cover in a dream may refer to a husband or wife according to the metaphor *libaas* (lit. meaning: clothing, cover) used in the following verse from the Qur'aan.²⁰⁵

﴿ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ﴾

"They [wives] are a cover for you and you a cover for them."

Soorah al-Baqarah (2): 187

²⁰² *Saheeh Muslim: Sharh an-Nawawee*, vol.8, p.39.

²⁰³ See **Blowing Bangles** in chapter three for an explanation of the terms mentioned in the *hadeeth*.

²⁰⁴ *Sahih Muslim*, vol.4, pp.1228-9, no.5650.

²⁰⁵ *Sharh as-Sunnah*, vol.12, p.221.

Cows

Fat cows indicate a good yield of harvest while lean cows indicate a poor yield. This is based on Prophet Joseph's interpretation of a dream, mentioned in the Qur'aan.

﴿يُوسُفُ أَيُّهَا الصَّادِقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ
عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَّعَلِّي أَرْجِعُ إِلَى
النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ
فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ
شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ثُمَّ يَأْتِي مِنْ
بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصِرُونَ﴾

“O Joseph, man of truth! Explain to us [the dream of] seven fat cows whom seven lean ones were devouring, and of seven green ears of corn and of [seven] dry ones, that I may return to the people and inform them.” [Joseph] said: For seven consecutive years you should sow as usual and what you reap, you should leave [in storage], except a little which you may eat. Then seven hard [years] will come after that which will devour what you previously stored, except a little which you [specially] guarded. Then a year will come after that in which people will have abundant water, and in which they will press [grapes and olives].”

Soorah Yoosuf (12): 46-9

Dates

If one sees fresh Ibn Taab dates in a dream, it indicates that one's practise of the religion will become better.

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((رَأَيْتُ اللَّيْلَةَ كَأْنَا فِي دَارِ عَقْبَةَ بْنِ رَافِعٍ وَأْتَيْنَا بِرُطَبٍ مِنْ رُطَبِ ابْنِ طَابٍ فَأَوَّلْتُ أَنْ الرِّقْعَةَ لَنَا فِي الدُّنْيَا وَالْعَاقِبَةَ فِي الْآخِرَةِ وَأَنَّ دِينَنَا قَدْ طَابَ)) .

Anas ibn Maalik quoted the Messenger of Allaah (ﷺ) as saying :
“Last night I dreamt that we were in the house of ‘Uqbah ibn Raafi’, and were brought some Ibn Taab²⁰⁶ fresh dates. I interpreted it as meaning that eminence in this world will be granted to us, a blessed hereafter, and that our religion has become good.”²⁰⁷

■ Dreaming of oneself eating ripe dates, acquiring them, etc., may signify Allaah’s granting of provision, or a reminder to pay charity, or a reminder to avoid extravagance. These symbols can be found in the following verse:

﴿ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴾

“And it is He who produces gardens, trellised and untrellised, and date-palm, and crops of different shape and taste [its fruits and seeds] and olives, and pomegranates, similar [in kind] and different [in taste]. Eat of their fruit

²⁰⁶ See **Word Interpretation** in chapter two, pages 51-2 for an explanation of the terms mentioned in the *hadeeth*.

²⁰⁷ *Sahih Muslim*, vol.4, p.1228, no.5647 and *Sunan Abu Dawud*, vol.3, p.1397, no.5007.

when they bear fruit, but pay what is due at the time of harvest. But do not be extravagant, for surely He dislikes extravagance.”

Soorah al-An‘aam (6): 141

Door

Seeing oneself enter a door or a gate in a dream, may refer to the successful completion of a project, or the winning of an argument, according to the following verse from the Qur’aan.²⁰⁸

﴿ اَدْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ ﴾

“Enter upon them through the gate. For when you enter, victory will be yours.”

Soorah al-Maa’idah (5):23

Opening a door in a dream may refer to the acceptance of a supplication or the need to make one, according to the derivation of the word *istiftaah*, used in the following verse from the Qur’aan.²⁰⁹

﴿ إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ ﴾

“If you ask for a judgement, the judgement has come.”

Soorah al-Anfaal (8): 19

Egg

Seeing an egg in a dream may refer to a woman, according to the metaphor used in the following verse from the Qur’aan referring to the maidens of paradise.²¹⁰

²⁰⁸ *Sharh as-Sunnah*, vol.12, p.221.

²⁰⁹ *Ibid.*, vol.12, p.220.

²¹⁰ *Ibid.*

﴿ وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عَيْنٌ كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ﴾

“And they will have with them chaste females with lowered, large, beautiful eyes; delicate and pure, like well preserved hidden eggs.”

Soorah as-Saaffaat (37): 48-9

Elevation

Seeing oneself in a dream either elevated, ascending or in the sky may refer to an elevation in status or rank (*rif'ah*). This interpretation is based on the use of the word *rafa'naa* in the following verse referring to Prophet Idrees^{211 212}.

﴿ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴾

“And I raised him to a high station.”

Soorah Maryam (19): 57

Flowing Spring

▲ flowing spring in a dream indicates continued reward for one's good deeds.

عَنْ أُمِّ الْعَلَاءِ وَهِيَ امْرَأَةٌ مِنْ نِسَائِهِمْ بَايَعَتْ رَسُولَ اللَّهِ ﷺ قَالَتْ: طَارَ لَنَا عُثْمَانُ بْنُ مَطْعُونٍ فِي السُّكْنَى حِينَ اقْتَرَعَتِ الْأَنْصَارُ عَلَيَّ سَكْنَى الْمُهَاجِرِينَ فَاشْتَكَيْتُ فَمَرَّضَنَاهُ حَتَّى تُوَفِّيَ ثُمَّ جَعَلْنَاهُ فِي أَثْوَابِهِ فَدَخَلَ عَلَيْنَا

²¹¹ Prophet Idrees is commonly held to be Prophet Enoch mentioned in the Old Testament of the Bible.

²¹² *Sharh as-Sunnah*, vol. 12, p. 220.

رَسُولُ اللَّهِ ﷺ فَقُلْتُ: رَحْمَةُ اللَّهِ عَلَيْكَ أبا السَّائِبِ فَشَهِدَتِي عَلَيْكَ لَقَدْ
 أَكْرَمَكَ اللَّهُ قَالَ: ((وَمَا يُذْرِيكَ؟)) قُلْتُ: لَا أُذْرِي وَاللَّهِ قَالَ: ((أَمَا هُوَ
 فَقَدْ جَاءَهُ الْيَقِينُ إِنِّي لَأَرْجُو لَهُ الْخَيْرَ مِنَ اللَّهِ وَاللَّهِ مَا أُذْرِي وَأَنَا رَسُولُ
 اللَّهِ مَا يُفْعَلُ بِي وَلَا بِكُمْ)) قَالَتْ أُمُّ الْعَلَاءِ: فَوَاللَّهِ لَا أُزْكِي أَحَدًا بَعْدَهُ
 قَالَتْ: وَرَأَيْتُ لِعُثْمَانَ فِي النَّوْمِ عَيْنًا تَجْرِي فَجِئْتُ رَسُولَ اللَّهِ
 ﷺ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: ((ذَاكَ عَمَلُهُ يَجْرِي لَهُ)).

Khaarajah ibn Zaid ibn Thaabit narrated that Umm al-‘Alaa²¹³ said, “When the Ansaars drew lots to determine who among the emigrants would live with them in their homes, we drew ‘Uthmaan ibn Math‘oon. He later became sick and we looked after him until he died, then shrouded him in his clothes. When Allaah’s Messenger (ﷺ) came to visit us, I [addressed the dead body] saying: May Allaah’s mercy be on you, O Abas-Saa’ib! I testify that Allaah has honored you. The Prophet (ﷺ) said, ‘How do you know that?’ I replied: By Allaah, I don’t know.’ He said, ‘As for him, death has come to him and I wish for him the best from Allaah. By Allaah, though I am the Messenger of Allaah, I do not know what will happen to me or you.’ Umm al-‘Alaa said, “By Allaah, I will never attest to the righteousness of anybody again.” She added, “Later I dreamt of a flowing spring belonging to ‘Uthmaan. So I went to Allaah’s Messenger (ﷺ) and mentioned that to him. He said: *That represents (the reward for) his good deeds which continues to benefit him.*”²¹⁴

²¹³ The narrator stated that she was “an Ansaaree woman who had given the pledge of allegiance to the Messenger of Allaah (ﷺ).”

²¹⁴ *Sahih Al-Bukhari*, vol.9, pp.119-20, no.145.

Furnishing

Seeing furniture and rugs in a dream may indicate the coming of a time of rest or a break from a period of difficulty or it may imply the attainment of an administrative office which was sought, according to the implications of the following verse from the Qur'aan.²¹⁵

﴿مُتَكِّينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ﴾

“Reclining on couches lined with silk brocade and the fruits from the two gardens will be nearby.”

Soorah ar-Rahmaan (55):54

Furnishing in a dream may also symbolize women and children as in the following verse.

﴿وَفُرُشٍ مَرْفُوعَةٍ إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً فَجَعَلْنَاهُنَّ أَبْكَارًا عُرُبًا أَتْرَابًا﴾

“[They will be] on elevated couches. And I have specially created them virgins who will love husbands of equal age.”

Soorah al-Waaqi'ah (56):34-7

Garden

Seeing a garden in a dream indicates the richness of Islaam.

عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ: رَأَيْتُ كَأَنِّي فِي رَوْضَةٍ وَوَسَطَ الرِّوَضَةَ عَمُودٌ فِي أَعْلَى الْعَمُودِ عُرْوَةٌ فَقِيلَ لِي ارْقُ قُلْتُ لَا أَسْتَطِيعُ فَاتَّانِي

²¹⁵ *Sharh as-Sunnah*, vol.12, p.221.

وَصَيْفٌ فَرَفَعَ ثِيَابِي فَرَقَيْتُ فَاسْتَمْسَكْتُ بِالْعُرْوَةِ فَاانْتَبَهْتُ وَأَنَا مُسْتَمْسِكٌ
 بِهَا فَقَصَصْتُهَا عَلَى النَّبِيِّ ﷺ فَقَالَ تِلْكَ الرَّوْضَةُ رَوْضَةُ الْإِسْلَامِ وَذَلِكَ
 الْعَمُودُ عَمُودُ الْإِسْلَامِ وَتِلْكَ الْعُرْوَةُ عُرْوَةُ الْوُثْقَى لَا تَزَالُ مُسْتَمْسِكًا
 بِالْإِسْلَامِ حَتَّى تَمُوتَ .

‘Abdullaah ibn Salaam said, “I [dreamt that I] saw myself in a garden, in the middle of which was a pillar with a hand-hold on the top. I was told to climb the pillar and I said, “I cannot.” Then a servant came and lifted up my clothes, so I climbed (the pillar) and grabbed the hand-hold. I awoke while still holding it. When I narrated this to the Prophet (ﷺ), he said, “*The garden symbolizes the garden of Islaam, and the hand-hold is the firm hand-hold [of faith]. [This dream] indicates that you will be adhering firmly to Islaam until you die.*”²¹⁶

Gate (See Door)

Gift

■ Receiving a gift in a dream may indicate a blessing of happiness, according to the following verse from the Qur’aan.²¹⁷

﴿ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴾

“Indeed you are happy with your gift.”

Soorah an-Naml (27):36

²¹⁶ Sahih Al-Bukhari, vol.9, p.117, no.142.

²¹⁷ Sharh as-Sunnah, vol.12, p.221.

Gold

Being given gold or finding gold may indicate finding a suitable wife or a successful marriage. This symbolism is derived from the following *hadeeth* in which the Prophet (ﷺ) restricted gold ornaments to women.

عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ يَعْنِي الْغَافِقِيَّ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ إِنَّ نَبِيَّ ﷺ أَخَذَ حَرِيرًا فَجَعَلَهُ فِي يَمِينِهِ وَأَخَذَ ذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ ثُمَّ قَالَ: ((إِنْ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي)) .

‘Abdullaah ibn Zurayr related that he heard ‘Alee ibn Abee Taalib say that the Prophet (ﷺ) took some silk in his right hand and some gold in his left. Then he said, “*These two are forbidden to the males of my nation.*”²¹⁸

Hajj

Hearing oneself congratulated on doing Hajj or ‘Umrah indicates that it went well.

أَبُو جَمْرَةَ نَصْرُ بْنُ عِمْرَانَ الضُّبَعِيُّ قَالَ: تَمَتَّعْتُ فَنَهَانِي نَاسٌ فَسَأَلْتُ ابْنَ عَبَّاسٍ فَأَمَرَنِي فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَجُلًا يَقُولُ لِي حَجٌّ مَبْرُورٌ وَعُمْرَةٌ مُتَقَبَّلَةٌ فَأَخْبَرْتُ ابْنَ عَبَّاسٍ فَقَالَ سُنَّةَ النَّبِيِّ ﷺ فَقَالَ لِي أَقِمْ عِنْدِي فَأَجْعَلَ لَكَ سَهْمًا مِنْ مَالِي قَالَ شَعْبَةٌ فَقُلْتُ لِمَ فَقَالَ لِلرُّؤْيَا الَّتِي رَأَيْتُ.

²¹⁸ *Sunan Abu Dawud*, vol.3, p.1133, no.4046 and authenticated in *Saheeh Sunan Abee Daawood*, vol.2, pp.765-6, no.3422. This *hadeeth* is also collected by an-Nasaa’ee and Ahmad.

Aboo Jamrah, Nasr ibn ‘Imraan ad-Duba‘ee said, “I intended to make *Hajj Tamattu‘* ²¹⁹, but people advised me not to do so. I asked Ibn ‘Abbaas regarding it and he instructed me to do it. Later I dreamt that someone said to me, ‘*Hajj Mabroor*’²²⁰ and an accepted ‘Umrah.’ So I informed Ibn ‘Abbaas about it. He said, ‘That was the tradition of Abul-Qaasim’²²¹.’ Then he said to me, ‘Stay with me and I shall give you a portion of my property.’ I (Shu‘bah) asked, “Why [did he invite you]?” He (Aboo Jamrah) said, “Because of the dream which I had.”²²²

Hand-hold

Grasping a hand-hold in a dream indicates that one will continue to hold firmly to Islaam.

‘Abdullaah ibn Salaam said, “I [dreamt that I] saw myself in a garden, in the middle of which was a pillar with a hand-hold on the top. I was told to climb the pillar and I said, “I cannot.” Then a servant came and lifted up my clothes, so I climbed (the pillar) and grabbed the hand-hold. I awoke while still holding it. When I narrated that to the Prophet (ﷺ), he said, “*The garden symbolizes the garden of Islaam, and the hand-hold is the firm hand-hold [of faith]. [This dream] indicates that you will be adhering firmly to Islaam until you die.*”²²³

²¹⁹ *Hajj Tamattu‘* is ‘Umrah combined with *Hajj* in which the pilgrim is allowed to leave his state of consecration (*ihraam*) after the completion of the ‘Umrah.

²²⁰ That is, ‘may your *Hajj* be righteous.’

²²¹ Abul-Qaasim [ie. the father of al-Qaasim] was Prophet Muhammad’s pet name, derived from the name of his son, al-Qaasim.

²²² *Sahih Al-Bukhari*, vol.2, p.373, no.638.

²²³ *Sahih Al-Bukhari*, vol.9, p.117, no.142.

Keys

Seeing keys in one's hand, or receiving keys in a dream, indicates the receipt of administrative authority.²²⁴ This interpretation is based on the implications of 'key' in the following dream of the Prophet (ﷺ).

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ ﷺ: ((أُعْطِيتُ مَفَاتِيحَ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَبَيْنَمَا أَنَا نَائِمٌ الْبَارِحَةَ إِذْ أَتَيْتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ حَتَّى وُضِعَتْ فِي يَدِي)) .

Aboo Hurayrah narrated that the Prophet (ﷺ) said, "While I was sleeping last night, I was given the keys to eloquent speech, support by awe [was cast into the hearts of my enemies], and the key to the treasures of the earth were brought and put in my hand."²²⁵

Laughing

Dreaming of oneself laughing in a dream, may refer to the arrival of good news, good times according to the implications of the following verse from the Qur'aan.²²⁶

﴿ وَوَجْوهُ يَوْمَئِذٍ مُسْفَرَةٌ ضَاحِكَةٌ مُسْتَبْشِرَةٌ ﴾

"Some faces on that day will be bright, laughing and rejoicing at the good news."

Soorah 'Abasa (80): 38-9

²²⁴ *Saheeh Muslim: Sharh an-Nawawee*, vol. 8, p. 39.

²²⁵ *Sahih Al-Bukhari*, vol. 9, p. 106, no. 127 and *Sahih Muslim*, vol. 1, p. 266, no. 1063.

²²⁶ *Sharh as-Sunnah*, vol. 12, p. 221.

Leg-irons

Seeing oneself bound in leg-irons indicates stability in the religion, according to the Prophet's companion, Aboo Hurayrah.

قَالَ مُحَمَّدُ بْنُ سِيرِينَ : كَانَ يُكْرَهُ الْغُلُّ فِي النَّوْمِ وَكَانَ يُعْجِبُهُمُ الْقَيْدُ
وَيَقَالُ الْقَيْدُ ثَبَاتٌ فِي الدِّينِ وَقَالَ أَبُو عَبْدِ اللَّهِ لَا تَكُونُ الْأَغْلَالُ إِلَّا فِي
الْأَعْنَاقِ .

Muhammad ibn Seereen said, “[Aboo Hurayrah] hated to see neck-irons in a dream, and people generally liked to see leg-irons. Leg-irons were said to symbolize one's constant and firm adherence to religion.^{227, 228}”

Makkah

Seeing oneself entering Makkah in a dream, may refer to achieving a state of security and peace, according to the meaning of the following verse from the Qur'aan.²²⁹

﴿ وَمَنْ دَخَلَهُ كَانَ آمِنًا ﴾

“Whoever enters it (Makkah) will be secure.”

Soorah Aal 'Imraan (3): 97

²²⁷ Imaam an-Nawawee noted that the reason shackles (*qayd*) on the feet were liked was because they indicate avoiding sin and evil [i.e., the feet are prevented from taking the body to corruption]. On the other hand, shackles (*ghull*) on the neck is one of the characteristics of those in Hell (Qur'aan, 13:5, 34:33, 36:8, & 40:71). See *Saheeh Muslim: Sharh an-Nawawee*, vol.8, p.28.

²²⁸ *Sahih Al-Bukhari*, vol.9, pp.118-9, no.144. See also *Sunan Abu Dawud*, vol.3, pp.1395-6, no.5001.

²²⁹ *Sharh as-Sunnah*, vol.12, p.221.

Marriage

■ Dreaming of oneself getting married may indicate an impending marriage. If there are no marriage plans at the time of the dream, one may propose to the woman shown in the dream.

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ أُرَيْتُكَ قَبْلَ أَنْ أَتَزَوَّجَكَ مَرَّتَيْنِ رَأَيْتُ الْمَلَكَ يَحْمِلُكَ فِي سَرَقَةٍ مِنْ حَرِيرٍ فَقُلْتُ لَهُ اكشِفْ فَكَشَفَ فَإِذَا هِيَ أَنْتِ فَقُلْتُ إِنْ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ يُمُضِيهِ ثُمَّ أُرَيْتُكَ يَحْمِلُكَ فِي سَرَقَةٍ مِنْ حَرِيرٍ فَقُلْتُ اكشِفْ فَكَشَفَ فَإِذَا هِيَ أَنْتِ فَقُلْتُ إِنْ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ يُمُضِيهِ .

‘Aa’ishah quoted the Messenger of Allaah (ﷺ) as telling her, “You were shown to me twice (in my dreams) before I married you. I saw an angel carrying someone in a piece of silken cloth and I said to him, ‘Uncover her,’ and to my surprise, it was you. I told myself, ‘If this is from Allaah, then it must happen.’”²³⁰ Later I dreamt of the same angel carrying someone in a piece of silken cloth and I told him, ‘Uncover her,’ and to my surprise, again it was you. Again, I told myself, ‘If this is from Allaah, then it must happen.’”²³¹

Milk

■ Receiving milk in a dream means that religious knowledge has been granted.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ : ((بَيْنَا أَنَا نَائِمٌ أُتَيْتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ مِنْهُ حَتَّى إِنِّي لَأَرَى الرَّيِّ يَخْرُجُ مِنْ أَطْرَافِي

²³⁰ I have deleted the phrase “Then you were shown to me again” from the translation due to its superfluosity.

²³¹ Sahih Al-Bukhari, vol.9, pp.115-6, no.140.

فَأَعْطَيْتُ فَضْلِي عُمَرَ بْنِ الْخَطَّابِ)) فَقَالَ: مَنْ حَوْلَهُ فَمَا أَوْلَتْ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ: ((الْعِلْمُ)) .

‘Abdullaah ibn ‘Umar quoted the Messenger of Allaah (ﷺ) as saying, “While I was sleeping, I [dreamt that I] was given a bowl full of milk and I drank from it until I noticed its wetness coming out of my limbs. Then I gave the rest of it to ‘Umar ibn al-Khattaab.” The persons sitting around him, asked, “How do you interpret that, O Messenger of Allaah?” He said, “[It is religious] knowledge.”²³²

Mountains

Seeing mountains in a dream may indicate the attainment of an administrative post, according to the following verses from the Qur’aan in reference to Prophet David.

﴿ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ... وَشَدَدْنَا مُلْكَهُ ﴾

“Indeed, I made the mountains glorify our praises along with [David] in the evening and in the morning ... and I strengthened his dominion.”

Soorah Saad (38):18&20

Olives (See Dates)

Pearls

Dreaming of pearls may indicate Allaah’s granting of a mate, male or female, according to the following verses which refer to the young men and women of paradise granted to the believers.

²³² Sahih Al-Bukhari, vol.9, pp.112, no.135.

﴿ وَحُورٌ عَيْنٌ كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ﴾

“And their will be large eyed maidens like hidden pearls.”

Soorah al-Waaqi‘ah (56): 22-3

﴿ وَ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا

مَنْثُورًا ﴾

“And there will be young men of perpetual youth serving them; if you saw [the youths], you would think they were scattered pearls.”

Soorah al-Insaan (76): 19

Pomegranates (See Dates)

Prophet

Seeing the Prophet (ﷺ) in a dream is a blessing from Allaah because it is a true dream.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِي)) .

Aboo Hurayrah reported Allaah’s Messenger (ﷺ) as saying, “Whoever has seen me in a dream, has in fact seen me, for Satan does not appear in my form.”²³³

This is an area of visions which has, to some degree, been a source of confusion and trials among Muslims. People claim to have seen the Prophet (ﷺ) and to have received special guidance from him. Some claim that their visions were in dreams while

²³³ Sahih Muslim, vol.4, p.1225, no.5635 and p.1226, no.5639.

others claim to have actually seen him in a waking state. Those who make such claims are usually revered by the masses. Following such claims, they often introduce a variety of religious innovations and attribute them to the Prophet's instructions in their dreams. The basis of these claims rests on the aforementioned *hadeeth*. There is no doubt that this *hadeeth* is authentic and reliable, and thus cannot be denied or distrusted; but there are, however, some points which should be noted concerning its meaning.

- a. The *hadeeth* indicates that Satan can enter the dreams of human beings in various forms and invite them to misguidance.
- b. The *hadeeth* states that Satan cannot take the actual form or appearance of the Prophet (ﷺ).
- c. The *hadeeth* also confirms the fact that the Prophet's form may be seen in dreams.

Since the Prophet (ﷺ) made this statement about dreams to his companions, who were familiar with his appearance, it means that if one who knows **exactly what the Prophet (ﷺ) looks like**, sees someone fitting that description in a dream, he can be sure that Allaah has blessed him with a vision of the Prophet (ﷺ).²³⁴ After quoting the *hadeeth* on seeing the Prophet (ﷺ) in a dream, Ibn Seereen was reported in *Saheeh al-Bukhaaree* as saying, "Only if he sees the Prophet (ﷺ) in his [actual] form."²³⁵ It was also reported that whenever someone told Ibn Seereen that he saw the Prophet (ﷺ) in a dream, he would ask the person to describe whom he saw. If the person

²³⁴ Imaam an-Nawawee quotes al-Qaadee expressing this opinion. See *Saheeh Muslim Sharh an-Nawawee*, vol.8, p.30.

²³⁵ *Sahih Al-Bukhari*, vol.9, p.104, no.122 and *Sunan Abu Dawud*, vol.3, p.1396 and authenticated in *Saheeh Sunan Abee Daawood*, vol.3, p.947, no.4201..

mentioned characteristics unknown to Ibn Seereen, he would tell him that he had not seen the Prophet (ﷺ).²³⁶ Kulayb also reported that once he told Ibn ‘Abbaas that he had seen the Prophet (ﷺ) in a dream and Ibn ‘Abbaas asked him to describe whom he saw. When he mentioned that the figure looked like al-Hasan ibn ‘Alee, Ibn ‘Abbaas told him that he had in fact seen the Prophet (ﷺ).²³⁷ One of the Qur’anic transcribers, Yazeed al-Faarisee, related that he saw the Messenger of Allaah (ﷺ) in a dream during the era of Ibn ‘Abbaas and informed him. Ibn ‘Abbaas said, “Allaah’s Messenger (ﷺ) used to say, *‘Satan is unable to imitate my form, so whoever dreamt that they saw me, actually saw me.’* Can you describe to us the person that you saw?” Yazeed replied, “Yes. I saw a man of medium height, of light brown complexion, with a nice laugh, black eyes, a nicely rounded face. His beard filled from here to here [from one cheek to the other] and almost filled his neck.”²³⁸ Ibn ‘Abbaas said, “If you saw him while you were awake you wouldn’t have been able to describe him better!”²³⁹

Allaah has denied Satan the ability of taking the actual form of the Prophet (ﷺ). However, it is possible for Satan to appear in the dreams of those unfamiliar with the Prophet’s appearance, and claim that he is Allaah’s Messenger.²⁴⁰ He may

²³⁶ Ibn Hajar declared this narration to be *Saheeh* (highly authentic). See *Fat-h al-Baaree*, vol.12, p.400.

²³⁷ Ibn Hajar quotes this narration from al-Haakim and asserts that its chain of narrators is *jayyid* (good). See *Fat-h al-Baaree*, vol.12, p.400.

²³⁸ At this point in the *hadeeth*, the narrator, ‘Awf, interjected that he could not remember the other characteristics which Yazeed had mentioned.

²³⁹ *Musnad Ahmad* and authenticated in *al-Fat-h ar-Rabbaanee*, vol.17, p.225, nt.1.

²⁴⁰ The narration of Ibn Abee ‘Aasim from Aboo Hurayrah that the Prophet (ﷺ) said, “Whoever sees me in a dream has seen me, for I may be seen in

then prescribe religious innovations for the dreamer or inform him that he is the *Mahdee* (the awaited reformer) or even Prophet Jesus, who is to return in the last days. The number of individuals who have started religious innovations or made such claims, based on dreams, are countless. People are particularly inclined to accept such claims because of their misunderstanding of the implications of the above mentioned *hadeeth*.

Since the *Sharee'ah* (Islamic Law) is complete, the claim that the Prophet (ﷺ) has come in dreams with new additions must be false. Such a claim implies one of two things:

(1) Either the Prophet (ﷺ) did not fulfill his mission in his lifetime, or

(2) Allaah was not aware of the future of the *Ummah*, and thus did not prescribe the necessary injunctions during the Prophet's (ﷺ) life time.

Both of these implications are expressions of disbelief which contradict some of the basic principles of Islaam, i.e., the Prophet (ﷺ) fulfilled his mission in his lifetime and Allaah knows the future.

As for seeing the Prophet (ﷺ) in the waking state, such a claim may find support in the obvious meaning of the following narration of the *hadeeth* on seeing the Prophet (ﷺ) in a dream.

عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((مَنْ رَأَى فِي الْمَنَامِ فَسِيرَانِي فِي الْيَقْظَةِ وَلَا يَتَمَثَّلُ الشَّيْطَانُ بِي)) .

Aboo Hurayrah stated that he heard the Prophet (ﷺ) say, "Whoever sees me in a dream will see me when awake, and Satan cannot imitate me in form."²⁴¹ Ibn Hajar and other

every form." is not authentic according to Ibn Hajar. See *Fat-h al-Baaree*, vol.12, p.400.

²⁴¹ *Sahih Al-Bukhari*, vol.9, p.104, no.122 and *Sunan Abu Dawud*, vol.3, p.1396 and authenticated in *Saheeh Sunan Abee Daawood*, vol.3, p.947, no.4201..

scholars have said “*will see me when awake*” means that the one who saw the Prophet (ﷺ) in a dream will see the interpretation of his dream come true because it was a true dream.²⁴² An-Nawawee stated that it meant either:

1) The people of his time would see him. The *hadeeth* would then mean “Whoever saw him in a dream among those who were unable to make the migration (*hijrah*) to Madeenah, would be blessed by Allaah with migration to Madeenah. Then he would see the Prophet (ﷺ) with his own eyes,”

2) He would see the fulfillment of his dream in the waking state, in the next life, or

3) He would have a special opportunity to see the Prophet (ﷺ) in the next life and benefit from his intercession.²⁴³

Furthermore, in other authentic narrations of this *hadeeth* the Prophet (ﷺ) was reported to have said, “[*it will be*] as if he saw me when awake.”²⁴⁴ This addition emphasizes that just as one who sees him while awake, would indeed have seen him; similarly one who sees him during sleep has really seen him.

Any visions of the Prophet (ﷺ) in the waking state would no doubt be satanic apparitions, regardless of the outcome. During the Prophet’s miraculous night journey to Jerusalem and into the heavens, Allaah did show him a number of the former prophets and Prophet Muhammad (ﷺ) communicated with them. Those who claim to see Prophet Muhammad (ﷺ) in the waking state, in fact, attempt to elevate themselves to his level, since none of his companions or the early generation of righteous

²⁴² Ibn Hajar mentions that some scholars were of the opinion that it meant that the person would see the Prophet (ﷺ) on the Day of Judgement. However, he expressed that this interpretation was weak, because those who did not see him in a dream will also see him on that Day. See *Fat-h al-Baaree*, vol.12, p.401.

²⁴³ *Saheeh Muslim: Sharh an-Nawawee*, vol.8, p.30.

²⁴⁴ *Sahih Muslim*, vol.4, p.1225, no.5636.

scholars made such claims for themselves. And the Prophet (ﷺ) dubbed them the best of generations.

Any innovations in the religion of Islaam, whether based on visions of the Prophet (ﷺ) or otherwise, are totally unacceptable according to the many statements of the Prophet (ﷺ) prohibiting them. For example, 'Aa'ishah reported that Allaah's Messenger (ﷺ) said, "*Whoever innovates in this affair of ours (i.e. Islaam) something not belonging to it, will have it rejected.*"²⁴⁵

Reconciliation

Seeing a reconciliation in a dream may refer to a good settlement of one's affairs, according to the following verse from the Qur'aan.²⁴⁶

﴿فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ﴾

"There is nothing wrong in making peace between themselves, for reconciliation is better."

Soorah an-Nisaa (4):128

Right Side

If one dreams of being led to the right side of a location, it indicates achieving a state of security or an escape from harm. The following interpreted dream of one of the Prophet's companions is the basis for this symbolic interpretation.

أَنَّ ابْنَ عُمَرَ قَالَ إِنَّ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ كَانُوا يَرَوْنَ

²⁴⁵ *Sahih Al-Bukhari*, vol.3, p.535, no.861, *Sahih Muslim*, vol.3, p.931, no.4266 and *Sunan Abu Dawud*, vol.3, p.1294, no.4589.

²⁴⁶ *Sharh as-Sunnah*, vol.12, p.221.

الرُّؤْيَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَيَقْصُونَهَا عَلَى رَسُولِ اللَّهِ ﷺ فَيَقُولُ فِيهَا رَسُولُ اللَّهِ ﷺ مَا شَاءَ اللَّهُ وَأَنَا غُلَامٌ حَدِيثُ السِّنِّ وَبَيْتِي الْمَسْجِدُ قَبْلَ أَنْ أَنْكَحَ فَقُلْتُ فِي نَفْسِي لَوْ كَانَ فِيكَ خَيْرٌ لَرَأَيْتَ مِثْلَ مَا يَرَى هَؤُلَاءِ فَلَمَّا اضْطَجَعْتُ ذَاتَ لَيْلَةٍ قُلْتُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ فِيَّ خَيْرًا فَأَرِنِي رُؤْيَا فَبَيْنَمَا أَنَا كَذَلِكَ إِذْ جَاءَنِي مَلَكَانِ فِي يَدِ كُلِّ وَاحِدٍ مِنْهُمَا مِقْمَعَةٌ مِنْ حَدِيدٍ يَقْبَلَانِ بِي إِلَى جَهَنَّمَ وَأَنَا بَيْنَهُمَا أَدْعُو اللَّهَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهَنَّمَ ثُمَّ أَرَانِي لَقَيْتِي مَلَكٌ فِي يَدِهِ مِقْمَعَةٌ مِنْ حَدِيدٍ فَقَالَ لَنْ تُرَاعَ نِعْمَ الرَّجُلُ أَنْتَ لَوْ كُنْتَ تُكْثِرُ الصَّلَاةَ فَاَنْطَلَقُوا بِي حَتَّى وَقَفُوا بِي عَلَى شَفِيرِ جَهَنَّمَ فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبُئْرِ لَهُ قُرُونٌ كَقَرْنِ الْبُئْرِ بَيْنَ كُلِّ قَرْنَيْنِ مَلَكٌ بِيَدِهِ مِقْمَعَةٌ مِنْ حَدِيدٍ وَأَرَى فِيهَا رَجَالًا مُعَلَّقِينَ بِالسَّلَاسِلِ رُءُوسُهُمْ أَسْفَلُهُمْ عَرَفْتُ فِيهَا رَجَالًا مِنْ قُرَيْشٍ فَاَنْصَرَفُوا بِي عَنْ ذَاتِ الْيَمِينِ فَقَصَصْتُهَا عَلَى حَفْصَةَ فَقَصَصْتُهَا حَفْصَةَ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ ((إِنْ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ)) فَقَالَ نَافِعٌ فَلَمْ يَزَلْ بَعْدَ ذَلِكَ يُكْثِرُ الصَّلَاةَ.

Ibn 'Umar said, "Some of the companions of the Messenger of Allaah (ﷺ) used to see dreams and tell them to Allaah's Messenger (ﷺ) who would interpret them as Allaah wished. As a young man, prior to getting married, I used to sleep in the mosque. [One day], I said to myself, "If there were any good in you, you would also see [in your dreams] what these people are seeing." When I lay down to sleep, I prayed, "O Allaah! If you see any good in me, show me a good dream." While I was dreaming, two angels came to me (in a dream) with an iron mace in each of their hands. They took me towards the Hellfire and I was in between them, invoking Allaah: "O Allaah! I seek refuge

with You from Hell.” Then I saw myself being confronted by another angel holding an iron mace in his hand. He said to me, “Do not be afraid, you will be an excellent man if only you would pray more often.” Then they took me up to the edge of Hell. Its [edges] were curled like the sides of a well, and it had pillars like those of a well. Between every two pillars there was an angel carrying an iron mace. I saw in there many people hanging upside down in iron chains and I recognized some men from the Quraysh tribe among them. Then they took me over to the right side. I told this dream to Hafsah²⁴⁷ and she told it to Allaah’s Messenger (ﷺ) who said, “No doubt, ‘Abdullaah is a good man if only he would pray at night.” Naafi²⁴⁸ said, “Since then ‘Abdullaah ibn ‘Umar used to pray a lot.”²⁴⁹

Room

Dreaming of oneself in a room or in different rooms, may refer to being safe from what one fears, according to the following verse from the Qur’aan.²⁵⁰

﴿وَهُمْ فِي الْغُرَفَاتِ آمِنُونَ﴾

“They will reside in rooms in peace and security.”

Soorah Saba (34):37

Rope

Seeing a rope in a dream and grabbing hold of it, may indicate one’s adherence to the covenant with God, Islaam, according to the symbolism in the following verse from the Qur’aan.²⁵¹

²⁴⁷ Hafsah was his sister and she was also one of the Prophet’s wives.

²⁴⁸ Naafi ‘ was a freed slave of Ibn ‘Umar, who became his student and one of the most outstanding scholars of his time.

²⁴⁹ *Sahih Al-Bukhari*, vol.9, pp.127-8, no.155.

²⁵⁰ *Sharh as-Sunnah*, vol.12, p.221.

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“Hold on firmly to the rope of Allaah and do not become divided.”

Soorah Aal ‘Imraan (3): 103

Ruler

■ Being addressed by a ruler in a dream may refer to the attainment of a high post or rank, according to the following verse from the Qur’aan.²⁵²

﴿فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ﴾

“When he [the ruler] spoke to him, he said, ‘Indeed, today you are considered an established, trustworthy person.’”

Soorah Yoosuf (12):54

Sexual Intercourse

■ Dreams of sexual intercourse are fundamentally satanic and therefore not interpretable. However, they may only be classified as good dreams, if the people involved are married.

If a person has an orgasm while dreaming, taking a complete ritual bath (*ghusl*) is obligatory on that individual to attain the state of ritual purity (*tahaarah*) necessary to make formal prayers.

²⁵¹ *Sharh as-Sunnah*, vol.12, p.220.

²⁵² *Ibid.*, p.221.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ جَاءَتْ أُمَّ سُلَيْمٍ وَهِيَ جَدَّةُ إِسْحَقَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ لَهُ وَعَائِشَةُ عِنْدَهُ يَا رَسُولَ اللَّهِ الْمَرْأَةُ تَرَى مَا يَرَى الرَّجُلُ فِي الْمَنَامِ فَتَرَى مِنْ نَفْسِهَا مَا يَرَى الرَّجُلُ مِنْ نَفْسِهِ فَقَالَتْ عَائِشَةُ يَا أُمَّ سُلَيْمٍ فَضَحْتَ النِّسَاءَ تَرَبَّتْ يَمِينُكَ فَقَالَ لِعَائِشَةَ: ((بَلْ أَنْتِ فَتَرَبَّتْ يَمِينُكَ نَعَمْ فَلْتَغْتَسِلْ يَا أُمَّ سُلَيْمٍ إِذَا رَأَتْ ذَلِكَ)) .

Anas ibn Maalik reported that Umm Sulaym came to the Messenger of Allaah (ﷺ) while he was with ‘Aa’ishah and asked him, “O Messenger of Allaah, when a woman sees and experiences in a dream what a man does, what should she do?” ‘Aa’ishah remarked, “O Umm Sulaym, you have humiliated women.²⁵³ May your right hand be covered in dust.²⁵⁴” The Prophet said to ‘Aa’ishah, “May your right hand be covered in dust.” He then said to Umm Sulaym, “O Umm Sulaym, she should take a ghusl if she sees any discharge²⁵⁵.”²⁵⁶

Ship

Seeing a ship in a dream may mean success or escape, based on the following verse from the Qur’aan in reference to Prophet Noah.²⁵⁷

²⁵³ In another narration ‘Aa’ishah said, “I expressed disapproval of her saying that a woman has sexual dreams.” (*Sahih Muslim*, vol.1, p.180, no.612).

²⁵⁴ An old Arabic expression of disapproval.

²⁵⁵ Vaginal secretions from Bartholins’ glands. (See Ruth and Edward Brecher, ed., *An Analysis of Human Sexual Response*, p.24 and Kinsey’s *Sexual Behaviour in the Human Female*, p.192).

²⁵⁶ *Sahih Muslim*, vol.1, p.178, 607 and *Sahih Al-Bukhari*, vol.1, pp.171-2, no.280. The wording is from the narration in *Sahih Muslim*.

²⁵⁷ *Sharh as-Sunnah*, vol.12, p.220.

﴿ فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴾

“Then I saved him and those with him in the ship, and made it a lesson for all the worlds.”

Soorah al-‘Ankaboot (29): 15

Shirt

Wearing a shirt in a dream indicates adherence to the religion. The longer the shirt, the greater the commitment to Islaam.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ عَرَضُوا عَلَيَّ وَعَلَيْهِمْ قُمُصٌ فَمِنْهَا مَا يَبْلُغُ النَّذْيَ وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ وَعَرَضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجْتَرُّهُ)) قَالُوا : فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ قَالَ: ((الَّذِينَ)) .

Aboo Sa‘eed al-Khudree said that he heard Allaah’s Messenger (ﷺ) saying, “While I was sleeping, people were displayed before me wearing shirts, some of which only covered their chests and some which covered below that. Then ‘Umar ibn al-Khattaab was shown to me and he was wearing a shirt [so long that] he was dragging (it behind him).” They asked, “How did you interpret it, O Messenger of Allaah?” He replied, “[Adherence to] the religion.”²⁵⁸

Silk Cloth

Receiving or giving silk cloth in a dream may indicate an impending marriage. Since silk garments are restricted to females, dreaming about silk cloth may be symbolic of a woman.

²⁵⁸ Sahih Al-Bukhari, vol.9, pp.113-4, no.137.

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ : ((أُرَيْتُكَ قَبْلَ أَنْ أَتَزَوَّجَكَ مَرَّتَيْنِ رَأَيْتُ الْمَلَكَ يَحْمِلُكَ فِي سَرَقَةٍ مِنْ حَرِيرٍ فَقُلْتُ لَهُ: اكْشِفْ فَكَشَفَ فَإِذَا هِيَ أَنْتَ فَقُلْتُ: إِنْ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ يُمِضِهِ ثُمَّ أُرَيْتُكَ يَحْمِلُكَ فِي سَرَقَةٍ مِنْ حَرِيرٍ فَقُلْتُ: اكْشِفْ فَكَشَفَ فَإِذَا هِيَ أَنْتَ فَقُلْتُ: إِنْ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ يُمِضِهِ)).

‘Aa’ishah quoted the Messenger of Allaah (ﷺ) as telling her, “You were shown to me twice [in my dreams] before I married you. I saw an angel carrying someone in a piece of silken cloth and I said to him, ‘Uncover her,’ and to my surprise, it was you. I told myself, ‘If this is from Allaah, then it must happen.’ Later I dreamt of the same angel carrying someone in a piece of silken cloth and I told him, ‘Uncover her,’ and to my surprise, again it was you. Again, I told myself, ‘If this is from Allaah, then it must happen.’”²⁵⁹

■ Dreaming of oneself flying in paradise holding a piece of silken cloth indicates righteousness in the individual.

عَنْ ابْنِ عُمَرَ قَالَ رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدِي سَرَقَةً مِنْ حَرِيرٍ لَا أَهْوِي بِهَا إِلَى مَكَانٍ فِي الْجَنَّةِ إِلَّا طَارَتْ بِي إِلَيْهِ فَقَصَصْتُهَا عَلَى حَفْصَةَ فَقَصَصْتُهَا عَلَى النَّبِيِّ ﷺ فَقَالَ: ((إِنْ أَخَاكَ رَجُلٌ صَالِحٌ)) أَوْ قَالَ: ((إِنْ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ)) .

Ibn ‘Umar said, “I saw in a dream a piece of silk cloth in my hand, and whatever direction in Paradise I waved it, it flew, carrying me there. I related it to Hafṣah²⁶⁰ and she told it to the

²⁵⁹ *Sahih Al-Bukhari*, vol.9, pp.115-6, no.140.

²⁶⁰ Hafṣah was his sister and she was also one of the wives of the Prophet (ﷺ).

Prophet (ﷺ) who said, “Indeed, your brother is a righteous man,” or, “Indeed, ‘Abdullaah is a righteous man.”²⁶¹

Sword

Seeing a sword in a dream refers to one’s companions and supporters coming to their aid.²⁶²

عَنْ أَبِي مُوسَى أَرَاهُ عَنِ النَّبِيِّ ﷺ قَالَ رَأَيْتُ فِي رُؤْيَايَ أَنِّي هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهُ فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ ثُمَّ هَزَزْتُهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ .

Aboo Moosaa stated that the Prophet (ﷺ) said, “I saw in a dream that I waved a sword and it broke in the middle. That symbolised the casualties the believers suffered during the battle of Uhud. Then I waved the sword again, and it became better than it had ever been before. That symbolised the Conquest [of Makkah] and the gathering of the believers which Allaah brought about.”²⁶³

²⁶¹ Sahih Al-Bukhari, vol.9, p.118, no.143.

²⁶² Saheeh Muslim: Sharh an-Nawawee, vol.8, p.38.

²⁶³ Sahih Al-Bukhari, vol.9, pp.133-4, no.164.

BIBLIOGRAPHY

- 'Aasimee, 'Abdur-Rahmaan ibn Qaasim al-, *Majmoo' Fataawaa Shaykhul-Islaam Ibn Taymeeyah*, Beirut: Daar al-'Arabeeyah, 1st. ed., 1978.
- Akili, Muhammad M. al-, *Ibn Seerin's Dictionary of Dreams: According to Islamic Inner Traditions*, Philadelphia: Pearl Publishing House, 1992.
- Albaanee, Muhammad Naasirud-Deen al-, *Saheeh Sunan Abee Daawood*, Beirut: al-Maktab al-Islaamee, 1st. ed., 1989.
- , *Saheeh Sunan at-Tirmitheeh*, Beirut: al-Maktab al-Islaamee, 1st. ed., 1988.
- , *Saheeh Sunan Ibn Maajah*, Beirut: al-Maktab al-Islaamee, 3rd. ed., 1988.
- Ansari, Muhammad Tufail, *Sunan Ibn-i-Majah*, Lahore: Kazi Publications, 1st. ed., 1993
- Baghawee, al-Husayn ibn Mas'ood al-, *Sharh as-Sunnah*, Beirut / Damascus: al-Maktab al-Islaamee, 2nd. ed., 1983.
- Baajee, Sulaymaan ibn Khalaf al-, *al-Muntaqaa: Sharh Muwatta al-Imaam Maalik*, Beirut: Daar al-Kitaab al-'Arabee, 4th ed., 1984.
- Clinical Medicine: A Textbook for Medical Students and Doctors*, edited by Parveen Kumar and Michael Clark, London: Bailleire Tindall, 3rd. ed., 1994.

- Fareed, Ahmad, *Ta'jeel as-Suqyaa fee Ta'beer ar-Ru'yaa*, Egypt: Daar ad-Da'wah as-Salafeeyah.
- Gibb and Kramers, H.A.R. and J.H., *Shorter Encyclopaedia of Islam*, New York: Cornell University Press, 1st ed. 1953.
- Guillaume, A., *The Life of Muhammad*, Karachi: Oxford University Press, 1st. ed., 1955.
- Hasan, Ahmad, *Sunan Abu Dawud*, Lahore: Sh. Muhammad Ashraf Publishers, 1st ed., 1987.
- Hathurani, Muhammad Rafeeq, *Dreams and Interpretations*, New Delhi: Idara Isha'at-e-Diniyat (P) Ltd., 1st. ed., 1994.
- Hughes, Thomas Patrick, *A Dictionary of Islam*, Lahore: Premier Book House, reprint 1989.
- Ibn al-Atheer, al-Mubaarak ibn Muhammad, *an-Nihaayah fee Ghareeb al-Hadeeth wal-Athar*, Egypt: Daar Ihya al-Kutub al-'Arabeeyah.
- Ibn 'Abdul-Barr, Yoosuf, *at-Tamheed limaa fil-Muwatta minal-Ma'aanee wal-Asaaneed*, Egypt: Fadaalah Press, 1967.
- Ibn Hajar al-'Asqalaanee, Ahmad ibn 'Alee, *Fat-h al-Baaree*, Cairo, Egypt: al-Matba'ah as-Salafeeyah Co., 1st ed., 1961.
- Ibn Katheer, Ismaa'eel, *Tafseer al-Qur'aan al-'Atheem*, Riyadh: Maktabah al-'Ubaykaan, 1st. ed., 1993.
- Ibn Qayyim al-Jawzeeyah, Muhammad ibn Abee Bakr, *I'laam al-Muwaqqi'een*, Beirut: Daar al-Fikr, 2nd. ed., 1977.

- Khan, Muḥammad Muḥsin, *Sahih Al-Bukhari*, Lahore: Kazi Publications, 6th ed., 1986.
- Mubarakpuri, Safi'ur-Rahman al-, *Ar-Raḥeeq Al-Makhtum (The Sealed Nectar)*, Riyadh: Maktaba Dar-us-Salam, 1st ed., 1995.
- Nawawee, Yahyaa ibn Sharafud-deen an-, *Saḥeeh Muslim: Sharh an-Nawawee*, Dubai: Daar Abee Ḥayyaan, 1st ed., 1995.
- Rahimuddin, Muhammad, *Muwatta Imam Malik*, Lahore: Sh. Muhammad Ashraf Publishers, 1980.
- Robson, James, *Mishkat Al Masabih*, Lahore: Sh. Muhammad Ashraf Publishers, reprint 1990.
- Siddiqi, Abdul Ḥamid, *Sahih Muslim*, Lahore: Sh. Muhammad Ashraf Publishers, 1987.
- The New Encyclopaedia Britannica*, Chicago: Encyclopaedia Britannica Inc., 15th ed., 1991.
- Ziriklee, Khayrud-deen az-, *al-A'laam*, Beirut: Daar al-'Ilm lil-Malaayeen, 7th ed., 1984.

