The Dreamer's Handbook

Sleep Etiquettes & Dream Interpretation In Light of the Sunnah

Muhammad Mustafà al-Jibâly

Al-Kitaab & as-Sunnah Publishing
«Allah takes the souls at the time of their death, and (also) those that have not died yet — during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed, in this are signs for those who reflect.»  ❁ Az-Zumar 39:42 ❁
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Opening Sermon

إنَّ الحَمَدَ لِلَّهِ، تَحْمِيدَةُ وَتَسْتَعِينَةُ وَتَسْتَغْفِرَهُ، وَتَعْوَدُ بِاللَّهِ مِنْ شُرُورِ أنْفُسِهِ وَمَنْ سَيِّئَاتِ أَعْمَالِهِ. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضْلِلُ لَهُ، وَمَنْ يُضْلِلُ فَلَا هَادِيٌّ لَهُ.

Al-ḥamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our souls’ evil and our wrong doings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنَّ لَا إِلَّهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحْمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allāh — alone without a partner, and I bear witness that Muḥammad (ṣallalla‘alayhi wasallam) is His ‘abd (servant) and messenger.

۱۰ أَلاَّ تَحْمَسُنَّ إِلَّاَّ وَأَنْتُمْ مُسْلِمُونَۚ أَلَّا عَمَّارٌ ۲

«O you who believe! Revere Allāh the right reverence, and do not die except as Muslims.»

۱۰ ۱۰ أَلَيْهِما آلِنَا أَنْفُسَنَا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَحْدَةٍ، وَخَلَقَ مِنْهَا زَوْجَتَهَا، وَبَيْنَ مَنْهَا رَجُالًا كَثِيرًا وَنِسَاءً، وَأَنْفُسَ أَلَّهُ الَّذِي نَسَأَلُونَ بِهِ وَأَلْرَاحُمُ، إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا ۰ النَّاسِ ۱

«O people! Revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women.

Revere Allāh through whom you demand things from one another, and (cherish the ties of) the wombs. Indeed, Allāh is ever-Watchful over you.»

«O you who believe! Revere Allāh and say fair words. He will then rectify your deeds and forgive your sins. He who obeys Allāh and His Messenger has certainly achieved a great victory.»

Indeed, the best speech is Allāh’s (ﷻ) Book and the best guidance is Muḥammad’s (ﷺ) guidance. The worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.

Our Mission: Purification and Cultivation

Correct Islāmic beliefs and actions must derive from Allāh’s Book and His Messenger’s (ﷺ) Sunnah, and should be guided by the knowledge

---

3. The above paragraphs, including the Qur’ānic portions, are known as “Khutbat ul-Hājah (the Sermon of Need)”. The Prophet (ﷺ) often started his speeches with this sermon, as was recorded by Muslim (868), Abū Dāwūd, and others, from Ibn Mas‘ūd, Ibn ‘Abbās, and other companions (ﷺ).
4. The Prophet (ﷺ) also said this paragraph when starting a speech, as was recorded by Muslim (867), an-Nasā’ī, and others, from Jābir Bin ‘Abdillāh (ﷺ).
and understanding of the ِṣahābah (ﷺ). This is the clear path of
guidance that Allāh (ﷻ) has drawn for people, and that leads to their
immediate and ultimate success and happiness.

Sadly, most Muslims have departed, to varying degrees, from this
magnificent path. Thus, any serious work for reviving Islām among the
Muslims must involve two fundamental components:

① Purification: the process of clearing this path from obstacles and
obscurities, and guiding people to it.

② Cultivation: the steady and relentless process of teaching people
how to live upon this path and abide by its dictates.

These two components were central to the Prophet’s (ﷺ) mission,
as Allāh (ﷻ) indicates:

«هوَ الَّذِي بَعَثَ فِي أُلْمَيْنِ رَسُولًا مِنْهُمْ، يَتَّلُوُوا عَلَيْهِمْ ماْ يَسِئُهُ،
وَيَعْلَمُونَ مَا كَتَبَ رَبَّهُمْ وَلَا تَكُونُ مَنْ قَبْلَهُ
لَفِي صَلَاتِ مَيْيَانِ» ُالجمعة

«It is He who has sent among the unlettered a
Messenger from themselves reciting to them His āyāt,
purifying them, and teaching them the Book and
Wisdom — although they were previously in clear
deviation.» ¹

From this, we realize the urgency of providing the English-speaking
public with responsible writings that refine the understanding of Islām
and present it in a pure and simple form that incorporates two aspects:

① Purified Islāmic teachings
② Practical guidelines for implementing them.

Indeed, this is the mission that we adopt, and this book is a humble
step in that direction.

¹ Al-Jumu‘ah 62:2.
Purification

Purification (or *tasfiyah*) is required in regard to our sources of Islāmic knowledge, our beliefs, and our practices.

A. Purifying Our Sources of Knowledge

Narrations that are falsely attributed to the Prophet (ﷺ) or his companions (ﷺ) may not be used as sources of knowledge or bases for action. In fact, these narrations are among the main causes of deviation from true Islām. Therefore, purifying our knowledge from the weak and fabricated narrations is an essential task that must be fully incorporated into our learning and teaching efforts. Praising those who strive in purifying the Islāmic knowledge, Allāh’s Messenger (ﷺ) said:

"يُحمِّلُ هَذَا الْعِلْمُ مِنْ كُلِّ خَلَفٍ عَدُولَهُ، يَنْفُنَّ عَنْهُ"

"تَحْرِيقَ الغَالِبِينَ، وَأَنْتِهِالَّ الْمُبْطلِيْنَ، وَتَأْوِيلَ الجَاهِلِيْنَ."

"This knowledge will be carried by the trustworthy individuals from every generation — they will expel from it alterations of the extremists, falsehoods of the liars, and misinterpretations of the ignorant." ¹

B. Purifying Our Beliefs

The belief of many Muslims has been tainted with misconceptions arising from philosophical arguments and un-Islāmic notions. Therefore, the necessary purification process demands purifying our faith so that it is based only on authentic texts from the Qur’ān and Sunnah, and clean from any form of *shirk* (joining partners with Allāh). Such was the belief of the *ṣaḥābah* that Allāh (ﷻ) praised, saying:

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¹ Recorded by al-Bayhaqī, Ibn ‘Adiyy, and others from Abū Hurayrah, Ibn Mas‘ūd, and other companions (ﷺ). It is verified to be ḥasan by al-Albānī (*Mishkāt al-Maṣābīḥ* no. 239).
C. Purifying Our Actions

Many Muslims mix their religious practices and acts of worship with innovations (bid‘ahs) that are not authorized by Allāh (ﷻ) or His Messenger (ﷺ). Therefore, a great effort is needed to purify the Muslims’ acts of worship so as to conform with authentic texts from the Qur‘ān and Sunnah, comply with the understanding and practice of the sahābah, and reject bid‘ahs. This is the only acceptable path of guidance, as Allāh (ﷻ) says:

«Whoever opposes the Messenger — after guidance has become clear to him — and follows other than the path of the believers, We will give him what (consequence) he chose and admit him into hell — the most awful destination!»

2. Cultivation

Cultivation (or tarbiyah) is to establish our beliefs and actions upon the purified knowledge. Cultivation goes hand-in-hand with purification.

A. Becoming True Followers of the Salaf

The above discussion about purifying our beliefs and actions must extend into cultivating ourselves and our communities upon the

1 Al-Baqarah 2:137.
2 The description “believers” here applies primarily to the sahābah (ﷺ).
3 An-Nisā‘ 4:115.
purified teachings, striving to be true followers of our great salaf, the sahābah (ﷺ). Praising both the sahābah and their true followers, Allāh (ﷻ) says:

«The first to embrace Islām among the Muhājirūn and the Anṣār, and also those who follow them in the best way, Allāh is pleased with them and they with Him. He has prepared for them gardens beneath which rivers flow, and in which they will abide eternally. This is the supreme success.»

The sahābah were the righteous people whom Allāh (ﷻ) chose to accompany His Prophet (ﷺ). So they left the false religion of their forefathers, associated closely with the Prophet (ﷺ), learnt directly from him, established with him the first and best Islāmic community, and transmitted his teachings, accurately and completely, to other people.

When the Muslims make the sahābah their true role models, they would become inclined toward seeking the truth objectively, and free from stubborn and narrow-minded adherence to mathhabs (sects) and prejudiced loyalty to parties.

B. INVITING TO THE PURE RELIGION

A vital part of the cultivation process is to invite all people, Muslims and non-Muslims, to the pure and unadulterated Religion. This should be done by presenting good examples, adorning ourselves with good manners, and employing beneficial, effective, and kind approaches worthy of the message that we carry. Allāh (ﷻ) says:

1 At-Tawbah 9:100.
«Let there arise from you (Muslims) a nation that invites to good, enjoins right, and forbids wrong, for those are the successful.»

Helping with this is an obligation upon every Muslim, according to his/her best ability, as Allāh (ﷻ) commands:

«Help one another in righteousness and piety; and do not help one another in sinning and transgression.»

This is the only way to attain Allāh’s acceptance and achieve happiness and success. Allāh (ﷻ) says:

«By time, a human being is surely in loss, except for those who believe, do righteous deeds, mutually enjoin the truth, and mutually enjoin perseverance.»

And this is the way to establish among the believers a true and honest compassion that emanates from a strong unifying cause. Allāh (ﷻ) says:

1 Al ’Imrān 3:104.
2 Al-Mā idah 5:2.
3 Al-‘Aṣr 103:1-3.
C. Presenting the Islamic Solution

Inviting to the Truth includes providing realistic Islamic solutions to contemporary problems. There is no doubt that Allāh’s guidance is the only comprehensive way for resolving people’s problems at the individual and communal levels. Allāh (ﷻ) says:

وَأَعْنَاسُهُمْ بِبَيْنَهُمْ بِمَا آَنَزَلَ اللَّهُ وَلَا تَفَرَّقُواْ أَخْوَاهُمْ ﷺ

«Arbitrate among them according to what Allāh has revealed, and do not follow their errant views.» ²

Indeed, we seek Allāh’s guidance and help, and we implore Him (ﷻ) to enable us to purify and cultivate ourselves and our communities in the way that is most pleasing to Him — āmīn.

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1 Āl ʿImrān 3:103.
2 Al-Mā’idah 5:49.
The Inevitable Journey

Our soul inevitably passes through a route starting from birth, passing through death, and ending with our resurrection in the next life. This route revolves around death, and is strongly marked with events that precede and succeed it. These events include sickness, pre-death and post-death actions, the intermediate life in the grave (al-Barzakh), and lapses of sleep that count as “minor death”. These, and related issues of the soul, are the subjects that we discuss in “The Inevitable Journey” over a sequence of titles as follows:

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We base our discussions on authentic texts from the Qurān and Sunnah, guided in their explanation by the understanding of eminent ‘ulamā’. We strive to eliminate elements of superstition and falsehood that have crept into these parts of human life by way of tradition and ignorance.

Each book in this series is intended as complete handbook and reference in its subject matter. The material is often supplemented with charts and diagrams for easy reference, discussion, and study.
This Book

Sleep, described by the Prophet (ﷺ) as “minor death”, can be a welcome occasion of pleasurable rest, or a hateful predicament of fear and terror. Islām presents a clear understanding of sleep, and provides a complete code of sleep etiquettes and extollments. This helps make sleep a rewarding daily experience that brings useful rest and pleasant dreams.

The book begins by presenting a spiritual understanding of sleep from the Islāmic viewpoint (Chapter 1). This is followed by guidelines for recommended pre-sleep actions in the evening (Chapter 2) and upon going to bed (Chapter 3), and post-awakening actions during the night and in the morning (Chapter 4).

The rest of the book deals exclusively and extensively with dreams. The conceptual understanding of dreams is laid out first (Chapter 5), followed by an analytical presentations of dreams in the Qur'ān (Chapter 6), dreams seen by the Prophet Muḥammad (ﷺ) (Chapter 7), and dreams seen by the companions (ﷺ) (Chapter 8).

The last three chapters center around dream interpretation. Correct rules and procedures for dream interpretation are discussed first (Chapter 9), followed by drills and exercises to help understand these rules (Chapter 10), and concluded by a glossary of interpreted dream symbols for quick reference (Chapter 11).

This, we hope, fulfills two important goals regarding sleep and dreams:

a. It establishes the understanding of these two subjects upon the strong foundation of the Qur'ān and Sunnah.

b. It eliminates a great deal of superstition that surrounds them.

Indeed, from Allāh (ﷻ) alone we seek help and acceptance.

An Important Note Concerning Ghayb

Many situations and concepts discussed in this series (The Inevitable Journey) relate to ghayb. In dealing with such issues, we should apply
the following important rules:

a. Matters of *ghayb* that are mentioned in the Qurʾān and Sunnah should be fully accepted and adopted.

b. The texts concerning *ghayb* have real meanings that are within human reason — otherwise, Allāh would not have mentioned them to us. For example, the texts about *Jannah* describe trees, fruits, rivers, jewelry, clothing, and other things that we know. This gives a general idea as to what to expect in *Jannah*, although we know that there is no comparison between the everlasting splendor of *Jannah* and this life’s temporal glitter.

c. Unless there is authentic evidence to the contrary, *ghayb* issues should be understood and interpreted verbatim, in accordance with the apparent meaning of the texts.

d. Our intellect is based on our experience in the physical world where we live. Since *ghayb* relates to a totally different world, our physical laws do not govern it. Therefore, we should not attempt to subject *ghayb* issues to such laws.

May Allāh, the Almighty, guide the Muslims in all of their affairs to His Book and His Messenger’s (ﷺ) Sunnah; He is All-Hearing and All-Knowing.

**Acknowledgement**

All praise and thanks are due to our Lord (ﷻ) who facilitated the completion of this work. May He further reward all the Muslims who helped and supported this effort in various ways. In particular, may Allāh (ﷻ) reward my *shaykh* and teacher, Muḥammad Nāṣir ud-Dīn al-Albānī, whose works have benefited us in ways beyond description, my daughters who proofread the manuscript and provided valuable suggestions, and my son ‘Abd ur-Raḥmān who typed a portion of the Arabic text.

We ask Allāh (ﷻ) to make this humble effort helpful and
profitable to the Muslims, forgive our shortcomings, purify our work from hypocrisy and conceit, and accept it from us.

Our Lord, forgive us and all of the believers, and bestow Your peace and praise upon our Prophet Muḥammad (ﷺ).

مُحَمَّدُ بنِ مُصْطَفَىٰ الْجِبَالِي
Muḥammad Muṣṭafā al-Jībalī
Al-Madīnah al-Munawwarah
Sunday, 23 al-Muḥarram 1427
22 February 2006
The Truth about the Soul

The soul is one of the greatest puzzles for humanity. All people agree that a “living” person becomes “dead” by the departure of “life” or “soul”. The soul is the only part of ghayb that even atheists and materialists cannot deny.

Obviously, the soul is responsible for life. But what are its properties, qualities, abilities, etc? Philosophers, theologians, mystics, scientists, and other types of people have tried to answer such questions — only to come up with conflicting and confusing views that have no solid proof or evidence.

In Islām, we are given a few glimpses into the knowledge of the soul. But its detailed understanding remains concealed from us. Allāh (ัััััััััััััััััััััััััััััััััััััััััััััั้) says:

وَيَسْتَلَوْنَكَ عَنْ أَلْرُوحِ مَنْ أَمَرْ رَبِّيُّ
وَمَا أُوْتِيَّ مِنْ أَلْعَلِمِ إِلَّا قَلِيلًاَ”

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«They ask you (O Muḥammad) concerning the soul. Say, “The soul is of the affair (i.e., knowledge) of my Lord. And you (people) have not been given of knowledge except a little.”»

Al-Qurṭūbī (ah) said:

“This means that the knowledge of the soul is a great and major affair that belongs with Allāh (ัััััััััััััััััััััััััััััััััััััััััััั้). He kept this knowledge obscure and undetailed so that people would realize their inability to know the truth about

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1 Al-Isrā’ 17:85.
their soul — though they know it (i.e., the soul) exists. And being incapable of fully comprehending the truth about themselves is more reason for them to be incapable of fully comprehending the truth about Allah (i.e., His majesty and other attributes).”

From various authentic texts, we learn that the soul is an invisible object that is intertwined with the body. It has many qualities that we normally apply to tangible bodies: It has “eyes” and “hands”; an angel “blows” it into a body to give the body life; an angel “pulls” it out of a body to cause the body death; it “hides” and “clings” to the body to evade the Angel of Death; it “departs” from the body at death; it has either a good or foul “odor”; angels “hold” it, “put” it in shrouds, and “embalm” it; it “speaks” to other souls in the heavens; and so on.

Although the body dies, the soul does not. Al-Qurtubi (Al-Quṭubī) said, “The soul neither dies nor expires. It is of those created things that have a beginning but no end.”

In this book, we will learn some additional qualities of the soul.

Two Words for “Soul” in Arabic

In the texts of the Qur’an and Sunnah, two words are used for soul: “rūḥ” (pl. arwāḥ) and “nafs” (pl. anfūs). Some scholars believe that these two words apply to different aspects of the soul. The correct view, however, is that they have the same meaning, because they are used interchangeably when discussing identical situations.

For example, al-Bara’ Bin ‘Āzib (Al-‘Aṣā‘ib) reported that the Prophet (Al-ṣawā’ib) said:

«يقولُ مَلَكُ الْمَوتِ: أَيْنَهَا النَّفْسُ المُطَمِِّئَةُ. أَخْرُجِي إِلَى مَغْفُرَةِ مِنَ اللَّهِ وَرِضْوَانٍ. فَتَخْرُجُ تَسِيلًا كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي الْسَّقَاةِ. حَتَّى إِذَا خُرِجَتُ رُوحُهُ صَلِّي عَلَيْهِ كُلُّ مَلَكٍ بِيِنَ السَّمَاوَاتِ وَالأَرْضِ...»

1 Al-Jāmi’ li-Aḥkām il-Qur‘ān 17:85.
2 We discuss these and other related incidents in our book, “Life in al-Barzakh”.
4 This is similar to that the English words “spirit” and “soul” are synonyms.
The Angel of Death says (to a dying believer’s soul), “O good and peaceful nafs, depart to forgiveness and acceptance from Allāh.” On hearing this, it leaves the body as easily as water flowing from the spout of a waterskin, and the Angel of Death takes it.

When his rūḥ departs, all angels between the heavens and the earth beseech forgiveness for him ...  

As another example, Umm Salamah (رضي الله عنها) reported that the Prophet (صلى الله عليه وسلم) visited Abū Salamah after his gaze became fixed (because of death). He closed Abū Salamah’s eyes and said:

«إن الروح إذا قَبَضَ تَبَعَه المَبْصِرَةً.»

<Indeed, when the rūḥ is taken, the eyesight follows it.>  

Reporting the same incident, Abū Hurayrah (رسول الله) said that the Prophet (صلى الله عليه وسلم) said:

«أَلَمْ تَرَوْا النَّاسِ إِذَا مات شَخْصٌ بَصَرَهُ؟»

«فَإِذْ لَك حِين يَتَبَعُ بَصَرُهُ نَفْسَهُ.»

<Don’t you see that when a person dies his gaze becomes fixed? This happens because his eyesight follows his (departing) nafs.>  

Commenting on this, an-Nawawī (الساحر) said:

“This provides evidence for those who say that rūḥ and nafs have the same meaning.”  

A third example is that Allāh (الله) says:

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1 Recorded by Aḥmad, Abū Dāwūd and others; verified to be authentic by al-Albānī (Ahkām ul-Janā’īz pp. 198-202).
2 Recorded by Muslim (920), Aḥmad, and others.
3 Recorded by Muslim (921).
4 Al-Minhāj 6:463.
"Allāh takes the *anfus* at the time of their death, and (also) those that have not died during their sleep." ¹

Also referring to sleep, Abū Qatādah () reported that the Prophet (ﷺ) said:

«إن الله قبض أرواحنا حينِ شاء، وردَّها إلينا حينِ شاء.»

«Indeed, Allāh took away our *arwāh* (during sleep) when He willed, and returned them to us when He willed.» ²

Sleep Is a Minor Death

During sleep, our souls depart from our bodies in an obscure manner. The soul of every sleeping person is held by Allāh, and He then releases it when it is time to wake up. This is expressed by texts from both the Qur’ān and the Sunnah.

**TEXTS FROM THE QUR’ĀN**

Allāh (ﷻ) says:

وَهُوَ الَّذِي يَتَوَفَّكُم بِالْيَلِيْلِ، وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ، ثُمَّ يَبْعثُكُم فِيهِ لِيُدْفِقُوا

فَأَجِلٌ مُسَمَّى، ثُمَّ إِلَيْهِ مَرْجَعُكُمْ، ثُمَّ يُبْعَثُكُم بِمَا كَانَتَ مُعَلَّمَونَ ۖ أَنْعَامٌ

«It is He who takes you (i.e., your souls) by night and knows what you do by day. Then He raises you in it (i.e., by day) until a specified term is fulfilled. Then to Him will be your return, and He will inform

¹ *Az-Zumar* 39:42.
² This happened when the Prophet (ﷺ) and his companions stopped to rest during their return from the battle of Khaybar and were so exhausted that they slept through the time of the *fajr* prayer. This was recorded by al-Bukhārī (595), Muslim (680, 681, from Abū Hurayrah and Abū Qatādah (), and others.
you about what you used to do."  

And Allāh (ۚۖ) says:

«Allāh takes the souls at the time of their (owners’) death, and (He also takes) those that (their owners) have not died yet — during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed, in this are signs for those who reflect.»  

Commenting on this āyah, al-Qurṭubī (ۚۖ) said:

“Allāh (ۚۖ) takes away the soul at the end of a person’s term, as well as those in sleep ... Thus, He holds the souls for which death has arrived, and releases the other souls until the time of their death ...

Ibn ‘Abbās and others said, ‘The souls of the living and of the dead meet during sleep and get acquainted as Allāh wills. When they later wish to return to the bodies, Allāh keeps with Him the souls of the dead, and sends the souls of the living back to their bodies.’ ...  

Al-Qushayrī Abū Naṣr said, ‘Allāh takes the souls in the states of sleep and death. He then restricts the actions of those in the state of sleep, and keeps those in the state of death until Resurrection Day.’ ...

Allāh takes the souls during sleep by (temporarily) removing their feelings and replacing perception with unawareness. And He takes them at death by completely

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1 Al-An'ām 6:60.  
2 Az-Zumar 39:42.
removing perception.”

Ibn ‘Uthaymīn (ﷺ) said:

“When a person goes to sleep, Allāh (ﷻ) takes away his soul in a form of minor death during which the soul goes to wherever Allāh wills.”

TEXTS FROM THE SUNNAH

Among the sleep-time athkār taught by the Prophet (ﷺ) is:

بَاسْمِيْكَ رَبِّي وَضَعْتُ جَنْبِي، وَبَكَ أَرْفَعْهُ، إِنَّ أَمْسِكْتُ نَفْسِي
فَأَرْحَمْهَا وَإِن أُرْسِلْتُهَا فَاَحْفَظْهَا بِمَآ أَحْفَظْتُ بِهِ عِبَادَكَ الصَّالِحِينَ.

«With Your Name, my Lord, I lay down my side, and by You (i.e., Your permission and help) I raise it. If You hold my soul (by death), show it mercy, and if You release it (i.e., keep it alive) then protect it as you protect your righteous servants.”

Similarly, the Prophet (ﷺ) recommended saying before going to sleep:

اللَّهُمَّ أَنْتَ خَلَقْتَ نَفْسِي وَأَنتَ نَتَسْفَوْاها، لَكَ مَنَاتِها وَحُبُّها.

إِنِّي أَحْيَيْتُهَا فَاَحْفَظْهَا، وَإِنَّ أَمْتَحَنَّهَا فَاَغْفِرْ لَهَا.

«O Allāh, You created my soul, and You take it away. You decide its (i.e., my) death and living. If You keep it alive, safeguard it, and if You make it die, forgive it.»

1 Al-Jāmi’ li-Ahkām il-Qur’ān 39:42.
2 Sharhu Riyādhi is-Sālihīn no. 841.
3 Recorded by al-Bukhārī (6320, 7393), Muslim (2714), and others from Abū Hurayrah (ﷺ).
4 Recorded by Muslim (2712) from Ibn ‘Umar (ﷺ).
And the Prophet (ﷺ) used to say when he woke up:

«الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا، وَإِلَيْهِ الْيَوْمُ وَلَا حَيَا.»

«Praise be to Allāh who resurrected us after He made us die. And to Him will be the (people’s) emergence (from the graves).»

And the Prophet (ﷺ) recommended saying upon waking up:

«الْحَمْدُ لِلَّهِ الَّذِي عَفَافَنِي فِي جَسَدِي، وَرَزَّدَ عَلَيْي رُوْجَي، وَأَذَنَ لِي بِذِكْرِهِ.»

«Praise be to Allāh who granted me well-being in my body, returned my soul to me, and permitted me to extoll Him.»

**CONCLUSION**

We learn from the above texts that sleep is a minor death in which the soul leaves the body by Allāh’s will and control. This was further confirmed by the Prophet (ﷺ) when he negated both forms of death for the people of Jannah. Jābir and ‘Abdullāh Bin Awfā (ﷺ) reported that the Prophet (ﷺ) said:

«النَّومُ أَخُو الْمَوْتِ، وَلَا يَنامُ أَهْلُ الْجَنَّةِ.»

«Sleep is the twin brother of death. And the people of Jannah do not sleep.»

During the “minor death”, a soul gets to meet other souls of both living and dead people. Khuzaymah Bin Thābit (ﷺ) reported that he had a dream that he

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1 Recorded by al-Bukhārī (6312, 6314, 6324), Muslim (2710), and others from Huthayfah and al-Barā’ (ﷺ).

2 Recorded by at-Tirmithi, Ibn us-Sunnī, and others from Abū Hurayrah (ﷺ). Verified to be authentic by al-Albānī (al-Kālim ut-Tayyib nos. 34, 46).

3 Recorded by Ibn ‘Adiyy, Abū Nu’aym, and others. Verified to be authentic by al-Albānī (as-Ṣaḥīḥah no. 1087).
was prostrating upon the Prophet’s (ﷺ) forehead. When he told this to
the Prophet (ﷺ), the Prophet leaned back and said:

«إنَّ الْرُّوحَ لَنَلْقَى الرُّوحَ، صَدَقْ رُؤْيَاكَ. إِجْلِسْ وَأَسْجُدْ وَأَصْنَعْ كَمَا رَأَيْتَ.»

<Indeed, a soul surely meets another soul (during
sleep). Confirm your dream: sit and prostrate and
do as you did in the dream.> ¹

Seeing specific individuals during sleep normally means that
Allāh (ﷻ) has created their resemblance in the dreamer’s mind.
However, there are times when the dreamer’s soul actually meets other
souls of living or dead people. Its interaction with these souls may
remain imprinted in the dreamer’s mind after awakening. There is no
indication that the other souls would remember the encounter,
especially because the Prophet did not indicate remembering
encountering Khuzaymah’s soul. The encounter of souls is an obscure
matter of ghayb, and cannot be subjected to our worldly standards.

CLARIFICATION

We should note that the above texts indicate that a person’s soul
travels very fast so as to meet other souls, angels, etc. Even if he
sleeps for just a brief moment, his soul is taken and then returned to
his body during that moment. Since the soul and its actions are affairs
of ghayb which, as we discussed in the Preface, cannot be subjected to
the laws of this world, the only correct approach is to accept and
believe in all information about them that is based on authentic texts.

The Released Souls

We learned above that Allāh (ﷻ) sends the soul during sleep on a
mysterious journey that involves amazing visions and encounters. As

¹ Recorded by Ahmad, Ibn Abī Shaybah, and others. Verified to be authentic by al-
Albānī (as-Saḥīḥah no. 3262 and Ḥidāyat ur-Ruwwāḥ no. 4548).
for the souls whose term in this life has not yet ended, Allāh (ﷻ) sends them back into their bodies — which is demonstrated by awakening. These released souls may then remember and relate some of what they experienced during their journey — and this is the main focus of our discussion in this book: dreams.

In the next three chapters, we discuss Islāmic guidelines and etiquettes relating to sleep. This includes evening, pre-sleep, and post-awakening guidelines and extollments. All of this should prepare a Muslim for a beneficial and rewarding sleep experience, and should allow him a chance to acquire rewards and attain comfort after awakening.
CHAPTER 2

EVENING ETIQUETTES & EXTOLLMENTS

Nighttime

NIGHT IS A TIME FOR REST AND SLEEP

The Most Merciful (ٌالّٗ的理念َ) granted us the night for rest and sleep, as He (ٌالّٗ的理念َ) says:

ٌهُوَ آَلَٰتِي جَعَلَ لَكُمْ أَيْلَ لِتَسَكَّنُوا فِيهِ، وَأَلْتَهَارَ مُبْصِرًا،

ٌإِنَّ فِيهِ ذَٰلِكَ لَآيَةٍ لِّلْقَوْمِ یَسْمَعُونَ

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«It is He who made for you the night for rest and the day for sight (i.e., to see your way and do your work). Indeed in that are signs for those who listen (to the truth).»

1

And Allah (ٌالّٗ的理念َ) says:

ٌوَهَٰذَا آَلَٰتِي جَعَلَ لَكُمْ أَيْلَ لِبَاسًا، وَأَلْتَهَارَ سَبٌّا،

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«It is He who has made the night for you as a cover, and sleep as a (means for) resting, and has made the day for rising (from the death-like sleep).»

2

And Allah (ٌالّٗ的理念َ) says:

ٌفِئِلْنَٰمْ إِنَّ جَعَلَ آللَّهُ عَلَيْكُمْ أَيْلَ سَرَمَدًا إِلَى يَوْمِ أَلْقِيَّةِ مَنْ إِلَّهِٓ

1  Yûnûs 10:67.
2  Al-Furqân 25:47.
And Allāh (ﷻ) says:

«Among His wonders is your sleep, at night or in daytime, and (when you wake up) your seeking of His bounty. Indeed in that are signs for those who listen (to the truth).»

1 Al-Qaṣaṣ 28:71-73.
2 Ar-Rūm 30:23.
NIGHT IS A TIME FOR EVIL AND HARM

While the majority of people sleep and rest during the night, many creatures take this as an opportunity for evil-doing, causing harm and spreading fear. Many crimes, therefore, are committed under the night’s cover.

Jābir ( accents) reported that the Prophet ( ) said:

«إِذَا كَانَ جُنُّ اللَّيْلِ .. فَإِنَّ الشَّيَاطِينَ تَتَشَيَّشُ (تَهْبُبُ).»

<When the darkness of night sets in, the devils spread about.> ¹

And Jābir ( ) reported that the Prophet ( ) said:

«أَقِلُوا الْخُروُجِ بَعْدَ هَدْوَهُ، فَإِنَّ اللَّهَ خَلَقَ (دَوَابِ) يَسْتَهْمِهِمْ.»

<After the quietness (of night), lessen your ventures outdoors, for, indeed, Allāh has creatures that He then lets loose.> ²

Warding off the Night’s Evil

We saw above that night is a time of rest and sleep for most people, while it is the time of evil and wrong-doing for Satan and and his allies.

The night’s evil may come from harmful creatures, jinns, magic, and countless evil practices by degenerate people.

The Prophet ( ) provided us with a set of instructions for warding off the night’s evil. We discuss these in the rest of this section. Extolling Allāh ( ), which is the most effective form of protection, will be discussed in the subsequent sections.

¹ Recorded by al-Bukhārī (3304, 5623), Muslim (2012, 2013), and others.
² Recorded by Abū Dāwūd and al-Bukhārī (in al-Adab ul-Mufrad nos. 1233, 1235). Verified to be authentic by al-Albānī ( as-Saḥīḥah no. 1518).
1. PRONOUNCING ALLĀH’S NAME

Pronouncing Allāh’s name is to say, “بِسْمِ اللَّهِ — bism Illāh — with Allāh’s Name”. This is an affirmation that what we do is by Allāh’s will, help, and protection.

Pronouncing Allāh’s name upon entering the home in the evening inhibits the devils from entering that home. Jābir (ﷺ) reported that the Prophet (ﷺ) said:

«إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَّرَ اللَّهَ عَنْدَ دُخُولِهِ وَعَنْدَ طَعَامِهِ، قَالَ
الشيطانُ لِأَصْحَابِهِ: "لَا مِبِيْتُ لَكُمْ وَلَا عَشَاةً." وَإِذَا دَخَلَ فِلَمْ يَذَكَّرَ اللَّهَ عَنْدَ دُخُولِهِ، قَالَ الْشَيْطَانُ: "أَذْرَكْتُمُ الْمِبِيْتَ." وَإِذَا لَمْ يَذَكَّرِ اللَّهَ عَنْدَ طَعَامِهِ قَالَ: "أَذْرَكْتُمُ الْمِبِيْتَ وَالْعَشَاةً."»

When a person invokes Allāh upon entering his home and over his food, Satan tells his allies, “There is no lodging or food for you (in this house tonight).” But if that person enters his home without invoking Allāh, Satan says to his allies, “You have secured lodging.” And if he does not invoke Allāh over his food, Satan says, “You have secured both lodging and food.”

“Invoking Allāh (ﷺ)” in this hadīth is general, and may be done with various types of thikr, but it mostly pertains to pronouncing Allāh’s name — as will become apparent from the forthcoming hadīths about closing the doors and covering the food.

2. STAYING INDOORS

When the sun sets, the children should be kept indoors so as to protect them from the night’s harm that we described above.

Jābir (ﷺ) reported that the Prophet (ﷺ) said:

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1 Recorded by Muslim (2018) and Abū Dāwūd.
When the night sets in, restrain your children (from playing) until the peak of dusk ends, because devils spread at that time. When an hour of the night has passed, you may release them.\(^1\)

This *hadith* indicates that there is a “peak” for the spread of evil, which extends for one hour, starting from sunset. This peak-time is especially harmful for children: They should be restrained during it from playing outdoors, or playing roughly indoors. After this hour has passed, the children may be released and allowed a brief time of playing before heading for bed.

But as the night grows older, and the streets become empty, everyone should avoid going outdoors without an important reason. Jābir (ﷺ) reported that the Prophet (ﷺ) said:

> أَقِلُوا الْخُروْجِ بَعْدَ هَذَا الْحَوْلِ، فَإِنَّ اللَّهَ خَلَقَهُ (دُوابَّ) يَبْتَهُمُ.  

> After the quietness (of the night), go outdoors only sparsely (i.e., only for what is necessary), for, indeed, Allāh has creation that He lets loose then.\(^2\)

Similar to this, Jābir (ﷺ) also reported that the Prophet (ﷺ) said:

> إِيَّاكَ وَالسَّمَرُ بَعْدَ هَذَا اللَّيْلِ، فَإِنَّكُمْ لَا تَدْرُونَ مَا يَأْتِي الْلُّهُ مِنْ خَلْقِهِ.  

> Beware of (going out for) chatting after the quietness of the night, because you cannot know what Allāh (ﷻ) brings out of His creation.\(^3\)

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1 Recorded by al-Bukhārī (3304, 5623), Muslim (2012, 2013), and others.
3 Recorded by al-Ḥākim. Verified to be authentic by al-Albānī (*as-Ṣaḥīḥah* no. 1752).
Chapter 2

3. CLOSING THE DOORS

At night, we are urged to close the outside doors, uttering Allāh’s name as we do. Jābir Bin ‘Abdillāh (رضي الله عنه) reported that the Prophet (صلى الله عليه وسلم) said:

"إذا كان جَنَحَ اللَّيْلَةَ أَحْيَيْوُا الأَبْرَاءَ وَذُكِّرْوَ أَسْمَ اللهِ عَلَيْهَا "

"فَإِنَّ الشَّيْطَانَ لَ يَفْتَحُ بَابًا أَحْيَيْ وَذُكِّرْ أَسْمَ اللهِ عَلَيْهِ."

“When the night sets in, close the doors and utter Allāh’s Name over them. Indeed, Satan would not open a closed door upon which Allāh’s Name was uttered.”

4. COVERING THE FOOD

We should cover our food and drinks at night — while uttering Allāh’s name. Jābir Bin ‘Abdillāh (رضي الله عنه) reported that the Prophet (صلى الله عليه وسلم) said:

"إذا كان جَنَحَ اللَّيْلَةَ غَطَّوُوا الْحِيْراً وَأَوْكِثُوا الْقَرْبَ وَذُكِّرْوَ أَسْمَ اللهِ وَحَصَّرُوا الآلِيَةَ وَلَوْ أَنْ نَعْرَضَنَّ عَلَيْهَا عَودًا وَذُكِّرْ أَسْمَ اللهِ فَإِنَّ الشَّيْطَانَ لَ يَفْتَحُ غَلَقًا وَلا يَخْلَقُ وَكَاةً وَلا يَكْشِيفُ إِنَاءً"

“When the night sets in, close large jars and tie the water skins, and pronounce Allāh’s Name; and cover food vessels — even if only by placing a stick across their opening, and pronounce Allāh’s Name. Indeed, the Devil would not open or uncover closed vessels.”

And Jābir (رضي الله عنه) also reported that the Prophet (صلى الله عليه وسلم) said:

"غَطُوُوا الْإِنْانَاءَ وَأَوْكِثُوا السَّقَاءَ فَإِنَّ فِي السَّقَاءِ لِيْلَةٌ يَنْزَلُ فِيهَا وَبِاءُ لا يَعْرُجُ بَيْنَاهَا لا يَسَقُوا فِيهِ إِلَّا نَزْلُ فِيهِ مِنْ ذَلِكَ الْوِيْاءِ"

1 Recorded by al-Bukhārī (3304, 5623), Muslim (2112, 2013), and others.
2 Recorded by al-Bukhārī (3304, 5623), Muslim (2112, 2013), and others.
«Cover your vessels and tie your water skins. Indeed, one night every year, a disease comes down (i.e., by Allâh’s decree). Whenever this disease passes by an uncovered utensil or waterskin, it descends into it.» ¹

These hadîns teach us an important hygienic etiquette: that we should never leave uncovered food during the night. Even if we have no cover other than a twig, we should use it rather than keep the food completely uncovered. Covering the food protects against insects, lizards, and other creatures that may bring harm into it. When we do what we can, and then pronounce Allâh’s name, He will surely protects us from other harms that are beyond our normal control.

5. Extinguishing Fires

We are also urged to extinguish all fires before sleeping at night. Jâbir Bin ‘Abdillâh (ﷺ) reported that the Prophet (ﷺ) said:

إذا كان جَنَح الليل، أطْفِئوا المِصْبَاح، فَإِنَّ
الفُوْسِقَة تَضَرُّ عَلَى النَّاس بَيْتَهُمِ.

“When the night set in, extinguish the (oil) lantern, for, indeed, the little evil one (i.e., the mouse) burns people’s houses.” ²

‘Abdullâh Bin ‘Abbâs (ﷺ) reported that a mouse once came into the Prophet’s (ﷺ) house and pulled at the lamp’s wick until it dropped it upon a rug where the Prophet (ﷺ) was sitting, producing a coin-size burn on it. The Prophet (ﷺ) then said:

إذا نَسْطَمِ فَأطْفِئوا سُرَّجَكمُ، فَإِنَّ الشيطان يدَلُّ
مِثْلِ هَذِهِ عَلَى مِثْلِ هَذَا فَتَحْرَّرَتْكُمُ.

“When you go to sleep, extinguish your lamps,

¹ Recorded by Muslim (2014).
² Recorded by al-Bukhârî (3304, 5623), Muslim (2112, 2013), and others.
because the devil would lead the likes of this (mouse) to that (wick) so as to burn you. »¹

ʿAbdullāh Bin ʿUmar and Abū Mūsā al-Ashʿarī (淮安) reported that the Prophet (淮安) said:

«لا تَشْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ، فَإِنَّهَا عَدْوٌ لَّكُمْ، فَإِذَا نَمَسْتُمْ فَأَطْفَهُوا عَنْكُمْ.»

〈Do not leave the fire lighted in your homes when you go to sleep, because it is an enemy to you. So when you go to sleep, extinguish it.〉²

Therefore, all open fires that may somehow become out of control if left unattended during a long sleep should be extinguished before sleeping. This may include kerosene lamps, gas space-heaters, gas cooking-furnaces, bonfires, etc.

**Extolling Allāh**

**TIME OF SAYING THE EVENING *ATHKĀR**

In addition to pronouncing Allāh’s name, as we discussed above, we are urged to utter *athkār* (extollments and supplications) every evening to protect us from evil throughout the night. Allāh (淮安) says:

«يَبَّأِئُهَا الَّذِينَ ءَامَنُوا أَذَّكُرْنَا أَلَّهَ مَثِيَّرًا كَثِيرًا وَسَبَحَوْتُ بُكَرَةً وَأَصِيلًا ⁴⁻⁴٢»

⟨O you who believe, extoll Allāh with much extollment, and exalt Him morning and afternoon.⟩³

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¹ Recorded by Abū Dāwūd, al-Bukhārī (in *al-Adab ul-Mufrad* no. 1222), and others. Verified to be authentic by al-Albānī (*as-Ṣaḥīḥah* no. 1426).
² Recorded by al-Bukhārī (6293, 6294), Muslim (2015, 2016), and others.
³ *Al-Ahzāb* 33:41-42.
And Allāh (ﷻ️) says:

فَأَصْبِرُ، إِنَّ وَعَدَ اللهَ حَقًّا، وَأَسْتَغْفِرْ لِذُنُوبَكَ،
وَسْبَحْ بِحَمْدِ رَبِّكَ بِالْعَشَرِ، وَالْإِنْكَرِ (٥٥) غَافِرٌ

«So be patient (O Muḥammad): indeed, Allāh’s promise (for victory) is true; beseech forgiveness for your sin; and exalt your Lord with praise in the evening and the morning.»¹

And Allāh (ﷻ️) says:

فَأَصْبِرْ عَلَى مَا يَقُولُونَ، وَسْبَحْ بِحَمْدِ رَبِّكَ قَبْلُ طُلُوعِ أَشْمَسٍ وَقَبْلُ
الْغَرُوبِ ٤٠ وَمِنْ أَلْبَلِ فَسْبَحْهَا، وَأَذْبَرِ الْسَّجُودِ (٣٩) قَ تُرْكُبٌ

«So be patient (O Muḥammad) over what they say, and exalt your Lord with praise before the sun’s rising and before its setting, and exalt Him part of the night, and after the prostration (of prayer).»²

From the above āyāt, as well as other texts that we will cite later in this chapter, we note that it is strongly recommended to say athkār every evening. The time for saying the evening athkār starts from mid-afternoon, and extends into the night. Some of the evening athkār, however, are specifically prescribed to be said at night, i.e., after sunset.

**Power of Thikr**

The regular evening athkār provide rewards and protection for those who say them. Al-Ḥārith al-Ashʿarī (래) reported that the Prophet (ﷺ) said:

وَأَمُرُّكُمُ أن تَذَكَّروا اللَّهَ، فَإِنَّ مَثَلُ ذَلِكَ كَمَثَلِ رَجُلٍ خَرجَ العَدُوُّ

¹ Ghāfir 40:55.
² Qāf 50:39-40.
في أثر سراً. حتى إذا أتي على حصن حصن فأخطر نفسه منهم.

«كذ لك العبد لا يحرز نفسه من الشيطان إلا بذكر الله.»

And I command you to extoll Allāh. The example of this is like that of a man who is being closely chased by enemies — until he reaches a secure fortress where he takes shelter against them. Similarly, a person cannot protect himself from Satan except by extolling Allāh.¹

When we say an extollment, understanding its meaning, believing in its power, and trusting its outcome, it forms a strong shield around us that protects us from Satan’s attacks. Without these conditions, the extollment is not as effective.

Also, the more extollments we say, the stronger that the shield becomes — making it harder for Satan to penetrate it and harm us.

Which Athkār to Say?

In the following two sections, we cite the most important of authentic evening athkār. It should be apparent from their number and variety that it can take a long time to properly say them all in one evening. So should we limit ourselves to just a few of them? And which ones?

From the above subsection, we conclude that we should say as many evening athkār as our time permits, making some of them part of our regular daily extollment. Those that carry similar meanings may be alternated over a sequence of days. With this, we may hope to form a strong protective shield around us during our evenings and nights.

This reasoning also applies to the pre-sleep and post-awakening athkār that are presented in the next two chapters.

Counting Extollments

In our forthcoming discussion of evening, pre-sleep, and post-awakening athkār, we will see that it is recommended to repeat some

¹ Recorded by at-Tirmiṭḥi, Ibn Hībān, and others, Verified to be authentic by al-Albānī (Sahih ut-Targhib wat-Tarhib no. 552).
of them a number of times that may reach or exceed one hundred.

It is important to note that it is NOT recommended to use beads, rosaries, pebbles, counters, or other devices for counting *athkār*. Rather, we should count them on our fingers, because this was the Prophet’s (ﷺ) way. ‘Abdullāh Bin ‘Amr ( ана ) reported:

"رَأَيْتُ رَسُولَ اللَّهِ ﴿غَيْفُ التَّسْبِيحِ بِيَمِينِهِ."

"I saw Allāh’s Messenger (ﷺ) count the extollments on the fingers of his right hand.” ¹

Of course, the Prophet (ﷺ) did this and taught it to us for an important reason that he clarified in another *hadīth*: our fingers will then testify on our behalf on Judgment Day. Yusayrah ( ана ) reported:

"أَمْرَنَا النَّبِيُّ أَنْ نُرَاعِيَ بِالتَّكْبِيرَ وَالْتَقْدِيسِ وَالْتَهْلِيلِ،
وَأَنْ نُعْقِدَ بالانْتَامَلِ، فَإِنَّهُ مَسْؤُولاً مُسْتَنْتَفِقَاتَ.

"The Prophet (ﷺ) commanded us, women, to be consistent in saying *takbīr*, *taqdis* (glorification or *tasbīh*) and *tahlīl*. He also commanded us to count our extollments on our fingers, because they will be questioned and will be made to speak (on our behalf on Resurrection Day).” ²

We should not have any concern that by counting on our fingers we may miscount our *athkār*. We should remember that Allāh (ﷻ) is the Greatest of reckoners, and He will not miss recording any good word that we utter.

¹ Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Sahīhu Abī Dāwūd* no. 1346).
² Recorded by Abū Dāwūd, at-Tirmithī, and others.Verified to be authentic by al-Albānī (*Sahīhu Abī Dāwūd* no. 1345).
Reciting Qur'anic Portions

1. Reciting Āyat ul-Kursī

It is recommended to recite Āyat ul-Kursī every evening. Āyat ul-Kursī is the best āyah of the whole Qurʾān. It contains great description and praise of Allāh’s power, knowledge, and other sublime qualities of His:

«Allāh — there is no (true) god except Him, the Ever-Living, the Sustainer of all (the creation). Neither drowsiness nor sleep overtake Him. He owns all that is in the heavens and on earth. Who can ever intercede with Him without His permission? He knows what is ahead of them (the creation’s future) and what is behind them (their past), while they do not encompass any of His knowledge except what He wills. His Seat ¹ extends over the heavens and earth, and their upkeeping does not tire Him. He is the most High, the Great.» ²

Ubayy Bin Ka‘b (ﷺ) narrated that he had a harvest of dates that was unexplainably shrinking every day. Keeping a close watch over it, he found the thief to be a jinn that resembled an adolescent boy, but with hands similar to a dog’s paws. Ubayy had a brief discourse with

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¹ The seat is a great thing that Allāh created to demonstrate His power and glory — though He has no need for it, just as He has no need for anything else He created. The Seat is much smaller than the Throne (see the Author’s: “Knowing Allāh”).

² Al-Baqarah 2:255.
this *jinn*, and then asked him, “What would protect us from your kind?” The *jinn* replied:

“This āyah from Sūrat *ul-Baqarah*, ‘Allāhu lā ilāha illā huw al-hayy ul-qayyūm,’ — whoever says it in the evening, he will be protected from us until the morning; and whoever says it in the morning, he will be protected from us until the evening.”

In the morning, Ubayy came to the Prophet (ﷺ) and told him about this. The Prophet (ﷺ) told him, «صدقُ الحَبِيبٍ.» <The evil one has said the truth.»

2. Reciting the Last Two Āyāt of Sūrat *ul-Baqarah*

It is recommended to recite the last two āyāt of Sūrat *ul-Baqarah* (2:285-286) every night. These āyāt are:

«الأَمِنَ آَلِ الرَّسُولِ بِمَا أَنزَلَ إِلَيْهِ مِنْ رَبِّهِ، وَالْمُؤْمِنُونَ، كُلٌّ آَمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُنْهُ وَرُسُلِهِ، لَا تَفْرَقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ، وَقَالُوا: سَمِعْنا وأَطْعَنَا، عَفْرَانَكِ رَبّنَا وَإِلَيْكَ الْمَصِيرُ.» البقرة 285

«The Messenger has believed in what was revealed to him from his Lord, and so have the believers. All of them have believed in Allāh, His angels, His books, and His messengers, (saying,) “We make no distinction between any of His messengers.” And they say, “We hear and we obey. We seek your forgiveness, our Lord, and to You is the final destination.»

اللَّهُ يَكُلِّفُ آلِهِ نَفْسًا إِلاً وَسَعَهَا، لَهَا مَا كَسَبَتُ، وَعَلَىٰهَا مَا

1  Al-Baqarah 2:255.
2  Recorded by an-Nasā`ī and aṭ-Ṭabarānī. Verified to be authentic by al-Albānī (Ṣaḥīḥ ut-Targhib wat-Tarhib no. 662).
«Allāh does not require from a soul except what is within its capacity. To it is (the reward for) what good it has earned, and upon it is (the burden for) what evil it has earned. (The believers also say), “Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, do not lay upon us a burden like that which You laid upon those before us. Our Lord, do not burden us with that which we have no ability to bear. Pardon us, forgive us, and have mercy upon us. You are our protector, so give us victory over the disbelieving people.”» ¹

Abū Masʿūd al-Ansārī (ﷺ) reported that the Prophet (ﷺ) said:

«مَنْ قَرَأَ الْآيَتَينَ مِنْ أَخْرَى سُورَةَ الْبَقَرَةِ فِي لِيْلَةٍ كَفَّنَاهُ.»

<W hoever recites the two āyāt at the end of sūrat ul-Baqarah at night, they suffice him (as protection for that night).> ²

3. Reciting the Muʿawwīthāt

Reciting the Muʿawwīthāt in the evening provides a protection from all harm during the night. The Muʿawwīthāt (the protecting ones) are the last three sūrahs of the Qurʾān: al-Ikhlāṣ, al-Falaq, and an-Nās:

ۯ فَلَهُوَ أَلَّهُ أَحَدُ ﷺ أَلَّهُ الْأَصَمَّدُ ﷺ لَمْ يُبْلَدْ وَلَمْ يُولْدَسْ

¹ Al-Baqarah 2:286.
² Recorded by al-Bukhārī (5008, 5009) and Muslim (808).
«Say, “He is Allāh, the One and Unique. Allāh, the Eternal Refuge. He neither begets nor was He born. There is no equal to Him.”»  

«Say, “I seek refuge with the Lord of daybreak, from the evil of what He created, and from the evil of darkness when it settles, and from the evil of the blowers of knots (i.e., magicians), and from the evil of an envier when he envies.”»

«Say, “I seek refuge with the Lord of the people, the King of the people, the God of the people, from the evil of a retreating whisperer, who whispers (evil) in the breasts of the people, (whether he is) from among jinns or the people.”»

Specifically, the “Mu‘aww ithatān” (the two protecting ones) are the last two sūrahs of the Qurān.

‘Abdullāh Bin Khubayb (ﷺ) reported that he went with other men on a dark and rainy night seeking the Prophet (ﷺ) to lead them in prayer. When they found him, the Prophet (ﷺ) said to Khubayb, «Fāl» «Say!» Not knowing what to say, Khubayb remained silent. The

1 Al-Ikhlās 112:1-4.
2 Al-Falaq 113:1-5.
Prophet (ﷺ) made the same demand two more times. On the third time, Khubayb said, “O Allâh’s Messenger, what should I say?” The Prophet (ﷺ) replied:

«قل: أَفْلَهُ هْوَ أَلَّهُ أَحَدٌ} والمعوَّدَتينِ، حَنِينَ تَمِيِّسِي

وَحِينَ تَصْبِيحٌ، ثَلَاثَ مَرَاتٍ، تَكْفِيْكَ كَلَّ شَيْءٍ.»

«Say “Qul huw-allâhu ahd” and the mu‘awwithatân three times in the evening and in the morning. This would protect you from all (harmful) things.» 1

Other Authentic Evening Athkâr

1. CHIEF THIKA FOR SEEKING FORGIVENESS

Shaddâd Bin Aws (ﷺ) reported that the Prophet (ﷺ) taught the following “chief supplication for seeking forgiveness” to his companions, and he (ﷺ) indicated that whoever says it in the evening and then dies during the night, he will enter Jannah:

«اللَّهُمَّ أُنتُ رَبِّي، لا إِلَهَ إِلاَّ أَنتَ، خَلِيفِي وَأَنا عَبْدُكَ، وَأَنا عَلَى عُهْدِكَ

وَعَدْتِ مَا أُسْتَزَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبْوَيْ لِكَ بَيْنِيَتِيكَ

عَلَيْيَ، وأَبْوَيْ بَنِيَّي، فَغَفْرِي لَي، فإِنَّهُ لا يَغْفِرُ الْذَّنْوُبَ إِلاَّ أَنتَ.»

«Allâhumma anta Rabbî, lâ ilâha illâ anta, khalaqtâni wa-ana ‘abduk, wa-ana ‘alâ ‘ahdika wa-wâ’dika mastâtâ’t, a’uthu bika min sharri mâ sâna’t, abû’u laka bi-nilmatika ‘alayya, wa-abû’u bi-thanbî, faghfir li, fa’innahû lâ yaghfir uth-thunûba illâ ant —

O Allâh, You are my Lord, and there is no (true) god but You. You created me, and I am Your servant, and I try to fulfill my covenant and promise

1 Recorded by Abû Dâwûd, at-Tîrîmî, and others. Verified to be authentic by al-Albânî (Saḥîh ut-Targhib wat-Tarhib no. 649).
to You as much as I am able. I seek Your protection from the evil of my doings. I admit to Your favor upon me, and I confess my sins to You, so forgive me, because no one forgives sins but You.»

2. PROTECTION WITH ALLĀH’S NAME

‘Uthmān Bin ‘Affān (ﷺ) reported that the Prophet (ﷺ) indicated that nothing would harm a ‘abd who says three times in the evening:

«بِسْمِ اللَّهِ الَّذِي لَا يُضِرُّ مَعَ أَسْمَاهُ شَيْءٌ»

الأَرْهَضُ وَلَا فِي السَّمَاءِ، وَهُوَ أَلْسَمُ المَعْلُومُ.

«Bism-illāh il-lathī lā yadurru ma‘-asmiḥī shay’un fil-arḍī walā fis-samā‘i wahuw as-samī‘-ul-‘alīm —
(I seek protection) with the name of Allāh, the One with the protection of whose name nothing can cause harm on earth or in the heaven. He is the All-Hearing, the All-Knowing.»

3. PROTECTION FROM THE NIGHT’S EVIL AND OTHER HARMS

Ibn Mas‘ūd (ﷺ) reported that the Prophet (ﷺ) used to say in the evening:

«أَمْسِيْتُ وَأَمْسَى الْمَلِكُ لَهُ، وَالْحَمْدُ لَهُ، لَا إِلَهَ إِلَّا الَّذِي وَحَدِهُ لَا شَرِيكَ لَهُ، لَهُ الْمَلِكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ. رَبْ أَسْأَلْكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ، وَخَيْرَ مَا بَعْدَهَا، وَأُعْوَدُ بِنِعْمَتِكَ، وَأَعْوَدُ بِنِعْمَتِكَ، وَأَعْوَدُ بِنِعْمَتِكَ، وَأَعْوَدُ بِنِعْمَتِكَ، وَأَعْوَدُ بِنِعْمَتِكَ، وَأَعْوَدُ بِنِعْمَتِكَ»

1 Recorded by al-Bukhārī (6306), an-Nasā‘ī, and others.
2 Recorded by Abū Dāwūd, at-Tirmīdī, and others. Verified to be authentic by al-Albānī (Ṣaḥīḥ ut-Targhib no. 655).
Amsaynā wa-amsal mulku lillāh, wal-hamdu lillāh. Lā ilāha illallāhu waḥdahū lā sharika lahu, lahu-mulku wa-lahul ḥamd, wa-huwa ‘alā kulli shay‘in qadīr. Rabbi as‘aluka khayra mā fī hāthihil laylati wa-khayra mā ba‘dahā, wa-a‘ūthu bika min sharri mā fī hāthihil laylati wa-sharri mā ba‘dahā. Rabbi a‘ūthu bika minal kasali wa-sū‘il kibar. Rabbi a‘ūthu bika min ‘athāabin fin-nārī wa-‘athābin fil-qabr — We have reached the evening, and the dominion continues to belong to Allāh — all praise be to Allāh. There is no (true) god but Allāh, alone without any partner. To Him belongs the dominion, He is worthy of all praise, and He is capable of everything. My Lord, I ask You for the goodness of this night and of what comes after it, and seek your protection from the evil of this night and of what comes after it. My Lord, I (also) seek your protection from laziness, from the evil of old age, from the punishment in the Fire, and from the punishment in the grave.»¹

4. ACKNOWLEDGING ALLĀH’S FULL CHARGE OVER US

Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) used to say the following in the evening, and he taught it to his companions (ﷺ):

«اللَّهُمَّ بِكَ أَمْسِيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمُصِيرُ.»

Allāhumma bika amsaynā, wa-bika aṣbaḥnā, wa-bika naḥyā, wa-bika namūt, wa-ilayk al-maṣīr — O Allāh, by You we have reached the evening, by You we had reached the morning, by You we live, by You we will die, and to You will be our final destination.»²

¹ Recorded by Muslim (2723), Abū Dāwūd, and others.
² Recorded by Ibn Mājah, at-Tirmithī, and others. Verified to be authentic by al-Albānī (aṣ-Saḥīḥah no. 262, 263).
5. PROTECTION AGAINST ONESelf AND SATAN’S HARM

Abū Bakr ʿas-Ṣiddīq, Abū Hurayrah, and other companions (ﷺ), all reported that the Prophet (ﷺ) taught them to say in the evening:

اللهمَّ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، فَاعْلَمْ السَّمَائَاتِ وَالْأَرْضَ، رَبَّ كُلِّ شَيٍّ
وَمَلِيْكَةِ، أَشْهَدْ أَنَّلَا إِلَّا أَنتُ، أَعْوذُ بِكِ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ
الشِّيَطَانِ وَشَرْكِهِ، أَنْ أَفْتَرِفَ عَلَى نَفْسِي سَوَاءً أَوْ أَجْرِهِ إِلَى مُسْلِمٍ»

<Allāhumma ʿalinal ghaybi wash-shahādat, fāṭir assamāwāti wal-ard, rabba kulli shay'in wa-malikah,
as-hadu allā ilāha illā ant, a'ūthu bika min sharri
nafṣī, wa-min sharr ish-shayṭāni wa-shirkih, wa'an
aqtarifa alā nafṣī sū'an aw ajurrahū ilā Muslim —
O Allāh, Knower of the ghayb and witnessed worlds,
Creator of the heavens and earth, Lord and
Sovereign of all things: I bear witness that there is
no (true) god except You. I seek Your protection
from the evil of myself, from the evil and shirk of
Satan, and from that I would commit harm against
myself or direct it toward another Muslim.> ¹

6. WELL-BEING AND PROTECTION FROM ALL DIRECTIONS

ʿAbdullāh Bin ʿUmar (ﷺ) reported that the Prophet (ﷺ) would not leave off saying the following supplication in the evening:

الللهِ اِتَّبِعِيْ أَسْلَّكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرِ بِيَدِي. اللهُمَّ أَسْلَّكَ العَفُوَ
والعَافِيَةَ فِي دِينِي وَذِنْبِي وَأَهْلِي وَمَالِي. اللهُمَّ أَسْتَرْعَ اَعْوَاتِي وَآمِنَ
روِنِي. اللهُمَّ أَحْفَظْنِي مِنْ بَيْنِ يَدِي وَمِنْ خَلْقِي، وَعَيْنِي وَعَن
شِيْمَالِي، وَمِنْ فُرُقِي، وَأَعْوذُ بِعَظِمِّ نَبِيِّكَ أَنْ أُغْتِلَ مِنْ تَحْيِي.»

¹ Recorded by Abū Dāwūd, at-Tirmīthī, and others. Verified to be authentic by al-
Albānī (as-Sahīhah nos. 2753, 2763, 3443).
O Allah, I ask You for well-being in this first and the next. O Allah, I seek Your pardon and well-being in regard to my religion, life, family, and wealth. O Allah, cover my weaknesses and ease my fear. O Allah, protect me from in front of me and behind me, from my right and left sides, and from above me; and I seek refuge in Your greatness that I may be attacked from underneath me.  

7. Appealing for Help Through Allah’s Mercy

Anas (ﷺ) reported that the Prophet (ﷺ) told Fatimah (_fh) to say in the evening:

"Ya hik'i ya qiyoom, birhamtek astaghfit, a'zulhu lii
Shay'antil kelb, wala nakhtini ili nafsii tisfata 'aynim
abada — O You who are ever Living and Watchful, through Your mercy I appeal for help, so rectify all of my affairs, and do not relinquish me to myself for even as little as a blink of an eye."

8. Declaring Full Reliance on Allah

Abu ad-Dardaa’ ( ) said that Allah ( ) alleviates all concerns for a

1 Recorded by Abu Dawud, an-Nasâî, and others. Verified to be authentic by al-Albâni (Al-Kalim ut-Tayyib no. 27 and Sahih ut-Targhib wat-Tarhib no. 659).
2 Recorded by an-Nasâî and al-Bazzâr. Verified to be hasan by al-Albâni (Sahih ut-Targhib wat-Tarhib no. 661 and aṣ-Sahihah no. 227).
person who says **seven times** in the evening:

«حَسْبِي اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ العَظِيمِ»

<Hasbiy Allâhu lâ ilâha illâ huwa 'alayhi tawakkalt, wa-huwa rabb ul-'arsh il-'azîm — Sufficient for me (as helper and protector) is Allâh; there is no (true) god except Him; upon Him I rely, and He is the Lord of the great Throne.> ¹

9. **Protection from Weakness, Poverty, and Torment**

Abû Bakrah (ﷺ) reported that he heard the Prophet (ﷺ) say **three times** in the evening:

اللَّهُمَّ عَافِينِي فِي بَدنِي، اللَّهُمَّ عَافِينِي فِي سَمَعِي، اللَّهُمَّ عَافِينِي فِي بَصَرِي، لا إِلَهَ إِلَّا أَنتَ اللَّهُمَّ إِنِّي أَعْوذُ بِكَ مِنَ الكُرْشَ وَالْقَفْرِ، اللَّهُمَّ إِنِّي أَعْوذُ بِكَ مِنَ عَذَابِ الْقَبْرِ.

<Allâhumma ‘âfinî fi badâni, Allâhumma ‘âfinî fi samî, Allâhumma ‘âfinî fi baṣarî, lâ ilâha illâ ant. Allâhumma innî a‘ûthu bika min al-kufri wal-faqr, Allâhumma innî a‘ûthu bika min athâb il-qabr — O Allâh, grant me well-being in my body, my hearing, and my eyesight. There is no (true) god but You. O Allâh, I seek Your protection from disbelief (or ingratitude) and poverty, and I seek Your protection from the torment of the grave.> ²

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¹ Recorded by Ibn ‘Asâkir, Ibn us-Sunnî, and others. Al-Albânî verified it to be authentic only as a "mawqûf" statement by the sahâbi (Abû ad-Dardâ’), but he indicated that it counts as a "marjû‘“ hadith stated by the Prophet (ﷺ), because it contains information that is not subject to human opinion (ad-Da‘îfah no. 5286).

² Recorded by Abû Dâwûd, an-Nasâ‘î, and others. Verified to be ḥasan by al-Albânî (al-Adab ul-Mufrad no. 701).
10. ONE HUNDRED TASBIHS AND TAHMIDS

Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) recommended saying one hundred times in the evening:

«سُبْحَانَ اللَّهِ وَبُخْمَدَهُ.»

Subhānallāhi wa-biḥamdiḥ — Exalted be Allāh, and praise be to Him.

The Prophet (ﷺ) further indicated:

«مِنْ قَالَهَا عَفُوَّتْ ذُنُوبُهُ، إِنْ كَانَ أَكْثَرُ مِنْ زَيْدٍ الْبَحْرِ، وَلَمْ يَأْتِ أَحَدٌ يُومَ الْقِيَامَةِ بَأَفْضلٍ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدٌ قَالَ مَثْلَ مَا قَالَ أُوْلَى الْزُّادِ عَلَيْهِ.»

«When a person says this, his sins will be forgiven, even if they exceed the foam of the sea. And no one will come on Resurrection Day with better deeds — except for a person who says the same or more.» ¹

11. TAHLĪL THAT EQUATES FREEING SLAVES

An important extollment that the Prophet (ﷺ) recommended saying in the evening is the following tahlīl:

«لَا إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمَلَكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرُ.»

La ilāha illallāh, wahdahū lā sharīka lah, lah ul-mulku wa-lah ul-ḥamd, yuhyī wa-yumūt, wa-huwa ’alā kulli shay’īn qadīr — There is no (true) god except Allāh, alone and without any partners. To Him belongs the dominion, He deserves all praise. He gives life and death, and He is capable of

¹ Recorded by Muslim (2692), Abū Dāwūd, and others (See also Sahīh ut-Targhib wat-Tarhib no. 653).
everything.»

`Abdullāh Bin ‘Amr and Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) promised for a person who says this extollment one hundred times in the evening:

«كانت له عِدَّةٌ عَشَرٌ رقاب، وَكُبِّرَ لهِ مِائَةُ حسنَةٍ، ومُحْيِيتُ عَنْهُ مِائَةَ سِيَّةٌ، وَكَانَتْ لَهُ جَزَاءٌ مِنَ الشَّيَاطِينَ حَتَّى يُصِيبَ، وَلَمْ يَأْتِ أَحَدٌ بَأَفْضِلَ مَمَّا جَاءَ بِهِ، إِلَّا رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ.»

This will count for him as freeing ten slaves; and one hundred good deeds will be recorded for him, one hundred sins will be removed from his record, and this will provide for him a shelter from Satan until the morning; and no one will come (on Judgment Day) with a better deed except for a man who exceeded him (in saying it).» ¹

Abū Ayyūb al-Anṣārī (ﷺ) reported that the Prophet (ﷺ) promised for a person who says this extollment ten times in the evening:

«كتب الله له بكل واحدة قالها عشر حسنات، وما عنده بها عشر سِيَّاتٍ، ورفعت الله بها عشر درجات، وكن له قدر عشر رقاب، وأجاز الله من الشَّيَاطِين، وكن له مسلحة من أول الليل إلى آخره.»

Allāh will record for him for every one (extollment) he says ten good deeds, will remove from his record ten sins, and will raise him ten ranks (in Jannah), and they will count for him as freeing ten slaves. Allāh will also protect him from Satan, and they will shield him from the beginning until the end of the

¹ Abū Hurayrah’s report was recorded by al-Bukhārī (6403) and Muslim (2691). Ibn ‘Amr’s report was recorded by an-Nasā’ī, Aḥmad, and others, and verified to be ḥasan by al-Albānī (aṣ-Ṣaḥīḥah no. 2762).
night.» ¹

This extollment has such a great significance that saying it even one time is highly rewarding — provided that we say it with full understanding and submission. Abū ‘Ayyāsh (ﷺ) reported that the Prophet (ﷺ) promised for a person who says it one time in the evening:

«كن له عيد رقية من ولد إسماعيل، وكني له عشر حسنات،
واطخ عنة عشر سبائر، ورفع له عشر درجات، وكان في جرور
من الشيطان حتى يصيح.»

<This will count for him as freeing one salve from Ismā‘īl’s offspring, ten good deeds will be recorded for him, ten sins will be removed from his record, he will be raised ten ranks (in Jannah), and he will be protected from Satan until the morning.» ²

12. PROCLAIMING ADHERENCE TO THE TRUE RELIGION

‘Abd ur-Rahmān Bin Abzā (ﷺ) reported that the Prophet (ﷺ) used to say in the evening:

أمسيننا على فطرة الإسلام، وكلمته الإخلاص، وعلى دين نبينا
محمد، وعلى ملة أبنا إبراهيم، حنيفا وما كان من المشركين.«

<Amsaynā ‘alā fiṭratil-Islām, wa-kalimat il-ikhlāṣ, wa-
‘alā dini nabiiyinā Muḥammad, wa-‘alā millati abīnā
Ibrāhīma ḥanīfan wamā kāna mīnal-mushrikīn —
We have reached the morning while we are upon the
pure nature (fiṭrah) of Islām, and the word of
Sincerity (i.e., the Shahīdah), and the religion of our

¹ Recorded by Aḥmad, an-Nasā‘ī, and at-Ṭabarānī. Verified to be authentic by al-
Albānī (Ṣaḥīḥ ut-Targhib wat-Tarhib no. 660 and as-Ṣaḥīḥah no. 114).

² Recorded by Abū Dāwūd, an-Nasā‘ī, and others. Verified to be authentic by al-
Albānī (Ṣaḥīḥ ut-Targhib wat-Tarhib no. 656).
Prophet Muḥammad, and the creed of our forefather Ibrāhīm: He was pure in faith and was not of those who joined partners with Allāh.»

13. Protection from Stings and Bites

Abū Hurayrah (ṣa) reported that a man complained to the Prophet (ṣa) that he was badly hurt by a scorpion’s sting, so the Prophet (ṣa) told him:

«أما لو قلتك حين أمسئت: "أعود بكلمات الله النامهة من شر ما خلق،" لم تضرُّك.»

Indeed, it would not have harmed, should you have said last evening, “Aʿūthu bi-kalimat-illāh-it-tāmmah min sharri mā khalaq — I seek refuge in Allāh’s complete words from all that He created.”

Allāh’s complete (or perfect) words include His decree and His books. They are complete and perfect because they contain no error or inaccuracy. Seeking refuge in them means seeking Allāh’s protection through them.

14. The Animals See What We Cannot

Jābir and Abū Hurayrah (ṣa) reported that the Prophet (ṣa) said:

«إذا سمعتم صياح الذئبة من الليل، فسُلوا الله من فضلِه، فإنَّها رأت ملكاً. وإذا سمعتم نباج الكلاب أو نهاق الحمير من الليل، فتعودوا بالله من الشيطان الرجيم، فإنَّها رأت شيطانًا (فانونهم يروون ما لا يرون).»

When you hear a rooster crowing at night, ask Allāh to grant you from His bounty for, indeed, it

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1 Recorded by Ahmad, at-Ṭabarānī, and others. Verified to be ḥasan by al-Albānī (Hidāyat ur-Ruwāh no. 2351 and Sahīh ul-Jāmī’ no. 4674).
2 Recorded by Muslim (2709), Abū Dāwūd, and others.
has seen an angel. And when you hear a dog barking or a donkey braying at night, seek Allāh’s protection from Satan, the outcast, for, indeed, they see that which you cannot see, and they have seen a devil.  

**Common Unauthentic Evening Extollments**

In this section, we present a few evening *athsār* that, though commonly recorded in books and said by people, are based on unauthentic *hadiths*. This means that their *isnāds* are weak, and does not necessarily mean that they carry unacceptable meanings. To the contrary, they usually have good meanings, and may be authentic *athsār* — but for other occasions (ex., numbers 2 and 6 below). Therefore, we cite them here for two reasons:

a. To warn against falsely attributing them to the Prophet (ﷺ) as evening *athsār*.

b. To warn against adhering to them as consistent evening *athsār*.

1. ‘Abdullāh Bin Ghannām (ﷺ) reported that the Prophet (ﷺ) said that a person would fulfill the gratitude requirement for the night if he says in the evening:

   "اللهُمَّ مَا أَسْمَى بِي مِنْ نَعَمَةٍ أَوْ بِحَدِيثٍ مِنْ خَلِيفِكَ:
   فَمَنْكَ وَحَدِيكَ لَا شَريكَ لَكَ، لَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ.

   “O Allāh, whatever favor reaches me or any of Your creation this evening, it is from You alone. There is no partner for You, and You deserve all praise and gratitude.”

2. Thawbān (ﷺ) reported that the Prophet (ﷺ) said that Allāh will

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1. Recorded by al-Bukhārī (3303), Muslim (2729), al-Bukhārī in *al-Adab ul-Mufrad* (1233-1235), and others.

surely please a person who says in the evening:

"رضيت بالله ربيا وبالإسلام دينا، وليحمد نبيا.""}

"I accept Allāh as my Lord, Islām as my religion, and Muḥammad as my prophet." ¹

3. Abū Mālik al-Ashʿarī (may God be pleased with him) reported that the Prophet (ﷺ) instructed his companions to say in the evening:

"أُمسِئْنَا وأُمسَئُ المُلُكُ لله رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنِّي أَسْتَأْلَكَ خَيْرَهذِهِ الْيَتِلَةَ فَسَحَّرْهَا وَنَصْرِهَا وَبَرَكَتِهَا وَهُدَاهَا وَأُؤُدُّ يِلَكَ مِنْ شَرَّ مَا فِيْهَا وَمِنْ شَرِّ مَا قِبْلَهَا وَشَرِّ مَا يَعْدَهَا."

"We have reached the evening, and the dominion continues to belong to Allāh, the Lord of the creation. O Allāh, I ask You for this night’s goodness, facility, success, light, and blessing; and I seek Your protection from its evil, the evil that preceded it, and the evil that succeeds it." ²

4. Anas (may God be pleased with him) reported that the Prophet (ﷺ) said that Allāh (ﷻ) will free a quarter of a person’s body from the Fire for every time he says this in the evening:

"اللَّهُمَّ إِنِّي أُمسِئْنَا أُشْهَدْكَ وَأَشْهَدُ حَمْلَةَ عَرْشِكَ وَمِلَائِكَةَكَ وَجَمِيعَ حَلِيقِكَ بَابَكَ أَنتَ اللَّهُ لَا إِلَهَ إِلَّا أَنتَ وَأَنَّ مُحَمَّدًا عَبْدًا وَرَسُولُكَ."

"O Allāh, this evening, I take You as my witness, as well as Your Throne Bearers, Your other angels, and all of Your creation, that You are Allāh, there is no (true) god except You, and that Muḥammad is your Servant

¹ Recorded by Abū Dāwūd, at-Tirmīthī, and others. Verified to be weak by al-Albānī (Da‘if ut-Targhī no. 384, ad-Da‘ifah no. 5020, and al-Kālim ut-Ṭayyib no. 24).

² Recorded by Abū Dāwūd, at-Ṭabarānī, and others. Verified to be weak by al-Albānī (Sunanu Abī Dāwūd no. 5084 and ad-Da‘ifah no. 5606).
and Messenger.”

5. Abū Saʿīd (,) reported that the Prophet (,) indicated that Allāh (,) will remove the distress and debt from a person who says in the evening:

"اللَّهِمَّ إِنِّي أَعْوُدُ بَكَ مِنَ الْعُجْرَ وَالْكَسْلِ،
وَأَعْوُدُ بَكَ مِنَ الْجُلْبِينِ وَالْبُحْلِ، وَأَعْوُدُ بَكَ مِنْ عَلْبَةِ الْدِّينِ وَقَهْرِ الرَّجَالِ.

"O Allāh, I seek Your protection from worries and sadness, and from weakness and laziness, and from cowardice and stinginess, and from being overcome by debt or subdued by other men." 

6. Abū ad-Dardā’ (,) reported that the Prophet (,) said:

"مَنْ صَلَّى عَلَىَّ حَيْنَ يُصْبِحُ عَشْراً، وَحَيْنَ
يُمْسِى عَشْراً، أَدرَكَتْهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ.

"Whoever says salāh upon me ten times in the morning and in the evening will attain my intercession on Resurrection Day.”

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1 Recorded by Abū Dāwūd, at-Ṭirmīzī, and others. Verified to be weak by al-Albānī (Dāʾīf ut-Targhib no. 383, ad-Daʾīfah no. 1041, and al-Kālim ut-Tayyib no. 25).
2 Recorded by Abū Dāwūd. Verified to be weak by al-Albānī (Hidāyat ur-Ruwāh no. 2383 and Dāʾīf Abī Dāwūd no. 2726).
3 Recorded by at-Ṭabarānī. Verified to be unauthentic by al-Albānī (ad-Daʾīfah no. 5788 and Dāʾīf ut-Targhib no. 396).
CHAPTER 3

SLEEP ETIQUETTES & EXTOLLMENTS

Protection Against Night Harm and Fear

NORMAL DAILY PRECAUTIONS AND EXTOLLMENTS

We discussed in the last chapter (p. 14) several protective actions that we are urged to take in the evening — in preparation for sleep. These include: pronouncing Allāh’s name, staying indoors, closing doors, covering food and drink, and extinguishing all fires.

We also discussed various evening extollments that provide protection against night’s harm. In this chapter, we will present additional extollments that are recommended just before going to sleep.

It is important to make these precautions and extollments part of our daily life. This would provide us with a blissful night, and would also weigh heavily in our scale of good deeds — in-sha’ Allāh.

ADDITIONAL PROTECTION AGAINST NIGHT’S HARM

When a person camps or sleeps in an unfamiliar place where he fears the attack of harmful insects or creatures, he is urged to seek Allāh’s (ﷻ) protection through His complete words, which include His books and His decree.

Khawlah Bint Ḥakīm (رضي الله عنها) reported that she heard the Prophet (ﷺ) say:

«مَنْ نَزَّلَ مَنْزَلًا فَقَالَ: "أَعُوذُ بِكِلَمَاتِ اللهِ الْثَّامِنَاتِ مِنْ شَرِّ مَا خَلقَ. لَمْ يَضْرُّهُ شَيْءٌ حَتَّى يَرْتَجلَ مِنْ مَنْزِلِهِ ذَلِكَ.»

<Whoever stops at a place (for camping or rest) and says:

“A‘ūthu bikalimat-illāh it-tāmmāti min sharri mā khalaq — I seek refuge in Allāh’s complete words..."
from all that He created," nothing will harm him while he stays at that place.>  

‘Abdullāh Bin ‘Amr (ﷺ) reported that the Prophet (ﷺ) taught the sahābah to say the following words before going to bed, should they fear something:

«أَعْوَدُ بِكُلِّ مَاتِ اللَّهِ التَّانِمَةَ مِنْ عَصِيَّهُ وَصَرَّ عِبَادِهِ وَمِنْ هَمَارَاتِ الشِّيَاطِينِ وَأَنْ يَحْضُرُونَ»

آَثُعُونَاتَ-اَللّهِ اَثْنِمَةَ مِنْ عِصِيَّهُ وَصَرَّ عِبَادِهِ وَمِنْ هَمَارَاتِ الشِّيَاطِينِ وَأَنْ يَحْضُرُونَ

A’ūthu bikalimāt-illāh it-tāmmati min ghaḍabihi wa sharri ‘ibādih, wa min hamzat ish-shayātini wa an yahdūrin — I seek refuge in Allāh’s complete words from His anger, from the evil of His creation, and from the spurring of the devils and that they be present with me.>  

Etiquettes for Going to Bed

NIGHT-SLEEP IS THE PROPHET’S WAY

It is NOT recommended to stay awake all night — even for night worship. This would conflict with the Prophet’s (ﷺ) Sunnah and with the human nature.

Anas (ﷺ) reported that a number of young men, having inquired from the Prophet’s (ﷺ) wives about his manner of worship, reasoned that he (ﷺ) did not have to do much because Allāh (ﷻ) forgave all of his previous and later sins, but that they needed to improve over what he did in order to deserve forgiveness. So one of them pledged to pray the whole night without sleeping, another pledged to fast every day, and a third pledged to permanently abstain from women. When the Prophet (ﷺ) heard of this, he gave a speech in which he said:

«أَمَا وَاللّهُ إِنِي لَأَخَشَاكُمُ اللَّهَ وَأَنْتُمَا كُلُّهُ، وَلَكِنِّي أَصْوَمُ وَأَفْطَرُ.»

1 Recorded by Muslim (2708), an-Nasā’ī, and others.
2 Recorded by Abu Dāwūd, at-Tirmīdhī, and others. Verified to be ḥasan by al-Albānī (ṣaḥīḥah no. 264).
Indeed, by Allāh, I fear Allāh and revere Him better than any of you; yet, I fast (some days) and break my fast (on others), I pray (part of the night) and sleep (the other part), and I marry women. So, anyone who dislikes my Sunnah is not (a follower) of me.¹

ʿĀ’ishah (رضي الله عنها) reported that she once told the Prophet (صلى الله عليه وسلم) about a woman who would stay up all night (in worship). The Prophet (صلى الله عليه وسلم) said (disapprovingly):

لا تنامُ اللَّيْلَ؟ حَذِّوا مِنَ الأَعْمَالِ مَا تَطِيقُونَ ﴿ۚۚ﴾

فَوَأَلَّهُ، لَا يَسْتَأْمُ اللٰهُ حَتَّى تُسَأَمُوا ﴿ۚۚ﴾

She does not sleep the whole night!? Take upon yourselves only deeds that you can (consistently) maintain, for, by Allāh, Allāh is never bored (i.e., never stops accepting your deeds) until you are bored (by interrupting your heavy worship).²

Sleeping Early

A Muslim is urged to sleep early, so as to wake up for worship before fajr (dawn). Ibn ʿAbbās and Abū Burazah (رضي الله عنه) reported:

نتيِ رَسُولُ اللٰهِ عَنَّ النُّومِ قَبْلَ الْبِشْرَاءِ، وَعَنَّ الْحَدِيثِ بَعْدَهَا ﴿ۚۚ﴾

“Allāh’s Messenger (صلى الله عليه وسلم) prohibited sleeping before the ‘ishā’ prayer or chatting after it.”³

Sleeping before the ‘ishā’ prayer would make it hard to wake up.

¹ Recorded by al-Bukhārī (5063), Muslim (1401), and others.
² Recorded by al-Bukhārī (43) and Muslim (785).
³ Recorded by ʿat-Tabarānī (in al-Kabīr and aṣ-Ṣaghīr). Verified to be authentic by al-Albānī (Ṣaḥīḥ al-Jāmi` no. 6915).
for it, and would encourage staying up late at night. Chatting after ‘isha‘ would also delay sleep and would make it hard to wake up with good spirits for the night and morning prayers.

‘Ā’ishah (izzie) reported:

“كان رسول الله ينام أول الليل ويحيي آخره.”

“Allāh’s Messenger (ﷺ) used to sleep in the early part of the night, and wake up (for worship) during its last part.” ¹

**CLEANING THE HANDS AND MOUTH**

It is important to go to bed with a high level of cleanliness. This includes thoroughly washing the hands from food remains or filth. Abū Hurayrah and Ibn ‘Abbās (ﷺ) reported that the Prophet (ﷺ) said:

«من نام في يديه غمر ولم يغسله فأصابه شيء فلا يلومون إلا نفسه»

‘Whoever has residues of greasy food on his hand and goes to sleep without washing them off, then if something happens to him during the night (like a sting or bite), let him blame none but himself.’²

It is also important to brush the teeth, especially with *siwāk*³, before going to sleep. This helps preserve them and gives the mouth a good smell. ‘Ā’ishah and Ibn ‘Abbās (ﷺ) reported that the Prophet (ﷺ) said:

«السواك مطهرة للفم، مرضاة لربك»

‘Siwāk purifies the mouth and pleases the Lord.’⁴

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¹ Recorded by al-Bukhārī (1146), Muslim (739), and others.
² Recorded by Abū Dāwūd, at-Tirmidhī, and others. Verified to be authentic by al-Albānī (as-Saḥīhah no. 2956 and al-Adab ul-Mufrad nos. 1219, 1220).
³ Branch from a desert tree that is very healthy for brushing the teeth — see the Authors, “The Beard and Other Traits of Fitrah”.
⁴ Recorded by Aḥmad, an-Nasā‘ī, and others. Verified to be authentic by al-Albānī (Saḥīh ul-Jāmī’ no. 3695 and Irwā’ul-Ghanīl no. 66).
PERFORMING *Wudu*'

It is recommended to go to bed with *taharah* (physical purity), which involves *ghusl* (if needed) or *wudu*. Al-Barâ’ Bin ‘Āzib (ﷺ) reported that the Prophet (ﷺ) told him:

«إِذَا أَتَيْتُ مَضْجِعَكَ، فَخَذْ عَلَيْهِ وُضُوَءًا وَضَوْءًاٰ لِلْجَلَّالِ،
ثُمَّ أُضْجَعُ عَلَى شَفَيْكَ الأَيْمَنِ.»

*When you go to bed, perform a *wudu* like that for the prayer, then lie on your right side.* ¹

When a Muslim does this, he is provided with angels who will remain in his company throughout the night, asking Allâh to forgive him. Ibn ‘Umar (ﷺ) reported that the Prophet (ﷺ) said:

«مِن بَاَتِ طَاهِرًا بَاَتِ فِي شَعَارِهِ مَلَكُ، فَلا يَسْتَيْقَظُ سَاعَةً مِنَ اللَّيْلِ إِلاَّ قَالَ الْمَلَكُ: "اللَّهِمَّ أَغْفِرْ لِعِبَادِكَ فِيَهُ بَاَتِ طَاهِرًا.»

*When a person goes to sleep with *taharah*, an angel stays in his covers. If he wakes up at any time of the night, the angel says, “O Allâh, forgive Your servant because he slept with *taharah*.”* ²

Furthermore, when a Muslim who slept with *taharah* wakes up during the night and supplicates to Allâh, his supplication will be accepted. Mu‘âth Bin Jabal (ﷺ) reported that the Prophet (ﷺ) said:

«مَا مِن مُسْلِمٍ يَبِيتُ عَلَى ذِكْرِ طَاهِرًا فِيَتَعَارَ مِنَ اللَّيْلِ
فَيُسْأَلُ اللَّهُ حِبْرًا مِن الدُّنْيَا وَالآخِرَةِ إِلاَّ أَعْطَاهُ إِيَاهًا.»

*Whenever a Muslim goes to sleep while he has

¹ Recorded by al-Bukhârî (247), Muslim (2710), and others.
² Recorded by Ibn Hibbân and aṭ-Ṭabarâni. Verified to be authentic by al-Albânî (aṣ-Ṣaḥîhah no.. 2539 and Saḥîh ut-Targhib wat-Tarhib nos. 597, 599).
tahārah and while extolling Allāh, and then wakes up during the night and asks Allāh for any good from this life or the hereafter, He will grant it to him."  

Permission of Sleeping Without Wudu

The above discussion does not mean that a person may not go to sleep and invoke Allāh while he is junub or without wudu. Ā’ishah (Radiwa Allāhu ‘anhu) reported:

"Kān Rasūl Allāh ‘uṣūm wa-ho jannab, min ‘aithir ‘an ʿayn min maa, hatta yuqūm ba’d dhal kifūn tilīs.

"While he was junub, Allāh’s Messenger (Sallallāhu ʿAlayhi wa-Sallam) would (sometimes) sleep without touching any water — until he would later get up and perform ghusl."

And ‘Ā’ishah (Radiwa Allāhu ‘anhu) also reported:

"Kān an-nabī ‘udhurr wa-ja‘il ‘ala kull ahli-īhā.

"The Prophet (Sallallāhu ʿAlayhi wa-Sallam) invoked Allāh (Subhānahu wa-Ta‘āla) at all times (and situations)."

This clearly included the times when he (Sallallāhu ʿAlayhi wa-Sallam) was junub and slept without touching any water.

Therefore, it is permissible to go to sleep and invoke Allāh (Subhānahu wa-Ta‘āla) while in a state of janābah. However, it is much better to be then in full tahārah. If this is sometimes impractical or difficult, one should at least try to perform wudu before sleeping. ‘Ā’ishah (Radiwa Allāhu ‘anhu) reported:

1 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-Albānī (Sahih ut-Targhib wat-Tarhib no. 598 and as-Saḥīḥah no. 3288).
2 Janābah is the state of physical “uncleanliness” caused by intercourse or ejaculation. This state can only be ended by ghusl. "Junub" is a person with janābah.
4 Recorded by Muslim (373).
"كَانَ النَّبِيُّ ﷺ إِذَا كَانَ جَنَّباً فَأَرَادَ أن يَأْكُلْ أو يَنَامْ غَسَلَ فِرْجَهُ وَتَوَضَّأَ وَصَلَّى لِلصُّلَّةِ.

“When the Prophet (ﷺ) was junub and wanted to eat or sleep, he would wash his private parts and perform wudu’ like he would for the prayer.”

Ibn ‘Umar reported that he asked the Prophet (ﷺ), “May one of us go to sleep while he is junub?” The Prophet (ﷺ) replied:

«نَعَمَ، وَيَتَوضَأْ إِن شَاءَ…»

“Yes, but after performing wudu’ — if he wishes.”

RECOMMENDATION OF LYING ON THE RIGHT SIDE

It is recommended to fall asleep while lying on the right side. This was the Prophet’s (ﷺ) practice. Al-Barā’, Ḥuthayfah, Abū Tharr, and Ḥafṣah (ﷺ) reported:

كَانَ رَسُولُ اللهِ ﷺ إِذَا أَرَادَ أن يَنَامَ وَضَعَ يَدَهُ عَلَى خَدَهُ الأَنفِی.

“When the Prophet (ﷺ) went to bed, he would put his hand under his right cheek.”

The Prophet (ﷺ) also instructed his companions to do the same. In al-Barā’ Bin ‘Āzib’s (ﷺ) earlier hadith, the Prophet (ﷺ) said:

إِذَا أَتَيْتَ مَضْتَجَعَكَ .. فَاضْطُجِعْ عَلَى شَيْكَ الأَنفِیْنِ…

“When you go to bed, perform a wudu’ like that for the prayer, then lie on your right side.”

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1 Recorded by al-Bukhārī (286, 288), Muslim (305), and others.
2 Recorded by al-Bukhārī (287, 289, 290), Muslim (306), and others.
3 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (as-Saḥīḥah no. 2754 and Saḥīḥ al-Jāmi’ nos. 4647, 4650).
4 Recorded by al-Bukhārī (247), Muslim (2710), and others.
Similarly, Abū Hurayrah (ﷺ) reported:

"كان رسول الله يأمرنَا، إذا أراد أحدنا أن ينام، أن يضطَّلع على شَقِّه الأيمن.

"Allāh’s Messenger (ﷺ) used to command us, when one of us wanted to go to sleep, to lie down on his right side …" ¹

**Permission of Lying on the Left Side or the Back**

The above discussion indicates that it is recommended to fall asleep while lying on the right side, but does not necessarily call for this throughout the night’s sleep.

It is permissible to lie down or sleep on the left side. Jābir Bin Samurah (ﷺ) reported:

"رآيت رسول الله مُتَّكِئاً عَلَى وَسَاءَةٍ عَلَى يَسَارِهَ."

"I saw Allāh’s Messenger (ﷺ) reclining on a pillow, lying on his left side." ²

It is also permissible to lie down or sleep on the back. ‘Abdullāh Bin Zayd Bin ‘Āṣim al-Māzinī (ﷺ) reported:

"رآيت رسول الله في المسجد مستلقياً، واضعاً إحدى قدميه على الأخرى.

"I saw Allāh’s Messenger (ﷺ) in the Masjid, lying back, and placing one of his feet over the other." ³

Lying on the back, however, is prohibited if it may lead to exposing the ‘awrah ⁴. Jābir (ﷺ) reported that the Prophet (ﷺ) said:
Prohibition of Lying on the Stomach

It is prohibited to sleep face-down on the stomach. Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) saw a man lying down on his stomach, so he said:

«إنَّ هذِهِ ضَيْعَةٌ لا يُحِبُّهَا اللَّهُ.»

«Indeed, this is a manner of sleep that Allāh (ﷻ) dislikes.»

Similarly, Tīkhfāh al-Ghīfārī (ﷺ) reported that once, while he was lying on his stomach in the Masjid at dawn, he felt someone nudge him with his foot. He looked up and saw Allāh’s Messenger (ﷺ), who told him:

«قُمْ، إِنَّ هذِهِ ضَيْعَةٌ يُعْجِبُهَا اللَّهُ.»

«Get up. Indeed, this is a manner of sleep that Allāh (ﷻ) hates.»

Avoiding Sleeping in a Threatening or Exposed Manner

It is prohibited for a Muslim to sleep in a place that puts him in danger or threatens his life. ʿAlī Bin Shaybān, Jābir, and other companions (ﷺ) reported that the Prophet (ﷺ) said:

«من بات على ظهر بيت ليس له إجراً (ججى)، فوقع فمات، برئت منه الدماء.»

1 Recorded by Muslim (2099), Abū Dāwūd, and others.
2 Recorded by at-Tirmidhī, Ibn Hibbān, and others. Verified to be authentic by al-Albānī (Hidāyat ur-Ruwāh no. 4644).
3 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-Albānī (Hidāyat ur-Ruwāh no. 4645 and al-Adab ul-Mufrad no. 1187).
Whoever sleeps on a house’s roof that has no rail (or cover) and then falls and dies, we take no responsibility for him.  

**AVOIDING LONELY SLEEP**

It is disliked to sleep lonely. Ibn ‘Umar (ﷺ) reported:

“نهی رسول الله ﷺ عن الوحدة: أن يبيت الرجل وحده، أو يسافر وحده."

<**Allah**’s Messenger (ﷺ) prohibited solitude, which is to sleep lonely or travel lonely.>  

Though this mainly applies to travel, it may also apply to situations where a person is so far from others that it may not be possible to reach him if he needs help or is attacked during the night by thieves, harmful creatures, sudden illness, etc.

**SEPARATION IN SLEEP**

As soon as children reach the age of ten, it becomes prohibited for them to sleep together under the same covers. ‘Abdullāh Bin ‘Amr (ﷺ) reported that the Prophet (ﷺ) said:

«مروا أولادكم بالصلاة وهم أبناء سبع سنين، وأصربوهم عليهما وهم أبناء عشر، وفرقوا بينهم في المضاجع.»

<Command your children to pray when they are seven years old. When they are ten years old, hit them for it (if they do not pray), and separate between them in sleep.>  

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1 Recorded by Abū Dāwūd, at-Tirmīzī, and others. Verified to be authentic by al-Albānī (as-Saḥīḥah no. 828 and al-Adab ul-Mufrad nos. 1192, 1194).
2 Recorded by Ahmad. Verified to be authentic by al-Albānī (as-Saḥīḥah no. 60).
3 Recorded by Abū Dāwūd, Aḥmad, and others. Verified to be ḥasan by al-Albānī (Irwā’ul-Ghātīl no. 247).
This separation should be implemented even for children of the same gender. Abū Sa‘īd al-Khudrī (ﷺ) reported that the Prophet (ﷺ) said:

لا يَنظرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلاِ السَّمَاءِ إِلَى عَوْرَةِ السَّمَاءِ. وَلا يَفْضِّلُ الرَّجُلُ

to another man’s ‘awrah (or nakedness), nor a woman at another woman’s. And let not a man sleep under the same cover with another man, nor a woman with another woman.”

**Extolling Allāh Before Falling Asleep**

It is important to extoll Allāh (ﷻ) and supplicate to Him before falling asleep. This provides protection for the believer through the night and makes him feel and enjoy the comfort of being close to his Creator (ﷻ). Failing to do so would be a source of regret on Judgment Day. Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

من أضْطَجَعْ مُضْطَجِعاً لمْ يَذْكُرْ اللَّهَ فِيهِ كَانَ عَلَيْهِ تَرَةً يَوْمَ الْقِيَامَةِ.

Whenever a person goes to sleep without extolling Allāh, that will be a source of regret for him on Resurrection Day. And whenever a person sits in a sitting in which he does not extoll Allāh, that will be a source of regret for him on Resurrection Day.”

Knowing the power of *thikr* before going to sleep, Satan tries hard to make us sleep without saying it. ‘Abdullāh Bin ‘Amr (ﷺ) reported that the Prophet (ﷺ) said:

يَأَيُّهَا الْشَّيْطَانُ أُحْدِكُمْ فِي مَنَاكِهِ، فَيَنْوِّهُ قَبْلَ أَنْ يَقْلَوْهُ.”

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1 Recorded by Muslim (338), Abū Dāwūd, and others.
2 Recorded by Abū Dāwūd and an-Nasā‘ī. Verified to be authentic by al-Albānī (*Sahīh ut-Targhib wat-Tarhib* no. 611 and *aṣ-Ṣaḥīḥah* no. 78).
Satan comes to a person when he is ready to sleep, and makes him fall asleep before he finishes saying them (the athkār)." 1

‘Abdullāh Bin Maṣ‘ūd (ﷺ) said:

"الَّذِي عَندَكُمْ الذِّكْرُ مِنَ الشَّيَاطِينَ، إِن شَكْطُتُمْ فَجَعَلْتُوا:
إِذَا أَحَذَّكُمْ مَضْجُعًا، وَأَرَادَ أَنْ يَنامَ، فَلْيُذْكِرْ اللَّهُ.
"

"Falling asleep while saying thikr is from Satan. If one of you wishes to verify this, let him lie in bed. If he then wishes to fall asleep, let him start extolling Allāh (ﷻ)." 2

Reciting Qur’ānic Portions

1. Reciting Āyat ul-Kursī

It is recommended to recite Āyat ul-Kursī when going to bed. This further demonstrates the excellence of this āyah. An incident similar to Ubayy Bin Ka‘b’s earlier encounter with the jinn occurred to Abū Hurayrah (ﷺ) when the Prophet (ﷺ) appointed him to guard the food collected for zakāt-ul-fiṭr (charity of Ramadan). On three consecutive nights, he caught a seemingly poor person trying to steal from the charity. He was finally determined to take him to the Prophet (ﷺ), but the person promised to teach him something very useful if he let him go. Abū Hurayrah agreed, and the person told him:

"إِذَا أُوْلِتَ إِلَى فَرَّاحِكَ، فَأَتِّهَا آيَةَ الْكُرْسِيَّ: «اللَّهُ لا إِلَهَ إِلا هُوَ
الجَهَّلُ الْقَوْمِ»، حَتَّى يَتَّقُوْهَا، فَإِنَّهُ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ
"

1 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (Sahih ut-Targhib wat-Tarhib no. 606).
2 Recorded by al-Bukhārī (in al-Adab ul-Mufrad 1208) and verified to be authentic by al-Albānī.
When you go to bed, recite Āyat ul-Kursī, ‘Allāhu lā ilāha illā huwal-ḥayyul-qayyūm,’ 1 until you conclude it. Allāh will then set a protector over you, and no devil would approach you until the morning.”

In the morning, Abū Hurayrah (ﷺ) related this to the Prophet (ﷺ) who told him:

«أَما إِنَّهُ قَدْ صَدَقَكُ، وَهُوَ كَذُوبٌ. تَعَلَّمْ مِنْ نَخاطِبٍ
مُّنْذُ ثلَاثَ لَيْلَاتٍ بَيْنِي أَبا هُرَيْرَةَ؟ ذَلَّكَ السَّيِّتَانُ.»

«Indeed, he told you the truth — even though he is a liar. Do you know to whom you have been speaking these three nights? That was the Devil.» 2

2. Reciting Sūrat ul-Kāfirūn

Before falling asleep, it is recommended to recite Surat ul-Kāfirūn:

فَلَّٰ: يَأْتِيْهَا الْكَافِرُونَ َلاَ أَعْبِدُ مَا عَبْدُونَ، َلاَ أَنْتُمُ عَبْدُونَ
َلاَ أَعْبِدُ، َلاَ أَنْتُمُ عَبْدُونَ، َلاَ أَنْتُمُ عَبْدُونَ، َلاَ أَعْبِدُ
لَكُمْ دِينُكُمْ، وَلِيَ دِينِي. » 3

«Say, “O disbelievers, I do not worship what you worship, nor are you worshipers of what I worship, nor will I be a worshiper of what you worship, nor will you be worshipers of what I worship. For you is your religion, and for me is mine.”» 3

Nawfal Bin Mu‘āwiyyah and Ṣilah Bin Ḥārithah (ﷺ) reported that the Prophet (ﷺ) said:

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1 Al-Baqarah 2:255.
2 Recorded by al-Bukhārī (2311, 3275, 5010), Ibn Khuzaymah, and others.
When you go to bed at night, recite ‘Qul ya ayyuhal kāfirūn’ and go to sleep while saying the last part of it. This is indeed a freedom from shirk.  

3. Reciting the Mu‘a’wthāt

Upon going to bed, it is recommended to recite the three Mu‘a’wthāt (sūrahs 112, 113, 114). ‘Uqbah Bin ‘Āmir (ﷺ) reported that the Prophet (ﷺ) told him:

"Яа عَقِبَةُ بِنِ ۖ عَامِرٍ، أَلَا أَعْلَمُ كُلَّ شَرْعٍ مَا أَنْزَلْتُ فِيهِ النُّورِ، وَلَا فِي الزُّبُرِ، وَلَا فِي الْإِنْجِيلِ، وَلَا فِي الْقُرْآنِ مِثْلُهُنَّ - لَا يَأْتِينَ عَلَيْكَ تَبَيِّنَانَ (تَبَيِّنَانَ) لِيُلْهَلُّ إِلَّا قَرَآنُ فِيهَا: "قُلُ هُوَ اللَّهُ أَحَدٌ" وَ(قُلُ أُوْدِ) بَرْبَ أَلْفَلَقٍ وَ(قُلُ أُوْدِ) بَرْبَ أَلْفَلَقٍ أَنْتَ اسْتَادِ."

"O ‘Uqbah Bin ‘Āmir, should I not teach you sūrahs that nothing similar to them was revealed in the Tawrāh (Torah), the Zabūr (Psalms), the Injīl (Gospel), or the Qur’ān? They are: “Qul huw-allāhu aḥad”, “Qul a‘ūthu bi rabb-il-falaq”, and “Qul a‘ūthu bi rabb-in-Nās”. Let not a night come upon you and you go to bed without reciting them." 

It is best to repeat these sūrahs three times, each time bringing the hands together, reciting them while breathing into the hands, and then rubbing the hands all over the body. The Prophet (ﷺ) was keen to do this consistently, even during his final illness as ‘Ā’ishah (ﷺ)

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1 Al-Kāfirūn 109:1-6.
2 Recorded by Abū Dāwūd, and others. Verified to be authentic by al-Albānī (Hidāyat ur-Ruwaḥ no. 2102, Ṣaḥīḥ ut-Tarākhīb wat-Tarākhīb no. 605, and at-Tāliqāt ul-Ḥisān nos. 786, 787).
3 Recorded by Abī Ómad. Verified to be authentic by al-Albānī (ṣa-Ṣaḥīḥah no. 2861).
reported:

“كان رسول الله ﷺ إذا أوى إلى فراشه كُل ليلة جَمِع كُلِّ شَيْءٍ. ثم نَقَتْ فيهما. فقال فيهما: وَقَلْ هَوَّهُ أَحَدٍ وَقَلْ أَعُوذُ بِرَبِّ الْقَلْقِلٍ وَقَلْ أَعُوذُ بِرَبِّ الْأَلْفَاسِ. ثم يَسْحُر بهما لما بلغت يَدَاهُ من جَسَده، يبدأ عَلَى رَأْسِه وَوَجْهِه وَمَا أَقْبِلِ من جَسَده. يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَاتٍ. فَلَمَّا أَشْتَكَى كَانَ يَأْمُرُنِي أن أَفْعَلَ ذَلِكَ بِهِ.”

“When Allāh’s Messenger (ﷺ) went to bed, he would bring the palms of both hands together, and breathe into them while reciting “Qul huw-allāhu aḥad”, “Qul aʿāthu bi rabb-il-falaq”, and “Qul aʿāthu bi rabb-in-Nās”. He would then rub with them whatever he could reach of his body, starting with his head, face, and the front part of his body. He would do this three times. When he was too ill, he asked me to do this for him.”

4. Reciting al-İsrâ’, as-Sajda, az-Zumar, and al-Mulk

The Prophet (ﷺ) also recited some longer sūrahs before going to sleep: Sūrat al-İsrā’ (17), Sūrat us-Sajda (32), Sūrat uz-Zumar (39), and Sūrat al-Mulk (67). Therefore, it is recommended to recite as much of these as time permits.

‘A‘ishah (رضي الله عنها) reported:

“كان النبي ﷺ لا ينام حتى يقرأ (الزمر) و (بني إسرائيل).”

“The Prophet (ﷺ) did not use to sleep before he recited Sūrat al-İsrā’ (17) and Sūrat uz-Zumar (39).”

Jābir (رضي الله عنه) reported:

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1 Recorded by al-Bukhārī (5017, 5748), Abū Dāwūd, and others.
2 Recorded by at-Tirmithī, Aḥmad, and others. Verified to be authentic by al-Albānī (as-Sahihah no. 641).
Other Sleep *Athkār*

1. **One Hundred Extollments Better than a Servant**

Before going to sleep, it is recommended to extoll Allāh (ﷻ) with *takbīr*, *tāsbiḥ*, and *tāḥmīd*. ‘Alī (ativity) reported that his wife Fāṭimah (פעילות) complained that her hands ached from using the hand mill. Hearing that her father ( wellbeing) had received some war prisoners, she requested from him a servant. The Prophet (wellbeing) came to her house and addressed her and ‘Alī saying:

«*ألا أعلمُكم حُريًا مِمَّا سألتمَا؟ إذًا أخذتمَا مُصْبِحَتَكَا أَنْ تُسْبِحَا اللهُ ثلاَثَاءَ وثلاَثَينَاءِ. وَتَحْمِيدًا ثلَاثَاءَ وثلاَثَينَاءِ. وَتَكْبِرَاهُ أَرْبَعَاءَ وثلاَثَينَاءِ. فَهُمْ خَيْرٌ لَكُمَا مِن حَمَّامٍ.*»

*Should I not teach you both something better than what you requested? When you go to bed, say *tāsbiḥ* thirty-three times, *tāḥmīd* thirty-three times, and *takbīr* thirty-four times. This would be better for you than a servant.*  

‘Abdullāh Bin ‘Amr (الصحة) reported that the Prophet (wellbeing) said:

«*حَلَّتَاكَا لَا يَحْفَظُ عَلَيْهِمَا عَبْدٌ مُسْلِمٌ إِلَّا دُخَلَ الْجَنَّةِ، هُمْ يَسِيرُونَ وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ يَسِيِّبُ فِي دُبِرِ كُلّ صَلَاةٍ عُشْرًا، وَيَحْمِدُ عُشْرًا.*»

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1 Recorded by an-Nasā‘ī, at-Tirmithī, and others. Verified to be authentic by al-Albānī (َا-سانح no. 585).
2 Recorded by al-Bukhārī (3113, 3705, 5361, 5362, 6318), Muslim (2727), and others.
There are two acts that no Muslim worshiper does consistently but that he will enter Jannah. And though they are easy, only few people perform them:

a. After each of the (five) prayers, say tasbîh ten times, tahmîd ten times, and takbîr ten times. This makes one hundred fifty (daily extollments) by tongue, and one thousand five hundred (good deeds) in the Scale.

b. Upon going to bed, say takbîr thirty-four times, tahmîd thirty-three times, and tasbîh thirty-three times. This makes one hundred (extollments) by tongue, and one thousand (good deeds) in the Scale.

So who among you would commit two thousand five hundred sins in one day (to counter that)?

The Prophet (ﷺ) then added:

"يا أيتَيى الشُّيطَانُ أَهْدَكْ مِنَ نَارٍ. فَيَنْزَقُكَ قَبْلَ أَنْ يَقُولَهُ."

"وَياَيْتَيْهِ بِصَالِبِهِ فِي نَزْكِكَ حَاجَةً قَبْلَ أَنْ يَقُولُهَا."

"Satan comes to a person while he is ready to sleep, and makes him fall asleep before he finishes saying them; and he comes to him after the prayer, and reminds him of something he needs to do instead of saying them."

1 Recorded by Abû Dâwûd, at-Tirmithî, and others. Verified to be authentic by al-Albânî (Sâhih ut-Targhib wat-Tarhib no. 606).
Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) instructed that when a person goes to bed, he should lie on his right side and say:

اللهُ رَبُّ السَّماوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعُرْشِ الْعَظِيمِ، رَبُّنَا وَرَبُّ كُلٍّ
شيءٍ، فَأَلْقِ الْخِبْرَةَ وَالْبَيْنَى، وَمُنْزِلَ السَّوْرَاةَ وَالْإِنْجِيلَ وَالْقُرْآنَ، أُعْوَدُ بِكَ
من شَرِّ كُلٍّ ذِي شَرِّ أَنْتَ أَجِدَ بِنَاصِبِتِهِ. اللَّهُمَّ أَنْتَ الْأَوَّلُ فَليْسَ قَبْلَكَ
شيءٍ، وَأَنْتَ الْآخِرُ فَليْسَ بَعْدَكَ شَيْءٍ، وَأَنْتَ الْظَّاهِرُ فَليْسَ فَوْقَكَ شَيْءٍ،
وَأَنْتَ الْبَاطِنُ فَليْسَ دُونَكَ شَيْءٍ، إِنْقَضَ عَنَا الْدَّيْنِ، وَأُغْنِيْنَا مِنَ الْفَطْرِ

Allāhumma rabbas-samāwātī wa-rabbal-ardi wa-rabbal-‘arsh il-‘azīm, rabbanā wa-rabba kulli shay’,
fāliqal-‘habbi wan-nawā, wa-munazzilat-tawrātī wal-
injūlī wal-furqān: a‘ūthu bika min sharri kulli thī sharrin anta ākhithun bi-nāsiyātih.

Allāhumma antal-awwalu falaysa qablaka shay’,
wa-antal-akhiru falaysa ba‘daka shay’, wa-antaz-
zhāhiru falaysa fawqaka shay’, wa-antal-bāṭinu falaysa
dūnaka shay’: iqḍī ‘annad-daynā wa-aghninā minal-
faqr —

O Allāh, Lord of the heavens, Lord of the earth, and
Lord of the great Throne; our Lord and the Lord of
everything; You are the One who splits the grains
and seeds, and the One who has revealed the
Tawrāh (Torah) and the Injīl (Gospel) and the
Qur‘ān. I seek Your protection from the evil of
every harmful thing that is under Your control.

O Allāh, You are the First, and nothing was
prior to You; You are the Last, and nothing is after
You; You are the Apparent, and nothing is above
You; and You are the Near, and nothing is nearer
than You. Pay off our debts, and suffice us from
poverty.\(^1\)

Abū Hurayrah (ﷺ) also mentioned that when Fāṭimah came to the Prophet (ﷺ) asking him for a servant (as in the previous hadīth), he told her to say this extollment. \(^2\)

3. SEEKING PROTECTION AGAINST ONESELF AND SATAN’S HARM

Abū Bakr as-Śiddīq, Abū Hurayrah, and other companions (ﷺ), all reported that the Prophet (ﷺ) taught them to say when going to bed:

اللَّهُمَّ عَلَمَ الْعَيْبَ وَالشَّهادَةُ، فَاطَرُ السَّمَائَاتِ وَالأَرْضِ، رَبَّ كُلٌّ شَيْءٍ

وَمَلِيكُهُ. أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا أَنتَ، أَوَّدُ بَكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ

الشِّيَاطِنِ وَشَرِّكَهُ. أَنَّ أَفْتَرَفَ عَلَى نَفْسِي سُوَاً أَوْ أَجْرِهِ إِلَى مُسْلِمٍ.»

Allahumma 'alimal ghaybi wash-shahādat, fāṭir as-samāwāti wal-ard, rabba kulli shay'in wa-malīkah, ash-hadu allā ilāha illā ant, aʿūthu bikā min sharri nafsī, wa-min sharr ish-shayṭāni wa-shirkih, wa-an aqtarifa 'alā nafsī sū'an aw ajurrahū ilā Muslim — O Allah, Knower of the ghayb and witnessed worlds, Creator of the heavens and earth, Lord and Sovereign of all things: I bear witness that there is no (true) god except You. I seek Your protection from the evil of myself, from the evil and shirk of Satan, and from that I would commit harm against myself or direct it toward another Muslim.» \(^3\)

4. EXPRESSING GRATITUDE FOR ALLAH’S FAVORS

Anas (ﷺ) reported that the Prophet (ﷺ) said:

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1 Recorded by Muslim (2713), Abū Dāwūd, and others.
2 Recorded by Muslim (2713).
3 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (as-Sahihah nos. 2753, 2763, 3443).
Chapter 3

The Dreamer’s Handbook

Whoever says when he goes to bed:

“Al-ḥamdu lillāhil-lathī kafānī wa-āwānī; al-ḥamdu lillāhil-lathī at’amanī wa-saqānī; al-ḥamdu lillāhil-lathī manna ʿalayya wa-əsfāl. Allāhumma inni as’aluka bî’izzatika an tunajjiyanī minan-nār —
Praise be to Allāh who sufficed me and gave me abode; praise be to Allāh who fed me and gave me drink; praise be to Allāh who favored me with His generosity. O Allāh, I ask You, by Your dignity, to save me from the Fire.”

Whoever says this should indeed have praised Allāh with all forms of praise of the whole creation.”

And Anas (ﷺ) reported that when the Prophet (ﷺ) went to bed, he would say:

الْحَمْدُ لِلَّهِ الَّذِي أطْعَمْنَا وسَقَانَا وَكَفَانَا وَأوَانَا,

فَكَمْ مِمَّنْ لَا كافِي لَهُ وَلَا مُؤْوِيٌّ.”

“Al-ḥamdu lillāhil-lathī at’amanī wa-saqānī wa-kafānī wa-āwānī, fakam mimman lā kāfiya lahu walā mu’wī —
Praise be to Allāh who fed us and gave us drink, and sufficed us (from needing others) and gave us shelter — for how many are there who have none who (they acknowledge) to suffice or shelter them.”

Similar to this, Ibn ʿUmar (ﷺ) reported that the Prophet (ﷺ) used to say when he went to bed:

1 Recorded by al-Bayhaqī, al-Ḥākim, and others. Verified to be authentic by al-Albānī (as-Sahīhah no. 3444).

2 Recorded by Muslim (2715).
5. A TAHLİL THAT BRINGS GREAT FORGIVENESS

Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) instructed to say the following when going to bed, and indicated that whoever says it, his sins will be forgiven, even if they were as much as the foam of the sea:

«لا إله إلا الله وحده لا شريك له. لَهُ الملك وَلَهُ الحمد. وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ. لَا حَوْلٌ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، سُبْحَانَ اللَّهِ وَالْحَمْدُ ْلِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ.»

«Lā ilāha illallāh, wahdahū lā sharīka lah, lah ul-mulku, wa-lah ul-ḥamdu, wa-huwa ‘alā kulli shay’în qadīr. Lā ḥawla wa-la quwwata illā billāh il-‘Aliyy il-‘Azīm. Subḥān Allāhi, wa-ḥamdu lillāhi, wa-lā ilāha illallāhu, wallāhu akbar —

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1 Recorded by Abū Dāwūd, Ahmad, and others. Verified to be authentic by al-Albānī (Ṣanā‘u Abī Dāwūd no. 5058).
There is no (true) god except Allāh, alone and without any partners. To Him belongs the dominion, He deserves all praise, and He is capable of everything. There is no power or might except from Allāh, the Supreme, the Great; exalted be Allāh; all praise be to Allāh; there is no (true) god but Allāh; Allāh is the Greatest.»

6. ASKING ALLĀH FOR PROTECTION, FORGIVENESS, AND WELL-BEING

Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«إذا أوى أحدهكم إلى فراشه، فليُضْحِجَ بِصِنُّفِهِ إِزَارهُ، فَإِنَّهُ لا يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ لَيْضْحِجَ عَلَى شِقَهِ الْأَيْنِ، ثُمَّ لَيْضِفِلُ "بَاسِلَكَ رَبِّي وَضَعْتَ جَنِيبِي، وَبَكَّ أُرَفَعَ، إِنَّ أَمْسَكَتْ نَفْسِي فَأَحْرَمْهَا، وَإِنَّ أَرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادُكَ الصَّالِحُينَ».

When one of you goes to his bed, let him dust it with the edge of his izār (lower garment), because he would not know what came into it since he had left it. Let him then lie on his right side and say:

“Bismi ‘rabī‘ waḍha’tu janbī, wa-bika arfa‘uh. In amsakta nasīr farhamhā, wa-in arsaltahā fahfazhā bimā tahfazu bihi ‘ibādakas-şālihīn — With Your Name, my Lord, I lay down my side, and by You (i.e., Your permission and help) I raise it. If You hold my soul (by death), show it mercy, and if You release it (i.e., keep it alive) then protect it as You protect Your righteous servants.”»

Similar to this, ‘Abdullāh Bin ‘Umar (ﷺ) reported that the Prophet (ﷺ) recommended saying before going to sleep:

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1 Recorded by an-Nasā‘ī and Ibn Ḥibbān. Verified to be authentic by al-Albānī (Sahih ut-Targhib wat-Tarhib no. 607).
2 Recorded by al-Bukhārī (6320, 7393), Muslim (2714), and others.
اللهُمَّ أنتَ خلقتَ نفْسِي، وأنتَ ت توفِّها، لكَ مَمَاتَها وِمَحْيَاهَا. إنَّ أَحْيَيْتَها فَأَحْفَظْتُها، وَإِنَّ أَمَاتَها فَأَغْفِرْ لِها. اللهم أني أُسألك العافية.

<Allâhumma anta khalaqta nafsî wa-anta tatawaffâhâ, laka mamâtuhi wa-mahyâhâ, in ahayyathâ fahfazhâ, wa-in amattâhâ faghsîr lahâ. Allâhumma innî as'aluk al-'âfiyah —
O Allâh, You created my soul, and You take it away. You decide its (i.e., my) death and living. If You keep it alive, safeguard it, and if You make it die, forgive it. O Allâh, I ask You for well-being.>¹

7. ASKING ALLâH FOR THE COMPANY OF ANGELS

Abû Zuhayr al-Anmârî (ﷺ) reported that when the Prophet (ﷺ) went to bed at night, he would say:

بَاسِمَ اللَّهِ وَضَعَتْ جَنَّبِي، اللَّهُمَّ اغْفِرْ ذَنْبِي، وَأَخْسِئْ

«Bismillâhi wada'tu janbi. Allâhummaghîr thanbi, wa-akhsi'shayṭâni, wa-fukka rihâni, wajâlnî finnâdiyy il-a'lä —
With Allâh’s name I lay down my side. O Allâh, forgive my sins, disgrace my devil, release me from mortgage (i.e., free me from sins), and make me with the most supreme company (i.e., the angels).»²

8. AFFIRMING ALLâH'S CONTROLS OVER LIFE AND DEATH

Huthayfah and al-Barâ' (ﷺ) reported that when the Prophet (ﷺ) went to sleep, he would put his hand under his right cheek and say:

¹ Recorded by Muslim (2712).
² Recorded by Abû Dâwûd (5054). Verified to be authentic by al-Albânî (Hidâyat ur-Ruwâh no. 2345).
9. SEEKING PROTECTION FROM THE PUNISHMENT OF THE HEREAFTER

Al-Barā’ Bin ‘Āzib, Ḥuthayfah Bin al-Yamān, and Ḥafṣah Bint ʿUmar ( Devin) reported that when the Prophet ( Devin) went to bed, he would put his hand under his right cheek and say:

«اللهِ قِنِينِ عَذِابُكَ يَومُ تُبْعَثُ عِبَادُكَ.»

<Allāhumma qinī ʿathābaka yawma tabʿathu ʿibādak — O Allāh, protect me from Your punishment on the Day when You will resurrect your creation.> ²

10. EXPRESSING FULL SUBMISSION TO ALLĀH & RELIANCE ON HIM

Just before falling asleep, it is recommended to express full resignation to Allāh ( Devin) and full reliance on Him. Al-Barā’ Bin ‘Āzib ( Devin) reported that the Prophet ( Devin) told him:

«إِذَا أَتَّبَعْتَ مَصْحَعَكَ، فَنَخْضَعْتُ وَضَعْتُ لِلْإِلْيَمَةِ،
ٍّثُمْ أَضْطَجَعْتُ عَلَى شَفَكَكَ الْأَيِّمَةِ، ثُمْ قَلْتُ: ـ

<When you go to bed, perform a wuḍū’ like that for the prayer, then lie on your right side and say:>

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَجَهَتْكَ وَجَهِي إِلَيْكَ، وَفَوضَتْ أَمْرِي إِلَيْكَ، وأَلْجَاتْ ظَهْرِي إِلَيْكَ، رَعَبْتُ وَرَهْبَتْ إِلَيْكَ، لَا مُلْجَأً وَلَا مُنِجَا.»

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¹ Recorded by al-Bukhārī (6312, 6314, 6324), Muslim (2710), and others.
² Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (ṣa-Saḥīḥah no. 2754). Al-Albānī (ṣa) further indicated in the latter reference that saying this three times, as appears in some reports, is unauthentic.
The Prophet (ﷺ) then added:

«فإِنَّ مِنَ مِّنْ لَيْلِتِكَ مِّتٍّ عَلَى الْفُطْرَةِ. وَأَجْعَلْهُنَّ أَخْرَ جَ مَا تَنْفُولُ.»

If you would then die during that night, you die upon fitrah. And let these be your last words.»

11. ASKING FOR GOOD DREAMS

When 'Ā’ishah (¶) was ready to go to sleep, she would say:

"اللَّهُمَّ إِنِّي أَسْأَلُكَ رَؤْوَياً صَالِحٍةً، صَادِقَةً عُبْرِ كَاذِبٍ، نَافِعَةً عُبْرِ ضَارٍةً.

"O Allah, I ask You to grant me a dream that is good, truthful, and beneficial." 2

1 Recorded by al-Bukhārī (247, 6311, 6315, 7488), Muslim (2710), and others.
CHAPTER 4
NIGHT & MORNING GUIDELINES

Waking up During the Night

Satan’s Spell

Satan strives to divert people from remembering Allāh (ۚۚ). He places a strong spell upon each person’s head when he goes to sleep. Getting up during the night to extoll and worship Allāh dispels Satan’s magic. Abū Hurayrah (ۚۚ) reported that the Prophet (ۚۚ) said:

«یُعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأسِ أَحَدٍ كَمْ إِذَا نَامَ ثلَاثَ عُقُدٍ يَضْرِبُ عَلَى كُلٍّ عُقُدَةً: عَلَيْكَ لَيْلًَ طَوِيلًَ فَارْقُدْ. فَإِنْ آتَيْتَ قَدْ كَرَّ اللَّهُ أَحَلَّ عُقُدَةَ. فَإِنْ تَوَضَّأْتَ أَحَلَّتَ عُقُدَةَ، فَإِنْ صَلَّتَ أَحَلَّتَ عُقُدَةَ. فِي صِبْحِ نَشِيَّةَا طَيِّبَ النَّفْسِ قَدْ أَصَابَ خَيرًا، وَإِنْ لَمْ يَفْعَلْ أَصْبِحَ كَسَلَانَ حُبِّ النَّفْسِ لَمْ يُصِبَّ خَيرًا.»

When a person goes to sleep, Satan ties three knots over the back of his head, blowing into each knot while saying, “You have a long night, so sleep on.” If this person wakes up and extolls Allāh, one knot loosens. If he performs wūdū’, another knot loosens. And if he prays, the third knot loosens, so that he becomes lively, good-natured, and successful; otherwise, he gets up in the morning ill-natured, lazy, and unsuccessful.»¹

In addition to his knots, Satan urinates in the ears of some people,

¹ Recorded by al-Bukhārī (1142, 3269), Muslim (776), and others.
making them deaf to calls for worship and prayer. ‘Abdullāh Bin Mas‘ūd (ﷺ) reported that a man was mentioned to the Prophet (ﷺ) who slept until the morning without getting up for prayer. The Prophet (ﷺ) said:

«ذَاكَ رَجُلٌ بَالْشَيْطَانِ فِي أَذْنِيهِ.»

<Satan has urinated in this man’s ears.> ¹

**Brushing the Teeth**

When a person wakes up for night worship, he should start off by brushing his teeth. Ibn ‘Umar (ﷺ) reported:

"كان رسول الله لا ينام إلا والسواك عندته، فإذا استيقظ بدأ بالسواك."

“Allāh’s Messenger (ﷺ) would not sleep without the *siwāk* next to him. When he woke up, he would start off by using the *siwāk.*” ²

Ḥuthayfah (ﷺ) reported:

"كان رسول الله إذا قام من الليل يوشم فاه بالسواك.

“When Allāh’s Messenger (ﷺ) would get up at night (for prayer), he would clean his mouth with the *siwāk.*” ³

‘Ā’ishah (ﷺ) reported:

"كان يوضع للنبي وضوءه وسواكه، فإذا قام من الليل تخلى عن استيائه.

“The Prophet’s (ﷺ) *wudu’* water and *siwāk* used to be prepared for him (before he slept). When he got up at

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¹ Recorded by al-Bukhārī (1144, 3270), Muslim (774), and others.
² Recorded by Ḥāmid and Ibn Naṣr. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīh al-Jāmi‘* no. 4872 and *as-Sahihah* no. 2111).
³ Recorded by al-Bukhārī (245, 889, 1136), Muslim (255), and others.
night, he would relieve himself, then use the *siwāk.*”

When a Muslim brushes his teeth, he gives his mouth a fresh and nice smell, encouraging the angels to approach him and join in his worship and *thikr.* ‘Alī (ﷺ) reported that the Prophet (ﷺ) said:

«إِنَّ الْعَبْدِ إِذَا تَسَوَّكَ ثُمَّ قَامَ يُصَلِّي أَتَاهُ الْمَلَكُ فَقَامَ خَلْفَهُ يُسْتَمِعُ الْقُرْآنَ وَيَدُوُّ، فَلَا يَرَانَ يُسْتَمِعُ وَيَدُوُّ حَتَّى يَضْعَفُ قَاهُ عَلَى فِيْهِ فَلا يَقْرَأْ آيَةً إِلَّا كَانَتُ فِي جُوْفِ الْمَلَكِ، فَطَهَّرُوا أَفْوَاهَهُمْ لِلْقُرْآنِ.»

<When a worshiper (of Allāh) uses the *siwāk* (to clean his teeth) and then stands in prayer, an angel comes and stands behind him, listening to the (recitation of) Qur’ān. The angel continues to listen and draw nearer until he places his mouth over the worshiper’s, so that he does not recite one *āyâh* but that it enters into the angel’s mouth. Therefore, purify your mouth for the (recitation of) Qur’ān.>”

**WASHING THE HANDS AND PERFORMING WUDŪ**

Whether a person wakes up for night worship or for the morning prayer, he should wash his hands prior to performing *wudū*. Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«إِذَا أَسْتَيْقِظَ أَحَدُكُمْ مِن نَومِهِ، فَلَيُغْسلَ يَدَيْهِ قَبْلَ أَنْ يَدْخَلُهُمَا فِي وَضُوْءِهِ، فَإِنَّ أَحَدُكُمْ لَا يَدْرُي أَيْنَ بَاتَتْ يَدَاهُ.»

<When one of you wakes up from sleep, let him wash his hands before immersing them in his *wudū*>

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1 Recorded by Muslim (746), Abū Dāwūd, and others.
2 Recorded by al-Bayhaqī, ad-Dīya', and others. Verified to be authentic by al-Ālānī (*aš-Ṣahih* no. 1213 and *Ṣahih ut-Tarḥīb wat-Tarḥīb* no. 215).
water 1, because he does not know where his hands were during his sleep. 2

We saw above that wudu' is an important step for dispelling Satan’s spells. It is also a necessary step preceding any prayer.

Of particular importance is rinsing the nose thoroughly during wudu'. Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

إذا استيقظ أحدكم من نامه فنوضوا، فليستثبر ثلاثاً، فإن الشيطان يبيت على خشومه.

«When one of you wakes up and performs wudu', he should rinse his nose and blow it three times, because the Devil sleeps upon his nose.» 3

Saying THIKR

A Muslim is urged to extoll Allāh (ﷻ) and supplicate to Him whenever he wakes up during the night. Allāh (ﷻ) will then listen to him, accept from him, and answer his du‘ā'.

Mu‘āth Bin Jabal (ﷺ) reported that the Prophet (ﷺ) said:

ما من مسلم يبيت على ذكر طاهرًا فتيتعار من الليل

«فيسأل الله عبّرًا من الدنيا والآخرة إلا أعطاه إياه.»

〈There is not a Muslim who, having gone to sleep in a state of tahārah and while extolling Allāh, wakes up during the night and asks Allāh for any good from this life or the hereafter, but that Allāh grants it to him.〉 4

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1 In the past, water for wudu’ was taken by the hands from a container, because it was not common for people to have running water.
2 Recorded by al-Bukhārī, Muslim, and others.
3 Recorded by al-Bukhārī (3295), Muslim (238), and others.
4 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-Albānī (Ṣaḥīḥ ut-Targhib wal-Tarhib no. 598 and as-Ṣaḥīḥah no. 3288).
Extollments When Waking up at Night

While the following athkar are normally to be said by a person who wakes up for the night prayer, a person who wakes up accidentally at night may also say some of them to attain the rewards incurred by them.

1. Reciting the Last Part of Al 'Imrân

Ibn 'Abbâs (R) reported that one night, while sleeping at the Prophet's (S) house, he witnessed the Prophet (S) sit up from his sleep in the last one-third of the night, look up at the sky, and then recite the last eleven ayaât of Sûrat Al 'Imrân:

«Indeed, in the creation of the heavens and earth, and in the alternation of the night and day, are signs for those of understanding ...»

The Prophet (S) then brushed his teeth with siwâk, performed wudû', and prayed.

2. Extolling Allah with a Great Tahlîl, Tasbih, and Praise

'Ubâdah Bin aṣ-Ṣâmit (R) reported that the Prophet (S) instructed his companions (R) to say when waking up at night:

«La ilâh illa Allâh, wâhda 'la inna 'abduhu, la sharik fahâ, la makhfûthu, wâhâdiyyâ, mu'tittu, wâhû 'alâ kulli Şî'î qadîrî, wa 'ábbâhan Allâh, wa hamdî Allâh, la ilâh illa Allâh.»

1 This was also the house of Ibn 'Abbâs's maternal aunt, Maymûnâh (R).
2 Al 'Imrân 3:190-200.
3 Recorded by al-Bukhârî (1120) and Muslim (763).
There is no (true) god except Allāh, alone without any partners. To Him belongs the sovereignty, and to Him belongs all praise. He gives life and death, and He is capable of everything. Exalted is Allāh; all praise be to Allāh; there is no (true) god except Allāh; Allāh is the Greatest; there is no power or might except from Allāh. My Lord, forgive me. 

The Prophet (ﷺ) indicated that anyone who says this and then supplicates, his supplication will be answered; and if he performs wudu’ and prays, his prayer will be accepted. 

3. Praising the Overpowering Lord

‘Ā’ishah (ום) reported that when the Prophet (ﷺ) woke up at night, he would say:

لا إِلَّا الَّذِي وَاحِدُ الْقَهَارُ رَبُّ الْسَّمَوَاتِ
والَّذِي أَرْضُ وَمَا بَينَهُمَا الْعَزِيزُ العَلِيمُ

There is no (true) god except Allāh, the One, the Overpowering, Lord of the heavens and earth and what is between them, the Honorable, the Ever-Forgiving.

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1 Recorded by al-Bukhārī (1154), Aḥmad, and others.
2 Recorded by Ibn Ḥibbān, al-Ḥākim, and others. Verified to be authentic by al-Albānī (ṣaḥīḥ ḥadīth no. 2066).
4. Requesting Light from All Direction

Ibn 'Abbās (Ə) reported that the Prophet (安宁) would say in supplication (during his night worship):

اللَّهُمَّ أَجْعَلِ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا،
وَفِي لِسَانِي نُورًا، وَعَنْي مَيِينَي نُورًا، وَعَنْي بَسْارِي نُورًا، وَقَوْقُي نُورًا. وَجَعَلْي نُورًا، وَأَصَامِي نُورًا، وَخَلْقِي نُورًا، وَأَجْعَلْي لِي نُورًا.
وَأَجْعَلْي فِي نُفْسِي نُورًا، وَأَعْظَمْي لِي نُورًا، وَأَجْعَلْي فِي نُفْسِي نُورًا، وَأَعْظَمْي لِي نُورًا، وَأَجْعَلْي فِي نُفْسِي نُورًا، وَأَعْظَمْي لِي نُورًا، وَأَجْعَلْي فِي نُفْسِي نُورًا، وَأَعْظَمْي لِي نُورًا.

<Allāhum-aj'al fī qalbī nūran wa-fī bāṣarī nūrā, wa-fī samī'ī nūran wa-fī lisānī nūrā, wa-an yamīnī nūran wa-ann yasārī nūrā, wa-fawqī nūran wa-taḥīlī nūrā, wa-amāmī nūran wa-khāfīlī nūrā, wa-jālī lī nūran wa-jāl fī nasīfī nūran wa-a'zīmī lī nūrā —
O Allāh! Place light in my heart, light in my eyesight, light in my hearing, light in my tongue, light on my right, light on my left, light above me, light underneath me, light in front of me, and light behind me. Grant me light, place light in my soul, and make my light brilliant.> ¹

5. Praising Allāh and Seeking His Protection During Night Travel

Abū Hurayrah (安宁) reported that when the Prophet (安宁) was on a journey, he would say at the approach of dawn:

سَمِعَ سَامِعَ بِحَمْدِ اللَّهِ وَحُسْنِ بَلَاتِهِ عَلَيْنَا. رَبَّنَا،
صَاحِبِنَا وَأَفْضِلْ عَلَيْنَا، عَانِدَنَا بِاللَّهِ مِنَ النَّارِ،

<Sami’a sāmī’un bi-ḥamd-illāhi wa-ḥusnī balā’īhi ‘alaynā. Rabbanā, šāhibnā, wa-afdīl ‘alaynā. ‘Ā’īthān billāhi minan-nār — Let listeners hear our praise to

¹ Recorded by al-Bukhārī (1120) and Muslim (763).
Allāh and His great favor toward us. Our Lord, keep our company and continue showing us Your favors. We seek refuge with Allāh from the Fire.»

Excellence of the Last One-third of the Night

If a Muslim intends to wake up to worship Allāh during the night, he should try to organize his time so as to be able to do so during the last one-third of the night, because there are more virtues and rewards during that time.

The night extends from sunset to dawn, and can be divided into three parts. If, for instance, sunset is at 6:00 p.m., and dawn at 4:30 a.m., the night is then 10½ hours long, and each one third is 3½ hours long. The last one third would then extend from 1:00 a.m. to 4:30 a.m.

Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلُّ لَيْلَةٍ إِلَى السَّمَاوَاتِ الْأَوَّلَى حَتَّى يَقُلَّ
ثُلُثُ اللَّيْلِ الَّاَخْرِ يَقُولُ: "مَنْ يَدْعُونَنِي فَأُصْحَبِبُ لِهُ؟ مَنْ يَسْأَلُنِي فَأُعْفُنُ بِهِ؟ "»

<Our Lord (ﷻ) descends every night to the lowest heaven when only one third of the night has remained. He says, “Who is there invoking Me, so that I may answer him? Who is there asking Me, so that I may give him? Who is there seeking My forgiveness, so that I may forgive him?”

Abū Umāmah (ﷺ) reported that the Prophet (ﷺ) said:

«أَسْمَعُ الدَّعَا عِنْدَكَ اللَّيْلِ الَّاَخْرِ وَذَٰلِكَ الصِّلَاوَاتُ المَكْتُوبَاتِ.»

<Supplications are most acceptable in the last depth

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1 Recorded by Muslim (2718), Abū Dāwūd, and others.
2 Recorded by al-Bukhārī (1145, 6321, 7494), Muslim (758), and others.
of the night, and at the end of the prescribed prayers.»

‘Amr Bin ‘Abasah reported that Allah’s Messenger (ﷺ) said:

«أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ فِي جَوْفِ اللَّيْلِ الْآخِرِ، فَإِنْ
أَسْتَطَعْتُ أَنْ تَكُونَ مَنْ يُدْرِكْ اللَّهُ فِي تَلْكَ السَّاعَةِ. فَكَنِّ.»

(The closest a (believing) servant is to his Lord is in the last part of the night. If you can be among those who extoll Allah during that hour, do so.)

Jābir reported that he heard the Prophet (ﷺ) say:

«إِنَّ فِي اللَّيْلِ لَسَاعَةٌ، لَا يُؤَفِّفُهَا عَبْدٌ مُسْلِمٌ، يُسْتَنَّ اللَّهُ فِي هَا
خَيْرًا مِنْ أَمَرِ الدُّنِيَا وَالآخِرَةِ، إِلَّا أَعْطَاهُ إِيَاهُ، وَذَٰلِكِ كَلِّ نَيْلَةٌ.»

(There is an hour of the night during which no Muslim person would happen to be asking Allah for a favor from this life or the hereafter, but that Allah grants it to him. And this is true every night.)

Because of this, the Prophet (ﷺ) was consistent in rising to worship Allah (ﷻ) during the last part of the night. ‘Ā’ishah reported:

"كَانَ رَسُولُ اللَّهِ يَنَامُ أُولَىَ اللَّيْلِ وَيُحْيِي أَخِرَهُ."

“Allah’s Messenger (ﷺ) used to sleep in the early part of the night, and wake up (for worship) during its last part.”

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1 Recorded by at-Ṭirmithī. Verified to be ḥasan by al-Albānī (Hidāyat ur-Ruwāh no. 1188).
2 Recorded by at-Ṭirmithī, an-Nasā‘ī, and al-Ḥākim. Verified to be authentic by al-Albānī (Ṣaḥīḥ al-Jām‘ī no. 1173 and Hidāyat ur-Ruwāh no. 1186).
3 Recorded by Muslim (757) and Aḥmad.
4 Recorded by al-Bukhārī (1146), Muslim (739), and others.
And ‘Ā’ishah (RA) reported:

"كان رسول الله يقوم إذا سمع الصَّارِحَ.

"Allāh’s Messenger (SAW) used to rise (for the night prayer) when he heard the rooster crowing." ¹

Excellence of Praying *Qiyām*

When a Muslim wakes up during the night, even accidentally, he should be keen to pray two or more *rakāt*. This voluntary night prayer is called “*qiyām*” (standing), because it normally involves a long standing for Qur’ānic recitation. *Qiyām* entails for a Muslim countless virtues and benefits — as we outline in this section.

*Qiyām is a Practice of the Righteous Believers*

A great quality of true believers is that they allocate a good portion of their night for worshiping Allāh and supplicating to Him. Allāh (SWT) says:

»[تَنْبِجَاءُونَ] جَنُوبًا عَنْ أَلْمَضَاجِعٍ يَدْعُونَ رَبَّهُمْ خَوْفًا

 وَطَمَعًا وَمَا رَقَّنَهُمْ يُنفِقُونَ) السَّجَدَة ۱۶

«Their (the believers’) sides forsake their beds, to invoke their Lord in fear and hope; and they spend out of what We bestowed on them.» ²

Allāh (SWT) also says:

»ٍكَانُوا قَلِيلًا مِنْ أَلْلَٰلِي لَمَّا يَهِجُّعُونَ

وبِالأَسْحَارِ هُمْ يَسْتَغْفِرُونَ) الذُّارِيَات ۱۷

«They (the righteous) used to sleep but little at night,

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¹ Recorded by al-Bukhārī (1132, 6461, 6462), Muslim (741), and others.
² As-Sajdah 32:16.
and in the hours before dawn they would beseech forgiveness.»

Abū Umāmah (ﷺ) reported that the Prophet (ﷺ) said:

"عليكم بقيام الليل فإن أذْ أب الصالحين قلبكم وفرة إلى ربكم ومكنفنة للسِّيَئات ومنهابة عن الإِنَّمِ.

'I urge you to perform qiyām at night, because it was the consistent way of the righteous people who preceded you, it is a means of coming closer to Your Lord, it is a means of expiating your wrongdoings, and it is a restraint against sinning.'

**Qiyām Is the Best of Voluntary Prayers**

Qiyām is the best of voluntary prayers, because it is performed at a time when there is little interruption and distractions, and because it is less likely to contain elements of show-off. Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

"أفضل الصلاة بعد الصلاة المكتوبة الصلاة في جوُف الليل.

'The best of prayers, after those prescribed, are those prayed in the depth of the night.'

**Qiyām Reflects Gratitude to Allah**

Rising for qiyām is an important expression of gratitude for Allah’s infinite favors upon us. Allah’s Messenger (ﷺ) practiced this in the finest manner.

Al-Mughīrah, Abū Hurayrah, and ‘A‘ishah (ﷺ) reported that the Prophet’s (ﷺ) qiyām prayer was so long that his legs swelled and his

2 Recorded by at-Tirmithi, at-Tabarānī, and others. Verified to be *ḥasan* by al-Albānī (*Hidāyat ur-Ru’wāh* no. 1184 and *Irwā’ ul-Ghalīl* no. 452).
3 Recorded by Muslim (1163) and Ahmad.
feet cracked. They asked him, "Why should you do this, O Allāh’s Messenger, when all of your sins, past and future, have been forgiven?" He replied:

«أَفَلَا أَكُونُ عَبْدًا شَكْرًا.»

<Should I not be a servant who is perpetually grateful (to Allāh)?> ¹

QIYĀM REFLECTS A BELIEVER’S GOODNESS AND HONOR

Consistency in qiyām is an important trait of goodness and righteousness in a believer. ‘Abdullāh Bin ‘Umar (ﷺ) reported that Allāh’s Messenger (ﷺ) said about him:

«نَعْمَ الْرَجُلُ عَبْدُ اللَّهِ، لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ.»

<Abdullāh would indeed be an excellent man if he prayed at night.>

‘Abdullāh’s son, Sālim (ﷺ), reported that after the Prophet (ﷺ) said this, his father would not sleep at night but very little. ²

Sahl Bin Sa’d, Jābir Bin ‘Abdillāh, and ‘Alī Bin Abī Ṭālib (ﷺ), all reported that the Prophet (ﷺ) said:

«أَتَانِي جِبْرِيلُ فَقَالَ: "يَا مُحَمَّدُ، عَشِ ما شَيْتَ، فَإِنَّكَ مَيْتُ; وَأَحْبَبْ مِنْ شَيْتَ، فَإِنَّكَ مُفَارِقُ; وَأَعْمَلْ مَا شَيْتَ، فَإِنَّكَ مَجْزَى بِهِ. وَأَعْلَمْ أنَّ شَرْفَ الْمُؤْمِنِ قَيَامَةُ بِاللَّيْلِ، وَعِزَّةُ أَسْتِغْنَاؤُهُ عَنِ النَّاسِ."»

<Jibrīl came to me and said, "O Muḥammad, live as long as you wish — you will then surely die; love whoever you wish — you will surely depart from him; and do as you wish — you will surely be judged according to it. And know that a believer’s
honor lies in his *qiyām* at night, and his dignity is in being (financially) independent from other people.> ¹

**Qiyām Is a Means for Entering Jannah**

Praying at night is one of the simple and effective means for entering *Jannah*. ‘Abdullāh Bin Salām (ﷺ) reported that the first thing that he heard from the Prophet (ﷺ) when he (ﷺ) entered al-Madīnah was:

> «أَيْهَا النَّاسُ: أَفْشِوْا السَّلَامَ، وَأَطْعِمُوا الْطَّعَامَ، وَصْلُوا الأَرْحَامَ، وَصُلُّوا بَالَيْلٍ وَالْيَوْمِ نِيَامٍ، تَدْخِلُوا الجَنَّةَ بِسَلَامٍ.»

«O people! Spread (the greeting of) *salām*, provide food (for the needy), be kind to your kin, and pray at night while people are asleep — you would then enter *Jannah* in peace.» ²

**Qiyām Is a Means for Attaining Allāh’s Mercy**

Allāh’s mercy engulfs a Muslim who gets up and also wakes his spouse for *qiyām*. Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

> رَحِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى، وَأَيْقَظَ امْرَأَتُهُ فَصَلَّتْ، فَإِنَّ أَبِيَ نَضَحَّ فِي وَجْهِهَا المَاءَ. رَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ.

> وَأَيْقَظَتْ رَوْحَهَا فَصَلَّى، فَإِنَّ أَبِي نَضَحَّ فِي وَجْهِهَا المَاءَ.

«May Allāh have mercy on a man who wakes up at night, prays, and wakes his wife to pray; and if she refuses, he sprinkles water on her face. And may Allāh have mercy on a woman who wakes up at night, prays, and wakes her husband to pray; and if

¹ Recorded by at-Ṭabarānī (in *al-Awsat*), al-Bayhaqī, and others. Verified to be *ḥasan* by al-Albānī (*as-Saḥīḥah* no. 831).

² Recorded by at-Ṭirmīzhī. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhib wat-Tarhib* no. 616).
he refuses, she sprinkles water on his face.\(^1\)

**Qiyām Places a Believer Among the Most Righteous**

Praying at least two *rak‘āt* at night gives a Muslim the status of those who frequently remember Allāh. Abū Sa‘īd al-Khudrī (ﷺ) and Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

> إذا أيَّفظ الرجل أهله من الليل فصليباً أو صلى ركعتين جميعاً،
> كتب من (أَلَّهُ كَرِينَ أَلَّهُ كَرِيرًا وَأَلَّهُ كَرِيرَ تَ) الأحزاب ٣٥

> When a man wakes his wife at night, and they pray two *rak‘āt* together, they are recorded among the men and women who frequently remember Allāh.\(^2\)

The more Qur‘ān that a Muslim recites in his *qiyām*, the higher that his status is, and the worthier that his records are. ‘Abdullāh Bin ‘Amr (ﷺ) reported that the Prophet (ﷺ) said:

> مَنْ قَامَ بِعَشْرِ آيَاتِ لَمْ يَكُتِبْ مِنَ الْغافِلِينَ. وَمَنْ قَامَ بِمَائَةِ
> آيَةٍ كَتَبَ مِنَ الْقَانِتِينَ. وَمَنْ قَامَ بِأَلْفِ آيَةٍ كَتَبَ مِنَ الْمُقْتَطِرِينَ.

> Whoever prays *qiyām* reciting ten *āyāt*, he will not be recorded among the negligent. Whoever prays *qiyām* reciting one hundred *āyāt*, he will be recorded among the devout. And whoever prays *qiyām* reciting one thousand *āyāt*, he will be recorded among those with a multitude of good deeds.\(^3\)

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1 Recorded by Abū Dāwūd, an-Nasā‘ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīh ul-Jāmi‘* no. 3494).

2 Recorded by Abū Dāwūd, an-Nasā‘ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīh ut-Targhīb wat-Tarhib* no. 626 and *Hidāyat ur-Ruwāh* no. 1194).

3 Recorded by Abū Dāwūd, Ibn Hībān, and others. Verified to be authentic by al-Albānī (*as-Saḥīhah* no. 642 and *Ṣaḥīh ut-Targhīb wat-Tarhib* no. 639).
DOES QIYĀM GUARANTEE GOOD DREAMS?

It is important to note here that there is no direct evidence that praying qiyām would bring good dreams to a believer. However, the great virtues of qiyām that we presented above clearly indicate that qiyām places a believer at a high status of righteousness and spirituality, making him more likely to have good dreams.

We will see later in this book that one of the Prophet’s (ﷺ) important dreams — that in which he saw his Lord (ﷻ) — was after he prayed a long qiyām.

Qiyām Guidelines

Elsewhere ¹, we deal in depth with qiyām regulations. In this section, however, we only present a few guidelines that are relevant to our current discussion.

1. Constancy

It is important to be regular in praying qiyām and in maintaining a constant number of rakʿāt and length of recitation. A regular and moderate qiyām is better than a sporadic and long one.

‘Ā’ishah (ジュ) reported that the Prophet (ﷺ) said:

«أَحَبُّ الأَعْمَالِ إِلَى اللَّهِ نَعَالَى أُدُوْمُهَا وَإِنْ قَلَّ»

(The most beloved deeds to Allāh are the most constant, even if they are little.) ²

And ‘Ā’ishah (ジュ) reported:

"كَانَ أَحَبُّ الأَعْمَالِ إِلَى رَسُولِ اللَّهِ النَّذَرِيمُ.

"The most beloved deeds to Allāh’s Messenger (ﷺ)

¹ See the Author’s: “The Night Prayers, Qiyām & Tarāwīḥ”.
² Recorded by al-Bukhārī (6462) and Muslim (783).
were the constant ones.” ¹

Constancy and moderation help maintain the deeds for a long term, whereas deeds that come in big bursts tend to fade away quickly. This is particularly true for qiyām where a person may slacken in performing it because of sleeping late, or because of cold weather that makes him reluctant to rise from the warmth of his bed. This would then make him blameworthy for dropping a good practice that he used to uphold. ‘Abdullāh Bin ‘Amr (ﷺ) reported that the Prophet (ﷺ) said to him:

«يا عبدُ الله، لا تكُن مثلُ فلان، كان يُقومُ من اللَّيْلِ فتَرْك قِيَام اللَّيْلِ.»

«O ‘Abdullāh, do not be like so-and-so. He used to pray at night, then he stopped doing it.» ²

‘Ā’ishah (ﷺ) said to Masrūq (ﷺ):

لا تُدَعُ قِيَام اللَّيْلِ، فإن رسول الله كان لا يدعُه.

وكان إذا مَرَض أو كَسَل صَلَى قَاعِداً.

“Do not ever stop praying qiyām. The Prophet (ﷺ) never ceased praying it. When he was sick or weak, he prayed sitting.” ³

2. MODERATION

Qiyām does not necessarily have to be extensive and straining to the Muslim’s health and well-being. ‘Ā’ishah (ﷺ) reported that the Prophet (ﷺ) said:

«خُذوا من الأعمال ما تطِيقون، فوالله، لا يسَامُ الله حتَّى تَسْأَمُوا.»

¹ Recorded by al-Bukhārī (1132, 6461, 6462), Muslim (741), and others.
² Recorded by al-Bukhārī (1152) and Muslim (1159).
³ Recorded by Abū Dāwūd and Ibn Khuzaymah. Verified to be authentic by al-Albānī (Ṣaḥīḥ ut-Targhib wat-Tarhib no. 632).
Take upon yourselves only deeds that you can (consistently) maintain, for, by Allāh, Allāh is never bored (i.e., never stops accepting your deeds) until you are (by interrupting your heavy worship).» 

We have seen above that qiyām may be fulfilled by merely praying two rakāt and reciting ten āyāt.

So a Muslim should assess his ability and tailor his qiyām accordingly.

3. ATTENTIVENESS

Qiyām should be prayed with a present mind, paying attention to the meanings of the recitation and athkār. This is why it is important to sleep early in the night. A person who had too little sleep may completely lose attention, and may twist the texts and meanings that he utters. ‘Ā’ishah (ص) and Anas (ص) reported that the Prophet (صلى الله عليه وسلم) said:

إذا نَعَسَ أَحَدُ كُمْ وَهُوَ يُصْلِي فَلْيُقْدِدْ حَتَّى يَذْهَبْ عَنْهُ النَّومُ، فَإِنَّ أَحَدَ كُلٍّ إِذَا صَلَّى وَهُوَ نَعَسٌ لَا يَذْرُ، لَعَلَّهُ يَسْتَغْفِرُ فَيُسْبِعْ نَفْسَهُ

«When one of you becomes sleepy while praying (qiyām), let him lie down (for a short sleep) until sleep departs from him. Indeed, when one of you prays while he is sleepy, instead of seeking forgiveness, he might curse himself.»

Returning to Sleep

IN Voluntary Wake-up

A Muslim may wake up during the night to relieve himself, drink water, or for other human needs. In such a case, he would not have to renew his wudu’ or repeat the sleep athkār.

1 Recorded by al-Bukhārī (43) and Muslim (785).
2 Recorded by al-Bukhārī (212, 213) and Muslim (786).
Ibn ‘Abbās (ﷺ) reported:

"Qa‘am al-nabi’ min al-lail, fąqṣi ḥajjatuhu, thum ǧussal Ǧaghbuhu wa-idiniyuhu, thum nām."  

"The Prophet (ﷺ) once got up at night, relieved himself, washed his face and hands, and then went back to sleep." 1

**THIKA FOR RETURNING TO BED**

When a Muslim leaves his bed to pray, relieve himself, or for any other reason, and then wishes to go back to sleep, he should first dust his bed to make sure that no insects or other harmful creatures came into it. He should then extoll and invoke Allāh (ﷻ) before falling back to sleep. Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

"Iqa‘am ʿaḥdum kum ʿan firaṣṣatuhu, thum ḥajjatuhu, fālīṣṭṣiṣṣu basiṣṣaʿe izaruhu ʾillā tatlīṣṣa ʿallāh ʾinaʿan la yadri ʾaḥkama ʿallīhi badda, waʿaṣṭṣiṣṣu frāṣṭṣiṣṣu ūla šiṣṣaʿe al-amīn ʾawliyāʾ: "ṣabhaṅka ʿallāh ʾulamāʾ,  rabiʾu bāk ṣawāṭu ḥanī, waʾbāk ṣawāṭu ṣabhaṅka, faʾan ʾaṣṣabka ṣabhaṅka ʿawla ṣabhaṅka."  

"When one of you leaves his bed (at night) and then returns to it, let him dust it three times with the edge of his izār (lower garment), and let him pronounce Allāh’s name, because he would not know what came to his bed since he had left it.  

When he lies down to sleep, let him do so on his right side, and let him say:  

"Subḥānallāhumma. Rabbi bika waḍaʿtu janbī, wa-bika arfāʿuh. Faʿin amsakta naṣṣī farhamhā, wa-in arsaltaḥā faḥfaẓhā bimā taḥfaẓu biḥī ʾibādak-āṣ-ṣāliḥīn —  

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1 Recorded by al-Bukhārī (6316), Muslim (304, 763), and others.
Exalted be You, O Allāh. By You (i.e., Your permission and help) my Lord I lay down my side, and by You I raise it. If You hold my soul, show it mercy; and if You release it, protect it as You protect Your righteous servants.”}  

Arrival of Morning

A Muslim is required to wake up for the morning prayer, whose time extends from dawn until sunrise.

Wake-up Athkār

Whenever a Muslim wakes up from sleep, he should express gratitude to Allāh for allowing him to live and continue worshiping Him.

Ḥuthayfah and al-Barā’ (-Rayy) reported that when the Prophet ( ﷺ) woke up, he would say:

«الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ»

«Al-ḥamdu lillāh-il-lathī ahyānā ba’damā amātanā, wa-ilayh-in-nushūr — Praise be to Allāh who resurrected us after He made us die. And to Him will be the (people’s) emergence (from graves).»

Abū Hurayrah ( ) reported that the Prophet ( ﷺ) recommended for a Muslim to say when he wakes up:

«الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي، وَزَدَ عَلَيْ رُوحِي، وَأَذِنَ لِي بِذِكَرِهِ»

«Al-ḥamdu lillāh-illathī ‘afānī fī jasadī, wa-radda ‘alayya rūḥī, wa-athina lī bi-thikrih — Praise be to Allāh who granted me well-being in my body, returned my soul to me, and permitted me to extoll

1 Recorded by al-Bukhārī (6320, 7393), Muslim (2714), and others.
2 Recorded by al-Bukhārī (6312, 6314, 6324), Muslim (2710), and others.
EXCELLENCE OF THE EARLY MORNING

Muslims are urged to stay awake after the morning prayer, so as to benefit from the great blessing of the early morning.

Ṣakhr al-Ghāmidī and other companions (ﷺ) reported that the Prophet (ﷺ) said:

«اللَّهُمَّ بَارِك لِأَمْتِي فِي بُكْرَةِهَا.»

«O Allāh, bless the early part of the day for my Ummah.»

Those who needlessly sleep in the early morning deprive themselves from this blessing. Therefore, some of the companions (ﷺ) considered this sleep an act of ignorance. Khawwāt Bin Jubayr (ﷺ) said:

“نَومُ أَوَّلِ الْتَّهَارِ حُرْقٌ، وَأَوْسُطُهُ حَلْقٌ، وَأَخْرِجُهُ حُمَقٌ.”

“Sleeping in the beginning of the Day is ignorance, in its middle is a good quality, and in its end is an imprudent act.”

If a person gets tired during the day, it is best for him to take a nap during the late morning or early afternoon, even if for just a few minutes. This was the practice of the Prophet (ﷺ) and his companions (ﷺ). Anas and Sahl Bin Sa’d (ﷺ) reported:

“كَانُوا نَجَّمُ، ثُمَّ نَقِيلُ.”

“We used to pray Jumu‘ah and then take a nap (during

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1 Recorded by at-Tirmithī, Ibn us-Sunnī, and others. Verified to be authentic by al-Albānī (Ṣaḥīh ul-Jāmī’ no. 329 and al-Kalim uṭ-Ṭayyib nos. 34, 46).
2 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (Ṣaḥīh ul-Jāmī’ no. 1300 and Hidāyat ur-Ruwāh no. 3831).
3 Recorded by al-Bukhārī (in al-Adab ul-Mufrad 1242) and verified to be authentic by al-Albānī.
the Prophet’s (ﷺ) time."

Morning Extollments

In this section, we cite the most common authentic athkār that are recommended for the morning. Saying them starting from dawn, they provide protection for the whole day and supply a Muslim with a great deal of rewards that will surely please him on Judgment Day.

It is important to note that most of the following athkār are similar to the evening and night athkār that we presented earlier, sometimes with just a slight variation of words to suit the morning.

1. Chief Thikr for Seeking Forgiveness

Shaddād Bin Aws (ṣ) reported that the Prophet (ﷺ) taught the following “chief supplication for seeking forgiveness” to his companions, and he (ṣ) indicated that whoever says it in the morning and then dies during the day, he will enter Jannah:

«للَّهُمَّ أَنتَ رَبِّي، لَا إِلَهَ إِلَّا أَنتَ، حَفِظْتَنِي وَأَنا عَبْدُكَ، وَأَنا عَلَى عَهْدٍ كَوْنِي مَتَا مَنْ أَسْتَطَعْتُ، أَعْوذُ بِكَ مِنْ شَرٍّ مَا صَنَعْتُ، أَبَوِيَّ لِكَ بِيَتَّبِعُونَكَ عَلَيْيَ، وَأَبُوِيَّ بِذَنْبِي، فَأَغْفِرْ لَيْ، فَإِنَّهُ لَا يَغْفِرُ الْذَّنُوبَ إِلَّا أَنتَ.»

Allāhumma anta Rabbi, lā ilāha illā anta, khalaqtanī wa-ana ‘abduk, wa-ana ‘alā ‘ahdika wa-wa’dika masta‘at’at, a‘ūthu bika min sharri mā șana‘t, abū‘u laka bi-nīmatika ‘alayya, wa-abū‘u bi-thanbi, faghfir lī, fa’innahū lā yaghfir uth-thunūba illā ant — O Allāh, You are my Lord, and there is no (true) god but You. You created me, and I am Your servant, and I try to fulfill my covenant and promise to You as much as I am able. I seek Your protection from the evil of my doings. I admit to Your favor upon me, and I confess my sins to You, so forgive

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1 Recorded by al-Bukhārī (905, 938-941), Muslim (859), and others.
me, because no one forgives sins but You." ¹

2. PROTECTION WITH ALLĀH’S NAME

‘Uthmān Bin ‘Affān (ﷺ) reported that the Prophet (ﷺ) indicated that nothing would harm a ‘abd who says three times in the morning:

«بِسْمِ اللَّهِ الَّذِي لا يَضُرُّ مَعَ أَسْمَاهُ شَيْءٌ فِي
الأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ أَسْمَيعُ الْعَلِيمُ.»

<Bism-illāh il-lathī lā yadurrū ma’-asmihi shay’un fil-
arda’i walā fis-sam‘i wahuw as-sam‘-ul-alim —
(I seek protection) with the name of Allāh, the One
with the protection of whose name nothing can cause
harm on earth or in the heaven. He is the All-
Hearing, the All-Knowing.» ²

3. WARDING OFF THE DAY’S EVIL

Ibn Mas‘ūd (ﷺ) reported that the Prophet (ﷺ) used to say in the morning:

أَصْبَحُنا وأَصْبَحَ الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ. لَا إِلَهَ إِلَّا الَّلَّهُ وَحَدَّهُ لَا شَرِيكَ
لَهُ، لِهَلِ الْمُلْكُ، وَلِهَلِ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ. رَبُّ أَسْأَلُكَ حَيْرَ
ما فِي هَذَا الْيَوْمِ، وَخَيْرَ مَا بَعْدَهُ، وَأَعْوَدُ بِكَ مِنْ شَرٍّ مَا فِي هَذَا الْيَوْمِ،
وَشَرٍّ مَا بَعْدَهُ، رَبُّ أَعْوَدُ بِكَ مِنْ الْكَسَلِ، وَسَوْءِ الْكَيْبِ. رَبُّ أَعْوَدُ بِكَ
مِنْ عَذَابِ فِي النَّارِ، وَعَذَابٍ فِي الْقُبْرِ.»

<Ašbahānā wa-ašbah al-mulku lillāh, wal-hamdu lillāh.
Lā ilāha illallāhu wahdahū lā sharīka lah, lahul-
mulku wa-lahul ḥamdu wa-huwa ‘alā kulli shay’in

¹ Recorded by al-Bukhārī (6306), an-Nasā‘ī, and others.
² Recorded by Abū Dāwūd, at-Tirmīzhī, and others. Verified to be authentic by al-
Albānī (Ṣaḥīḥ ut-Targīḥb no. 655).
qadîr. Rabbi as'âluka khayra mā fī hāthal yawmi wa-
khayra mā ba'dah, wa-a'ûthu bika min sharri mā fī 
hāthal yawmi wa-sharri mā ba'dah. Rabbi a'ûthu bika 
minal kasali wa-sâ'il kibar. Rabbi a'ûthu bika min 
'athâbin fin-nârî wa-'athâbin fil-qabër —
We have reached the morning, and the dominion 
continues to belong to Allâh — all praise be to Allâh. 
There is no (true) god but Allâh, alone without any 
partner. To Him belongs the dominion, He is worthy 
of all praise, and He is capable of everything. My 
Lord, I ask You for the goodness of this day and of 
what comes after it, and seek your protection from 
the evil of this day and of what comes after it. My 
Lord, I (also) seek your protection from laziness, 
from the evil of old age, from the punishment in the 
Fire, and from the punishment in the grave." ¹

4. ACKNOWLEDGING ALLâH'S FULL CHARGE OVER US

Abû Hurayrah (ﷺ) reported that the Prophet (ﷺ) used to say the 
following in the morning, and he taught it to his companions (ﷺ):

«Allâhumma bika âsbaḥnâ, wa-bika amsaynâ, wa-bika 
nâhyâ, wa-bika namûl, wa-ilayk an-nushûr —
O Allâh, by You (i.e., Your will and power) we have 
reached the morning, by You we had reached the 
evening, by You we live, by You we wil die, and to 
You will be our emergence (from graves).» ²

5. PROTECTION AGAINST ONESELF AND SATAN'S HARM

Abû Bakr aš-Siddîq, Abû Hurayrah, and other companions (ﷺ), all

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¹ Recorded by Muslim (2723), Abû Dâwûd, and others.
² Recorded by Ibn Mâjah, at-Tirmîthî, and others. Verified to be authentic by al-
Albânî (aṣ-Ṣâhîhah no. 262, 263).
reported that the Prophet (ﷺ) taught them to say in the morning:

اللهُمَّ عَلِمْ عَمَلِيَّ وَالشَّهَادَةِ، فَاطِرُ السَّماوَاتِ وَالأَرْضِ، رَبُّ كُلْ شَيْءٍ
وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنتَ، أَعَوذُ بِكِ مِنْ شَرِّ تَعْبِدُهُنَّ، وَمِنْ شَرِّ
الشَّيْطَانِ وَشَرِّكِهِ، أَنْ أُقْرَفَ عَلَى نَفْسِي سَوَاءً أَوْ أَجْرِهِ إِلَى مُسْلِمِينَ.

<Allāhumma ʿālimal ghaybi wash-shahādat, fāṭir as-samāwātī wal-arḍ, rabba kulli shay'in wa-malikah, ash-hadu allā ilāha illā ant, aʿūthu bika min sharri nafsī, wa-min sharr ish-shaytāni wa-shirkih, wa-an aqtariṣa ʿalā nafsī sū'an aw ajurrahī ilā Muslim —
O Allāh, Knower of the ghayb and witnessed worlds, Creator of the heavens and earth, Lord and
Sovereign of all things: I bear witness that there is no (true) god except You. I seek Your protection
from the evil of myself, from the evil and shirk of Satan, and from that I would commit harm against
myself or direct it toward another Muslim.> 

6. WELL-BEING AND PROTECTION FROM ALL DIRECTIONS

ʿAbdullāh Bin ʿUmar (رضي الله عنه) reported that the Prophet (ﷺ) would not
leave off saying the following supplication in the morning:

اللَّهُمَّ إِنِّي أَسْأَلُكَ العَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ، اللَّهُمَّ أَسْأَلُكَ العَفَوَ
والعَافِيَةَ فِي دِينِي وَذَنَبِي وأَهْلِي وَمَالِي، اللَّهُمَّ أَسْتَرِعِ عُورَاتِي وَأَمِينْ
روعاتي. اللَّهُمَّ أَحْفَظْنِي مِنْ بَيْنِ يَدِي وَمِنْ خُلْقِي، وَعَن يِبَيْنِي وَعِن
شِيْمَالِي، وَمِنْ فُوْقِي، وَأَعْوَدُ بِغَفُورِكَ أَنْ أَغْتَالَ مِنْ تَحْتِي.

<Allāhumma innī as'alukal ʿāfiyata fid-dunyā wal-ākhirah. Allāhumma as'alukal ʿafwa wal-ʿāfiyata fi
dīnī wa-dunyāya wa-ahlī wa-mālī. Allāhumma substur

1 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-
Albānī (ṣaḥīḥah nos. 2753, 2763, 3443).
O Allah, I ask You for well-being in this first and
the next. O Allah, I seek Your pardon and well-being
in regard to my religion, life, family, and wealth. O
Allah, cover my weaknesses and ease my fear. O
Allah, protect me from in front of me and behind
me, from my right and left sides, and from above
me; and I seek refuge in Your greatness that I may
be attacked from underneath me.»

7. APPEALING FOR HELP THROUGH ALLAH’S MERCY

Anas (ﷺ) reported that the Prophet (ﷺ) told Fāṭimah (ﷺ) to say in
the morning:

«يا حيّ يا قيٰوم، برحمتك استغفرت، أصلح لي
شأنى كله، ولا تقبلني إلى نفسٍ طرفة عينٍ أبداً.»

«Yâ ḥayyu, yâ qayyûm, bi-rahmatika astaghîth. Âshîh
lî shaʾnî kullâh, walâ takîlî ilâ nafsî ṭarfata ʿaynin
abadâ — O You who are ever Living and Watchful,
through Your mercy I appeal for help, so rectify all
of my affairs, and do not relinquish me to myself for
even as little as a blink of an eye.»

8. DECLARING FULL RELIANCE ON ALLAH

Abû ad-Dardâ’ (ﷺ) said that Allah (ﷻ) alleviates all concerns for a
person who says seven times in the morning:

«حسنٍي لله لآ إله إلا هو، عليه توكلت، وهو رب العرش العظيم.»

1 Recorded by Abû Dâwûd, an-Nasâ’î, and others. Verified to be authentic by al-
Albânî (Al-Kalim uṭ-Tayyîb no. 27 and Sahîh uṭ-Targhib wat-Tarhib no. 659).
2 Recorded by an-Nasâ’î and al-Bazzâr. Verified to be ḥasan by al-Albânî (Ṣahîh uṭ-
Targhib wat-Tarhib no. 661 and as-Ṣaḥîhah no. 227).
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<Hasbiy Allāhu lā ilāha illā huwa ‘alayhi tawakkalt, wa-huwa rabb ul-‘arsh il-‘azīm — Sufficient for me (as helper and protector) is Allāh; there is no (true) god except Him; upon Him I rely, and He is the Lord of the great Throne.>  

9. PROTECTION FROM WEAKNESS, POVERTY, AND TORMENT

Abū Bakrah (ﷺ) reported that he heard the Prophet (ﷺ) say three times in the evening:

اللَّهُمَّ عَافِينِي فِي بَنَاءِي، اللَّهُمَّ عَافِينِي فِي سَمَعِي، اللَّهُمَّ عَافِينِي فِي نَبْصَةِي، لَا إِلَهَ إِلَّا أَنتَ. اللَّهُمَّ إِنِّي أَعْوذُ بِكَ مِن

الْكَفْرِ وَالْفَقْرِ، اللَّهُمَّ إِنِّي أَعْوذُ بِكَ مِن عَذَابِ الْقَبْرِ.

<Allāhumma ‘āfinī fi badāni, Allāhumma ‘āfinī fi samī, Allāhumma ‘āfinī fi baṣarī, lā ilāha illā ant. Allāhumma innī a’ūthu bika min al-kufri wal-faqr, Allāhumma innī a’ūthu bika min athāb il-qabr — O Allāh, grant me well-being in my body, my hearing, and my eyesight. There is no (true) god but You. O Allāh, I seek Your protection from disbelief (or ingratitude) and poverty, and I seek Your protection from the torment of the grave.>

10. ONE HUNDRED TASBĪHS AND TAHMĪDS

Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) recommended saying one hundred times in the morning:

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1 Recorded by Ibn ‘Asākir, Ibn us-Sunnī, and others. Al-Albānī verified it to be authentic only as a “mawqūf” statement by the sahābi (Abū ad-Dardā’), but he indicated that it counts as a “marfu’” hadīth stated by the Prophet (ﷺ), because it contains information that is not subject to human opinion (ad-Da’ifah no. 5286).

2 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be hasan by al-Albānī (al-Adab ul-Mufrad no. 701).
The Prophet (ﷺ) further indicated that whoever says this, his sins will be forgiven, even if they exceed the foam of the. And no one will come on Resurrection Day with better deeds — except for a person who says the same or more.  

11. **TAHLİL THAT EQUATES FREEING SLAVES**

An important extollment that the Prophet (ﷺ) recommended saying in the morning is the following *tahlil*:

«لا إلَّا إلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ السَّلَامُ وَلَهُ الْحَمْدُ، يُحْبِي وَيُمَيِّتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.»

«Lā ilāha illallāh, wahdāhū lā sharīka lah, lah ul-mulku wa-lah ul-ḥamd, yuḥyī wa-yumīt, wa-huwa ‘alā kulli shay’in qadīr — There is no (true) god except Allāh, alone and without any partners. To Him belongs the dominion, He deserves all praise. He gives life and death, and He is capable of everything.»

ʿAbdullāh Bin ‘Amr and Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) promised for a person who says this extollment **one hundred times** in the morning:

«كَانَتْ لَهُ عِدَّةٌ عَشْرُ رَقَابٍ، وَكُتِبَ لَهُ مَيْتَةٌ حَسِنَةٌ، وَمُحْيِتْ عَنْهُ مَيْتَةَ سَيِّيْنَةٍ، وَكَانَتْ لَهُ جَزَاءٌ مِّنَ الشَّيَاتِنِ حَتِّى يَمْسَى، وَلَمْ يَأْتِ أَحَدٌ بَأَفْضَلَ مِمَّا جَاءَ بِهِ، إِلاَّ رَجُلٌ عَمِلَ أُكْثَرَ مِنْهُ.»

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1 Recorded by Muslim (2692), Abū Dāwūd, and others (See also *Ṣahīḥ ut-Targhib wat-Tarhib* no. 653).
This will count for him as freeing ten slaves; and one hundred good deeds will be recorded for him, one hundred sins will be removed from his record, and this will provide for him a shelter from Satan until the evening; and no one will come (on Judgment Day) with a better deed except for a man who exceeded him (in saying it).»

Abū Ayyūb al-Anṣārī (ﷺ) reported that the Prophet (ﷺ) promised for a person who says this extollment ten times in the morning:

كَتَبَ اللَّهُ لِهِ بِكَلِلٍ وَاحِدَةٍ قَالَهَا عَشْرُ حَسَنَاتٍ، وَمَحَا عَنَّهُ بِهَا عَشْرُ سَيِّئَاتٍ، وَرَفَعَهُ اللَّهُ بِهَا عَشْرُ دِرَاجَاتٍ وَكَنَّ لَهُ قَدْرُ عَشْرُ رَقَابٍ، وَأَجَارَهُ اللَّهُ مِنَ الشَّيْطَانِ، وَكَنَّ لَهُ مِسْلَحَةٌ مِنْ أُوْلِي الْنَّهَارِ إِلَى أَخْرِجِهِ.

«Allāh will record for him for every one (extollment) he says ten good deeds, will remove from his record ten sins, and will raise him ten ranks (in Jannah), and they will count for him as freeing ten slaves. Allāh will also protect him from Satan, and they will shield him from the beginning until the end of the day.»

This extollment has such a great significance that saying it even one time is highly rewarding — provided that we say it with full understanding and submission. Abū 'Ayyāsh (ﷺ) reported that the Prophet (ﷺ) promised for a person who says it one time in the morning:

كَانَ لَهُ عِدَّةٌ رَقْبَةٌ مِنْ وَلَدِ إِسْمَاعِيلٍ، وَكَتَبَ لَهُ عَشْرُ حَسَنَاتٍ، وَحَطَّ عَنَّهُ عَشْرُ سَيِّئَاتٍ، وَرَفَعَ لَهُ عَشْرُ دِرَاجَاتٍ، وَكَانَ فِي حِزْرٍ

1 Abū Hurayrah's report was recorded by al-Bukhārī (6403) and Muslim (2691). Ibn 'Amr's report was recorded by an-Nasāʾī, Aḥmad, and others, and verified to be hasan by al-Albānī (ṣaḥīḥ no. 2762).

2 Recorded by Aḥmad, an-Nasāʾī, and at-Ṭabarānī. Verified to be authentic by al-Albānī (Ṣaḥīḥ ut-Targhib wa-t-Tarhib no. 660 andṣaḥīḥ no. 114).
This will count for him as freeing one salve from Ismā’il’s offspring, ten good deeds will be recorded for him, ten sins will be removed from his record, he will be raised ten ranks (in Jannah), and he will be protected from Satan until the evening. »

12. PROCLAIMING ADHERENCE TO THE TRUE RELIGION

ʿAbd ur-Rahmān Bin Abzā (ﷺ) reported that the Prophet (ﷺ) used to say in the morning:

أَصْبِحْنَا عَلَى فَطْرَةِ الإِسْلَامِ، وَكَلِمَةِ الإِخْلاَصِ، وَعَلَى دِينِ نِعْمَتٍ
«Nous sommes revenus à l’obéissance à la religion, à la vérité et à la foi.»

Ašbahāna ʿalā fiḥrat-Islām, wa-kalimat il-ikhlāṣ, wa-ʿalā dīni nabīyyinā Muḥammad, wa-ʿalā millat abīnā Ibrāhīma ḥanīfan wahā kāna minal-mushrikin —
We have reached the morning while we are upon the pure nature (fiṭrah) of Islām, and the word of Sincerity (i.e., the Shahādah), and the religion of our Prophet Muḥammad, and the creed of our forefather Ibrāhīm: He was pure in faith and was not of those who joined partners with Allāh.»

13. FOUR ATHKĀR THAT OUTWEIGH MANY OTHERS

Juwayriyah (🪤) reported that the Prophet (ﷺ) once left her house after the morning prayer, while she was sitting in her prayer place extolling Allāh (ﷻ). He returned in the mid-morning and found her still doing the same. He asked her, «Are you still in the same sitting since I left you?» She replied,

1 Recorded by Abū Dāwūd, an-Nasāʾī, and others. Verified to be authentic by al-Albānī (Ṣaḥīḥ ut-Targhib wal-Tarhib no. 656).
2 Recorded by Ahmad, aṭ-Ṭabarānī, and others. Verified to be ḥasan by al-Albānī (Hidāyat ur-Ruwāh no. 2351 and Ṣaḥīḥ ul-Jāmiʿ no. 4674).
"Yes." He said:

فَقَدْ قُلْتُ بَعْدَكَ أَرِبَاعٌ كُلُماتٍ، لَوْ رَزِيتُ بِمَا قُلْتِ

مُنْذَ الْيَوْمِ لَوُزِنْهُنَّ: "سَبْحَانَ اللَّهِ عَدْدَ حَلِيقِهِ، سَبْحَانَ اللَّهِ رَضاً

نَفْسِهِ، سَبْحَانَ اللَّهِ زَنَةٌ عَرْشِهِ، سَبْحَانَ اللَّهِ مِدادُ كُلُماتِهِ."

Indeed, I said after I left you four statements, three times. If you weigh them against what you have said since the morning, they would outweigh it:

"Subhān-Allāhi 'adada khalqi, subhān-Allāhi ridā nafsīh, subhān-Allāhi zinata 'arshīh, subhān-Allāhi midāda kalimātīh —

Exalted be Allāh as much as is the sum of His creation; exalted be Allāh to the extent that would please Him; exalted be Allāh as much as is the weight of His Throne; exalted be Allāh as much as is the extent of His words." 1


Umm Salamah (ṣ) reported that when the Prophet (ṣ) ended the morning prayer, he would say:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمْلًا مُتَقَبَلًا.»

«Allāhumma innī as'aluka 'ilman nāfi'an, wa-rizqan ṭayyiban, wa-'amalan mutaqabbalā — O Allāh, I ask You for beneficial knowledge, good provision, and acceptable deeds.» 2

Common Unauthentic Morning Extollments

In this section, we present a few morning athkār that, though

1 Recorded by Muslim (2726), Abū Dāwūd, and others.
2 Recorded by an-Nasā'ī, Ibn Mājah, and others. Verified to be authentic by al-Albānī (Sunanu Ibn Mājah no. 925).
commonly recorded in books and said by people, are based on unauthentic hadiths. This means that their isnāds are weak, and does not necessarily mean that they carry unacceptable meanings. To the contrary, they usually have good meanings, and may be authentic athkār — but for other occasions (ex., numbers 2 and 6 below). Therefore, we cite them here for two reasons:

a. To warn against falsely attributing them to the Prophet (ﷺ) as morning athkār.

b. To warn against adhering to them as consistent morning athkār.

1. ‘Abdullāh Bin Ghannām (ﷺ) reported that the Prophet (ﷺ) said that a person would fulfill the gratitude requirement for the day if he says in the morning:

"اللهُمَّ ما أصَبْحَ بِي مِنْ نُعَمَةٍ أَوْ بِأَحَدِ مِنْ خَلِيقِكَ، فَمَنْ كَأَسِهُ وَحَدِكَ لَّا شَرِيكَ لَكَ. لَكَ الحَمْدُ وَلَكَ السُّكْرَ.

"O Allāh, whatever favor reaches me or any of Your creation this morning, it is from You alone. There is no partner for You, and You deserve all praise and gratitude." ¹

2. Thawbān (ﷺ) reported that the Prophet (ﷺ) said that Allāh will surely please a person who says in the morning:

"رضيتك بالله رباً وبالإسلام دينناً، ومحمد نبياً.

"I accept Allāh as my Lord, Islām as my religion, and Muḥammad as my prophet." ²

3. Abū Mālik al-Asḥārī (ﷺ) reported that the Prophet (ﷺ) instructed

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¹ Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be weak by al-Albānī (al-Kāmil ut-Ṭayyīb no. 26).

² Recorded by Abū Dāwūd, at-Tirmīḍī, and others. Verified to be weak by al-Albānī (Da’īf ut-Targhī no. 384, ad-Da’īfah no. 5020, and al-Kāmil ut-Ṭayyīb no. 24).
his companions to say in the morning:

"أَصَبِحْنَا وَأَصَبِحَ الْمَلَكُ لَهُ رَبُّ الْعَالَمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ
هَذَا الْيَوْمِ، فَتَحْكُمَ وَنُصَرَّهُ وَثُوْرَةً وَبِرَكَتَهُ وَهُدَاهُ، وَأُؤْوِيْ بِكَ مِنْ
شَرٍّ مَا فِيهِ، وَمِنْ شَرٍّ مَا قَبْلَهُ، وَشَرٍّ مَا بَعْدَهُ."

"We have reached the morning, and the dominion continues to belong to Allāh, the Lord of the creation. O Allāh, I ask You for this day's goodness, facility, success, light, and blessing; and I seek Your protection from its evil, the evil that preceded it, and the evil that succeeds it."  

4. Anas (ﷺ) reported that the Prophet (ﷺ) said that Allāh (ﷻ) will free a quarter of a person’s body from the Fire for every time he says this in the morning:

"اللَّهُمَّ إِنِّي أَصَبِحْتُ أَشُهَّدُكَ، وَأَشَهِدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَكَ وَجِمَعَ
خُلُقَكَ بَنَانِكَ أَنْتَ اللَّهُ لاَ إِلَهَ إِلَّا أَنتَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ."

"O Allāh, this morning, I take You as my witness, as well as Your Throne Bearers, Your other angels, and all of Your creation, that You are Allāh, there is no (true) god except You, and that Muḥammad is your Servant and Messenger."  

5. Abū Saʿīd (ﷺ) reported that the Prophet (ﷺ) indicated that Allāh (ﷻ) will remove the distress and debt from a person who says in the morning:

"اللَّهُمَّ إِنِّي أَعْوُدُ بِكَ مِنْ الْهَمِّ وَالْحَزْنِ، وَأُؤْوِيْ بِكَ مِنْ العْجْزِ وَالْكَسَلِ.

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1 Recorded by Abū Dāwūd, at-Tabarānī, and others. Verified to be weak by al-Albānī (Sunanu Abī Dāwūd no. 5084 and ḏaʾīfah no. 5606).
2 Recorded by Abū Dāwūd, at-Tirmidhī, and others. Verified to be weak by al-Albānī (Ḍaʾīf ut-Targhib no. 383, ḏaʾīfah no. 1041, and al-Kālim ut-Ṭayyib no. 25).
"O Allāh, I seek Your protection from worries and sadness, and from weakness and laziness, and from cowardice and stinginess, and from being overcome by debt or subverted by other men." ¹

6. Abū ad-Dardā' (r) reported that the Prophet (ﷺ) said:

"من صلِّى عليّ حين يصبح عشراً، وحين يصلى عشراً، أدرِكْتُكْ شفاعتِي يوم القيامة.

"Whoever says salāh upon me ten times in the morning and in the evening will attain my intercession on Resurrection Day." ²

7. Zayd Bin Thābit (r) reported that the Prophet (ﷺ) instructed a man to say every morning the following (long) supplication and teach it to his family:

"لبيك اللهم لبيك، لبيك وسعديك، والخير في يديك، ومنك اللهم ما قلت من قول، أو حلفت من خلف، أو نذرت من نذر، فمشيتتك بين يديه، فاغفري لي ذنبي كلها، إنني لا يغفر الذنوب إلا أن تنت، وتب علي، إنك أنت السواب الرحيم.

"I am at Your service, my God, I am at Your service. I am at Your service, may You be pleased. All good is in Your Hands, and (originates) from You and (returns) unto You. O my God, whatever words I utter, or oath or vow I make, Your decree precedes all of that ... So forgive all of my sins, because no one except You

¹ Recorded by Abū Dāwūd. Verified to be weak by al-Albānī (Hidāyat ur-Ruwāh no. 2383 and Da‘īf Abī Dāwūd no. 272b).
² Recorded by at-Tabarānī.Verified to be unauthentic by al-Albānī (ad-Ḍa‘ifah no. 5788 and Da‘īf ut-Targhib no. 396).
forgives the sins, and guide me to repentance. You are the One who accepts the repentance, and the Merciful.” ¹

¹ Recorded by Ahmad, at-Tabarānī, and others. Verified to be weak by al-Albānī (Da‘if ut-Tarḥīb no. 397 and ad-Da‘īfah no. 6733).
CHAPTER 5

ISLĀMIC CONCEPT OF DREAMS

Introduction

LINGUISTIC DEFINITIONS

A dream is a vision that a person sees during his sleep. The Arabic words for dream are ruʿyā (pl. ruʿā) and ḥulum (or ḥulm, pl. aḥlām).

In the Qurʾān, the word ḥulum appears three times — each time referring to mixed-up dreams, and the word ruʿyā appears seven times — each time referring to truthful dreams.

In the Sunnah, “ruʿyā” and “ḥulum” are sometimes used interchangeably. More often, however, ruʿyā is used for a good dream and ḥulum for a bad one.

Ibn ul-Manẓūr (الوزرائ) said:

"Ruʿyā and ḥulum is what a person sees during his sleep. But ruʿyā is mostly applied to what he sees of good and pleasant things, and ḥulum is mostly applied to what he sees of evil or bad things. And either of the two words may be used in the place of the other."

WHAT ARE DREAMS?

Dreams are among the spiritual puzzles of this life. People have conflicting and confusing views regarding their nature. Only by adhering to the guidance of the Qurʾān and Sunnah can we form a

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1 Twice in Yūsuf (12:44), and once in al-Anbiyāʾ 21:5.
2 In Yūsuf (12:5), Yūsuf (12:43) — twice, Yūsuf (12:100), al-Isrāʾ (17:60), aṣ-Ṣaffāt (37:105), and al-Fāṭh (48:27).
3 As in the forthcoming hadīths about the types of dreams.
4 Lisān ul-ʿArab (under root-word ḥalama).
reasonable understanding of dreams.

Al-Māzīrī (المسيري) said:

“People have numerous arguments regarding the nature of dreams. As for those who do not adopt a religious understanding, their arguments are particularly outrageous. They tackle issues that cannot be reached with the human reason, and for which there is no proof; and since they do not believe in the Revelation, their statements are widely conflicting.”

Al-Qurṭubī (الكروتبي) said:

“The reason for the confusion of non-religious people in regard to dreams is that they turn away from the Straight Path of the prophets. What we say is that dreams are reflections of the soul; and since we cannot comprehend the soul, we would not, obviously, comprehend its reflections…”

We establish below that dreams are visions that Allāh (الله) creates and instills into our hearts.

Some dreams, truthful and sublime, are granted by Allāh (الله). They support and reassure a believer, warn him of some individuals, reprimand him for some of his wrongdoings, foretell him of some good (to anticipate) or harm (to beware of), and so on. Such dreams are attributed to Allāh because of the truth and good they carry.

Ibn ul-Qayyim (الباني القزيم) said:

“Dreams are parables presented by the angel whom Allāh set in charge of them. The dreamer may then use a parable as a guide to something similar…”

Other dreams, false and unpleasant, mix truth with falsehood, and

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1 Faṭḥ ul-Bārī 12:442.
2 Faṭḥ ul-Bārī 12:442.
frighten people during sleep or even after awakening. Such dreams are whispered by a devil and are, therefore, attributed to Satan.

Al-Qāḍī Abū Bakr Bin al-ʿArabī (ṣ) said:

“Dreams are reflections that Allāh (ﷻ) instills into a person’s heart — upon the hand of either an angel or a devil. They represent things — either explicitly or metaphorically, or are a meaningless mix-up. Thus, they resemble the thoughts that occur during wakefulness, which may either be organized, as in a story, or scattered into fragments.”

Al-Māẓīrī (ṣ) said:

“Allāh (ﷻ) creates in the heart of a sleeping person reflections — just as He does in a wakeful person’s heart, and He does what He wills, for He is not restricted by sleep or wakefulness.

He (ﷻ) makes these reflections as indicators of other things that He subsequently creates or had already created. Thus, for example, He creates a vision in the heart of a sleeping person that he is flying — and he (obviously) cannot fly. This could indicate that this person’s belief regarding some issue is contrary to its reality (just as flying is contrary to reality). This is similar to how Allāh (ﷻ) creates clouds (in real life) as a sign for rain — and both (the indicator and the indicated) are created by Him.”

ALLĀH CREATES ALL DREAMS

As we mentioned above, dreams are visions and thoughts that Allāh (ﷻ) decrees and creates, just as He creates everything else. He (شرك) says:

1  Faṭḥ ʿul-Bārī 12:442.
«Allāh is the Creator of all things, and He is in charge of all things.»

Allāh’s creation is all good, and is of a great underlying wisdom and benefit. However, the goodness and wisdom behind what appears to be evil may not be perceived by many people.

Whereas texts of the Qur‘ān and Sunnah attribute good and honorable actions directly to Allāh (مٰلِکُ), they often do not directly attribute to Him actions or things that are apparently evil. This is done out of respect and reverence for Him (مٰلِکُ). The same rule applies to dreams: Attributing good dreams directly to Allāh (مٰلِکُ) is a common practice in the Sunnah, whereas bad dreams are attributed to Satan — though he does not create them.

Satan’s Role in Dreams

Attributing Bad Dreams to Satan

Bad and terrifying dreams are attributed to Satan because:

× He initiates the bad and hateful thoughts and insinuates them into people’s thoughts in dream form.

× He likes and approves bad dreams and evil thoughts.

× Bad dreams conform with his evil nature.

× His hate toward humans makes him do all that is possible to harm or frighten them — both during their sleep and their wakefulness.

Al-Ḥāfiz (مٰلِکُ) said:

1 Az-Zumar 39:62.
2 This is explained in depth in the Author’s: “Believing in Allāh’s Decree, Qadar”.
"Al-Muhallab said, ‘... Bad dreams are attributed to Satan because they are created in his likeness (of evil) ...’ Abū ‘Abd il-Malik said, ‘(A bad dream) is attributed to Satan because it is according to his desire and goal.’ Ibn ul-Baqillānī said, ‘... Allāh creates an unpleasant dream in the presence of Satan (i.e., while he is present with the dreamer). This is why it is attributed to him.’ And others say that it is attributed to him because he insinuates it.’ “¹

An-Nawawī (นอกจาก) said:

“Al-Māzirī said, ‘Allāh (الله) creates dreams that are indicators of harm in the presence of Satan. They are metaphorically attributed to Satan because he witnesses them — even though he does not really make them.’ ... Others said, ‘Both pleasant and unpleasant dreams are created, arranged, and willed by Allāh (الله). Satan has no doing in regard to either, but he witnesses an unpleasant dream, accepts it, and is pleased with it.’ ”²

**Satan’s Play**

In addition to bad and terrifying dreams, there are absurd dreams that can be caused by Satan.

Jābir Bīn ‘Abdillāh (الجابر بن عبد الله) reported that a Bedouin came to the Prophet (الرسول) and said, “I saw in my dream that my throat was cut, and my head fell off and started rolling, so I ran after it, retrieved it, and put it back in its place.” The Prophet (الرسول) smiled, and, addressing the man and the people next to him, said:

«إِذَا لَعَبَ السَّيِّئُ الْمَخْفُونُ بِأَحَدَكُمْ فِي مَنَامِهِ، فَلاَ يَنْتَهْ بِهِ النَّاسُ.»

‘When Satan makes fun of you during your sleep, do

¹ Fatḥ ul-Bārī 12:463.
² Al-Minhāj 15:20.
not tell people about it." ¹

In this ḥadīth, the Prophet (ﷺ) discouraged people from relating dreams that appear to be meaningless or frightening. Rather they should apply the etiquettes for bad dreams that we discuss below.

**WET DREAMS**

Wet dreams are associated with the ejection of seminal fluid during sleep. They often include visions of prohibited actions or interactions that are instigated by Satan. In some cases, they may also be an echo of a person’s thoughts during wakefulness.

Even though wet dreams are most common among men, it is possible for women to have them as well. Umm Salamah (ṣa) reported that Umm Sulaym (ṣa) came to Allāh’s Messenger (ﷺ) and asked him, “O Allāh’s Messenger, Allāh is surely not shy from the truth: Is it required for a woman to perform ḡhusl when she has a wet dream?” He (ﷺ) replied, «When she finds wetness (in her clothes), she must take a bath.» Embarrassed to hear this, Umm Salamah smiled, covered her face, and asked, “O Allāh’s Messenger, do women have wet dreams?” He (ﷺ) replied:

»نعم، تَرُبْتُ مَتَّكَ! فَمَنْ يَشْهُهَا وَلَدُهَا؟

<Yes, may your right hand be prosperous! How then does her child resemble her?> ²

Al-Baghwā (ṣa) said:

“Wet dreams that require ḡhusl have no interpretation. They may be caused by an annoyance of Satan or by the dreamer’s echoed thoughts.” ³

Wet dreams that are instigated by Satan may later raise in a

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¹ Recorded by Muslim (2268), Aḥmad, and others.
² Recorded by al-Bukhārī (130, 282, 3328, 6091, 6121), Muslim (310-314), and others.
³ *Sharḥ us-Sunnah* 6:298.
person’s mind some thoughts and desires for prohibited relationships involving specific individuals. Therefore it is important to apply to them the same procedures for bad dreams that we discuss below.

**Satan’s Limitation**

A believer should always remember that Allah’s (ﷻ) power is boundless and prevailing, whereas Satan’s schemes are restricted by Allah’s (ﷻ) permission and wisdom. Therefore, when a believer is distressed or alarmed by Satan’s spurring, he should turn to Allah (ﷻ) who can easily alleviate his concern. Allah (ﷻ) says:

> (And if an evil provocation touches you from Satan, seek refuge with Allah, for indeed, He is all-hearing, all-knowing. Indeed, those who possess taqwà — when an image (or impulse) touches them from Satan — they remember (Allah) and, immediately, regain insight.)

We will discuss this further under *isti‘āthah* (p. 115).

**Categories of Dreams**

**Reports Regarding Dream Categories**

Abū Salamah ² (ﷺ) reported that he used to have dreams that made him ill (from fear or worry) — until he heard Abū Qatādah (ﷺ) mention that he had the same problem, so Allah’s Messenger (ﷺ) told him:

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2. He was the son of ‘Abd ur-Raḥmān Bin ‘Awf (ﷺ), and was born around 20 H.
A pleasant (or good, or truthful) dream is from Allâh, and a bad dream is from Satan.

When one of you has a good dream (that he likes), let him expect good, and avoid relating it except to those whom he likes.

And when he has a dream and dislikes any part of it, let him seek Allâh’s protection from its evil and from Satan’s evil, and let him lightly spit — three times — on his left side, and avoid relating it to anyone. Indeed, it will then not harm him.  

Abû Sa’îd al-Khudrî (ﷺ) reported that he heard the Prophet (ﷺ) say:

When one of you has a dream that he likes — indeed, it is only from Allâh, so let him praise Allâh for it and relate it (to his beloved ones). Otherwise, when one has a dream that he hates — indeed, it is only from Satan, so let him seek Allâh’s protection from its evil, and let him not mention it to anyone:

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1 This is combined from narrations recorded by al-Bukhârî (3292, 5747, 6984, 6986, 6995, 7005, 7044), Muslim (2261), and others. We use two parenthesis to indicate alternative words appearing in different narrations.
it will then not harm him."  

Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«الْرُؤْيَا ثَلَاثَةٌ: فَالْرُؤْيَا الصَّالِحَةُ بُشَرَى مِنَ اللَّهِ، وَرُؤْيَا تَخْوِيفٍ مِنَ الشَّيْطَانِ، وَرُؤْيَا مِمَّا يُحَدِّثُ الْمُرْمَرُ نَفْسَهُ. فَإِنَّ رَأى أَحْدَكُم مَا يَكْرُهُ فَلْيُكِفْهُمْ فَلْيُصُلُّ، ولا يُحَدِّثُ بِهَا النَّاسُ.»

"Dreams are of three categories: a good dream that has glad tidings from Allāh, a terrifying dream from Satan, and a dream about what concerns a person. When one of you has a dream that he dislikes, let him rise from sleep and pray, and let him not relate it to other people."  

Abū Hurayrah (ﷺ) also reported that the Prophet (ﷺ) said:

«إِذَا رَأى أَحْدَكُمِ الرُّؤْيَا تَخْوِيفٍ، فَلْيَذْكُرُوهَا وَلَا يُفْسَرَهَا، وإذا رَأى أَحْدَكُمِ الرُّؤْيَا نَبِيْحَةٌ، فَلْيُذْكُرُوهَا وَلَا يُفْسَرَهَا.»

"When one of you has a dream that he likes, let him narrate it (to his beloved ones) and interpret it; and when one of you has a dream that he dislikes, let him neither narrate it nor interpret it."  

Jābir Bin ‘Abdillāh ( }): reported that Allah’s Messenger (ﷺ) said:

«إِذَا رَأى أَحْدَكُمِ الرُّؤْيَا يَكْرُهُها فَلْيَبْصُقْ عَنْ يَسَارِهِ ثَلَاثًا، وَلَا يَسْتَعْنِذُ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلَاثًا، وَلَا يَتَحَولَ عَنْ جَنِّبِهِ الَّذِي كَانَ عَلَيْهِ.»

"When one of you has a dream that he dislikes, let

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1 Recorded by al-Bukhārī (6985, 7045), at-Tirmīthī, and others.
2 Recorded by al-Bukhārī (7017), Muslim (2263), and others.
3 Recorded by Ibn ‘Abd il-Barr. Verified to be authentic by al-Albānī (as-Saḥīḥah no. 1340).
him spit (lightly) three times on his left side, ask Allāh three times to shelter him from Satan, and turn over from the side on which he was sleeping.»

And ʿAwf Bin Mālik (ṣ) reported that the Prophet (ṣ) said:

«الرؤيا ثلاث: منها أحوال من الشيطان ليحرَّن بها ابن آدم، ومنها ما يهم به الرجل في يغطسه في رواة في سنة، ومنها جزء من سنة وأربعين جزءًا من النبوة.»

 Dreams are of three categories: scary dreams from Satan — to depress the human being, things that concern a person during his wakefulness, so he sees them in his dream, and dreams that are a part of forty six parts of prophethood.»

**Three Categories**

From the above narrations, as well as other forthcoming ḥadīths, we surmise that there are three main categories of dreams:

<table>
<thead>
<tr>
<th>Category</th>
<th>Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>① Truthful dreams</td>
<td>Inspired by angels</td>
</tr>
<tr>
<td>② Terrifying dreams</td>
<td>Whispered by Satan</td>
</tr>
<tr>
<td>③ Mixed-up medleys</td>
<td>Dreamer’s thoughts, concerns, etc.</td>
</tr>
</tbody>
</table>

The second and third categories are meaningless in the sense that they have no useful interpretation. Ibn ʿUthaymīn (ṣ) said:

“During its minor death (i.e., sleep), the soul sees

---

1 Recorded by Muslim (2262), Abū Dāwūd, and others.
2 Recorded by al-Bukhārī (in at-Tārīkh), Ibn Mājah, and others. Verified to be authentic by al-Albānī (aṣ-Ṣaḥīḥah no. 1870).
dreams and visions that are divided into three categories: pleasant dreams, hateful dreams, and dreams that consist of meaningless and pointless things. The latter could be from Satan’s teasing, from echoing personal concerns, or from other reasons.”¹

In the rest of this section, we discuss these three categories.

1. GOOD OR TRUTHFUL DREAMS

Truthful dreams contain signals regarding events or other things that Allāh (الله) created or will create. Ibn ‘Abd il-Barr (ابن عباس) said:

“It should be believed that a truthful dream is from Allāh and is a part of prophethood. It reflects great wisdom and kindness from Allāh, which adds to a believer’s faith. I do not know any difference in this regard among the people of religion and truth, whether they are from the followers of opinion or of ḥadīth reports. No one rejects (the value of) dreams except atheists and a small group of muʿtazilah (a philosophical sect) …

If a dream is not mixed-up medleys or a nightmare, it is truthful. It can even be seen by a non-believer or a sinner, such as the dreams of the king of Egypt and of Yūsuf’s two prison-mates …”²

The following steps may help in distinguishing a truthful dream from meaningless dreams:

a. First, the dreamer should exclude any dream that is apparently from the third (thought-echoes) category — whether the dream is pleasant or unpleasant. A meaningless dream would normally be a reflection of the dreamer’s thoughts or concerns, a result of a physical weakness (such as fever) or tendency (such as hunger or

¹ Sharhu Riyāḍh is-Ṣāliḥīn no. 841.
² At-Tamhīd 16:71.
thirst), or a total mix-up that shows no theme.

b. If the dream is unpleasant, the dreamer should ponder on whether it brings baseless terror — which means that it is from Satan, or it carries subtle warnings and legitimate pointers — which could mean that it is truthful.

c. If the dream is pleasant and passes test (a), or is quite notable and brings some original thoughts that appear to be alien to daily life and experience, then it may very possibly be truthful.

Ibn Khaldūn (الخليفة) said:

“A truthful dream has signs that attest to its truthfulness and legitimacy, so the dreamer would feel the glad tidings from Allāh because of what he was inspired during his sleep. Among these signs are the following:

i. Quick awakening after having the dream — as though the dreamer rushes to regain his wakefulness because of the importance of the inspiration he received (in the dream) …

ii. The dream remains imprinted and fixed, in full detail, in the dreamer’s memory …”

While there is no solid proof from Islāmic texts for Ibn Khaldūn’s above statement, experience shows their correctness in many cases of truthful dreams.

Based on what they symbolize, truthful dreams can further be divided into three classes: pleasant, unpleasant or forewarning, and admonishing.

Ad-Dāwūdī (الخليفة) said, “Truthful dreams may include warnings as well as glad tidings.”


And al-Ḥākim ut-Tirmīthī (ﷺ) said, “A truthful dream tells a truth, which may be glad tidings, a warning, or a reprimand.” ¹

We list the three classes of truthful dreams in the following table:

<table>
<thead>
<tr>
<th>A Truthful Dream’s Class</th>
<th>It indicates for the dreamer:</th>
</tr>
</thead>
<tbody>
<tr>
<td>① Pleasant</td>
<td>A good fortune that will reach him; ex. seeing himself in Jannah.</td>
</tr>
<tr>
<td>② Unpleasant or forewarning</td>
<td>A harm that may afflict him (which may be possible to avert in some cases); ex., seeing fire burning some of his valuables</td>
</tr>
<tr>
<td>③ Admonishing</td>
<td>A reprimand for a shortcoming or sin, or an encouragement for improvement; ex., seeing himself prevented from entering Jannah unless he takes a bath</td>
</tr>
</tbody>
</table>

2. TERRIFYING DREAMS

Terrifying or bad dreams, also known as nightmares, are insinuated by Satan to alarm or distress people. Such dreams have no real meaning or interpretation. They should be distinguished from foreboding truthful dreams that we mentioned above.

The harm of bad dreams is merely psychological. It lies in frightening, disturbing, depressing, or worrying people. By following the guidelines provided in the Sunnah (discussed below), their evil effects can be completely annulled. Furthermore, this may even reduce some worries in regard to truthful foreboding dreams.

Al-Qādī ʿIyāḍ (ﷺ) said,

“An ‘unpleasant or evil’ dream means either that it is apparently unpleasant (i.e., from Satan), or that it has an unpleasant interpretation (for a foreboding truthful dream). The wisdom in keeping this uncertainty —

¹ Fatḥ ul-Bārī 12:465.
though the dream might be truthful — may be to spare the dreamer from worrying about its unpleasant interpretation … If no one interprets it for him, he remains hopeful that it might have a good interpretation, or that it is meaningless, and this would reduce his worry.”  

As an example, let us assume that a person had a dream that he was sinking in quicksand without being able to move any limb to save himself, and that his calls for help were muffled. This could be a nightmare, and could also be a truthful dream indicating that the dreamer will sink in debt or some other calamity without finding anyone to help him. If he treats this dream as a nightmare and performs the *isti‘āthah* and other protective measures, this dream would not harm him if it is truly a nightmare. Furthermore, if it is a truthful foreboding dream, Allāh (ﷻ) would reduce or eliminate its harm by virtue of the dreamer’s supplication.

### 3. MIXED-UP MEDLEYS

*Adghāth* or medleys are the most common category of dreams. They have various reasons, such as habits, echoed-thoughts about matters that concern the dreamer, reactions to his physical and health condition, and Satan’s delusions. Medleys have no useful interpretation.

In regard to this category of dreams, al-Ḥāfīz (罨) said:

“Dreams for which the dreamer finds no consequence in his wakefulness arise from things that concerned him before going to sleep, so he dreams about them. This type has no harm or benefit.”

Examples of *adghāth* dreams: A person with the need to release himself may see that he is earnestly looking for a toilet, a person with a fever may see himself walking in a hot desert or under a midday sun. A ringing alarm clock near him may initiate a dream of a train making

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2 *Fath ul-Bārī* 12:466.
whistling noises, etc.

**Recommended Actions upon Having a Good Dream**

A good dream is a favor from Allāh (ﷻ) because it is granted by Him. It carries glad tidings, brings happiness to the heart, and is an indication of a believer’s truthfulness and righteousness. These are important reasons to praise Allāh (ﷻ) for it.

In addition, a good dream should be narrated to learned people who care for the dreamer and wish good for him, so as to give him good interpretation for it.

On the other hand, he should not narrate it to individuals about whom he may have some misgivings. Such people might become envious, belittle his dream, and even try to misinterpret it in order to dismay him. Al-Baghawī (البغوي) said:

“A dreamer should only relate a pleasant dream to a person whom he likes (i.e., trusts). If, instead, he relates it to someone whom he dislikes, that person may misinterpret it for him out of envy, causing him some distress. He may also try to plot against him, as Allāh (ﷻ) described Ya‘qūb’s concern regarding his sons’ plotting, should Yūsuf have related his dream to them.”

Therefore, upon having a good or pleasant dream, a person is urged to take the following actions:

1. View it as a good omen from Allāh.
2. Praise Allāh for it.
3. Narrate it to those whom he trusts.
4. Avoid narrating it to those whom he distrusts.
5. Seek its interpretation, especially from learned people with good knowledge of dream interpretation.

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1 *Sharḥ us-Sunnah* 6:298.
Recommended Actions upon Having a Bad Dream

When a person has a bad or alarming dream, he is urged to take the following actions:

① Seek Allāh’s protection from its evil.
② Seek Allāh’s protection from Satan.
③ Lightly spit, three times, on the left side.
④ Turn over and sleep on a different side.
⑤ Say some of the evening and sleep athkār that he might have neglected or said without paying good attention — such as āyat ul-Kursī and the mu‘awwithāt.
⑥ Get up and pray.
⑦ Avoid narrating it.
⑧ Avoid attempting to interpret it.

Al-Ḥāfiz Ibn Ḥajar (١٩٤۰) said:

“Invoking Allāh’s protection, turning over to the other side, and rising for prayer — these may help in warding off the harm that an unpleasant dream forebodes.” ¹

And he said:

“Whether an unpleasant dream is caused by Satan or not, doing the recommended acts prevents any undesirable outcome. This is similar to what has been reported that supplication prevents affliction and charity protects against an evil end — and all of this happens according to Allāh’s decree and measure.” ²

In what follows, we discuss some of the recommended actions in further detail.

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¹ Fatḥ ul-Bārī 12:465.
² Fatḥ ul-Bārī 12:466.
**TA’AWWUTH**

Ta’awwuth (or isti’āthah) means seeking Allah’s protection or refuge. A believer is always required to ask Allah for this, as Allah (ﷻ) says:

\[
فَأَسْتَعِيدُ بِاللَّهِ إِنَّهُ هُوَ الْعَلِيمُ الْبَصِيرُ
\]

«So seek refuge with Allah (only). Verily, He is the Hearer, the Seer.» ¹

Ta’awwuth is particularly important when we feel the influence of Satan’s whispers. Allah (ﷻ) says:

\[
وَإِنَّا يَنْزِعُونَكَ مِنَ الشَّيْطَانِ نَزْعًا فَأَسْتَعِيدُ بِاللَّهِ
\]

«And if an evil whisper from Satan comes to you, seek refuge with Allah. Verily, He is the Hearer, the Knower.» ²

We have seen above that some of our dreams are whispered by Satan, and that we should say ta’awwuth when we see them. Ta’awwuth can be said simply as, “أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ” “A‘ūthu billāhi min ash-Shaytān ir-Rajīm — I seek Allah’s protection from Satan, the outcast”. Al-Hāfiz (٩٥٠) said:

“As for seeking Allah’s protection from the dream’s evil, it has an obvious reason, and it is recommended whenever a disliked matter occurs. And as for seeking Allah’s protection from Satan, it is because some of the narrations indicate that it is caused by him.” ³

But in the case of dreams, it is better to say specific forms of ta’awwuth that have been reported in the Sunnah, because they protect,

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¹ Ghāfir 40:56.
² Fuṣsilat 41:36.
in-shā Allāh, from Satan, from the evil of the dream itself, and from other evils of the night and day.

Khālid Bin al-Walīd (ﷺ) reported that he used to wake up terrified at night, so he would take his sword and strike anything he found in his way. He told the Prophet (ﷺ) about this, and the Prophet instructed him:

"أَلَا أَعْلَمُكَ كَلَامًا عَلَمَيْنِي الرُّوحُ الَّذِي يَأْسِرْنَا فِي النَّارِ؟ قُلْ: ..

"Should I not teach you some words that the Trustworthy Spirit (Jibrīl ☦) taught me? Say:

"أَعْوُدُ بِكَلَامَتِ اللَّهِ النَّافِعَاتِ، الَّتِي لَا يُجَابُرُهُنَّ بِرَاءٍ وَلَا فَاجِرًا،
من شَرّ مَا يَنْزِلُ مِنَ السَّمَاوَاتِ وَمَا يَعْرُجُ فِيهَا، وَمِن شَرِّ فَتْنَ اللَّيْلِ
وَالنَّهارِ، وَمِن كَلِّ طَارِقٍ، إِلَّا طَارِقٍ يَطْرُقُ بَيْحِيْرِ، يَا رَحْمَانٍ."

"A‘ūthu bi-kalimāt-illāh-it-tāmmāt, allātī lā yujiwuzuhunna barrun walā fājir, min sharri mā yanzilū min-as-samā‘i wamā yā'ruju fihā, wa-min sharri fitan-il-layli wan-nahārī, wa-min kulli ṭāriqīn,
illā tāriquŋ ya‘ruqu bi-khayr, yā-Rahmān —
I seek protection with Allāh’s complete words, which no righteous or corrupt person can violate, from the evil of whatever descends from heaven or ascends to it, and from the evil of the night’s and day’s tribulations, and from every night visitor — except for visitors that come with good — O Most Merciful (grant this)." ¹

‘Abdullāh Bin ‘Amr (ﷺ) reported that the Prophet (ﷺ) said:

إِذَا فَرَعَ أَحَدُكُمْ فِي النَّومِ فَلْيَمْلِكُ:

"When one of you is terrified during his sleep, let him say:"
"أعوذ بِكُلِمَاتِ اللهِ التَّامَّةِ مِنْ عَصَيِّهِ، وَمِنْ شَرٍّ عِبَادِهِ، وَمِنْ هُمْرَاتِ الشَّيَاطِينَ، أَنْ يَحْضُرُونَ."

»A‘ūthu bikalimāt-illāh-it-tāmmah, min ghadabihī wa-min sharri ‘ibādih, wa-min hamazāt-ish-shayātīni wa-an yahḍurūn — I seek refuge in Allāh’s complete words from His anger, from the evil of His creation, and from the spurring of the devils or that they be present with me.»

Ibrāhīm an-Nakha’ī提出的为一个看到恶意梦的人说说:

"أعوذ بِمَا عَادَتْ به مَلَائِكَةُ اللهِ وَرُسُلُهُ، مِنْ شَرٍّ رُؤْياً

هَذِهِ، أَنْ يُصِيبِني فِيهَا مَا أَكَرْهَا فِي دِينِي وَدُنْيَا."

"A‘ūthu bimā ‘āthath bihi malā’ikat-ullāhi wa-rusuluhī min sharri ru’yaya hāthihi, an yuṣībanī fihā mā akrahu fī dīnī wa-dunyāyī — I seek (Allāh’s) protection — in a way similar to that of Allāh’s angels and messengers — from the evil of this dream, or that it might result in any harm to my religion or life.”

It is important to note that, in order to produce the required effect, 

ta‘awwuth should be said with complete understanding and true belief in Allāh’s power and His promised protection. Al-Ḥāfiz (245) said:

"Istī‘āthah should be said by sincerely turning to Allāh. It is not sufficient to merely move the tongue with it.”

1 Recorded by Abū Dāwūd, at-Tirmīthī, and others. Verified to be authentic by al-Albānī (al-Kālim ut-Tayyib no. 49).
2 He was a tābi‘ī student of Ibn Maṣ‘ūd (438). He died in 96 H.
Al-Qurṭubī (٠) said:

“İsti‘āthah should be said for terrifying or distressing dreams, because they are insinuated by Satan. When the dreamer says this — truly seeking Allāh’s protection, and does the other acts of spitting, turning over, and praying, Allāh will protect him from any harmful outcome of that dream.”

"Spitting" or "Blowing" on the Left Side

We have seen that it is recommended for a person who has a bad dream to spit lightly on his left side. This is done to drive away Satan and express despise and contempt of him, because he initiated the bad dream.

The words for this action used in various narrations range in meaning from mere “blowing” (naftih), to “blowing with light spit” (tafl or taftih), to “spitting” (basq).

The correct procedure is to say the ta‘awwuth and then spit lightly to the left. This spitting (or blowing) is done by bringing the lips together, slightly sticking out the tip of the tongue from between them, and blowing with a humid breath — like spitting out a small seed.

In explanation of this, al-Ḥāfiz (٠) said:

“İyād said, ‘Blowing is recommended for driving away the devil who attended the bad dream, so as to humiliate and spite him. It is done on the left side because that is where dirty things are normally placed. And doing it three times is for emphasis.’

Ta‘awwuth with light spitting constitutes a ruqyah. Ruqyah consists of words said in the form of du‘ā or thikr for the purpose of

1 This is extracted from al-Musḥim, as indicated in Faṭḥ ul-Bārī 12:466.
2 We are urged to reserve our right side and limbs for superior actions, and our left side for inferior actions. Ā‘ishah and Ḥafṣah (٠) reported that the Prophet (٠) used his right hand for eating and drinking, and his left hand for cleansing his private parts and other cleaning (Ṣaḥīhu Abī Dāwūd nos. 25-26).
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protection or cure. It is sometimes accompanied by other actions, such as blowing or wiping over the thing to which it is applied. ¹ Al-Ḥāfiz (م) said:

“Al-Qāḍī Abū Bakr Bin al-ʿArabī said, ‘This (light spitting) is characteristic of ruqyah. (Doing it) would give confidence that (the dream’s evil) has been averted.’ ... ‘Iyādī said, ‘As is common in a ruqyah, light spitting helps attain blessing from the humidity and air that are blown with the good words (of ta‘awwuth).’ ... And an-Nawawī said, ‘Allāh makes this procedure a means for protection against the dream’s evil — just as He makes charity a means for protecting wealth.’ ” ²

TURNING OVER AND PRAYING

A person who has a bad dream is urged to turn over from the side on which he was sleeping to the other side. This helps refresh his body and circulate his blood, and allows him an opportunity to invoke Allāh (م) and seek His protection.

It is even better to rise up from sleep and pray. Prayer fulfills the above benefits, in addition to countless other benefits that we discussed in the previous chapter. Al-Ḥāfiz (م) said:

“Prayer (after having a bad dream) reflects submission to Allāh and seeking His shelter. By performing it, a person is protected from evil, and his request becomes true and complete, because of his nearness to His Lord during sujūd. As for turning over, it brings him hope that his situation (fearing the bad dream) will also turn around.” ³

Al-Qurṭubah said (in al-Mufhim):

¹ This is elaborated in the Author’s: “Sickness, Regulations & Exhortations”.
² Faṭḥ ul-Bārī 12:464.
“Prayer fulfills all of these benefits: When a person rises to pray, he would surely change from the side on which he was sleeping. By performing wudu', he would blow and spit to rinse his mouth and nose. He would say isti'aṣah prior to starting the recitation, and he would supplicate to Allāh while he is in the nearest situation to Him. Thus, Allāh ( المنزل) — through His kindness and generosity — would protect him from the dream's evil.”

Effect of Faith and Righteousness in Dreams

In this section, we establish that the truthfulness of a dream is proportional to the dreamer's level of faith and righteousness.

Dreams of the Prophets

The dreams of the prophets (ع) were all true — which was a valuable support to the veracity of their message. Whether they were sleeping or awake, Satan was not allowed to make them envision falsehood.

Sa‘īd Bin Jubayr (ع) reported that Ibn ‘Abbās (ع) said:

"روءيَ الْأَسْبِاءِ وَحَقٍّ"

"The prophets's dreams are part of their revelation.”

Imām Aḥmad (ع) said:

“The dreams of the prophets (ع) were part of their revelation. So, only ignorant individuals would belittle dreams and claim that they have no consequence.”

Dreams are, therefore, included in the meaning of this āyah:

1 This is extracted from al-Mufīm, as indicated in Fath ul-Bāri 12:464-465.
2 Recorded by Ibn Jarīr, Ibn Abī ‘Āṣim, and others. Verified to be ḥāsan by al-Albānī (as-Sunnah no. 463).
3 Reported by Abū Ya’lā in Tabaqāt ul-Ḥanābīlah 1:29.
«It is not for any human being that Allāh should speak unto him except by sudden inspiration, or (direct speech) from behind a partition, or that He sends a messenger (i.e., angel) to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.» \(^1\)

Dreams are part of the “sudden inspiration” that the Prophet (ﷺ) received from his Lord (ﷻ).

There are many examples in the Qur’ān and Sunnah of dreams that the Prophet Muhammad (ﷺ) and other prophets had. We will discuss these in the following chapters.

In particular, our Prophet Muhammad (ﷺ) was alert, even during sleep. His dreams were as truthful as what he witnessed during his wakefulness. ṬĀ‘ishah (﷽) reported that he (ﷺ) told her:

«يا عائشة، إن عيني تنامان ولا ينام قلبي.»

(O ṬĀ‘ishah, my eyes sleep, but my heart does not.\(^2\)

Because of this, Mu‘āth (ﷺ) said:

“ما رأى رسول الله في نومه وفي يقضّته فهو حقّ.”

“All what Allāh’s Messenger (ﷺ) saw during sleep or wakefulness is true.” \(^3\)

In fact, the Prophet’s (ﷺ) great Mission started with true dreams, as ṬĀ‘ishah (﷽) reported:

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1 Ash-Shūrā 42:51.
2 Recorded by al-Bukhārī (1147, 2013, 3569), Muslim (837), and others.
3 Recorded by Ibn Abī ‘Āṣim. Verified to be authentic by al-Albānī (as-Sunnah no. 464).
"The first kind of revelation that Allāh’s Messenger (ﷺ) received was true visions during sleep. He would not have a dream except that it would later materialize as clear as morning." ¹

**Dreams of the Righteous Are Part of Prophethood**

We have seen that a good dream is from Allāh (ﷻ) — i.e., He inspires it to a believer. In this sense, it resembles prophethood.

Good dreams also resemble prophethood in that they may truthfully foretell of future happenings.

People vary in the level of truth in their dreams and, subsequently, in how much their dreams resemble prophethood. The dreams of a righteous Muslim who adheres closely to the Prophet’s (ﷺ) guidance rate higher than a sinful Muslim or a Muslim who commits bid’ahs. Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

> "إذا أقترب الزمان، لم تكذب رؤيا المسلمون
> تكذب. وأصدقكم رؤيا أصدقكم حديثا.
> "When the time approaches (its end), a believer’s dream would almost never be false; and the most truthful among you in their dreams are those who are most truthful in their speech." ²

Ibn ‘Umar, Abū Sa‘īd, and Ibn ‘Abbās (ﷺ) reported that the Prophet (ﷺ) said:

> "الرؤية الصالحة (رؤية المسلم الصالح) جزء من سبعين جزءاً من النبوة.
> "A good dream (or a righteous Muslim’s dream) is

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¹ Recorded by al-Bukhārī (3, 4953, 4955-4956, 6982), Muslim (160), and others.
² Recorded by al-Bukhārī (7017), Muslim (2263), and others.
one of seventy parts of prophethood.\^1

Anas, Abū Sa‘īd, Abū Hurayrah, and other companions ‾ reported that the Prophet (ﷺ) said:

الرُّؤْيَا الصَّالِحَةُ (الْحَسَنَةُ) مِنَ الرُّجُلِ الصَّالِحِ (المُؤْمِنِ)
جُزَءٌ مِّن سِتَّةٍ وَأَرْبَعِينَ جُزءًا مِّنَ النُّبُوَّةِ.

«A good (or pleasant) dream of a believer (or a righteous man) is one of forty-six parts of prophethood.» \^2

Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«رُؤْيَا المُؤْمِنِ جُزَءٌ مِّن خَمْسِ وَأَرْبَعِينَ جُزِّءًا مِّن النُّبُوَّةِ.

«A believer’s dream is one of forty-five parts of prophethood.» \^3

Ibn ‘Umar (ﷺ) reported that the Prophet (ﷺ) said:

الرُّؤْيَا الصَّالِحَةُ جُزَءٌ مِّن خَمْسِ وَعَشَرِينَ جُزِّءًا مِّن النُّبُوَّةِ.

«A good dream is one out of twenty-five parts of prophethood.» \^4

Commenting on this, Ibn ‘Abd il-Barr (م) said:

“I do not see a contradiction in that the various narrations differ regarding the number of parts of prophethood in a dream. A good dream by some

\^1 Recorded by Muslim (2265), Ibn Mājah (3895, 3897), and others.
\^2 Recorded by al-Bukhārī (6983, 6987-6989, 6994), Muslim (2263, 2264), and others.
\^3 Recorded by Muslim (2263), Abū Dāwūd, and others.
\^4 Recorded by al-Khaṭīb (in al-Tārīkh) and Ibn un-Najjār. Verified to be authentic by al-Albānī (ṣa-Saḥīḥah no. 1869 and Ṣaḥīḥ ul-Jāmi’ no. 3528).
individuals could count as one of forty-six parts, or less or more, depending on the qualities of the dreamer ... So, a person who is sincere in worshiping his Lord, firm in his belief, and truthful in his speech, will have more frequently truthful dreams that are nearer (than other people's) to prophethood.”

And al-Albānī (ﷺ) said:

“There is no contradiction between the rates of twenty-five parts, forty-six parts, and seventy parts (of prophethood) in various narrations. This difference applies to the dreamer: the more righteous he is, the better his rate is.”

This discussion is summarized in the adjacent chart.

**DREAMS CARRY GLAD TIDINGS FOR THE RIGHTEOUS**

We saw above that truthful dreams are from Allāh (ﷻ), and that they carry for the believers glad tidings for which they should be grateful to Him.

Similarly, Abū ad-Dardā’ and ‘Ubādah (ﷺ) reported that the Prophet (ﷺ) was asked about the “glad tidings of this life” mentioned in the following āyah:

٦٤ ﴿اِلْهُمَّ أَبْشِرْنِي فِي الْحَيَاةِ الدَّنْيَا وَفِي الْآخِرَةِ.﴾ يونس

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1 At-Tamhid 16:69-70.
2 As-Sahihah 4:487.
«For them (the true believers) are glad tidings in the worldly life and in the Hereafter.»

The Prophet (ﷺ) replied:

«هي الرؤيا الصالحة يراها المسلمون أو ترى له.»

«It is a good dream that a believer sees, or others see for him.»

And Abū Hurayrah (رو) reported that the Prophet (ﷺ) said:

«لم يبق من النبوة إلا المبشرين: الرؤيا الصالحة يراها المسلمون أو ترى له.»

«Nothing will remain (after me) of prophethood — except the carriers of glad tidings: good dreams that a Muslim sees, or others see for him.»

Ibn ‘Abbās ( мл) reported that, during the Prophet’s (ﷺ) final illness, and with his head tied, he (ﷺ) parted the curtain leading from his house into the Masjid. Seeing the people lined up for prayer behind Abū Bakr (بكر), he said, «اللهم هل بلغت؟»  <O Allāh, have I not delivered the message?> Then he repeated three times:

«أيها الناس، إنَّهُ لم يبق من مبشّرات النبوة إلا الرؤيا يراها المسلمون (العبد الصالح) أو ترى له.»

«O people, indeed, nothing will remain (after me) of the prophethood’s glad tidings except a dream that a righteous believer sees, or others see for him.»

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1 Yusus 12:64.
2 Recorded by Ibn Jarir, Ahmad, and others. Verified to be authentic by al-Albānī (ṣ-Sahih no. 1786).
3 Recorded by al-Bukhārī (6990), Malik, and others.
4 Recorded by Muslim (479) and others.
Dreams of Common Muslims

Common Muslims are those who do not have a distinguished level of knowledge or righteousness. Therefore, their dreams do not contain the same level of truthfulness as those of the righteous. We cite again Abū Hurayrah’s (ﷺ) hadīth from the Prophet (ﷺ):

«أصدَفْكُمْ رُؤْيا أصدَفْكُمْ حَدِيثًا.»

〈The most truthful among you in their dreams are those who are most truthful in their speech.〉¹

Therefore, the dreams of common people are a mixture of truth and imagination. The amount of truth in them increases with their obedience and decreases with their sinning.

Dreams of Nonbelievers

Dreams of nonbelievers are mostly untrue, but may be true on rare occasions. As we indicated earlier, however, their true dreams are not considered part of prophethood.

Examples of true dreams by nonbelievers are those of Yūsuf’s prison mates and the king of Egypt in Sūrat Yūsuf — which we will discuss later (in Chapter 6).

Another example is that of Āminah, the Prophet’s (ﷺ) mother. Abū Umāmah (ﷺ) reported that the Prophet (ﷺ) said:

«رَأَتِي أمي كَانَتُ خَرِجَ مِنْهَا نُورٌ أُضِاءَتْ مِنْهُ فُصُورُ السَّمَاءِ.»

〈My mother saw (when she was pregnant with me) as though light came out from her that caused the palaces of Shām to glow.〉²

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¹ Recorded by al-Bukhārī (7017), Muslim (2263), and others.
² Recorded by Ibn Sa’d, Aḥmad, and others. Verified to be authentic by al-Albānī (aṣ-Saḥīḥah nos. 1546, 1925).
Allāh (ﷻ) mentions in the Qurʾān dreams that were seen or interpreted by three prophets: Ibrāhīm, Yūsuf, and Muḥammad (安宁). We reserve discussing dreams seen or interpreted by the Prophet Muḥammad (安宁) to the next two chapters. In this chapter, we only discuss dreams of the other two noble prophets (安宁).

Ibrāhīm’s Dream

Ibrāhīm (安宁) had a dream that entailed a great trial for him. Allāh (ﷻ) says:

"" ربّ هَبِّي لِي مِّنَ الْصَّلِّيْحِينَ. " فَبَشَّرْنَهُ بِعَلَّمٍ حَلِيمٍ فَلَمَّا بلَغَ مَعَهُ الْسَّعْيِ قَالَ: "بَنِيَّا إِلَيْنِي أَرِنِي فِي الْمَيْمَامَةِ أَيْنِ أَذْبَحُكَ، فَأَنْظُرُ مَا ذَرَّىً،" قَالَ: "يَلَأَتِ أَفْعَلْ مَا تَوْمَرْ، سَتَجَدْنِي إِنِ شَاءَ اللَّهُ مِنَ الْصَّرِّيْرِينَ." الصَّافاتَ 100-102

«(And Ibrāhīm prayed,) “My Lord, grant me (a child) from among the righteous.” Thus We gave him the good tidings of a steadfast boy.

And when he (the boy) reached in his (father’s) company the age of exertion, he said, “O my son, indeed I have seen in a dream that I must sacrifice you, so see what you think.” He replied, “O my father, do as you are commanded. You will find me, if Allāh so wills, of the steadfast.”»

Allāh (ﷻ) then says:

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1 Aṣ-Ṣaffāt 100-102.
«So when they had both surrendered to Allāh, and he (Ibrāhīm) had laid him down on his forehead (to sacrifice him), We called out to him, “O Ibrāhīm, you have surely fulfilled the vision.” Thus, indeed, We reward the doers of good. Indeed, this was a manifest trial. And We ransomed him with a great sacrifice, and left for him favorable mention among later generations, “Peace be upon Ibrāhīm.” Indeed, thus We reward the doers of good, for he was truly one of Our believing servants.»

The following are some important notes regarding the above āyāt:

1. No love may exceed or even compete with the love that is due to Allāh (ﷻ). Since Ibrāhīm’s love for his righteous son Ismā’īl was very strong, a lesson was given to him and all humanity: when there is such a love-competition, the love for Allāh (ﷻ) must come foremost. To demonstrate this, Ibrāhīm and Ismā’īl were put to a great test of faith and perseverance.

2. The command came to Ibrāhīm to sacrifice his son in the form of a truthful dream. Since there is no place for Satan in a prophet’s dream, and since Ibrāhīm (ﷺ) could realize Allāh’s revelation when it came to him, he immediately understood that Allāh (ﷻ) wanted him to sacrifice his son with his own hand, using a knife for this purpose.

3. A truthful dream from Allāh does not have to be fulfilled to the last detail. It is only fulfilled to the degree that Allāh (ﷻ) sees fit

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1 Aṣ-Ṣaffāt 103-111.
and conforming with His will and wisdom. Therefore, Allāh (ﷻ) called out to ʿIbrāhīm, instructing him to proceed no more with his “slaughtering” act, because the full submission that he and Ismāʿīl showed was a sufficient fulfillment of the sacrificial requirement.

4. When a believer is faced with a worry, he turns quickly to Allāh seeking His help and support. Therefore, the two noble prophets, ʿIbrāhīm and Ismāʿīl (ﷻ), must have turned to Allāh (ﷻ) with sincere supplication, asking Him to spare them the devastating outcome of ʿIbrāhīm’s dream. Obviously, Allāh (ﷻ) granted this to them, which shows that a truthful dream with an alarming or unpleasant interpretation may not produce its expected outcome — provided that a believer applies to it the necessary actions and extollments that are taught in the Sunnah.

Yūsuf’s Dreams & Interpretations

In ʿSūrat Yūsuf, Allāh (ﷻ) tells us of one dream that Yūsuf saw and three dreams that he interpreted for others. We discuss these four dreams in what follows.

Yūsuf’s Dream

While he was still a young boy, Yūsuf (だけで) had a remarkable dream that foretold of events of the far future. Allāh (ﷻ) says:

(إذ قَالَ يُوسُفُ لِأَبِيهِ: "يَا أَبَايُ مَا أَنْتَ أَحَدُ عَشَرَ كَوْكَبٍ وَالشَّمْسُ وَالْقَمْرُ رَأَيْتُهُمْ لِي سَجِيدُينَ. " قَالَ: "يَا بَنِي لَا تَفْقَصُّ رَجُلُكُمْ عَلَى إِخْرَاجِكُمْ فِي كِيدِكُمْ. إِنَّ الْمَسْئُولُ لِلْمَسْئُولِ عَدُوُّ مُبِينٍ وَكَذَلِكَ يَجْتَبِي وَيَعْلَمُكُمْ مِنْ تَأْوِيلِ الْآَخَادِيْثِ وَيَنْتَفِعُهُ مِنْكُمْ عَلَى ˇًلَّوْلَا أَنْتُمْ تَأْمُهُوا عَلَى أَبِييَ مِنْ قَبْلِ إِبْرَاهِيمَ إِنَّ رَبِّي عَلِيمٌ حَكِيمٌ.) يُوسُفُ ٤،٩٤
«(Be informed of) when Yūsuf said to his father, “O my father, indeed I have seen (in a dream) eleven stars, the sun, and the moon — I saw them prostrating to me.” He said, “O my son, do not relate your dream to your brothers, lest they contrive a plan against you. Indeed, Satan is a manifest enemy of humans. And thus will your Lord elevate you and teach you the interpretation of narratives (i.e., events or dreams) and complete His favor upon you and upon the family of Ya‘qūb, as He had previously completed it upon your forefathers, Ibrāhīm and Iṣḥāq. Indeed, your Lord is Knowing and Wise.”»¹

Many years later, Yūsuf saw the fulfillment of His dream. Allāh (ﷻ) says:

«وَرَفَعَ أُبُوِّهِ عَلَىَ الْمَرْجَةِ وَخَرَّوْاَ لَهُ سُجَّدًا وَقَالَ: ِّيَا بَلِيْبَانُ هَذَا تُوْلِيْلٌ رَيْبِيْ مِنَ الْقَبْلِ قَدْ جَعَلَهَا رَبُّيَ حَقَّاً.» Yūsuf 100

«And he (Yūsuf) raised his parents upon the throne, and they (his parents and brothers) bowed to him in prostration. And he said, “O my father, this is the explanation of my earlier vision — my Lord has surely made it reality.”»²

The following are some lessons and notes from the above āyāt:

1. Yūsuf (ﷺ) had a truthful dream involving the sun, the moon, and eleven planets — all prostrating before him. Since Yūsuf was the youngest of his brothers, he looked up to them with awe and for guidance, like one would look up at the stars. Of course, he looked up the most to his two parents, like one would look up at the sun and moon. Therefore, these thirteen celestial bodies represented Yūsuf’s two parents and eleven brothers, Their prostration meant

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¹ Yūsuf 12:4-6.
² Yūsuf 12:100.
that they would show him respect and homage.

2. Yūsuf was a child when he had this dream. This indicates that it is possible for children to have truthful dreams.

3. The interpretation of this dream was immediately understood by Yūsuf’s father, Ya‘qūb. He did not tell it to Yūsuf, however, probably because Yūsuf was still too young to comprehend it, or fearing that he might boast about it in front of his brothers.

4. Ya‘qūb clearly favored Yūsuf over his other brothers, either because he was their youngest, or, perhaps because, from early childhood, he excelled his brothers in intelligence and righteousness. This created in them open jealousy toward Yūsuf. Detecting this, Ya‘qūb warned him against relating his dream to them — fearing that they might then devise an evil plot against Yūsuf. Ya‘qūb’s advice confirms what is established in the Sunnah — that a good dream should only be related to loving people who would give good counsel to the dreamer.

5. Ya‘qūb also told Yūsuf that the glad tidings of high status foretold in his dream would be a result of the knowledge and wisdom that Allāh will grant him — specifically, the knowledge of dream interpretation. This indicates that dream interpretation is a precious gift that Allāh (ﷻ) confers only upon a few chosen ones among his servants.

6. Yūsuf passed through many trials and hardships before he finally witnessed the realization of the dream of his youth. His two parents and eleven brothers all prostrated before him in regard of his generosity and status. This indicates that a dream’s fulfillment may not necessarily be immediate, but may take many years — as in this case. Salmān al-Fārisī (رضي الله عنه) said:

"وَفَتْنَانَا عِنَّا إِلَيْهِمْ وَوَعَهَانَا أَرِبَاعَ عَامَّاً"

"Forty years passed between Yūsuf’s dream and its
fulfillment.”

7. In previous *sharī'ahs* (legislations) from Allāh, prostration and bowing to people were acceptable forms of greeting or display of homage. Qatādah and other *tābi‘īn* (†) said:

"كَانَتْ تُحِيَّةَ النَّاسِ يَوْمَئِذٍ أَنْ يُسْجُدُ بَعْضُهُمْ لِبَعْضٍ."

"The greeting (of respect) among people at that time was that they would prostrate to each other." 2

However, in the Final Message of the Prophet Muḥammad (ﷺ), prostration and bowing are acts of worship that may not be directed toward anyone besides Allāh (ﷻ). Anas, ‘Abdullāh Bin Abī Awfā, and other companions (ﷺ), reported that the Prophet (ﷺ) said:

«لا يَصْلِحُ لِبَشَرٍ أنْ يُسْجُدَ لِبَشَرٍ، وَلَوْ كَانَتْ آمِراً أَحَدًا أَنْ يُسْجُدَ لِعِبَادَ اللهِ، لأَمَرْتُ الْمَرَأَةَ أَنْ يُسْجُدَ لَزَوْجِهَا مِنْ عَظِيمِ حَقِّهِ عَلَيْهَا.»

"It is not permissible for a human being to prostrate to another human being. And were I to allow a person to prostrate to other than Allāh, I would have commanded the woman to prostrate to her husband because of his great right upon her." 3

**Dreams of Yūsuf’s Prison Mates**

Yūsuf (ﷺ) was unjustly imprisoned in Egypt because he withstood the seduction of some corrupt women from Egypt’s high society. During his early days in prison, he met two young men who, impressed by his righteousness and character, related to him two dreams they had, and

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1 Recorded by Ibn Jarīr at-Tabarī, al-Ḥākim, and al-Bayhaqi (in *ash-Shu'ab*). Verified to be authentic by al-Ḥāfiẓ (*Fatḥ al-Bārî* 12:471).
3 Recorded by Ibn Mājah, an-Nasā‘ī, and others. Verified to be authentic by al-Albānī (*Irwā’ul-Ghaṭīl* no. 1998 and *Ṣaḥīḥ al-Ḍāmî* nos. 5294-5295, 7725).
sought his interpretation of them. Allāh (ﷻ) says:

وَدَخَلَ مَعَهُ آلِ سُجَّنٍ فَتَنِيَّانَ، قَالَ أَحَدُهُمَا: "إِنِي أَرْسَنِي أَعْصِرُ خَمْرًا." وَقَالَ أَنَّهُ: "إِنِي أَرْسَنِي أَحْمَلُ فَوْقَ رَأسِي خَبَرًا تَأْكُلُ الْطَّيْرِ مِنْهُ." نَبِيْنَا بِتَأْوِيلِهِ، إِنَّا نَرْكُ مِنْ الْمُحْسِنِينَ. قَالَ: "لَا يَتَبَيَّنُكُمَا طَعَامُ تَرْزَقانِهِ إِلَّا نَبَاتُكْمَا بِتَأْوِيلِهِ قَبْلَ أَن يَتَبَيَّنُكُمَا، ذِلِكَ مَمَّا عَلَمَّيْنِي رَبِّي، إِنَّى تَرَكْتُ مِلْعَةً قَوْمًا لَا يُؤْمِنُونَ بِآدَمٍ وَهُمْ بَالَاتَأْخِرَةِ هُمْ كَفُّرُونَ. " (يُوسُفٌ ۳۷) 

And there entered the prison with Yūsuf two young men. One of them said, “Indeed, I saw myself (in a dream) pressing (grapes for) wine.” The other said, “Indeed, I saw myself (in a dream) carrying upon my head bread from which birds were eating.” (And they both requested from Yūsuf,) “Inform us of the interpretation of this, for, indeed, we see you to be of those who do good.” He said, “You would not receive food that is provided to you (in your dream) but that I can inform you of its interpretation before it comes to you. This is part of the knowledge that my Lord has taught me. Indeed, I have left the religion of people who do not believe in Allāh, and who adamantly disbelieve in the hereafter.»

Yūsuf then went on advising his prison-mates regarding worshiping Allāh alone and avoiding shirk, and he finally told them the interpretation of their dreams. Allāh (ﷻ) says:

){٤١ "فَتَكُلُّ الْطَّيْرِ مِنْ رَأسِهِ، فَضَيِّ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْيِينَا." (يُوسُفٌ ۳۷) 

(Yūsuf then said, “O two prison-mates, as for one of you, he will serve his master drinks of wine; but

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1 Yūsuf 12:36-37.
Chapter 6

as for the other, he will be crucified, and the birds will eat from his head. The matter has already been decreed regarding the verdicts that you sought.”} 1

The following are some notes regarding the above āyāt:

1. Yūsuf (Joseph) was an upright young man who worshiped Allāh (God) diligently and fervently. His righteousness and benevolence were apparent to all those around him in prison. This led his prison-mates to expect from him an ability to interpret their dreams. This is an indication that dream interpretation should be sought from a person of good character and clear righteousness.

2. Deriving from Biblical texts, many scholars assert that one of the two young men was the king’s cup-bearer, and the other was the king’s baker. They were both charged of plotting to assassinate the king. Later on, the cup-bearer was found innocent and was released, while the baker was found guilty and was crucified — just as Yūsuf had foretold from their dreams.

3. Yūsuf affirmed to his prison-mates his ability to interpret dreams, and he expressed that this was because Allāh (God) had taught him this skill. He used this as an introduction to launch a detailed explanation of tawhīd — the true belief in the oneness of Allāh (God) as the only God who deserves to be worshiped. Only a person with this pure belief may deserve Allāh’s favors in general, and the skill of dream interpretation in particular.

4. We cited that Yūsuf said in the beginning of his sermon, “You would not receive food that is provided to you but that I can inform you of its interpretation before it comes to you.” According to some scholars, however, this should go as, “Before you receive your next meal, I will tell you the interpretation of your dreams.” This is a viable alternative that does not conflict with the earlier one.

1 Yūsuf 12:41.
5. The two men saw dreams that were linked to their previous professions. These could have easily been considered meaningless echoes of their thoughts and concerns. Yet, Yūsuf found their dreams acceptable, and gave them valid interpretations. This indicates that distinguishing between different categories of dreams is not always easy, and may sometimes need to be done by a skilled dream interpreter.

6. The two men, who were nonbelievers, saw dreams that had interpretations. This indicates that nonbelievers may have meaningful dreams. This does not mean, however, that their dreams contain an element of prophethood as is the case with the believers’ dreams.

7. Ibn Mas‘ūd (ﷺ) said that the two men did not see these dreams, but they actually made them up to test Yūsuf’s knowledge. After he told them their interpretation, they said, “We were only joking.” And Yūsuf responded, “The matter has already been decreed regarding the verdicts you sought.” ¹

This indicates that — despite the great sin incurred by lying about dreams — a fabricated dream may be interpreted according to the rules of dream interpretation, and it may materialize as interpreted.

8. Yūsuf (ﷺ) described his interpretation as a “verdict” or “fatwā”. This indicates that dream interpretation should be approached as seriously as giving fatwā in other matters of the religion. The interpreter should strive to have his interpretation in agreement with what he believes that Allāh (ﷻ) intended by it.

9. One of the two dreams had a pleasant outcome while the other had a hateful outcome, and Yūsuf (ﷺ) interpreted both. This indicates that an interpreter should interpret a truthful dream even if it may have an unpleasant outcome.

10. Yūsuf (ﷺ) did not specify which interpretation applied to which

¹ Recorded by al-Ḥākim. Verified to be authentic by al-Ḥāfīz (Fath al-Bārī 12:477).
dreamer — though it was obvious. This provides an important
etiquette for dream interpreters: they should convey the
interpretation of a truthful dream with an unpleasant outcome in a
kind or subtle manner, trying to minimize the dreamer's shock.

DREAM BY THE KING OF EGYPT

Yūsuf (Joseph) spent several years in prison. The means for his liberation
was that the king had a dream that no one could interpret for him —
until Yūsuf’s old prison-mate recalled Yūsuf’s outstanding skill in
dream interpretation. Allāh (God) says:

«The king (of Egypt) said, “Indeed, I have seen (in
a dream) seven fat cows being devoured by seven
lean ones, and seven green ears of wheat next to
(seven) other dry ones. O you nobles, advise me
about my dream (ru'yā), if you should know how to
interpret dreams (ru'ā).” They said, “(This is only)
mixed-up medleys of dreams (aḥlām), and we are not
versed in the interpretation of dreams (aḥlām).”»

«At that, the one of the two (past prisoners) who had

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1 Yūsuf 12:43-44.
been saved, and who (suddenly) remembered (Yūsuf) after all that time, said, “I will inform you of its interpretation, so send me forth.” (So he went to the prison, found Yūsuf, and said), “Yūsuf, O man of truth, guide us regarding (a dream of) seven fat cows being devoured by seven lean ones, and seven green ears of wheat next to (seven) other dry ones — that I may return (with your explanation) to the people (of the king’s court), so they may come to know (about it).”»

«He (Yūsuf) replied, “You will sow for seven years consecutively. Whatever you harvest, leave it in its ears, except for the little that you will eat. Those (seven years) will be followed by seven hard ones in which you will consume all what you will have advanced for them, except for the little that you will have stored. After that, a year will come in which the people will be given rain, and in which they will press (olives and grapes).”»

The following are some notes regarding the above āyāt:

1. As we said regarding the previous dreams of the prison-mates, nonbelievers may have valid dreams. These would not count as a part of prophethood, but would only be for a wisdom that Allāh (ﷻ) alone encompasses. In this case, part of the wisdom was that, since the king’s word carried more weight among the people,

1 Yūsuf 12:45-46.
2 Yūsuf 12:47-49.
his dream was taken seriously, and its interpretation was executed with power and enforcement.

2. Also, part of the wisdom is that the king’s dream was a means for freeing Yūsuf, giving him charge of Egypt’s resources, his meeting with his brothers and parents, and the eventual move of his extended family to Egypt — which set the stage for the great encounter between Mūsā and Pharaoh many years later.

3. The nobles of the king’s court were the first to interpret the king’s dream, and they interpreted it as meaningless medleys. Yūsuf’s interpretation came later, revoked their interpretation, and gave the true interpretation that did take effect. This provides evidence that a dream’s effective interpretation is not necessarily the first, but is, rather, the correct one — even if it is preceded by other interpretations.

4. Yūsuf (ﷺ) showed excellence in helping people. Not only did he interpret the dream, but he even advised the people what to do to cope with the harm it signaled. He instructed the king that, during the years of fertility, people should do intensive farming so as to produce maximum harvests, and should eat conservatively so as to save grains for the hard years. Excess grains should be kept in their ears before storing (to protect them from mites). During the years of drought, they should use their stored grains prudently so as to last them for the seven years of drought.

   This is another important etiquette that a dream interpreter should apply: advising the dreamer concerning the outcome of his dream.

5. Yūsuf (ﷺ) interpreted the combination of a fat cow and a green ear of wheat as a year of fertility and growth, and he interpreted the combination of a lean cow and a dry ear as a year of famine and drought. Seven lean cow eating seven fat ones meant that the produce of seven years of fertility would be all eaten up by seven years of drought.

6. In addition to the interpretation of the king’s dream, Yūsuf (ﷺ)
foretold of something that he could only have known through revelation from Allâh (ﷻ): The seven years of drought would then be followed by a year of fertility and great produce.

Yûsuf’s Conclusive Words

Allâh (ﷻ) says:

«And he (Yûsuf) raised his parents upon the throne, and they (his parents and brothers) bowed to him in prostration. And he said, “O my father, this is the explanation of my vision of before — my Lord has surely made it reality. And He was certainly good to me when He took me out of prison and brought you here from Bedouin life — after Satan had induced hatred between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise.” (And he addressed Allâh saying,) “My Lord, You have given me some sovereignty and taught me some interpretation of dreams — Creator of the heavens and earth, You are my protector in this world and the hereafter. Cause me to die a Muslim, and join me (in the
hereafter) with the righteous.”»

Yūsuf (ﷺ) saw the fulfillment of his dream, in addition to other favors that Allāh granted him in abundance. That did not drive him toward arrogance or boastfulness. Rather, it made him express gratitude and submission to the One who gives and controls everything in the world. May Allāh’s peace and distinction be upon him and upon our Prophet (ﷺ), and may He make us of those who are truly grateful to Him for His countless favors upon us.

We learn from this chapter that the Prophets (ﷺ) were blessed with the ability to interpret dreams, and that their dreams carried great lessons of wisdom and morality for all humanity. We will see more of this in regard to the dreams of the Prophet Muḥammad (ﷺ) next chapter.

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1 Yūsuf 12:100-101.
CHAPTER 7
PROPHET MUHAMMAD'S DREAMS

The Prophet's Dreams: Gems of Magnificent Beauty

INTRODUCTION

We established earlier (p. 120) that the Prophet's (ﷺ) dreams are all truthful. They were revealed to him by Allāh (ﷻ) as an important supplement to his complete Message.

In this chapter, we present a collection of ḥadīths describing dreams that the Prophet (ﷺ) had. These should provide a valuable background in our study of dream interpretation. Furthermore, these ḥadīths are precious in their own right as gems from the Sunnah containing great lessons and excellent guidance. We will highlight some of these lessons with brief comments following each ḥadīth.

CONQUERING MAKKAH

A fine example of the truthfulness of the Prophet's (ﷺ) dreams was demonstrated in his dream concerning the Conquest of Makkah.

During the sixth year of Hijrah, the Prophet (ﷺ) had a dream that he and other Muslims were performing 'umrah in Makkah, safely and securely, with their hair cut or shaved (which is a 'umrah requirement). Telling this dream to his companions, 1500 Muslims went with him that year to perform 'umrah. However, they were intercepted by the pagans in a suburb of Makkah called al-Ḥudaybiyah. A great battle was about to ensue, but Allāh (ﷻ) then instructed His Messenger (ﷺ) to accept a truce with the pagans of Makkah. This truce would prevent the Muslims from performing 'umrah that year, but would allow them to perform it the following year. This truce came to be known as the Ḥudaybiyah Truce.

1 See Tafsīr Ibn Kathīr 48:27.
Al-Miswar Bin Makhramah, Sahl Bin Ḥanīf, and other companions (ﷺ) reported that, in the beginning, this truce angered many Muslims who preferred to fight. ʻUmar (ﷺ) was the most vocal about this, and he came to the Prophet (ﷺ) objecting, “Are you not truly Allāh’s Prophet?” To which the Prophet (ﷺ) replied, «بلى» <Yes, indeed.> ʻUmar said, “Are we not upon the truth while our enemies are upon falsehood?” The Prophet (ﷺ) affirmed, «بلى» <Yes, indeed.> ʻUmar said, “Why, then, should we agree to this lower position in regard to our religion?” The Prophet (ﷺ) declared:

«إني رسول لله، ولست عاصبي، وهو ناصري.»

<Indeed, I am Allāh’s Messenger: I will not disobey Him, and He will surely give me victory.>

ʻUmar (ﷺ) said, “But have you not told us that we will come to the House (al-Ka‘bah) and perform ṭawāf around it?” The Prophet (ﷺ) replied, «بلى، فأخبرتك أنا أنا تأبيه العام» <Yes, indeed. But did I tell you we will do it this year?> ʻUmar replied, “No.” The Prophet (ﷺ) then said:

«فإنك آتينه ومطرَف به.»

<Indeed, you will surely reach it and perform ṭawāf around it.> ²⁷

Allāh (ﷻ) then revealed:

«لقد صدقت الله رسوله أرضا بألحق، لتدخلن المسجد الحرام، إن شاء الله عايينين، مخلِّفين، رؤوسكم ومقصرين، لا تخافون فإعلم ما لم تعلموا، فجعل من دون ذلك فتحا قريبًا»

«Allāh has surely shown to His Messenger the dream in truth: You will surely enter the Sanctified Masjid (of Makkah) — if Allāh wills — securely, with your hair shaved or shortened, free from fear. He knew

¹ Recorded by al-Bukhārī (2731, 2732, 3182, 4844), Muslim (1785), and others.
what you did not know and has arranged prior to that (dream) a near conquest.»

So, as Allāh (ﷻ) promised, the Muslims performed ‘umrah on the next year, and they conquered Makkah one year thereafter.

This tells us that a truthful dream does not necessarily materialize over a short period of time. Rather, as we saw earlier in Yūsuf’s (安宁) dream, its materialization may take scores of years in some cases.

Dreams about Islām and Īmān

The King’s Banquet

Jābir Bin ‘Abdillāh and ‘Abdullāh Bin Mas‘ūd (安宁) reported that the Prophet (安宁) said:

«إنِّي رأَيْتُ فِي الْمَنَامُ كَانَ جِبْرِيلُ عِنْدَ رَأْسِي، وَمِيْكَانِیلَ عِنْدَ رَجْلِی. يَقُولُ أَحْدَهُمَا لِصَاحِبِهِ: “إِنَّہُ نَآیَمٌ.” وَيَقُولُ الْآخَرُ: ”إِنَّ الْعَیْنَ نَآیَمَةَ وَالْقَلْبُ يَضْطَانَ.”»

«Indeed, I saw in a dream as though Jibrīl was at my head and Mīkā’il at my feet. One of them said to the other, “Indeed, he is asleep.” The other replied, “Indeed, his eyes are asleep, but his heart is awake.”»

فَيَقُولُ أَحْدَهُمَا: ”إِنَّ لِصَاحِبِكُمْ هَذَا مَثَلًا، فَأَضْرِبْهَا لَهُ مَثَلًا.” فَيَقُولُ صَاحِبُهُ: ”إِنَّہُ نَآیَمٌ.” فَيَقُولُ فَيَقُولُ: ”إِنَّ الْعَیْنَ نَآیَمَةَ وَالْقَلْبُ يَضْطَانَ.”

«Then, one of them said, “Indeed, there is a parable that applies to our companion, so tell him the parable.” The other said, “Indeed, he is asleep.” And the first replied, “Indeed, his eyes are asleep, but his heart is awake.”»

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1 Al-Fath 48:27.
"So, one of them said, "Listen, may your ear be able to hear; and understand, may your heart be able to understand: Indeed, the parable that applies to you and your people is that of a king who built a mansion, established in it a hall, set up in the hall a banquet, and then sent a messenger to invite people to his food. Some people answered the messenger while others ignored him. Those who answered him entered the mansion and ate from the banquet, while those who ignored him neither entered the mansion nor ate from the banquet.""

"One of them said, "Interpret it for him so that he would understand it." But again, the other said, "Indeed, he is asleep." And the first replied, "Indeed, his eyes are asleep, but his heart is awake.""

"So, one of them said, "The king, then, is Allâh, the
mansion is İslām, the hall is Jannah, and you, O Muḥammad, are the messenger: Whoever answers you will enter into Islām, and whoever enters into Islām will enter Jannah and eat from it. Therefore, whoever obeys Muḥammad has surely obeyed Allāh, and whoever disobeys Muḥammad has surely disobeyed Allāh. And Muḥammad is a divider among the people." ¹

We learn from this hadīth the following:

1. The Prophet’s (ﷺ) heart was always awake and alert. The angel repeated this three times to affirm that and emphasize its importance.

2. Allāh (ﷻ) revealed some parables to His Messenger (ﷺ) so as to make it easier for us to understand and remember basic elements of our religion.

3. The angels interpreted the parable to the Prophet (ﷺ) so that he could understand it. This indicates that the correct way for understanding dream parables is through Allāh’s revelation and guidance.

4. Obeying the Prophet (ﷺ) is the only means for entering Jannah and enjoying its bliss.

5. Obeying the Prophet (ﷺ) is equivalent to obeying Allāh (ﷻ).

6. The Prophet’s (ﷺ) teachings divide or distinguish between truth and falsehood, and between the followers of truth and the followers of falsehood.

¹ This is combined from two reports recorded by al-Bukhārī (7281), at-Tirmithī (2860), and others. At-Tirmithī’s report was verified to be authentic by al-Albānī (as-Ṣahihah no. 3595).
DATES OF SUPREMACY

Anas Bin Mālik (ﷺ) reported that the Prophet (ﷺ) said:

"رأيت كاتبي الليلة في دار عقبة بن رافع، وأتيت بتمٌّر من تنمر ابن طاب.
فأولت أن لَّنا الرُّفعة في الدنيا والعاقبة في الآخرة، وأُن دِيننا قد طاب."

"I had a dream last night that I was in the house of 'Uqbah Bin Rāfi' where some dates were offered to me from the dates of Ibn Ṭāb. I interpreted this to mean that rif'ah (highness) will be ours in this life, and 'aqibah (good consequence) will be ours in the hereafter, and that our religion has ṭāb (become sweet)." ¹

We learn from this ḥadīth the following:

1. 'Uqbah Bin Rāfi' (ﷺ) was a ṣahābī, and Ibn Ṭāb was a person known for growing good quality dates in al-Madinah. The names of these two persons carried good meanings: "'Uqbah" meant "good consequence or ending"; "Rāfi" meant "a person who rises or elevates"; and "Ṭāb" meant "became sweet". The Prophet (ﷺ) used these meanings to extract an interpretation for the dream. This indicates that, in a dream, the names of persons or objects seen, and the words used, may have a significance in interpreting the dream.

2. Dream interpretation by the meanings of words should not be restricted to Arabic words. If a dreamer understands a specific language, and he sees in his dream an object whose name carries some meaning in that language, this meaning may be relevant to that dream’s interpretation. Ex., seeing a woman named Joy may have a pleasant outcome for an English-speaking dreamer.

3. As the Prophet (ﷺ) expressed, this dream carried glad tidings for

¹ Recorded by Muslim (2270), Abū Dāwūd, and others.
the Muslims. As for the high status and victory in this life, it was achieved by the Muslims during the Prophet’s (ﷺ) life and shortly after his death. As for the hereafter, there is no doubt that it will provide a good consequence for the true and righteous believers.

4. “Our religion is now sweet” has a similar meaning to Allāh’s (ﷻ) saying:

«آَلِيَّةُمَا أَكْمَلْتُ لَكُمْ دِينَكُمْ، وَأَنْصَمْتُ عَلَيْكُمْ يَغْمُسُّي،
وَرَضِيتُ لَكُمْ اَلْإِسْلَامَ دِينًا.» المائدة 3

«This day I have perfected your religion for you, have completed My favor upon you, and have chosen for you Islām as your religion.»

A COLUMN OF ĪMĀN

Abū ad-Dardā’, ‘Abdullāh Bin ‘Amr, and other companions (ﷺ) reported that the Prophet (ﷺ) said:

«سَيَتَّمَّ نَارِيَكُمْ. رَأَيْتُ عَمُّوَّدَ الْكِتَابَ أَحْشَيْلَ مِنْ تَحَطُّ رَأْسِي،
فَطَّنَتْ أَنَّهُ مُذْهَبُ بِهِ، فَأَثْبَعْتُ بِبَصِرِي، فَإِذَا هُوَ نُورٌ سَاطِعٌ قدْ
عَهِدَ بِهِ إِلَى السُّلَّمِ. أَلاَّ، إِنَّ الْإِيمَانِ حِينَ نَتَعُّ الْفِتْنَ بِالْسُّلَّامِ.»

While I was sleeping, I had a dream that the Book’s central pole 2 was taken from under my head (or my pillow). I thought that it was to be taken away (for good). I followed it with my eyesight and saw it transform to a bright light that was given to the custody of Shām. Indeed, īmān at the time of fitnah will be in Shām.» 3

1 Al-Mā’idah 5:3.
2 This is likening the Book to a tent held together by a central pole.
3 Recorded by Ahmad, at-Ṭabarānī, and others. Verified to be authentic by al-Albānī (Faḍā’il ush-Shām nos. 3, 9, 10).
We learn from this *hadīth* the following:

1. Just as a tent is held by a central pole, so is the Book (i.e., the Qur'ān and its teachings). The Book is upheld and defended by the strong *īmān* of true believers.

2. The Prophet (ﷺ) had his head leaning on the column of the Book. This shows the Prophet’s (ﷺ) unmatched *īmān* and his unequalled defense of the Book.

3. This *hadīth* gives glad tidings to the people of Shām: when strong tribulations appear near the end of time, they will be the strongest defenders of the Book.

4. In a dream, something placed under a person’s pillow indicates the value and importance of that thing to the dreamer, and that the dreamer guards it dearly.

**Treasures of the Earth**

Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«بيبِنَّا أَنَا نَاَّمٌ الْبَارِحَةِ، إِذَا أَتِمَّ بَعْفَاتِي بِعَرَبِيِّنَّ ْبَنِيَّةً ْبِيْتِيِّةً ِلْأَرْضِ، حَتَّى وُضِعَتْ فِي يَدِيِّ.»

*<During my sleep last night, (I had a dream that) the keys to the treasures of the earth were brought to me and placed in my hand.**

We learn from this *hadīth* the following:

1. This dream gave the Prophet (ﷺ) glad tidings that he would take possession of the world’s wealth. This came to pass at a full scale shortly after the Prophet’s (ﷺ) death, upon the hands of his true followers.

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1 Recorded by al-Bukhārī (2977, 6998, 7013, 7273), Muslim (523), and others.
2. In this dream, the treasures were given to the Prophet (ﷺ) because he was the person who obeyed Allah (ﷻ) the most; and those treasures must have been taken from other people who did not fulfill their servitude to their Lord. This indicates that following the way of the prophethood leads to victory in this world, whereas abandoning it leads to failure and defeat.

3. Acquiring keys in a dream is an indication of wealth and prosperity.

**The Keys and the Scales**

Ibn ‘Umar (ﷺ) reported that the Prophet (ﷺ) told his companions one day:

«رأيت أنفاً كأنى أعطيت المقاليد (أي المفاتيح) والموازين، فوضعته في كفة ووضعته أثنتي في كفة، فرجحت لههم، ثم جيء بأبي بكير، فرجح بهم: ثم جيء بعمر، فرجح بهم، ثم جيء بعثمان فرجح، ثم رفعته.

I just saw (in a dream) as though I was given the keys and the scales. I was then placed in one pan (of the scales) and my followers in the other, and I outweighed them. Then Abū Bakr was placed against them and he outweighed them. Then 'Umar was placed against them and he outweighed them. Then 'Uthmān was placed against them and he outweighed them. The scales were then taken away.»

One man inquired, “But where do we (other companions) stand?” The Prophet (ﷺ) replied:

«أنتم حيث جئتم فأنفسكم.»

‘You stand wherever you place yourselves (through your actions).»

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1 Recorded by Ahmad and at-Ṭabarānī. Verified to be authentic by al-Albānī (as-Sunnah nos. 1137-1139).
We learn from this ḥadīth the following:

1. As in the previous dream, the Prophet (ﷺ) was given the keys of the earth’s treasures. This gave him glad tidings that his followers would take possession of the world’s wealth — which came to pass soon after the Prophet’s (ﷺ) death.

2. This dream confirms that the Prophet (ﷺ) alone is better in īmān and knowledge than all other Muslims put together.

3. This dream shows the great virtue of the best three companions:
   a. Excluding the Prophet (ﷺ), Abū Bakr’s (ﷺ) īmān and knowledge supersede all Muslims put together.
   b. Excluding the Prophet (ﷺ) and Abū Bakr’s (ﷺ), ʿUmar’s (ﷺ) īmān and knowledge supercede all Muslims put together.
   c. Excluding the Prophet (ﷺ) and Abū Bakr and ʿUmar (ﷺ), ʿUthmān’s īmān and knowledge supersede all Muslims put together.

4. The status of any other Muslim is decided by the amount of effort that he puts into obeying Allāh (ﷻ) and His Messenger (ﷺ).

5. This ḥadīth did not mention ʿAlī (ﷺ), but other narrations, as well as the consensus of the ‘ulamāʾ of Sunnah, indicate that he immediately followed the first three companions in virtue and status, just as he followed them in being khalīfah — may Allāh (ﷻ) be pleased with them all.

6. A saḥābī named Abū Bakrah (ﷺ) saw a dream somewhat similar to this one, and we cite it in the next chapter (p. 211).
Dreams Regarding Virtues of Various Individuals

Abū Bakr and 'Umar Pulling Buckets of Water

Ibn 'Umar reported that the Allāh’s Messenger (ﷺ) said:

أَرَيْتُ فِي النَّاَمِ أَنِّي عَلَى بَصَرَ أَنْزُعُ مِنْهَا فَأَسْقَعْ النَّاسَ، إِذْ جَاءَنِي
أَبُو بَكْرٍ وَعُمَّرٍ، فَأَخَذَ أَبُو بَكْرُ الدُّلُوَّ مِنْ يَدِي لِيُدْخِلْهُ فَأَنْزَعْ دُنْيَةً
أَوْ ذَوْبَيْنِ، وَفِي نَزْعِهِ ضَعْفٌ، فَعَفَّرَ اللَّهُ لَهُ، فَمَ أَخَذْهَا أَبِنُ الْحَتَّابِ
مِنْ يَدِ أَبِي بَكْرٍ، فَأَسْتَحَالَتْ فِي يَدِهِ غَرْبًا، فَلَمْ أَرْ عَبْقِرَى مِنَ النَّاسِ
يَقْرَى فَرْعَةٍ (نَزْعُ رَجُلٍ أَقْوَى مِنْهُ)، حَتَّى ضَرَّبَ النَّاسُ بِعَطْنٍ (تَوَلَّى
الْنَّاسُ وَالْحَوْضُ مَلَانٌ يَتْفَجُّرُ).

I saw in a dream that I was standing over a well pulling out water from it (with a bucket, and emptying it into a pond) for people to drink. Abū Bakr and 'Umar then came. Abū Bakr took the bucket from my hand to let me rest, and pulled one or two bucketfuls, with difficulty — may Allāh forgive him. 'Umar then took the bucket from Abū Bakr’s hand, and, in his hand, it transformed into a very large bucket. I never saw among the people a man who could pull and accomplish as well as him. (He pulled so much water and dumped it into the pond that) the people brought their camels and camped around the pond; and when they left, the pond was still full and gushing.»

We learn from this hadith the following:

1. Pulling buckets of water from a well indicates a period of leadership and rule. Pulling more buckets indicates a longer reign.

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1 Recorded by al-Bukhārī (3634, 3676, 3682, 7019-7022), Muslim (2393), and others.
Pulling with power indicates a powerful regime.

2. This dream indicated that the Prophet (ﷺ) was the first to establish leadership among the Muslims. It also indicated that his leadership would end in his death — which was symbolized by his resting.

3. This dream foretold that Abū Bakr (ﷺ) would follow the Prophet (ﷺ) in leading the Muslims, and that his reign would be marred with hardships and would be of short duration. Indeed, all of this happened as foretold: Abū Bakr (ﷺ) ruled for only two years in which he was mostly occupied in unifying the Muslims and fighting the dissidents who revolted after the Prophet (ﷺ).

4. This dream foretold that ʿUmar (ﷺ) would follow Abū Bakr in leading the Muslims, that his reign would be powerful and of a longer duration, and that the Muslim land would greatly expand under him. Indeed, all of this happened as foretold: ʿUmar (ﷺ) ruled for eleven years, and during his regime, the Muslim Ummah expanded and gained power at a most amazing pace.

5. In this hadīth, the Prophet (ﷺ) asked Allāh (ﷻ) to forgive Abū Bakr (ﷺ). This may be because some people would belittle Abū Bakr’s achievements during his short reign, not realizing that: he would face extremely difficult challenges, and would cope with them strongly and successfully; this would result in some of the greatest achievements in the history of Islām; and this is what would lay down the ground for ʿUmar’s subsequent success.

ʿUMAR DRINKING FROM THE PROPHET’S CUP OF MILK

Ibn ʿUmar (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«بيَنَّا أَنَا نَامُّم، أَتَيْتُ بِقَدْحٍ لِبَنٍ، فَشَرِبْتُ مِنْهُ، حَتَّى إِنَّى لَأَرْيَ الْرَّيْلَ يُخْرُجُ مِنْ أُطْرَافِيْ (فِي أَظَافِيْرِيْ)، ثُمَّ أَعْطَيْتُ فَضْلُي عُمَّرَ بِنَ الْحُطَابِ.»

(Duration my sleep (in a dream), I was given a cup of milk. I drank from it until I could see my
satisfaction from the milk reaching my fingertips. Then I gave the rest of the milk to ʿUmar Bin al-Khaṭṭāb.»

Someone asked the Messenger (ﷺ) about its interpretation, and he replied, «(The milk is) the knowledge (of Islām).»¹

We learn from this ḥadīth the following:

1. Drinking milk in a dream means gaining beneficial knowledge of the Qurʾān and Sunnah, which may include the skill in leading the Muslims by Allāh’s law. Milk can also mean purity of nature or fitrah, as was reported by Abū Hurayrah from the Prophet (ﷺ):

«اللِّبْنُ فِي الْمَنَامِ فِطْرَةً»

<Milk in a dream means fitrah.>²

2. The Prophet’s (ﷺ) knowledge was vast and beneficial, just as the milk in his dream was so fulfilling that it reached every part of his being. None of his followers matched or came close to him in this.

3. The Commander of the Believers, ʿUmar (ﷺ), was granted strong knowledge of Islām and skill in leading the Ummah. These were part of the Prophet’s (ﷺ) knowledge and skill, just as the milk he drank in the dream was part of the Prophet’s (ﷺ) milk. ʿUmar’s knowledge and skill clearly came into play during his reign when the Muslims enjoyed the most power and unity.

4. The scholars of dream interpretation say that drinking milk means attaining knowledge, adhering to the fitrah, or attaining wealth and prosperity. This, however, is restricted to the milk of cattle. As for drinking milk of wild animals, it has a bad meaning in dreams, because it should not be normally drunk. Thus, it goes contrary to

¹ Recorded by al-Bukhārī (82, 3681, 7006, 7007, 7027, 7032), Muslim (2391), and others.
² Recorded by al-Bazzār, ad-Dārīmī, and others. Verified to be authentic by al-Albānī (ṣaḥīḥah no. 2207).
the fiṭrah, and may mean having doubt about the religion.

**ʿUmar Wearing a Long Shirt**

Abū Saʿīd al-Khudrī reported that Allāh’s Messenger (ﷺ) said:

«بَلَدًا أَنَا نَأيَّمَ رَأيَتُ الْنَّاسِ يُعْرَضُونَ عَلَيْهِ وَعَلَّهُمْ قُمِّصٌ مِنْهَا ما 
يَبْلُغُ النَّذَقُ، وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ. وَمَرَّ عَلَى عَمْرُ بْنِ الْحَطَابِ 
وَعَلَّهُ قُمِّصٌ يَجُرُّهُ.»

*I had a dream that people were being presented to me wearing shirts. For some of them, the shirt only reached down to their breast. For others, it reached lower. ʿUmar Bin al-Khaṭṭāb then passed by me wearing a shirt that was dragging behind him.»

Someone asked the Messenger (ﷺ) how he interpreted this, and he replied, «الْدِّينُ» *(The shirt is) the religion (of Islām).» ¹

We learn from this hadīth the following:

1. A shirt in a dream means adherence to the religion (of Islām), because a shirt covers the private parts just like adherence to the religion covers ignorance and sins.

2. In reality, Islām prohibits for a man to wear a shirt that goes past his ankles or drags on the ground. In a dream, however, a longer shirt indicates a stronger religion. If it reaches the ground, it means that its owner is well covered with tawwāf and faith.

3. This hadīth shows a great merit for the Commander of the Believers, ʿUmar (��): he excelled most other Muslims in tawwāf and faith.

4. One may not derive from this or the previous dream a comparison

¹ Recorded by al-Bukhārī (23, 3691, 7008, 7009), Muslim (2390), and others.
between ʿUmar and Abū Bakr (ﷺ), because there was no specific mention of anyone besides ʿUmar in these dreams. Based on many other authentic hadiths, we affirm that Abū Bakr (ﷺ) was, by consensus, the best of the ʿṣāḥābah (ﷺ).

A PALACE FOR ʿUMAR IN JANNAH

Abū Hurayrah and Jābir reported that Allāh’s Messenger said:

"بينما أنا نائم رأيتني في الجنة، ورأيت قصرًا أبيض بفناءه أرضاً تنوًّساً، فقالت: "لِمْنٌ هَذَا الْقَصْرُ؟" فقالوا: "لِعَمْرِ بن الْحُطَابٍ." فأردت أن أدخله فأنظر إليه، فذكَرْتُ غَيْرَةً، فوَلَّيت مُدْبِرًا.

"I had a dream that I was in Jannah, and I saw a white palace and a woman performing ṭuḍā in its courtyard. I asked, “Whose palace is this?” I was told, “It is for ʿUmar Bin al-Khaṭṭāb.” I wished to enter the palace and look at it, but then remembered ʿUmar’s ghayrah (sense of honor and protectiveness) and quickly moved away."

Hearing this, ʿUmar wept and said, "عَلَيْكَ بِأَبِي أَنتَ وَأَمْيَلِي يَا رَسُولُ اللَّهِ أَغَارَ ۚ" “How could I have ghayrah from you, may my father and mother be your ransom, O Allāh’s Messenger?”

We learn from this hadīth the following:

1. In Arabic, ṭuḍā derives from ṭaḍā ah, which means beauty and glory. Therefore, performing ṭuḍā in a dream could mean an increase in spiritual beauty or character.

2. A palace in a dream could mean power and rule. Therefore, this dream could have foretold about ʿUmar’s imminent reign that brought glory and security to the Muslim Ummah.

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1 Recorded by al-Bukhārī (3242, 3679-3680, 5226-5227, 7023-7025), Muslim (2394-2395), and others.
3. This dream also carried the great tidings of Jannah for 'Umar.

4. It also indicated that 'Umar was a man of ghayrah toward his family and the Muslim Ummah. The Prophet's (ﷺ) approval of this indicated that ghayrah is a commendable trait for a Muslim.

5. 'Umar's weeping expressed his humbleness before the Prophet (ﷺ), as well as his pleasure for the great tidings that he heard from him.

'A'ishah Wrapped in a Piece of Silk

'A'ishah (زينب) reported that Allāh's Messenger (ﷺ) said to her:

"أريتِك في الْمَنَامِ، فَبَلِّ أَنَّكَ أَنْتِ رَجْلٌ مُّرَتِّينَ، يُحْمِلُكَ اَللَّهُ فِي سُرِّ أَسْرَقْةٍ مِّن حَرْيرٍ، فَيَقُولُ: "هَذَهِ أَمْرُكَ" فَأَكْسِفْ عَنْهَا، فَإِذَا أَنتَ هَيَّ. فَأَقْوَلُ: "إِنَّ يَمْكُنُ هَذَا مِنْ عَنْدِ اللَّهِ يُمَضِيهِ."

"Before I married you, I saw you in my dream twice. An angel carried you, wrapped in a piece of silk, and told me, “This is your wife.” I uncovered the face and found that it was you. I said to myself, “If this is from Allāh, He will surely make it happen.”" ¹

We learn from this hadīth the following:

1. This dream carried glad tidings for 'A'ishah (زينب):

   a. Her marriage to the Prophet (ﷺ) was a blessed one that Allāh (ﷻ) ordained and approved.

   b. She was carried by an angel, which is a great honor by itself, since the angels are among Allāh’s (ﷻ) most noble creations.

   c. She was wrapped in silk. This is an indication of honor and

¹ Recorded by al-Bukhārī (3895, 5078, 5125, 7011-7012), Muslim (2438), and others.
dignity as well, because silk is the finest type of fabric. (We should note, however, that a man wearing silk in a dream may have a bad connotation because silk is prohibited for men in Islām.)

2. Scholars of dream interpretation say that when a man sees in a dream that he marries a woman, this means that he will truly marry her, or marry another woman similar to her. It may also mean acquiring worldly possessions proportional to her beauty.

'Ālīshah Will Be the Prophet's Wife in Jannah

'Ālīshah (ماه) reported that the Prophet (ص) told her when he was near death:

«إنه ليذهب علی الحوت ان أريتك زوجتي في الجنة.»

<Indeed, what makes death lighter for me is that I was shown (in a dream) that you are my wife in Jannah.> ¹

This dream carried glad tidings for 'Ālīshah (ماه): that she will be with the Prophet (ص) in Jannah.

Ja'far Flying With Wings in Jannah

Abū Hurayrah, Ibn 'Umar, and other companions (ص) reported that the Prophet (ص) said:

«رأيت جعفر بن أبي طالب يطير في الجنة مع الملائكة يجتاهين.»

<I saw (in a dream) Ja'far Bin Abī Ṭālib flying with two wings alongside the angels in Jannah.> ²

Ja'far (ص) lost both of his arms while fighting for Allāh's cause in

¹ Recorded by al-Marwazī, Ahmad, and others. Verified to be authentic by al-Albānī (ṣaḥīḥah no. 2867).
² Recorded by at-Tirmīzhī, al-Ḥākim, and others. Verified to be authentic by al-Albānī (ṣaḥīḥah no. 1226).
the battle of Mu’tah. This dream indicated that Allāh substituted them for him with two wings, and that he attained the company of the angels in Jannah.

UMM SULAYM AND BILĀL IN JANNAH

Jābir (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«رأيتني دخلت الجنة، فإذا أنا بالرُميصاء أمِرأة أبي طلحة. وسمعتُ خشنًا جُرخُنًا من أبي، فقلت: "من هذا يا جبريل؟" قال: "هذا بلال."»

I had a dream that I was in Jannah, and saw ar-Rumaysa’, Abū Ṭalḥah’s wife 1. Then I heard a rattle (caused by a man) ahead of me. I asked, “Who is there, O Jibril?” He replied, “That is Bilāl.” 2

This dream carried the glad tidings of Jannah for two companions: Umm Sulaym (ﷺ) and Bilāl (ﷺ).

The Prophet (ﷺ) heard Bilāl ahead of him in Jannah. This does not mean that Bilāl will enter Jannah before him, because it is well established that the Prophet (ﷺ) will be the first to enter it. It only meant that Bilāl will be close to him and will walk in front of him as he did in the worldly life.

WARAQAH BIN NAWFAL IN JANNAH

‘Ā’ishah (ﷺ) reported that the Prophet (ﷺ) said:

«لا تسبوا ورقته بن توكل، فإتى رآيت له جنته أو جنتين.»

Do not curse Waraqah Bin Nawfal. Indeed, I saw (in a dream) that he had one or two gardens (in Jannah).» 3

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1 She was Anas Bin Mālik’s mother, and was better known as “Umm Sulaym” (ﷺ).
2 Recorded by al-Bukhārī (3679), Muslim (2457), and others.
3 Recorded by al-Bazzār, al-Hākim, and others. Verified to be authentic by al-Albānī (as-Saḥīḥah no. 405 and Saḥīḥ al-Jāmī no. 7320).
Waraqah was an uncle of Khadijah (née Khawthamiyyah). He was of the few Arabs who rejected paganism and embraced the original (Unitarian) Christianity. When the Prophet (ﷺ) first saw Jibrīl, Khadijah went to Waraqah and related that to him. Waraqah told her that this must be the same angel that came to the previous prophets, and that if he lived long enough, he would strongly support her husband who will, no doubt, be a prophet. However, Waraqah died shortly after that. Some people cursed Waraqah because they thought that he died as a disbelieving apostate; so the Prophet (ﷺ) prohibited this, and informed them that Waraqah will be in Jannah.

THE FIGHTERS BY SEA

Anas reported that Allāh’s Messenger (ﷺ) once visited Umm Harām Bint Malḥān 1, and she offered him food. After eating, he took a nap and then woke up smiling. Umm Harām asked, “What makes you smile, O Allāh’s Messenger?” He replied:

"Nassun min atsami ur̲aswa ‘alayi‘i‘ ur̲a‘a‘a ‘in sabīl alladhi‘
Yar̲bun bêtay hās bahr, kal‘umlo‘kal ‘a‘asira‘a‘a."

"A group from my Ummah were shown to me (in a dream) going out on a fight for Allāh’s cause, boarding (ships) in the middle of the sea. They will be like kings on thrones."

Umm Harām said, “O Allāh’s Messenger, ask Allāh that I be with them.” The Messenger supplicated for her, and then went back to sleep. Again, he woke up smiling. Umm Harām asked, “What makes you smile, O Allāh’s Messenger?” He replied:

"Nassun min atsami ur̲aswa ‘alayi‘i‘ ur̲a‘a‘a ‘in sabīl alladhi‘
Yar̲bun bêtay hās bahr, kal‘umlo‘kal ‘a‘asira‘a‘a."

1 She was the sister of Anas’s mother, Umm Sulaym (née Khawthamiyyah). Both sisters were related to the Prophet (ﷺ) by a foster relationship, making him their mahram.
(Another) group from my Ummah were shown to me going out on a fight for Allāh’s cause, boarding in the middle of the sea. They will be like kings on thrones.

Umm Ḥarām again requested, “Ask Allāh that I be with them.” And the Messenger replied, «أنتِ من الأولِينَ. You will (only) be with the first group.»

Anas added that Umm Ḥarām was later married to ʿUbadah Bin aṣ-Ṣāmit, and she accompanied him when he went fighting by sea during Muʿāwiyyah’s rule — which was the first time the Muslims fought by sea. In that fight, they conquered Cyprus, and, upon their return to Shām, Umm Ḥarām died by falling off a mule that she was riding. ¹

We learn from this ḥadīth the following:

1. The Prophet (ﷺ) was given the glad tidings that two groups of his followers would fight by sea for Allāh’s cause. This pleased him, as indicated by his smiling. The Prophet’s (ﷺ) pleasure and approval was because his followers would continue to strive hard to spread the truth of Islām far and wide.

2. Likening the sea-fighters to “kings on thrones” has two acceptable interpretations: they will have the dignity and power of kings in their fighting, and they will be on thrones in Jannah.

3. Umm Ḥarām was given the glad tidings that she would go with those sea-fighters, so as to attain the reward of a fighter for Allāh’s cause.

4. The Prophet (ﷺ) foretold that Umm Ḥarām was not going to live long enough to join the second group of sea-fighters.

¹ Recorded by al-Bukhārī (2788-2789, 2799-2800, 2877-2878, 2894-2895, 6282-6283, 7001-7002), Muslim (1912), and others.
REWARD OF KINDNESS TOWARD THE PARENTS

‘A’ishah (رضي الله عنها) reported that the Prophet (صلى الله عليه وسلم) said:

"وَأَيْتَنِي دَخْلَتُ الْجَنَّةَ، فَسَمِعَتُ فِيهَا قِرَاءَةً، فَلَتَتْ: "مَنْ هَذَا؟" فَقَالُوا: "هَارِيْثَةَ بْنُ النَّعْمَانِ." فَلَتَتْ: "كَذَا لَكُمْ الْيَوْرِ، كَذَا لَكُمْ الْبَرِيرُ.""

'I saw (in a dream) that I entered Jannah and heard in it a recitation (of Qur’ān). I asked, ‘Who is this?’ and was told, ‘It is Hārīthah Bin an-Nu’mān.’ I said, ‘Thus is (the reward of) kindness (toward the parents); thus is kindness.’"

‘A’ishah added, "And he (Hārīthah) was the most kind person toward his mother.”

Dreams about War and Fighting

THE BATTLE OF BADR

Prior to the battle of Badr, Allāh showed His Messenger (صلى الله عليه وسلم) in a dream that the enemy’s soldiers were few in number. This was to encourage the believers and raise their spirits and morale in a battle in which they were heavily outnumbered (about three to one). Allāh (ﷻ) says:

"إِذْ بَرَكَهُمُ اللَّهُ فِي مَانِهِكُمْ قَليلاً، وَلَوْ أَراَكُمْ كَثِيرًا لَفَشَلْتُمْ وَلَسْتُمْ عَزُومِينَ"

في الأُمُورِ، وَلَكِنَّ اللَّهُ سَلَمَ إِنَّهُ عَلِيمُ بِذَاتِ الصُّدُورِ

«That (decisive day) was when Allāh showed them to you (O Muḥammad) in your dream as few. Had He shown them to you as many, you (believers) would have lost courage and would have disputed about the matter (of fighting), but Allāh saved you (from this)."
Indeed, He is fully Knowledgeable of what is within the breasts.»

Ibn Kathîr (الکتیر) reported that Mujâhid (المجید) said:

“Allâh showed the enemies to the Prophet (ﷺ), in a dream, as few. He informed his companions accordingly, and this encouraged them greatly.”

THE BATTLE OF UHUD

Abû Mûsâ al-Asâ’îrî (ابو موسى القزّي) reported that the Prophet (ﷺ) said:

«رأيت أني آتي هزّت سيفًا فأتقطع صدره، فإذا هو ما أصيب من المؤمنين يوم أحد. ثم هزّته أخرى. فعاد أحسن ما كان. فإذا هو ماء جاء الله به من الفنّح، وأجتمع المؤمنين. ورأيت فيها بقرًا، وألّه خير، فإذا هم النفر من المؤمنين يوم أحد. وإذا الخير ماء جاء الله به من الخير بعد، بعد يوم برز.»

I saw in a dream that I shook a sword, which caused its blade to break. This came to be what happened to the believers in the battle of Uhud.

Then I shook the sword again, and it became better than what it was (before breaking). This came to be what Allâh granted us of conquest, and the unification of the believers.

I also saw (in my dream) cows (slaughtered around me), and (I saw) — by Allâh — good provision. The cows came to be the believers (who were killed) on the day of Uhud. And the good provision was the subsequent abundance that Allâh

1 Al-Anfâl 8:43.
2 Tafsîr ul-Qur'ân il-'Azîm.
granted us after (the second) 1 day of Badr. 2

Similar to the above, Jābir (ﷺ) reported that, prior to the battle of Uḥud, the Prophet (ﷺ) told his companions of a dream he had:

«رأيتُ كأسًا في درع حصينته، ورأيتُ بقرًا تُنحر. فأولُتُ أن
الدرع الحصينة المدينة، وأن البقر نفر، والله خير.»

«I saw (in a dream) as though I was within a well-fortified fortress, and I saw cows being slaughtered. I interpreted the fortified fortress as al-Madīnah. As for the cows, they are some (good) men (who will be martyred), and, by Allāh, this will be (overall) good.»

The Prophet (ﷺ) then said:

«لَوْ أَنَا أَقِمْتُ بِالمَدِينَةِ، فَإِنَّ دَخَلُوا عَلَيْنَا فِي هَا قَاتِلَانِهِمْ.»

«I propose that we stay inside al-Madīnah, and if they (the enemies) would enter it, we will fight them.»

But many of the Anṣār objected, saying, “O Allāh’s Messenger, by Allāh, no enemies ever entered upon us in al-Madīnah during Jāhiliyyah. So how can we allow this during Islām?” The Prophet (ﷺ) responded, «كَأَنَّكُمْ إِذَا أَنَّكُمْ إِذَا.» 3 As you wish, then.» And he put on his war helmet. The Anṣār, however, felt sorry for rejecting the Prophet’s (ﷺ) proposal, and they came back to him saying, “O Allāh’s Messenger, let it be your wish.” But he replied:

«إِنَّهُ لَيَسَ لِنَبِيٍّ إِذا لَبِسَ لَامَتَةَ أَن يَضَعَٰهَا حَتَّى يُقَاتِلَ.»

«It is not proper for a prophet, after having put on

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1 This was on the year following Uḥud, when the believers went to face the pagans at the location of Badr to make up for Uḥud, but the pagans failed to show up.
2 Recorded by al-Bukhārī (3622, 3987, 4081, 7035, 7041), Muslim (2272), and others.
his helmet, to remove it — until he fights.»

We learn from these two hadīths the following:

1. A sword is a weapon of power and aggression. In a dream, therefore, it could refer to a leader’s followers or soldiers. Shaking a sword indicates giving command to fight, a broken sword means defeat or loss of soldiers, and a good or restored sword means victory.

2. A cow is an animal that brings goodness in different ways — by giving milk and meat, by tilling the ground, etc. A cow in a dream, therefore, symbolizes a bountiful person or a believer. Thus, the slaughtered cows that the Prophet (ﷺ) saw meant the death of some of his followers.

3. The Prophet’s (ﷺ) dream meant that remaining in al-Madīnah was a better option of defence against the pagans. Yet, the Muslims would not remain within it, because there would be slaughtered cows and a broken sword. This, however, was to be followed by a subsequent recovery and victory.

**Dreams about Disease and Magic**

**Disease Leaving al-Madīnah**

Ibn ʿUmar (ﷺ) reported that the Prophet (ﷺ) said:

«رأيت كأنَّ أمهِة سوداء، ثائرة الرأس، جُرحت من المَدِينة حتّى نزلت مَهْبَعَة (المُحَقَّة) فآوَلُنُّها أن وَباء المدينة نُقلِّ إليها.

«I had a dream that a black woman with an unsettled head (i.e., hair) departed from al-Madinah and resided in “Mahya‘ah” (or al-Juḥfah). I

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1 Recorded by Ahmad, Ibn Saʿd, and others. Verified to be authentic by al-Albānī (Ṣaḥīḥ al-Jāmīʾ no. 3476 and aṣ-Ṣaḥīḥah no. 1100).
interpreted this by that al-Madīnah’s disease (fever) has been transferred to al-Juḥfah.  

We point out the following regarding this ḥadith:

1. **Word-puzzle techniques**: Some scholars of dream interpretation reason that the feminine for “black” in Arabic, sawdāʾ, may be viewed as a combination of two words: suʿ (evil) and ʿaḍ (disease). Therefore, they reason, the “black woman” in this dream is interpreted as “evil disease”. We find this to be an unconvincing, far-fetched interpretation technique.

   Related to this would be the technique of reversing an Arabic word to produce a suitable meaning. Ex., the Arabic for bucket is (دل) dalw, and its reverse is (ولد) walad (child). Thus, some conclude that dreaming of a bucket means having a child.

   Other related techniques include changing the order of letters in a word to produce a suitable meaning, adding or removing dots from some of the Arabic letters in the word, and other word manipulations.  

   Obviously, such techniques are language-specific. They take the skill of dream interpretation out of the folds of simple symbolism to an area of intricate linguistic art and trickery. Furthermore, these techniques are very dependant on the interpreter’s feelings and imagination, and they do not conform with the simplicity and transparency of Allāh’s inspiration to the dreamer.

2. We believe that the Prophet’s interpretation was possibly based on the following factors:

   a. A woman in dreams is often interpreted as fitnah or trial, because one of the ways that Allāh (ﷻ) tries men is through women.

   b. One of the meanings of sawdāʾ is “prevalent”. This is also the meaning implied in the forthcoming ḥadith about the black and

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1 Recorded by al-Bukhārī (7038-7040), Ahmād, and others.
2 See, for example, Qawā'idu Tafsīr il-Aḥlām by ash-Shihāb ul-ʿĀbir, pp. 160-165.
white sheep. However, we find no reference in the Sunnah to interpreting blackness per se as evil — contrary to darkness (see next point). Therefore, this dream referred to a "prevalent" fitnah or harm that resided in al-Madīnah.

c. The black color often represents darkness, which can sometimes reflect a sinister nature or action (as in the darkness of the night). Therefore, the dream referred to a harm that crept upon people unexpectedly.

d. Unsettled or messy hair may reflect ugliness and annoyance. Furthermore, since the head is the the most apparent part of a person, it is viewed by people in all directions.

Therefore, the dream referred to a prevalent harm that had resided in al-Madīnah, that had a sinister and ugly nature, and that struck people in all directions, causing them to have a messy and "sick" appearance.

3. During Jāhiliyyah and the early years of Islām, al-Madīnah was known for a severe fever that would strike the newcomers. Allāh (ﷻ) then relieved the Muslims from this by transferring that disease to al-Juḥfah.

**Enchanting the Prophet**

‘Ā’ishah (زينب) reported that the Prophet (ﷺ) was subjected to a magical spell that caused him to feel fatigued, and made him unable to have intercourse with his wives 1. One night, the Prophet (ﷺ) made an extensive supplication to Allāh (ﷻ), then went to sleep. When he woke up, he told ‘Ā’ishah:

"يا عائشة، أشعرت أن الله قد أُفتاني فيما شفاي؟ جاءني رجلان، فقعد أحدهما عند رأسى، والآخر عند رجلي، فقال أحدهما لصاحبه:

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1 Sufyān Bin 'Umaynah, one the narrators of the hadīth, indicated here, "This is the strongest form of magic."
O 'Ā'ishah, did you know that Allāh has guided me to what will cure me? Two men (Jibrīl and Mīkǎ'īl) came to me (in a dream). One of them sat by my head and the other by my feet. One of them asked, “What ails this man?” The other replied, “He is enchanted.” The first asked, “Who enchanted him?” The other replied, “Labīd Bin al-Aṣām.” The first asked, “With what?” The other replied, “With a comb (of the Prophet), (his) hair that stuck to it, and a membrane that covers the early sprout of a male date tree.” The first asked, “Where is the magic?” The other replied, “It is under a rock inside the Arwān well.”

That day, the Prophet (ﷺ) went with a few of his companions to that well and extracted the magic. When he came back to ‘Ā’ishah, he told her:

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يا عائشة، واللّه لكان ماءها نقاءاً الجِنَّاء، ولكانّ تحلّها روؤوس الشياطين.
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O ‘Ā’ishah, by Allāh, the well’s water was (as murky) as the water in which hinnā (a reddish dye) is soaked. And the palm trees around the well resembled (in ugliness) the heads of devils.

‘Ā’ishah (ما) asked him, “Should you not have applied nushrah ¹ and expelled or burned him (the magician)?” The Prophet (ﷺ) replied:

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لا: أمّا أنا، فقد عاقباني اللّه: وكرهت أن
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¹ Nushrah consisted of unintelligible and bizarre actions and words for dissolving magic. The Prophet (ﷺ) prohibited nushrah and considered it Satanic (as was recorded by Ahmad and others and verified authentic by al-Albānī in as-Sahihah no. 2760).
As for the way that Allah (ﷻ) cured the Prophet (ﷺ), this was mentioned in another hadith regarding the same incident. Zayd Bin Arqam (ﷺ) reported that the magician (Labīd) used to serve the Prophet (ﷺ), and the Prophet (ﷺ) trusted him. So he took what he needed to perform the magic, which he made in the form of knots 2, and hid in the well. That caused the Prophet (ﷺ) illness and fatigue for six months — until Jibril and Mīkā'il came to him (as above). ‘Alī (ﷺ) was the one who went down into the well and found the knots, and Jibril instructed the Prophet (ﷺ) to untie them, one at a time, while reciting the two mu'awwida (sūrahs 113 and 114) on each knot. With each knot untied, the Prophet (ﷺ) felt stronger — until he felt fully recovered after untying the last knot. 3

Commenting on this incident, Ibn Ḥajar (ﷺ) said:

“Al-Māzirī said, ‘Some people of bid'ah reject this hadith, claiming that it undermines the position of prophethood and casts doubts over it, which would eliminate any trust in regard to the revelation, because a prophet may then imagine seeing Jibril or receiving revelation when he did not. This argument, however, is rejected, because the evidence has been established in regard to the Prophet’s (ﷺ) truthfulness and infallibility

1 Recorded by al-Bukhārī (3175, 3268, 5763, 5765-5766, 6063, 6391), Muslim (2189), and others.
2 We should warn here about a report recorded by al-Bayhaqī and Ibn Sa’d that the magic was in the form of a wax statue resembling the Prophet (ﷺ), with needles planted into it, and with eleven knots over it. This report was verified to be weak by Ibn Ḥajar (Fath al-Bārī 10:277-278) and by al-Albānī (as-Saḥīḥah 6:617-618).
3 Recorded by at-Tabarānī, al-Ḥākim, and others. Verified to be authentic by al-Albānī (as-Saḥīḥah no. 2761).
in conveying the revelation from his Lord. His miracles are also a proof of his truthfulness.

As for some worldly affairs that did not relate to the Prophet’s (ﷺ) mission, such as sickness — he was in those regards liable to what would affect other humans.’ … This is all confirmed by that he (ﷺ) never made a statement that contradicted the reality … Thus, whatever harm affected him because of magic did not introduce any inaccuracy in his deliverance of the message. Rather, it was similar to other ailments that afflicted him, causing him weakness in speaking or inability to perform some acts.”

And al-Albānī (ﷺ) said:

“There is no doubt as to the authenticity of this hadīth, which was recorded by al-Bukhārī, Muslim, Aḥmad, and Ibn Sa‘d from ʿĀ’ishah, Zayd Bin Arqam, Ibn ʿAbbās, Sa‘īd Bin al-Musayyib, and ʿIkrimah (ﷺ).

And surely, Sayyid Rashīd Riḍā (ﷺ) and those who followed him were wrong in claiming that it is weak, and in raising logical — but unsubstantial — doubts regarding it. All that this hadīth says is that the Prophet (ﷺ) was unable to approach his wives because of an (unknown) illness. Since Allāh protected him from erring in regard to delivering the message (whenever he was ill) — though he was a human liable to erring, He similarly protected him from erring when he was enchanted — which is also a human weakness.

Furthermore, why is it alarming to know that the Prophet (ﷺ) was affected by magic, when (Allāh tells us that) Mūsā was also enchanted so as to imagine, because of the magic of the magicians, that the sticks were slithering snakes?”

1 Fathul Bārī 10:279-280.
2 As in Tāhā 20:66.
3 Mukhtaṣāru Ṣaḥiḥ Muslim pp. 375-376.
We learn from the above the following:

1. Māgic is real and can affect righteous people — unless they employ the protective athkār and ruqyahs reported in the Sunnah.

2. As the angels taught the Prophet (ﷺ) on this occasion, the Muʿawwīthāt are the best prevention AND cure for magical spells.

3. Magic is an evil practice that brings no benefit, but only harm upon the magician and others. Any harm that results from it, however, can only occur by Allāh’s will and for a wisdom that He knows and permits.

4. The strongest form of magic is that which makes a man lose his ability to have intercourse with his wife.

5. Islām prohibits countering magic with other magic.

6. The Prophet’s (ﷺ) enchantment was a form of human sickness that did not influence his accuracy in conveying Allāh’s Message.

7. Allāh (ﷻ) may show a person in a dream what is the cause of his ailment, and whether he is subjected to magic. But this cannot be made a consistent rule for all afflicted people.

Dreams about Acts of Worship

Seeing Allāh in a Dream

Muʿāth Bin Jabal, Ibn ʿAbbās, ʿUbaydah Bin al-Jarrāh, and others (ﷺ) reported that the Prophet (ﷺ) was once so late in coming out to lead the morning prayer that the sun was about to rise. He came out of his home hurriedly, led the people in a (relatively) short prayer, and then turned toward them and said:

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1 As in al-Baqarah 2:102.
Stay in your places, for I will tell you what delayed me this morning: I got up during the night and prayed for as long as was decreed for me. Then I became so sleepy while praying that I found it hard to continue (so I slept). I then saw (in a dream) my Lord (الله) in the best form.

"He asked me, "O Muḥammad, about what does the most supreme society (i.e., the angels) argue?" I said, "I do not know, my Lord." He asked me (again), "O Muḥammad, about what does the most supreme society argue?" I said, "I do not know, my Lord." He asked me (a third time), "O Muḥammad, about what does the most supreme society argue?" I said, "I do not know, my Lord." Then He placed His palm (on my back) between my shoulder-blades, and I felt the coolness of His fingers inside my chest. Everything then became clear to me, and I knew (the answer)."
He asked me, "O Muhammad, about what does the most supreme society argue?" I replied, "(They argue about) the expiating acts and (the acts that elevate) the ranks (of the believers in Jannah)."

"He asked, "What are the expiating acts?" I replied, "(They are: walking (once and again) to the jamā'ah prayers, sitting in the place of prayer (saying thikr) after prayers, waiting (with anticipation) for the (next) prayer after the (previous) prayer, and performing complete wuḍū' (even in) disliked conditions."

"He asked, "What are the (acts that elevate in) ranks?" I replied, "(They are: feeding food (to the needy), spreading (the greeting of) salām, speaking kindly (to others), and praying at night while people are asleep." Then He commanded me, "Ask (from Me), say:"

"Allāhumma inni as'āluka fil-al-khayrāt, wa-tark-al-munkarāt, wa-ḥubb-al-masākin, wa-an taghfira li wa-tarḥamanī. Wa-ithā aradta fitnatan fī qawmin, fa-
tawaffanā ghayra maftūn. Wa-as'aluka ābbaka waḥubba man yuḥibbuka waḥubba 'amalin yuqarribunī ilā ābbik —

O Allāh, I ask You (to guide me to) doing good deeds, avoiding evil deeds, and loving the needy. And (I ask You) to forgive me and show me mercy. And when You will to afflict some people (around me) with a (destructive) tribulation, take my life without being changed (in faith). And I beseech You (to grant me) the love of You, of those who love You, and of all deeds that can bring me nearer to Your love.”

In conclusion, the Prophet (ﷺ) told his companions, «إِنَّهَا خَلْقُ فَآذَرُوهَا وَتَعَلَّمُوهَا.» <Indeed, this dream is true, so study and learn it.> ¹

This great ḥadīth carries many important lessons. Because of this, the ‘ulamā‘ have discussed it in detail, and of particular importance is Ibn Rajā‘s remarkable book, “Ikhtiyār ul-Awlā fī Sharḥi Ḥadīth Ikhtiṣām il-Ma‘al‘ il-‘Al‘ā — The Best Selection in Explanation of the Ḥadīth about the Dispute among the Most Sublime Society”. In what follows, we highlight a few important notes and lessons:

1. A Muslim should be keen to perform the prayers at the beginning of their time. Delaying a prayer until the end of its time should only be a rare occurrence caused by exceptional conditions.

2. If the prayer is ever delayed, it may then be quickened so as to be completed before the end of its time, for example, by reciting shorter portions of the Qur‘ān. Obviously, this quickening should be within limits, and should not cause incompleteness in any part of the prayer.

3. It is recommended for the imām to explain his excuse for delaying

¹ Recorded by at-Tirmīzhī, Aḥmad, and others. Verified to be authentic by al-Albānī (as-Ṣaḥīḥah no. 3169, as-Sunnah nos. 388, 465-471, and Irwā‘ ‘ul-Ghālib no. 684).
the prayer or doing some other exceptional act that may have puzzled the people.

4. Similar to what we emphasized earlier, we learn from this hadīth that it is recommended to relate a good dream to trusted Muslims, especially if the dream contains glad tidings or carries a beneficial meaning.

5. Allāh (azwj) has the best and most sublime attributes. His attributes are not subject to tashbīh (likening Him to His creation), tamthīl (likening the creation to Him), tājūf (subjecting His attributes to our limited intellect), or ta‘īl (suspending or rejecting them). Al-Mubārakfūrī (az) said:

“The way of the salaf in regard to the hadīths concerning Allāh’s attributes is that they accept them verbatim, without tājūf, tashbīh, or ta‘īl, and they believe in them without misinterpretation. At the same time, they believe that nothing is like Allāh (azwj), and He is the Hearing and Seeing.” ¹

6. In this life, it is not possible for humans, even prophets (ṣallīllahū ‘alayhim wa sallīlmā), to see Allāh (azwj). ‘Ā’ishah (ṣ) said, “Anyone who claims that Muḥammad (ṣallīllahū ‘alayhi wa sallīlmā) saw his Lord has indeed fabricated a great lie against Allāh.” ²

7. It is possible to see Allāh (azwj) in a dream — as in this hadīth. Al-Mullā ʿAlī al-Qārī (ṣ) said:

“Since this (seeing Allāh) was in a dream, it presents no conflict, because a dreamer may see a non-material thing in material form, or a material thing taking a different form; and that would not cause discrepancy in the dream or in the dreamer’s mind.” ³

¹ Tuhfat ul-Aḥwathī no. 3233.
² Recorded by Muslim (177).
³ Al-Mirqāḥ Sharḥ ul-Mishkāh.
However, seeing Allāh in a dream must conform with the guidelines in (5) above. A dreamer may not claim seeing Allāh in any form that resembles His creation, such as having a body, eyes, or hands. Seeing Him should be in an unexplainable fashion or in the sense that the dreamer knows in his heart that Allāh is there, looking at Him, facing him, pleased with him, etc. An-Nābulsī (ﷺ) said:

"Seeing Allāh (ﷻ) in a dream without takyīf, tashbīh, or tamthīl, would be a good indication, and would carry glad tidings for the dreamer in this life, and in his faith and religion. If he sees Allāh differently, this would indicate wrong faith. It is also said that seeing Allāh in a physical appearance indicates that the dream is only meaningless medleys." ¹

Al-Baghawī (ﷺ) said:

"It is possible to see Allāh in a dream. Seeing Him (ﷻ) indicates the coming of justice, facility, fertility, and bounty for the people of that (the dreamer’s) area. If He promises the dreamer Jannah, forgiveness, or security from the Fire, then these are true words and accurate promises. If the dreamer sees Allāh looking at him, this means (showing) His mercy (to the dreamer). If the dreamer sees Him turning away from him, this indicates a reprimand for sinning. And if the dreamer accepts from Him a worldly possession, this indicates an affliction or tribulation that will have a good consequence." ²

8. As in this dream, knowledge is often presented in the Sunnah in the form of questions and answers — so as to raise our interest and curiosity regarding the discussion at hand.

¹ Taʿṭīr ul-Anām p. 30.
² Sharḥ us-Sunnah 6:309.
9. The angels are described as the “most supreme society” because they are high in position and status.

10. The angels may dispute in regard to recording or estimating the virtue or excellence of some deeds, and whether to apply to them precise rules of justice or multiply them greatly according to Allāh’s generosity. Allāh (ﷻ) would then settle the angels’ difference. Among these issues are the acts that expiate sins and the acts that elevate a believer’s level in Jannah.

11. Among Allāh’s acceptable attributes is that He (ﷻ) has hands and fingers. These should only be understood according to the guidelines in (5) above.

12. The Prophet (ﷺ) only knew what Allāh (ﷻ) taught him. And among the Prophet’s (ﷺ) myriad of virtues was that Allāh (ﷻ) taught him in this dream everything he needed for answering His questions.

13. Among the best of “expiating” acts are those relating to the daily prayers, such as performing wudu (especially in cold or hard conditions), walking to the masjid (for men), praying in jama’ah, eagerly awaiting the next prayer, and sitting after the prayer to say thikr or study and learn the Dīn.

14. Among the best of “elevating” acts are acts of kindness toward other people: feeding the needy, spreading salām (peace), and speaking kindly to others — in addition to consistency in praying the night prayer.

15. The best supplications are those taught by Allāh (ﷻ) to His

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1 As was the case when the angels of mercy and the angels of punishment differed concerning the man who died after murdering one hundred people. This hadith is discussed in the Author’s: “Knowing the Angels”.

2 We may deduce from this hadith that “expiating” acts mostly pertain to a person’s individual righteousness and piety, whereas “elevating” acts mostly pertain to a person’s interaction with others. Therefore, what really elevates a Muslim to a lofty status in Jannah is how beneficial he is to other people.
prophets and messengers. Such supplications contain correct invocations and proper requests that are more likely to be accepted. On the other hand, supplications devised by people are weaker and may even contain inappropriate phrases or requests. This is why we should always adhere to the supplications that are recorded in the Qur'ān and Sunnah.

16. In this dream, Allāh (ﷻ) taught His Messenger (ﷺ) an eloquent encompassing supplication. By saying it, we would be requesting all good and seeking protection from all evil, as is outlined in the following:

<table>
<thead>
<tr>
<th>Request</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>① Doing good and avoiding evil</td>
<td>We beg Allāh for guidance and facilitation in doing good deeds and avoiding wrong deeds.</td>
</tr>
<tr>
<td>② Loving the needy</td>
<td>This would keep us away from the arrogant and conceited people, and nearer to those who are less blemished by the worldly filth.</td>
</tr>
<tr>
<td>③ Allāh’s mercy and forgiveness</td>
<td>These are among the most valuable grants from Allāh (ﷻ), carrying in their folds many other favors and blessings from Him.</td>
</tr>
<tr>
<td>④ Protection from damaging fitnahs</td>
<td>If a fitnah may affect our faith, death would then be better than life.</td>
</tr>
<tr>
<td>⑤ Loving Allāh</td>
<td>This is the greatest love for a true believer, and is the only love that enriches the soul and directs the actions.</td>
</tr>
<tr>
<td>⑥ Loving those who love Allāh</td>
<td>Loving them makes us seek the good company and beneficial example of those who are eager to please Allāh.</td>
</tr>
<tr>
<td>⑦ Loving deeds that please Allāh</td>
<td>Loving such deeds makes us intent on doing what pleases our most beloved: Allāh (ﷻ).</td>
</tr>
</tbody>
</table>

1 The meanings in the last three points are emphasized in other hadiths, such as that
17. With all the great meanings carried in this dream — meanings that we barely touched — it is no wonder that the Prophet (ﷺ) concluded by urging us to learn it and teach it.

**LAYLAT UL-QADR**

‘Abdullāh Bin Anīs (ﷺ) reported that the Prophet (ﷺ) said:

«أَرَيْتُ لَيْلَةَ الْقُدْرِ ثُمَّ أُسْتَيْشَتْهَا، وَأُرَاطِي صَبِيحَتْهَا أُسْجُدُ فِي مَا وَطِينُ.»

“I was shown (in a dream) which night Laylat ul-Qadr is, but was then made to forget it. And I also saw myself (in that dream) making sujūd on the following morning in muddy water.” ¹

Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«أَرَيْتُ لَيْلَةَ الْقُدْرِ، ثُمَّ أَيْقَظْنِي بَعْضُ أَهْلِي فَنَسِيتْهَا، فَالْتَّمَسَتْهَا فِي الْعُشْرِ الْعَوْارِبِ.»

“I was shown (in a dream) which night Laylat ul-Qadr is, but then some of my family members woke me up, which made me forget it. Seek it, however, during the last ten nights (of Ramadān).” ²

Abū Sa‘īd al-Khudrī (ﷺ) reported that the Prophet (ﷺ) said to his companions:

«إِنَّكُمْ أَعْتَكَفْتُ الْعَشَرَ الْأَوْلِ الْتَّمْسِ الْيَلِّيَةَ الْقُدْرِ، ثُمَّ أَعْتَكَفْتُ الْعَشَرَ الأوَسْطَ، ثُمَّ أَعْتَكَفْتُ لِي: إِنَّهَا فِي الْعُشْرَ الْأَوَّلِ، فَمَنْ أَحْبَبَ مِنَّكُمْ أَنْ يَعْتَكَفْ فَلْيَعْتَكَفْ.»

¹ Recorded by Muslim (1168).
² Recorded by Muslim (1166) and Ahmad.
I performed *i'tikāf* (remained in the *Masjid* for worship) during the first ten nights (of *Ramadān*) seeking *Laylat ul-Qadr*, then I performed *i'tikāf* during the middle ten nights. Then I was approached (by an angel) and was told, “Indeed, it is on one of the last ten nights.”

And indeed, it was indicated to me (in a dream, on which exact night it fell); and indeed, I came out (into the *Masjid*) to tell you this, but I found two men arguing, and Satan was with them, so I was made to forget it. Seek it, then, during the last ten nights. I also saw (in a dream) that I was performing *sujūd* the following morning in muddy water.1

We learn from these *ḥadīths* the following:

1. *Laylat ul-Qadr* is a night that is worthy of being eagerly sought by the Muslims.

2. *Laylat ul-Qadr* falls on the last ten nights of *Ramadān*.

3. *Laylat ul-Qadr* is followed by a humid or rainy morning.

4. Argument and fighting among the Muslims always cause a loss for the *Ummah*. In this case, it made the Prophet (ﷺ) forget the exact night for *Laylat ul-Qadr*.

**TWO PROPHETS AND AN IMPOSTER PERFORMING TAWĀF**

`Abdullāh Bin ‘Amr (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

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1  Recorded by al-Bukhārī (813, 2016, 2018, 2027, 2036, 2040), Muslim (1167), and others.
This night, I had a dream that I was performing *tawāf* around the Ka'bah. I saw a man who had the best tan complexion that you could ever see, and the best of long hair that you could ever see. His hair was combed straight, and was dripping with water. He was leaning on two other men while performing *tawāf*. I asked, “Who is this?” I was told, “This is al-Masīḥ (the Messiah), son of Maryam (Mary).”

I then saw a heavy man of red complexion and coarse, curled-up, hair performing *tawāf*. His right eye was missing, and his (other) eye looked like a protruding grape. I asked, “Who is this?” I was told, “This is al-Masīḥ ad-Dajjāl (the False Messiah).”

We learn from these *ḥadīth* the following:

1. This dream provided a description of the physical appearance of both the True Messiah (Īsā) and the False Messiah (ad-Dajjāl).

2. The Prophet (ﷺ) told in another *ḥadīth* that, near the end of time, Īsā (ﷺ) will be sent back to earth, and will descend while leaning on the wings of two angels, his hair dripping with droplets of water that resemble pearls. Therefore, his description in this dream is a

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1 Recorded by al-Bukhārī (3440-3441, 5902, 6999, 7026, 7128), Muslim (169, 171), and others.

2 Recorded by Muslim (2937) from an-Nuwās Bin Sam'ān (ﷺ).
reminder of his appearance at the time of his descent.

3. This dream indicated that both 'Isā (Jesus) and ad-Dajjāl will circle around al-Ka'bah.

As for 'Isā, this foretold that he will perform hajj — which will possibly be after the death of Ya'jūj and Ma'jūj (Gog and Magog) when He and the believers with him will live seven years that will be marked with peace and blessings. ¹

And as for ad-Dajjāl, this merely foretold that he will besiege Makkah. However, he will not be able to actually enter it and reach the Ka'bah, because, as the Prophet (ﷺ) indicated in another hadīth ², Allāh (ﷻ) will set angels around it to guard it and prevent him from entering it.

4. The significance of describing ad-Dajjāl in this and other hadīths is to warn us from him and make us able to distinguish him easily were we to live to meet him, because, as the Prophet (ﷺ) indicated in another hadīth ³, there is no fitnah, from the time of Ādam (Adam) to the end of time, worse than that of ad-Dajjāl.

THE BLESSED VALLEY

‘Umar (ﷺ) reported that the Prophet (ﷺ) said while he was at the ‘Aqīq valley ⁴:

«أَتَنِي اللَّيْلَةَ آتِ مِنْ رَبِّي فَتَغَيَّرَنَّا
والوادي المبارك، وقَلْ: عُمْرَةَ وَحَجَّةً.»

[A messenger came to me (in a dream) from my Lord and said, “Pray in this blessed valley, and say, ‘(I declare my intention for) a ‘umrah with hajj.’”] ⁵

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¹ Recorded by Muslim (2940) from ‘Abdullāh Bin ‘Amr (⋀)
² Recorded by al-Bukhārī (1881), Muslim (2943), and others, from Anas (⋀)
³ Recorded by Muslim (2946) from Ḥimār Bin Ḥusayn and Abū Qatādah (⋀)
⁴ This is a wide valley between mountain ranges extending from Makkah to al-Madinah.
⁵ Recorded by al-Bukhārī (1534, 2337, 7343).
Similarly, ‘Abdullāh Bin ‘Umar (}, reported:

"أري النبي وهو في معرسه بذي الحليقة، فقيل له: ‘إنك ببطحا مبارك.’"

"The Prophet (} had a dream while he camped in Thul-Hulayfah ¹ in which he was told, ‘Indeed, you are in a blessed valley.’" ²

This dream indicated the virtue of Thul-Hulayfah, a location that Allāh (} chose for starting an important act of worship. This, together with many other evidences from the Sunnah, highlights Allāh’s great generosity in that He blesses locations and matters associated with various acts of worship so as to increase their value and multiply our rewards for performing them.

Siwāk

‘Abdullāh Bin ‘Umar (}, reported that the Prophet (} said:

"أراني في المَنام أتسووكَ سيواك، فجاءني رجلان أخذهما أكبر من الآخر، فناولت السَّواك الأصغر منهمما، فقيل لي: ‘كبر،’ فدفعته إلى الأكبر."

"I have been shown in my dream that I was brushing my teeth with a siwāk. Two men, one of them older than the other, came to me, and I offered the siwāk to the younger of the two. I was told, “Give to the elder first.” So I gave it to the elder." ³

We learn from this ḥadīth that, when offering a group of people siwāk, food, drink, or any other item that reflects a favor, it is recommended to start with the eldest present. However, if they are

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¹ Thul-Hulafah is a Madīnah suburb within the ‘Aqīq valley, and is the place where the people of al-Madīnah start their iḥrām (state in which some practices, such as wearing perfume and cutting the hair, become prohibited ) in preparation for hajj or ‘umrah.

² Recorded by al-Bukhārī (7345) and Muslim (1346).

³ Recorded by al-Bukhārī (246), Muslim (2271, 3003), and others.
seated, then it is recommended to start with the right-most, regardless of age. Ibn Ḥajar (ٍ) said:

"Ibn Baṭṭāl said, 'This indicates that siwāk should be offered to the eldest first. We may append to this the offering of food, drink, right of way, and speaking.' Al-Muḥallab rightfully responded, 'This (favoring the eldest) should be practiced only if the people are not organized in seating. If they are organized, the Sunnah then dictates starting from the right.' "

Therefore, we learn from this dream an important manner for showing respect to our elders.

This, however, does not indicate that it is recommended to share a siwāk. Such an unsanitary practice was uncommon among the saḥābah (ٍ). As for the rare occasions where 'Ā'ishah (ٍ) or others used the Prophet's (ٍ) siwāk without washing it, that was strictly a particular act relating to him because of his blessed person and saliva, and no one else can claim the same. And yet, the Prophet (ٍ) was keen to wash his siwāk before reusing it so as to teach the importance of hygiene in a Muslim's life.

Dreams about the Hereafter

One Thousand Palaces for the Prophet

Ibn 'Abbās (ٍ) reported that the Prophet (ٍ) said:

"رأيت ما هو مغشوش على أمتي بعدي، فسرّبي، فأنزّل الله (ٍ):
وَلَدَا أَخْرَهُ خَيْرٌ لَكَ مِنْ أَلْثَوْلَيْنَ وَنَسَوْفُ يُغْطِيَكَ رَبُّكَ
فَضَرِّضْنَى) الصحى ٤-٥، فأعطاني في الجنة ألف قصر من لؤلؤ,
ثرابها المسك. ففي كل قصر ما ينفذي له من الأزواج والخدمة.

1 Fath ul-Bârî 1464.
I was shown (in a dream) what my Ummah will be given after me (of treasures). This elated me; but then Allāh (ﷻ) revealed:
«The hereafter is surely better for you than the first life. And your Lord will surely give you until you are satisfied.»

So (I saw that) He granted me in Jannah one thousand palaces made of pearl, their grounds spread with musk, and each palace having all what is needed of wives and servants.»

This dream contained tidings of victory and wealth for the Muslims after the Prophet (ﷺ), and tidings of immense luxury and bliss for the Prophet (ﷺ) in Jannah. It further reminded the Prophet (ﷺ), and all of us after him, to disregard the worldly gains, because they are passing and negligible in comparison with the rewards in Jannah.

REWARD FOR REMOVING HARM FROM THE WAY

Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

لبَدَ رَأٰيْتُ رَجَلاً يَتَقَلَّبُ فِي الْجَنَّةِ، فِي شَجَرَةٍ قَطَّعَهَا مِنْ ظُهُورِ الْطَّرِيقِ، كَانَتْ تُؤَذِّي النَّاسَ.

«I saw (in a dream) a man enjoying Jannah because of a (thorny) bush that he uprooted from the way of people because it used to harm them.»

This dream emphasized the great reward for those who are helpful toward other people — even in matters often overlooked or slighted, such as removing harmful objects from people’s path. In another ḥadīth, the Prophet (ﷺ) indicated that removing harm from people’s

1 Ad-Ḍuḥā 93:4-5.
2 Recorded by aṭ-Ṭabarānī (in al-Awsat), al-Bayhaqī, and others. Verified to be authentic by al-Albānī (as-Sahīhah no. 2790).
3 Recorded by Muslim (1914).
4 Recorded by Muslim (35) and others from Abū Hurayrah (ﷺ).
path is one of the branches of īmān.

Those Who Revert from the Prophet's Teachings

Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

"بيتِما أنا نائمٌ، فإذا زمرَت، حتى إذا عرفْتهُم، جَرْجَرَ رجلٌ من بيْني وبيْنهم، فقال: "هلْمُ". فَلَتْ: "أين؟" قال: "إِلَى الْقَارِ، وَالْلَّهُ. فَلَتْ: "وَمَا شَأْنِهِمْ؟" قال: "إِنْهُمْ أَرْتَدُوا بعِدٍ كَأَنَّهُمْ أُذْهَبْنَ بِفَيْضٍ". ثم إذا زمرَت، حتى إذا عرفْتهُم، جَرْجَرَ رجلٌ من بيْني وبيْنهم، فقال: "هلْمُ". فَلَتْ: "أين؟" قال: إِلَى الْقَارِ، وَالْلَّهُ. فَلَتْ: "وَمَا شَأْنِهِمْ؟". قال: "إِنْهُمْ أَرْتَدُوا بعِدٍ كَأَنَّهُمْ أُذْهَبْنَ بِفَيْضٍ.

"During my sleep, (I had a dream about) a group of people that I recognized. A man (angel) stood between me and them and said to them, "Come with me." I asked, "where to?" He replied, "To the fire, by Allāh." I asked "What is their problem?" He replied, "After you, they reverted and backed away (from your teachings)." Then I saw another group of people that I recognized. A man stood between them and me and said to them, "Come with me." I asked, "where to?" He replied, "To the fire, by Allāh." I asked "What is their problem?" He replied, "After you, they reverted and backed away (from your teachings)." So I do not see that any of them will be saved — except as few as the untamed camels."

We learn from this hadīth the following:

1. In this dream, the Prophet (ﷺ) saw that he was at his hawd (pond) on the Day of Judgment. The incidents in this dream are further

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1 Recorded by al-Bukhārī (6587).
described and detailed in other ḥadīths. This is an example of a dream that does not need interpretation, because it merely foretells of future events.

2. This dream indicated that the Prophet (ﷺ) will be eager to see his followers approach him and drink from his Pond on Resurrection Day. However, some of those whom he will recognize as his followers will be prevented from drinking by the angels, and will be taken to the Fire because they turned away from his teachings.

3. This means that the Prophet (ﷺ) knows people only by their apparent actions. Allāh (ﷻ سبحانه وتعالى), however, is the only One who knows what is in the hearts, and, therefore, He judges people by their actual doings.

4. Turning away from the Prophet’s (ﷺ) Sunnah after knowing it is a reason for great punishment.

5. The Prophet (ﷺ) indicated that most of those who pretend to follow him would stray from His Sunnah, and only few are those who will remain steadfast upon it. (May Allāh (ﷻ سبحانه وتعالى) keep us among those few).

6. It is possible to see in a dream actual incidents from Resurrection Day.

**‘Amr Bin Luhayy in the Fire**

Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«رآيتِ جَهَنَّمَ يَحْطَمُ بَعْضُهَا بَعْضًا، وَرَأيتُ عُمْروُ بْنُ لَحْيَى، أبا بَنيٌّ كَعْبٍ، يُجْرُ فُصُّبَهُ فِي النَّارِ، وَهُوَ أُوْلُ مِنْ غَيْرِ دِينٍ إِسْمَاعِيْلٍ وسَيَّبُ السَّوَائِبِ.

«I saw hell (in a dream), with some parts of it attacking other parts. And I saw ‘Amr Bin Luhayy, »

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1 Recorded by al-Bukhārī (6575-6593), Muslim (2289-2305), and others, from many companions (ﷺ).
Patriarch of the tribe of Banî Ka‘b, dragging his intestines in the Fire. He was the first to change Ismâ‘īl’s religion and dedicate animals to idols.» ¹

‘Amr Bin Luḥayy was the first to introduce idol worship into Makkah, thereby changing the monotheist religion of Ismâ‘īl (אמן) to the pagan religion of Jâhiliyyah. ² This, obviously, earned him a severe punishment in hell.

Scenes from the Barzakh

Samurah’s Long Ḥadîth

Samurah Bin Jundub (ṣ) reported that, in the morning, Allâh’s Messenger (ṣ) would often inquire from his companions if any of them had a dream the previous night; and dreams would be narrated to him. One morning he (ṣ) told them:

«رأيت الليلة رجلين أتاني قالوا بهدي لي، وقال لي: ”إنطلق“.
فانطلق معاهما، وأخبرهم إلى أرض مقدسة»

(»Last night I saw (in a dream) two men (or angels) come to me, hold me by both hands, and say, “Come with us.” I went with them, and they took me to a sacred land.»)

وإذا أتينا على رجل مضغوج، وإذا آخر قائم عليه بصحراء، وإذا هو يهوي بالصحراء لرأسه، فينطلق رأسه، فيتدده الحجره لهما، فيستبعت الحجر، فيأخذه فلما يرجع إليه حتى يصبع رأسه كما كان ثم يعود عليه، فيفعل به مثلاً فعل المرة الأولى. فلدت لهما;

¹ Recorded by al-Bukhârî (3520-3521, 4623-4624), Muslim (2856), and others.
We came upon a man lying flat on his back (on the ground). Another man, standing over him with a boulder in his hand, would hurl the boulder upon his head, causing his head to split open. The boulder would then roll away, and the standing man would go and retrieve it. By the time he returned to him, his head would be restored as it was before, and he would hurl the boulder again at him. I said to my companions, “May Allāh be exalted! Who are these two?” They said, “Come, come!”

We proceeded until we came upon a man lying on his back. Another man, standing over him with an iron hook, would approach him from one side and rip open (with the hook) his face from the corner of the mouth to the back of the head, from the nose to the back of the head, and from the eye to the back of the head. He would then move to the other side and do what he did on the first side. As soon as he finished with that side, the first side would be restored as it was before, and he would move to it and do as he did the first time. I said, “May Allāh be exalted! Who are these two?” They said, “Come, come!”

We proceeded until we came upon a hole that resembled a baking pit, narrow at the top and wide at the bottom. Babbling and voices were issuing from it. We looked in and saw naked men and women. In the pit's bottom was a raging fire; whenever it flared up, they screamed and rose with it until they almost fell out of the pit. As it subsided, they returned (to the bottom). I said, "Who are these?" They said, "Come, come!"

We proceeded until we reached a river of blood, with a man swimming in its center. On the bank of the river there was a man who had piled around him many stones. The man in the river would swim for a while, and then approach the man at the shore, trying to exit from the river. He would open his mouth, and the man at the shore would throw a stone into it, causing him to return (to the center of the river). Every time he came back, making an effort to exit, the man at the shore would throw a
rock into his mouth, forcing him to fall back. I said, 
"Who are these two?" They said, "Come, come!"

"فَأَنْطَلِقْنَا، فَأَنْطَلِقْنَا عَلَى رَوْضَةٍ مُعَتَّمَةٍ، فِي هَا مِنْ كُلُّ لُوُنِ الرَّبْعِ، فَاَنْتَهَيْنَا فِي هَا إِلَى شَجَرَةٍ عَظِيمَةٍ، لَمْ أُرْ شَجَرَةٌ قَتٌّ أُعْظَمَ مِنْ هَٰذَٰهَا وَلا أَحْسَنَ. وَإِذَا فِي أَصِلَّهَا رَجُلٌ طَوِيلٌ، لَا أَكَادُ أُرُى رَأْسُهُ طُولاً فِي السَّماَءِ، وَإِذَا حَوْلُ الرَّجُلِ مِنْ أَكْثُرِ وَلْدَانِ رَأَيْتُهُمْ قَطٌّ. قُلْتُ لَهُمَا: "مَا هَذَا، وَمَا هُؤُلْؤَا؟" قَالَا لِي: "أَنْطَلِقْ، أَنْطَلِقْ"."

5 We proceeded until we came upon a garden dense with plantation, abundant with all sorts of spring flowers. Within it, we reached a great tree of which I have never seen a tree larger or more beautiful. Near its base, there stood a man so tall that I could barely see his head in the sky. Around him was the greatest number of children I ever saw. I said, "Who is this, and who are these?" They said, "Come, come!"

"فَأَنْطَلِقْنَا، فَأَنْطَلِقْنَا فُرُبَّ الشَّجَرَةِ عَلَى رَجُلٍ كَأَكْرُرُّ، مَا أَنْتِ رَأِىٰ رَجُلٌ مَّرَأَةٌ، وَإِذَا عِنْدَهُ نَارٌ يَحْقُشُهَا وَيْسُعُو حَوْلُهَا. قُلْتُ لَهُمَا: "مَا هَذَا؟" قَالَا لِي: "أَنْطَلِقْ، أَنْطَلِقْ".

6 We proceeded until, near the tree, we came upon a man with the most hateful appearance in any man. Before him was a fire, which he was kindling and trotting around. I said to them, "Who is this?" They said, "Come, come!"

"قَالَا لِي: "أَرْقُ فِي هَا"، فَأَرْقَفْتُمَا فِي هَا فَأَنْتَهُنَا إِلَى مَدِينَةٍ (دَارَ) مَبَنِيَّةٍ بَلِينَ ذِهَابٍ وَلَبِينَ فَضْلِهَا، لَمْ أُرْ قَتٌّ أَحْسَنَ مِنْ هَٰذَٰهَا، فِي هَا شَيْخُ وَشَيْبَانٌ وَسَمََانٌ وَصَبِيحُ وَشَيْبَانٌ، وَنَسَاءٌ وَصَبِيحُ، فَأَنْتُهَا بَابٌ المَدِينَةٍ، فَأَسْتَقْتُحْنَا فَقُلْتُمُ لَنَا، فَمَخْلَدُنا،"
They instructed me, “Climb the tree,” and we ascended it, until we came upon a town that was built with gold and silver bricks. I never saw a town more beautiful; and in it there were old and young men, and women and children. We stood at the town’s gate, requested admission, and were admitted. When we entered, we were met by men with one half of their faces wonderful to behold, and the other half horrible to behold. My two companions said to them, “Go and plunge into that river.” A river was flowing across, whose water was milk-white in color. They plunged into it, and then returned to us — their ugliness completely gone, so they became most handsome.

My companions then took me out of that town, and further up the tree, until we entered another town that was finer and better than the first one. In this town were old and young men.

I said to my companions, “This night, you took me to different places, and I saw many wonders. What is all this that I saw?” They said, “We will now tell...
you: —

"أما الرجل الأول الذي أتّبت عليه ينفّذ رأسه بالحجر، فإنه الرجل علّمة الله القرآن، (فرفعته) فناعم عنه بالليل، ولم يتعمل به في النهار، وينام عن الصلاة المكتوبة. يفعل به إلى يوم القيامة."

1 As for the first man whom you saw his head being smashed with a boulder: he is a man whom Allah teaches the (knowledge of) Qur'an, but he rejects it, abandoning it by night and not implementing it by day. He (also) sleeps through the times of the prescribed prayers. He will continue to be tortured in this way until Resurrection Day.

"أما الرجل الذي أتّبت عليه يشرّب شدها إلى قفاه ومنحرها إلى نفاه، وعينها إلى نفاه، فإنه الرجل يغدو من بينه فيكذب الكذبة تباع الآفاق. فيصّنُع به إلى يوم القيامة."

2 As for the man whom you saw with his mouth, nose, and eyes being ripped to the back of his head, he is a liar who leaves his house in the morning to spread lies which are carried from him to all directions. He will continue to be tortured in this way until Resurrection Day.

"أما الرجال والنساء العرأة الذين في مثل بناء النبور، فهم الرُّناة والروائيون.

3 As for the naked men and women who were in the pit: they are men and women who indulge in zina."

"أما الرجل الذي أتّبت عليه يسبح في النهار ويقلب الحجاره، فإنه أكيل الرّبا.

4 As for the man whom you saw swimming in the (blood) river and being fed stones, he is a person
who eats ribā (usury).»

«وَأَمَّا الرِّجْلُ الطَّوِيلُ الَّذِي فِي الْرُّوْضَةِ، فَإِنَّهُ إِبْرَاهِيمُ (إِبْرَاهِيمُ)،

وَأَمَّا الْوَلْدَانُ الَّذِينَ حَوَلَهُ، فَكَلُّ مَوْلُودٌ مَّاتُ عَلَى الْفِطْرَةِ.

(6) As for the tall man that you saw in the garden, he is Ibrāhīm (إِبْرَاهِيمُ), and the children around him are all the children who die upon the fitrāh (before puberty).

(Here, some of the companions interjected, “O Messenger of Allāh, does this include the children of pagans?” He (ﷺ) replied, «(Yes,) the children of the pagans as well!»)

وَأَمَّا الرِّجْلُ الْكَرِيمُ الْمُرْفَأُ الَّذِي عِندَ الْبُدْرِ يَحْضُرُهَا وَيَسَعِى

حَوْلَهَا، فَإِنَّهُ مَا لَكَ خَازِنُ جَهَنَّمَ.

(7) As for the man with an extremely ugly appearance who was by the fire, kindling it and running around it: he is Mālik, the Guardian of Jahannam (hell).

وَالدَّارُ الأَوَّلَى الَّتِي دَخَلَتْ دَارٌ عَامَّةٌ، الْمُؤْمِنِينَ، والْقَوْمُ الَّذِينَ كَانُوا شَبَطُ مِنْهُمْ حَسَنٌ وَشَبَطُ مِنْهُمْ قَبيحٌ، فَإِنَّهُمْ قَوْمٌ خَلْطُوا

عَمَّلًا صَالِحًا وَآخَرًا سَيِّئًا، تَحْاَوَّرَ اللَّهُ عَنْهُمْ.

(8) As for the first town, it is the residence of the common believers. And the people who were half beautiful and half ugly are people who mix good deeds with evil deeds and Allāh forgives them.

وَأَمَّا هَذِهِ الدَّارُ، فَدَارُ الشَّهَداَةِ (جَنَّتُ عَدَنَّ). وَأَنَا جِبَرِيلُ، وَهَذَا مِيْكَانِيُّ.

(9) And as for this town, it is the Garden of ‘Adn (Eden) — residence of the shuḥadā’ (martyrs). And,
I am Jibrîl, and this is Mîkâ‘îl.”

 قال لى: "آركُ رأسلك، فسما بصرٍ صعدا، فإذا فوتقي قصر مِثل الرَبابَة البُضاء. قال لى: "هذاك مَنَزلك." قلت لهُما: "بارك الله فيكما، ذَراني فأدخله. قالا: "أمَّا الآن فلا، إنه بقي لي كَعَمْر لَم تَستَكتمِلْه، فَلَوٌّ أَستَكتمِلَت اتَّبَعَت مَنَزلِك." ¹

Then they told me, “Look above you.” I raised my eyes and saw, far above me, a palace that resembled a white cloud. They said, “That is your residence.” I said to them, “May Allâh bless you; allow me to enter my residence.” They said, “Not yet! There is a portion of your life which you have not yet completed; when you complete it, you will surely enter your residence.” ¹

We learn from this hadîth the following:

1. Sinful people are punished, not only in hellfire after Resurrection, but also in al-Barzakh — the temporary after-life that extends between this life and Resurrection.

2. Among the major sins that lead to punishment in al-Barzakh are: missing the ordained prayers, rejecting the Qur‘ân, committing zinâ, taking ribâ, and spreading lies.

3. Ibrâhîm’s great height in the dream reflects his outstanding righteousness and nobility. From this, it is deduced that tallness in dreams symbolizes high status.

4. Since Ibrâhîm was the patron of pure Religion that conformed with fitrāh, he had around him all children who died upon fitrāh before

¹ This is combined from reports by al-Bukhârî (1386 & 7047), and is also recorded by Muslim (2275), and others.
reaching puberty. ¹

5. Allāh forgives many of those who mix good deeds with bad ones.

6. The martyrs will have a lofty place in Jannah.

7. The Prophet (ﷺ) will have the most supreme place in Jannah.

8. Jibrīl and Mīkā‘īl are two beloved angels who always carried great news and beneficial teachings to our Ummah.

9. Jibrīl and Mīkā‘īl did not answer the Prophet’s (ﷺ) questions until they finished their tour with him. This was to raise his interest and ours, which would make us more eager to learn and remember.

**Abū Umāmah’s Long Ḥadīth**

Abū Umāmah al-Bāhilī (ﷺ) reported that, one morning, Allāh’s Messenger (ﷺ) said to his companions:

«إِتَّى رآيتُ رَوْيَا هَيْ حَقّ، فَأُعَقِّلَهُا. بِنِتَّمَا أَنَا نَأْتُنِّ إذْ أَتَانِي رَجُلٌ، فأخذاه بضِبعٍ، فأتيته بي جَبْلٌ وَعَرْأً طَوِيلاً، فقالا: "أَصْعَدْ". فقلت: "إِنِّي لَا أُطِفِهُ". فقالا: "سَنَسْهَلُهُ لَكَ". فَجَعَلُتْ كُلْمَا رَكَّبَتْ قَدَمِي وَضَعْتُهَا عَلَى دِرْجَةٍ، حَتَّى أَسْتَوَيْتُ عَلَى الجَبْلْ.»

‘I had (this night) a true dream, so comprehend it. While I was sleeping, two men (angels) came to me, held my upper arms, and took me to a rocky and high mountain. They said, “Climb it.” I said, “I cannot.” They said, “We will make it easy for you.” So I started climbing, and every time I raised my foot, I placed it on a step. We finally reached a level

¹ We show in our book, “Believing in Qadar”, that, after Resurrection, the children of the believers will be admitted to Jannah, while the other children will be tried to determine their final abode.
area high up in the mountain.

فأُنطَلِقَنا بِي، فَإِذَا نَحْنُ نَزَى دُخانًا وَتَسْمِعُ عُوَاءٍ، قَالَتْ: "مَا هَذَا، وَمَا هَذِهِ الأَصوَاتُ؟" قَالَاهَا: "هَذَا عُوَاءٌ أَهْلِ الْجَهََّمَ، وَهَذِهِ جَهََّمُ، فَدَعُوهَا.

We moved along, until we saw smoke and heard loud howling. I asked, "What is this, and what are these cries?" They replied, "This is the howling of the people of the Fire. And this smoke comes from hell, so stay away from it."

ثُمَّ أُنطَلِقَنا بِي، فَإِذَا نَحْنُ بِرَجَالٍ وَنِسَاءٍ مَعْلَمِينَ بِعَراقيِّهِمْ، أَشْدَاقُهُمْ مُسْخَفَةً تَسْقَةَ دَمًا، قَالَتْ: "مِنْ هَؤُلاءِ؟" قَالَاهَا: "هَؤُلاءُ الْذِّينَ يَقُولُونَ ما لَا يَعْلَمُونَ (يَفْغُلُونَ)."

We moved on, until we came upon men and women suspended (upside-down) from their Achilles' tendons (on the back of the heels), their cheeks cut and bleeding. I asked, "Who are these?" They replied, "These are the ones who say that which they do not know (in another report: those who do not fulfill what they promise)."

ثُمَّ أُنطَلِقَنا بِي، فَإِذَا نَحْنُ بِرَجَالٍ وَنِسَاءٍ مَعْلَمِينَ مُسْمَرَةً أَعْيَنِهِمْ وَأَذَاًهُمْ، قَالَتْ: "مِنْ هَؤُلاءِ؟" قَالَاهَا: "هَؤُلاءُ الْذِّينَ يُروِنَ أَعْيَنَهُمْ مَا لَا يَرْوُنَّ، وَيُسْمَعُونَ آذانَهُمْ مَا لَا يَسْمَعُونَ."

We moved on, until we came upon men and women whose eyes and ears were burnt with hot iron. I asked, "Who are these?" They replied, "These are the ones who claim to see that which they did not, and claim to hear that which they did not."

ثُمَّ أُنطَلِقَنا بِي، فَإِذَا نَحْنُ بِرَجَالٍ وَنِسَاءٍ مَعْلَمِينَ بِعَراقيِّهِمْ، مُصْوَبِةَ
We moved on, until we came upon men and women suspended upside-down from their Achilles’ tendons, licking a little bit of water mixed with dark and filthy clay. I asked, “Who are these?” They replied, “These are the ones who break their fast before it is permissible.”

We moved on, until we came upon women suspended upside-down from their Achilles’ tendons, snakes biting at their breasts. I asked, “Who are these?” They replied, “These are the women who deny their children their milk.”

We moved on, until we came upon men and women with the ugliest appearance, the ugliest clothing, and the most foul stench — their stench like that of gutters. I asked, “Who are these?” They replied, “These are the male and female fornicators.”

We moved on, until we came upon corpses most
horribly swollen, with the most foul stench and the most hideous appearance. I asked, “Who are these?” They replied, “These are the pagans killed (during battles with the Muslims).”

“We moved on, until we came upon men sleeping under the shade of trees. I asked, “Who are these?” They replied, “These are the dead Muslims.”

“We moved on until I saw young boys and girls playing between two rivers. I asked, “Who are these?” They replied, “These are the believers’ offspring (who die before puberty).”

“We moved on, until we came upon men with the most handsome faces, the best clothing, and the most fragrant aroma — their faces resembling pages of books (in clarity and whiteness). I asked, “Who are these?” They replied, “These are the most truthful, the martyrs, and the righteous.”
Then we looked upon a high ridge and saw three men drinking (nontoxic) wine. I asked, "Who are these?" They replied, "These are Ja'far, Zayd Bin Ḥārithah, and 'Abdullāh Bin Ruwāhah (the three martyred commanders in the battle of Mu'tah)." I moved in their direction, and they (these three men) told me, "(The most supreme status) has surely been awarded to you; it has surely been awarded to you."

Then we looked upon a higher ridge. Raising my head, I saw three men under the Throne. I asked, "Who are those?" They replied, "That is your forefather, Ibrāhīm, and (the other two are) Mūsā and Îsā. They are waiting for you."

We learn from this ġadīṯ the following:

1. Similar to Samurah's ġadīṯ, this indicates that sinful people are punished in al-Barzakh.

2. Among the major sins that lead to punishment in al-Barzakh, as mentioned in this ġadīṯ, are: giving false testimony, acting contrary to what one says, women refusing to breastfeed their babies, neglecting or violating fasting, and committing zinā — in addition to the greatest sin of paganism and joining partners with Allāh (ﷻ).

3. The dead believers were sleeping under trees, as an indication of the blissful rest they enjoy in their graves after their suffering in

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1 This is combined from narrations recorded by Ibn Khuzaymah (no. 1986), Ibn Hibbān, al-Bayhaqī, and others. Verified to be authentic by al-Albānī (aṣ-Ṣaḥīḥah no. 3951, Ṣaḥīḥ ut-Targhib no. 1005, and at-Talīqāt ul-Ḥisān no. 7448).
the worldly life.

4. The children of Muslim parents who die before reaching puberty were playing between two rivers. Allāh (ﷻ) kept them in a merry state of childhood similar to that of the first life. In addition, the two rivers would keep them clean from dirt and secure from thirst, as their two parents used to do in the first life.

5. The righteous people have beautiful faces in al-Barzakh.

6. The martyrs have a lofty place in al-Barzakh.

7. The prophets (нес) are in the highest position in al-Barzakh, and, in this dream, were looking forward to be joined by the Final Prophet (ﷺ).

**Dreams Foretelling Future Events for Muslims**

**Hijrah to al-Madīnah**

Abū Mūsā al-Ashʿarī (ﷺ) reported that the Prophet (ﷺ) once told his companions:

«رأيت فيي المنام إني أهاجر من مكانة إلى أرض بها نخل، فذهب ولهلي إلى أنها البيامة أو هجر، فإذا هي المدينة يثرب.»

«I saw in a dream that I was migrating from Makkah to a land with palm trees. I expected it to be al-Yamāmah or Hajar, but it came to be al-Madīnah (or Yathrib).»

The Prophet (ﷺ) had this dream while he was still in Makkah. It foretold his imminent Hijrah, but did not specify the exact destination — except that it had plenty of palm trees. This made him

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1 Recorded by al-Bukhārī (3622, 3987, 4081, 7035, 7041), Muslim (2272), and others.
assume that his migration would either be to al-Yamāmah in Eastern-Central Arabia, or Hajar (al-Aḥsāʿ today), which was located further east near the coast of the Arabian Gulf.

Just before his Hijrah, however, the Prophet (ﷺ) had a dream that told him of his exact destination. ‘Ā’ishah (.ogg) reported that the Prophet (ﷺ) came to her father Abū Bakr before the Hijrah and said:

«َقَدْ أَرَىْتُ دَارَ هِجْرَتُكُمْ: رَأَىْتُ سَبْحَانَهُ ذَاتَ نَخْلٍ بَيْنَ لَبَنَيْنِ (ۚهَرْبَيْنِ)»

"I have been shown (in a dream) the destination of your Hijrah: I saw a salty land of palm trees located between two lands of black (volcanic) stones." ¹

This description could only have applied to Yathrib, which the Prophet (ﷺ) subsequently renamed to Taybah (the Good City), or al-Madinat-ul-Munawwarah (the Luminous City)—may Allāh (ﷻ) guard it from all harm.

**Golden Bracelets**

Ibn ‘Abbās and Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«ۚبَيْنَنَا أَنَا نَائِمٌ أَتَتِيْتُ بِخَزَائِنِ الأَرْضِ فَوُسْعَ فِي يَدِيِّ (ۚكَفَّيِّ)ۚسَوْارَانِ مِنْ ذَهْبٍ فَكَبَّرَ عَلِيُّ وَأَهْمَانِي فَأَوْحَيَ إِلَيْنَ أَنَّ: أَنْفَخَهُمَاۚفَنُفَخَهُمَا فَزَهْبَبَا (فَطَارَا) فَأَوْلَنَّهُمَا: الَّذِيْنَ لَدَيْنَا أَنَا بَيْنَهُمَاۚۚمُسَلِّمَةُ صَاحِبُ الْيَمَامَةِ: وَالْعَنْسِيُّ صَاحِبُ صُنُعَاءٍۚۚۚۚ

"During my sleep (in a dream), the treasures of the earth were brought to me. (Among them,) two golden bracelets were placed around my wrists. I disliked them, and they worried me. I was then inspired to blow at them — which caused them to fly off and disappear. I interpreted this as the two imposters that I am in between: Musaylimah, King

¹ Recorded by al-Bukhārī (2297, 3905), Ahmad, and others.
of Yamāmah, and al-‘Anṣī, King of Ṣan‘ā’.> ¹

We learn from this ḥadīth the following:

1. “The treasures of the earth” carried glad tidings of the Muslims’ future victories against the Romans and the Persians.

2. The Prophet (ﷺ) disliked the two bracelets and wanted to get rid of them for two reasons:
   a. Golden jewelry is for women, and is not permissible for men.
   b. Two bracelets around a person’s wrists inconvenience him and limit his actions.

3. The Arabic for gold is “thahab”, which is also the root for a verb that means “gone away”. Since “glitter” has no substance, the glitter of gold in a dream also has a temporal meaning. Therefore, the two bracelets were temporal and would quickly pass away.

4. The glitter of gold in a dream also means falsehood. Furthermore, since gold is not for men, placing it on the Prophet’s (ﷺ) wrists carried a meaning of deception. Therefore, the two bracelets were an indication of two false imposters who would try to control the Prophet (ﷺ) from two sides.

5. The bracelets flew off by mere blowing, which was an indication of their worthlessness and insignificance.

6. The two imposters were al-Aswad al-‘Anṣī from Ṣan‘ā’ (in Yemen), and Musaylimah, the Liar, from al-Yamāmah (in Eastern-Central Arabia). Both of them claimed prophethood and fought against the Muslims. Their strongholds were to the south and east of al-Madīnah, surrounding it like the two hands surround the body.

7. As was interpreted by the Prophet (ﷺ), the two imposters were killed, and their power and followers totally dissipated. The first of

¹ Recorded by al-Bukhārī (3621, 4374-4375, 7034, 7037), Muslim (2274), and others.
them (al-’Anṣī) was killed during the Prophet’s (ﷺ) life, and the second was killed during the rule of Abū Bakr (ﷺ).

**Muslims Inflicting Harm on One Another**

Umm Ḥabībah (رضي الله عنها) reported that the Prophet (ﷺ) said:

أُرِئِيُّ ما تَلْقَى أَمْتِي مِنْ بَعْدِي، وَسَفَكَ بَعْضٌ مِنْ بَعْضِهِمْ دَمَا، بَعْضٌ أَحْزَنَيْنِ

ذَلِكُ وَشَقَّ عَلَيْي، وَكَانَ ذَلِكَ سَبِيلًا مِنَ اللَّهِ، كَمَا سَبَقَ فِي الأَلْمَ قَبْلَهَا.

فَسَأَلَّ اللَّهُ أَن يُوْلِيَّي شَفَاعَةَ فِيهِمْ يَوْمَ الْقِيَامَةِ، فَقَدَّعَلْهَا.

"I was shown (in a dream) what (tribulations) my followers will face after me, and that they will shed the blood of one another. This upset and disturbed me. But it is ordained by Allāh — just as it was ordained for the previous nations. I then asked Allāh to grant me intercession for them on Resurrection Day, and He did." 1

This dream foretold of the internal struggles that were to arise among the Muslims after the Prophet (ﷺ). This saddened him because of his great mercy and concern toward his Ummah. Allāh (ﷻ) then consoled the Prophet (ﷺ) by giving him the glad tidings of granting him intercession for his Ummah on the Day of Judgment.

**Black and White Sheep**

‘Abdullāh Bin ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

رأَيْتُ عَنْهَا كَثِيرَةٌ سُوْءًا دَخَلَتُ فِي عَنْهَا كَثِيرَةٌ بِيضٌ,

قَأْوَلُنِّهَا: الْعَجْمُ يَشْرَ كُونُكُمْ فِي دِينِكُمْ وَأَنْسَبَكُمْ.

"I saw (in a dream) numerous black sheep mixing

1 Recorded by Aḥmad, aṭ-Ṭabarānī, and others. Verified to be authentic by al-Albānī (ṣaḥīḥ no. 1440 and Ṣaḥīḥ ul-Ja’ami’ no. 918).
with numerous white sheep. I interpreted this to mean that the non-Arabs will join with you in your religion and kinship relationships.»

We learn from this ḥadīth the following:

1. During the Prophet’s (ﷺ) time, there were very few non-Arabs among the Muslims.

2. Sheep are peaceful and beneficial animals, and they carry blessings with them wherever they are. The Muslims were represented in this dream by sheep because their mission is to carry peace, blessings, and benefits to the world.

3. The white color reflects brightness and light. The Arab Muslims were represented as the white sheep because they were the first to receive the light of prophethood.

4. As we discussed earlier (under the dream about the black woman), blackness (or sawād) in Arabic often means prevalence. In addition, it could mean honor and dignity (as in the word sayyid, meaning chief or master). Representing the non-Arab Muslims in this dream as the black sheep meant that they would eventually outnumber the Arabs, and many of them would be adorned by honor and dignity.

5. This dream foretold of the future change in the Arab to non-Arab demography among the Muslims, because many nations would enter into Islām, and would intermarry with the Arab Muslims.

6. Indeed, this dream started materializing shortly after the Prophet’s (ﷺ) death. Within two hundred years, the majority of Islāmic ‘ulamā’ and scholars were from non-Arabic origins.

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1 Recorded by al-Ḥākim and Abū Nu‘aym. Verified to be authentic by al-Albānī (ṣaḥīḥah no. 1018).
2 The most renowned of them were: the Persian Salmān, the Abyssinian Bilāl, and the Roman Șuhayb (ṣ).
Additionally, many of the victorious rulers of the Muslims were non-Arab, such as Šalāḥ ud-Dīn al-Ayyūbī, the Kurd, and Muḥammad al-Fāṭih, the Turk. Today, Arabs only constitute about 10% of the total Muslim population in the world.

**Army Attacking Al-Kabah**

‘Ā’ishah (may Allah have mercy upon her) reported that the Prophet (ﷺ) once moved about uneasily during his sleep. When he woke up, she told him, “O Allāh’s Messenger, you acted unusually during your sleep.” He replied:

الْعَجْبُ إِنّ نَاسًا مِنْ أَمْسِيَ يَؤْمَنُونَ بِالْبَيْتِ بَرْجُلٌ مِنْ قُرْشَ.

قدْ لَجَأَ بِالْبَيْتِ، حَتَّى إِذَا كَانَوا بِالْبَيْدَاءِ حُسِيفُ بَهْمُ.

(That was because) I was amazed at how (I was shown in my dream that) people (i.e., an army) will head toward the House (al-Kabah) to attack a man from the Quraysh who will take refuge in the House. When they reach a desert plain, they will be destroyed by an earthquake.

‘Ā’ishah (may Allah have mercy upon her) said, “But their army may have different types of people.” The Prophet (ﷺ) replied:

ۚ نَعَمُ، فِي هُمْ مُسْتَبْصِرُ وَمُحْجُورُ وَأَبِنَ السَّبِيلِ، يُهْيَلُونَ مَهْلَكًا

وَاحَدًا، وَيَصْدُرونَ مَصَادِرَ شَتَا، يَبْعِثُهُمُ اللَّهُ عَلَى نَبِيَّهُمْ.

“Yes, there will be among them those who are aware (about their plans), those who are forced, and the wayfarers. They will be destroyed all together, and Allāh will later resurrect them according to their intentions.”

This dream foretold that a man from the tribe of Quraysh would

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1 Recorded by Muslim (2884). The same meaning, without mentioning the dream, is also recorded by al-Bukhārī (2118), Muslim (2882-2883), and others.
take shelter with his followers in Makkah. An oppressive army would be sent to attack and kill him. Before the army reaches Makkah, Allāh (ﷻ) would destroy it in the middle of the desert. This is one of the signs of the Last Hour, and the man taking shelter at the Ka'bah could be al-Mahdī.

This hadīth carries an important warning that we should not associate with oppressive people or wrongdoers, because if Allāh (ﷻ) inflicts a punishment on them, the punishment may engulf all those who are with them.
CHAPTER 8
DREAMS BY THE COMPANIONS

Introduction

We have seen that the Prophet (ﷺ) emphasized the importance of good dreams and encouraged his companions (ﷺ) to relate their dreams to him so as to interpret their dreams for them.

‘Abdullāh Bin ‘Umar (ﷺ) reported:

"إنَّ رجَالًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ كَانُوا يَرْوَىَ الرُّؤْيَى عَلَى عَهْدِ رَسُولِ اللَّهِ فَيِقْولُونَها عَلَى رَسُولِ اللَّهِ فَيِقْولُ فِيهَا رَسُولُ اللَّهِ مَا شَاءَ اللَّهُ."

"Indeed, during the time of Allāh’s Messenger (ﷺ), some of his companions used to have dreams and relate them to him, and he would say (in interpretation) whatever Allāh willed." ¹

Ibn ‘Abbās (ﷺ) reported that the Prophet (ﷺ) often said to his companions:

«مَنْ رَأَى مِنْكُمْ رَؤْيَى فَلَيْقُصُّهَا أُعْبُرُهَا لَهُ.»

‘Whoever among you had a dream, let him tell it to me so that I may interpret it for him.’ ²

Samurah Bin Jundub (ﷺ) reported that, after the Prophet (ﷺ) prayed fajr, he would turn toward the Ṣaḥābah and ask:

«هلْ رَأَى أَحَدٌ مِنْكُمْ البَارِحَةِ رَؤْيَى؟»

¹ Recorded by al-Bukhārī (1121, 3740-3741, 7028-7031), Muslim (2479), and others.
² Recorded by Muslim (2269).
<Did any of you have a dream last night?>

In this chapter, we present many dreams of the *ṣaḥābah*, together with the Prophet’s (ﷺ) interpretation for some of them. In addition to the importance of these narrations in improving our understanding of the Sunnah in general, they provide a valuable background for understanding dream interpretation.

Dreams about Islām and Īmān

A BOUNTIFUL CLOUD AND A LADDER

‘Abdullāh Bin ‘Abbās (ﷺ) reported that the Prophet (ﷺ) was once sitting in the company of Abū Bakr when a man came and said:

"إِنِّي رَأِيتُ اللَّيْلَةَ فِي الْمَيْمَانِ ظَلَّةً تَنْتَفِقُ السَّمَنَّ وَالْعَسَلَ. فَأَرَى النَّاسَ يَتَكَفَّفُونَ مِنِّهَا. فَالْمُسْتَكْبِرُونَ وَالْمُسْتَقْلِيِّنَ. وَإِذَا سَبَّتَ وَأَصَلَّ مِنَ الْأَرْضَ إِلَى السَّمَاءِ، فَأُفْكِرَ أُخْرَى بِهِ فَعَلَوْتُ. ثُمَّ أَخْذَ بِهِ رَجُلٌ أَخْرَى فَفَعَلَ بِهِ، ثُمَّ أَخْذَ بِهِ رَجُلٌ أَخْرَى فَفَعَلَ بِهِ، ثُمَّ أَخْذُوْ رَجُلٌ أَخْرَى فَفَعَلْتُ ثُمَّ وَصَلَّ لَهُ.""

"I had a dream last night of a cloud dropping butter and honey. The people were receiving this with their hands — some receiving a lot, others receiving a little. I also saw a rope reaching from the earth to the heavens. I saw you hold onto it and rise. Another man held onto it and rose, and a third man held onto it and rose. A fourth man then held onto it, and it broke. But it was then reconnected for him."

Abū Bakr ( Че) said, ""O Allāh’s Messenger, may my father be a ransom for you! By Allāh, allow me

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1 Recorded by al-Bukhārī (845, 1143, 1386, 2085, 2719, 3236, 3354, 4674, 6096, 7074) and Muslim (2275). This is also recorded by Mālik and al-Ḥākim from Abū Hurayrah (ﷺ) and verified to be authentic by al-Ālānī (as-Ṣaḥīḥah no. 473).
to interpret it.” The Prophet (ﷺ) said, «أَعْرِفُهَا.» \textit{Interpret it then.}

And Abū Bakr (ﷺ) said:

> أَمَّا الْقُلْلَةِ، فَإِلَى الْإِسْلَامِ. أَمَّا الَّذِي يَنْتَفِعُ مِنَ الْعَسْلِ وَالْسَّمَّةِ فَالْقُرآنُ، حَلَاوَتُهُ تَنْتَفِعُ، فَالمُسْتَكْبِرُ مِنَ الْقُرآنِ وَالْمُسْتَقْلِلُ. أَمَّا السُّبْبُ الواضِئُ مِنَ السَّمَاةِ إِلَى الْأَرْضِ، فَالْحَقُّ الَّذِي أَنتَ عَلَيْهِ، تَأْخُذُ بِهِ فَيُعَلِّيَكَ اللَّهُ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ فَيُعَلِّيَهُ بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ فَيُعَلِّيَهُ بِهِ، ثُمَّ يَأْخُذُ هُدْ فِي عَقْعَةِ، ثُمَّ يُوَلِّى لَهُ فَيُعَلِّيَهُ بِهِ. فَأَخْبَرُيْيَا رَسُولُ اللَّهِ، بِأَبِي أَنتَ، أَصْبِبْ أَمْ أَحْتَاتَا؟

“As for the cloud, it is Islām. As for the butter and honey that it was dropping, this is the Qur’ān showering its sweetness — some people benefit a lot from the Qur’ān while others benefit a little. As for the rope reaching from the heavens to the earth, it is the truth upon which you are. You hold on to it and Allāh raises you (in status). Then another man holds on to it and is raised. Then a third man holds on to it and is raised. Then a fourth man holds on to it, and it breaks but is reconnected for him to rise. Tell me then, O Allāh’s Messenger, may my father be a ransom for you, was I right or wrong?”

The Prophet (ﷺ) responded, «أَصْبِبْ أَمْ أَحْتَاتَا؟» \textit{You were right in some of it, and wrong in some.} Abū Bakr said, “By Allāh then, O Allāh’s Messenger, tell me what I said wrong.” The Prophet (ﷺ) said, «لا تَقْسِيمٌ.» \textit{Do not make an oath.} ¹

We learn from this ḥadīth the following:

1. The ‘ālamā‘ agreed that this dream referred to the Muslim leadership under the Prophet (ﷺ) and his first three

¹ Recorded by al-Bukhārī (7000, 7046), Muslim (2269), and others.
successors ( reprehensible). It indicated that the rule of the first two successors would pass peacefully, but the third would face a fitnah that would threaten the unity of Muslims.

2. Dreams should only be interpreted by a person of knowledge, concern, trustworthiness, and compassion. These qualities were all fulfilled by Abū Bakr ( ).

3. Abū Bakr ( ) was very close to the Prophet ( ) and favored by him. This is why the Prophet ( ) gave him permission to interpret this dream.

4. It is permissible for a knowledgeable person to speak or teach in the presence of a more learned person, provided that his superior gives him clear permission for that.

5. This hadith indicates that it is permissible for a person with some knowledge to interpret dreams, even though he may make some mistakes in his interpretation.

6. The Prophet ( ) told Abū Bakr ( ) that he “missed some truth” in his interpretation. This means that he did not interpret it all correctly, and that what he misinterpreted would not happen according to what he said. This provides a strong evidence for those who say that a dream only occurs according to its correct interpretation. Al-Ḥāfiz ( ) said:

"We derive from this, in regard to the part that Abū Bakr ( ) missed, that: had the Prophet ( ) explained it to him, that would have been the correct interpretation, regardless of the first one. Abū ʿUbayd and others indicated that the statement, 'A dream (i.e., its occurrence) is for the first interpreter,' holds if the first interpreter is knowledgeable and makes a correct interpretation. Otherwise, it would be for that who makes the correct interpretation next. This is because the goal is only to reach the truth in the dream’s interpretation, so that it would be possible to arrive at
what Allâh intended with the parable that He gave.”

7. When a person requests something with an oath, it is recommended to grant his request. However, we learn from this hadîth that this is not obligatory — especially if it leads to hardship or may cause harm. In this case, the harm could have been in foretelling the Muslims of future events that they may not have been able to comprehend.

8. A person who knows the interpretation of a dream may conceal it partially or fully for an important mašlaḥah (benefit).

9. The ‘ulamâ’ differed as to what was Abû Bakr’s mistake. Al-Ḥâfîz (م) reported opinions by Ibn at-Tîn, at-Tahâwî, al-Khaṭîb, Ibn al-‘Arabî, and others that, “His mistake was in interpreting the honey and butter as one thing, when he should have interpreted them as the Qur’ân and the Sunnah.”

However, we believe that such a mistake could have been corrected by the Prophet (صلى الله عليه وسلم) without any harmful outcome. This, therefore, gives more weight to other opinions indicating that the mistake could have been that Abû Bakr (صلى الله عليه وسلم) did not mention the assassination of ‘Uthmân (ص) — and Allâh (س) knows best.

The Scales

Abû Bakrah (ص) reported that the Prophet (صلى الله عليه وسلم) liked hearing good dreams, and would ask his companions to relate their dreams to him. One morning, a man told him:

إنه رأيت نسياناً دلِّي من السماء، فوزنَت أنت وأبو بكر، فرحتحت
بأبي بكير، ثم وزن فيه أبو بكير وعمر، فرحتح أبو بكير بعمر، ثم وزن
فيه عمر وعثمان، فرحتح عمر بعثمان، ثم رفع النيزان.

“I had a dream that scales descended from the sky. You

1 Fath ul-Bâri 12:540.
2 Fath ul-Bâri 12:545-546.
were weighed (in them) against Abū Bakr, and you outweighed him. Then Abū Bakr was weighed against ʿUmar, and he outweighed ʿUmar. Then ʿUmar was weighed against ʿUthmān, and he outweighed ʿUthmān. The scales were then raised away.”

In interpretation of this, the Prophet (ﷺ) said:

«خِلاَقَةِ نِبَأَةٍ، ثُمَّ يُؤْتِيُ اللَّهُ الْمُلَكَ مَنْ يَشَاءُ»

'It will be a succession (of me) according to the teachings of prophethood. Thereafter, Allāh will give the rule to whomever He wills.' ¹

This dream indicated the ranking and virtue of the best four men of this Ummah, with the Prophet (ﷺ) coming first, followed by Abū Bakr, then ʿUmar, then ʿUthmān ( }):

The Prophet (ﷺ) further concluded that these three men will succeed him in ruling the Muslims according to his teachings. The removal of the scales meant that the "succession according to prophethood" would end, giving place to monarchy or other regimes.

ʿAlī ( ﷺ) did not have a part in this dream, even though he was, by consensus, the Prophet’s (ﷺ) fourth righteous successor. This was possibly because his reign would be marred by major tribulations and fights, and because some Muslims would not give him their pledge of allegiance.

**ALLĀH’S WILL PRECEDES ALL WILLS**

Huthayfah Bin al-Yamān and other companions (ﷺ) reported that aṭ-Ṭufayl Bin Sakhrarah ( ), who was ʿĀ’ishah’s ( ) maternal brother, had a dream that he related to other Muslims:

"رَأَىْتُ فِيما يَرِى الْقَائِمُ كَانَ مَرْتُ بِرَهْطِ مِنَ الْيَهُودِ، فَقُلْتُ:

‘إنْكُمْ أَنتُمُ الْقَوْمُ، لَوْلا أنْكُمْ تَرْعَمُونَ أَنْ عَزْرَيْاْ أَبِنَ اللَّهِ، فَقَالَوا:

¹ Recorded by Abū Dāwūd, Ḩamd, and others. Verified to be authentic by al-Albānī (as-Sunnah nos. 1131-1133, 1135-1136).
“I had a dream that I passed by a group of Jews and said to them, ‘Indeed, you are such good people — except that you claim that ‘Uzayr (Izra) is Allāh’s son.’ They responded, ‘And you are such good people — except that you say, “Whatever Allāh wills and Muhammad wills.”’ Then I passed by a group of Christians and said to them, ‘Indeed, you are such good people — except that you claim that ‘Īsā (Jesus) is Allāh’s son.’ They responded, ‘And you are such good people — except that you say, “Whatever Allāh wills and Muhammad wills.”’”

Ṭūfayl then related his dream to the Prophet (ﷺ), and the Prophet (ﷺ) addressed the Muslims after the next jamā‘ah prayer, saying:

Indeed, Ṭūfayl had a dream that he related to some of you. And indeed, you used to say a phrase that only shyness had prevented me from forbidding you to say it. So, do not say, “Whatever Allāh wills and Muhammad wills.” Rather, say, “Whatever Allāh wills and then Muhammad wills.”

This truthful dream, seen by a noble companion of the

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1 Recorded by Ibn Mājah, Ahmad, and others. Verified to be authentic by al-Albānī (as-Sahihah nos. 136-138).
Prophet (ﷺ), warned Muslims against a form of verbal *shirk* in which one would associate the Prophet (ﷺ) with Allāh (ﷻ) in His decree. Doing this deliberately could constitute an act of *shirk* matching that of the Christians and the Jews. This dream prompted the Prophet (ﷺ) to publicly prohibit saying this.

Similarly, Ibn 'Abbāṣ (ﷺ) reported that a man once said to the Prophet (ﷺ), “Whatever Allāh wills and you will.” The Prophet (ﷺ) responded:

«أَجَعَلْتَنِي مَعَ اللَّهِ نَداً (عَدَّلاً)؟ لَا، يَلِي مَا شَأَءَ اللَّهُ وَحَدَّهُ.»

<Are you making me a match (or equal) to Allāh?
Rather, it is what Allāh alone wills.>  

This tells us that we should be careful in making any statements that may even hint at joining anyone with Allāh (ﷻ) in one of His attributes.

**IBN SALĀM’S HANDHOLD**

Qays Bin 'Abbād (ﷺ) reported that he was sitting in the Prophet’s (ﷺ) *Masjid* in al-Madīnah with Ibn 'Umar, Sa’d Bin Mālik, and others (ﷺ). ‘Abdullāh Bin Salām (ﷺ) then entered, with signs of *khushū‘* (humbleness and submission to Allāh) on his face. Some of those who were present said, “This is one of the people of *Jannah*.” ‘Abdullāh prayed two quick *rakāt* and left. Qays followed him to his house on the outskirts of al-Madīnah, requested permission to enter, and told him what the people said. ‘Abdullāh responded:

“ سبحانه الله ما ينبغي لأحدٍ أن يقول ما لا يعلمَ، والله أعلم بأهل الجنة.”

“Exalted be Allāh! No one should say that which he does not know, and Allāh knows best who are the people of *Jannah*.”

‘Abdullāh then explained that they must have said this because of a dream he had during the Prophet’s (ﷺ) time:

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1 Recorded by al-Bukhārī (in *al-Adab ul-Mufrad* 783), Ibn Mājah, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīh* no. 139).
"While I was sleeping, (I had a dream that) a man came to me and said, ‘Get up.’ He held me by the hand, and I went with him. I saw paths to my left, and was about to take one of them, but he told me, ‘Do not take these.’ Then I saw clear paths to my right, and he told me, ‘Take these.’ Then he led me to a mountain and told me to climb it. I tried to climb it several times, but each time, I fell back."

" ثم أنْطَلَقَ بِي حَتّى أَنْ تَيْنَا رُوْقَّةٌ - وَذَكَرْ مِنْ سَعْيِهَا وَخُضْرَتِهَا - وَسْطُهَا عَمْوَدٌ مِّنْ حَدِيدٍ، أَسْقُلُهَا فِي الْأَرْضِ وَرَأْسُهَا فِي السَّمَاوَاتِ، فِي ذُرُّوْتِهِ خَلْقُهَا مِنْ ذَهْبٍ، فَقَالَ لِي: "إِسْعَعْ فَوْقَ هَذَا"، فَلَتَكَ كَيِّفُ أَسْعَعْ هَذَا وَرَأْسُهُ فِي السَّمَاوَاتِ؟ فَأَخَذَ بِيْدَي فَرَجَّلَ بِي، فَإِذا أَنَا مُتَنَلِقُ بِالْحَلْقَةِ، فَقَبِلَ لِي: "أَسْتَمْسِكْ"، ثُمُّ ضَرِبَ العَمْوَدَ فَحَرَّ، وَبَقِيتُ مُتَنَلِقَا بِالْحَلْقَةِ، فَأَسْتَمْسِكْتُ، وَإِنَّهَا لَفِي يَدِي."

"Then he walked with me until we reached a spacious and green garden. In its center was an iron pole planted in the ground and reaching up to the sky, with a golden ring (or handhold) at its tip. He told me, ‘Climb this.’ I said, ‘How could I climb it when it reaches to the sky.’ So he pushed me up until I found myself grabbing on to the ring. I was told, ‘Hold fast to it.’ Then he hit the pole and it fell, but I continued to hold on to the ring. I woke up feeling as though I still had it in my
hand."

‘Abdullāh related his dream to the Prophet (ﷺ) who told him:

«أما الطرقات التي رأيت عن يسارك، فهي طرق أصحاب الشمال، وأما الطرقات التي رأيت عن يمينك، فهي طرق أصحاب اليمن، وأما الجبل، فهو منزل الشهداء، ولن تناله. وتلك الروضه الإسلام، وذالك العمود عمود الإسلام، وتلك العروبة الوعفيه. ولن تزال مستمسيكها بها حتى نموت.»

<As for the paths you saw to your left, they are the ways of the people of the left (i.e., of the Fire). As for the paths you saw to your right, they are the ways of the people of the right (i.e., of Jannah). As for the mountain, it is the home of the martyrs, and you will not attain it. And the garden you saw is Islām, the pole is the pole of Islām, and the ring is the most trustworthy handhold (of faith and righteousness) on to which you will continue to hold until you die.>

‘Abdullāh concluded, “Therefore, I only hope that I will be from those who (firmly) hold on to it.”

We learn from this hadīth the following:

1. The dream carried for ‘Abdullāh Bin Salām the joyful tidings that he will remain firmly on Islām until death.

2. The dream indicated that ‘Abdullāh would not die as a martyr. Indeed, he died in his bed during the rule of Mu‘āwiyyah (adx).

3. A Muslim should not show approval when people praise him in his presence, because this may lead to conceit and arrogance.

1 This is combined from narrations by al-Bukhārī (3813, 7010, 7014), Muslim (2484), and others.
4. In a dream, paths turning to the right are paths of guidance and righteousness, and paths turning to the left are paths of misguidance and disobedience. ‘Abdullāh was led to the right paths, indicating that he will follow the correct guidance of Islām.

5. In a dream, highness (such as mountains, sky, heavens, etc.) may indicate eminent status or great rewards. In this dream, the martyrs were up in the mountain, and the handhold of Islām was at the peak of the tall pole.

6. In a dream, greenery (of gardens, trees, vegetation) may indicate Islām or Jannah. Thus, the Prophet (ﷺ) interpreted the wide garden as Islām.

7. In the Sunnah, Islām is sometimes likened to a house or tent that stands on pillars, with a central pole holding its structure together. In this dream, ‘Abdullāh Bin Salām climbed the central pole of Islām to its top, which means that he would hold closely to all important parts of Islām until he reaches the highest peak. At that point, the pole will be knocked off (indicating his death), but he will continue to hold firmly to the handhold of Islām and faith.

Dreams about Jannah and Hell

‘Uthmān Bin Māzūn’s Deeds

Umm ul-‘Alā (巯) reported that when ‘Uthmān Bin Māzūn (巯) died, she addressed him, saying, “May Allāh’s mercy engulf you, O Abū as-Sā‘ib. I bear witness that Allāh has honored you.” On hearing this, the Prophet (巯) said:

> وَمَا يَدْرِيكَ أَنَّ اللَّهَ أَكْرَمَهُ؟ أَمَّا هُوَ فَوَاللَّهِ لَقَدْ جَاءَ الْيَقِينُ، وَلَهُ يَقِينٌ
>
> إِنِّي لَأَرْجُو لَهُ الْحَيَّةَ. وَوَاللَّهِ مَا أَدْرَي —وَأَنَا رَسُولُ اللَّهِ— مَاذَا يَفْعَلُ بِهِ

> «How do you know that Allāh has honored him? As for him, by Allāh, he as surely reached the certitude
(of death). And I surely, by Allāh, hope well for him. And by Allāh I do not know (for sure) — though I am Allāh’s Messenger — what will happen to him.»

Umm ul-‘Alā’ then said, “By Allāh, I will never endorse anyone after this.” Being disturb by this, however, she had a dream that night that ʿUthmān owned a running spring. She told this to the Prophet (ﷺ), and he said:

«ذَلِكَ عَمَلُهُ يَجْرِى لَهِ.»

<That means that (the rewards of) his deeds continue to run for him.> ¹

This hadith tells us that, though we wish the best of rewards for a deceased righteous Muslim, we should never declare this with certitude, because this is a matter of ghayb that is decided by Allāh (ﷻ) alone. Violating this would constitute overstepping our limits and intruding into an area that is Allāh’s sole right.

It is permissible, however, to interpret good dreams in favor of deceased Muslims. Such dreams would increase our hope that Allāh (ﷻ) has engulfed them with His mercy and forgiveness.

We learn from the Prophet’s interpretation of this dream that a stream belonging to a person indicates his deeds. A wide stream or river indicates a lot of (good) deeds, and a stale or dry river indicates meager or expiring deeds, etc.

**Ibn ʿUmar’s Dream of Jannah**

ʿAbdullāh Bin ʿUmar (ﷺ) reported:

"رَأَيْتُ فِي الْمَنَامَ كَانْ فِي يَدِي سَرِقَةٌ مِنْ حَرْيرٍ،
لا أُهْوَى بِهَا إِلَّا مَكَانٌ فِي الجَنَّةِ إِلَّا طَارَتْ بِهِ إِلَيْهِ."  

'I had a dream that I was (in Jannah) holding in my hand a cloth of silk. Whichever place I wanted to reach in Jannah, I would point toward it with the

¹ Recorded by al-Bukhārī (7003, 7004).
cloth, and it would transport me to it.> ‘Abdullāh related this dream to his sister Ḥafṣah (ماه), and she related it to the Prophet (ماه), who told her:

«إنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ.»

<Indeed, ‘Abdullāh is a righteous man.> ¹

In this *ḥadīth*, the Prophet (ماه) told Ḥafṣah (ماه) that her brother, ‘Abdullāh, is a righteous man. This was — Allāh (ماه) knows best — because ‘Abdullāh saw in his dream clear tidings of entering *Jannah*:

a. Firstly, ‘Abdullāh’s narration indicates that he knew or was told that he was in *Jannah*.

b. Secondly, silk is a fabric that men will wear in *Jannah* — though Muslims men are not allowed to wear in this life. Holding a silk cloth in his hand is another indication of being in *Jannah*.

c. Thirdly, moving freely and transporting easily is a quality that applies to the people of *Jannah*. Therefore, ‘Abdullāh’s using the silk cloth to transport easily and swiftly is a third indication of being in *Jannah*.

When a person has a dream that he is in *Jannah*, this carries glad tidings for him, and may mean that he will truly enter *Jannah*.

**Ibn ‘Umar’s Dream of Hell**

‘Abdullāh Bin ‘Umar (ماه) reported that people used to relate their dreams to the Prophet (ماه). ‘Abdullāh was still young and single, and used to sleep in the *Masjid*. Wishing to have a good dream like the other people did, he supplicated to Allāh (ماه) one night saying, “O Allāh, if You see any goodness in me, let me have a dream.” Sure enough, that night he had a dream, which he related as follows:

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¹ Recorded by al-Bukhārī (440, 1156, 7015, 7016), Muslim (2478), and others.
"I had a dream that two angels came to me, each one holding an iron whip, and took me toward hell. I was walking between them and supplicating to Allâh, 'O Allâh, I seek Your protection from hell.' We were then met by another angel holding an iron whip, and he told me, 'Do not be terrified, for you are indeed a righteous man.' So they took me with them until they stood at the brink of hell, which was deep like a well, and with ledges like a well's. Between every pair of ledges, there was an angel with an iron whip. I saw inside it men who were hung by chains, upside down, and I recognized some of them as being men from the Quraysh tribe. The two angels then took me away from the right side."

‘Abdullâh also related this dream to his sister Ḥafṣah, and she related it to the Prophet, who told him:

"You surely are a righteous man — if you would only pray qiyyâm more frequently."

This hadîth indicates that a dream can admonish a righteous man

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1 Recorded by al-Bukhârî (1121, 3740-3741, 7028-7031), Muslim (2479), and others.
or urge him to do more good.

In his dream, Ibn ‘Umar (ﷺ) saw angels taking him in the direction of hell, which terrified him and led him to seek refuge with Allāh (ﷻ). This was granted to him, because the angels told him not to be afraid. Then he saw some people being punished in the Fire, after which the angels took him to the right side. Going to the right is a good sign of salvation and safety.

The Prophet (ﷺ) commented on this dream, saying that Ibn ‘Umar was righteous, but that he needed to increase in doing good to avoid any approach or terror resulting from hell — similar to the approach that he saw in his dream.

**Cutting Finger Knuckles**

Jābir (ﷺ) reported that at-Tūfayl Bin ‘Amr ad-Dawsī (ﷺ) migrated to the Prophet (ﷺ) in al-Madīnah accompanied by another man from his tribe. They both disliked their stay in al-Madinah (because they were away from their people). At-Tūfayl’s friend then became very sick, and was so overwhelmed with pain that he used an arrow’s blade to cut his fingers at the knuckles, causing bleeding that led to his death 1. At-Tūfayl then saw his friend in a dream, and his friend looked well but had his hands wrapped up. He asked him, “What did your Lord do to you?” He replied, “He forgave me because I migrated to His Prophet (ﷺ).” He asked him, “But why are your hands wrapped like this?” He replied that he was told, “‘لَنْ تُصْلِحَ مَنْكَ مَا أُفْسَدْتُ” “We will not repair for you what you have damaged.” At-Tūfayl related his dream to the Prophet (ﷺ), who said:

«اللَّهُمَّ، وَلِيَدْنِيهَ فَأُفْرِدَ»

«O Allāh, forgive his hands as well.» 2

This dream indicates that Allāh (ﷻ) may forgive some major sins, such as committing suicide, as in this case. It also indicates that hijrah to the Prophet (ﷺ) was a great act of righteousness capable of expiating many sins.

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1 This is similar to the method of slashing the wrist as a suicide attempt.
2 Recorded by Muslim (116), Ibn Hibbān, and others.
TWELVE MARTYRS IN JANNAH

Anas (ﷺ) reported that a woman once came to the Prophet (ﷺ) and said:

"رأيت كآتي أتيت، فأخرجت من المدينة وأدخلت الجنة، فسمعت وجبة أرجعت لها الجنة، فنظرت، فإذا فلان وفلان وفلان - فسعت أثنتين عشر رجلًا كان رسول الله بعث بهم في سريه قبل ذلك - فجيء بهم عليهم ثياب طلس، شتحب أوداجهم، فغمسوا في نهر البندخ فخرجوا وجوههم كالقمر ليلة البدر، فأتوا بصحصة من ذهب فيها بسرة، فأكلوا ما شاؤوا، وأكلت مغتهم.

"I had a dream that I was taken out of al-Madīnah and into Jannah. I heard a great noise that caused Jannah to shake. I looked around (for its cause), and saw so-and-so, and so-and-so, and so-and-so (thus naming twelve men that Allāh’s Messenger had sent out on an expedition). They were brought forth, wearing dirty clothes, and blood was pouring from their necks. They were then submerged into al-Baydakh (the Greatness) river, and came out of it with their faces shining like a full moon. They were offered dates on a golden tray. They ate as much as they wished, and I ate with them.”

A few days later, a forerunner came back from that expedition and informed the Prophet (ﷺ) that the twelve men were killed. The Prophet (ﷺ) then summoned the woman and commanded her to repeat her dream, which she did, naming the twelve men that were killed. ¹

This dream indicates that seeing a bleeding person in Jannah may mean martyrdom for him.

It also indicates that ordinary people, men and women, may

¹ Recorded by Ahmad, Ibn Hibbān, and others. Verified to be authentic by al-Albānī (Ṣaḥīḥu Mawārid iz-Zamān no. 1513).
sometimes see dreams that foretell of future happenings or that describe matters of ghayb.

Furthermore, this dream carried for the woman glad tidings of entering Jannah, eating of its fruits, and sitting in the company of the martyrs.

EXCELLENCE OF LIVING LONGER WHILE WORSHIPING ALLAH

Ṭalḥah Bin ‘Ubaydillāh (ﷺ) reported that two men from the Baliyy tribe came to the Prophet (ﷺ) and embraced Islām together. One of them exerted more than the other in worship, and he even went to fight for Allāh’s cause and was martyred. The other man died one year later. Ṭalḥah had a dream that he was standing by the gate of Jannah and he saw that the man who died later was admitted into Jannah before the man who was martyred earlier. Ṭalḥah was further told, “Go back, because your time has not yet come.”

When Ṭalḥah related his dream to some people, they were surprised (that the martyred man did not enter Jannah first), and went to the Prophet (ﷺ) and mentioned this to him. The Prophet (ﷺ) said:

> من أَيُّهَا الْكَانِيَّ تَعْجِبُونَ أَلَيْسَ قَدْ مَكَثَ هَذَا بِعُدْدَةِ السَّنَةِ، وأُدرَكَ
> رَمَضَانُ فَصَامَ، وصَلَّى كَذَا وَكَذَا مِنْ سَجْدَةٍ فِي السَّنَةِ؟ فَمَا
> بِنَتَّهَا أَبَعْدُ مَا بِنَ السَّمَاءِ والْأَرْضِ.

What surprises you? Did this man not survive him by a whole year — so as to fast Ramaḍān and prostrate in prayer so many times during that year? Therefore, there is between the two men as much difference (in accumulated rewards) as there is between the heavens and earth.»

This dream gives a lesson that was confirmed by the Prophet (ﷺ): a righteous person may surpass a better person who dies prior to him because of the extra good deeds that the former continues to do after

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1 Recorded by Ḥamd, Ibn Mājah (no. 3925), and others. Verified to be authentic by al-Albānī (Ṣaḥīh ut-Targīḥ wat-Tarīḥ nos. 372-373, 3364-3367).
the latter’s death.

Dreams about Acts of Worship

**The Athān**

‘Abdullāh Bin Zayd (ﷺ) reported that, after considering various options, the Prophet (ﷺ) was about to use a bell for announcing the prayer times. One night, however, he (‘Abdullāh) had a dream that he saw a man holding a bell and told him he would like to buy it from him for announcing the prayers. The man told him, “Should I not tell you of what is better than this?” Then the man taught ‘Abdullāh the athān. In the morning, ‘Abdullāh went to the Prophet (ﷺ) and related his dream to him. The Prophet (ﷺ) said:

> إنّها لِرؤویا حَقّ - إن شاء الله، فقم مع بلال، فإنّه تعالى ما رأيته. فلنُؤودن به، فإنّه أنتِ صوتاً منك.»

This is a truthful dream, if Allāh wills, so go with Bilāl and teach him what you saw so that he would announce the prayers with it, because he has a better voice than you.»

‘Abdullāh taught the athān to Bilāl, and Bilāl started resounding it. ‘Umar (ﷺ) heard the athān from his house, came running to the Prophet (ﷺ), and said, “By Him who has sent you with the Truth, O Allāh’s Messenger, I saw the same thing in my dream.” So the Prophet (ﷺ) said, « فَالْحَمْدُ لِلَّهِ»  **Praise be to Allāh, then.**

This was a truthful dream that Allāh (ﷻ) made a means for teaching the athān to Muslims. This dream carried more significance than normal dreams because it was simultaneously seen by two of the sahābah (ﷺ). The importance of simultaneous dreams derives from that they clarify matters of general importance for the Muslims. Other

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1 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-Albānī (Irwā‘ul-Ghālīl no. 246 and Šaḥīḥu Abī Dāwūd nos. 511-513).
examples of simultaneous dreams are presented in the next two subsections.

Instead of revealing the *athān* directly to the Prophet (ﷺ), it was first inspired to two of his companions. This may have been for two reasons: Firstly, to show the virtue of these two companions 1. Secondly, since the *athān* contains a great praise of the Prophet (ﷺ), it was more appropriate for it to come via other than himself 2.

**THE NIGHT OF DECREE**

‘Abdullāh Bin ‘Umar (.Angle) reported that the Prophet (ﷺ) said to his companions:

أرى رؤيا كُنَّ قَدْ تَوَافَتْ فِي السَّبَعِ الأوَّلِ، فَمَنْ

كَانَ مُسْتَخْرِجِها فَلْيَسْتَخْرِجَهَا فِي السَّبَعِ الأوَّلِ.

«I see that your dreams agree that it (*Laylat ul-Qadr*) is on the last seven nights (of *Ramaḍān*). So, whoever wishes to seek it (*Laylat ul-Qadr*) should do so over the last seven nights.» 3

This is another example of a truthful dream that was simultaneously seen by a number of *ṣaḥābah* (Angle). This supplements our earlier discussion (in the last chapter) about the determination of *Laylat ul-Qadr*, narrowing it down from the last ten to the last seven nights of *Ramaḍān*.

**WASHING THE PROPHET**

‘Ā’ishah (Angle) reported that after the Prophet (ﷺ) had passed away, the *ṣaḥābah* (Angle) did not know how to wash him. They said, “By Allāh, we do not know whether to undress him like we normally do with other deceased people, or wash him in his clothes.” Allāh (.Angle) then caused them to fall asleep, until each one’s chin fell on his chest,

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1 ‘Umar and ‘Abdullāh Bin Zayd are among the ten that were given the glad tidings of *Jannah*.
2 This was indicated by as-Suhayli in *ar-Rawd ul-Anif* 2:253-254.
3 Recorded by al-Bukhārī (1156, 2015) and Muslim (1165).
and an obscure person or angel addressed them from a corner of the house, saying:

"إِغْسِلُوا النَّبِيَّ وَعَلَّمِهِ ثِيَابُهُ.

"Wash the Prophet (ﷺ) in his clothes."

So they woke up upon hearing this, and they washed the Prophet (ﷺ) in his (long) shirt, pouring the water over the shirt, and rubbing his body through it.  

This is still another example of a simultaneously seen dream. It obviously resolved for the sahābah (ﷺ) a dilemma that they did not otherwise know how to handle.

**POST-PRAYER EXTOLLMENTS**

Zayd Bin Thābit and Ibn ‘Umar (ﷺ) reported that a man from the Anṣār had a dream in which a man (or angel) asked him:

"أَمَرَّكُمْ رَسُولُ اللَّهِ أَنْ تُسْبِحَوا ذِبْرَ كُلٌّ صَلَاةٍ تَلَاثَيْنَائِنَةَ. وَتُحَدِّدا

ثلَاثَيْنَ. وَتُكَبِّرُوا أَرْبَعَاءٌ وَتَلَاثَيْنَ. فَتَلْكَ مَائَةٌ؟"

"Did Allāh’s Messenger (ﷺ) instruct you to say after each (obligatory) prayer thirty-three tasbīhs, thirty-three tahmīds, and thirty-four takbīrs, so as to add up to one hundred?"

The Anṣārī replied, “Yes,” and he was told:

"فَسْبِحُوا خَمْسَاءَ وَعِشْرَينَ. وَأَحْمَداً خَمْسَاً وَعِشْرَينَ. وَكَبَرُوا

خَمْسَاً وَعِشْرَينَ. وَهَلَّلُوا خَمْسَاً وَعِشْرَينَ. فَتَلْكَ مَائَةٌ؟"

"I instruct you (alternatively) to say twenty-five tasbīhs, twenty-five tahmīds, twenty-five takbīrs, and twenty-

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1 Recorded by Aḥmad, Abū Dāwūd, and others. Verified to be authentic by Al-Albānī (Aḥkām ʿul-Janāʾīz 66).
five tahlīls — adding up to one hundred.”

In the morning, the Ḍanṣārī related his dream to the Prophet (ﷺ), and the Prophet (ﷺ) said to his companions, “Do as the Ḍanṣārī said.”

This truthful dream became part of the Sunnah only because of the Prophet’s (ﷺ) approval. This gave us the option of saying either the three “thirty-three” extollments that the Prophet (ﷺ) initially taught, or the four “twenty-five” extollments that he later approved.

GIVING CHARITY TO UNDESERVING PEOPLE

The following is not a dream by one of the saḥābah. Rather, it is by a righteous man from an earlier nation. We found it fit to be included in this chapter only because it was mentioned by the Prophet (ﷺ). Abū Hurayrah ( Bucc) reported that the Prophet (ﷺ) said:

«A (righteous) man from the Children of Israel once said, “This night, I will surely give a (secret) charity.” So he took his charity and placed it (discreetly) in the hand of a thief. In the morning, the town residents were saying, “A charity was given (last night) to so-and-so the thief!” So he said, “O Allāh, praise be to You! Why should it have been a thief?”»

Verbal Point: “لَأُصَدَّقَنُ بِصَدَّقَةٍ” فَخَرجَ بِصَدَّقَتِهِ فَوَضَعَهَا فِي يَدٍ سَارِقٍ فَأَصَبَحَ أَهْلُ السَّمِيْنَيْةِ يَتَنُّدُّهَا: «نُصَدَّقُ عَلَى فَلَانٍ السَّارِقِ.” فَقَالَ: “اللَّهُمَّ لِكَ الحَمْدُ! عَلَى سَارِقٍ؟”»

Recorded by an-Nasā’ī (1350-1351), Aḥmad, and others. Verified to be authentic by al-Albānī (Hidāyat ur-Ruwāḥ no. 933, and at-Ta’līqāt ul-Hisān no. 2014).
Then he said, “I will surely give (tonight) a charity.”
So he took his charity and placed it (discreetly) in the hands of a prostitute. In the morning, the people were saying, “A charity was given (last night) to so-and-so the prostitute!” So he said, “O Allāh, praise be to You! Why should it have been a prostitute?”

Then he said, “I will surely give (tonight) a charity.”
So he took his charity and placed it (discreetly) in the hands of a wealthy man. In the morning, the people were saying, “A charity was given (last night) to so-and-so the wealthy!” So he said, “O Allāh, praise be to You! Why should it have been a thief, a prostitute, and a wealthy man?”

Fātī ṣī yānī yānī mānām, fāqīl lāh: “Iīn sadqāṭī kī qād fīlāt. Āmā al-sārāq, fīlulē ān yīstīʿuffa ʿān sārquṭī; Āmā al-zārīyī, fīlulē ān yīstīʿuffa ʿān zānāhā; Āmā al-ğbī, fīlulē ʿītābī, fīnīfīq maʾā āʿtāhā allāh.”

Then he had a dream in which he was told, “Indeed, your charity has been accepted. As for the thief, he will perhaps abstain from theft; as for the prostitute, she will perhaps abstain from zinā; and as for the wealthy man, he will perhaps take a lesson and spend from what Allāh gave him.” ¹

The Prophet (ﷺ) related this truthful dream to us to teach us the

¹ This combined narration was recorded by al-Bukhārī (1420), Muslim (1022), Aḥmad, and others.
virtue of giving a secret *sadaqah*, and to tell us that Allāh (ﷻ) accepts it even if it falls in the wrong hands. In addition, Allāh (ﷻ) may make it a means of guidance and repentance for the unrightful recipients.

Other Dreams

**THE MEETING OF SOULS**

Khuzaymah Bin Thäbit (ﷺ) reported that he saw in his dream that he was leaning over the Prophet (ﷺ) and pressing his forehead to that of the Prophet (ﷺ) in a prostration-like action. Relating his dream to the Prophet (ﷺ), the Prophet leaned back and told him:

«إِنِّ الرُّوحُ لَتَلْقَى الْرُّوحَ، صَدَقْ رُؤْيَاهُ إِجْلَسَ وَأَسْجُدْ وَأَصْنَعَ كَمَا رَأْيَتْ.»

<Indeed, a soul surely meets another soul (in a dream). Confirm your dream — sit and prostrate and do as you saw in the dream.> 1

We learn from this *hadīth* the following:

1. Seeing specific individuals during sleep normally means that Allāh (ﷻ) has created their resemblance in the dreamer’s mind. However, there are times when the dreamer’s soul actually meets other souls of living or dead people. Its interaction with them may remain imprinted in the dreamer’s mind after awakening. There is no indication that the other souls would remember the encounter (as the Prophet did not indicate remembering encountering Khuzaymah’s soul). The encounter of souls is an obscure matter of *ghayb*, and cannot be subjected to our worldly standards.

2. This showed the Prophet’s (ﷺ) great kindness toward his companions, as he did not mind lying on his back to enable Khuzaymah to re-act his dream.

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1 Recorded by Aḥmad, Ibn Abī Shaybah, and others. Verified to be authentic by al-Albānī (*as-Sahīh* no. 3262 and *Hidāyat ur-Ruwāh* no. 4548).
3. It also showed that some dreams can be translated to reality without much difficulty. In such a case, it is recommended to help the dreamer fulfill his dream — if this is reasonably possible, not violating any Islamic principles, or causing difficulty to anyone.

A PIECE OF FLESH

Umm ul-Faḍl Bint ul-Ḥārith (ผ้) reported that she told the Prophet (ﷺ), “O Allāh’s Messenger (ﷺ), I had a strange dream last night: I saw as though a piece of flesh was cut from your body and placed in my lap.” The Prophet (ﷺ) told her:

«رأَيْتُ خَيْرًا: تَلِدُ فَاطِمَةُ، إِنَّ شَاءَ اللَّهُ، غَلَامًا فَيَكُونُ فِي حِجْرُكَ.»

What you saw is good: Fāṭimah will give birth to a boy, if Allāh wills, and he will be placed in your custody.

Umm ul-Faḍl added that, indeed, Fāṭimah gave birth to al-Husayn, and he was placed in her custody. 1

We learn from this dream that a piece from a person’s flesh may indicate an offspring; and an appalling or awful act may have a good meaning according to a versed dream interpreter.

ṢAFIYYAH’S MOON

‘Abdullāh Bin ‘Umar (ﷺ) reported that the Prophet (ﷺ) married Ṣafiyyah (ṣ) after her father (Huyayy Bin Akhtab) and husband (Kīnānah Bin Abī ᢧqayyq) were killed during the battle of Khaybar. The Prophet (ﷺ) noticed a bruise on her face and asked her, «O Ṣafiyyah, what is this green mark (on your face)?» She replied:

كانَ رأسِي في حَجرٍ كَنَانةٌ بَنَ أبي حَقَيقٍ وأنا نائمةٌ، فرأيتُ كأنَّ قَضَرًا

1 Recorded by al-Ḥākim and Ahmad. Verified to be authentic by al-Albānī (ṣaṣ-Sāḥiḥah no. 821).
I was sleeping with my head in the lap of Kinānah Bin Abī Ḥuqayq when I saw (in a dream) as though a moon fell into my lap. I (woke up and) told him about it, so he slapped my face and said, ‘Are you wishing for queenhood of Yathrib (al-Madīnah)?’”

This indicates that a moon means a king or a person of power and importance. If the moon falls into a woman’s lap, it means that the woman will have possession of this person or marry him.

It appears that Kinānah had some knowledge of dream interpretation from his Jewish background. His interpretation came true, and Ṣafiiyyah (ما) did indeed attain a position similar to that of queenhood — she (ما) became the wife of the Prophet (ما), and a mother for us and all other believers!

‘Umar Hears about Islām

‘Abdullāh Bin ‘Umar (ما) reported that his father, ‘Umar (ما), said:

"I was sleeping by the pagan’s gods (at al-Ka‘bah), a man came (in my dream) with a calf, and he slaughtered it (as a sacrifice to the idols). But then a caller yelled at him, with a voice louder than anything I ever heard, saying, ‘O shameless one, a successful..."
affair has come up: an eloquent man, saying, “There is no (true) god except You (O Allāh).”’ I saw the people jump up (on hearing this). I said to myself, ‘I will not leave this place until I find out what is after this.’ Then I heard the caller again, yelling, ‘O shameless one, a successful affair has come up: an eloquent man, saying, “There is no (true) god except Allāh.”’ So I woke up. And not too long after that, we heard it being said that, ‘This (Muḥammad ﷺ) is a prophet.’” ¹

This was a truthful dream that ‘Umar (ﷺ) had before he embraced Islām. The caller, possibly an angel, rebuked those who slaughtered to the idols, and told them of a man who called to the worship of Allāh alone. Soon after that, ‘Umar heard about the da‘wah of the Prophet (ﷺ). According to some ‘ulamā‘, this dream was one of the reasons for ‘Umar’s acceptance of Islām. Because of this, al-Bukhārī included this ḥadīth in the section of “‘Umar’s Embracing of Islām”.

‘Umar’s Death

Ma‘dān Bin Abī Ṭalḥah (₹) reported that ‘Umar gave his final khutbah of Jumu‘ah in which he said:

"إنني رأيت كأن دبكا نفرني ثلاث نفرات، وإنني لا أراه إلا حضور أجل.

“I saw (in a dream) as though a rooster pecked me three times (on the head). I do not see this to mean anything but that my time (of death) has arrived.”

Ma‘dān added that ‘Umar (ﷺ) was fatally stabbed on the following Wednesday. ²

This showed ‘Umar’s outstanding ability in dream interpretation. We learn from it that being pecked on the head by a bird may indicate an impending death or murder.

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¹ Recorded by al-Bukhārī (3866).
² Recorded by Muslim (567), Aḥmad, and others.
CHAPTER 9
GUIDELINES FOR DREAM INTERPRETATION

Introduction

IMPORTANCE OF DREAM INTERPRETATION

We saw earlier the importance of truthful dreams: they carry glad tidings for the believers, and are the only element of prophethood left after the Prophet (ﷺ).

Abū Hurayrah and Ibn ‘Abbās (ﷺ) reported that the Prophet (ﷺ) said:

«لَمْ يَتَّقِ مِنَ الْمَيْثَارِاتِ الْبَيِّنَةُ إِلَّا الْرُّؤْيَا الصَّالِحَةُ يَرَاها الْمُسْلِمُ أوْ تُرُى لَهُ»

<Nothing will remain (after me) of the prophethood’s glad tidings except good dreams that a Muslim sees, or others see for him.> ¹

Truthful dreams often contain symbols and indicators that require interpretation. Part of the wisdom behind this is to restrict the interpretation of these symbols to a limited number of scholars whom Allāh (ﷻ) blessed with the knowledge of dream interpretation. Otherwise, many ignorant people would claim knowledge and access to this element of prophethood. Imām Aḥmad (垆) said:

“Dreams that are from Allāh are all truthful. If a dreamer sees a dream that is not of the meaningless medleys, relates it to a scholar (of interpretation), and the scholar truthfully interprets it according to the correct rules of interpretation, without distortion, then this interpretation is a true one.” ²

¹ Recorded by al-Bukhārī (6990), Muslim (479), and others.
² Reported by Abū Ya’lā in Ṭabaqāt ul-Ḥanābilah 1:28.
Dream interpretation (or *ta'bīr*), therefore, is the process that Allāh (ﷻ) set for people to understand the symbolism or parables that He inspires to dreamers. This understanding may be of major importance for the dreamer alone, or for many other people with him.

**URGENCY OF DREAM INTERPRETATION**

Special care should be taken to interpret a dream quickly and correctly, so as to understand the message that Allāh (ﷻ) wants to convey to us through it. Anas (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

"إِنَّ الرُّؤْيَى تَقْعُعُ عَلَى مَا تُعَبِّرُ، وَمَثَّلَ ذَلِكَ مَثَلَ رَجُلٍ رَفَعْ رِجَلَهُ فَهُوَ يَنْتَظِرُ مَتَى يُصِفُّهَا. فَإِذَا رَأَى أَحَدُ كُمْ رُؤْيَىً، فَلا يُحَدِّثَ بِهَا إِلاَّ نَاصِحًا أَوْ عَالِمًا."

*A dream occurs according to the way it is interpreted. Its example is like that of a man who lifted his foot and is waiting to put it down. So when one of you has a dream, let him not relate it except to an advisor or a learned person.*

Abū Ruzayn al-‘Uqaylī (ﷺ) reported that the Prophet (ﷺ) said:

"الرُّؤْيَى عَلَى رِجَلٍ طَائِرٍ، مَا لَمْ يُحَدِّثَ بِهَا (مَا لَمْ تُعَبِّرَ). فَإِذَا تَحَدَّثَ بِهَا (فَإِذَا عَبَرَتْ) وَقَعَتْ. وَلا يُحَدِّثَ بِهَا إِلاَّ لَبِينَا أَوْ حَبِيبًا."

*It is as though a dream hangs from a bird’s claw — as long as he does not speak about it (so as to have it interpreted). If he speaks about it (and it is interpreted), it falls (i.e., it occurs as interpreted). So let him not relate it except to a wise or loving person.*

Commenting on these *ḥadīths*, al-Albānī (ﷺ) said:

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1 Recorded by al-Ḥākim. Verified to be authentic by al-Albānī (*ṣaḥīḥ* no. 120).
2 Recorded by Abū Dāwūd, at-Tirmīthī, and others. Verified to be authentic by al-Albānī (*ṣaḥīḥ* no. 120 and *Ṣaḥīḥ ʿul-Jāmiʿ* nos. 3456, 3458).
"A dream happens according to its interpretation. That is why Allāh’s Messenger (ﷺ) instructed us not to relate it except to an wise or learned person, because such individuals are expected to select the best meanings in interpreting it, and it would then occur accordingly. But there is no doubt that this is constrained by that the dream must be able to accommodate the given interpretation …"  

We have the following important notes to make regarding the above ḥadīths:

1. Some people combine these authentic ḥadīths with a weak one in order to reach a wrong conclusion. The weak ḥadīth states that, "الرؤيا لأول عابر."

2. The occurrence of) a dream is for the first interpreter." The wrong conclusion is that a dream’s first interpretation will happen regardless of whether it is right or wrong.

2. The correct understanding in this regard is what we mentioned earlier in connection with the dream of the king of Egypt and the dream that Abū Bakr (ﷺ) interpreted in the Prophet’s (ﷺ) presence: a dream only happens according to its correct interpretation. Al-Ḥāfīz (За) said:

"Abū 'Ubayd and others indicated that the statement, ‘A dream is for the first interpreter,’ holds if the first interpreter is knowledgeable and makes a correct interpretation. Otherwise, it would be for that who makes the correct interpretation next. This is because the goal is only to reach the truth in the dream’s interpretation, so that it would be possible to arrive at what Allāh intended with the parable that He gave.”

1.  

2. Recorded by Ibn Mājah and others from Anas (ﷺ). Verified to be weak by al-Albānī (ṣaḥīḥah 1:239).

3.  

Fath al-Bārī 12:540.
3. We discussed earlier in this book that a dreamer should not relate a truthful dream that appears to have a bad outcome. This outcome may be partially or fully averted by implementing the procedure prescribed by the Prophet (ﷺ) when seeing a bad dream.

4. Taking al-Albānī’s and Ibn Ḥajar’s (RH) above quotes into consideration, together with other concepts that we have established earlier, we may conclude that the meaning of the above hadīths is as follows:

   a. A “pleasant” truthful dream will come true regardless of the interpretation. A correct interpretation will merely bring the good tidings to the dreamer. A wrong interpretation will have no effect.

   b. An “unpleasant” truthful dream hangs from a bird’s claws, which means that it will take effect unless some circumstances prevent this. Interpreting it correctly will surely cause it to come true; misinterpreting it would keep it hanging; and refraining from relating it may prevent its occurrence, as we mentioned in (2).

**Importance of the Knowledge of Dream Interpretation**

In Islām, ta'bīr (dream interpretation) is an important branch of religious knowledge that has a solid foundation. It should only be practiced by learned individuals who apply careful guidelines that are established in the Sharīʿah and that Allāh (ﷻ) teaches to whomever He wills of His servants. Allāh (ﷻ) taught this special knowledge to Yūsuf (ﷺ), as He (ﷻ) says:

> “[And Ya’qūb said to Yūsuf,] “Thus will your Lord choose you and teach you the interpretation of narratives (i.e., events or dreams).””

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1 Yūsuf 12:6.
And Allāh (ﷻ) says:

٢١ يوسلف ٢١ ﯽنظف ﯽسُمع في آلآرض، وَلَنُعلَمْهَا.

«Thus have We established Yūsuf in the land so that We might teach him the interpretation of events (i.e., dreams).»

And Allāh (ﷻ) says:

١٠١ يوسلف ١٠١ ﯽنسلف ﯽلمكن في آلآرض، وَلَنُعلَمْهَا.

«(Yūsuf said,) “My Lord, You have given me some sovereignty and taught me of the interpretation of events (i.e., dreams).”»

Ibn ‘Abd il-Barr (الب) said:

“Allāh (ﷻ) has surely praised Yūsuf (ﷺ), the son of Ya‘qūb (臊), and mentioned that among His favors upon him was that He gave him power on earth and taught him the “interpretation of speeches”. The ‘ulamā’ unanimously agree that this refers to dream interpretation. Yūsuf (ﷺ) was the most knowledgeable person about it (during his time), and so was our Prophet (ﷺ). Abū Bakr as-Ṣiddīq (ﷺ) was among the best people in interpreting dreams, and Ibn Sīrīn (ﷺ) greatly excelled in this. Sa‘īd Bin al-Musayyib (ﷺ) was also close to him in that.”

**Dreams Have No Legislative Power**

Some people attempt to derive from dreams conclusions that suit them
or propagate certain principles and dogmas that they favor. This can be frequently found in deviant books, especially those of Șu'fî inclinations.

Indeed, we established earlier that truthful dreams are part of prophethood. We also discussed the recommended procedures upon seeing what appears to be a truthful dream. However, though we may have a strong feeling that a particular dream that we saw is truthful, we cannot be absolutely confident about this. A dream’s truthfulness cannot be known with certitude except by Allāh (ﷻ).

Furthermore, the glad tidings and true prophesies carried in a truthful dream may be of benefit for the dreamer; but he may not use his dream as evidence against his opponents, or to establish new dogmas or acts of worships that have no basis in the Sunnah — even if he sees in his dream the Prophet (ﷺ) or Allāh (ﷻ).

If such a thing were to be allowed at all, we would come up with a completely new religion totally alien to Islām, based only on people’s dreams and claims. Ash-Shāṭibī (ﷺ) said:

“If dreams are part of prophethood, they cannot equal a complete revelation, but only a part of it; and a part cannot have the power of the whole in all respects — it can only represent it in some areas, which are (for dreams) the areas of warnings and of glad tidings.

Also, for a dream to be a part of prophethood, it must be truthful, and must be seen by a righteous person. Fulfillment of these conditions is not easy to establish.

Also, some dreams are from Satan, from a person’s thoughts and concerns, or from some physical conditions. How, then, would it be possible to distinguish good dreams that have some “legislative” power from meaningless dreams?

Furthermore, this (claim that some dreams have legislative power) means that there are continual legislative revelations after the Prophet (ﷺ) — which is rejected by consensus (of the ʿulamā’).”

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1 Al-Fīsām 2:80-81.
An-Nawawī (✍) said:

"Al-Qādi ʿIyād (✍) said, 'The 'ulamā' agree unanimously that it is impermissible to use a dream for deriving a verdict, dropping a confirmed sunnah, or establishing a new one.' The same was said by other 'ulamā', and they all expressed a consensus regarding the prohibition of using what a dreamer sees as grounds for altering what has been established in the sharī‘." ¹

ʿAbdullāh az-Zubayrī (✍) reported:

"I was sitting with Mālik Bin Anas (✍) in the Prophet's (✍) Masjid when a man came in and asked, 'Who among you is Abū ʿAbdillāh Mālik?' He was told, 'This is he.' So he went to him, embraced him, kissed him between the eyes, and said, 'By Allāh, I saw in my dream last night the Prophet (✍) sitting in this very place, and he said, 'Bring Mālik here.' So you were brought before him, trembling. He told you, 'Fear not, O Abū ʿAbdillāh. Sit down, and spread your garment.' So you sat, and he filled your lap with sprinkled musk and said, 'Take this with you and spread it among my followers.' ' On hearing this, Mālik wept for a long time and said, 'A dream may please, but should not cause pride. If your dream is true, it (the sprinkled musk) means the knowledge with which Allāh (✍) entrusted me.' " ²

This showed that, though Mālik's (✍) was overjoyed by hearing this dream, he did not take it as grounds for conceit or for proving to others the soundness of his teachings.

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¹ Al-Minhāj 1:74.
² Recorded by Ibn ʿAbd il-Barr in at-Tamhīd 1:57.
Interpretation of Truthful Dreams

We saw earlier that there are three major categories of dreams. One category, truthful dreams, is inspired by Allah (ﷻ), and constitutes only a small proportion of people’s dream.

The specialty of ta‘bīr deals with determining truthful dreams and correctly interpreting them according to well-established guidelines.

Ar-Rāghib ul-Aṣfahānī (وز) said:

“Dreams are two types (false and truthful). The majority are (false) mixed-up medleys or echoes of a person’s thoughts. The (truthful) minority of dreams are, in turn, divided into two classes: those not requiring interpretation (because they have clear meanings), and those requiring it.” ¹

We have proposed earlier (p. 109) a procedure for determining a dream’s truthfulness. Once it is found that a particular dream is most probably truthful and worth interpreting, the guidelines in this chapter may be followed to interpret it.

Classes of Truthful Dreams

With regard to their interpretation, truthful dreams may be divided into the following three classes:

<table>
<thead>
<tr>
<th>Dream’s Class</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>① Apparent</td>
<td>Carries an obvious meaning that does not need interpretation.</td>
</tr>
<tr>
<td>② Symbolic, requiring no interpretation</td>
<td>The dreamer sees symbolic matters that are interpreted within the dream.</td>
</tr>
<tr>
<td>③ Symbolic, requiring interpretation</td>
<td>The dreamer sees symbolic matters whose interpretation requires knowledge and skill.</td>
</tr>
</tbody>
</table>

¹ Maḥāsin u-Ta‘wil (al-Qāsimī’s Tafsīr) 6:150.
We saw examples of these classes in our earlier exposition of the dreams of the Prophet (ﷺ) and his companions (ﷺ).

An example of the first class was the dream in which the Prophet (ﷺ) saw the destination of his Hijrah (p. 200).

An example of the second class was the dream in which Jibrīl and Mīkā'il (✓✓) first gave the Prophet (ﷺ) the parable of the king's banquet and then they interpreted it for him (p. 143).

An example of the third class was the dream in which the Prophet (ﷺ) drank some milk and gave the rest to ʿUmar (✓✓) (p. 152).

Obviously, the study of dream interpretation centers around the third class. This, however, can be strongly aided by studying the reports pertaining to the first two classes.

**Methodology of Dream Interpretation**

**Basic Methods**

Dream interpretation mostly relies on the following important methods:

a. Analogy to parables from the Qurān, the Sunnah, common sayings, poetry, etc.

b. Analogy to tangible objects or situations from our daily experience.

c. Extracting meanings from words and names of persons and objects that appear in the dream.

Ibn Qutaybah (✓✓) said:

"The interpretation of a dream may sometimes derive from a name's spelling, from its meaning, from the opposite of its meaning, from Allāh’s Book, from the Hadīth, from a common line of poetry, or from a famous saying."  

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1 Tabīr ir-Ru'yā p. 32.
Similarly, al-Baghawi (RSpec) said:

"Dream interpretation has different methods, such as using indications from the Book, the Sunnah, or common sayings. It may also be based on names and meanings, or opposite meanings and inversion."  

And Ibn Juzayy (RSpec) said:

"No one may interpret a dream except a specialized person. Its interpretation has different manners, sometimes deriving from a term, from its opposite, from altering some of its letters, from the Qurʾān, from Ḥadīth, from poetry, from sayings, from similarity (analogy) in meanings, and from other things.”  

However, as we explained earlier in reference to the Prophet’s (ﭐ搦) dream about the black woman, the interpretation method that involves playing with the letters in a word is unacceptable. It has no support from the Sunnah, and it transforms the skill of dream interpretation into an obscure art similar to magic or trickery.

From the above quotes, and similar statements by other scholars of taʾbir, we list in the following table the most important acceptable methods of taʾbir.

It is important to note that, in this table, the inversion method can only work in association with analogy — especially analogy that is based on texts from the Qurʾān and Sunnah — as in the example for “fear” in the “inversion method”.

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1 Sharḥ us-Sunnah 6:304.
2 Al-Qawānīn ul-Fiqhiyyah p. 182.
## Interpretation Guidelines

<table>
<thead>
<tr>
<th>Interpretation Method</th>
<th>Example of an Interpretation</th>
<th>Reference / Basis</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Analogy with Qur’anic texts</td>
<td>A rope may mean covenant.</td>
<td>(وَاعْضَعْنَا بِحْبَلِ اللَّهِ جَمِيعًا) آل عمران 103: «Hold firmly, all together, to Allah’s rope.»¹</td>
</tr>
<tr>
<td>2. Analogy with texts from the Sunnah</td>
<td>Vessels may mean women.</td>
<td>رُوِيدِكَ سَوْفَكَ بالقوارير. «Go slow while driving the (fragile) vessels.»²</td>
</tr>
<tr>
<td>3. Analogy with sayings or poetry</td>
<td>A long hand may mean benevolence.</td>
<td>“So-and so has a long hand (in helping people).” — Arabic saying</td>
</tr>
<tr>
<td>4. Analogy with tangible facts</td>
<td>Fire may mean fitnah; stars may mean scholars.</td>
<td>Fire destroys what it reaches; stars are used for guidance in finding directions.</td>
</tr>
<tr>
<td>5. Meanings of names or words</td>
<td>Seeing a man called Sālim may mean safety.</td>
<td>Sālim means “safe”.</td>
</tr>
<tr>
<td>6. By inversion</td>
<td>Fear may mean security.</td>
<td>(وَلَيْبَدِّلُنَّهُمَّ مِنْ بَعْدِ خُوَّانِهِمْ أَمْنًا) الْبَرِّ 55: «And He will surely replace the believers’ fear with security.»³</td>
</tr>
</tbody>
</table>

### Additional Considerations

A dream interpreter should keep in mind the following important considerations:

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¹ Ál 'Imrān 3:103.
² Recorded by al-Bukhārī (6160, 6211), Muslim (2323), and others, from Anas (أَبُو عُبَيْد). The Prophet (صلى الله عليه وسلم) said this to a man who was driving the women’s camels.
³ An-Nūr 24:55.
1. The interpretation of a dream is strongly linked to the dreamer himself. Two dreamers of different backgrounds or personalities may receive widely different interpretations for the same dream. This is demonstrated by Abū Bakr’s (ﷺ) interpretation of shackles that we present in the next section. Ibn Juzayy (ﷺ) said:

“The same dream may be interpreted one way for an individual, and differently for another — according to what their situations dictate.”

An-Nābulṣī (ﷺ) said:

“A dream’s interpretation may differ with a difference in people’s appearance, profession, status, or religion. It may predict mercy for one person and punishment for another.”

2. The interpretation may vary with the surrounding conditions or environment. A dream may have a different meaning during summer than during winter, at times of peace than at times of war, etc. Ash-Shīhāb ul-Ābir (ﷺ) said:

“When interpreting a dream, you should take into consideration the dreamer’s condition. Ex., wearing thin clothes in winter or by a person with a cold may indicate distress, contrary to seeing this in the summer or by a person with fever…”

3. Contrary to what some authors claim, there is no authentic evidence that a dream’s truthfulness varies according to the time of the day or night, day of the week, or month of the year.

Thus, for example, a dream seen in the middle of the night

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1. *Al-Qawānīn ul-Fiqhiyyah* p. 182.
4. At-Tirmīdī, Ibn Ḥibbān, and others, recorded from Abū Sa'īd al-Khudrī (ﷺ) that the Prophet (ﷺ) said, “The most truthful dreams are those seen at dusk.” This *ḥadīth*, however, has been verified to be weak by al-Albānī (*ad-Ḍa'īfah no. 1732*).
should have the same chance for truthfulness as a dream seen during a noon nap.

4. An interpretation that may appear to pertain to a particular individual may in reality materialize in regard to one of his relatives or descendants. Al-Baghawī (录入) said:

“A dream that is interpreted as being applicable to a particular man may unfold for his son, relative, or another man with the same name.” ¹

Ash-Shīhāb ul-‘Ābir (录入) said:

“A dream may pertain to the dreamer alone. Ex., a sick person seeing that he went to heaven and did not return home: this dream may indicate his death ...

The dream may also pertain to him and others. Ex., a man seeing that a fire burnt his house and other houses around it: this dream may indicate disease, oppression, plague, enemy, or other wide-spread tribulations.

And a dream may not apply to him specifically, but to others, such as his children, parents, relatives, or other acquaintances. Ex., a man seeing Ādam (录入) dying: this may indicate the death of his father who was (also) the means for his existence …” ²

5. Dream interpretation should not be viewed as a precise specialty or science. Contrary to mathematics, for instance, it is highly empirical and strongly dependent on the interpreter’s knowledge, skill, and (most importantly) Allāh’s guidance and facilitation. Mullā ‘Alī al-Qārī (录入) said:

“A dream depends on a dreamer’s situation ... Since this is an uncontrollable matter, the salaf did not write

¹ Sharḥ us-Sunnah 6:307.
² Qawā'idu Tafsīr il-Aḥlām, pp. 144-145.
a complete, independent, and encompassing book covering all types of dreams. Rather, they only discussed some of what they witnessed. Therefore, you would not find two interpreters agree in their interpretation of the same dream.”

**Basic Procedure in Dream Interpretation**

A dream has one or more elements. The interpretation of each element is usually done by using one of the above-mentioned methods. These are then merged to derive the overall interpretation. Therefore, a dream’s interpretation usually incorporates the following steps:

1. The elements of the dream that appear to have useful meanings are pinpointed.

2. Each useful element is interpreted according to one or more of the acceptable methods of interpretation.

3. The useful elements are then merged to derive an acceptable and clear overall meaning.

4. If the dream carries two conflicting meanings, they are compared and weighed so as to select the meaning that agrees better with relevant factors and considerations.

5. The interpretation is related to the dreamer’s social status, physical condition, appearance, and so on.

Example: Al-Ḥajjāj Bin Yūsuf had a dream that two women from *al-Ḥūr ul-Īn* (the Wide-Eyed Maidens) descended from heavens, so he took one of them while the other returned to heaven. Ibn Sīrīn (ﷺ) heard of this dream and interpreted it to mean that two turmoils (or *fitnahs*) will come, and al-Ḥajjāj will face one of them but not the other. This was realized in that al-Ḥajjāj lived to deal with one turmoil (against Ibn ul-Ashʿath), but another turmoil happened shortly after his

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death (that of Ibn ul-Muhallab).

This dream had two symbolic elements: the two women, and the taking of one of them. Interpretation of the first element was based on the Sunnah, where the Prophet (ﷺ) described women as a source of fitnah (i.e., temptation) for men:

«ما تركت بعدي فتنة هي أضر على الرجال من النساء.»

<i>I have not left, after me, a fitnah that is more harmful to men than women.</i>¹

Interpretation of the second element was based on language and tangible knowledge, where taking something means reaching it, and missing something means the inability to reach it.

We may also give a hypothetical example covering all of the above five points as follows:

Let us assume that a farmer saw in his dream that he was walking in his farm with his young son. The ground was tilled, but completely bare, with no sign of vegetation. His son, carrying in his hands a pitcher of milk and a fruit basket, would raise the basket above his head, and birds would fly down, eat from the fruit, leaving nothing but the seeds, and then fly away. His son would then take the seeds and throw them on the tilled ground and splash some milk over them. The farmer scolded his son for being so wasteful, but his son ignored him and pointed behind him. Looking back, the farmer saw dense vegetation and tall trees. Then they passed by a big rock with a lot of graffiti written on it, and a wheelbarrow leaning on its side.

1. This dream has several meaningful elements: the tilled ground, the the milk, the fruits, the seeds, the birds, and the new vegetation. It also has some elements that do not seem to have a meaning: the rock with graffiti and the wheelbarrow.

2. The tilled ground indicates readiness to nurture life; the milk represents beneficial knowledge or fitrah; the fruits represent

¹ Recorded by al-Bukhārī (5096) and Muslim (2740) from Usāmah Bin Zayd (ﷺ).
benefit and blessings; the seeds represent life; the birds represent people seeking Allah's help; the vegetation represents growth; ignoring the parent represents an uncaring attitude.

3. The overall meaning, therefore, is that the farmer's son will attain great knowledge and teach it to others, which will appear to the farmer as a waste of time. However, his son's pursuit will produce benefits that his son will generously share with others. This will attract more people who will come from far distances seeking to benefit from him. Thus, his son will produce great blessings with the knowledge that he will acquire, turning ignorance to guidance and barren minds to fertile ones. The farmer will see the great effect of his son's knowledge even in his own land. In other words, his son will become a great scholar whose knowledge will have many beneficial outcomes.

4. In this dream, the farmer saw his son ignoring him, which is a sign of disobedience. Disobedience toward the parents conflicts with becoming a 'ālim who values kindness toward the parents. Since the latter meaning is more prevalent in the whole dream, the other meaning (i.e., disobedience) is dropped from the interpretation.

5. Obviously, the farmer wishes to see his son work with him on the farm and help him in his profession. His son, however, shows interest and inclination toward studying and reading, which causes the farmer some alarm and uneasiness. This dream brought him glad tidings regarding his son's future, and that it will bring great benefits, even to his own farm.

Interpretations by Scholars

In this section, we present examples of dream interpretations by a few 'ulama'. In their interpretations, the 'ulama' usually employ the guidelines that we presented above. The following quotes may give an idea as to the source of the interpretations that we provide in the glossary of dream interpretation (Chapter 11).
INTERPRETATION OF TIES AND SHACKLES

Ibn Sīrīn (ﷺ) said:

"أَحْبَبْ الْقِيَدَةَ، وَأُكْرِرَ الْغِلْلَ. وَالْقِيَدَةُ نِبَاتٌ فِي الْذِّينِ." 1

"I like (seeing in a dream) that someone’s (hands are) tied and I dislike (iron) shackles, for tying means firmness upon the Religion.”

A for “iron shackles”, they were only used in the Qurʾān 2 in reference to blameworthy acts. Simple tying, on the other hand, could mean: restraining from sinning — as in the hadīth that there will be people who will enter Jannah in chains 3. Al-Baghawī (ﷺ) said:

“Tying means firmness upon the religion because a tie prevents a person from standing and moving around. Similarly, religious awareness prevents a person from standing or moving toward things that disagree with the religion. This is particularly true if he sees (in a dream) that he is tied in a masjid or upon one of the ways of goodness or righteousness.” 4

However, this interpretation of shackles is not consistent, and may carry a good meaning for a righteous person. Masrūq (ﷺ) reported that once Ṣuhayb (ﷺ) turned away from Abū Bakr (ﷺ) when he met him. This surprised Abū Bakr, and he asked Ṣuhayb why he turned away, to which Ṣuhayb replied, “I saw (in a dream) your hand shackled at the door of Abū al-Ḥashr.” Abū Bakr (ﷺ) responded:

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1 This statement was recorded by al-Bukhārī (7017), Muslim (2263), and others. Some of the narrations attribute it to the Prophet (ﷺ). But Ibn Ḥajar (Fath al-Bārī 12:510-512) and other ‘ulamā of Hadīth prove that it was said only by Abū Hurayrah (ﷺ) or, more likely, by Ibn Sīrīn (ﷺ).
2 In 5:64, 17:29, and 36:8.
3 Recorded by ʿat-Ṭabarānī and Abū Nuʿaym from Abū Umāmah and Abū Hurayrah (ﷺ). Verified to be hasan by al-Albānī (Ṣaḥīḥ al-Jāmi’ no. 3983 and as-Sunnah 573).
4 Ṣharḥ us-Sunnah 6:299-300.
“This means that my religion will be held together for me (i.e., firmly) until the Day of Ḥashr (or Assembly).”

INTERPRETATIONS BY AL-BAGHAWĪ

Al-Baghawī (أَبُو بُخَالِدُ بْنُ الْمَغْرِبِيُّ) said:

“Seeing the Prophet (ﷺ) in a dream is true, because Satan cannot take his form. The same is true about other prophets …

Seeing angels descend to a certain place means supporting the people of that area and relieving them if they were in trouble, and it means fertility if they had a drought. And when a person sees an angel speaking to him about righteousness, advice, a grant, or glad tidings, this means honor in this life, and martyrdom at its conclusion.

Seeing the prophets is similar to seeing the angels, with the exception of martyrdom, because the prophets used to mix with people whereas the angels are with Allāh and people do not see them (just like martyrs) … Seeing righteous people means blessings and goodness in accordance with their levels of righteousness.

If a person sees that he rose and entered heaven, he will attain honor, good reputation, and martyrdom …

And if a person sees that he entered Jannah, this would be glad tidings of Jannah for him. If he eats some of its fruits, this means a goodness that he will attain in his religion and worldly life or a knowledge that will benefit him. If he give the fruits to others, he will benefit others with his knowledge.

If a person sees that he entered hell, this is a warning for him to repent. If he ate from its food or drank from its drink, this would be a wrongdoing or a

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1 Recorded by Ibn Abī Shaybah. Verified to be authentic by Ibn Ḥajar (Fath ul-Bāri 12:510).
knowledge that will harm him. ...

If a person sees that he marries a woman that he had seen or known or that was described to him, this would mean that he will attain a position of authority of the same level as her beauty ...

An unknown young man in a dream means an enemy, and an unknown old man is a forefather, and an unknown old woman is the worldly life ...

The Prophet (ﷺ) interpreted a running spring of water as running deeds. A shallow brook is good living, and the sea is the supreme ruler ...

Drinking water, if pure, means goodness and good living; and if it is dirty, it means illness ...” ¹

**INTERPRETATIONS BY IBN UL-QAYYIM**

Ibn ul-Qayyim ( קו) said:

“Shirts and other garments indicate religion. Their qualities of length, shortness, cleanliness, or dirtiness, all refer to the status of a person’s religion. Thus did the Prophet (ﷺ) interpret a shirt as religion and knowledge. The common factor between the two is that they both cover and adorn their owner. A shirt envelops his body, whereas knowledge and religion envelops his soul and heart and adorn him in front of other people.

Similarly, milk is interpreted as fitrah, because both of them contain the necessary nutrition for life and correct growth. Indeed, if an infant is allowed to go by its (pure) fitrah, it would not accept any food other than milk, because it is in its (pure) nature to favor it over other foods. Likewise, the fitrah of Islām is that (pure nature) upon which Allāh created people.

Also, cows are interpreted as people of religion and virtue, because they are needed in the establishment of the earth, just as cows are needed (for their milk and

¹ *Sharḥ us-Sunnah* 6:309-320.
meat) and are friendly and of much benefits for the people and land. Thus, when the Prophet (ﷺ) saw in his dream cows being slaughtered, he knew that it referred to the killing of his companions ...” ¹

**INTERPRETATIONS BY ASH-SHIHĀB UL-ĀBIR**

Ash-Shihāb ul-‘Ābir (ﷺ) said:

“If a (sick) person sees that he entered heaven and did not return, this means he will die. For a healthy person, this means that he will attain a high status, or will enter the residences of wealthy people. It may also mean marrying a woman, buying a house, traveling in the land or sea, or going to a foreign place.

If he finds in heaven good looking angels, good fragrance, or ate good food, he will attain benefit and relaxation in regard to what we mentioned (i.e., the wife, house, travel, status, etc).

And if he finds in heaven darkness, snakes, scorpions, jinns, smoke, fire, or a bad odor, he will be displeased in regard to what we mentioned ...

Both the sun and the moon indicate (in a dream) things of great value, such as kings, rulers, parents, spouses, children, relatives, wealth, properties, goodness, and living. When a person sees that the sun is with him, next to his head, under his control, in his house, or he is carrying it, and that its heat does not hurt him, he will then attain a benefit in regard to what we mentioned (i.e., the rulers, parents, spouses, etc.). If he is single, he will marry; if he has a pregnant wife, she will deliver a beautiful baby; or his livelihood will become bountiful ...

If the sun burns him or harms him, he will receive displeasure in regard to what we mentioned. If it burns gardens and vegetation, this indicates an outbreak of a

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disease or oppression from a ruler ...”

**Warning**

Some books on dream interpretation contain lies and misconceptions. They attribute to the Prophet (رضي الله عنه), the șahābah (صحاب)، and the ʻulamā‘ (علماء)، false dreams and interpretations. Their interpretations are unrealistic, unfounded, and in discord with the acceptable rules of dream interpretation that we establish in this book. A noteworthy example is “Ibn Sīrīn’s Dictionary of Dream Interpretation”, which mixes truth with falsehood and attributes that to Ibn Sīrīn (رسول) what he did not say. We advise the reader to avoid that and other unsubstantiated dream interpretation books and dictionaries.

**Etiquettes for the Dreamer**

**Selecting a Knowledgeable and Caring Interpreter**

The dreamer should only relate his dream to those who care for his well-being, or to a learned person with knowledge in ta‘bīr.

Anas (رضي الله عنه) reported that Allāh’s Messenger (صلى الله عليه وسلم) said:

«إذا رأى أحدكم رؤياً، فلا يُحَدِّثُ بها إلاّ ناصِحاً أو عالِماً»

«When one of you has a dream, let him not relate it except to an advisor or a learned person.»

Abū Ruzayn al-‘Uqaylī (رضي الله عنه) reported that the Prophet (صلى الله عليه وسلم) said:

«لا يُحَدِّثُ بالرؤيا إلاّ لَمَّا بَلَّمَهُ أو حَبَّاهُ»

«Let him (the dreamer) not relate his dream except to a wise or loving person.»

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2 Recorded by al-Ḥākim. Verified to be authentic by al-Albānī (aṣ-Ṣaḥīḥah no. 120).
3 Recorded by Abū Dāwūd, at-Tirmidhī, and others. Verified to be authentic by al-Albānī (aṣ-Ṣaḥīḥah no. 120 and Ṣaḥīḥ al-Jāmi‘ nos. 3456, 3458).
Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«لا نقصوا الرواية إلا على عالم أو نأصح.»

<Do not relate a dream except to a person of knowledge or concern (for the dreamer).> ¹

Ibn ul-ʿArabī (محمد بن النعيم) said:

“A learned person interprets the dream, as much as possible, in a good way; an advisor guides the dreamer to a beneficial outcome from his dream, and helps him fulfill it; a knowledgeable person only interprets what is of benefit, and skips the rest; a loving person speaks if he sees a good interpretation, and skips what he does not know or is in doubt about.” ²

Abū Ishāq az-Zajjāj (凹) said:

“As for a loving person, he would only interpret your dream in a pleasant way, avoiding what might disturb you — even if he is not knowledgeable in dream interpretation. And as for a person of good judgment and knowledge in dream interpretation, he would tell you the true interpretation to his best knowledge, so that, perhaps, it would contain an admonishment to restrain you from some bad deeds, or glad tidings for which you should be grateful to Allāh (الله).” ³

Ibn Ḥajar (凹) said:

“If a person relates his good dream to someone whom he dislikes, he may interpret it for him in an unpleasant way, out of hate or envy, and it may then materialize

¹ Recorded by at-Tirmīdī, ad-Dārimī, and others. Verified to be authentic by al- Albānī (as-Sahīhah no. 119).
² Fatḥ ul-Bārī 12:462.
accordingly, or this interpretation may cause him unnecessary distress and sadness.”  

**RELATING THE DREAM TRUTHFULLY**

The dreamer should relate his dream to the interpreter truthfully without making up details to complete the description. Otherwise, he may become liable to punishment on Judgment Day. Ibn ‘Abbās and Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

> «مَنْ تَحْلَلَ بِحُكْمَ لَمْ يَبْرَهُ (مَنْ كَذَّبَ فِي رُؤْيَاهُ) كَلْفَأَ أَنْ يَعْقُدَ بَيْنَ شَعَرِيَّتِنِّ يَوْمَ الْقِيَامَةِ وَلَنْ يَغْلِبَ.»

> «Anyone who falsely claims seeing a dream will be required (on Judgment Day) to twist together two grains of barley, which he will not be able to do.»

And Ibn ‘Umar (🽧) reported that the Prophet (ﷺ) said:

> «مِنْ أَفْرَى الْفَرَّى أَنْ يُرَى الْرَّجُلُ عِينَتِهِ ما لَمْ تَرَى.»

> «Among the worst forms of falsehoods is that a man would claim that his eyes saw (in a dream) that which they did not truly see.»

An-Nābulsī (🽧) said:

> “Some scholars say that a person who lies in regard to his dream is like a false claimant of prophethood. This is because the hadīth indicates that a dream is part of prophethood. Making a false claim regarding that part is like making a false claim regarding the whole.”

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1 *Fath ul-Bārī* 12:539.
2 Recorded by al-Bukhārī (7042).
3 Recorded by al-Bukhārī (7043).
4 *Ta’īr ul-Anām* p. 13.
Aṭ-Ṭabarî (🪤) said:

"Lying about dreams has been dealt with (in the Sunnah) in such a strict way, despite that lying in wakefulness could be much more harmful, because lying about a dream constitutes lying against Allāh and claiming that He has shown the liar something that He did not. Lying against Allāh is worse than lying against the creation because Allāh says:

١٠٨ ٢٠٤

"Who is more unjust than those who fabricate lies against Allāh? Those will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord. Indeed, Allāh’s curse is upon the wrongdoers."»

Also, lying about dreams constitutes lying against Allāh also because the Messenger (ﷺ) said, "Dreams are part of prophethood." ²

**Relating the Dream Accurately and Fully**

The dreamer should relate his dream to the interpreter accurately, without leaving off any details. A part that he may assume to be unimportant or embarrassing might have a major bearing on the interpretation. Al-Qurṭubī (🪤) said:

"Relating the dream should be done in full detail, leaving nothing off — (because interpreting a dream is)

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1 *Hūd* 11:18.

like closely following a trail.” ¹

**SUMMARY**

The following table summarizes a dreamer’s etiquettes as discussed in this section and earlier in the book:

<table>
<thead>
<tr>
<th>Etiquettes for the Dreamer</th>
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**Qualities of the Dream Interpreter**

**PIETY AND RIGHTEOUSNESS**

A true dream interpreter would be adorned with piety and righteousness. He would carry himself righteously and honorably, and would revere Allāh (ﷻ) and avoid attributing to Him false inspirations or messages. His interpretation would agree with texts of the Qur’ān and Sunnah and with the established rules of ta’bīr.

**KNOWLEDGE AND EXPERIENCE**

Some people turn to soothsayers or other ignorant individuals to interpret their dreams. Such individuals will, most certainly, misinterpret the dreams — depriving them of the wisdom and benefit that they may carry.

Again, we cite Abū Hurayrah’s (ﷺ) hadīth that the Prophet (ﷺ) said:

¹ *Al-Mufhim* 6:31.
"Do not relate a dream except to a person of knowledge or concern (for the dreamer)."  

Ibn 'Abd il-Barr (٥٠٠) reported that Mālik (٥٥٠) was asked, "Can anyone interpret dreams?" He replied:

"Is prophethood a plaything? No one may interpret a dream except a well-versed person. If he sees good in it, he would tell it; and if he sees something hateful, he would either say good words or remain silent."

Mālik was then asked, "May he give a pleasant interpretation when he knows that the dream carries a bad meaning, because its outcome will be according to its interpretation?" He replied:

"No! Dreams are part of prophethood, so let no one play with prophethood."  

Khalīl Bin Shāhīn (٥٥٠) said:

"Dreams should not be narrated except to a versed interpreter. A person not skilled in dream interpretation should avoid interpreting any dreams lest he falls into sinning, because interpretation is similar to giving fatwā and is, in reality, a valuable branch of knowledge."  

**A Special Talent**

Many of the necessary qualities for a dream interpreter are possible to adopt or learn. There is, however, an innate talent that Allāh (٥٥٠) grants to whomever He wills. It is a divine gift that enriches a person’s ability to interpret dreams. It enables him to perfect this skill from

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1 Recorded by at-Tirmīthī, ad-Dārimī, and others. Verified to be authentic by al-Albānī (as-Ṣaḥiḥah no. 119).

2 *At-Tamhīd* 16:73.

3 *Al-Ishārāt fī 'Ilm il-'ībārāt*, p. 645.
youth, and to provide correct interpretations most of the time. Imām ath-Thahabī (沙特) alluded to this when he described Ibn Sīrīn (思琳) by that, “He had divine support in interpreting dreams.”

Ibn ul-Qayyim (伊本·艾力·達伊) said:

“The skill of dream interpretation depends on the interpreter’s purity, fairness and chastity, honesty, inclination toward truth and virtuous manners and actions, in addition to firm knowledge, pure nature, awareness that is supported by divine guidance, and knowledge about the affairs of people and their situations and practices.” ¹

**SUMMARY**

The following table presents qualities of a good dream interpreter that derive from our discussions in this section and elsewhere in this book.

<table>
<thead>
<tr>
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<th>Qualities of a Dream Interpreter</th>
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<tbody>
<tr>
<td>1</td>
<td>He should be adorned with righteousness and piety.</td>
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<td>2</td>
<td>He should have sound knowledge of the Qur‘ān and Sunnah.</td>
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<td>3</td>
<td>He should be well-acquainted with the ta‘bīr of the saḥābah (沙特) and other ‘ulamā’ (伊學).</td>
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<tr>
<td>4</td>
<td>He should be knowledgeable about the sayings of the prophets (沙特) and wise men.</td>
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<td>5</td>
<td>He should possess wisdom, mercy, and concern about the people’s well-being.</td>
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<td>6</td>
<td>He should have maturity and experience that would enable him to make conclusions based on all the information available to him.</td>
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<td>7</td>
<td>He should be humble before Allāh and grateful for the knowledge that He granted him.</td>
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¹ *Aqsām ul-Qur‘ān*, p. 208.
Etiquettes for the Dream Interpreter

UNDERSTANDING THE DREAM AND AVOIDING HASTE

The interpreter should ask as many questions as necessary to fully understand the dream and the dreamer’s background. Then he should take his time to ponder over this information before giving his interpretation.

Ibn Shāhīn (ش) said:

"The interpreter should not rush to interpret a dream. First, he should understand it, its elements, the amounts of what was seen, the dreamer’s situation, his people, his profession, and his manner of living. He should not leave off anything that might guide him in his quest." ¹

Sometimes, knowing just a small additional detail about a dream may completely change the interpretation. For example, Ibn Abī ad-Dunyā reported that a man said to Ibn Sīrīn, "I saw in a dream that I tied my father with a rope and then slaughtered him." Ibn Sīrīn inquired, "What color was the rope?" He replied, "It was black." Ibn Sīrīn inquired, "Does he owe you money, or do you owe him money?" He replied, "He owed money to my mother, and then I inherited her." Ibn Sīrīn concluded, "This, then, was the rope with which you tied him." The man asked, "But I saw that I slaughtered him." Ibn Sīrīn inquired, "Did you see blood?" He replied, "No." Ibn Sīrīn concluded, "This, then, indicates kindness (toward him)." ²

KNOWING HIS LIMITATIONS

The interpreter should not feel obliged to interpret every dream presented to him. Rather, he should know his limitations, and should be willing to declare his inability to interpret a dream.

Dream interpretation is a matter of ījīhaḏ that may sometimes require long contemplation, and may often lack the necessary elements

¹ Al-Ishārāt ft Ilm il-Ibārāt, p. 379.
² Al-Ishrāf, p. 160.
to reach a conclusion. Deliberately providing a wrong interpretation would constitute a lie against Allāh (ﷻ). Ibn Qutaybah (ﷺ) said:

“Confirm the truth of what is presented to you, avoid excessiveness, and do not be too proud to say for what perplexes you, ‘I do not know.’ Indeed, Muḥammad Bin Sīrīn was the Imām of people in this field, and yet, what he refrained from interpreting was more than what he interpreted. Qurrah Bin Khālid told me, ‘I used to attend Ibn Sīrīn when he was asked about dreams, and I estimate that he used to interpret only one dream out of forty.’ ”

WITHHOLDING HARMFUL INTERPRETATIONS

A dream interpreter may sometimes find that providing interpretation for a particular dream would cause harm for the dreamer or others. In this case, he should withhold this interpretation. Al-Qāḍī ʿIyāḍ (ﷺ) said:

“It is permissible for the interpreter to remain silent and conceal an interpretation when he finds that it is unpleasant, or that concealing it entails a benefit, or that disclosing it entails harm and fitnah.”

Hishām Bin Ḥassān (ﷺ) said:

“Muḥammad Bin Sīrīn would sometimes be asked regarding one hundred dreams, and would only answer the dreamers by saying, ‘Fear Allāh and act Righteously in wakefulness: the dreams that you see will not harm you then.’ And he would often say, ‘Indeed, I only respond according to assumption, and assumption is wrong sometimes and right other times.’ ”

1 Taʿbīr ur-Ruʿyā, p. 95.
2 Ikmāl ul-Muʿlim 7:226.
3 Reported by Aḥmad (az-Zuhd 499) and Abū Nuʿaym (al-Ḥulyah 2:273).
SOLICITING NARRATIONS OF DREAMS

A versed dream interpreter may ask people about their dreams so as to interpret them if he can. ‘Abdullah Bin ‘Umar (ﷺ) reported:

إِنْ رَجُالًا مِّنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ كَانُوا يَرَوْنَ الرُّؤْيَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَيَقُولُونَ فِي هَٰذِهِ رَسُولُ اللَّهِ ﷺ مَا شَأَ اللَّهُ

"Indeed, during the time of Allah’s Messenger (ﷺ), some of his companions used to have dreams and relate them to him, and he would say (in interpretation) whatever Allah willed." 1

Ibn ‘Abbâs (ﷺ) reported that the Prophet (ﷺ) often said to his companions:

مَنْ رَأَى مَنْكُمْ رُؤْيَا فَلَيْقُصُّها أَعْبَرُهَا لِهَٰذِهِ

‘Whoever among you had a dream, let him tell it to me so as to interpret it for him.’ 2

Samurah Bin Jundub (ﷺ) reported that, after the Prophet (ﷺ) prayed fajr, he would turn toward the Sahâbah and ask:

هَلْ رَأَيْتَ أَحَدٌ مِّنْكُمْ الْبَارِحَةِ رُؤْيَاً؟

‘Did any of you have a dream last night?’ 3

In reference to this hadith, Ibn ‘Abd il-Barr ()': said:

“This indicates the value and excellence of the knowledge of dream interpretation. Indeed, the Prophet (ﷺ) solicited that dreams be related to him so

1 Recorded by al-Bukhârî (1121, 3740-3741, 7028-7031), Muslim (2479), and others.
2 Recorded by Muslim (2269).
3 Recorded by al-Bukhârî (845, 1143, 1386, 2085, 2719, 3236, 3354, 4674, 6096, 7074) and Muslim (2275). This is also recorded by Mâlik and al-Ḥâkim from Abû Hurayrah (ﷺ) and verified to be authentic by al-Albânî (as-Sâhihah no. 473).
as to interpret them, and to teach his companions how to interpret dreams.”

And an-Nawawī (ﷺ) said:

“This ḥadīth indicates the following — Allāh knows best:

a. It is recommended for the imām to turn toward the people praying behind him after the prayer.

b. It is recommended to ask about dreams and interpret them for people early in the day, because:
   i. The thoughts are then fresh, having not been scattered by worldly affairs during the day — since the dreamer has recently seen them and nothing has come up to influence his memory,
   ii. The dreams may call for actions that need to be taken promptly, such as encouraging good and warning against disobedience, and so on.

c. After the fajr prayer, it is recommended to speak in matters of knowledge, interpret dreams, and so on.

d. It is permissible to sit facing away from the Qiblah for the sake of teaching or for other reasons.”

**Summary**

In this following table, we present recommended etiquettes for a dream interpreter that derive from our earlier discussions in this section and other parts of this book.

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1 *At-Tamhīd* 16:75.
2 *Al-Minhāj* 15:37.
# Etiquettes for a Dream Interpreter

1. He should show sincerity and submission to Allāh to guide him to the correct interpretation.

2. He should listen carefully to the dream and understand all its details.

3. He should inquire about the dreamer’s background, and should have the wisdom and ability to distinguish between people’s status and condition so as to modify the interpretation accordingly.

4. He should deal only with dreams that have an apparent value as glad tidings, warnings, or guidance; and should avoid dealing with other dreams that appear to be mixed-up medleys.

5. He should realize the seriousness of dream interpretation, and that it is at the level of giving *fatwā* in matters of religion.

6. He should not rush to interpret a dream before having the chance to fully understand it and ponder over its possibilities.

7. He should have no hesitation to admit his limited knowledge and inability to interpret dreams that perplex him.

8. He should use the dream as a chance to advise the dreamer.

9. He should give the interpretation that he believes to be true, without trying to give a good interpretation for a bad dream.

10. He may withhold the interpretation of harmful dreams.

11. He should guard the dreamer’s secrets.

12. He should suppress any conceit about his skill — remembering that any correct interpretation is only by Allāh’s guidance and favor.
Dreaming about the Prophet

The Prophet’s Physical Appearance

The *saḥābah* described the Prophet’s (ﷺ) physical appearance in many authentic narrations. For example, Anas (الأنس) reported:

"كان رسول الله ﷺ ربعًا من القوم، ليس بالطول الزيتون، ولا بالقصيرة، أزهر اللون، ليس بأبيض أبهام، ولا أدم، ليس بجعد قطط، ولا سبط رجل. فمَضَى وليِّس في رأسه ولا جيده عصرونه شعرة يَبْضِعاء."

"Allāh’s Messenger (ﷺ) was of medium height — neither excessively tall, nor short. His skin-color was pinkish — neither excessively white, nor dark. His hair was neither coarse and curled, nor silky-smooth. When he died, his hair was (all black except for) less than twenty white hairs in his head and beard.” ¹

From this, and other authentic narrations, we derive the following physical qualities of the Prophet (ﷺ):

* He had a well-proportioned body, of medium build, and of light skin with a pink hue to it.

* His face was beautiful, with black eyes and long eyelashes, handsome nose and mouth, and bright and well-spaced teeth.

* His beard was large and dense. His head-hair would sometimes reach his shoulders and would at other times reach the level of his earlobes. His hair was neither silky-straight nor coarse, but was in between these two extremes. Even when he passed away, all of his hair was black, with only a few white hairs.

* He had wide shoulders. His shoulders, arms, and torso were hairy. His abdomen was level with his chest.

¹ Recorded by al-Bukhārī (3547-3548, 5900), Muslim (2347), and others.
SEEING THE PROPHET

A true believer loves the Prophet (ﷺ) more than any other human being. This love makes him wish to see him, so as to feast his eyes and heart upon the Prophet’s (ﷺ) sublime features. This was only possible, however, for the sahābah (ﷺ) during the Prophet’s (ﷺ) life. ‘Ā’ishah (ﷺ) reported that a man came to the Prophet (ﷺ) and said:

“O Allāh’s Messenger, indeed, you are dearer to me than my own self, my family, and my children. Indeed, I remember you when I am at home, and I find myself impatient to come to you and look at you. And when I think that I and you will die, I realize that when you enter Jannah, you will be placed in the high level of the prophets; hence, if I enter Jannah, I am afraid I will not be able to see you.”

Allāh (ﷻ) then revealed the āyah:

وَمَن يَطَعُ اللَّهَ وَالرَّسُولَ فَأُولٌئِكَ مَعَ الَّذينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصَّدِيقِينَ وَالشُّهَيدِينَ وَالصَّلِيحِينَ

«Whoever obeys Allāh and the Messenger — those will be with the ones whom Allāh has favored of the prophets, the most truthful, the martyrs and the righteous, and superb are those as companions.»

This great love for the Prophet (ﷺ) and the strong desire to see him continue to reside in the hearts of true believers throughout time. Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

وَالَّذِي نَفَسْ مَحْمَدٌ فِي يَدِهِ لِيَأْسِنَ عَلَى أَحَدِكُمْ رَزَمَنَ

«Because Muhammad ﷺ sent this one of you to a man to gather his blood.”

1 An-Nisā’ 4:69.
2 Recorded by at-Ṭabarānī, Ibn Jarīr, and others. Verified to be authentic by al-Albānī (ṣaḥīḥah no. 2933).
By Him in whose hand is Muḥammad’s soul, there will come upon you a time when seeing me will be dearer to one of you than his family and wealth — and adding to them what is equivalent (of family and wealth).»¹

Since seeing the Prophet (ﷺ) in this life is not possible after his death, Allāh’s (ﷻ) blessing, out of His great mercy, has provided an alternative way for this: seeing him in a dream.

**Seeing the Prophet in a Dream**

Seeing the Prophet (ﷺ) in a dream can be a true vision — a private and most enjoyable one-on-one session with the created being (ﷻ) who holds our greatest affection.

Abū Hurayrah, Abū Qatādah, Jābir, Anas, Ibn ‘Abbās, and other companions (ﷺ) reported that the Prophet (ﷺ) said:

«من رأي في اللَّيْلِ فَقَدْ رَآىَ – لَكُنْتُمْ رَآئِيَ في الْيَوْمِ – فَقَدْ رَأَى الْحَقِّ،
فَإِنَّ الشَّيْطَانَ لَا يَسْتَطِيعُ (لا يَنْبِغي لَهُ) أَنْ يَسْتَبْهَى بِيَ (يَسْتَحْيَى بِيَ) – يَتَسْتَبْهُ بِيَ – يَتَسْتَحْيَى بِيَ – يَتَسْتَقْبِلُ بِيَ».

‘Whoever sees me in a dream has truly seen me (or, it is as though he sees me in wakefulness, and his dream is truthful), because Satan cannot (or, is not allowed to) assume my form (or picture, or resemblance).»²

This ḥadīth, with its various narrations, indicates that when a dreamer sees the Prophet (ﷺ) in his dream, his dream is truthful. It cannot be from Satan; rather, it is inspired by Allāh (ﷻ) and delivered by angels. Such a dream carries a message reflecting what would match the Prophet’s (ﷺ) attitude — were he to truly meet the dreamer.

At this point, it is important, to note that one of the narrations of

¹ Recorded by al-Bukhārī (3589) and Muslim (2364).
² Recorded by al-Bukhārī (6993-6997), Muslim (2266-2268), and others.
this ḥadīth from Abū Hurayrah (ﷺ) says:

"مَنْ رَأَيْنِي فِي الْمَنَاَمِ فَسَيَرَأْنِي فِي الْيَقِظَةِ."

"Whoever sees me in a dream will see me in wakefulness.”¹

This conflicts with all other narrations from various companions, including Abū Hurayrah himself. Its meaning also conflicts with established texts regarding the Prophet’s (ﷺ) death and that no one will see him before Resurrection. Therefore, this report is odd and unacceptable, even though it was recorded by al-Bukhārī and Muslim. We see no need to present the arguments by some ‘ulamā’ to explain it and reconcile it with other narrations and texts. Al-Albānī (ﷺ) said:

“I have doubt as to the authenticity of the part, ‘He will see me in wakefulness,’ because the narrators differed in its wording. While al-Bukhārī recorded it this way, Muslim added words that expressed doubt, ‘He will see me in wakefulness, or, it is as if he sees me in wakefulness.’ Al-Ḥāfiz said, ‘Al-İsmā‘îlî recorded this very report as, “He has seen me (as though) in wakefulness,” instead of, “He will see me.””"²

CONDITION FOR SEEING THE PROPHET

As we stated above, seeing the Prophet (ﷺ) in a dream constitutes a truthful dream and a great blessing that entails showing gratitude to Allāh (ﷻ) for granting it. Such a dream would have true meanings — though they may require interpretation.

This, however, is conditioned by seeing the actual image of the Prophet (ﷺ), as he appeared at some point during his life — and as we described him earlier. Satan is not allowed to assume that image — though he may assume a different image and pretend to the dreamer that he is the Prophet (ﷺ).

¹ Recorded by al-Bukhārī (6993) and Muslim (2266).
² Aṣ-Ṣaḥīḥah 6:519.
Yazīd al-Fārisī (الفيصلي) reported that he saw the Prophet (النبي) in a dream, so he went to Ibn 'Abbās (العباس) and mentioned this to him. Ibn 'Abbās asked him, “Can you describe the man that you saw in your dream?” He replied:

"أَنْعَطْتُ لَكَ رَجُلًا بَينَ الرَّجُلَيْنِ حَسَمَهُ، وَلَحْمُهُ أَسْمَرَ إِلَى الْبَيْضِ،
أَكْحُلُ العَيْنَيْنِ، حَسَنُ الصُّحَكِ، جَمِيلُ دُوَارِيِ الرَّوْحِ،ٌ قَدُ مَلَأَتْ
لِحْيَتُهُ مَا بَيْنَ هَذِهِ إِلَى هَذِهِ، قَدُ مَلَأَتْ نَحْرُهُ.

"I describe a man whose body (height) is between the two men (i.e., between excessive tallness and shortness). His skin is tan but closer to white. He is black-eyed, of a charming smile and handsome face features. His beard spans between the two ears and covers his neck.”

Ibn 'Abbās (العباس) responded:

"لَوْ رَأَيْتَهُ فِي الْيَقِظَةِ مَا اسْتَطَعْتُ أَنْ شَنَعْتَهُ فَوْقَ هَذَا.

"Had you seen him in real-life, you would not have been able to describe him any better.”

Similarly, Kulayb Bin Shihāb (الشكيب) reported that he heard the hadith about seeing the Prophet (النبي) from Ibn 'Abbās (العباس), so he told Ibn 'Abbās that he saw the Prophet (النبي) in a dream. Ibn 'Abbās asked him, “Are you sure you saw him?” Kulayb responded, “Yes, by Allāh, I saw him. He resembled al-Ḥasan Bin 'Alī (الحسان بن علي).” Ibn 'Abbās responded, “Yes you saw him, then, because he resembled him.”

Ibn Rushd (الرشد) said:

“The hadith does not mean that everyone who sees the Prophet (النبي) in a dream truly sees him, because

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1 Recorded by Aḥmad, and at-Tirmithī (in ash-Shamā'il). Verified to be hasan by al-Albānī (ṣaḥīḥ no. 2729 and Mukhtasar ush-Shamā'il no. 347).
2 Recorded by Aḥmad, al-Ḥākim, and at-Tirmithī (in ash-Shamā'il). Verified to be authentic by al-Albānī (ṣaḥīḥ no. 2729 and Mukhtasar ush-Shamā'il no. 346).
dreamers may see him in different forms, whereas the Prophet's (ﷺ) appearance and description cannot change. Therefore, the meaning is, 'Whoever sees me according to my appearance upon which Allāh created me, then he has seen me, because Satan cannot take my true form.' We say this because the Prophet (ﷺ) did not say, 'Whoever thinks that he saw me, he has truly seen me,' but he (ﷺ) said, "Whoever sees me, he has truly seen me." ¹

Al-Albānī (ﷺ) said:

"These hadīths indicate that it is possible for a dreamer to see the Prophet (ﷺ) after his death, even if the dreamer did not live during his (ﷺ) time. This, however, is conditioned by that he sees him in a form that the Prophet (ﷺ) had at some period of his life. This was the opinion of many 'ulamā', as in Fath ul-Bārī, and was the opinion Ibn 'Abbās and al-Barā' (ﷺ) ... Al-Qāḍī recorded with an authentic isnād that when someone told Muḥammad Bin Sīrīn, the imām of dream interpreters, that he saw the Prophet (ﷺ) in a dream, he would command him, 'Describe him to me.' If he would then hear a wrong description, he would say, 'You did not see him.'" ²

Ibn 'Uthaymīn (ﷺ) said:

"When a person sees in a dream a man that he believes to be the Prophet (ﷺ), he should examine the description of that man, and whether it agrees with the Prophet's (ﷺ) description. If it does, it is him; otherwise, it is not, but is from Satan's delusion." ³

¹ Al-Ṭiṣām 2:83-84.
² Aṣ-Ṣaḥīḥah 6:517-518.
³ Sharḥu Riyāḍh iṣ-Ṣāliḥīn no. 841.
SEEING THE PROPHET IN A DREAM HAS NO LEGISLATIVE POWER

Obviously, these hadîths do not mean that seeing the Prophet (ﷺ) in a dream means seeing him in person. Such an incorrect understanding would mean that he can only be seen by one dreamer at any time, that he regularly leaves his grave to meet with dreamers, that everyone who sees him becomes a sahîh (saheeha), that he would give instructions to supplement his teachings, etc. All of this is rejected by texts of the Qur’aan and Sunnah, and by consensus of the ‘ulama’.

Allâh (ﷻ) has completed His religion, and it is not allowed to add any new teachings to it. Allâh (ﷻ) says:

«This day I have perfected your religion for you and completed My favor upon you, and have chosen for you Islâm as your religion.» ¹

Ash-Shâṭibî (ﷺ) said:

“It is impossible that a person would truly see the Prophet (ﷺ) in a dream and he (ﷺ) would give him an instruction abrogating his sharî‘ah that he established during his life. The religion may not be based, after the Prophet’s (ﷺ) death, upon dreams seen during sleep. This is unanimously unacceptable; and seeing such dreams would not lead to any action. We say that they are untruthful, because the Prophet (ﷺ) would not give an instruction that disagrees with the sharî‘a.” ²

An-Nawawî (ﷺ) said:

“Indeed, seeing the Prophet (ﷺ) in a dream is a true vision and not meaningless medleys or a delusion from

1 Al-Mā‘idah 5:3.
2 Al-‘Ītîsām 2:82.
Satan; yet, it may not be used for establishing a *shariʿi* regulation, because what a dreamer sees during his sleep is not subject to monitoring or verification. In fact, the ‘ulamāʾ agree that a condition for accepting a witness's narration or testimony is alertness and attentiveness: He should not be oblivious, of weak memory, of frequent errors, or with impaired knowledge — which is not the case for a sleeping person …

But as for seeing the Prophet (ﷺ) in a dream enjoining good, forbidding evil, or guiding to a beneficial act — there is no doubt that it would be recommended to fulfill this; and this would not be based solely on the dream, but on what has already been established (in Islām).” ¹

Ibn ‘Uthaymīn (_sched) said:

“The Prophet (ﷺ) would not give an instruction that disagrees with his *shariʿah*. Thus, if a man claims that the Prophet (ﷺ), with his correct description, told him (in a dream) to do such a wrong act, this would be a lie from that person.” ²

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¹ *Al-Minhāj* 1:75.
² *Sharḥu Riyāḍh iṣ-Ṣāliḥin* no. 841.
CHAPTER 10

INTERPRETATION PRACTICE

In this chapter, we provide two collections of examples, the first consisting of āyāt from the Qur'ān, and the second consisting of ḥadīths from the Sunnah. We selected texts containing parables, because parables are the most helpful references for interpreting dream symbols.

Following the texts of each collection, we present a table containing possible interpretations that may derive from the texts. This can be viewed as a practice chapter for the aspiring dream interpreter, as it should also help in grasping some basics of dream interpretation based on the rules that we established in the last chapter. Furthermore, this should help in forming a background for understanding the interpretations included in the next chapter’s glossary.

Parables from the Qur'ān

Parables and examples taken from the Qur'ān provide the strongest basis for dream interpretation, and are most frequently found in the writings of the scholars of interpretation.

Ibn ul-Qayyim (٨١٧) said:

“In general, the Qur'ānic parables provide bases and rules for dream interpretation — for those who know how to implement them. Thus, a person who best understands the Qur'ān would give the best interpretation of dreams, for, indeed, the correct foundations of dream interpretation have only been taken from the niche of the Qur'ān.

For example, a boat indicates safety or trade, wood indicates hypocrites, stones indicate a hard heart, eggs
and garments indicate women, ...”

In this section, we first provide a selection of āyāt from the Qur'ān that the scholars have used to interpret dream symbols. Following this, we provide a table that summarizes the interpretations that are commonly derived from these āyāt.

**Selection of Āyāt**

2:10  
في قُلوبِهِمْ مَرَضّ  

«There is disease in their hearts.»

2:19  
أَوْ كَصِيَبْ مِنْ أَلسَمَّاءِ فِيهِ ظَلَّمَتْ وَرَعَدَ وَبَرَقَ الْبَقْرَةُ  

«Or (the hypocrites’ example is) like a rainstorm from the sky within which is darkness, thunder and lightning ...»

2:20  
يَكَادُ الْبَرَقُ يَخْطَفُ أَبْصَارَهُمْ، كُلُّمَا أَصَابَهُ بِهِ فِيهِ الْبَقْرَةُ  

«The lightning almost snatches away their sight. Whenever it lights up for them, they walk through it.»

2:74  
فَهُمْ كَالحِجَارَةِ أَوْ أَشْدَدُ قَسْوَةً الْبَقْرَةُ  

«So they (the Israelites’ hearts) became like stones or even harder.»

2:187  
هُمْ لِبَاسٌ لَّكُمْ الْبَقْرَةُ  

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1 Ilām ul-Muwaffiqīn 1:155-156.
2 Al-Baqarah 2:10.
3 Al-Baqarah 2:19.
4 Al-Baqarah 2:20.
5 Al-Baqarah 2:74.
«They (your wives) are garments for you.»

2:223

«Your wives are a place of cultivation for you.»

3:103

«And hold firmly, all together, to Allāh’s rope.»

3:180

«Their necks will be encircled by what they withheld on Resurrection Day.»

4:128

«And settlement is best.»

5:64

«Every time they (the Jews) kindled the fire of war (against you, O Muḥammad), Allāh extinguished it.»

16:7

«And they (the livestock animals) carry your loads to a land you could not have reached except with difficulty to yourselves.»

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1 Al-Baqarah 2:187.
2 Al-Baqarah 2:223.
3 Āl-ʿImrān 3:103.
4 Āl-ʿImrān 3:180.
5 Al-Nisāʾ 4:128.
6 Al-Māʾidah 5:64.
7 An-Nahl 16:7.
20:27-28

«(Mūsā implored Allāh,) “And untie the knot from my tongue that they (Pharaoh and his people) may understand my speech.”»

21:87

«And he (Yūnus) called out from within the deep darkness (of the whale’s stomach), “There is no (true) god except You — exalted are You. Indeed, I have been of the wrongdoers.”»

26:33

«And he (Mūsā) drew out his hand, and, lo! — It appeared (shining) white to the observers.”»

26:173

«And We rained upon them (Lūt’s people) a rain (of stones), and evil was the rain for those who had been warned.»

27:82

«And when the word (i.e., Decree) will come to pass against them (near the Last Hour), We will bring for them, out from the earth, a creature that will speak

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2  Al-Anbiyā 21:87.
3  Ash-Shu’arā 26:33.
4  Ash-Shu’arā 26:173.
to them."  

28:35

"سَنَشْدُ عَضْدَكَ بَأَخِيكَ." )القصص 35 (  

«(Allāh said to Mūsā,) “We will strengthen your arm with your brother.”»  

28:76

وَعَافِيتُهُ مِنْ أَلْكُنْوُرَ مَا إِنَّ مَقَاتِحَهُ. لَتَتْنَأْ بِالْعَصْبَةِ أُولِي أَلْفَوْرَةَ )القصص 76 (  

«We gave him (Qārūn) such treasures that their keys (alone) would burden a band of strong men.»  

29:15

فَأَنْجِيْتُهُ وأَصْحَبَ آسَفِينَهُ )العنكبوت 15 (  

«But We saved him (Nūḥ) and the companions of the ship.»  

37:49

كَأَنْهُمْ بَيْضُ مَكْنُونٍ )الصافات 49 (  

«It is as if they (the women of Jannah) are hidden (ostrich) eggs (i.e., well-preserved).»  

49:12

أَلِيْحِبْ أَحَدُ كُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مِنْهَا؟ فَكَرَّهْتُمْهُ. )الحجرات 12 (  

«Would one of you like to eat the flesh of his dead brother? You would detest it.»  

50:9

وَنَزَّلْنَا مِنْ أَلْسَمَا مَاَ مُبَرَّكًا )ق 9 (  

«And We have sent down blessed rain from the
sky.»

54:27

إِنَّا مُرَسِّلُواٰ إِلَىٰ نَافِئَةٍ فَنَتَّفِئُهَا لِلْهَمَّ

«We are surely sending the she-camel as a trial for them (the tribe of Thamūd).»

60:7

عَسَىٰ أَنْ يُجَعَّلَ بَيْنَكُمِ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مَنْ هُمْ مَوْدُودًا

«Perhaps Allāh will bring about mutual affection between you (believers) and those whom you now face as enemies.»

63:4

كَأَنَّهُمْ حُسْبَ مَسْتَدْعَةٍ

«They (the hypocrites) are like lined up timbers.»

72:16-17

لَأُسْقِيَنَّهُمْ مَآءً غَدَقًا ۖ لَنُفِقْنَهُمْ فِيهِ

«(If people are obedient) We would give them abundant rain, so as to try them.»

**INTERPRETATIONS DERIVED FROM THESE ĀYĀT**

The following table provides possible interpretations that the `ulamā commonly derive from the above texts.

<table>
<thead>
<tr>
<th>Āyah(s)</th>
<th>Object in a Dream</th>
<th>Possible Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:10</td>
<td>Illness</td>
<td>Hypocrisy</td>
</tr>
<tr>
<td>2:19</td>
<td>Thunder &amp; darkness</td>
<td>Rain, fertility</td>
</tr>
</tbody>
</table>

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1 Qāf 50:9.
2 Al-Qamar 54:27.
3 Al-Mumtahinah 60:7.
5 Al-Jinn 72:16-17.
<table>
<thead>
<tr>
<th>Ayah(s)</th>
<th>Object in a Dream</th>
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</tr>
</thead>
<tbody>
<tr>
<td>2:20</td>
<td>Thunder</td>
<td>Fear, hardship, possible benefit</td>
</tr>
<tr>
<td>2:74</td>
<td>Stone</td>
<td>Hardness of heart</td>
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<tr>
<td>2:187</td>
<td>Garment</td>
<td>Spouse</td>
</tr>
<tr>
<td>2:223</td>
<td>Earth</td>
<td>Woman, wife</td>
</tr>
<tr>
<td>3:103</td>
<td>Rope</td>
<td>Covenant</td>
</tr>
<tr>
<td>3:180</td>
<td>Ring around neck</td>
<td>Stinginess</td>
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<tr>
<td>4:128</td>
<td>Settlement</td>
<td>Goodness, bounty</td>
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<td>5:64</td>
<td>Fire</td>
<td>Unsuccessful call to war</td>
</tr>
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<td>16:7</td>
<td>Riding animals</td>
<td>Travel</td>
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<tr>
<td>20:27-28</td>
<td>Tied tongue</td>
<td>Attaining eloquence, knowledge</td>
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<td>21:87</td>
<td>Tasbih</td>
<td>Alleviation of distress</td>
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<tr>
<td>26:33</td>
<td>White hand</td>
<td>Power, evidence</td>
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<td>26:173</td>
<td>Rain</td>
<td>Punishment or difficulty</td>
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<td>27:82</td>
<td>Speaking to a beast</td>
<td>Death</td>
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<td>28:35</td>
<td>Severing the Arm</td>
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<td>28:76</td>
<td>Key</td>
<td>Treasure</td>
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<td>29:15</td>
<td>Ship</td>
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<td>37:49</td>
<td>Eggs</td>
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<td>49:12</td>
<td>Eating Flesh</td>
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<tr>
<td>50:9</td>
<td>Rain</td>
<td>Blessing, facility</td>
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<tr>
<td>54:27</td>
<td>She-camel</td>
<td>Trial, distress</td>
</tr>
<tr>
<td>60:7</td>
<td>Enmity</td>
<td>Affection</td>
</tr>
</tbody>
</table>
Parables from the Sunnah

Parables and examples taken from the authentic Sunnah complement those of the Qur’an as a foundation for dream interpretation. Hence, hadīths of the Prophet (ﷺ) are also frequently employed in the writings of the scholars of interpretation.

However, we often find in those writings interpretations that are based on weak or fabricated narrations. This makes it necessary to investigate the validity of many interpretations.

Obviously, using weak narrations in dream interpretation is not as objectionable as it would be in establishing ‘aqīdah or fiqh issues. Yet, weak narrations should only be treated as common sayings or poetry, which makes their analogies at an inferior level than analogies to authentic texts.

In this section, we first provide a selection of authentic hadīths that the scholars have used to interpret dream symbols. Following this, we provide a table that summarizes the interpretations that are commonly derived from these hadīths.

Selection of Ḥadīths

1. Ibn ‘Abbās (ﷺ) reported that the Prophet (ﷺ) said:

\[
\begin{align*}
\text{لَيْسَ لَنَا مَثَلُ الْسَّوِيِّ، مَثَلُ الْعَانِدِ فِي هِيَتِهِ (صَدَّقَتِهِ)}
\end{align*}
\]

\[
\begin{align*}
\text{كَمَثَلِ الْكَلَٰبِ يَقْيِيءٌ، ثُمَّ يَعْوُدُ فِي قَيْيَهُ فَيَقْبَلُهُ.}
\end{align*}
\]

‘We (Muslims) should not present a bad example; a person who gives a gift (or charity) and then takes it back is like that of a dog who vomits and then takes
back his vomit and eats it.»

2. Anas and ʿAbdullāh Bin ʿAmr (ما) reported that the Prophet ( masa) said:

«مَثَلُ الآيَاتِ مَثَلُ حُزُّاتِ مَنْظُومَاتٍ فِي سَلْكٍ
فَإِذَا اقْطَعَ السَّلْكُ تَبْعُضْ بَعْضُهَا بَعْضًا.»

«The parable of the signs (of the Hour) is like beads connected together with a string. Once the string is cut, they will start falling, one after the other.»

3. Abū Hurayrah (ما) reported that the Prophet ( masa) said:

«مَثَلُ البِخْيَلِ وَمَثَلُ المُنْفِقِ (المُنْصَدِقِ) كَمَثَلُ رَجُلٍ عَلَيْهِمَا جُنُبَانَ
جَنُبَانٍ (جَنُبَانِ) مِنْ خَيْرِهِمْ لَنْ يَقْدِمْهُمَا حَتَّى تُقَلِّبْهُمَا. فَأَمَّا البِخْيَلُ،
فَلَا يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلَّا أَنْضِمَتْ (لَزَقْت) كُلُّ حُلْقَةٍ مَّكَانَهَا (قَلْصَتْ
عَلْيَهَا وَأَنْقَبَضَتْ كُلُّ حُلْقَةٍ إِلَى صَاحِبَبِهَا) وَأَنْضِمَتْ بِدَاهُ إِلَى تَرَايِهِ،
فَهُوَ يُوَسَعُهَا وَلَا يُضَعُّهَا. وَأَمَّا المُنْفِقُ فَلا يُنْفِقَ شَيْئًا إِلَّا أَنْبَسَطَ
عَنْهُ (مَرْتَ عَلَى جُلْدِهِ) حَتَّى تُحْيِّي بُدْنَاهُ وَتَعْفُفَ (تَعْفِفُ - تَعْفُفُ) أَثْرَهَا.»

«The parable of a stingy person compared to that of a charitable person is like two men wearing iron mail-chain outfits from toe to collarbone. As for the stingy person, whenever he wants to give charity, the rings shrink together over his body and tie his hands to his neck, and his attempts to spread the rings fail. And as for the charitable person, whenever he gives charity, the rings expand away from his body, so the outfit even covers (protects) his fingertips and hides

1 Recorded by al-Bukhārī (2589, 2622), Muslim (1622), and others.
2 Recorded by Ahmad and al-Ḥākim. Verified to be authentic by al-Albānī (aṣ-Ṣaḥīḥah no. 1762).
his footsteps (i.e., brings him forgiveness).» ¹

4. Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«إِنَّمَا مَثَلُ الْيَدَىِّ الَّذِيْ يُلْعِبُ الْقُلُوبَ الْخُبَرَ وَيَنْسَى نَفْسَهُ مَثَلُ
السَّرَّاجِ (الْفَتِيلَةِ)، يَضِيِّضُ لِلنَّاسِ وَيَحْرِقُ نَفْسَهُ.»

«Indeed, my parable with people is like that of a man
who lit a fire: as soon as it lit the area around him,
butterflies and moths started falling into it; and even
though he would push them away, they would evade
him and fall into it. Thus, I am holding you from
falling into the fire, while they (the other people)
insist on falling into it.» ²

5. Jundub Bin ‘Abdillāh and Abū Barazah (ﷺ) reported that the
Prophet (ﷺ) said:

«مَثَلُ الَّذِيْ يُلْعِبُ الْقُلُوبَ الْخُبَرَ وَيَنْسَى نَفْسَهُ مَثَلُ
السَّرَّاجِ (الْفَتِيلَةِ)، يَضِيِّضُ لِلنَّاسِ وَيَحْرِقُ نَفْسَهُ.»

«The example of a learned man who teaches people
good, but not himself, is like that of a lantern’s wick
(or candle) that gives light to people while it burns
itself.» ³

6. Ibn Mas‘ūd and Ibn ‘Abbās (ﷺ) reported that the Prophet (ﷺ) said:

«مَا لِي وَلِلدُّنْيَا؟ إِنَّمَا مَثَلُ الْيَدَىِّ وَمَثَلُ الْدُنْيَا، كَمَثَلِ رَاكِبٍ»

¹ Combined from reports recorded by al-Bukhārī (1443-1444, 2917, 5299, 5797),
Muslim (1021), and others.
² Recorded by al-Bukhārī (3426, 6483), Muslim (2284), and others.
³ Recorded by ąż-Ṭabarānī and ad-Ḍiyā‘. Verified to be authentic by al-Albānī (Ṣaḥīḥ
ul-Jāmī‘ nos. 5831, 5837 and Ṣaḥīḥ ut-Targhib wat-Tarhib nos. 130-131).
"What do I have to do with the worldly life (dunyā)? My example with dunyā is like that of a traveler who takes a nap under a tree during a hot day, and then departs and leaves it behind him."

7. 'Abdullāh Bin 'Amr (ﷺ) reported that the Prophet (ﷺ) said:

«إنَّ اللَّهِ يُيَغِضُ البَلِّيغَ مِنَ الْرَجُلَ الّذِي يَتَخَلَّلُ بِلِسَانِهِ كَمَا يَتَخَلَّلُ الْأَباَقِرُ.»

"Indeed, Allāh (ﷻ) hates an artificially eloquent man who rolls his tongue (i.e., backbites or establishes falsehood) like cows roll their tongues to eat (grass)."

8. Abū Hurayrah, Ubayy Bin Ka'b, and others (ﷺ) reported that the Prophet (ﷺ) said:

«مَثَلُ الْمُؤْمِنِ كَمَثَلٍ حَامِةٍ الرُّعْعِ، مِنْ حَيْبَةٍ أَتَّهْنُهَا الْرَّيْحُ تَفَيْسُهَا، فَإِذَا اعْتَدَّتْ تَنْقُفُ بِالبَلَاءِ. وَمَثَلُ الْمُتَفَاقِفِ (الْقَاجَرِ) كَمَثَلٍ شَجْرَةٍ الأَرْزُ الصَّمَّاءِ، مُعْنَادَهُ لَا نَهَرُ، حَتَّى تُسْتَحْصَى (يُقَصِّهَا اللَّهُ إِذَا شَاء).»

"The example of a believer is like that of a soft plant (or ear of wheat) — whichever direction the wind blows at it, it makes it bend down (in submission); and when it stands straight, it is afflicted with trials.

And the example of a hypocite (or corrupt) is like that of a hardy and straight cedar tree that never shakes — until Allāh breaks it down altogether, whenever He wills."

1 Recorded by at-Tirmīthī, Ibn Mājah, and others. Verified to be authentic by al-Albānī (Ṣaḥīḥ ul-Jāmiʿ nos. 5668-5669 and aṣ-Ṣaḥīḥah nos. 438-439).
2 Recorded by Abū Dāwūd, at-Tirmīthī, and others. Verified to be authentic by al-Albānī (aṣ-Ṣaḥīḥah no. 880).
3 This is combined from reports by al-Bukhārī (5643-5644, 7466), Muslim (2809-2810), and others.
9. Jābir Bin ‘Abdillāh (ﷺ) reported that the Prophet (ﷺ) said:

«مَثَلُ الصَّلَوَاتِ الخَمْسِ، كَمَثَلُ نَهْرٍ جَارٍ عَدْنَبَ عَلَى بَابٍ أَحْدَكُمِ.»

یَغَيِّسَ لَهُ فِيهِ كُلٌّ يَوْمٌ خَمْسُ مَرَاتٍ، فَمَا يُبْقِي ذَلِكُ مِنَ الدُّنْسِ؟

The example of the five prayers is like that of a river of sweet water running at the door of your house, and you bathe in it five times a day. So what dirt could possibly remain on you?» ¹

10. Abū Mūsā al-Ash’ārī (ﷺ) reported that the Prophet (ﷺ) said:

«مَثَلُ القَلْبِ كَرِيشَةٌ مُلْقَأَةٌ بَأَرْضِ فَلَانِ، تَقْلِبُهَا الْرَّياحُ ۖ ظَهْراً يُبْطَنُ.»

A heart’s example is like that of a feather in a desert land, with winds tossing it up and down.» ²

11. Al-Muqādād Bin al-Aswad (ﷺ) reported that the Prophet (ﷺ) said:

«لَقَلْبٍ أبْنٍ أَذْمَ أَسْرَعُ تَقْلِبَاً مِنَ الْقَدْرِ إِذَا أَسْتَجَمَّعَتْ عَلِيَانَا.»

A human being’s heart surely turns over (or fluctuates) more than a strongly boiling pot (of water).» ³

12. Abū Mūsā and Anas (ﷺ) reported that the Prophet (ﷺ) said:

«مَثَلُ الْمُؤْمِنِ الَّذِي يُقُرَا الْقُرْآنُ كَمَثَلُ الأَئْرَجْةِ، رَيْحَهَا طَيْبَةٌ وَطَعْمُهَا طَيْبٌ؛ وَمَثَلُ الْمُؤْمِنِ الَّذِي لا يُقُرَا الْقُرْآنُ، كَمَثَلُ النَّمْرُ، طَعْمُهَا طَيْبٌ وَلَا رَيْحَ لَهَا؛ وَمَثَلُ الْفَاجِرِ الَّذِي يُقُرَا الْقُرْآنُ كَمَثَلِ الرَّجْحَانِ. رَيْحُهَا

¹ Recorded by Muslim (668) and Ahmad.
² Recorded by Ibn Mājah (88), al-Baghawi, and others. Verified to be authentic by al-Albānī (Hadīyat ur-Ruwāh no. 99 and Saḥīḥ al-Jāmī’ no. 5833).
³ Recorded by Ahmad, al-Ḥākim, and others. Verified to be authentic by al-Albānī (ṣaḥīḥah no. 1772).
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The example of a believer who reads Qur’ān is like that of a sweet citrus fruit: it has a good smell and taste.

The example of a believer who does not read Qur’ān is like that of a date fruit: it has a good taste, but no aroma.

The example of a corrupt (or hypocritical) person who reads Qur’ān is like that of a basil plant: it has a good smell, but bitter taste.

And the example of a corrupt (or hypocrite) person who does not read Qur’ān is like that of a colocynthis fruit, it has a bitter taste, and no aroma.\(^1\)

13. Abū Mūsā al-Ash‘ārī (alusA) reported that the Prophet (alusS) said:

«مَثَلُ الْحَلِيْسِ الصَّالِحِ، كَمَثَلِ صَاحِبِ السَّكَكِ: إِنْ لَمْ يُصَبِّكَ مِنْهُ شَيْءٍ، أَصَابْكَ مِنْ رَبِّهِ; وَمَثَلُ جَلِيْسِ السَّوْءِ كَمَثَلِ صَاحِبِ الكِيْرِ: إِنْ لَمْ يُصَبِّكَ مِنْ سَوَادِهِ، أَصَابْكَ مِنْ دُحَانِهِ.»

«A righteous companion’s example is like that of a musk merchant: even if you do not receive anything from him (as a gift or purchase), his (musk’s) aroma would still reach you.

And a bad companion’s example is like that of a bellows blower (i.e., blacksmith): even if his (fire’s) soot does not reach you, his smoke would.»\(^2\)

14. ‘Abdullāh Bin ‘Amr and Abū Ruzayn (alusA) reported that the Prophet (alusS) said:

\(^1\) Recorded by al-Buhārī (5020, 5059, 5427, 7560), Muslim (797), and others.
\(^2\) Recorded by al-Buhārī (2101, 5534), Muslim (2628), and others.
"A believer’s parable is like that of a bee: it only eats good (flowers) and only drops good (honey); and if it stands on a weak twig, it does not break it."

15. ‘Abdullāh Bin ‘Amr (ﷺ) reported that the Prophet (ﷺ) said:

«مَثَلُ الصَّوْمِ مَثَلُ سَبِيكَةَ الْذُّهُبِ، إِنْ نَفْحَتْ
أَلْيَاهَا أَحْمَرَتْ، وَإِنْ وَرِنَتْ لَمْ تَنْفَصْ.»

"A believer’s parable is like that of a gold nugget: if you blow it, it becomes shinier; and if it is weighed, it does not show any loss."

16. ‘Abdullāh Bin ‘Umar (ﷺ) reported that the Prophet (ﷺ) said:

«مَثَلُ الصَّوْمِ مَثَلُ النَّحْلَةِ، مَا أُخْذَتْ مِنْهَا مِنْ شَيٍّ، نَفْعَكَ.»

"A believer’s example is like that of a palm tree: any part that you cut from it would benefit you."

17. An-Nu‘mān Bin Bashīr (ﷺ) reported that the Prophet (ﷺ) said:

إِذَا أَشْتَكَى مِنْهُ عَضُوٍّ نَدَايْعِی لِهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَّةِ

"The example of the believers — in their mutual

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1 Recorded by al-Bayhaqī in *Shu'ab ul-Īmān*, Ibn Ḥibbān, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmī* nos. 5846-5847 and *aṣ-Ṣaḥīḥah* nos. 355, 2288).
2 Recorded by Ibn Ḥibbān, Aḥmad, and others. Verified to be ḥasan by al-Albānī (*Ṣaḥīḥ ul-Jāmī* no. 5846 and *aṣ-Ṣaḥīḥah* no. 2288).
3 Recorded by at-Ṭabarānī. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2285 and *Ṣaḥīḥ ul-Jāmī* no. 5848).
affection, mercy, and compassion — is like that of one body: if one of it organs is afflicted, the whole body rushes to its support by sleeplessness and fever.\(^1\)

18. Ṭabdullāh Bin ‘Umar (ﷺ) reported that the Prophet (ﷺ) said:

> مَثَلُ النَّافِقِ كَمَثَلِ الشَّاةِ الغَارِبَةِ بَيْنَ الْعَنْمَيْنِ، تَعَبُّرُ
> إِلَى هَذِهِ مَرَأَةٍ، وَإِلَى هَذِهِ مَرَأَةٍ، لَا تَذْرِي أَيْهَا، تَتَبَعُّ

>A hypocrite’s parable is like that of a confused goat between two flocks, it joins this one for some time, and that one for some time — not knowing with which of the two flocks it should remain.\(^2\)

19. Anas, ‘Ammār, and other companions (ﷺ), reported that the Prophet (ﷺ) said:

> مَثَلُ أُمَئِي مَثَلُ الْمَطْرِ، لَا يَدْرَى أَوَّلُهُ حَيْرُ أُمَّ أَخْرِجُهُ

>The example of my Ummah is like that of rainfall — it is not possible to tell which is better: its start or its end.\(^3\)

20. Abū Mūsā al-Ash'ārī (ﷺ) reported that the Prophet (ﷺ) said:

> مَثَلُ مَا بَعَشَيْي الله بِمِنَ الْهَدَىَّ وَالْعِلْمِ، كَمَثَلِ الْقِيَّمِ الْكَبِيرِ، أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقْيَةٌ (طَيِّبَةٍ) قَبْلَتِ السَّمَاءَ، فَأَنْبَتْتِ الكَلَا، وَالْعَشْبُ الْكَبِيرِ، وَكَانَتْ مِنْهَا أَجَابَ أَمْسَكَتِ السَّمَاءَ، فَنَفَعَ اللهْ

> بِهِ النَّاسِ، شَرَبَوْا مِنْهَا، وَسَقَوْا وَرَعَوْا، وأَصَابَ طَائِفَةٌ مِنْهَا أَخْرِىَ

\(^1\) Recorded by al-Bukhārī (6011), Muslim (2586), and others.
\(^2\) Recorded by Muslim (2784), an-Nasā'ī, and others.
\(^3\) Recorded by Ahmad, at-Tirmidhī, and others. Verified to be authentic by al-Albānī (as-Sahih no. 2286 and Sahih al-Jāmi' no. 5854).
The parable of the guidance and knowledge with which Allāh sent me is like that of a heavy rain falling on different grounds. ① Some grounds are fertile, so they accept the water and produce grass and vegetation abundantly. ② Other grounds are barren, but capable of holding the water, so Allāh benefits people with it — drinking, irrigating, and watering their cattles. And ③ other grounds are bottomless, unable to hold water or produce vegetation.

This, therefore, is ① the example of those who attain an understanding in Allāh’s religion, and benefit from that with which Allāh sent me, so they learn and teach it; (and ② the example of those who convey the knowledge); and ③ the example of those who do not raise their heads with that (knowledge), nor accept Allāh’s guidance with which I was sent." ¹

21. Jābir and Abū Hurayrah (RAL) reported that the Prophet (SwS) said:

«مَثَلٌ فِي النَّاسِ كَمَثَلٍ رَجُلٍ بَنّى دَارًا، فَأَخْسَّنَهَا، وُجِّهَ لَهَا وَأَكْمَلَهَا  ﴿١﴾
وَأُجْرِهَا، وَتَرَكَ فِيهَا مَوضِعٍ لَّبِنَةٌ لَّمْ يُسَقِّعَهَا، فَجَعَلَ النَّاسُ يَطْفُوْنَ بِالْبَيْتِانَ، وَيَعْجَبُونَ مِنْهُ، وَيَقُولُونَ: "لَوْ قُمْنَ مَوضِعَ هِذِهِ اللَّبَنَةِ، فَأَنَا فِي النَّاسِ مَوضِعُ تَلِكَ اللَّبَنَةِ.

"My example among the prophets is like that of a man who built a house — perfecting, completing, and beautifying it, except that he left a place for one

¹ Recorded by al-Bukhārī (79), Muslim (2282), and others.
brick empty. As people walked around the house admiring it, they would say, “We only wish this last brick was filled.” So my example among the prophets is like that missing brick.  

22. Abū Mūsā al-Ashʿarī (95) reported that the Prophet (ﷺ) said:

مَتَّى وَمَتَّى مَا بَعْثَبِي اللَّهُ بِهِ كَمْثَلَ رَجُلٍ أَطَى قَوْمًا. فَقَالَ: “يَا قُوْمِ
إِنِّي رَأَيْتُ الْجَيْشَ بَعْيِبًا، وَإِنِّي أَنَا الْبَيْدُ الْعَرْبِيُّانِ، فَالْجَهَّاَءُ الْجَهَّاَءُ.”
فَأَطَعَهُ ظَائِقًا مِنْ قَوْمِهِ، فَأَذَلْجُوَا، وَأَنْفُلَهُ عَلَى مَهْلِهِمْ فَنُجَوَا.
وَكَذَٰلِكَ ظَائِقًا مِنْهُمْ، فَأَصْبَحُوا مِكَانِهِمْ، فَصَبَّحُهُمْ الْجَيْشُ، فَاْفْلُكْهُمْ
وَإِنْتَاجَهُمْ، فَذَلِكَ مَثَلُ مِنْ أَطَاعَتِي فَأَتَبَعْ مَا جَهَّتُ بِهِ، وَمَثَلُ مِنْ
عَصْانِي وَكَذَّبَ بِمَا جَهَّتُ بِهِ مِنْ الحَقّ.

The example of me and of that with which Allāh sent me is like that of a man who came (rushing) to his people and called out, “O my people! Indeed I have seen the (enemies’) army with my own eyes, and indeed, I am your ‘naked Warner’ 2, so save yourselves, save yourselves.” A part of his people heeded him and departed under the cover of night, traveling at their ease, and were saved. The other part of his people belied him and stayed where they were. So the army attacked them in the morning, invading their land and destroying them. This, then, is the example of those who heed me and follow that which I brought, and those who reject me and deny the truth that I brought.  

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1 Recorded by al-Bukhārī (3534-3535), Muslim (2286-2287), and others.
2 A ‘naked Warner’ in old Arabic means a Warner who comes hurriedly to warn people about a major disaster, without having the time to get dressed, or because his clothes have been ripped off his body, or because he has undressed to stress the urgency of his warning.
3 Recorded by al-Bukhārī (6482, 7283), Muslim (2283), and others.
INTERPRETATIONS DERIVED FROM THESE ḤADĪTHS

It is possible to derive numerous dream interpretations from the above texts. In the following table, we only present a selection of possible interpretations that the ‘ulamāʾ commonly derive from them. “Ref.” refers to the ḥadīth’s number in the above narrations.

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CHAPTER 11
GLOSSARY OF DREAM SYMBOLS

Introduction

SOURCE

In this chapter, we present possible interpretations for a selection of common dream symbols.

The interpretations, extracted from books written by various scholars of ta'bir, are largely based on our earlier discussions in this book, especially in Chapter 9. They often draw from dreams interpreted by the Prophet (ﷺ), his companions (ﷺ), or the early salaf. Furthermore, they employ many parables and examples from the Qur'an and Sunnah, as we demonstrated in the last chapter.

The dream symbols in the following sections are organized by subject, and the sections are arranged alphabetically. The subsections are also arranged alphabetically within each subject.

WARNING AND DISCLAIMER

We would like to emphasize here that the interpretations in this chapter should not be taken as absolute meanings for specific dreams. Rather, they are mere guides that may be incorporated, together with other rules of interpretation that we discussed earlier, to produce a reasonable interpretation — which can only be correctly done by skilled dream interpreters.

Ibn ʿUthaymīn (ﷺ) said in regard to the books that are published as collections of dream interpretations:

"These books are not divine revelations, but are (at best) opinions that may be right or wrong. Furthermore, dreams may appear to be similar (to each other), but would have different realities (i.e., interpretations), in
accordance with the dreamer, time, and location.

I advise my Muslim brothers not to acquire these books or read them. Rather, when a person has a dream, let him follow the Prophet's (ﷺ) instructions: If it is a pleasant dream of apparent goodness, such as being told that he will enter Jannah, let him relate it to those whom he likes. And if it is an unpleasant dream, let him seek Allāh's protection from it and refrain from relating it to anyone, whether an interpreter or otherwise, because it would not harm him then, with Allāh's permission.”

And at-Tuwayjirī (ﷺ) said:

“Many books of dream interpretation, attributed to Ibn Sīrīn and other authors, have been published. There is no benefit in studying or searching in these books, because they would confuse the thoughts, and may bring worry and distress to those who see unpleasant dreams. Furthermore, some of those who have no knowledge of dream interpretation may make themselves authorities of dream interpretation according to these books, arriving at conclusions that are contrary to the correct ones, and fabricating lies through their ignorance.”

Even dream interpretations by the prophets (ﷺ) may not be taken as unique answers for every dream containing similar elements, because they varied in different situations (Ex., the Prophet (ﷺ) interpreted the cows as the killed companions while Yūsuf (ﷺ) interpreted them as years). Ibn Baṭṭāl (ﷺ) said:

“Dream interpretation originates from the prophets (ﷺ), and was revealed to them. But what is reported from them, though it is the foundation (of ta’bīr), cannot be generalized for all dreams. Rather, the experts in this

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1 Fatāwā Nūr ’alād-Darb 2:483-484.
2 Ar-Ru’yā, p. 169-170.
field should only use those reports as evidence according to their understanding.”

Therefore, the following interpreted symbols are a first iteration that the reader may wish to consult before presenting his dream to a skilled dream interpreter.

**Ailments and Injuries**

**Sickness**

* Sickness: hypocrisy.
* Medicine: benefit and blessing.
* A person in strong convulsions: eater of ribā.

**Blood**

* Blood covering body and garments without a wound: unlawful earnings.
* Blood on a garment: fabricated lies.
* Nose bleeding: loss of status or capital.

**Vomit**

* Vomiting a clean and pleasant-smelling vomit: true repentance.
* Vomiting an ugly and bad-smelling vomit: harm or wrongdoing; exposing secrets.
* Vomiting milk: deviation from fiṭrah.

**Animals**

**Birds**

* Predator birds: represent rule or status in accordance with their

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1 Reported by al-Manāwī in *Fayḍ al-Qadīr*, hadīth no. 4501.
typle and strength, the eagle being the best, followed by the hawk.
* Owl: a thief; a weak person.
* Crow: evil or deceitful man; liar.
* Chicken: a blessed woman.
* Rooster: a caller to prayer.
* Dove or pigeon: a woman.
* Egg: a woman.

**CAMELS**

* Camel: an influential man; travel.
* Female camel: a woman; travel; possessions; a house.
* Camel’s calf: a child.
* Struggling with a camel: fighting an enemy.
* Unfamiliar camels entering a town: attack of an enemy; flood; disease.
* Milking a female camel: receiving good (lawful) money from a woman.

**CATTLE**

* Bull: a large or influential man, his power corresponding to the size of the bull’s horns.
* Cow: year; a woman; a righteous person.
* Slaughtering a cow: killing a good man.
* Milking a cow: increase in wealth.
* Pregnant cow: fertile year.
* Ram: a noble, wealthy, and respected man.
* Killing a ram: sacrifice and repentance; acceptable deeds; conquering a great man; acquiring wealth.
* Ewe: a noble woman.
* Goats: same as sheep (ram and ewe), but of a lower status.
* Any parts of a sheep or goat: wealth and benefit.

**MARINE ANIMALS AND AMPHIBIANS**

* Large fish: gain of wealth; a woman.
* Small fish: worries and distress.
* Whale: imprisonment ending with release.
* Frog: A pious man; in large number: punishment from Alīāh.

**Predator Animals**

* Lion or tiger: a very powerful enemy.
* Leopard or cheetah: a powerful and fast enemy.
* Wolf or coyote: an oppressing ruler; a daring robber.
* Hyena: a subdued enemy; an evil woman.
* Pig: an evil and heavy enemy.
* Cat or fox: a thief.
* Dog: an enemy of limited power; a submissive friend; a helper; a guard.
* Hide of a predator: inheritance of an opponent, with value corresponding to the animal’s power.
* Bite of a predator or dog: harm from an enemy.
* Barking of a dog: bad and unpleasant words.

**Prey Animals, Elephants**

* Zebras, deer, and other prey animals: men who have departed from the community of Muslims and followed their desires.
* Hunting a doe: marrying a woman.
* Hunting a buck: wealth and gain.
* Calf of a wild animal: a child.
* Any part of a prey animal: gain and benefit.
* Rabbit: a coward.
* Elephant: a great man of power and authority.
* Taking any part of an elephant: attaining power and wealth.
* Riding an elephant to war: loss and defeat.

**Reptiles and Insects**

* Snake: a secret and harmful enemy.
* Snake entering one’s house: a relative hiding enmity.
* Snake’s bite: harm from an enemy.
* Turtle: a hard-working man; a scholar.
* Crocodile: a sly enemy.
* Mouse: an evil woman.
* Scorpion: an ignorant and undiscerning enemy.
* Ants: weak, blessed, hard-working people; in large number: soldiers.
* Bees: beneficial, blessed people.
* Locusts: soldiers causing harm and damage.
* Buzzing flies or wasps: talkative lowly people.

Riding Animals

* Riding an animal: marrying a person that is represented by it (according to the following list); attaining honor and status corresponding to the animal’s status (as below).
* Horse: a person with dignity, status, and power.
* Length of the tail of one’s horse: number of his followers or subjects.
* Horse bucking or jolting under a person: committing a great sin.
* One riding a flying horse: attaining great honor in this life and the next; traveling.
* Mare: a woman; wife.
* Mule: a strong man of low descent.
* Donkey: travel; indication of one’s future — good or bad, depending on the condition of the donkey.
* Braying of a donkey: unpleasant words.

Body Parts and Physical Qualities

Face and Beard

* Face: status and dignity.
* Nose: honor and pride.
* Eyes or sight: condition of one’s religion and guidance.
* Lips: one’s helpers or servants.
* Tongue: one’s eloquence and persuasiveness.
* Teeth: one’s close relatives (children, siblings, cousins, etc.)
* Long beard: elevation of status; adherence to the Sunnah.
* Excessively long beard: worry and distress.
* Shaving or losing the beard: loss of status among people; departure from the Sunnah; sinning.
* Trimming the mustache: adherence to the Sunnah.
* Long mustache: departure from the Sunnah.

**Hair of the Body**

* Shaving or removing the armpit, or pubic hair: adherence to the Sunnah.
* Other body hair: one’s wealth or trade — level of success in proportion with amount of hair.

**Hands and Arms**

* Arm: a brother; ability; wealth.
* Losing an arm: losing a brother or a close friend.
* Hand tied to the neck: refraining from disobeying Allāh (ﷻ).
* Increase in the arm’s length: increase in wealth and charity.
* Fingers: nephews and nieces; the five daily prayers.
* Nails: one’s ability to do things.
* Short nails: adherence to the Sunnah.

**Head, Neck, and Hair**

* Head: a superior (father, older brother, master, ruler, etc.); wealth.
* Forehead: honor and pride.
* Ears or hearing: condition of one’s religion and obedience to Allāh.
* Shaving the head’s hair: losing wealth; going for hajj or ‘umrah.
* Growing the head’s hair: increase in status or wealth.
* The head’s hair covering the face: worry and distress.
* Combing the head or beard: relief of distress.
* The hair’s color white instead of black: respect and dignity.
* The hair’s color black instead of white: regaining health and strength; deviation.
* Length of the neck: condition of one’s trust and faith — the longer the better.
SKIN AND PHYSIQUE

* Skin turning dark: increase in dominance or wealth.
* Increase in height: righteousness.
* Chest: condition of one’s patience — the wider the better.
* Rib: wife.
* Lower back: children.
* Body appearing stronger or fuller than normal: increase in one’s wealth, health, or religion (and vice versa).

THIGHS AND FEET

* Thighs: clan or close relatives.
* Knees, shins, and feet: wealth, livelihood, and means of earning.
* Exposing the ‘awrah without concern from the dreamer or others in his dream: relief of distress; recovery from illness; removal of sins.
* Exposing the ‘awrah for people to look at: exposing one’s secrets; loss of modesty or īmān.

Clothing, Jewelry, and Furnishings

CARPET, CURTAINS, PILLOWS

* Carpet’s size and condition: condition of one’s worldly life (a wide and open carpet represents easy and pleasant living, etc.)
* Carpet’s thickness: age — longer with a thicker carpet.
* Curtains or blinds: cover and protection; distress and gloom.
* Pillows and cushions: servants and maids.

COLOR OF GARMENTS, BEDSPREADS, ETC.

* White: goodness and righteousness.
* Green: blessing; may indicate entering Jannah.
* Red: reputation and fame.
* Black: wealth and status.
* Yellow: illness and distress.
* Saffron (bright orange-yellow): bid‘ah (for men only).

**Garments**

* Wearing a new garment: getting married.
* Man wearing silk or gold: attaining worldly status or wealth; committing a bid‘ah; unlawful earnings.
* Woman wearing silk or gold: attaining wealth; marriage.
* Wearing a long shirt: having strong faith.
* Cheap garments: limited wealth and status.
* Wearing ugly and worn-out garments: death; poverty; bad faith.
* Wearing clean and white garments: good condition of religion and life.

**Head Attire**

* Wearing a turban: attaining a position of leadership
* Cap or hat: represents one’s superior (father, chief, ruler, etc.)
* Woman’s head-cover: represents her husband (or her father, if she is unmarried).

**Jewelry and Coins**

* Jewelry: honor and status for both men and women; bid‘ah, misguidance, or distress if a man wears women’s jewelry.
* Pearls: wives, children, or servants; knowledge of the Qur‘ān or Islām; extollments.
* Beads: worthless property.
* Wearing a necklace or neckband: carrying a trust.
* Crown: For a man, worldly honor with religious decadence. For a woman, husband
* Ring: honor, reputation, or reign.
* Gold money and jewelry: children; loss of wealth; bad reputation.
* Silver money and jewelry: good provision; good reputation.
* Money contained in a closed parcel: entrusted secret.
* Cheap coins: unsuccessful profession; limited provisions.
MIRROR

* Mirror: a woman.
* Seeing oneself or another person in a mirror: result of a pregnancy (child’s gender, appearance, etc.)

SEWING / CUTTING

* Needle: wife; one’s condition — broken needle: bad condition.
* Sewing with a needle: giving advice to people; doing beneficial deeds.
* Cutting hair or wool with scissors: collecting a large amount of wealth.

Death and Burial

DEATH

* Death: rest; rest; travel; reversal of status (from difficulty to ease, or vice versa); fear
* One dying without people crying over him or performing funeral procedures: death of the heart and deviation from truth; partial loss in the structure of one’s home.
* One dying and being carried in a bier upon the shoulders: he will attain high status among people.

BURIAL

* Dying and being buried: reaching a hopeless condition in regard to religion and faith.
* Being buried without death: imprisonment or great hardship.
* Digging a deceased’s grave: taking the deceased as an example in religious or worldly matters.

DEAD PEOPLE

* A deceased informing about his situation or that of other dead
individually: what he says is true.
* A deceased dressed well and looking happy: he is in good living in al-Barzakh (and vice-versa).
* Taking a worldly possession from a dead person: goodness or sustenance that comes unexpectedly.
* Giving something to a dead person: losing that thing or what it represents.
* Accompanying a dead person to an unknown place or house: dying.
* Resurrecting dead people: guiding people to Islām.

**Foods, Drinks, and Utensils**

**Birds, Eggs**

* Eating birds: blessings and glad tidings; marrying a woman.
* Eating eggs: blessing and good provision.

**Fish**

* Eating fish: wealth; financial gain.

**Fruits**

* Fresh fruits: good sustenance and blessings.
* Withered fruits: illness.
* Pomegranate: treasured wealth.
* Eating a sour fruit: worry and distress.
* Sweet citrus fruit: a believer.
* Squeezing grape juice: working for a ruler.
* Squeezing olive oil: blessing and fertility.
* Dates, grapes, and raisins: good sustenance.

**Grains**

* Lentils: inferior position or sustenance.
* Wheat: charity; good sustenance; high rewards.
**Honey**

* Honey: good sustenance, remedy.

**Human Flesh**

* Eating someone's flesh: backbiting him; earning a benefit from him.
* Eating own flesh: spending from his savings.

**Meats**

* Horse meat: honor and status.
* Mule's or donkey's meat: sinning; unlawful earnings.
* Cow meat: illness; good provision.
* Sheep or goat meat: wealth and good provision.
* Camel meat: wealth of an influential man.
* Meat of untamed (prey) animals: gain and benefit.
* Meat of an elephant: power and wealth.
* Meat of a predator: power in proportion with the predator's power.
* Meat of any animal that represents an enemy (snake, scorpion, crocodile, etc.): achieving victory over an enemy or gaining something from him.
* Meat of a pig: filthy and unlawful earnings.

**Milk and Dairy Products**

* Cow milk: the pure nature of Islām; knowledge; cure; good provisions.
* Sheep or goat milk: same as cow milk, except for cure.
* Camel milk: wealth coming through an influential man.
* Spoiled milk: wrong knowledge or deviation from *fitrah*.
* Milk of untamed prey animals: gain and benefit.
* Milk of predator animals: deviation from *fitrah*; cruelty; hardship; attaining power.
* Milk of a donkey or a mule: hardship; illness.
* Milk of a pig: sinning and loss in mind and wealth.
* Cheese: wealth and fertility; cowardice.
Utensils

* Plates, dishes, bowls, waterpots, glasses, goblets: servants and maids.
* Dining table, platter, tray: wife.
* Vessels: women.

Vegetables

* Cucumber, onion, garlic, salad herbs: inferior position or sustenance.

Wine

* Drinking wine: earning bad wealth; evil.
* Drinking wine in Jannah: glad tidings and blessings.
* Drunkenness: warning of severe punishment.

Hereafter

Hell

* Entering it: an admonishment and warning for great sins that require repentance.
* Entering it without being harmed by it: facing some worldly worries.

Jannah

* Entering it: glad tidings of truly entering it as a reward for righteousness.
* Taking some of its fruits: attaining goodness in one’s religion, or a beneficial knowledge.
* Eating the fruits: attaining a beneficial knowledge or hearing good words.
* Receiving any of its pleasures: attaining goodness and pleasure in both lives.
Resurrection

* Arrival of Resurrection Day: coming of justice; punishment for the oppressors; relief for the oppressed.

Houses and Buildings

House

* House of unknown location and owners: one’s home in the hereafter.
* Owning or acquiring a house: attaining worldly possessions comparable to that house in dimensions and beauty.
* Extending a house: increase in one’s worldly possessions.
* Destruction of a section in a house: loss in one’s worldly possessions and status.
* One selling one’s home: death.

Palace

* A good person owning a palace: attaining a high status in religion or life.
* A sinner owning a palace: punishment and loss comparable to the size of the palace.
* Entering a palace: marriage.

Parts of a House

* Main door: custodian or owner of the house.
* Main door’s doorstep: wife.
* Door beams: sons or daughters.
* Wall or pillars: a person’s religious or worldly situation.
* Climbing a stair or ladder: rising and improving in Islām and in the ranks of Jannah.
**Town**

* Destruction in a town: a disaster that affects the religious or worldly situation of the residents.
* Bridge: An important man who facilitates things for people.

**Other Buildings**

* Ruins: misguidance; punishment.
* Fortress: protection and security.

**Landscape**

**Garden or Field**

* A field ready for tilling: wife.
* Tilling a land: intercourse with wife.
* Garden producing foliage and fruits: having children.
* Eating from a garden: marrying a wealthy woman.
* Wide gardens: Islām; Jannah; study circles.

**Land or Earth**

* Wide or unknown land: the worldly life.
* Wide green land: the religion of Islām.
* Barren land: bid'ah or sinning.
* Desert: travel.
* Land opening up for a person: extended and secure life.
* Land folded up for a person: approach of death.
* Disappearing into the earth without there being a hole: spending one’s life running after worldly possessions.
* Falling into a hole in the earth: facing evil plotting or deceit.
* Dust, soil, or sand: wealth.
* Dust or fog filling one’s view: a vague or obscure affair.
* Small stones and pebbles: words said without knowledge.
Mountains and Hills

* Mountain or hill: individual whose importance is proportional to the size of the mountain or hill.
* Boulder: cruel man.
* Rising up a mountain or hill: attaining a high status in regard to religion or worldly affairs.

Marriage, Pregnancy, Delivery

Marriage

* Marrying a woman: marrying the same, or a comparable woman; attaining honor and status proportional to her beauty.
* Marrying a dead woman: acquiring a useless property or affair.

Pregnancy and Delivery

* Pregnancy: increase in wealth and property.
* Delivering a girl: happiness and good fortune.
* Delivering a boy: hardship; burden; distress.

People

Infants

* Baby-girl: happiness and good fortune.
* Baby-boy: hardship; burden; distress.

Man

* Young unknown man: enemy.
* Old unknown man: indication of one's fortune and well-being, which would correspond to the level of the old man's strength,
**Woman**

* Unknown woman: *fitnah* and temptation (for a man).
* Older unknown woman: one’s coming year. Its fortune and well-being, would correspond to the old woman’s level of fairness, health, etc.

**Righteous Individuals**

**Angels**

* Angels walking peacefully in a place: bringing the people in that place glad tidings of blessing, honor, fertility, victory, or martyrdom.
* Angels in *masjids*: invitation for people to stop sinning and turn to Allāh (ﷻ) with worship and prayer.
* Angels hitting a person: punishment for great sinning.
* Angels walking among graves: impending death or disaster.

**Prophets**

* The Prophet (ﷺ): represents the Sunnah; normally, seeing him is glad tidings for the dreamer and others seen with him.
* The Prophet (ﷺ) appearing pleased: approval of one’s acts of worship and righteousness.
* The Prophet (ﷺ) appearing upset, tired, or weak: disapproval of one’s sinning and disobedience.
* The Prophet (ﷺ) giving his ring or sword to someone: great knowledge or honor for the recipient.
* Other prophets (ﷺ): same as seeing angels, with the exception of martyrdom.
Sky & Heavenly Bodies

Galaxy

* Rotating galaxy: travel.

Moon

* Moon: king, king’s deputy, person of authority, parent, spouse.
* Holding or owning it: attaining authority, marrying, having a child.
* Moon eclipse or darkness: a problem for the person represented by it.

Planet

* A planet: person of authority, brother.

Sky

* Ascending to the sky: attaining high status, honor, or forgiveness.
* Falling from the sky: disgrace or great sinning.

Stars

* Stars: scholars, noble people.
* Stars falling from the sky: punishment on earth.

Sun

* Sun: king, person of high authority, parent.
* Holding or owning it: attaining authority.
* Sun eclipse: a problem for the person represented by it.
Trees and Vegetation

Plants

* Basil: hypocrite.
* Aromatic plants and flowers: good offspring.

Trees and Wood

* Tree: a man whose benefit correspond to the tree that is seen (as below).
* Fruitless tree: a man of little benefit.
* Aromatic tree: a man of good reputation.
* Large and healthy fruitful tree: a good word of lasting benefit; a believer; a good wife.
* Bad or harmful tree: evil message; bad man.
* Date tree: a believer.
* Thorny tree: sly evil; a harmful man.
* Taking fruits or leaves from a tree: attaining a benefit from the man that the tree represents.
* Dry wood: hypocrisy.
* Dry twigs: numerous small sins; slander spread among people.
* Staff or cane: a dependable and trustworthy man.

Vegetation

* Walking among dense vegetation: attaining fertility and blessing.
* Planting seeds that produce good vegetation: doing good deeds that are accepted by Allāh; having good offspring.

Water and Sources

River

* River: a man whose importance corresponds to the river’s size.
* Drinking from a river: attaining goodness and blessings.
* Bathing in a clear river: repentance and expiation of sins; departure
of distress, illness, debt, or fear.
* Bathing in a muddy river: illness or distress.

**SEA**

* A calm sea: a kind ruler or person of authority.
* A rough sea: a cruel ruler or person of authority.
* Drinking from a calm sea: attaining dominance.
* Drowning in a calm sea: becoming overwhelmed by the rulers.
* Drowning in a rough sea: becoming overwhelmed with distress and hardships.
* Walking over the sea: attaining a high position or rule; excelling one’s peers.

**SHIP**

* Boarding a ship: attaining safety or security.
* Being on a ship in the middle of the sea: dealing with people of authority on good terms (if the sea is calm) or bad terms (if the sea is rough), but either case ends with security.

**SPRING**

* A small spring or stream: good living and glad tidings, on-going good deeds.
* Drinking from a spring or performing ṭuḥāfa: removal of sins or distress.
* A stream gushing out of a house or wall: disaster, distress, and grief for the people of that house.

**WELL**

* A well: a person’s capital or livelihood; deceit and plotting against him.
* Digging a well that produces good water: attaining good wealth.
* Difficulty in digging a well: hardship in earning a living.
* Pulling water and giving it to others: giving charity and helping people.
* Pulling dirty water: wealth earned by illegal means.
* Entering a well or falling into it: distress that will end with ease and victory.

**Weather Conditions and Natural Disasters**

**Clouds**

* Clouds heavy with rain: knowledge; wisdom; mercy; the religion of Islām.
* Dark and gloomy clouds: punishment.
* Rising above the clouds or collecting clouds: attaining a high status and power.

**Earthquake**

* Earthquake: major event or serious disaster.
* Earthquake shaking some mountains: deviation of some scholars.
* Earth shaking under a person: he is arrogant and neglectful of his dīn.

**Fire**

* Fire with flames spreading and burning a place: disease, oppression, or death afflicting that place.
* Fire with flames spreading without burning: great dispute and arguments.
* Fire falling from the sky: punishment where it falls.
* Fire rising from a place toward the sky: great sinning committed by the people of that place.
* Eating fire: earning unlawful wealth from an orphans’s money or from ribā.
* Fire burning a person’s clothes or limbs: a disaster afflicting him whose size corresponds to the importance of the burnt object.
* Sparks of fire: evil talk.
* Lighting a fire to guide people: teaching beneficial knowledge.
* Collecting ashes: wasting time in worthless matters.
FLOOD

* Punishment and destruction.

HAIL

* Distress and punishment.

LIGHTNING

* For the sinful: cause for fear.
* For the righteous: hope and expectation of blessings.

RAIN

* Rain falling over a general area: mercy and blessings.
* Rain containing good provision: blessings; īmān.
* Heavy rain: blessings and fertility.
* Limited rain, falling especially on sinners: punishment and diseases for them.

SNOW

* Falling in areas where it commonly falls: similar to rain.
* Falling heavily in areas that rarely get snow: same as hail.

THUNDER

* Without rain: fear.
* With rain: cure for the sick.

WIND

* Good and mild wind: blessings and glad tidings of mercy.
* Storms or dark wind: distress and bad omen.
**Worship**

* **ATHĀN**
  * Hearing *athān*: performing *hajj*: security from Satan.
  * *Athān* sounding in streets and roads: important news will reach the people.
  * Calling *athān* with incorrect words: the caller is a thief.

* **KA'BĀH**
  * The Ka'bah: may represent the ruler of the Muslims, its status (of perfection, destruction, etc.) reflecting his status (of well-being, illness, deviation, etc.)
  * The Ka'bah moved to a town other than Makkah: security for that town.
  * Performing *tawāf* or other acts of worship around it: approval or foretelling of one's goodness and righteousness.
  * Turning away from the Ka'bah, or praying on top of it: weakness or deviation in one's Islāmic faith or practice.

* **PRAYER**
  * Performing a good prayer: righteousness and obedience to Allāh (ﷻ).
  * Performing an incomplete prayer, or in a wrong direction: disobedience or flaw in one’s faith.
  * Adding incorrect parts to the prayer: committing a *bid'ah*.
  * Doubt regarding the direction of *qiblah*: doubt or misguidance regarding the religion.
  * Leading others in prayer: ruling people.

**Miscellaneous Dream Symbols**

* **GUIDANCE AND MISGUIDANCE**
  * Light: guidance.
* Darkness: misguidance.
* Straight and clear road: Islām; guidance.
* Short twisted paths: misguidance and evil.
* Right bend in a road: direction of guidance.
* Left bend in a road: direction of misguidance.

Knowledge and Learning

* Closed books or parchments: hidden news.
* Open books: apparent news.
* Books of religion: knowledge and wisdom.
* Books of poetry: lies and deviation.

Weapons

* All weapons represent power, dignity, and honor. This varies in accordance with the weapon’s power and effectiveness.
* Losing a weapon: loss or reduction of power and dominance.
* Breaking of a weapon: loss in person or followers.
* Shield or armor: protection and security.
* Throwing arrows: attacking with words.
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APPENDIX: ARABIC TERMINOLOGY

Introduction

TRANSLATING AND REFERENCING QU'R'AN AND HADITH

The Qur'ān contains Allāh's exact words that cannot be precisely translated into other languages because of possible misinterpretation and limited human understanding. Therefore, we only translate the meanings as understood by trustworthy Islāmic scholars. Our Qur'ān quotes include the Arabic text, the English meaning in «boldface», and a footnote specifying the location of the āyah(s) cited.

Similarly, our hadīth quotes include the Arabic text, the English meaning in «boldface», and a footnote briefly specifying its location in Hadīth compilations and its authenticity verification. If the hadīth contains a supplication or exaltation, we generally include a full transliteration of its text.

USEFUL CHARTS

We present below two important charts. The first defines the transliteration symbols that we employ in this book. The second defines terms that should be uttered at the mention of Allāh or one of His righteous worshipers.

ARABIC TERMS

A number of Arabic terms are frequently used in Islāmic discussions, and seem to constitute a basic vocabulary that needs to be available to the readers of books on Islām. We attempt to provide such terms, together with their definitions, in the following glossary. We follow the glossary with a list of the Arabic weekdays and the Islāmic lunar months.

Other terms pertinent to the current book are included in the "Index" section at the end of this appendix, together with a page-reference indicating where they are defined in this book.
## Glossary of Common Terms

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>`ʻAbd</td>
<td>Slave, servant, or worshiper. Pl.: <code>ibād or </code>abīd.</td>
</tr>
<tr>
<td>Adab</td>
<td>Good characters or manners; etiquettes. Pl.: Ādāb.</td>
</tr>
<tr>
<td>Al-Fātīḥah</td>
<td>The first chapter of the Qur'ān.</td>
</tr>
<tr>
<td>`Ālim</td>
<td>A scholar or learned man in Islām.</td>
</tr>
<tr>
<td>`Allāmah</td>
<td>Exaggerated form of “ālim”.</td>
</tr>
<tr>
<td>ʿĀmin</td>
<td>“O Allāh, answer my supplication,” said at the end of a supplication.</td>
</tr>
<tr>
<td>Anṣār</td>
<td>Madīnah residents who supported the Prophet (ﷺ).</td>
</tr>
<tr>
<td>`Aṣr</td>
<td>Afternoon. It is usually applied to the third daily obligatory prayer.</td>
</tr>
<tr>
<td>Athān</td>
<td>Call to the prayer.</td>
</tr>
<tr>
<td>`Awrah</td>
<td>A weakness that requires protection, or body-parts that must be covered</td>
</tr>
<tr>
<td></td>
<td>from others.</td>
</tr>
<tr>
<td>Āyah</td>
<td>Miracle or sign. Also, the smallest subdivision of the Qur'ānic text —</td>
</tr>
<tr>
<td></td>
<td>usually one sentence in length. Pl.: āyāt.</td>
</tr>
<tr>
<td>Bid'ah</td>
<td>Unacceptable innovation in any of the Islāmic teachings.</td>
</tr>
<tr>
<td>Da'wah</td>
<td>Call or mission.</td>
</tr>
<tr>
<td>Dīn</td>
<td>Religion — usually used in reference to the religion of Islām.</td>
</tr>
<tr>
<td>Dīnār</td>
<td>An old currency that used gold.</td>
</tr>
<tr>
<td>Dirham</td>
<td>An old currency that was made of silver or copper.</td>
</tr>
<tr>
<td>Du'ā'</td>
<td>Supplication.</td>
</tr>
<tr>
<td>Fajr</td>
<td>Dawn. It usually applies to the first daily obligatory prayer.</td>
</tr>
<tr>
<td>Farḍ</td>
<td>Obligation.</td>
</tr>
<tr>
<td>Farḍ Kifāyah</td>
<td>A communal obligation that must be performed by at least a few Muslims.</td>
</tr>
<tr>
<td>Farḍ 'Ayn</td>
<td>An obligation that must be performed by every Muslim.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>------------</td>
<td>---------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Fatwā</td>
<td>A religious verdict. Pl.: fatāwā or fatāwī.</td>
</tr>
<tr>
<td>Fiqh</td>
<td>Understanding. It is often applied to the subject of “Islamic jurisprudence” that deals with the practical regulations in Islam.</td>
</tr>
<tr>
<td>Fitnah</td>
<td>Trial, test, temptation, or affliction.</td>
</tr>
<tr>
<td>Fitrah</td>
<td>The pure nature upon which Allah (ﷻ) created people.</td>
</tr>
<tr>
<td>Ghayb</td>
<td>All knowledge that is beyond the reach of human perception.</td>
</tr>
<tr>
<td>Ghusl</td>
<td>A ritual bath required after intercourse, ejaculation, and after a woman becomes clean from her menses.</td>
</tr>
<tr>
<td>Hadīth</td>
<td>Reports of the Prophet’s (ﷺ) sayings, actions, and tacit approvals.</td>
</tr>
<tr>
<td>Hajj</td>
<td>Major pilgrimage to Makkah.</td>
</tr>
<tr>
<td>Halāl</td>
<td>Permissible.</td>
</tr>
<tr>
<td>Halqah</td>
<td>A circle or ring. It normally refers to a study circle.</td>
</tr>
<tr>
<td>Ḥarām</td>
<td>Prohibited.</td>
</tr>
<tr>
<td>Hasan</td>
<td>Good or acceptable.</td>
</tr>
<tr>
<td>Hilāl</td>
<td>Crescent.</td>
</tr>
<tr>
<td>Ḥijāb</td>
<td>Cover. It usually refers to the Muslim woman’s proper clothing.</td>
</tr>
<tr>
<td>Hijrah</td>
<td>Migration — usually refers to the Prophet’s migration to al-Madīnah.</td>
</tr>
<tr>
<td>‘Īd</td>
<td>Festival. Pl.: a’yād.</td>
</tr>
<tr>
<td>Ijmā‘</td>
<td>Consensus.</td>
</tr>
<tr>
<td>Ijtihād</td>
<td>Striving to reach a correct conclusion from the available evidence.</td>
</tr>
<tr>
<td>Imām</td>
<td>A leader (of a nation, prayer, etc.), or a distinguished Islamic scholar.</td>
</tr>
<tr>
<td>Īmān</td>
<td>Faith or belief.</td>
</tr>
<tr>
<td>‘Īshā’</td>
<td>Night. It is usually applied to the fifth daily obligatory prayer.</td>
</tr>
<tr>
<td>Isnād</td>
<td>Chain of narrators of a hadīth.</td>
</tr>
<tr>
<td>Jāhiliyyah</td>
<td>The era of ignorance (jahil) and disbelief prior to Islam.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>--------</td>
<td>------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Jamā'ah</td>
<td>A Muslim congregation or community.</td>
</tr>
<tr>
<td>Janāzah</td>
<td>A funeral, or a deceased’s prepared body.</td>
</tr>
<tr>
<td>Jannah</td>
<td>The Garden (of paradise).</td>
</tr>
<tr>
<td>Jihād</td>
<td>Striving or fighting for Allāh’s cause.</td>
</tr>
<tr>
<td>Jinn</td>
<td>A creation that Allāh (ﷻ) made from fire and smoke, sometimes translated as “demon”. Satan is one of the jinns.</td>
</tr>
<tr>
<td>Jumā'ah</td>
<td>Friday. It also applies to the Friday prayer.</td>
</tr>
<tr>
<td>Kāfir</td>
<td>A person who practices kufr. Pl.: kuffār.</td>
</tr>
<tr>
<td>Khalīfah</td>
<td>Successor. It commonly refers to a Muslim ruler who succeeded the Prophet (ﷺ) in leading the Muslims. Pl.: khulafā’.</td>
</tr>
<tr>
<td>Khamr</td>
<td>Alcoholic beverages.</td>
</tr>
<tr>
<td>Khilāfah</td>
<td>Successorship. It usually refers to the period of rule of a khalīfah.</td>
</tr>
<tr>
<td>Kufr</td>
<td>Disbelief or rejection of the faith of Islām.</td>
</tr>
<tr>
<td>Khutbah</td>
<td>Speech or sermon.</td>
</tr>
<tr>
<td>Maghrib</td>
<td>Sunset. It is usually applied to the fourth daily obligatory prayer.</td>
</tr>
<tr>
<td>Makrāh</td>
<td>An act that is disapproved in Islām.</td>
</tr>
<tr>
<td>Māhram</td>
<td>A man closely related to a woman and permanently prohibited from marrying her, such as her father, son, brother, uncle, nephew, father-in-law, son-in-law, suckling son, etc. Examples of non-māhrāms: first cousins, step brothers, and brothers-in-law.</td>
</tr>
<tr>
<td>Masjid</td>
<td>Place designated for sujūd; mosque.</td>
</tr>
<tr>
<td>Mathhab</td>
<td>Way or approach. It usually refers to one of the four Islāmic schools of fiqh: the Hanafī, Mālikī, Shāfi‘ī, and Ḥanbalī.</td>
</tr>
<tr>
<td>Minbar</td>
<td>Steps mounted by an imām in a masjid for delivering a khutbah.</td>
</tr>
<tr>
<td>Muhājir</td>
<td>A migrator — a person who undertakes hijrah. Pl.: muhājirūn or muhājirīn. It usually refers to those who migrated to Madīnah.</td>
</tr>
<tr>
<td>Mujāhid</td>
<td>A person who performs jihād. Pl.: mujāhidūn or mujāhidīn.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>--------------</td>
<td>---------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Munkar</td>
<td>Disapproved; rejected.</td>
</tr>
<tr>
<td>Muṣallā</td>
<td>A place designated for prayer.</td>
</tr>
<tr>
<td>Mushrik</td>
<td>A person who practices shirk. Pl.: mushrikūn or mushrikīn.</td>
</tr>
<tr>
<td>Nafl</td>
<td>Extra, voluntary, or supererogatory deeds.</td>
</tr>
<tr>
<td>Qadar</td>
<td>Allāh’s decree and measure.</td>
</tr>
<tr>
<td>Qiblah</td>
<td>The direction of al-Ka‘bah in Makkah.</td>
</tr>
<tr>
<td>Qiyām</td>
<td>Literally means standing. It usually refers to the night prayer.</td>
</tr>
<tr>
<td>Qudsi</td>
<td>Holy. A qudsī ḥadīth is quoted by the Prophet (ﷺ) from Allāh.</td>
</tr>
<tr>
<td>Rak‘ah</td>
<td>A full prayer unit, containing one rukū. Pl.: rak‘āt.</td>
</tr>
<tr>
<td>Ribā</td>
<td>Usury or interest.</td>
</tr>
<tr>
<td>Rukū’</td>
<td>The act of bowing in the prayer.</td>
</tr>
<tr>
<td>Ṣadaqah</td>
<td>Charity.</td>
</tr>
<tr>
<td>Ṣahābah</td>
<td>The Prophet’s companions; singular: ṣahābī.</td>
</tr>
<tr>
<td>Ṣahīḥ</td>
<td>True or authentic.</td>
</tr>
<tr>
<td>Salaf</td>
<td>The early righteous pioneers and scholars of Islām.</td>
</tr>
<tr>
<td>Salāḥ</td>
<td>Prayer.</td>
</tr>
<tr>
<td>Salām</td>
<td>Peace. It also means the greeting with peace (as-salāmu ‘alaykum).</td>
</tr>
<tr>
<td>Sanad</td>
<td>Same as isnād.</td>
</tr>
</tbody>
</table>
| Shahādah     | Testimony; it is mostly applied to the testimony of Islām: “There is no  
               | true god but Allāh, and Muḥammad is Allāh’s Messenger.” Also, it is     
<pre><code>           | often applied to martyrdom for Allāh’s (ﷻ) cause.                        |
</code></pre>
<p>| Shahīd       | A person martyred for Allāh’s cause. Fem.: shahīdah, Pl.: shuhadā’.       |
| Shām         | The Middle-Eastern area of Palestine, Jordan, Syria, and Lebanon.         |
| Shar‘ or     | The Īslāmic Law. “Shar‘ī” means a legislated or permissible matter in    |
| Shar‘ah      | Islām. And “ash-Shar‘ī” is the Legislator: Allāh (ﷻ).                     |</p>
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shaykh</td>
<td>An elderly man. It is commonly used as a title of respect for a man with some level of Islāmic knowledge.</td>
</tr>
<tr>
<td>Shaytān</td>
<td>Satan.</td>
</tr>
<tr>
<td>Shirk</td>
<td>Polytheism or paganism — ascribing divinity to others besides Allāh.</td>
</tr>
<tr>
<td>Siyām</td>
<td>Fasting.</td>
</tr>
<tr>
<td>Sujūd</td>
<td>The act of prostration in the prayer.</td>
</tr>
<tr>
<td>Sunnah</td>
<td>Way, guidance, or teachings. Most commonly, it refers to the Prophet’s (ﷺ) way and guidance.</td>
</tr>
<tr>
<td>Sūrah</td>
<td>Qur’ānic chapter.</td>
</tr>
<tr>
<td>Tābi‘ī</td>
<td>Literally, follower. It normally refers to a student of the ṣahābah. Pl.: tābi‘ūn or tābi‘īn.</td>
</tr>
<tr>
<td>Tafsīr</td>
<td>Qur’ānic commentaries and interpretations.</td>
</tr>
<tr>
<td>Takbīr</td>
<td>Saying, “Allāhu Akbar — Allāh is the greatest.”</td>
</tr>
<tr>
<td>Tahlīl</td>
<td>Saying, “Lā ilāha illāllāh — There is no (true) god except Allāh.”</td>
</tr>
<tr>
<td>Taḥmīd</td>
<td>(Also, ḥamd): saying, “Al-ḥamd lillāh — Praise be to Allāh.”</td>
</tr>
<tr>
<td>Taqlīd</td>
<td>Imitation, especially without knowledge.</td>
</tr>
<tr>
<td>Taqwā</td>
<td>Fearing and revering Allāh.</td>
</tr>
<tr>
<td>Tasbīḥ</td>
<td>Saying, “Subḥān Allāh — Exalted is Allāh.”</td>
</tr>
<tr>
<td>Tashahhūd</td>
<td>Pronouncing the Shahādah. It is mostly applied to the last part of the prayer that includes the Shahādah and ṣalāḥ upon the Prophet (ﷺ).</td>
</tr>
<tr>
<td>Taslīm</td>
<td>Saying salām, especially to conclude the prayer.</td>
</tr>
<tr>
<td>Tawfīq</td>
<td>Circumambulation around the Ka‘bah.</td>
</tr>
<tr>
<td>Tawḥīd</td>
<td>Belief that Allāh is the only Lord and God who deserves to be worshiped, and who possesses the excellent and perfect attributes.</td>
</tr>
<tr>
<td>Tayyammum</td>
<td>A symbolic ablution, in the absence of water, performed by wiping clean dust over the hands (to the wrists) and face.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>------------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>ʿUlamāʾ</td>
<td>Plural of &quot;ālim&quot;.</td>
</tr>
<tr>
<td>Ummah</td>
<td>Community, nation, or followers.</td>
</tr>
<tr>
<td>ʿUmrah</td>
<td>A minor form of pilgrimage to Makkah that may be performed at any time of the year.</td>
</tr>
<tr>
<td>Wahy</td>
<td>Revelation or inspiration.</td>
</tr>
<tr>
<td>Wājib</td>
<td>Obligatory or required.</td>
</tr>
<tr>
<td>Witr</td>
<td>Odd number. The entire night prayer is sometimes called witr because the total number of its rakʿāt is odd.</td>
</tr>
<tr>
<td>Wuḍūʾ</td>
<td>Ritual ablution for the prayer, which includes washing the face and forearms, wiping over the head, and washing the feet.</td>
</tr>
<tr>
<td>Zakāh</td>
<td>Obligatory charity.</td>
</tr>
<tr>
<td>Zināʾ</td>
<td>Adultery or fornication.</td>
</tr>
<tr>
<td>Zuhr</td>
<td>Noon. It usually refers to the second daily obligatory prayer.</td>
</tr>
</tbody>
</table>

**Arabic Weekdays and Islamic Hijrī Months**

<table>
<thead>
<tr>
<th>Weekday</th>
<th>Arabic Name</th>
<th>اليوم</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Friday</td>
<td>Al-Jumuʿah</td>
</tr>
<tr>
<td>2</td>
<td>Saturday</td>
<td>As-Sabt</td>
</tr>
<tr>
<td>3</td>
<td>Sunday</td>
<td>Al-Aḥad</td>
</tr>
<tr>
<td>4</td>
<td>Monday</td>
<td>Al-Ithnayn</td>
</tr>
<tr>
<td>5</td>
<td>Tuesday</td>
<td>Ath-Thulāthā</td>
</tr>
<tr>
<td>6</td>
<td>Wednesday</td>
<td>Al-Arubāʾ</td>
</tr>
<tr>
<td>7</td>
<td>Thursday</td>
<td>Al-Khamīs</td>
</tr>
</tbody>
</table>
### Transliteration

Except for proper nouns, transliterated Arabic terms are italicized. In general, the rules of English pronunciation are applicable. The following table includes additional symbols employed in this book to help pronounce the Arabic terms.

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Stands for</th>
<th>English Equivalent Sounds</th>
</tr>
</thead>
<tbody>
<tr>
<td>ā, Ā</td>
<td>(ا) Alif (long vowel a)</td>
<td>Mostly: Mān, sadd. At times: Father, hard, god.</td>
</tr>
<tr>
<td>ū, Ŭ</td>
<td>(و) Wāw (long vowel u)</td>
<td>Root, soup, flute.</td>
</tr>
<tr>
<td>ī, Ī</td>
<td>(ی) Yā (long vowel i)</td>
<td>Seed, lean, piece, receive.</td>
</tr>
<tr>
<td>′</td>
<td>(ه) Hamzah</td>
<td>The first consonant vocal sound uttered when saying: at, it, oh.</td>
</tr>
<tr>
<td>Th, th</td>
<td>(ث) Thā</td>
<td>Three, moth.</td>
</tr>
<tr>
<td>H, h</td>
<td>(ح) Ḥā</td>
<td>No equivalent. Produced in the lower throat, below “h”. It somewhat resembles the “h” in “ahem”.</td>
</tr>
<tr>
<td>Kh, kh</td>
<td>(خ) Khā</td>
<td>No equivalent. Produced in the back of the mouth and top of the throat.</td>
</tr>
<tr>
<td>Th, th</td>
<td>(ث) Thāl</td>
<td>There, mother.</td>
</tr>
</tbody>
</table>
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<table>
<thead>
<tr>
<th>Symbol</th>
<th>Stands for</th>
<th>English Equivalent Sounds</th>
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</table>
| ﻳ, ﻯ | (ص) ﺱﺎد | A deeper “s” sound. Somewhat close to the “sc” in “muscle”.
| ﻩ, ﻩ | (ض) ﺩاد | Sounds deeper than a “d”. Produced by touching the tongue to the mouth’s roof, with the sides of the tongue pressed against the top molars. |
| ﻪ, ﺔ | (ط) ﻰﺎه | Similar but deeper than a “t”.
| ز, ﺧ | (ظ) ﺖﺎه | A deeper thāl, produced by touching the backside of the tongue to the tip of the upper front teeth. |
| ’ | (ع) ﺪﺊ | Produced in the bottom of the throat, underneath “h”. |
| Gh, gh | (غ) ﺛﺎйن | A gurgling sound produced in the back of the mouth, just above the khā. Similar to the “R” in some French accents. |
| Q, q | (ق) ﻖﺂف | Somewhat similar to the “c” in “coffee”. |

**Notable Utterances**

Out of love, appreciation, gratitude and other noble feelings, a Muslim is urged to utter the following phrases at the mention of Allāh, His messengers, or other righteous individuals.

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<td>Subḥānahū wa tā‘ālā; Jalla jalāluh; ‘Azza wajal</td>
<td>He is exalted above weakness and indignity; exalted is His glory; He is exalted and glorified.</td>
<td>Allāh</td>
</tr>
<tr>
<td>ﺶ aliqua ‘alayhi wasallam</td>
<td>May Allāh’s peace and praise be on him.</td>
<td>Muḥammad or another prophet</td>
</tr>
<tr>
<td>‘Alayhis-salām ‘Alayhas-salām ‘Alayhimas-salām ‘Alayk as-salām</td>
<td>Peace be on him, her, both of them, or all of them.</td>
<td>Remarkably righteous individuals (prophets, angels, etc.)</td>
</tr>
<tr>
<td>Phrase &amp; Transliteration</td>
<td>Meaning</td>
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<tr>
<td>رَحْيَلَاَّهُ عَلَّمُ 'اَنُهُ</td>
<td>May Allāh be pleased with him, her, both of them, or all of them.</td>
<td>ﺷَاكَاهَبٌ</td>
</tr>
<tr>
<td>رَحْيَلَاَّهُ عَلَّمُ 'اَنُهُ</td>
<td>May Allāh have mercy on him, her, both of them, or all of them.</td>
<td>Past 'ulama‘ or righteous Muslims</td>
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### Index of Arabic Terms

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