The Inevitable Journey

The Dreamer’s Handbook
Sleep Etiquettes & Dream Interpretation In Light of the Sunnah

Muhammad Mustafā al-Jibāly

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)
THE DREAMER’S HANDBOOK
SLEEP ETIQUETTES & DREAM INTERPRETATION
IN LIGHT OF THE SUNNAH

MUHAMMAD MUŠŤAFA AL-JIBĂLI

AL-KITAĀB & AS-SUNNAH PUBLISHING
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PRELUDE

Opening Sermon

إنَّ أَحْمَدَ اللَّهُ، نُحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعْوَدُ بِاللَّهِ مِنْ شَرُّورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدُهُ اللَّهُ فَلاَ مُضِيلٌ لَّهُ، وَمَنْ يُضِلَّ فَلَا هَادِيٌّ لَّهُ.

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.

وَأَشِهِدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحَدِيثَا لَا شَرِيكَ لَهُ. وَأَشِهِدُ أَنَّ مَحْمُودًا عَبْدَهُ وَرَسُولُهُ.

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

۱۰۳

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

۱ ۱۰۳

«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.

۱ ۱۰۳

۱ ۱۰۳
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

---

1 An-Nisā’ 4:1.
2 Al-Ahzāb 33:70-71.
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 ʿAbdillāh (ﷺ).
and understanding of the șahābah (ﷺ). This is the clear path of guidance that Allah (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 Islam 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 Allah (ﷻ) indicates:

«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.»

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

- Purified Islamic teachings
- 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 Islamic 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 Islam. 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 Islamic knowledge, Allâh’s Messenger (ﷺ) said:

«يُحَمِّلُ هَذَا الْعَلَمُ مِنْ كُلِّ حَلَفٍ عِدُوَّلَهُ، يَنْفُونَ عَنْهُ

تحَرِّيفَ الغَالِينَ، وَأَنْقَالَ الْمُبْطَلِينَ، وَتَأْوِيلَ الْجَاهِلِينَ.

»

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.»

B. PURIFYING OUR BELIEFS

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

1 Recorded by al-Bayhaqî, Ibn ‘Adiyy, and others from Abû Hurayrah, Ibn Mas‘ûd, and other companions (ﷺ). It is verified to be hasan by al-Albâni (Mishkât ul-Maṣâbîh 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 ( سبحانه وتعالى) or His Messenger (صلى الله عليه وسلم). 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 ( سبحانه وتعالى) 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 (صحابه).
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 Muhājjirūn 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.»

1

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:

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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:

"وَتَعَاوَّنُوا عَلَى الْبُرِّ وَالْفَقْرِ، وَلَا تَعَاوَّنُوا عَلَى الْإِثْمِ وَالْعَدْوَانِ" المائدة

"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:

"وَالْعُصْرَ ۚ إِنَّ الْإِنسَانَ لِفِي حُسْرِهِ ۝ إِلَّا الْذِّينَ آمَنُواَ وَعَمِلُواَ أَلْصَلِحُتُ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالْصَّرْطِ" العصر

"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:

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1 Al 'Imrān 3:104.
2 Al-Mā'idah 5:2.
3 Al-'Aṣr 103:1-3.
«And hold fast, all together, by the rope of Allâh, and be not divided among yourselves.»

C. PRESENTING THE ISLÂMIC SOLUTION

Inviting to the Truth includes providing realistic Islâmic solutions to contemporary problems. There is no doubt that Allâh’s guidance is the only comprehensive way for resolving people’s problems at the individual and communal levels. Allâh (٢) says:

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

Indeed, we seek Allâh’s guidance and help, and we implore Him (٢) to enable us to purify and cultivate ourselves and our communities in the way that is most pleasing to Him — āmîn.

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1 Al ‘Imrân 3:103.
2 Al-Mâ‘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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<th>Sickness, Regulations &amp; Exhortations</th>
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<td>Inheritance, Regulations &amp; Exhortations</td>
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<td>5</td>
<td>The Dreamer’s Handbook: Sleep Etiquettes &amp; Dream Interpretation in Light of the Sunnah</td>
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We base our discussions on authentic texts from the Qur’ān and Sunnah, guided in their explanation by the understanding of eminent ‘ulama’*. 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 بن مُصْطَفَى ٱلْـجِبَالِي
Muḥammad Muṣṭafā al-Jibālī
Al-Madīnah al-Munawwarah
Sunday, 23 al-Muḥarram 1427
22 February 2006
CHAPTER 1

THE SOUL

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 (ﷻ) says:

وَيَسْتَلَوْنِكَ عَنِ الْرُّوحِ، قُلْ: ‘الْرُّوحُ مِنْ أَمْرِ رَبِّي، وَمَا أُوتِيَ مِنْ أَلْعَبِمِ إِلَّاَ قَلِيلًا’;

85 al-Isrā’

«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-Qurṭubī (ランドール) said:

“This means that the knowledge of the soul is a great and major affair that belongs with Allāh (ﷻ). 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 Allāh (i.e., His majesty and other attributes).” 1

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. 2

Although the body dies, the soul does not. Al-Qurtubī ( أبو عبد الله محمد بن عبد الحليم) said, “The soul neither dies nor expires. It is of those created things that have a beginning but no end.” 3

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

Two Words for “Soul” in Arabic

In the texts of the Qur′ān and Sunnah, two words are used for soul: “rūḥ” (pl. arwāḥ) and “nafs” (pl. anfūs). 4 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 ( بن عبيد الله) reported that the Prophet ( ﷺ) said:

«يقولُ مَلَكُ الْمَوْتِ: "أَيْنَا النَّفْسُ المُطْمَتَنَّةُ؟ أَخْرِجْنِي إِلَى مَعْفَرَةٍ مِنَ اللَّهِ وَرَضْوَانَ. فَتَخْرَجُ تَسْيِلٌ كَمَا تَسْيِلُ الْقَطْرَةُ مِنْ فِي النَّسِءَةِ. حَتَّى إِذَا فَخْرَجَت رُوحُهُ صَلِّي عَلَيْهِ كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ...»

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 rūh departs, all angels between the heavens and the earth beseech forgiveness for him ... ¹

As another example, Umm Salamah (رضي الله عنه) 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 قُبِض تَبِعَهُ البَصَرُ.»

<Indeed, when the rūh is taken, the eyesight follows it.> ²

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

"أَلَمْ تَرَوْا الْإِنسانَ إِذَا مات شِخْصٌ بَصْرَهُ؟
فَذَاكَ حِينَ يَشْيَبُ بَصْرَهُ نَفْسَهُ."

<Don’t you see that when a person dies his gaze becomes fixed? This happens because his eyesight follows his (departing) nafs.> ³

Commenting on this, an-Nawawī (رحمه الله) said:

“This provides evidence for those who say that rūh and nafs have the same meaning.” ⁴

A third example is that Allāh (全能者) says:

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¹ Recorded by Aḥmad, Abū Dāwūd and others; verified to be authentic by al-Albānī (Akhām ul-Janā’īz pp. 198-202).
² Recorded by Muslim (920), Aḥmad, and others.
³ Recorded by Muslim (921).
⁴ Al-Minhāj 6:463.
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 يَتَوَفَّكُمْ بِلَيْلٍ، وَيَعْلَمُ مَا جَرَحَتُكُمْ بِالَّيْلِ، ثُمَّ يَبْعَثُكُمْ فِي هَيْهَاتٍ أَجَلٍ مُّسْمَيْنَ، ثُمَّ إِلَيْهِ مَرْجَعُكُمْ، ثُمَّ يُبْصِرُكُمْ بِمَا كَانَتُمْ تَعْمَلُونَ ۖ» الآلَّهُمَّا ۱۰ ً

«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

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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." ¹

And Allāh (ﷻ) 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.» ²

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

“Allāh (ﷻ) 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.” ¹

Ibn ‘Uthaymīn (ﷺ) said:

“When a person goes to sleep, Allāh (ﷺ) takes away his soul in a form of minor death during which the soul goes to wherever Allāh wills.” ²

TEXTS FROM THE SUNNAH

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

بَأَسْمَعْكَ رَبِّي وَضَعَتَ جَنَّبَيْنِ، وَبَكَّ أرَفَعْهُ، إِنْ أَمَسَكْتَ نَفْسِي

فَارْحَمْهُا وَإِنْ أَرْسَلْتَهَا فَأَحْفَظُهَا بِمَا تَحْفَظُ بِهِ عِبَادُكَ 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.” ³

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

اللَّهُمَّ أَنتَ خَلَقَتَ نَفْسِي وَأَنتَ تَسَوَّقُهَا، لَكَ مَانِثَهَا وَحَمْيَاهَا.

إِنْ أَحْيَيْتُهَا فَأَحْفَظُهَا، وَإِنْ أَمَسَكْتَهَا فَأَعْفَعِيرُ 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.” ⁴

² Sharḥu Riyāḍh is-Sāliḥin 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 النُّشُورُ.»

«Praise be to Allâh who resurrected us after He made us die. And to Him will be the (people’s) emergence (from the graves).» ¹

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

«الْحَمْدُ لِلَّهِ الَّذِي عَفَافِيَ فِي جَسَدِي، وَرَزَّدَ عَلَيْيْ رُوحِي، وَأَذِنَ لِي بِذِكْرِهِ.»

«Praise be to Allâh who granted me well-being in my body, returned my soul to me, and permitted me to extoll Him.» ²

CONCLUSION

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

«النَّوْمُ أُخْرِجَ المَوْتِ، وَلَا يَنامُ أَهْلُ الْجَنَّةِ.»

«Sleep is the twin brother of death. And the people of Jannah do not sleep.» ³

During the “minor death”, a soul gets to meet other souls of both living and dead people.

Khuzaymah Bin Thâbit (قد) reported that he had a dream that he

¹ Recorded by al-Bukhârî (6312, 6314, 6324), Muslim (2710), and others from Hûthayfah and al-Barâ’ (ثقیل).
² Recorded by at-Tirmithî, Ibn us-Sunnî, and others from Abû Hurayrah (ثقیل). Verified to be authentic by al-Albânî (الکلیم ut-Ţayyib nos. 34, 46).
³ Recorded by Ibn ‘Adiyy, Abû Nu’aym, and others. Verified to be authentic by al-Albânî (اِضْسَحیب no. 1087).
was prostrating upon the Prophet’s (ﷺ) forehead. When he told this to
the Prophet (ﷺ), the Prophet leaned back and said:

«إن الروح لتنفلق الروح، صدق رؤياك: إجلس وأسجد وأصغ كما رأيت.»

<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 Aḥmad, Ibn Abī Shaybah, and others. Verified to be authentic by al-
Albānī (Ṣaḥīḥ no. 3262 and Hidāyat ur-Ruwāh 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 ( SSC ) granted us the night for rest and sleep, as He ( SSC ) says:

"هَوَيْنَى أَلَّذِي جَعَلَ لَكُمْ أَيْلَ لِتَسْكَنُوا فِيهِ، وَآلَتِهَا مَبْصِرًا،
إِنَّ فِي ذَلِكَ لَآيَةٌ لُكُمْ يُبْسَمُونَ ۡوُسْعًا يُبْسَمُونَ ۡوُسْعًا"

Йунус ٦٧

«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 ( SSC ) says:

"وَهُوَ أَلَّذِي جَعَلَ لَكُمْ أَيْلَ لِبَاسًا، وَآلَتِهَا سِبَاطًا،
وَجَعَلَ آلَتِهَا نُشُورًا ۡوُسْعًا" الفرقان ٤٧

«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 ( SSC ) says:

"فَلَوْلَا أَرِيَّتُمْ إِنِّي جَعَلْتُ لَكُمْ أَيْلَ سَرْمِدًا إِلَى يَوْمِ أَلْقِيَمَةِ مَنْ إِلَهَ" ³

¹ Yūnus 10:67.
² Al-Furqan 25:47.
³
«Say, “Just consider (what would have happened) if Allāh should make for you the night continuous until Resurrection Day. Is there any god other than Allāh who could bring you light? Will you not, then, listen (to the truth)?”

Say, “Just consider if Allāh should make for you the day continuous until Resurrection Day. Is there any god other than Allāh who could bring you a night in which you may rest? Will you not, then, see (the truth)?”

Out of His mercy, He made for you the night and the day that you may rest therein (by night) and seek from His bounty (by day) — that, perhaps, you will be grateful.»

And Allāh (ﷻ) says:

«وَمَنْ أَيْتَهُ مِنْ مَنآَمُكُمْ بِالْيَلِّ وَالْيَلِّ وَإِنَّ فِي ذِلِّكَ لَآيَاتٌ لِّقَوْمٍ يُسَمَّعُونَ

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

«إِذَا كَانَ جَنَّ حَيْثُ اللَّيْلِ .. فَإِنَّ الشَّيَاطِينَ تَتَشَشَّرُ (تَهُبُّ).»

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

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

«أَقْلِلُوا الْخُروْجِ بَعْدَ هَذَا، فَإِنَّ اللَّهَ حَلَّقَ (دَوَابِ) يُبَشَّرُهُمْ»

<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 (ﷺ) 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 (ﷻ), 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 (ṣaḥiḥah 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 ( Özel) reported that the Prophet ( ﷺ) said:

«إذا دَخَلَ الرَّجُلُ بِيْتُهُ، فَذِكْرَ اللَّهِ عَنْدَ دُخُولِهِ وَعَنْدَ طِعامِهِ. قَالَ
الشيطانُ لأصحابه: “لا مَبَتْ لكم ولا عَشْاءٌ.” وإذا دَخَلَ فَلَمْ يذِكْرَ اللَّهِ عَنْدَ دُخُولِهِ، قَالَ ال الشيطانُ: “أَدْرَكْنِم اللَّهٌ المَبَتْ.” وإذا لمْ يذِكْرَ اللَّهِ عَنْدَ طِعامِهِ قَالَ: “أَدْرَكْنِم اللَّهٌ المَبَتْ والعَشْاءِ.”»

“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 ( Özel) 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.  

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 (ṣa) reported that the Prophet (ṣa) said:

«أَقِلُوا الْحُرُوجَ بَعْدَ هَذَا وَقُتْمَا لَنْ نَلْعَبَ (دوَابَ) يَبْتَهُم.»

<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.>

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

«إِيَّاكَ وَالسَّمَرَ بَعْدَ هَذَا اللَّيْلِ، فَإِنَّكُمْ لَا تَلْمَيْنَ ما يُأْتِي الله مِنْ خَلْقِهِ.»

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

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1 Recorded by al-Bukhārī (3304, 5623), Muslim (2012, 2013), and others.
2 Recorded by Abū Dāwūd and al-Bukhārī (in al-Adab al-Mufrad nos. 1233, 1235). Verified to be authentic by al-Albānī (aṣ-Sāhiḥah no. 1518).
3 Recorded by al-Ḥākim. Verified to be authentic by al-Albānī (aṣ-Sāhiḥah no. 1752).
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 اللَّيْلَةِ، أُحِيِّفْوا الأَبْرَابَ، وَأَذَكِّرْوا اسْمَ اللَّهِ عَلَيْهِا،
فإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا أَجِيْفًا وَذَلِكَ اسْمُ اللَّهِ 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 اللَّيْلَةِ، غَطَّوا الْجَرْأَةَ، وَأَوْكَبُوا الْقُرْبَ، وَأَذَكِّرْوا اسْمَ اللَّهِ، وَحَصُرُوا الْأَنَّاسِ، وَلَوْ آتَيْنَا نُعْرَضْنَا عَلَيْهَا عَوْدًا، وَأَذَكِّرْوا اسْمَ اللَّهِ، فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ غَلُفًا، وَلَا يَحَلُّ وَكَأَنَّهَا، وَلَا يُكْشِفُ إِنَّا.

*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:

غَطُّوا الْإِنَاءَ، وَأَوْكُبوا السَّفَاءَ، فَإِنَّ فِي السَّفَاءِ لَيْلَةٌ يَنْزِلُ فِيهَا وَبَاءٌ، لَا يُمَرُّ بِإِنَاءٍ لِيْسَ عَلَيْهَ غَطَأَةٌ، أَوْ سَفَاءٍ لِيْسَ عَلَيْهِ وَكَاءٌ، إِلَّا نَزَلَ فِيهِ مِنْ ذَلِكَ الْوَبَاءِ.

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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 Allah’s decree). Whenever this disease passes by an uncovered utensil or waterskin, it descends into it.> ¹

These hadiths 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 my bring harm into it. When we do what we can, and then pronounce Allah’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. Jābir Bin ‘Abdillāh (ﷺ) reported that the Prophet (ﷺ) said:

«إذا كان جَنِح الليلَ، أطْفِئُوا المِصْبَاحَ، فَاتَّبِعْنَا اللَّهُمَّ نَسْأَلَكَ مَسَاَرَتَكُمُ»

الفَوْزِيَةُ تَضْرِمْ عَلَى النَّاسِ بَيْتَهُمُ.

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

‘Abdullāh Bin ‘Abbās (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 نَجْعَلْنَا فَأطْفِئْنَا سُرْجَكُمْ، فَإِنَّ الشَّيْطَانَ يَدْلُّ»

مِثْلُ هَذِهِ عَلَى مِثْلِ هَذَا فَتَحْرِيرَكُمُ»

<When you go to sleep, extinguish your lamps,

¹ Recorded by Muslim (2014).
² Recorded by al-Bukhārī (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.»

‘Abdullāh Bin ‘Umar and Abū Mūsā al-Ash‘arī ( могут ) reported that the Prophet ( Ⲥ Ⲩ Ⲩ Ⲩ Ⲥ Ⲩ Ⲩ Ⲩ Ⲩ ) said:

«لا تَنَّظِّرُوا النَّارَ فِي بُيُوتَكُمْ حِينَ تَنْئِمُونَ، فَإِنَّهَا عَذَابٌ لَكُمْ، فَإِذَا نَمَّتْ فَأَطْفَعَهَا 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.›

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 ( Ⲥ Ⲩ Ⲩ Ⲩ Ⲩ Ⲩ Ⲩ Ⲩ Ⲩ Ⲩ Ⲩ Ⲩ Ⲩ Ⲩ Ⲩ ) says:

«وَسَبْحَةُ بُكْرَةً وَأَصِيَلًا ﴿۶﴾ الأحزاب 41-2

«O you who believe, extoll Allāh with much extollment, and exalt Him morning and afternoon.»

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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-Azhāb 33:41-42.
And Allâh (ﷻ のために) says:

﴿فَاصَبْرُ، إِنَّ وَعَدَ أَلَهٔ حَقٌّ، وَأَسْتَغْفِرْ لِذُنُوبِكَُّ﴾

«So be patient (O Muḥammad): indeed, Allâh’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 Allâh (ﷻ のために) says:

﴿فَاصَبْرُ عَلَى مَا يَقُولُونَ، وَسْبِحْ بِحَمْدِ رَبِّكَ قَبِلْ طَلُوعَ الْشَّمْسِ وَقَبِلْ أَلْغُرُوبَِّ وَمِنْ أَلْبِلِ فَسْبِحْهُ، وَأَذْهَبْ آلَسْجُودٍ﴾ ق 39-40

«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 THIKA**

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

«... وَآَمِرُنَّكُمْ أَنْ نَذَّرُوا اللَّهَ، فَإِنَّ مَثَلَكُمْ كَمَثَلِ رَجُلٍ خَرَجَ عَلَى العَدْرَ»

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¹ Ghāfir 40:55.
² Qāf 50:39-40.
Chapter 2

في أثرٍ سراعاً. حَتَّى إِذَا أَتَى عَلَى حُصْنٍ حَصِينَ فَحُرِّزَ تَفْسِهُ مِنْهُمْ.

«كَذَّبَ الْعَبْدُ. لا يُحْرِزْ تَفْسِهُ مِنَ الشَّيْطَانِ إِلاَّ بِذِكْرِ اللَّهِ.»

«... 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.»

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

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1 Recorded by at-Tirmithī, Ibn Hibbān, and others, Verified to be authentic by al-Albānī (Ṣaḥīḥ 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 (⋀) reported:

"رَأِيتُ رَسُولَ اللَّهُ يَعْقِدُ التَّسَبِيحَ بِسِمِّهِنَّ"

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

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 (⋀) reported:

"أَمْرَنَا النَّبِيعُ أَنْ نُرَاعِيَ بالْتَكْبِيرِ وَالْتَقْدِيسِ وَالتَّهْلِيلِ،
وَأَنْ نُعْقِدِ بالنَّامِل، فَإِنَّهُ مَسْؤُوْلٌ مُسْتَنْفَعَاتٌ.

“The Prophet (ﷺ) commanded us, women, to be consistent in saying takbir, taqdis (glorification or tasbih) and tahlil. 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).”

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 (Ṣaḥīhu Abī Dāwūd no. 1346).

2 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (Ṣaḥīhu 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 Qur'an. 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-Baqqarah 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 huww al-ḥayy al-qayyūm.’ ¹ — 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, «صدق الْحَبِيبِ.» ² <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:

"وَمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ الرَّسُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا شُفِّفُوا وَأَطْعُمُوا، ۡوَأَفْعَلُوا ۗ أَعْفَارَكَ رَبُّنَا إِلَيْكُمْ أَمَسِيرُ. " البقرة 286

“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.” ³

¹ *Al-Baqarah* 2:255.
² Recorded by an-Nasā’ī and aṭ-Ṭabarānī. Verified to be authentic by al-Albānī (*Ṣaḥīh ut-Targhib wat-Tarhib* no. 662).
³ *Al-Baqarah* 2:285.
«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.”»

Abū Mas‘ūd al-Ansārī (ﷺ) reported that the Prophet (ﷺ) said:

«من قرأ الآيتين من آخر سورة البقرة في ليلة كفنتاه»

〈Whoever recites the two āyāt at the end of sūrat ul-Baqarah at night, they suffice him (as protection for that night).〉

3. Reciting the Mu‘awwīthāt

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

ۚ فَلَهُوَ آللَّهُ أَحْدَرُ آللَّهُ أَصْمَدُ ۚ لَمْ يَلِدْ وَلَمْ يُولَدْ

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‘awwthātān” (the two protecting ones) are the last two sūrahs of the Qurān.

‘Abdullāh Bin Khubayb (اللهُدِي) reported that he went with other men on a dark and rainy night seeking the Prophet (الرَّسُولُ) to lead them in prayer. When they found him, the Prophet (الرَّسُولُ) said to Khubayb, «فُلْ»

Say!» Not knowing what to say, Khubayb remained silent. The

1 Al-Ikhāṣ 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: (قلُ هُوَ أَللَّهُ أَحَدٌ) والمعوذَتَنِينَ، حينَ تُسِيِّرَ»

وَهَنَّ تُصِيبُ، ثلَاثَ مَرَاتٍ، تَكَفِّيَكَ كَلَّ شَيْءٍ.

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

Other Authentic Evening Athkār

1. Chief Thikr 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 أَنتَ رَبِّي، لَا إِلَهَ إِلَّا أَنتَ، خَلِفْتِي وَأَنا عَبْدُكَ، أَوْلَى عَلَى عِهْدِكَ وَعَدْكَ مَا أَسْتَطِعْتُ، أَوْعَذُ بِكَ مِنْ شَرِّ ما صَنَعْتُ، أَبْوَيْكَ لَكَ بِنَعْمَتِكَ  عَلَيْي، وأَبْوَيْ بَنْذُبِي، فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الْذَّنُوبَ إِلَّا أَنتَ»

«Allâhumma anta Rabbi, lâ ilâha illâ anta, khalaqtâni wa-ana ‘abduk, wa-ana ‘alâ ‘ahdika wa-wa‘dika mastaṭa‘t, a‘ūthu bika min sharri mä ṣana‘t, abû‘u laka bi-nîmatika ‘alayya, wa-abû‘u bi-thanbî, faqghfir 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-Târîmî, and others. Verified to be authentic by al-Albâni (Šaḥîḥ ut-Târîhî wa-Târîhî 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." ¹

2. PROTECTION WITH ALLĀH’S NAME

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

«بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي
الأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ أَلْسَمِيعُ الْغَلِيْمُ.»

«Bism-illāh il-lathī lā yadurrū maʿ-asmīhī shayʿun fill-arḍī walā fis-samāʾi wahūw as-samīʿ-ul-ʿalīm —
(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. PROTECTION FROM THE NIGHT’S EVIL AND OTHER HARMs

Ibn Masʿūd (ﷺ) reported that the Prophet (ﷺ) used to say in the evening:

«أَمْسَيْنَا وَأَمْسِيَ الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ. لَا إِلَهَ إِلَّا اللَّهُ وَحَدَّهُ لا
شَرِيكَ لَهُ. لَهُ الْمُلْكُ، وَلَهَ الْحَمْدُ. وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. رَبُّ
أَسَأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ، وَخَيْرَ ما بَعْدِهَا، وَأَعُوذُ بِيْنِ
شَرِّ ما فِي هَذِهِ اللَّيْلَةِ، وَشَرِّ ما بَعْدِهَا، رَبَّ أَعُوذُ بِيْنِ الكَسْلِ
وَسَوَاءِ الْكَبِيرِ. رَبِّ أَعُوذُ بِكَ مِنْ عَذَابِ فِي النَّارِ، وَعَذَابِ فِي الْقَبْرِ.»

¹ Recorded by al-Bukhārī (6306), an-Nasāʾī, and others.
² Recorded by Abū Dāwūd, at-Tirmīzhī, and others. Verified to be authentic by al-Albānī (Ṣāhih ut-Targhib no. 655).
Chapter 2

Amsaynā wa-amsal mulku lillāh, wal-hamdu lillāh. Lā ilāha illallāhu waḥdahū lā sharika lahū, lahaul-mulku wa-lahul ḥamd, wa-huwa ‘alā kulli shay‘in qadīr. Rabbi as‘aluka khayra mā fī ĥāthīhil laylati wa-khayra mā ba‘daḥā, wa-a‘ūthu bika min sharri mā fī ĥāthīhil laylati wa-sharri mā ba‘daḥā. Rabbi a‘ūthu bika minal kasali wa-sū‘il kibar. Rabbi a‘ūthu bika min ‘athābin fin-nāri 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 أَمْسِينَا، وِبِكَ أَصْبَحْنَا، وِبِكَ نَحْيَا وِبِكَ 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-Tirmithi, and others. Verified to be authentic by al-Albānī (aṣ-Ṣaḥīḥah no. 262, 263).
5. PROTECTION AGAINST ONESELF AND SATAN’S HARM

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

اللَّهُمَّ عَلَيْمَ الْعَيْبَ وَالشَّهَادَةَ، فَاطِرَ السَّمَاوَاتِ وَالأَرْضِ، رَبُّ كُلِّ شَيْءٍ
وَمَلِيكَهُ، أَشْهَدَ أَنْ لَا إِلَهَ إِلَّا أَنتُ، أَعْوذُ بِكَ مِنْ شَرِّ تَقْسِيمِ، وَمِنْ شَرِّ
الشَّيْطَانِ وَشَرِّكُهُ، أَنْ أَفْتُرِفَ عَلَى تَقْسِيمِ سَوْءًا أَوْ أَجْرِهُ إِلَى مُسْلِمٍ

<Allāhumma ʿalinal ghaybi wash-shahādat, fāṭir as-
samāwātī wal-ARD, rabba kulli shay’in wa-malikah,
ash-hadu allā ilāha illā ant, aʿūthu bika min sharri
nafsī, wa-min sharr ish-shayṭāni wa-shirkih, wa-an
aqtarifa ʿalā nafsī 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:

اللَّهُمَّ إِنِّي أَسْلَكَ الْعَافِيَةَ فِي الْدُّنِيَا وَالآخِرَةَ. اللَّهُمَّ إِنِّي أَسْلَكَ العَفْوَ
والعَافِيَةَ فِي دَينِي وَذُنُوبِي وَأَهْلِي وَمَالِي. اللَّهُمَّ أَسْتَرْعَوْتَ عَرَاتِي وَآمِنَ
روعاتي. اللَّهُمَّ أَحْفِظْنِي مِنْ بَيْنِ يَدِي وَمِنْ خَلْفِي، وَعِنْيَنِي وَعِنْ
شِمَالِي، وَمِنْ فَوْقِي، وَأَعْوذُ بِعَفْوِكَ أَنْ أُعْتَنِي مِنْ تَحْيَيٍ

¹ Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-
Albānī (as-Ṣaḥīḥah nos. 2753, 2763, 3443).
Allāhumma innī as'āluka lāf-dunyā wal-aḥkhirah. Allāhumma as'āluka ʿafwa wal-ʿafiyata fi dīnlī wa-dunyāya wa-ahlī wa-mālī. Allāhummanṣūr ʿawrātīwa-ʿāmin rawʿātī. Allāhummanṣūra ʿāmin baynī yadayya wa-min khalīfī, wa-ʿān yamini wa-ʿān shimalī, wa-min fawqī, wa-aʿūthu bi-ʿazamatika an ughtāla min taḥtī —

O Allāh, I ask You for well-being in this first and the next. O Allāh, I seek Your pardon and well-being in regard to my religion, life, family, and wealth. O Allāh, cover my weaknesses and ease my fear. O Allāh, 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 Allāh’s Mercy

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

يا حيّا قيّومٌ، برحمتك أستغفرك، أصلح لي

«شأني كلهُ، ولا تكلني إلى نفسِ طرفَة عينُه أبداً»

«Yā hayyu, yā qayyūm, bi-raḥmatika astaghfīth. Așlih lī shā'ī kullāh, wala takilī ilā nafsī tashfata 'aynīn abadā — 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 Allāh

Abū ad-Dardā’ (ﷺ) said that Allāh (ﷻ) alleviates all concerns for a

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1 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (Al-Kalim ut-Tayyib no. 27 and Şāhīh ut-Targhīb wat-Tarhib no. 659).
2 Recorded by an-Nasā’ī and al-Bazzār. Verified to be hasan by al-Albānī (Şāhīh ut-Targhīb wat-Tarhib no. 661 and aṣ-Şāhīhah no. 227).
person who says seven times in the evening:

«حَسَبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلِيَّةُ تَوَكَّلْتُ. وَهُوَ رَبُّ الْعَرَشِ العَظِيمِ.»

<Hasbiy Allāhu lā ilāha illā huwa ʿalayhi tawakkalt, wa-huwa rabb ul-ʿarsh il-ʿazīm — 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.> ¹

9. PROTECTION FROM WEAKNESS, POVERTY, AND TORMENT

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

اللَّهُمَّ ʿافِينِي فِي بِدنِي، اللَّهُمَّ ʿافِينِي فِي سَمَعِي، اللَّهُمَّ ʿافِينِي فِي بَصِرِي، لا إِلَهَ إِلَّا أَنتَ. اللَّهُمَّ إِنِي أَعُوذُ بِكَ مِن الكُفْرَ وَالْقَفْرِ، اللَّهُمَّ إِنِي أَعُوذُ بِكَ مِن عَذَابِ القَبْرِ.

<Allāhumma ʿāfinī fi badāni, Allāhumma ʿāfinī fi samī, Allāhumma ʿāfinī fi baṣārī, lā ilāha illā ant. Allāhumma innī aʿūthu bika min al-kufri wal-faqr, Allāhumma innī aʿūthu 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.> ²

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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 šahābī (Abū ad-Dardā’), but he indicated that it counts as a “marfu’” hadith stated by the Prophet (ﷺ), because it contains information that is not subject to human opinion (ad-Ḍaʿīfah no. 5286).

² Recorded by Abū Dāwūd, an-Nasāʾī, and others. Verified to be ḥasan by al-Albānī (al-Adab ul-Mufrad no. 701).
10. **ONE HUNDRED TASBĪHS AND TAḤMĪDS**

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

«سبحان الله وَبِحمده»

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

The Prophet (ﷺ) further indicated:

«من قالها غُفِّرت ذُنوبه، وإن كانت أكثر من رَضِي الْبَّحْر، ولم يأت أحدٌ يوم القيامة بأفضل مما جاء به، إلا أحد قال مِثل ما قال أو زاد عليه.»

<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**:

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهْ لا شَرِيكَ لَهُ، لَهُ الْمَلْكُ وَلَهُ

الْحَمْدُ، يُحْبِي ويُمِيتُ، وَهُوَ عَلَيْ كُلِّ شَيْءٍ قَدِيرٌ

*Lā ilāha illallāh, wahdahū lā sharīka lah, lah ummulku wa-lah ul-ḥamdi, yuhyī wa-yumūt, 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*

¹ Recorded by Muslim (2692), Abū Dāwūd, and others (See also Sahīh ut-Targhib wat-Tarthīb 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:

«كَانَتْ لِهِ عِشْرُ رَقَابٍ، وَكُتِبَ لِهِ مِائَةُ حَسَنَةٍ، وَمُحْيَيْتِ عَنْهُ مِائَةَ سَيْنَةٍ، وَكَانَتْ لَهُ جَزَاءٌ مِنَ الشَّيْطَانِ حَتَى يُصَبْحَ، وَلَمْ يَتْ أَحَدٌ بِأَفْضِلِ مَا 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).»  

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

«كَتَبَ اللَّهُ لِهِ بِكُلِّ وَاحِدَةٍ قَالَهَا عِشْرُ حَسَنَاتٍ، وَمَحَا عَنْهُ بِهَا عِشْرُ سَيْنَاتٍ، وَرَفَعَهُ اللَّهُ بِهَا عِشْرُ درَجَاتٍ، وَكَنَّا لَهُ قَدْرُ عِشْرُ رَقَابٍ، وَأَجَارَهُ اللَّهُ مِنَ الشَّيْطَانِ، وَكَنَّا لَهُ مَسْلَحَةً مِنْ أَوْلِ الْلِّيْلِ إِلَى أَخْرَجِهِ.»  

>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

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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 (ṣaḥīḥ no. 2762).
night.\(^1\)

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

«كان له عيدٌ رقيةً من ولد إسماعيل، وكنيت له عشٌ حسنات، وخطع عنة عشر سِئَاتٍ، ورفع له عشر درجات، وكان في جَزْرٍ من الشيطان حتّى يَصْبِح.»

«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:

أمسينا على فطرة الإسلام، وكلمة الإخلاص، وعلى دين ديننا

مَحَمَّد، وعلى ملة أبينا إبراهيم، حنيفة وما كن ممن المشركين.

«Amsaynā ‘alā fiṭratil-Islām, wa-kalimat il-ikhlāṣ, wa-‘alā dīnī nabiyyinā Muḥammad, wa-‘alā millati abīnā Ibrāhīma ḥanīfān wamā kāna mīnal-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

\(^1\) Recorded by Aḥmad, an-Nasā’ī, and aṭ-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 (ﷺ) reported that a man complained to the Prophet (ﷺ) that he was badly hurt by a scorpion’s sting, so the Prophet (ﷺ) told him:

«أما لو قلت حين أمسئت: “أعود بكلمات الله”
التامة من شر ما حلق،” لم تضرك.»

Indeed, it would not have harmed, should you have said last evening, “Aʿūthu bi-kalimāt-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 (ﷺ) reported that the Prophet (ﷺ) said:

«إذا سمعتم صياح الذئبة من الليل، فسألو الله من فضلله، فإنها رآت ملكاً، وإذا سمعتم نباح الكلاب أو نهال الحمار من الليل، فسألو الله من الشيطان الرجيم، فإنها رآت شيطاناً (فإنهم يروون ما لا يروون).»

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 Šāhih 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.\(^1\)

### Common Unauthentic Evening Exointments

In this section, we present a few evening athkār that, though commonly recorded in books and said by people, are based on unauthentic hadīths. 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 evening athkār.

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

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 إِنِّي أَمْسَى بِنَعْمَةِ وَخَسَأَتِكَ
   فَمَنْكَ وَحْدَكَ لَا شَريِّكَ لَكَ، لَكَ الحَمْدُ، وَلَكَ الشَّكْرُ."

   “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.”\(^2\)

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.

2 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be weak by al-Albānī (al-Kālim uṣ-Ṣayyib no. 26).
surely please a person who says in the evening:

"رضيت بالله رباً وبالإسلام ديناً، وبحمد نبياً."

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

3. Abū Mālik al-Ashʿarī (ается) reported that the Prophet (صلى الله عليه وسلم) instructed his companions to say in the evening:

"أمسيننا وأمسى الملك لله رب العالمين. اللهم إني أسألك خير هذه الليلة، فتنحها ونصرها ونصركها وبركتها وهديها، وأعود بك من شر ما فيها، ومن شر ما قبلها، وشر ما بعدها."

"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 (安宁) reported that the Prophet (صلى الله عليه وسلم) said that Allāh (الله) will free a quarter of a person's body from the Fire for every time he says this in the evening:

"اللهم إني أمسينت أشهدك، وأشهد حملة عرشك، وملائكتك وجميع خلقك بنائك أنت الله لا إله إلا أنت، وأن مُحمَّداً عُبدك ورسولك."

"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-Tirmīzhī, and others. Verified to be weak by al-Albānī (Da'if ut-Targhī no. 384, ad-Da'īfah no. 5020, and al-Kālim ut-Tayyīb 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'īfah no. 5606).
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 evening:

اللَّهُمَّ إِنِّي أَعُوذُ بِكِ مِنِ الْهُمِّ وَالْحَرّْنِ، وَأَعُوذُ بِكِ مِنِ العَجْرِ وَالْكَسَّالِ،
وَأَعُوذُ بِكِ مِنَ الْجَبَّانِ وَالبَحْلِ، وَأَعُوذُ بِكِ مِنْ غَلْبَةِ الْدِّينِ وَقَهْرِ الْرِّجَالِ.

"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’ (ﷺ) reported that the Prophet (ﷺ) said:

مَنْ صَلَّى عَلَيْ حَينٍ يُصِبُّ عَشَرًا، وَحَينَ
يَمْسِى عَشَرًا، أَدْرَكَنِهُ شَفَاعَتِي يُومَ الْقِيَامَةِ.

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

1 Recorded by Abū Dāwūd, at-Tirmīzhī, and others. Verified to be weak by al-Albānī (Daʿīf ut-Targhib no. 383, ad-Daʿīfah no. 1041, and al-Kālin uṭ-Tayyib no. 25).
2 Recorded by Abū Dāwūd. Verified to be weak by al-Albānī (Hidāyat ur-Ruwāh no. 2383 and Daʿīf Abī Dāwūd no. 272b).
3 Recorded by aṭ-Ṭabarānī. Verified to be unauthentic by al-Albānī (ad-Daʿīfah no. 5788 and Daʿīf 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 Allâh’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-shâ' Allâh.

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 Allâh’s (ﷻ) protection through His complete words, which include His books and His decree.

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

«مَنْ نَزَلَ مَنْزِلًا فَقَالَ: "أَعَوْدُ بِكَلَٰمَاتِ اللَّهِ التَّامَاتِ مِنْ شَرِّ مَا خَلَقَ.
لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْجِلَ مِنْ مَنْزِلِهِ ذَلِكَ.»

<Whoever stops at a place (for camping or rest) and says:
“Aʻuthu bikalimât-illâh it-tâmmâti min sharri mâ khalâq — I seek refuge in Allâh’s complete words...
from all that He created,” nothing will harm him while he stays at that place.» 1

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

«أعوذ بِكِلَمَاتِ اللَّهِ النَّافِعَةِ مِن غَضَبِهِ وَشَرِّهِ
عبَادِهِ، وَمِن هَمَالَاتِ الشَّيَاطِينِ وَأَن يَحْضُرُونَ»

«Aʿūthu bikalimāt-illāh it-tāmmati min ghadaḥibī wa sharri ʿibādīh, wa min hamazāt ish-shayāṭīnī wa an yaḥdūrūn — 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.» 2

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:

«اَمَّا وَاللَّهِ إِنِي لَأَخَشَاكُمُ اللَّهَ وَآتَفَأْكُمْ نِعْمَتِي، وَلَكِنِي أُصْوِمُ وَأَفْطَرُ.»

1 Recorded by Muslim (2708), an-Nasāʾī, and others.
2 Recorded by Abu Dāwūd, at-Tirmīzhī, 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

‘Ā’ishah (ما لآک‏‏‏) reported that she once told the Prophet (ص‏‏‏‏‏) about a woman who would stay up all night (in worship). The Prophet (ص‏‏‏‏‏) said (disapprovingly):

لا تنام الليل؛ خذوا من الأعمال ما تطيعون،
فواعل الله، لا يسألم الله حتى تساءموا.

"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 ‘Abbās and Abū Burazah (ص‏‏‏‏‏) reported:

"نهى رسول الله عَنَّ مُؤَوَّمٍ قَبْلَ الرَّحْشَاءِ، وَعَنِ الْحَدِيثِ بَعْدَهَا.

"Allāh’s Messenger (ص‏‏‏‏‏) prohibited sleeping before the ‘ishā’ prayer or chatting after it.”³

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

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1 Recorded by al-Bukhārī (5063), Muslim (1401), and others.
2 Recorded by al-Bukhārī (43) and Muslim (785).
3 Recorded by at-Tabarānī (in al-Kabīr and as-Saghīr). Verified to be authentic by al-Albānī (Ṣaḥīḥ ul-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 (رضي الله عنها) 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 وفي يديه غمر ولم يغسله، فأصابه شيء فلا يلومه 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*, 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، رضية للرب.»

«*Siwāk* purifies the mouth and pleases the Lord.» ⁴

¹ Recorded by al-Bukhārī (1146), Muslim (739), and others.
² Recorded by Abū Dāwūd, at-Tirmīzhī, and others. Verified to be authentic by al-Albānī (*ṣaḥīḥ* no. 2956 and *al-Adab al-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 *Fitrāh*".
⁴ Recorded by Aḥmad, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*ṣaḥīḥ* ul-Jāmī* no. 3695 and *Irwā*’ul-Ghāṭil no. 66).
**Performing Wudu’**

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

> إذا أتيت مضجعك، فتجوضَ وَضوءك لَلصَّلاة
> 
> «ثُمَّ أضجعَ عَلَى شَقِيك الأيمن»

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

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

> من باطِ طاهراً، فَي شِعْرِه، مَلْك، فَلا يَسْتَيْقِظُ سَاعَةً مِنَ اللَّيْلِ إِلاَّ قَالَ الْمَلِكُ، "اللَّهُمَّ أَغْفِرْ لِعَبْدِكَ، فإِنَّهُ بَاتِ طاهراً."

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

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

> مَا مِن مُسْلِمٍ يَبِتُ عَلَى ذِكْرٍ طاهراً فَيَتَغَارُ مِنَ اللَّيْلِ
> 
> «فَيُسْأَلُ اللَّهُ عِبَادُهُمَا مِنَ الدُّنْيَا وَالآخِرَةِ إِلَّا أَعْطَاهُمْ إِيَانَاءٍ»

*<Whenever a Muslim goes to sleep while he has...>*

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1 Recorded by al-Bukhārī (247), Muslim (2710), and others.
2 Recorded by Ibn Ḥibbān and at-Ṭabarānī. Verified to be authentic by al-Albānī (ṣa-Saḥīḥah no. 2539 and Saḥīḥ 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.”¹

PERMISSION OF SLEEPING WITHOUT WUDŪ

The above discussion does not mean that a person may not go to sleep and invoke Allāh while he is junub² or without wudū. Ā’ishah (אם) reported:

"كَانَ رَسُولُ اللهِ ينَامُ وَهُوَ جَنِبٌ، مِنْ غَيْبِ أَنْ يِمْسَ مَاءٍ، حَتَّى يَقُومُ بَعْدَ ذَلِكَ فِي غَتْسِهِ." "While he was junub, Allāh’s Messenger (╞) would (sometimes) sleep without touching any water — until he would later get up and perform ghusl.”³

And ‘Ā’ishah (אם) also reported:

"كَانَ النَّبِيُّ يُذكِرُ اللَّهَ عَزَّ وَجَلَّ عَلَى كُلِّ أَحْيَانِهِ." "The Prophet (iedy) invoked Allāh (سيد) at all times (and situations).”⁴

This clearly included the times when he (سيد) was junub and slept without touching any water.

Therefore, it is permissible to go to sleep and invoke Allāh (سيد) 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 wudū before sleeping. ‘Ā’ishah (אם) reported:

¹ Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-Albānī (Ṣahih ut-Targhib wat-Tarhib no. 598 and as-Sahīhah 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.
³ Recorded by Abū Dāwūd, at-Tirmīzhī, and others. Verified to be authentic by al-Albānī (Adāb uz-Zifā p. 116).
⁴ Recorded by Muslim (373).
Ibn 'Umar reported that he asked the Prophet (ﷺ), "May one of us go to sleep while he is junub?" The Prophet (ﷺ) replied:

«نعم، ويستحضراً إن شاء.»

<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:

"كان رسول الله إذا أراد أن ينام وضع يده تحت جبهه الأيمن."  

"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 'Azib's (ﷺ) earlier hadīth, the Prophet (ﷺ) said:

«إذا أتيت مسجعك فأضْطَجعْ عَلَى شَيْكَ الأَيْمَنِ»

<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-Sahihah no. 2754 and Sahih al-Jāmi’ nos. 4647, 4650).
4 Recorded by al-Bukhārī (247), Muslim (2710), and others.
Similarly, Abū Hurayrah (无线电) reported:

"كان رسول الله يأمرنا، إذا أراد أحدنا أن ينام، أن يصطنع على شفاه الأيمن..."

"Allah’s Messenger (无线电) 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 (无线电) reported:

"رأيت رسول الله متکننا على وسادة على يساره."

“I saw Allah’s Messenger (无线电) 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 ‘Āşim al-Māzinī (无线电) reported:

"رأيت رسول الله في المسجد مستلقِياً، واضعاً إحدى قدميه على الأخرى."

“I saw Allah’s Messenger (无线电) 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 (无线电) reported that the Prophet (无线电) said:

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1 Recorded by al-Bukhārī (6320, 7393), Muslim (2713, 2714), and others.
2 Recorded by Abū Dāwūd and at-Tirmīzhī. Verified to be hasan by al-Albānī (Hidāyat ur-Ruwāh no. 4638).
3 Recorded by al-Bukhārī (475, 5969, 6287), Muslim (2100), and others.
4 See Fatḥ ul-Bārī no. 475.
Let no one among you lie on his back and then raise one foot to place it over the other.¹

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 ضَيْجَعَةٌ لَا يُحِبُّهَا اللَّهُ.»

<Indeed, this is a manner of sleep that Allāh (ﷻ) dislikes.>²

Similarly, Tīkhfah al-Ghifārī (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 ضَيْجَعَةٍ يُغْضِبُهَا اللَّهُ.»

<Get up. Indeed, this is a manner of sleep that Allāh (ﷻ) hates.>³

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. 'Ālī Bin Shaybān, Jābir, and other companions (ﷺ) reported that the Prophet (ﷺ) said:

«مَنْ بَاتَ عَلَى ظَهْرِ بَيْتٍ لِيِسَ لَهُ إِجَارٌ (جِيَّدٌ)،
فَوْقَهُ فَمَاتٌ، بَرِيتُ مِنْهُ الْذَّمَهُ.»

¹ Recorded by Muslim (2099), Abū Dāwūd, and others.
² Recorded by at-Tirmīzhī, Ibn Hibbān, and others. Verified to be authentic by al-Albānī (Hidayat ur-Ruwaḥ no. 4644).
³ Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-Albānī (Hidayat ur-Ruwaḥ 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.\(^1\)

**Avoiding Lonely Sleep**

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

> ﴿نَهَى رَسُولُ اللَّهِ ﻋَنِ الْوُلْدَةِ: أَنَّ يُبْيَثَ الرَّجُلُ وَحَدَا، أَوْ يُسَافِرَ وَحَدَا.﴾

<Allah’s Messenger (ﷺ) prohibited solitude, which is to sleep lonely or travel lonely.> \(^2\)

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. ‘Abdollah Bin ‘Amr (ﷺ) reported that the Prophet (ﷺ) said:

> مُسَرِّوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سَنَاتٍ، وَأَضْرِبُوهُمْ عَلَيْهِا وَهُمْ أَبْنَاءُ عَشْرٍ، وَفُرْقُوا بِيْنَهُمْ فِي الْمُضَاجِعِ.

<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.> \(^3\)

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

«لا يَنْظِرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلاَ الْمَرَأَةُ إِلَى عَوْرَةِ الْمَرَأَةِ، وَلا يَفْسِحُ الرَّجُلُ
إِلَى الرَّجُلِ فِي نُونٍ واحِدٍ، وَلا يَفْسِحُ الْمَرَأَةُ إِلَى الْمَرَأَةِ فِي النُّونِ الوَاحِدِ.»

*Let not a man look at 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:

«مِن أَضْطَجَعْ مَضْطَجِعاً لَمْ يُذْكَرْ اللَّهُ فِيهِ كَانَ عَلَيْهِ تَرَةٌ يَوْمُ الْقِيَامَةِ.
وَمِن فَعَّادِ مَقَعُدَةً لَمْ يُذْكَرْ اللَّهُ فِيهِ كَانَ عَلَيْهِ تَرَةٌ يَوْمُ 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:

«يَأْتِي الشَّيْطَانُ أَحَدُ كَمْ فِي مَنَاهِمْ، فَيَنْوَمُ الَّذِينَ نَفَسَّا فِي نَفَسِهِمْ.»

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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 (*Ṣaḥīḥ 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 Mas‘ūd (ﷺ) said:

“الْقَوْمُ ۡعَنْدَ الْذَّكْرِ ۡمِنَ الشَّيْطَانِ، إِنْ شَنَّهُمْ فَجَرِّبُوا:
إِذَا أَخَذَ أَحَدُكُمْ مَضْجَعَهُ، وَأَرَادَ أَنْ يَنَامَ، فَلْيَذْكُرْ 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 Ramadān). 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:

"إِذا أَوْيَتُ إِلَى فَرَاغِكَ، فَأَثْبِ أَيْنَ ۡبُكْ ۡكَ، ۡبِإِنِّي أُنَّيْنَى ۡكَ، ۡفَإِنَّهُ لَنْ يُزَالُ عَلَيْكَ مِنَ ۡالۡلَّهِ ۡتَحْتَ ۡثُمَّةَ ۡحَيُّ ۡقِينَّمَّ، ۡحَتَّى تَحْصِتَهَا، فَإِنَّهُ لَا إِلَهَ إِلَّا هُوَ ۡالَّذِيُ ۡيَقِينُ مِنَ ۡالۡلَّهِ"

¹ Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (Ṣaḥīḥ ut-Targhīb wat-Targhīb 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:

«أَمَّا اِنِّهُ قَدْ صَدَقَكَ، وَهُوَ كَذَّوبٌ. تَعَلَّمْ مِنْ نَخَاطِبٍ
مُّنِّدٌ ثَلَاثَ لَيْلَةً بَيْنَ يَا أَبَا هُرَيْرَةٍ؟ ذَا كَتِبَ النَّشَاطِنُ.»

«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-Kāfīrūn:

«فَلَيۡسَ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبَدُ مَا عَبَدَتُمْ وَلَا أَنتُمۡ عَبِيدُونَ
مَا أَعْبَدُ وَلَا أَنَا عَبِيدٌ مَا عَبِيدُ مَا أَنتُمۡ عَبِيدُونَ لَكُمُ دِينُكُمُ وَلِيُّ دِينِي ّا لَوۡلَا تَسۡتَعۡفِفُونَ» ¹–⁶

«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

Nawfāl Bin Muʿāwiyyah and Șilah Bin stddefthah (ﷺ) reported that the Prophet (ﷺ) said:

¹ Al-Baqqarah 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‘awwidhāt

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

O ‘Uqbah Bin ‘Āmir, should I not teach you sūrah 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 sūrah 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).

1 Al-Kāfīrūn 109:1-6.
2 Recorded by Ahmād, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (Hidāyat ur-Ruwāh no. 2102, Ṣaḥīh ut-Tarjīḥ, wat-Tarḥīb no. 605, and Tāliqāt ul-Ḥisān nos. 786, 787).
3 Recorded by Ahmād. Verified to be authentic by al-Albānī (ṣaḥīḥ no. 2861).
reported:

"كان رسول الله إذا أوى إلى رفاهه كل ليلة جمع كفيه، ثم نقت فيهما، فقرأ فيهما: "قل هو الله أحد" و"قل أعوذ برب الفلق" و"قل أعوذ برب الناس" ثم يقسم بهما ما بلغت يدها من جسده، يبدأ بهما على رأسه ووجهه وما أقبل من جسده، يفعل ذلك ثلاث مرات. فلما أشتكي كأن يأمرني أن أفعل ذلك به."

"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 a‘ūthu bi rabb-il-falaq", and "Qul a‘ūthu 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.” ¹

4. Reciting al-İsrā’, as-Sajdah, az-Zumar, and al-Mulk

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

‘Ā’ishah ( руб ) reported:

"كان النبي لا ينام حتى يقرأ "الزمر" و"بني إسرائيل".

"The Prophet (ﷺ) did not use to sleep before he recited Sūrat ul-İsrā' (17) and Sūrat uz-Zumar (39).” ²

Jābir ( руб ) 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-Sahīhah no. 641).
"The Prophet (ﷺ) did not use to sleep before he recited
Sūrat us-Sajdah' (32) and Sūrat al-Mulk (67)." ¹

Other Sleep Ḩaḍār

1. ONE HUNDRED ELEGANCES BETTER THAN A SERVANT

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

«ألا أعلمنكما خيراً مما سألتما؟ إذا أحدثتما مسبحةً فكما أن
نسبحا الله ثلاثاً وثلاثين، وتحمدوا ثلاثاً وثلاثين، وتكبراً
أربعاً وثلاثين، فهو خير لكما من خادم.»

<Should I not teach you both something better than
what you requested? When you go to bed, say tashbīh
thirty-three times, taḥmīd thirty-three times, and
takbīr thirty-four times. This would be better for you
than a servant.> ²

'Abdullāh Bin 'Amr (.dense) reported that the Prophet (ﷺ) said:

«خلتانا لا يحافظ عليةما عبد مسلم إلا دخل الجنة، هما يسير،
ومن يعمل بهما قليل، يسبح في دبر كله صلاة عشرًا، ويحمد عشرًا.»

¹ Recorded by an-Nāṣā'ī, at-Tirmīthī, and others. Verified to be authentic by al-Albānī
(as-Sahihah 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 *tasbiḥ* ten times, *tahmūd* ten times, and *takbīr* 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 *takbīr* thirty-four times, *tahmūd* thirty-three times, and *tasbiḥ* 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 أيتاني الشيطان أحدث كم في منامه، فينوحه قبل أن يقوله.
ويا أيتاني فيه صلاته فيذكره حاجته قبل أن يقولها.»

<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

¹ Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (Ṣaḥīh ut-Targhib wat-Tarhib no. 606).
2. SEEKING ALLAH'S PROTECTION AND ASKING HIM FOR ABUNDANCE

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:

اللهُمَّ رَبَّ السَّماوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبِّنَا وَرَبِّ كُلٍّ شَيْءٍ، فَاغْنِيَ الحَبِّ وَالْنَّوْيَ، وَمِنْ نَزْلَ الْسُّوَاءِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أُعْوذُ بِكَ مِنْ شَرِّ كُلٍّ ذٰلِكَ ذِي شَرٍّ أَنتَ أَحْدَهُ بِنَاصِبِيِّهِ. اللَّهُمَّ أَنَّكَ الْأَوْلَى فَلَيْسَ قَبْلَكَ شَيْءٍ، وَأَنَّكَ الْأَخْرَ فَلَيْسَ بَعْدُكَ شَيْءٍ، وَأَنَّكَ الْظَّاهِرُ فَلَيْسَ فَوْقُكَ شَيْءٍ، وَأَنَّكَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٍ، إِفَضِ عَنَّا الدَّيْنَ، وَأَغْنِيَانَا مِنَ الْفَضْرِ.

Allahumma rabbas-samawati wa-rabbal-ardi warabbal-arsh il-azim, rabbanā wa-rabba kulli shay', falaqal-habbi wan-nawā, wa-munazzilat-tawrāti wal-injīl wal-furqān: a'uthu bika min sharri kulli thī sharrin anta ākhithun bi-nāsiyatihi.

Allahumma antal-awwalu falaysa qablaka shay', wa-antal-ākhiru falaysa ba'daka shay', wa-antal-zahiru falaysa fawqaka shay', wa-antal-batinu falaysa dunaka shay': iqdi 'annad-dayna wa-aghninā minal-fagfr —

O Allah, 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 Allah, 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.\textsuperscript{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.\textsuperscript{2}

3. SEEKING PROTECTION AGAINST ONESelf AND SATAN'S HARM

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

اللهُمَّ عَلَّمَ الْعَيْبَ الْشَّهَادَةِ، فَاطِرَ السَّماواتِ والأَرْضَ، رَبَّ كُلِّ شَيْءٍ وَمَلِكَةٍ. أَشْهَدَ أَنَّ لَا إِلَهَ إِلَّا أَنتَ. أَعْوذُ بِكِ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّ كِيَّهِ، وَأَنَّ أَفْتَرِفَ عَلَى نَفْسِي سُوءاً أَوْ أُجْرِهَا إِلَى مُسْلِمٍ.

<Allāhumma ṣālimal ghaybi wash-shahādat, fāṭir as-samāwātī wal-ard, rabba kulli shay'in wa-malikah, ash-hadu allā ilāha illā ant, a‘ūthu bika min sharri nafsi, wa-min sharr ish-shayţāni wa-shirkih, wa‘an aqtarifa ‘alā nafsi su‘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.>\textsuperscript{3}

4. EXPRESSING GRATITUDE FOR ALLĀH'S FAVORS

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

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\textsuperscript{1} Recorded by Muslim (2713), Abū Dāwūd, and others.

\textsuperscript{2} Recorded by Muslim (2713).

\textsuperscript{3} Recorded by Abū Dāwūd, at-Tirmithi, and others. Verified to be authentic by al-Albānī (as-Saḥīḥah nos. 2753, 2763, 3443).
Whoever says when he goes to bed:
“Al-ḥamdu lillāhil-lathī kafrānī wa-āwānī; al-ḥamdu lillāhil-lathī at’amanī wa-saqānī; al-ḥamdu lillāhil-lathī manna ‘alayya wa-asfāl. Allāhumma innī as’aluka bī’azzatika an tunajjiyānī 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.¹

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

Al-ḥamdu lillāhī il-lathī at’amanā wa-saqānā wa-kafānā wa-āwānā,
FKM Mīsān la Kāfī bi Law La Muwū’ī.

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.²

Similar to this, Ibn ‘Umar (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-Saḥīḥah no. 3444).
² Recorded by Muslim (2715).
"Al-hamdu lillâhil-lathî kafâni wa-āwâni, wa-aʿītamanî wa-saqâni; wal-lathî manna ‘alayya fa-afdal, wal-lathî aʿtânî fa-ajzal. Al-ḥamdu lillâhi ‘alâ kulli ḥal. Allâhumma rabba kulli shay’in wa-malîkah, wa-ilâha kulli shay’in, aʿâthu bika minan-nâr — Praise be to Allâh who sufficed me and gave me abode, and who fed me and gave me drink, and who favored me with His generosity, and who gave me plentifully. Praise be to Allâh in all situations. O Allâh, Lord and Master of everything, and (true) God of everything, I seek Your protection from the Fire. »

5. A Tahlîl that Brings Great Forgiveness

Abû 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:

«La ilâha illallâh, wahdahû lâ sharîka lah, lah ul-mulk, wa-lah ul-ḥamdu, wa-huwa ‘alâ kulli shay’in qadîr. Lâ ḥawla walâ quwwata illâ billâh il-ʿAlîyy il-ʿAzîm. Subḥân Allâhi, wa-l-ḥamdu lillâhi, wa-lâ ilâha illallâhu, wallâhu akbar —

1 Recorded by Abû Dâwûd, Aḥmad, and others. Verified to be authentic by al-Albânî (Sunânu Abî Dâwûd 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 أحدكم إلى فراشِه، فلَيَنفِضُه بصَنيَّةٍ إزاره. فإنَّه لا يدري ما خَلَفه عَلَيه، ثم لِيضْطَجع عَلَى شَقِه الأَيْسَ، ثم لِيُقَل: "بَسْمَك رَبِي وَضَعْت جُنِبِي، وبَك أرْفَعْتُ إِن أُمسِكْت نَفْسِي فَأُحِمِّهَا، وَإِن أُرْسِلْتُها فَأَحْفَظْهَا بِمَا تَحْفَظ بِه عَبَادُ الْصَالِحِينّ."

> 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 kal ḫarabī waḍaṭu jānbī, wa-bika arfā'uh. In amsakta nafṣī farhamhā, wa-in arsaltahā faḥfazhā bimā tahfazu bihī 'ibādakāṣ-ṣāliḥīn — 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 ʿUmar (᥆) reported that the Prophet (ﷺ) recommended saying before going to sleep:

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1 Recorded by an-Nasāʾī and Ibn Ḥibbān. Verified to be authentic by al-Albānī (Sahih ut-Targhib wa-t-Tarhib no. 607).

2 Recorded by al-Bukhārī (6320, 7393), Muslim (2714), and others.
اللهُمَّ أنتَ خَلَقْتَ نَفْسِي، وأنتَ تَتَوَفَّاهَا، لِكَ مَمَاثَئَها وَمَحْيَاها. إنَّ
أَحْيَيْتَهَا فَأَحْفُظْهَا، وَإِنَّ أَمَتَّهَا فَأَعْفُرْ لَهَا. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ.

<Allāhumma anta khalaqta nafsī wa-anta tatawaffāhā, laka mamātuhā wa-mahyāhā, in ahyaytahā fahfazhā, wa-in amattahā faghfīr lahā. Allāhumma innī as'aluk al-āfiyāh —
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. O Allāh, I ask You for well-being.» ¹

7. ASKING ALLĀH FOR THE COMPANY OF ANGELS

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

بَاسْمَ اللهِ وَضَعْتُ جَنَبِي، اللَّهُمَّ اغْفِرْ ذَنبي، وَأَخْسِئْ
شَيْطَانِي، وَفَكْ رَهَانِي، وَأَجْعَلْني فِي النَّدِيِّ الْأَعْلَى.

<Bismillāhi wada'tu janbī. Allāhummaghﬁr thanbī, wa-akhsī shayṭānī, wa-fukka rihānī, wajālnī fin-nadiyy il-a'lā —
With Allāh’s name I lay down my side. O Allāh, 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 ALLĀH’S CONTROLS OVER LIFE AND DEATH

Ḥuthayfah and al-Barā’ (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 Abū Dāwūd (5054). Verified to be authentic by al-Albānī (Hiddāyat ur-Ruwaḥ no. 2345).
9. SEEKING PROTECTION FROM THE PUNISHMENT OF THE HEREAFTER

Al-Barāʾ Bin ʿĀzib, Ḥuthayfah Bin al-Yaṁān, and Ḥafṣah Bint ʿUmar (أمه) reported that when the Prophet (ﷺ) went to bed, he would put his hand under his right cheek and say:

«اللهُمَّ قِنِّي عَلَيْكَ يَوْمَ تُبَعِّثُ عَبْدَكَ.»

<Allāhumma qinī ʿathābaka yawma tab'athu 'ibādak — 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 (ﷻ) and full reliance on Him. Al-Barāʾ Bin ʿĀzib (ﷺ) reported that the Prophet (ﷺ) told him:

«إِذَا أَنْبِتَ مَضْجُجًا، فَضُرْبَةً وَضَوْءًا إِلَيْكَ، وَثُمَّ أَضْجُجَ عَلَى شَفَكَ الأَيْمَمِ، ثُمَّ فَلَى: لَيَضْرِبُكَ أَمْرِي إِلَيْكَ، وأَلْجَآتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهَبَةً إِلَيْكَ، لَا مُلَبِّيًا وَلَا مَنْجَا»

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.
«مِنَّكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِبَيْنِيَ الَّذِي أَرْسَلْتَ.»

"Allāhumma aslamtu nafṣī ilayk, wa-wajjahtu ṭajjī ilayk, wa-fawwadtu amrī ilayk, wa-alja'tu ṭahrī ilayk, raghbatan wa-rahhbatan ilayk. Lā maljā'awalā manjā minka illā ilayk. Āmantu bi-kitābikal-lathī anzalt, wa-bi-nabīyyikal-lathī arsalt —

Oh Allāh, I submit myself to You, turn my face to You, relinquish my affairs to You, and support my back to You, out of hope (for rewards) and fear (of punishment) from You. There is no shelter or escape from You — except with You. I believe in Your Book that You have revealed, and in Your Prophet whom You have sent."

The Prophet (ﷺ) then added:

"فَإِنَّ مِنْ مِنْ لِيْلَتِكَ مَيْتٍ عَلَى الْفَطْرَةِ. وَأَجْعَلْهُنَّ أَحَرَّ مَا نَقُولُ."

"If you would then die during that night, you die upon fiṭrah. And let these be your last words."¹

11. ASKING FOR GOOD DREAMS

When 'Ā'ishah (رضي الله عنها) was ready to go to sleep, she would say:

اللَّهُمَّ إِنِّي أَسَأَلُكَ رُؤْوَىَ صَالِحَةَ، صَادِقَةَ عَيْبُ كَاذِبَةَ، نَافِعَةَ عَيْبُ ضَرَّةَ،

"O Allāh, 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.
Waking up During the Night

SATAN’S SPELL

Satan strives to divert people from remembering Allāh (ﷻ). 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 ( Ḥ) reported that the Prophet (ﷺ) said:

«يعفّد الشيطان على قاذبة رأس أحدكم إذا نام ثلاث عقائد يضرب
على كل عقيدة: عليك ليل طويل فارقد، فإن استيقظ فذكر الله
احتلت عقيدة. فإن توضأ احالت عقيدة، فإن صلى احالت عقيدة،
فيصبح نشيطاً طيب النفس قد أصاب خيراً، وإن لم يفعل أصبَح
كُسِّلان حبيب النفس لَم يصب خيراً.»

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 wudu’, 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.»

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

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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:

«ذُکَ رَجُلٌ بِالْشَّيْطَانِ فِي أَذْنِيْهِ.»

<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 ﷺ لا ينام إلا والسواك عنده، 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

Huthayfah (ﷺ) reported:

“كان رسول الله ﷺ إذا قام من الليل يشوص 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 وصُوءه وسواكه، فإذا قام من الليل، تَحْلِيَّلَهُ استتاك.”

“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 Aḥmad 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. ‘Abī (ﷺ) reported that the Prophet (ﷺ) said:

«إِنَّ الْعَبْدَ إِذَا تَسْوَكْ مَثْلَ قَامٍ يُصْلُى أَتَاهُ المَلِكُ فَقَامَ خَلْقُهُ يُسْتَمِعُ
الْفَرَّانَ وَيَدْنَوَّ، فَلَا يَزَالُ يُسْتَمِعُ وَيَدْنَوَّ حَتَّى يُضْعِقَ قَآءَهُ عَلَى فِيْهِ
فَلَا يَقْرَأُ آيَةً إِلَّا كَانَتْ فِي جُوْفِ المَلِكِ، فَظَهَّرُوا أَفْوَاهَهُمْ لِلْفَرَّانِ.»

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 āyah 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 أَسْتَيْقَظْتُ أُحْدَكُمْ مِنْ نَوْمِهِ، فَلْيُغِسِّلَ يَدَيْهِ قَبْلَ أَنْ يَدْخَلُهُمَا
في وَضُوءِهِ، فَإِنَّ أُحْدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدَاهُا.»

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

1 Recorded by Muslim (746), Abū Dāwūd, and others.
2 Recorded by al-Bayhaqī, ad-Diya’, and others. Verified to be authentic by al-Albānī (aṣ-Ṣaḥīḥah no. 1213 and Šaḥīḥ ut-Targhīb wa-Tarhib no. 215).
water, because he does not know where his hands were during his sleep.»

We saw above that wudū' 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 wudū'. Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«إِذَا أَسْتَيْضَفَ أَحَدُكُمْ مِنْ مَنَامِهِ فَتَوَلَّوْنَاهُ، فَلْيُبَسَّنِئُ»

«ثلاثٌ، فإن الشيطان يبيت على حيشه.»

<When one of you wakes up and performs wudū', he should rinse his nose and blow it three times, because the Devil sleeps upon his nose.>  

**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 duʿā'.

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

«ما مِن مُّسَلِّم يَبِيت عَلَى ذِكْر طَاهِر فَيَتَعْبَرُ مِنْ اللَّيْلَ»

«فَيَسْتَغْلِبُ اللَّهُ خَيْرًا مِنْ الدُّنْيَا وَالآخِرَةِ إِلاَّ أَعْطَاهُ إِيَاهَا.»

<There is not a Muslim who, having gone to sleep in a state of ṭahārāh 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.>  

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1 In the past, water for wudū' 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 wah-Tarhib no. 598 and as-Ṣaḥīḥah no. 3288).
Extollments When Waking up at Night

While the following athkār 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 Āl ‘Imrān

Ibn ‘Abbās (ﷺ) reported that one night, while sleeping at the Prophet’s (ﷺ) house 1, he witnessed the Prophet (ﷺ) sit up from his sleep in the last one-third of the night, look up at the sky, and then recite the last eleven āyāt of Sūrat Āl ‘Imrān:

«Indeed, in the creation of the heavens and earth, and in the alternation of the night and day, are signs for those of understanding ...» 2

The Prophet (ﷺ) then brushed his teeth with siwāk, performed wūdū’, and prayed. 3

2. Extolling Allāh with a Great Tahlīl, Tasbīh, and Praise

‘Ubādah Bin as-Ṣāmit (ﷺ) reported that the Prophet (ﷺ) instructed his companions (ﷺ) to say when waking up at night:


1 This was also the house of Ibn ‘Abbās’s maternal aunt, Maymūnah (ﷺ).
3 Recorded by al-Bukhārī (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. ¹

3. Praising the Overpowering Lord

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

«لا إلَّا إلَّا للَّهِ الْوَاحِدِ الْقَهَّارِ، رَبُّ السَّمَاوَاتِ»
«وَالاَّرْضِ وَمَا بِينَهَا، العَزِيزُ العَفَّادُ»

'Lā ilāha illa-llāh-ul-wāhid-ul-qahhār. Rabb-us-
samāwāti wa-larḍi wamā baynahum-ul-'āzīz-ul-
ghaffār — 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.» ²

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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 (ṣaḥīḥah no. 2066).
4. Requesting Light from All Direction

Ibn ‘Abbās (R) reported that the Prophet (ﷺ) would say in supplication (during his night worship):

«اللَّهُمَّ أَجْعِلْ فِي قَلْبِي نُورًا، وَفِي بَصِيرَتِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي لِسَانِي نُورًا، وَعَنْ حُمُّيْنِي نُورًا، وَعَنْ بَسَارِي نُورًا، وَقُوْقِي نُورًا، وَخَلْفِي نُورًا، وَأَفْسَدَيْنِي نُورًا، وَأَجْعِلْ لي نُورًا، وَأَجْعِلْ فِي نَفْسِي نُورًا، وَأَعْظَمْ لي نُورًا.»

<Allāhum-aj’al fī qalbī nūran wa-fī baṣarī nūrā, wa-fī samī nūran wa-fī lisānī nūrā, wa-‘an yamīnī nūran wa-‘an yasārī nūrā, wa-fawqī nūran wa-takhī nūrā, wa-amāmī nūran wa-khālī nūrā, wa-j’al lī nūran wa-j’al fī nafsī nūran wa-‘azīm 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.>

5. Praising Allāh and Seeking His Protection During Night Travel

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

وَسَمِعَ سَامِعٌ بِحَمَدِ اللَّهِ وَحُسْنِ بَلَاتِهِ عَلَيْنَا رَبَّنَا،
«سَاحِبِنَا وَأَفْضِلِ عَلَيْنَا، عَائِدًا بِاللَّهِ مِنَ النُّكَذَّرِ.»

<Sa’maša sāmi’un bi-ḥamd-illāhi wa-ḥusni balā’iḥi ‘alaynā. Rabbanā, šāhibnā, wa-afdil ‘alaynā. ‘Ā’ithan billāhi minan-nūr — 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.» ¹

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:

«يَنُولُ رَبِّنَا تَبَارَكَ وَتَعَالَى كُلُّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حَينَ يَقِى
نُصُلُّ اللَّيْلَ الآخَرِ، يَقُولُ: ‘مَنْ يَدْعُونِي فَأَسْتَجِيبُ لَهُ؟ مَنْ يَسْأَلُنِي فَأَعْطِيْهِ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرُ لَهُ؟’»

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?" ²

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

«أَسْمَعُ الدُّعَاءِ جَوْفَ اللَّيْلِ الآخَرِ وُدُّبِّرَ الصَّلَوَاتِ المُكْتَبَاتِ.»

Supplications are most acceptable in the last depth

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 (ﺎمْرُ بْنُ عِبَاطَة) reported that Allāh’s Messenger (ﷺ) said:

«أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ العَبْدِ فِي جُوْفِ اللَّيْلِ الآخِرِ، فَإِنَّ
أَسْتَطَعْتَ أَنْ تَكُونَ مَسْلِمٌ يَذَّكَرَ اللَّهُ فِي تَلْكَ السَّاعَةِ، فَكَنِّكَ.
»

‘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 Allāh during that hour, do so.»

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

«إِنَّ فِي اللَّيْلِ لَسَاعَةٌ، لَا يُوَافِقُهَا عَبْدٌ مَّسْلِمٌ، يَسْتَلِجُ اللَّهُ فِيهَا
خَيْبًةً مِنْ أَمَرِ الدُّنْيَا والآخِرَةِ، إِلَّا أَعْطَاهُ إِيَّاهُ، وَذَلِكَ كِلُّ لَيْلَةٌ.
»

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

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

“كَانَ رَسُولُ اللَّهِ يَنَاَمُ أَوْلَى اللَّيْلِ وَيُحْيَيْ وَيُخَافِي آخَرَهُ."

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

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

"كان رسول الله يوم إذا سمع الصَّمَرِيح "

"Allâh’s Messenger (abi) 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 rak‘ât. This voluntary night prayer is called “qiyām” (standing), because it normally involves a long standing for Qur’ânic 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 Allâh and supplicating to Him. Allâh (abi) says:

وَظَمَّعًا وَمِمَّا رَفَقَتْهُمْ يَنفَقُونَ ١٦

«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

Allâh (abi) also says:

وَبِالأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ١٧

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

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

Abū Umāmah (العمام) reported that the Prophet (الرسول) said:

«عليكم بقيام الليل، فإنه داء الصالحين فقلبكم، وقربة إلا ربككم ومكفرة للسيئات، ومنهاء عن الإثم.»

'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.' ²

**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 (الحرار) reported that the Prophet (الرسول) said:

«أفضل الصلاة بعد الصلاة المكتوبة الصلاة في عرف الليل.»

'The best of prayers, after those prescribed, are those prayed in the depth of the night.' ³

**Qiyām Reflects Gratitude to Allāh**

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

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

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¹ *Ath-Thāriyāt* 51:17-18.
² Recorded by at-Tirmithi, at-Ṭabarānī, and others. Verified to be *ḥasan* by al-Albānī (*Hidāyat ur-Ruwwāh* no. 1184 and *Irwā‘ul-Ghali‘* no. 452).
³ Recorded by Muslim (1163) and Abī mad.
feet cracked. They asked him, “Why should you do this, O Allâh’s Messenger, when all of your sins, past and future, have been forgiven?” He replied:

«إِنْ أَكُنْ عَبْدًا شَاكِرًا.»

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

QIYÂM REFLECTS A BELIEVER’S GOODNESS AND HONOR

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

«نَعَمَ الْرَجُلُ عَبْدُ اللَّهِ لَوْ كَانَ يُصِلَّي مِنَ اللَّيْلِ.»

‘Abdullâh would indeed be an excellent man if he prayed at night.»

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

Sahl Bin Sa’d, Jâbir Bin ‘Abdillâh, and ‘Alî Bin Abî Ṭâlib (ﷺ), all reported that the Prophet (ﷺ) said:

«أَتَنِى جِبْرِيلُ فَقَالَ: “يَا مُحَمَّدُ، عِشْ مَا شَيْثَ، فَإِنَّكَ مِيَتَّ، وَأَحْبَبْ مِنْ شَيْثَ، فَإِنَّكَ مُفَارِقٌ، وَأَعْمَلْ مَا شَيْثَ، فَإِنَّكَ مَجْزِيُّ بَيْهُ. وَأَعْلَمْ أَنَّ شَرَفَ الْمُوَقِينِ قِيَامَتُهُ بِاللَّيْلِ، وَعِزَّةَ أَسْتَعْثَانَٰؤُهُ عَنَّ النَّاسِ.”»

‘Jibrîl 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

¹ Recorded by al-Bukhârî (1130, 4836, 6471), Muslim (2819), and others.
² Recorded by al-Bukhârî (1121, 3740, 3741, 7030) and Muslim (2479).
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:

«أُبْنِي الْنَّاسِ: أَفْسَحُوا السَّلَامَ، وَأَطْعِمُوا الْطَّعَامَ، وَصَلُّوا الأَرْحَامَ، وَصَلُّوا بِالْبَلَالِ وَالْبَلَائِنِ نَيَامًا، تَدَخَّلُوا 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 رَجُلاً قَامَ مِنَ اللَّيْلِ فَصَلَّى، وَأَيَفَظَ امْرَأَتَهُ فَصَلَّتْ، فَإِنَّ أَبِي نَضَحَّ فِي وَجْهِهَا المَاءٍ. رَحِمَ اللَّهُ امْرَأَةَ قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ، وَأَيَفَظَتْ رَوْجَهَا فَصَلَّتْ، فَإِنَّ أَبِي نَضَحَّ فِي وَجْهِهَا المَاءٍ.»

«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

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1 Recorded by aṭ-Ṭabarānī (in *al-Awsaf*), al-Bayhaqī, and others. Verified to be *ḥasan* by al-Albānī (ṣaḥīḥ no. 831).

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

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:

«إِذَا أَيَّنَفَظَ الرَجُلُ أَهْلَهُ مِنَ اللَّيْلِ فَصِلَّى أوَلَى رَكَعَتَيْنِ جَمِيعًا،
كُتِبَ مِنَ (اَلْلَّهِ كَرِيرًا وَاللَّهِ كَرِيرًا) الأُخْرَابِ ٥٣»

‹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.›

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 يُكَتِبْ مِنَ الْغَافِلِينَ. وَمَنْ قَامَ بِمَائَةِ
آيَةٍ كَتِبَ مِنَ الْقَاَبِلِينَ. وَمَنْ قَامَ بِأَفْلَحٍ آيَةٍ كَتِبَ 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.›

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1 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (Ṣaḥīh al-Jāmi‘ no. 3494).
2 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (Ṣaḥīh al-Targhīb wat-Tarhib no. 626 and Hidāyat ur-Ruwāh no. 1194).
3 Recorded by Abū Dāwūd, Ibn Hibbān, and others. Verified to be authentic by al-Albānī (ṣa-Sahihah 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 (ṣ) reported that the Prophet (ﷺ) said:

«أَحْبَبْ الأَعْمَالَ إِلَى اللَّهِ نَعَمَّلَهَا وَإِنَّ قُلْٰلَ»

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

And ‘Ā’ishah (ṣ) reported:

“كَانَ أَحْبَبْ الأَعْمَالَ إِلَى رَسُولِ اللَّهِ الدَّارِمِ.”

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

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¹ See the Author’s: “The Night Prayers, Qiyām & Tarāwīh”.
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 (ṣ) reported that the Prophet (ṣ) said to him:

"يا عِبَّدُ اللَّهِ، لا تَكُن مِّثلُ فَلَان، كَانَ يَقُومُ مِّنَ اللَّيْلِ فَتَرَكَ قِيَامَ اللَّيْلِ."

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

‘Ā’ishah (ṣ) said to Masrūq (ṣ):

"لا تَدْعَ قِيَامَ اللَّيْلِ، فَإِنْ رَسُولُ اللَّهِ كَانَ لا يَدْعُهُ."

وَكَانَ إِذَا مَرْضَ أَوْ كَسَلَ صَلَّى قَاعِدًا.

"Do not ever stop praying qiyām. The Prophet (ṣ) 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 (ṣ) reported that the Prophet (ṣ) said:

«خُذوا مِّنَ الأَعْمَالِ مَا تُطِيقُونَ. فَوَاللَّهِ، لا يَسْتَأْمِلُ اللَّهُ حَتَّى تُسَاَمِوا.»

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-Targhīb wat-Tarḥīb 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).» ¹

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

«إذا نَعَسَ أَحَدُ كَمْ وَهُوَ يُصِلِّي فَلَيْفُقُدُّ حَتَّى يَذْهَبْ عَنَّهُ النَّوْمُ فَإِنَّ
أَحَدَ كَمْ إِذَا صَلَّى وَهُوَ نَعَسٌ لَا يَدْرِي لَعَلَّهُ يَسْتَغْفِرُ فَيَسْتَغْفِرُ ثُمَّ يُضَغِّفُ.»

«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.» ²

Returning to Sleep

INVOLUNTARY 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 ‘Abbâs (ﷺ) reported:

"Qâm al-nabi‘ min al-lail, qâṣa Hajjatî. Thumâ ‘ussal wa-jîhâdî, thumâ ‘amîn."

"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 Allâh (ﷻ) before falling back to sleep. Abû Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

» إِذَا قَامَ أَحَدُكُمْ عَنْ فَراْشِهِ وَجَرَّعَ إِلَيْهِ فَلْيَنْفُضَهُ بِصَنِّفَةِ إِرَارَهُ للَّهِ مَرَاتٌ وَلَيْسَ الَّهُ فَأَنتُهُ لَا يَدْرُي مَا خَلَفَهُ عَلَيْهِ بَعْدَهُ إِذَا اضْطَجَعَ فَلْيُضْطَجِعَ عَلَى شَفَقَةِ الأَيْمَنِ وَلَيْفَلُّ لَسْبِحَانَكَ اللَّهُ رَبِّي بِكَ وَضَعْتُ جَنَبِي وَبِكَ أَرْفَعُهُ فَإِنَّ أَمَسَكْتُ تَفْسِيْفَ فَارْحَمْهَا وَإِنَّ أَرْسَلْتَهَا فَأَؤْخَفْهَا بِمَا تَحْفَظُ بِهِ عِبَادُكَ الصَّالِحِينَ.

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 izâr (lower garment), and let him pronounce Allâh’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:

"Subhânâkallâhumma. Rabbi bika wa’datu janbî, wa-bika arfa’uh. Fa’în amsakta nafsi farhamhâ, wa-in arsaltaâhâ fahfa’zhâ bimâ tahfa’zu bihî ‘ibâdak-’asâlîhîn —

¹ Recorded by al-Bukhârî (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.

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

«الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بِعَدْمَا أَمَتَانَا، وَإِلَيْهِ النُّشُورُ.»

«Al-ḥamdu lillāh-il-lathī aḥyānā baʿdamā 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 (ﷺ) reported that the Prophet (ﷺ) recommended for a Muslim to say when he wakes up:

«الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي، وَزَدَ عَلَيْ رُوحِي، وَأَذَنَ لِي بِذِكْرِهِ.»

«Al-ḥamdu lillāh-illathī ʿafānī fī jasadī, wa-radda ʿalayya rūḥī, wa-athīna 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 (美股) reported that the Prophet (美股) said:

«اللهَمَّ بَارِك لَأَمَتِي فِي بُكْورِهَا.»

<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 (美股) considered this sleep an act of ignorance. Khawwāt Bin Jubayr (美股) said:

"تَنَامُ أَوْلَىٰ النَّهَارِ خَرْقًا، وَأَوْسُطُهُ خَلْقًا، وَأَخْرِجُهُ حُمْقًا."

"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 (美股) and his companions (美股). Anas and Sahl Bin Sa’d (美股) reported:

"كَانَّا نَجَعُ، ثُمَّ نُقَبِلُ."

"We used to pray Jumu’ah and then take a nap (during

1 Recorded by at-Tirmithī, Ibn us-Sunnī, and others. Verified to be authentic by al-Albānī (Ṣaḥīh al-Jāmi’ no. 329 and al-Kālim uţ-Tayyib nos. 34, 46).
2 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (Ṣaḥīh al-Jāmi’ no. 1300 and Ḥīdāyat ur-Ruwāh no. 3831).
3 Recorded by al-Bukhārī (in al-Adab al-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 (الشَّادَّ الدِّينُوْرِيَ) 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 morning and then dies during the day, he will enter Jannah:

اللَّهُمَّ أَنتَ رَبِّي، لَا إِلَهَ إِلَّا أَنتَ، خَلِيفَتَيْنِي وأُنَا عَبْدُكَ، أَنَا عَلَيْ عَهْدِكَ
وَعَدُّكَ مَا أَسْتَطَعْتُ، أَعُوذُ بِكِ مِنْ شَرٍّ مَا صَنَعْتُ، أَبُوُّ لَكَ بِنَعْطُبُكَ
علىٍ، وأَبُوُّ بَدْنِيَ، فَأَغْفِرْ لَيْ، فَإِنْتَهُ لَا يُغْفِرُ الْذَّنُوبُ إِلَّا أَنتَ

“Allāhumma anta Rabbi, lā ilāha illā anta, khalaqtānī wa-ana ‘abduk, wa-ana ‘ādīka wa-wa’dika masta‘at‘a’t, a’ūthu bika min sharri mā ṣana’t, abū laka bi-nī’matika ‘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

1 Recorded by al-Bukhārī (905, 938-941), Muslim (859), and others.
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 morning:

\[
\begin{align*}
\text{بِسْمِ اللَّهِ الَّذِي لا يُضْرِبُ مَعَ أَسْمَىٰهُ شَيْءٌ فِي}
\end{align*}
\]

\[
\begin{align*}
\text{الأَرْضِ وَلا فِي السَّمَاوَاتِ وَهُوَ أَسْمَيْعُ الْعَلِيمُ}
\end{align*}
\]

\[
\begin{align*}
\text{Bism-illāh il-lathī lā yaḍurru maʿ-asmīhī shay'un fil-}
\end{align*}
\]

\[
\begin{align*}
\text{ardī wala fis-samāʾī wahuw as-samāʾ-ul-ʿalīm — (I seek protection) with the name of Allāh, the One with the protection of whose name nothing can cause harm on earth or in the heaven. He is the All-
\end{align*}
\]

\[
\begin{align*}
\text{Hearing, the All-Knowing.}
\end{align*}
\]

3. WARING OFF THE DAY'S EVIL

Ibn Masʿūd (ﷺ) reported that the Prophet (ﷺ) used to say in the morning:

\[
\begin{align*}
\text{أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا الَّذِي خَلَقَ}
\end{align*}
\]

\[
\begin{align*}
\text{نَّا شَرِيكَ}
\end{align*}
\]

\[
\begin{align*}
\text{لُهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ رَبَّ اسْأَلْكَ خَيْرَ}
\end{align*}
\]

\[
\begin{align*}
\text{مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ وَأَعُوذُ بِنَفْسِي}
\end{align*}
\]

\[
\begin{align*}
\text{وَأَعُوذُ بِنَفْسِي}
\end{align*}
\]

\[
\begin{align*}
\text{Aṣbaḥnā wa-aṣbaḥ al-mulku lillāh, wal-hamdu lillāh. Lā ilāha illallāhu wahdahū lā sharīka lah, lahumul-
\end{align*}
\]

\[
\begin{align*}
\text{mulku wa-lahul ḥamdu wa-huwa 'alā kulli shay'in}
\end{align*}
\]

---

1 Recorded by al-Bukhārī (6306), an-Nasāʾī, and others.

2 Recorded by Abū Dāwūd, at-Tirmīzhī, and others. Verified to be authentic by al-Albānī (Ṣaḥīḥ ut-Targhib no. 655).
qадیر. رَبِّي اسْتَلَعْكَ خَيْرًا مَا ﬁ هَاثَالّ يَوْمَيْ وَا-khayra مَا بَاءْدَة، وَا-عُثُو بِكَا مِنْ شَرِّي مَا ﬁ هَاثَالّ يَوْمَيْ وَا-شَرِّي مَا بَاءْدَة. رَبِّي عُثُو بِكَا مَيْنَال كَسَالِي وَا-سُعْيُل كِيْبَر. رَبِّي عُثُو بِكَا مِنْ عُثُبَّينَ ﬁن-نْرٍ وَا-عُثُبَّينَ ﬁل-قَبْر —
We have reached the morning, and the dominion continues to belong to عَلِيّ — all praise be to عَلِي. There is no (true) god but عَلِي, 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 عَلِيّ’S FULL CHARGE OVER US

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

«اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسِيَنَا، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ، وَإِلَيْكَ النَّشُورُ.»

<Allāhumma bika aš-baughnā, wa-bika amsaynā, wa-bika nahyā, wa-bika namūl, wa-ilayk an-nushūr —
O عَلِي, 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 will die, and to You will be our emergence (from graves).» ²

5. PROTECTION AGAINST ONESSELF AND SATAN’S HARM

Abū Bakr اس-سَیدِی, Abū Hurayrah, and other companions (ﷺ), all

¹ Recorded by Muslim (2723), Abū Dāwūd, and others.
² Recorded by Ibn Mājah, at-Tirmīthī, and others. Verified to be authentic by al-Albānī (ا-سَاهِٰیٰ no. 262, 263).
reported that the Prophet (ﷺ) taught them to say in the morning:

اللهُمَّ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، فَاتِّبِ الْسَّمَآوَاتِ وَالأَرْضِ، رَبَّ كُلِّ شَيْءٍ
وَمُلُكُهُ، أُشْهَدَ أَنَّ لا إِلَهَ إِلَّا أَنتَ، أَعْوُدُ بَكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ
الْشِّيَاطِينِ وَشَرْكِهِ، وَأَنْ أَقْتُرِفْ عَلَى نَفْسِي سَوْءًا أَوْ أَجْرِهِ إِلَى مُسْلِمٍ.

<Allâhumma 'alîmal ghaybi wash-shahâdat, fa'tir as-
samâwâti wal-ar'd, rabba kulli shay'in wa-malikah,
ash-hadu allâ ilâha illâ ant, 'â'ithu bika min sharri
nafsi, wa-min sharr ish-shaytâni wa-shirkih, wa-'an
aqtarîfa 'alâ nafsi sû'an aw ajurrâhû ilâ Muslim —
O Allâh, 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

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

اللهُمَّ إِنِّي أَسْلَكَ الْعَافِیَةَ فِي الدُّنْيَا وَالآخِرَةُ، اللَّهُمَّ أَسْلَكَ العَفْوَ
والعَافِیَةَ فِي دَيْنِي وَذُنْبِيَّ وَأَهْلِي وَمُالِي، اللَّهُمَّ أَسْلَكَ عَوْرَاتِي وَآمِنَ
رَوْعَاتِي، اللَّهُمَّ أَمْضِيَّ مِنْ بَيْنِي وَمِن حُلْفِي، وَعَنْ بَيْنِي وَعَنْ
شَيْمَالِي، وَمِن فُوْقِي، وَأَعْوُدُ بِغَفَّارِيَّةِ أَنْ أَغْتَالُ مِنْ تَحْتِي.

<Allâhumma inni as'alukal 'âfiyata fid-dunyâ wal-
akhirah. Allâhumma as'alukal 'afwa wal-'âfiyata fi
dînî wa-dunyâya wa-ahlî wa-mâlî. Allâhummastur

¹ Recorded by Abû Dâwûd, at-Tirmîthî, and others. Verified to be authentic by al-
Albânî (as-Sâhihah nos. 2753, 2763, 3443).
O Allâh, I ask You for well-being in this first and the next. O Allâh, I seek Your pardon and well-being in regard to my religion, life, family, and wealth. O Allâh, cover my weaknesses and ease my fear. O Allâh, 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 Allâh’s Mercy

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

«Ya Hâji ya qibba, burhântâk as-tâgfitu, âsâlih li
 Shanî kûl-ha, wa-la takllni int-nassî tarqat hâsin abada.»

«Yâ hayyu, yâ qayyum, bi-rahmatika astaghîth. Aâlih lî shânî kull-ha, walâ takîlin ilâ nafsî tarfata âynîn 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 Allâh

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

«Huṣâbi lâ llâh illa hâ, umînyi tawâlât, wo hôb al-urshît al-âqîmî.»

1 Recorded by Abû Dâwûd, an-Nasâ’î, and others. Verified to be authentic by al-Albânî (Al-Kalim uṣ-Ṣayyîb no. 27 and Sahîh ut-Targhib wat-Tarhib no. 659).

2 Recorded by an-Nasâ’î and al-Bazzâr. Verified to be ḥasan by al-Albânî (Sahîh ut-Targhib wat-Tarhib no. 661 and as-Saḥîhah no. 227).
9. PROTECTION FROM WEAKNESS, POVERTY, AND TORMENT

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

اللهُمَّ عافيني في بَدَنِي، اللَّهُمَّ عافيني في سَمَعِي، اللَّهُمَّ عافِني في نُسْرِي، لا إِلَهَ إِلَّا أَنتُ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِن الكَفَرِ والْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِن عَذَابِ الْقَبْرِ.

Allāhumma ‘afīnī fī badānī, Allāhumma ‘afīnī fī samī, Allāhumma ‘afīnī fī baṣārī, lā ilāha illā ant. Allāhumma innī a‘ūthu bīka min al-kufri wal-faqr, Allāhumma innī a‘ūthu bīka 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 ḥasan by al-Albānī (al-Adab ul-Mufrad no. 701).
«سبحان الله وحمدله»

<Subhānallāhi wa-biḥamdih — Exalted be Allāh, and praise be to Him.>

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. ¹

11. Tahlīl that Equates Freeing Slaves

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

«لا إله إلا الله وحده لا شريك له، له الملك وله الحمد.
يهيم وهميت، وهو على كل شيء قدير.»

<Lā ilāha illallāh, wahdāhā lā sharīka lah, lah ul-
mulku wa-lah ul-ḥamd, yuḥyī wa-yumīt, wa-huwa ʿalā
kulli shayʿin 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 ʿAmr and Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) promised for a person who says this extollment one hundred times in the morning:

«كانت له عذب عشراً رقاب، وكتب له مائتاً حسنة، ومحييت عنه.
مائة سينة، وكانت له حيزاً من الشيطان حتى يمسى، ولم يأت
أحد بأفضل مما جاء به، إلا رجل عمل أكثر منه.»

¹ Recorded by Muslim (2692), Abū Dāwūd, and others (See also Ṣahīh ut-Targhib wat-Tarḥīb 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:

«كتب الله له بكل واحدة قالها عشر حسنات، ومما عنة بهما عشر سيات، ورفعه الله بها عشر درجات وكن له قددر عشر رقاب، وأجارة الله من الشيطان، وكن له مسلحة من أول النهار 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 day.»

This extollment has such a great significance that saying it even one time is highly rewardable — 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:

«كان له عقدة رقية من ولد إسماعيل، وكتب له عشر حسنات، وخط عنة عشر سيئات، ورفع له عشر درجات، وكان في حزر»

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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 hasan by al-Albānī (ṣa-Saḥīḥah no. 2762).

2 Recorded by Aḥmad, an-Nasā‘ī, and at-Tabarānī. Verified to be authentic by al-Albānī (Ṣaḥīḥ ut-Targhib wat-Tarhib no. 660 and ṣa-Saḥīḥah no. 114).
12. PROCLAIMING ADHERENCE TO THE TRUE RELIGION

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

«أَصِبْحَنَا عَلَى فُطْرَةِ الإِسْلَامِ، وَكِلَمَةِ الإِخْلاصِ، وَعَلِى دِينِ نَبِيِّنَا مُحَمَّدٍ، وَعَلِى مَلِكَةِ أَبِي نَا إِبْرَاهِيمَ، حَنِيفَاً وَمَا كَانَ مِنْ أَمْسِكَرِينَ.»

«Aṣbāḥnā ʿalā fiʿratīl-Islām, wa-kalimat il-ikhlāṣ, wa-ʿalā dīnī nabiyyīnā Muḥammad, wa-ʿalā millatī abīnā Ibrāhīma ḥanīfān wamā kāna minal-mushrikīn —
We have reached the morning while we are upon the pure nature (fiʿraḥ) 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 (ﷺ) 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, «ما زَلْتِ عَلَى الْحَالِ الَّتِي فَارَغْتُكَ عَلَيْهَا؟»

«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 (Ṣaḥīh ut-Targhib wa-Tarhib no. 656).
2 Recorded by Ahmad, ʿaṭ-Ṭabarānī, and others. Verified to be ḥasan by al-Albānī (Hidāyat ur-Ruwāh no. 2351 and Ṣaḥīh ul-Jāmiʿ no. 4674).
“Yes.” He said:

«فقد قُلْتُ بعْدَك أربع كِلماتٍ ثلاث مَراتٍ. لو وُزِنْت بِمَا قُلْتِ
منذ اليوم لوزنتهن: سُبْحَان الله عَدة خَلْقِه. سُبْحَان الله رُضا
نفسه، سُبْحَان الله زِنَة عَرْشِه، سُبْحَان الله مِداد كِلماتِه.»

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:

“Subḥān-allāhi ʿadada khalqīh, subḥān-allāhi ridā nafsīh, subḥān-allāhi zinata ṣarshīh, subḥān-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.»

14. ASKING FOR KNOWLEDGE, SUSTENANCE, AND GOOD DEEDS

Umm Salamah (may Allah bestow virtue upon her) reported that when the Prophet (peace be upon him) ended the morning prayer, he would say:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرُزْقًا طَيِّبًا، وَعَمْلًا مَتَّقِبَلًا.»

<Allāhumma innī as’aluka ʿilman nāfī’an, wa-rizqan ṭayyiban, wa-amalan mutaqabbalā — O Allāh, I ask You for beneficial knowledge, good provision, and acceptable deeds.»

Common Unauthentic Morning Extollments

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

1 Recorded by Muslim (2726), Abu 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 hadîths. This means that their isnâds are weak, and does not necessarily mean that they carry unacceptable meanings. To the contrary, they usually have good meanings, and may be authentic athkar — 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 athkar.

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

1. ʿAbdullâh Bin Ghannäm (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 مَا أصْبِحَ بِي مِن نُعْمَةِ أَو بِأَحَدِ مِن خُلْقِكَ،
فَمِنِّكَ وَحِدَّكَ لَا شَرَيْكَ لَكَ، لَكَ الحَمْدُ، وَلَكَ السُّكْرَ.

"O Allâh, 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. Thawbân (ﷺ) reported that the Prophet (ﷺ) said that Allâh will surely please a person who says in the morning:

رضيتيُ بالله رباً وبالإسلام ديناً، وبمحمد نبياً.

"I accept Allâh as my Lord, Islâm as my religion, and Muḥammad as my prophet." ²

3. Abû Mâlik al-Ash’ârî (ﷺ) reported that the Prophet (ﷺ) instructed

¹ Recorded by Abû Dâwûd, an-Nasâ’î, and others. Verified to be weak by al-Albâni (al-Kalim ut-Tayyib no. 26).
² Recorded by Abû Dâwûd, at-Tirmithî, and others. Verified to be weak by al-Albâni (Da’îf ut-Targoî no. 384, ad-Da’îfah no. 5020, and al-Kalim ut-Tayyib no. 24).
his companions to say in the morning:

"أَصْبَحْنَا وَأَصْبَحَ الْمُلُوكُ لِلَّهِ رَبُّ الْعَالَمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ
هَذَا الْيَمِنَ، فَتَحَمَّلْ وَفُرَّتْ وَتُؤْمَنَ وَرَكْبَتْ وَهُدَا، وَأَوْعَذْ بِكَ مِنْ
شَرٍّ مَا فِيهِ، وَمِنْ شَرِّ مَا قَبَلَهُ، 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 (ﷻﷻ) will free a quarter of a person’s body from the Fire for every time he says this in the morning:

"اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشُهْدُكَ، وَأَشَهَّدُ حَمْلَةَ عَرْشِكَ، وَملَائِكَتِكَ وَجَمِيعَ
خَلْقِكَ بَأَنْثِكَ أَنتِ اللَّهُ، لَلَّهُ إِلَّا أَنْتُ. أَنَّ مُحَمَّدًا عِبَادُكَ وَرَسُولُكَ.

“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 Saʻīd (ﷺ) reported that the Prophet (ﷺ) indicated that Allāh (주는) will remove the distress and debt from a person who says in the morning:

"اللَّهُمَّ إِنِّي أَعْوَذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعْوَذُ بِكَ مِنَ العُجُزِّ 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 ad-Ḍa‘ifah no. 5606).

2 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be weak by al-Albānī (Ḍa‘if ut-Targhib no. 383, ad-Ḍa‘ifah no. 1041, and al-Kalim ut-Tayyib 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 subdued by other men.”

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

“مَنْ صَلَّى عَلَيْ رَبِّيَّةٌ يَصْبُحْ عُشْرًا، وَحَيْنَ يُصْبُحُ عُشْرًا، أَدْرَكَكَ الْعَفَايْدُ، يَوْمَ الْقِيَامَةِ.”

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

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:

“لَبِّيَكَ اللَّهُمَّ لَبِّيَكَ، لَبِّيَكَ وَسَعَيْكَ، وَالْحَيْرُ فِي يَدِيَكَ، وَمِنْكَ وَإِلَيْكَ اللَّهُمَّ مَا قَلَتْ مِنْ قَوْلٍ، أَوْ هَلْفَتْ مِنْ حَلْفِي، أَوْ نَذَرْتُ مِنْ نَذْرٍ، فَمُشَيَّثْتُكَ بِيْنَ يَدِيَهُ، فَأَعْفَرْتِ لِي ذَوَوْيُ كِلْهَا، إِنَّهُ لا يَعْفَرُ الْذَّنُوبِ إِلَّا أَنْتَ، وَعَلَيْكَ إِنَّكَ أَنْتَ الْسَّمَّأَبُ الرَّحْيمُ.”

“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

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1 Recorded by Abū Dāwūd. Verified to be weak by al-Albānī (Hidayat ur-Ruwāh no. 2383 and Da‘īfa Abī Dāwūd no. 272b).
2 Recorded by at-Tabarānī. Verified to be unauthentic by al-Albānī (ad-Da‘īfah 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 Recorded by Ahmad, at-Tabarānī, and others. Verified to be weak by al-Albānī (Da’if ut-Targhib no. 397 and ad-Da’ifah no. 6733).
CHAPTER 5

ISLÂMIC CONCEPT OF DREAMS

Introduction

LINGUISTIC DEFINITIONS

A dream is a vision that a person sees during his sleep. The Arabic words for dream are ru’yâ (pl. ru’a) and hulum (or hulm, pl. ahlâm).

In the Qur’ân, the word hulum appears three times 1 — each time referring to mixed-up dreams, and the word ru’yâ appears seven times 2 — each time referring to truthful dreams.

In the Sunnah, “ru’yâ” and “hulum” are sometimes used interchangeably 3. More often, however, ru’yâ is used for a good dream and hulum for a bad one.

Ibn ul-Manzûr (أ) said:

“Ru’yâ and hulum is what a person sees during his sleep. But ru’yâ is mostly applied to what he sees of good and pleasant things, and hulum 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.” 4

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 Qur’ân and Sunnah can we form a

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1 Twice in Yūsuf (12:44), and once in al-Anbiyā’ 21:5.
2 In Yūsuf (12:5), Yūsuf (12:43) — twice, Yūsuf (12:100), al-Isrā’ (17:60), as-Saffāt (37:105), and al-Fath (48:27).
3 As in the forthcoming hadîths about the types of dreams.
4 Lisân ul-‘Arab (under root-word ḥalama).
reasonable understanding of dreams.

Al-Māzīrī (الْمَازِرِي) 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." ¹

Al-Qurṭubī (الْقُرْطُبِي) 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 ..." ²

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 (الْبِنُ الكَيْمِ) 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 ..." ³

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

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¹ Faḍḥ ul-Bārī 12:442.
² Faḍḥ 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-Qādī Abū Bakr Bin al-ʿArabī ( يكنى ) said:

“Dreams are reflections that Allāh ( ﷲ ) 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.” ¹

Al-Māzirī ( يكنى ) said:

“Allāh ( ﷲ ) 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 ( ﷲ ) 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 ( ﷲ ) creates clouds (in real life) as a sign for rain — and both (the indicator and the indicated) are created by Him.” ²

**ALLĀH CREATES ALL DREAMS**

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

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¹ Fatḥ ul-Bārī 12:442.
Allāh’s (ﷻ) 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 (ﷻ), 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 (ﷻ). The same rule applies to dreams: Attributing good dreams directly to Allāh (ﷻ) 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-Ḥāfiẓ (thetic) 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-Bāqīlānī 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 (۱) said:

“Al-Māzirī said, ‘Allāh (۵) 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 (۵). 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 Bin 'Abdillāh (۶) reported that a Bedouin came to the Prophet (۷) 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 (۷) smiled, and, addressing the man and the people next to him, said:

«إِذَا لَعِبَ الشَّيَاطِينُ بَأَحَدٍ كَمْ فِي مَنَامِهِ، فَلاَ يَحْدِثْ بِهِ النَّاسُ.»

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

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

In this hadīth, 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 (うま) reported that Umm Sulaym (همس) 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 ghusl 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، اخْبِتِيَّةً! فِيَمْ يَشْهُدُهَا وَلَدُّهَا؟»

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

Al-Baghwā (البخوض) said:

“Wet dreams that require ghusl 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 as-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 Allāh’s (ﷻ) power is boundless and prevailing, whereas Satan’s schemes are restricted by Allāh’s (ﷻ) permission and wisdom. Therefore, when a believer is distressed or alarmed by Satan’s spurring, he should turn to Allāh (ﷻ) who can easily alleviate his concern. Allāh (ﷻ) says:

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

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

**Categories of Dreams**

**Reports Regarding Dream Categories**

Abū Salamah \(^{2}\) reported that he used to have dreams that made him ill (from fear or worry) — until he heard Abū Qatādah \(^{3}\) mention that he had the same problem, so Allāh’s Messenger (ﷺ) told him:

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2. He was the son of ‘Abd ur-Rahmān Bin ‘Awf (ﷺ), and was born around 20 H.
A pleasant (or good, or truthful) dream is from Allāh, 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 Allāh’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.  

Abū Sa‘īd al-Khudrī (ﷺ) reported that he heard the Prophet (ﷺ) say:

When one of you has a dream that he likes — indeed, it is only from Allāh, so let him praise Allāh 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 Allāh’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-Bukhārī (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." 1

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

الرَّوَايَةُ ثَلَاثَةَ: فَالرَّوَايَةُ الصَّالِحَةُ بُشْرَى مِنْ اللَّهِ، وَرُوَّاَتْ تَحْوَيقٌ مِنَ الشَّيْطَانَ، وَرُوَّاَتُ مَمَّا يُحَدِّثُ الْمُرْءُ نَفْسَهُ. فَإِنَّ رَأَى أَحَدُكُمْ ما يَكْرِهُ، فَلَيْسَ تَفْيِيضُهُ، وَلَا يُحَدِّثَ بِهَا الْنَّاسُ.

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." 2

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

إِذَا رَأَى أَحَدُكُمْ الرَّوَايَةَ تَعْجِبُهُ، فَلَا يَذَّكَّرُهَا وَلَا يَفْسَرْهَا، إِذَا رَأَى أَحَدُكُمْ الرَّوَايَةَ تَسَوَّوْهُ، فَلَا يَذَّكَّرُهَا وَلَا يَفْسَرْهَا.

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." 3

Jābir Bin ‘Abdillāh (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

إِذَا رَأَى أَحَدُكُمْ الرَّوَايَةَ بِكَرْهُهَا فَلَيْسَ بِصَدْرَتْ عَنْ يَسَارِهِ ثَلَاثًا، وَلَا يَسَتَّعْنَعُ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلَاثًا، وَلَا يَحْوِلُ عَنْ جَيْبِهِ الَّذِي كَانَ عَلَيْهِ.

When one of you has a dream that he dislikes, let

1 Recorded by al-Bukhārī (6985, 7045), at-Ṭīrāḥī, 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 (aṣ-Ṣaḥīḥah no. 1340).
him spit (lightly) three times on his left side, ask Allah three times to shelter him from Satan, and turn over from the side on which he was sleeping.»

And ʿAwf Bin Mālik (ː) reported that the Prophet (ﷺ) said:

الرَّؤِيَّاتُ ثَلَاثَةٌ: مِنْهَا أَهْوَالٌ مِّنَ الشِّيْطَانِ لِيُحْرِّجَهُ بِهَا أَنَّ الْإِدْمَ،
وَمِنْهَا مَا يَهْمُّ يَهُّ الرَّجُلُ فِي يَطُوْتُهُ فِي مَيْتَاهُ فِي مَيْتَاهُ، وَمِنْهَا جَرَأٌ
مِّن سَيْبَةٍ وَأَرْبَعِينَ جَرَأٌ مِّنَ النَّبُوِّةِ.»

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 hadīths, 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 (珺) said:

“During its minor death (i.e., sleep), the soul sees

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1 Recorded by Muslim (2262), Abū Dāwūd, and others.
2 Recorded by al-Bukhārī (in at-Tārikh), Ibn Mājah, and others. Verified to be authentic by al-Albānī (aṣ-Ṣaḥiḥah 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.”

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 (ﷻ) created or will create. Ibn ‘Abd il-Barr (ش) 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 hadith reports. No one rejects (the value of) dreams except atheists and a small group of mu‘tazilah (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 Yusuf’s two prison-mates …”

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

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1  Sharḥu Riyāḍh iṣ-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 (۸۵) 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 …” ¹

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 (۸۶) said, “Truthful dreams may include warnings as well as glad tidings.” ²

¹ Muqaddimat Ibn Khaldūn (published by Dār ul-Kitāb al-Lubnānī) 1:885-886.
² Fath ul-Bārī 12:465.
And al-Ḥakīm ut-Tirmīzī (رضي الله عنه) 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-Qāḍī ʿIyāḍ (رضي الله عنه) 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 al-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.” 1

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, Allâh (ﷻ) would reduce or eliminate its harm by virtue of the dreamer’s supplication.

3. MIXED-UP MEDLEYS

Adghâth 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-Ḥāfiz (⽔) 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.” 2

Examples of adghâth 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

1 Faţh ul-Bârî 12:465.
2 Faţh ul-Bârî 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 Yāqūb’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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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-Ḥāfīẓ Ibn Ḥajar (الحافظ ابن هاجر) 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.”

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.”

In what follows, we discuss some of the recommended actions in further detail.

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1 Fathul-Bārī 12:465.
2 Fathul-Bārī 12:466.
TA'AWWUTH

Ta'awwuth (or isti'āthah) means seeking Allāh’s protection or refuge. A believer is always required to ask Allāh for this, as Allāh (ﷻ) says:

٥٦

«So seek refuge with Allāh (only). Verily, He is the Hearer, the Seer.»

Ta'awwuth is particularly important when we feel the influence of Satan’s whispers. Allāh (ﷻ) says:

٣٦

«And if an evil whisper from Satan comes to you, seek refuge with Allāh. Verily, He is the Hearer, the Knower.»

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, “أعوذ بِيَدِيِّهِ مِنْ أَشْرَيْنَ يَرِجِيم "A‘ūthu billāhi min ash-Shayṭān ir-Rajîm — I seek Allāh’s protection from Satan, the outcast”. Al-Hāfiẓ ({k}) said:

“As for seeking Allāh’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 Allāh’s protection from Satan, it is because some of the narrations indicate that it is caused by him.”

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,
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:

«أَلا أَعْلَمُكَ كَلَمَاتٍ عَلَمَنِي الرُّوحُ الأَمِينُ؟ قِلْ:»

<Should I not teach you some words that the Trustworthy Spirit (Jibrīl ᵃﷺ) taught me? Say:>

"أَعْلَمُكَ كَلَمَاتٍ عَلَمَنِي الرُّوحُ الأَمِينُ، الَّتِي لَا يُجاوِرُهَا شَرٌّ وَلَا فَائِجٌ، فَمَنْ شَرٌّ مَا يَنزِلُ مِنْ السَّمَاءِ وَمَا يَعْرِجُ فِيهَا، وَمَنْ شَرٌّ فَتَنُّ الْلِّيْلِ وَالْبَيْتِ، وَمَنْ كَلَّ طَارِقٌ، إِلاْ تَمِّ إِلَىٰ رَحْمَةٍ يَا رَحْمَانُ."»

<A‘ūthu bi-kalimāt-illāh-it-tāmmāt, allatī lā yujāwizuhunna barrun walā fājir, min sharri mā yanzilu min-as-samā‘i wa-ruju fihā, wa-min sharri fiṭan-il-layli wan-nahāri, wa-min kulli ṭāriqin, illā tāriqu yā ṭaruqu bi-khayr, yā-Raḥmān — 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

¹ Recorded by at-Ṭabarānī (in al-Awsat) and others. Verified to be authentic by al-Albānī (ṣa-Saḥīḥah no. 2738).

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

إِذَا فَرَعَ أَحَدُكُمْ فِي النَّوْمِ فِلَمْ يَقُلُّ:

<When one of you is terrified during his sleep, let him say:>
"أعوذ بِكُلِمَاتِ اللَّهِ التَّامَةَ مِن غَضَبِهِ، وَمِن شَّرِّ عِبَادِهِ، وَمِن هُمْرَاتِ الشِّيَاطِينِ، وَأَن يَحْضُرُونَ".

"Aʿūthu bika'līmāt-illāh-it-tāmah, min ghadabihī wa-min sharri `ibādih, wa-min hamazāt-ish-shayāṭīn wa-an yāḥdurūn —
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." ¹

Ibrāhīm an-Nakhaʿī ² (تَبَيَّنَهُ) proposed for a person who sees a hateful dream to say:

"أعوذ بما عادت به ملائكته اللَّه ورسَلِهِ، من شَّرِّ رُؤْيَايَ
هَذِهِ أنْ يَصِيبْنِي فيها ما أَكَّرهُ في ديني ودِينِي.

"Aʿūthu bimā `āthath bihi malāʾikat-ullāhi wa-rūsuluhū min sharri ruʿyāya hāthīhi, an yuṣībānī fihā mā akrahu fī dīnī wa-dunyāy —
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." ³

It is important to note that, in order to produce the required effect, taʿawwuth should be said with complete understanding and true belief in Allāh’s power and His promised protection. Al-Ḥāfiz ⁴ (الحاَفِيْظ) said:

"Istīʿāḥah should be said by sincerely turning to Allāh. It is not sufficient to merely move the tongue with it." ⁵

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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 tābiʿī student of Ibn Masʿūd (تَابِع). He died in 96 H.


⁴ Fath ul-Bārī 12:464.
Al-Qurṭubī (ﷺ) said:

“Isti‘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.” ¹

“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” (nafīth), to “blowing with light spit” (tafl or tafth), to “spitting” (basq).

The correct procedure is to say the ta‘awwuh 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 (ﷺ) said:

“Īyād 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. ² And doing it three times is for emphasis.’” ³

Ta‘awwuh with light spitting constitutes a ruqyah. Ruqyah consists of words said in the form of du‘ā’ or thikr for the purpose of

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¹ This is extracted from al-Mufshīm, 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 (ﷺ) reported that the Prophet (ﷺ) 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).
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 (ﷺ) said:

"Al-Qāḍī Abū Bakr Bin al-‘Arabī said, ‘This (light spitting) is characteristic of ruqyah. (Doing it) would give confidence that (the dream’s evil) has been averted.’ ... ‘Iyādh 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 (_traits) 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 (ﷺ) 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-Qurṭubī said (in al-Mufhim):

1 This is elaborated in the Author’s: “Sickness, Regulations & Exhortations”.
“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 \textit{wudū’}, he would blow and spit to rinse his mouth and nose. He would say \textit{isti‘āthah} prior to starting the recitation, and he would supplicate to Allāh while he is in the nearest situation to Him. Thus, Allāh (ﷻ) — 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 (ﷺ) 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 (ﷺ) reported that Ibn ‘Abbās (ﷺ) said:

“رويا الانبياء وحلى:”

“The prophet’s dreams are part of their revelation.”  

Imām Aḥmad (ﷺ) said:

“The dreams of the prophets (ﷺ) 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:

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1 This is extracted from \textit{al-Mufīm}, as indicated in \textit{Faṭḥ ul-Bārī} 12:464-465.
2 Recorded by Ibn Jarīr, Ibn Abī ‘Āśim, and others. Verified to be \textit{ḥāsan} by al-Albānī (\textit{as-Sunnah} no. 463).
3 Reported by Abū Ya‘lā in \textit{Tabaqāt ul-Ḥanābila} 1:29.
«It is not for any human being that Allah 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. ‘Ā’ishah (觇) reported that he (ﷺ) told her:

«يا عائشة، إن عيني نائمان ولا ينام قلبي.»

«O ‘Ā’ishah, my eyes sleep, but my heart does not.» ²

Because of this, Mu‘āth (ﷺ) said:

“ما رأى رسول الله في نومه وفي يقظته فهو حق."

“All what Allah’s Messenger (ﷺ) saw during sleep or wakefulness is true.” ³

In fact, the Prophet’s (ﷺ) great Mission started with true dreams, as ‘Ā’ishah (觇) 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).
Dreams of the Righteous Are Part of Prophethood

We have seen that a good dream is from Allah (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:

"إِذَا أُقْتَرَبَ الْزَّمَانُ، لَمْ تَكُدْ رُؤْيَاهُ الْمُؤْمِنُ
تُكَذِّبْهُ. وأَصْدَفْكُمْ رُؤْيَاهُ أَصْدَفْكُمْ حَدِيثًا."

“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."  

Ibn ‘Umar, Abū Sa‘īd, and Ibn ‘Abbās (ﷺ) reported that the Prophet (ﷺ) said:

«الرُؤْيَاهُ الصَالِحَةُ (رُؤْيَاهُ الْمُسْلِمِ الصَالِحِ) جَزِّهُ مِنْ سَبِيعِ جَزَءٍ مِنْ النُّبُوَّةِ.

“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.\textsuperscript{1} 

Anas, Abū Saʿīd, Abū Hurayrah, and other companions (ﷺ) reported that the Prophet (ﷺ) said:

«الرُؤْيَا الصَّالِحَةُ (الْحَسَنَةُ) مِنَ الرَّجَالِ الصَّالِحِ (المُؤْمِنِ) جُزِّؤًا مِنْ سَيِّئَةٍ وَأَرْبَعِينَ جُرُورًا مِنْ النُّبِيّةٍ.»

«A good (or pleasant) dream of a believer (or a righteous man) is one of forty-six parts of prophethood.» \textsuperscript{2}

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

«رُؤْيَا المُؤْمِنِ جُزِّؤًا مِنْ حَمَسٍ وَأَرْبَعِينَ جُرُورًا مِنْ النُّبِيّةٍ.»

«A believer’s dream is one of forty-five parts of prophethood.» \textsuperscript{3}

Ibn ʿUmar (ﷺ) reported that the Prophet (ﷺ) said:

«الرُؤْيَا الصَّالِحَةُ جُزِّؤًا مِنْ حَمَسٍ وَعَشَرِينَ جُرُورًا مِنْ النُّبِيّةٍ.»

«A good dream is one out of twenty-five parts of prophethood.» \textsuperscript{4}

Commenting on this, Ibn ʿAbd il-Barr (ﷺ) 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

\textsuperscript{1} Recorded by Muslim (2265), Ibn Mājah (3895, 3897), and others.
\textsuperscript{2} Recorded by al-Bukhārī (6983, 6987-6989, 6994), Muslim (2263, 2264), and others.
\textsuperscript{3} Recorded by Muslim (2263), Abū Dāwūd, and others.
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 (ز۸) 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 (۸), and that they carry for the believers glad tidings for which they should be grateful to Him.

Similarly, Abū ad-Dardā’ and ʿUbadah (ز۸) reported that the Prophet (۸) was asked about the “glad tidings of this life” mentioned in the following ʿayah:

{َلَهُمُ الْبَشْرَى فِي الْحِيَوَةِ الْآَخِرَةِ وَفِي الْأَخْرَى} یوْنِسٍ ۱۴

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1 At-Tamhid 16:69-70.
2 Aṣ-Ṣaḥīḥah 4:487.
«For them (the true believers) are glad tidings in the worldly life and in the Hereafter.» ¹

The Prophet (ﷺ) replied:

«هَيِّ النَّبِيُّ الْمُسْلِمُ أَوْ تُرِى لَهُ.»

«It is a good dream that a believer sees, or others see for him.» ²

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

«لَمْ يِبْقَ مِنِ النُّبِيَّةِ إِلَّا الْمُبَشِّرَاتُ: النَّبِيُّ الْمُسْلِمُ أَوْ تُرِى لَهُ.»

«Nothing will remain (after me) of prophethood — except the carriers of glad tidings: good dreams that a Muslim sees, or others see for him.» ³

Ibn ‘Abbās (ﷺ) 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 (®,) he said, «اللَّهُمَّ هلَّ بَلَغَتْ؟ «O Allāh, have I not delivered the message?» Then he repeated three times:

«إِيَّاهَا النَّاسُ، إِنَّهُ لَمْ يِبْقَ مِنِ النُّبِيَّةِ إِلَّا الْرُّوْيَا يِرَاهَا الْمُسْلِمُ (الْعَبْدُ الصَّالِحُ) أَوْ تُرِى لَهُ.»

«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.» ⁴

¹ Yūnus 12:64.
² Recorded by Ibn Jarir, Ahmad, and others. Verified to be authentic by al-Albānī (al-Sahīh 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):

«أَصْدَفْكُمْ رُؤْيَا أَصْدَفْكُمْ حَدِيثًا.»

〈The most truthful among you in their dreams are those who are most truthful in their speech.〉

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:

«رأَتْ أُمِّيَ كَاتِبًا خَرَجَ مِنْهَا نُورٌ أَضْاءَتْ مِنْهَا قُصُورَ الْشَّامِ.»

〈My mother saw (when she was pregnant with me) as though light came out from her that caused the palaces of Shām to glow.〉

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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-Ṣaḥīḥah nos. 1546, 1925).
CHAPTER 6
DREAMS IN THE QUR’ĀN

Allāh (ﷻ) mentions in the Qur’ān dreams that were seen or interpreted by three prophets: Ibrāhīm, Yūsuf, and Muḥammad (صلى الله عليه وسلم). We reserve discussing dreams seen or interpreted by the Prophet Muḥammad (صلى الله عليه وسلم) to the next two chapters. In this chapter, we only discuss dreams of the other two noble prophets (صلى الله عليه وسلم).

Ibrāhīm’s Dream

Ibrāhīm (صلى الله عليه وسلم) had a dream that entailed a great trial for him. Allāh (تداول الله) says:

«(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.”» ¹

Allāh (تداول الله) then says:

¹ Aṣ-Ṣaffāt 100-102.
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 (سُلْطٍ). 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 (سُلْطٍ) 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 (سُلْطٍ) could realize Allāh’s revelation when it came to him, he immediately understood that Allāh (سُلْطٍ) 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 (سُلْطٍ) sees fit.
and conforming with His will and wisdom. Therefore, Allāh (ﷻ) called out to Ibrāhīm, instructing him to proceed no more with his “slaughtering” act, because the full submission that he and Ismā‘īl 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, Ibrāhīm and Ismā‘īl (ﷻ️), must have turned to Allāh (時には) with sincere supplication, asking Him to spare them the devastating outcome of Ibrāhīm’s dream. Obviously, Allāh (ﷻ️) 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 Sūrat Yūsuf, Allāh (ﷻ️) 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 (нская) had a remarkable dream that foretold of events of the far future. Allāh (時には) says:

إِذْ قَالَ يُوسُفُ لَأُبَيْهِ: "يَأَبِيَ بِنَّ يًآيَتُ أُحُدُ عَشْرُ كَوْكَبَاءَ وَالشَّمْسَ وَالْقُمْرَ رَأَيْتُهُمُ ليَسُلْدِينَ" قَالَ: "يَا بَيْتُ نَبِيِّي لَا تُفْصِصْ رُؤْيَيْكَ عَلَيْهِ إِخْرَتِكَ فَيَكِيدُوا لَكَ كَبِدًا، إِنَّكَ هُيَّانَ بِإِلَيْسِنَ عَدَوُ مُبِينٌ وَكَذَكَ لِكَ يَجْتَبِيكَ رَبُّكَ وَيَعْلَمُكَ مِنْ تَأْوِيلٍ أَلْحَادِيْثٍ وَيَضْمُعُكَ عَلَيْهِ وَعَلَى رَبِّكَ عَلِيمُ حَكِيمٌ. يُوسُفُٰ ﴿٤﴾}
«(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 Yaʿqūb, as He had previously completed it upon your forefathers, Ibrāhīm and Ištāq. Indeed, your Lord is Knowing and Wise.”» ¹

Many years later, Yūsuf saw the fulfillment of His dream. Allāh (ﷻ) says:

«وَرَفَعَ أَبَيْهِ عَلَىَّ الْعَرشَ، وَخَلَفَهُ، وَقَالَ: "يَا أَبَاي، هَذَا تَأْوِيلُ رَبِّي مِنْ قَبْلِ، ۖ قَدْ جَعَلَهُ رَبِّي حَقًا.

"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 (ʿ). 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 (ʿ) 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 (ʿ) said:

"كان بين رؤيا يوسف وعبراتها أربعون عاماً."

"Forty years passed between Yūsuf’s dream and its
fulfillment.”

7. In previous *shari‘ahs* (legislations) from Allāh, prostration and bowing to people were acceptable forms of greeting or display of homage. Qatādah and other *tābi‘īn* said:

"'Akhūt tawāsīyya yūmnīnā 'an yasjūd bʿūstūhām lābūṣī.

"The greeting (of respect) among people at that time was that they would prostrate to each other.”

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:

"La yasjūd l-baṣīr ʿan yasjūd l-baṣīr. Wāla kāna ʿāmra rápido an yasjūd l-ʿuqīr l-lāl." [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.]

**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

1 Recorded by Ibn Jarīr at-Ṭabarī, al-Ḥākim, and al-Bayhaqī (in *ash-Shu‘ab*). Verified to be authentic by al-Ḥāfiz (Fath al-Bāri 12:471).

2 Recorded by Ibn Jarīr at-Ṭabarī. Verified to be authentic by al-Ḥāfiz (Fath al-Bāri 12:471).

3 Recorded by Ibn Mājah, an-Nasā‘ī, and others. Verified to be authentic by al-Albānī (*Irwā‘ul-Ghalīl* no. 1998 and *Ṣaḥiḥ ul-Ṭābi‘ī* nos. 5294-5295, 7725).
sought his interpretation of them. Allāh ( تعالى) says:

«وَدَخَلَ مَعَهُ آلَ سَجِنٍ فَتَيِّيْانِ، قَالَ أَحَداَهُمَا: "إِنِّي أَرَسِيْنِي أُعْصِرْ خَمْرًا." وَقَالَ أَلَآَخُرُ: "إِنِّي أَرَسِيْنِي أُحْمِلُ فَوْقَ رَأِيَةَ حَبِيبًا تَأْكُلُ الْأَطْيَرَ مِنْهُ. "بَنَّيْنَا بِتَآوِيْلٍ، إِنَا تَرْكَ مِنَ الْمُحْسِنِينَ." قَالَ: "لَا يَتَّبِعُكُمَا طَعَامُ تَرْزَقَانِهِ إِلاَّ نَبَانِكُمَا بِتَآوِيْلٍ قَبْلُ أنْ يَتَّبِعُكُمَا، ذَلِكُمَا مِمَّا عَلَمَنِي رَبِّي; إِنِّي تَرْكَتُ مِلَّةً فَوْمَ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَفِيرُونَ." أَ) يُوسُفٍ ٣٦-٣٧

«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.» ¹

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 ( تعالى) says:

«) يَسْتَفْقِيَ الْآَخَرُ فَيْصِلْبُ وَأَمَا آَلَهُ حُرُمًا، وَأَمَا آَلَهُ حُرُمًا. أَ) يُوسُفٍ ٤١

«(Yūsuf then said,) “O two prison-mates, as for one of you, he will serve his master drinks of wine; but

¹ Yūsuf 12:36-37.
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 (ﷺ) was an upright young man who worshiped Allāh (ﷻ) 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 (ﷻ) 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 (ﷻ) 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.”

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

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1 Recorded by al-Ḥākim. Verified to be authentic by al-Ḥāfiẓ (Fath ul-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 (ruʿā)." They said, "(This is only) mixed-up medleys of dreams (aḥlām), and we are not versed in the interpretation of dreams (aḥlām)."»  1

«At that, the one of the two (past prisoners) who had

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,
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:

وَرَفَعَ أَبُوَّيْهِ عَلَى آلِهَةِ وَخَزَىَهُ لِهُ سَجَدَةً، وَقَالَ: "يَا أَبَا هَذَا تَأْوِيلٌ رَّبِّيٌّ مِن قِبَلِ قَدْ جَعَلَهَا رَبِّي حَقّاً، وَقَدْ أَحْسَنَ بِي إِذَا أَخْرَجَنِي مِنْ أَسْجَنٍ وَجَاءَ بَيْكُ مِنْ أَلْبَدُو مِنْ بَعْدِ أَنْ تَرْعَيَ الْشَّيْطَانُ بِنَيْنَى وَيَنْبِنَى إِخْوَيْيَ، إِنَّ رَبَّي لَطِيفٌ لَّمَآ يَشَأَّ، إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ.

"رَبَّ قُدْمَيْنِي مِنْ أَلْمُلَكِ وَعِلْمَيْنِي مِنْ تَأْوِيلٍ أَحَدِيْثٍ، فَأَفْتَرَ أَلسُمُوَاتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ فِي الْخَلْقِ وَالْأَخِرَةِ، تُوقِنِي مُسْلِمًا وَأَلْحَنَيْنَ بَالْصَّلَحِينَ." (٤٠:١٠١-١٠٠) يو سف

«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 MUḤAMMAD’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.

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. ‘Umar (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.> ‘Umar said, “Are we not upon the truth while our enemies are upon falsehood?” The Prophet (ﷺ) affirmed, «بلى» <Yes, indeed.> ‘Umar said, “Why, then, should we agree to this lower position in regard to our religion?” The Prophet (ﷺ) declared:

«إني رسول الله، وليست عاصبه، وهو ناصري.»

<Indeed, I am Allāh’s Messenger: I will not disobey Him, and He will surely give me victory.>

‘Umar (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. فأخبرنّك اننا نأتيه العام.» <Yes, indeed. But did I tell you we will do it this year?> ‘Umar replied, “No.” The Prophet (ﷺ) then said:

«فإنك آتيه ومطلب بته.»

<Indeed, you will surely reach it and perform ṭawāf around it.> ¹

Allāh (ﷻ) then revealed:

«لقد صدّق الله رسوله آنسًا بالحَقّ، لتَدخُلُنَّ المسجد الحرام إن شاء الله، عَمَّا إِنْ نَفَعْلُمُهُ مَثْلً مِّن كُلِّ ذَٰلِكَ فَضَلَّلَهُ الْفَتْحُ 27»

«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." ¹

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:

«إني رأيت في النَّامين كأن جِبْريلٌ عند رأسي، وميكائيل عند رجلِي، يقول:
أهْدِهِما لصاحِبِهِ: "إنَّهُ نَائمٌ." ويقول الآخر: "إنَّ العيْنَ نَائِمةٌ والمَلْبَس يُقْطَنُ."»

«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 أَخْدُهُمَا: "إنَّ لصاحِبِكَ هَذَا مَتْلًا، فَأَضْرِبَوا لَهُ مَتْلًا." فَيَقُولُ
صاحِبُهُ: "إنَّهُ نَائمٌ." فَيَقُولُ: "إنَّ العيْنَ نَائِمةٌ والمَلْبَس يُقْطَنُ."»

«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.”»

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 Allāh, the
mansion is Islām, 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.

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1 This is combined from two reports recorded by al-Bukhārī (7281), at-Tirmīthī (2860), and others. At-Tirmīthī’s report was verified to be authentic by al-Albānī (as-Ṣaḥīḥah no. 3595).
DATES OF SUPREMACY

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

«رَأَيْتُ كَأَنِّي اللَّيْلَةَ فِي دَارِ عُقْبَةَ بْنِ رَافِعٍ، وَأَتَيْتُ بَيْتَهُ مِنْ تَمْرِ أَبِنِ طَابِ.»

فَأَوْلَتْ لَنَا الرُّفُعَةَ فِي الدُّنْيَا والْعَالِمَةِ فِي الآخِرَةِ، وَأَنَّ دِينَنَا قَدْ طَابَ.»

«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 ‘āqibah (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 ṣaḥābī, 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:

أَلَيْتُمْ أَكْمَلْتُ لَكُمْ دُينَكُمْ، وَأَتَمْمُتْ عَلَيْكُمْ يَعْتِمَيْنِ
وَرَضِيتُ لَكُمْ الإِسْلَامَ دُينًا. )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.” ¹

A COLUMN OF ĪMĀN

Abū ad-Dardā’, ‘Abdullāh Bin ‘Amr, and other companions (ﷺ) reported that the Prophet (ﷺ) said:

بَيْنِيَّمَا أَنَا نَائِمً، رَأَيْتُ عُمُودَ الْكِتَابِ أَحْسُنَ مِنْ نَحْطَرِ رَأْسِي،
فَظَنَنَتْ أَنَّهُ مَدْهُوبٌ بِهِ، فَأَتَبَعْتُهُ بَصْرِيَّ، فَإِذَا هُوَ نُورٌ سَاطِعٌ قَدْ
عَهِدَ بِهِ إِلَى النَّاسِ. أَلَا، وَإِنَّ الإِيْمَانَ حِينَ نَتَّفَعُ الفِتْنَ بَالشَّامِ.

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 ʾusḥ-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:

"بيبِّنِيما أنا نائم البارحة، إِذ أَتَيْتُ بِفِاتِیحَ حَزَائِنِ"

الأرضِ، حَتَّى وُضِعَت فِي يَدِي.

"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." ¹

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.

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 Allāh (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 ʿUmar (ﷺ) reported that the Prophet (ﷺ) told his companions one day:

> رأيت آنفاً كأنني أعطيت المقاليد (أي المفاتيح) والموازين، فوضعته في كفة ووضعته أثنتي في كفة، فرجحت لهما، ثم جيء بأبي بكر، فرجح بهما: ثم جيء بعمارة، 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 جئتكم أنتفسكم.

«You stand wherever you place yourselves (through your actions).»

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1 Recorded by Aḥmad and at-Ţabarānī. 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), ‘Umar’s (ﷺ) īmān and knowledge supercede all Muslims put together.
   c. Excluding the Prophet (ﷺ) and Abū Bakr and ‘Umar (ﷺ), ‘Uthmān’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 ‘Alī (ﷺ), but other narrations, as well as the consensus of the ‘ulamā 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:

أَرَآيتُ فِي الْمَنامِ أَنَّيَّ عَلَى بَشْرٍ أَنْزَعْ مِنْهَا فَأَسْقَفْيَ النَّاسَ، إِذْ جَاءَنِي أَبُو بَكْرٍ وَعُمَّرُ، فَأَخَذَنِي أَبُو بَكْرٍ الدُّلْوَةَ مِنْ يَدِي لِيُرِيهِنِي، فَنَزَعُ دُنْوَا أَوْ دُنْوَيْنِ، وَفِي نَزَعِهِ ضَعْفٌ، فَعَقَرَ اللَّهُ لَهُ. ثُمَّ أَخَذَهُ أَبُو النَّاسِ مِنْ يَدِ أَبِي بَكْرٍ، فَأَسْتَحَالتُ فِي يَدِهِ غَرْبًا، فَلَمْ أُرَ عَبْقِرْيَا مِنْ النَّاسِ يَفْقِرِ فَرْيَهُ (نَزَعُ رَجُلٍ أَقْوَى مِنْهُ)، حَتَّى ضَرَّبَ النَّاسُ بِعَطْنٍ (تُوْلِيَ النَّاسُ وَالْحَوْضُ مَلَانُ يَتَفَجَّرُ).

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 dumping 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 hadīth 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 (👨‍WebKit) 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 (👨‍WebKit) 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 (👨‍WebKit) 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 (👨‍WebKit) 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 (👨‍WebKit). 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 (👨‍WebKit) reported that Allāh’s Messenger (ﷺ) said:

"بيِّنَّا أَنَا نَائِمٌ، آتِنِي بُقَدَحٍ لَعِنٍّ، فَضْرَبْتُ مَنِينَهُ، حَتَّى إِلَى أُرْأَى الرَّيْنِ يِخْرِجْ، مِنَ أَطْرَافِي (فِي أَطْرَافِيْرِيْ)، ثُمَّ أَعْطَيْتُ فَضْلُي عُمْرًا بَنَّ الْحُطَابٍ.

During 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 'Umar 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 Qur’ān and Sunnah, which may include the skill in leading the Muslims by Allāh’s law. Milk can also mean purity of nature or fiṭrah, as was reported by Abū Hurayrah from the Prophet (ﷺ):

«اللِّبَنُ فِي الْمَنامِ فِطْرَةُ»

<Milk in a dream means fiṭrah.> 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, ‘Umar (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. ‘Umar’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 fiṭrah, 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

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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-Ālānī (aṣ-Ṣaḥīḥah no. 2207).
the fiṭrah, and may mean having doubt about the religion.

**'Umar Wearing a Long Shirt**

Abū Sa'īd al-Khudrī reported that Allāh’s Messenger (ﷺ) said:

«بيَّنَتِيَماً أنا نَائِمُ رأيتُ النَّاسَ يُعْرَضُونَ علَيْيَ، وَعَلَيْهِمْ قَمَصٌ مِنْها مَا يَبْلُغُ النَّدَيٍّ، وَمِنْها مَا يَبْلُغُ دَوْنَ ذلِكْ. وَمَرَّ عَلَيْ عُمَرَ بنُ الْحَطَابِ، وَعَلَيْهِ قَمِيصٌ يَجْرَهُ.»

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. 'Umar 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, «(The shirt is) the religion (of Islām).»

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 taqwā and faith.

3. This hadīth shows a great merit for the Commander of the Believers, 'Umar (잙): he excelled most other Muslims in taqwā and faith.

4. One may not derive from this or the previous dream a comparison

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1 Recorded by al-Bukhārī (23, 3691, 7008, 7009), Muslim (2390), and others.
between ‘Umar and Abū Bakr (ﷺ), because there was no specific mention of anyone besides ‘Umar in these dreams. Based on many other authentic hadiths, we affirm that Abū Bakr (ﷺ) was, by consensus, the best of the sahābah (ﷺ).

A PALACE FOR ‘UMAR IN JANNAH

Abū Hurayrah and Jābir reported that Allāh’s Messenger said:

«بينما أنا نائمُ رأيتني في الجنةَ، ورأيت قصرًا أبيضُ فينائهُ أرضاً تتوضأ، فقالوا: “لِعُمْرَ بن الْحَيَّاتِ.” فأردت أن أدخلُه فانظرُ إليهِ، فذكَرُتُ غيُرَتهُ، فوَلِيْتُ مِدْبِرًا.»

“I had a dream that I was in Jannah, and I saw a white palace and a woman performing wudu’ in its courtyard. I asked, “Whose palace is this?” I was told, “It is for ‘Umar Bin al-Khaṭṭāb.” I wished to enter the palace and look at it, but then remembered ‘Umar’s ghayrah (sense of honor and protectiveness) and quickly moved away.»

Hearing this, ‘Umar wept and said, “عليكُ بَنَيَّة أنتَ وأُمِيِّ بِي رَسُولِ اللَّهِ أَغْرَرْ؟” “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, wudu’ derives from wadā‘ah, which means beauty and glory. Therefore, performing wudu’ 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 ‘Umar’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.

'Aishah Wrapped in a Piece of Silk

'Aishah (阴道) reported that Allâh's Messenger (ﷺ) said to her:

«أَرْسَلْتُكَ فِي النَّاسِ، قَبْلَ أَنْ آتِرَ رَجُلٍ مَّرَتِينَ، يَحْمِلَكَ الْمَلَكُ فِي سَرْقَةٍ مِّنْ حَرْبٍ، فَيَقُولُ: "هَذَا أَمْرُ أَنَا لَكَ." فَأَكْثَرَ فِرْعَانًا، فَإِذَا أَنْتَ هَيِّ. فَأَقْلِمْ: "إِنَّ يَكُونُ هَذَا مِنْ عَنْدِ اللَّهِ يُضَحِّيهِ.»

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 Allâh, He will surely make it happen.”

We learn from this hadîth the following:

1. This dream carried glad tidings for 'Aishah (阴道):

   a. Her marriage to the Prophet (ﷺ) was a blessed one that Allâh (ﷻ) ordained and approved.

   b. She was carried by an angel, which is a great honor by itself, since the angels are among Allâh’s (ﷻ) most noble creations.

   c. She was wrapped in silk. This is an indication of honor and

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1 Recorded by al-Bukhârî (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.

‘Ā’ISHAH WILL BE THE PROPHET’S WIFE IN JANNAH

‘Ā’ishah (ماها) reported that the Prophet (صلى الله عليه وسلم) told her when he was near death:

«إِنَّهُ لَيَهْوَنَ عَلَيْكَ الْحَمُّوْتُ أَنَّ أَرْيَتْكَ رَوْجَتَيْنِ فِي الْجَنَّةِ.»

<i>Indeed, what makes death lighter for me is that I was shown (in a dream) that you are my wife in Jannah.</i>¹

This dream carried glad tidings for ‘Ā’ishah (ماها): that she will be with the Prophet (صلى الله عليه وسلم) in Jannah.

JA’FAR FLYING WITH WINGS IN JANNAH

Abū Hurayrah, Ibn ‘Umar, and other companions (صلى الله عليه وسلم) reported that the Prophet (صلى الله عليه وسلم) said:

«رَأَيْتُ جَعْفَرَ بْنَ أَبِي طَالِبٍ يَطْيِرُ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ بِجَنَّاَبِيْنِ.»

<i>I saw (in a dream) Ja’far Bin Abī Ṭālib flying with two wings alongside the angels in Jannah.</i>²

Ja’far (صلى الله عليه وسلم) 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 (as-Saḥīḥah no. 2867).
² Recorded by at-Tirmīthī, al-Ḥākim, and others. Verified to be authentic by al-Albānī (as-Saḥīḥah 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 بالرُّميصاء أمراً أبي طلحة. وسمعت خشفاً
خشخصة ممن أطاعني، فقلت: "من هذا يا جبريل؟" قال: "هذا يقال."

I had a dream that I was in Jannah, and saw ar-Rumaysâ’, Abū Ṭalḥah’s wife ¹. Then I heard a rattle (caused by a man) ahead of me. I asked, “Who is there, O Jibrîl?” 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 (.addProperty) reported that the Prophet (ﷺ) said:

«لا تسبوا ورقة بن نوافل، فإنني رأيت له جنة 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-Ḥākim, and others. Verified to be authentic by al-Albānî (as-Sahîhah no. 405 and Sahîh al-Jâmi‘ no. 7320).
Waraqah was an uncle of Khadijah (א"ר). He was one of the few Arabs who rejected paganism and embraced the original (Unitarian) Christianity. When the Prophet (א"р) 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 (א"ר) prohibited this, and informed them that Waraqah will be in Jannah.

**The Fighters by Sea**

Anas reported that Allāh’s Messenger (א"ר) 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:

"ناسٍ مِن أمَّتِي عَرَضُوا عَلَيْ عَزَاةٍ في سبيل الله، يركَبُونُ نَجَّاً هذَا الْبَحْرُ. كَالمُلْكٍ عَلى الأَسْرَى.“

«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:

"ناسٍ مِن أمَّتِي عَرَضُوا عَلَيْ عَزَاةٍ في سبيل الله، يركَبُونُ نَجَّاً هذَا الْبَحْرُ. كَالمُلْكٍ عَلى الأَسْرَى.“

\(^1\) She was the sister of Anas’s mother, Umm Sulaym (א"ר). Both sisters were related to the Prophet (א"ר) by a foster relationship, making him their mahram.
(Another) group from my *Ummah* were shown to me going out on a fight for Allâh’s cause, boarding in the middle of the sea. They will be like kings on thrones.»

Umm Ḥarām again requested, “Ask Allâh that I be with them.” And the Messenger replied, «أنتِ مِنَ الأمُّيَّينَ. You will (only) be with the first group.»

Anas added that Umm Ḥarām was later married to ‘Ubâdah Bin aṣ-Šâmit, and she accompanied him when he went fighting by sea during Mu‘āwiyah’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 *ḥadîth* the following:

1. The Prophet (ﷺ) was given the glad tidings that two groups of his followers would fight by sea for Allâh’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 Islâm 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 Allâh’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.

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\(^1\) Recorded by al-Bukhârî (2788-2789, 2799-2800, 2877-2878, 2894-2895, 6282-6283, 7001-7002), Muslim (1912), and others.
REWARD OF KINDNESS TOWARD THE PARENTS

‘Ā’ishah ( رضي الله عنها) reported that the Prophet ( ﷺ) said:

«رأيتني دخلت الجنة، فسمعتك فيها قراءة، فلعت: "من هذا؟" فقالوا:
"حارث بن التممان." فلعت: "لكلكم البر، ككلكم البر."»

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 Hārithah Bin an-Nu‘mān.” I said, “Thus is (the reward of) kindness (toward the parents); thus is kindness.”

‘Ā’ishah added, “And he (Hārithah) was the most kind person toward his mother.” ¹

Dreams about War and Fighting

THE BATTLE OF BADR

Prior to the battle of Badr, Allāh showed His Messenger ( ﷺ) 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 ( ﷲ) says:

«إذ بريكهم الله في مناك فليلة، ولو أراكهم كثيرًا لفسحتهم وانتصرفتم في الأمة، ولكن الله سلم إنه عليم بذات الصدور» ¹

«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).”

¹ Recorded by Aḥmad, al-Ḥākim, and others. Verified to be authentic by al-Albānī (ṣaḥīḥ no. 913).
Indeed, He is fully Knowledgeable of what is within the breasts.»  

Ibn Kathîr (١) reported that Mujâhid (٢) 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 Músâ al-Ashârî (٣) reported that the Prophet (ﷺ) said:

«رأيت أني هزرت سيفًا فانقطع صدره، فإذا هو ما أصيب من المُؤمّنِين يوم أحد. ثم هزرت أخرى، فعاد أحسن ما كان. فإذا هو ما جاء الله به من الفتح، واجتماع المُؤمّنِين. ورأيت فيها بقرًا، وأناللَّه خير. فإذا هم النفر من المُؤمّنِين يوم أحد. وإذا الخير ما جاء الله به من الخير يعده. بعد يوم بدر.»

—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

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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:

«رأيت كأنني في دُرَّة حَصينَة، وَرَأيت بَقرًا تُنْحَرُ. فَأَوْلَتْ أَنَّ
الدُّرَّةَ الحَصينَةَ المَدِينة، وَأَنَّ البَقرَ نُفِرْ، وَاللَّهُ خَيرٌ.»

«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:

«لو آتى أفْتُنَا بالمَدِينة، فإن دَخلْوا عَلَيْنَا فيها قاتلناهُم.»

«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, «ٌسَأْتُكَمْ إِذَآ » \(^3\) \(\text{As you wish, then.}\) 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 لَيْسَ لِنَبِيٍّ إِذآ لَيْسَ لَامَتَٰنَّ أَن يَضَعَّها حَتَّى يَقَاتِلْ.»

«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.\footnote{Recorded by Ahmad, Ibn Sa’d, and others. Verified to be authentic by al-Albānī (\textit{Ṣaḥīḥ ul-Jāmi‘} no. 3476 and \textit{aṣ-Ṣaḥīḥah} no. 1100).}

We learn from these two \textit{ḥadīths} 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-Madinah 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-Madinah

Ibn ‘Umar (ﷺ) reported that the Prophet (ﷺ) said:

«رَأىْتُ كَانَ أَمْرَأَةً سُوْدًا، ثَائِرَةً الرَّأس، حَرْجَتْ مِنْ المُدَيِّنَةِ حَتَّى نَزَّلَتْ مَهْيَعَةً (المُجْحَقَةٍ) فَأَوَّلَتْهَا أَنْ وَباءً المُدَيِّنَةَ نَقِلَّ إِلَيْهَا.»

«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”
interpreted this by that al-Madinah’s disease (fever) has been transferred to al-Juḥfah.\textsuperscript{1}

We point out the following regarding this ḥadīth:

1. **Word-puzzle techniques**: Some scholars of dream interpretation reason that the feminine for “black” in Arabic, sawdā’, may be viewed as a combination of two words: su’ (evil) and da‘ (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.\textsuperscript{2}

   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 (ﷺ) 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 sawdā’ is “prevalent”. This is also the meaning implied in the forthcoming ḥadīth about the black and

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\textsuperscript{1} Recorded by al-Bukhārī (7038-7040), Aḥmad, and others.

\textsuperscript{2} See, for example, Qawā‘id Tafsīr il-Aḥlām by ash-Shihāb ul-‘Abbār, 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 (ݲݶ) 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:

> يَا عَائِشَةُ، أَشْعِرْتُ أَنَّ اللَّهَ قَدْ أَفْتَنَيْنِي فِي هَاذَهُ اللَّيْلِ، جَاءَنِي رَجُلًا، فَقَعَدَ أَحْذُهُ عَنْدَ رَأْسِي، وَالآخَرُ عَنْدَ رِجُلِي، فَقَالَ أَحْذُهُ لِصَاحِبِهِ.

¹ Sufyān Bin ‘Umaynah, one the narrators of the hadīth, indicated here, “This is the strongest form of magic.”
O 'A'ishah, did you know that Allāh has guided me to what will cure me? Two men (Jibrīl and Mīkā'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-Aṣam.” 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:

«يا عائشة، والله لكان مناها تفاعاً الجناة، ولكان نحلها رؤوس الشياطين.»

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 (.addProperty) asked him, “Should you not have applied nushrah and expelled or burned him (the magician)?” The Prophet (ﷺ) replied:

لا: أمَّا أنا، فقَدْ عافانِي الله؛ وَكَرَهَتْ أَنّ

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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 Jibrīl and Mīkā‘il came to him (as above). ‘Alī (ﷺ) was the one who went down into the well and found the knots, and Jibrīl instructed the Prophet (ﷺ) to untie them, one at a time, while reciting the two mu‘awwithāt (sūrah 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-Māzīrī 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 Jibrīl 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

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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 ul-Bārī 10:277-278) and by al-Albānī (as-Sahīḥah 6:617-618).
3 Recorded by at-Tabarānī, al-Ḥākim, and others. Verified to be authentic by al-Albānī (as-Sahīḥah 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.” ¹

And al-Albānī (巯) 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 ‘Ā’ishah, Zayd Bin Arqam, Ibn ‘Abbās, Sa‘īd Bin al-Musayyib, and ‘Ikrimah (巯).

And surely, Sayyid Rashīd Riḍā (巯) 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 ²?” ³

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¹ Fathul-Bārî 10:279-280.
² As in Tāhā 20:66.
³ Mukhtasarush Shi‘hi Muslim pp. 375-376.
We learn from the above the following:

1. Magic 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 Mu‘awwīthāt 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 1. 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

Mu‘āth Bin Jabal, Ibn ‘Abbās, ‘Ubaydah 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:

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.»

«فقال: "يا محمد، فيم يختصص الملائ للأعلى؟" فلعت: "لا أدرى ربك."
قال: "يا محمد، فيم يختصص الملائ الأعلى؟" فلعت: "لا أدرى ربك."
قال: "يا محمد، فيم يختصص الملائ الأعلى؟" فلعت: "لا أدرى ربك.
فوضع كفته بين كتفي، حتى وجدت برذة أناطلها في صدري، فتجلى
لي كله شيء، وعرفت."»

«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).»

«فقال: "يا محمد، فيم يختصص الملائ الأعلى؟" فلعت: "في
الكفرات والدرجات.»
He asked me, "O Muḥammad, 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 wuḍūʾ (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 innī as'āluka fil-al-khayrāt, wa-tark-al-munkarāt, wa-ḥubb-al-masākin, wa-ḥubb al-ṣaḥābāt. "
tawassanī ghayra maftūn. Wa-as'aluka ḥubbaka waḥubba man yuḥibbuka waḥubba 'amalīn yuqarribūnī ilā ḥubbik —
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 خَيْبَةٌ فَأَذَرُوهَا وَلَعَّلَهُمَا."

<Indeed, this dream is true, so study and learn it.> 1

This great hadith carries many important lessons. Because of this, the 'ulamā' have discussed it in detail, and of particular importance is Ibn Rajab’s remarkable book, “Ikhtiyār ul-Awlā fī Sharḥi Ḥadīth Ikhtisām il-Mala' il-A'īlā — 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

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1 Recorded by at-Tirmidhī, Aḥmad, and others. Verified to be authentic by al-Albānī (as-Ṣaḥīḥah no. 3169, as-Sunnah nos. 388, 465-471, and Irwā'ul-Ghaliḥ 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 (ﷻ) has the best and most sublime attributes. His attributes are not subject to tashbīḥ (likening Him to His creation), tāmthīl (likening the creation to Him), tākyīf (subjecting His attributes to our limited intellect), or tāʾīl (suspending or rejecting them). Al-Mubārakfūrī (�认) said:

“The way of the salaf in regard to the hadīths concerning Allāh’s attributes is that they accept them verbatim, without tākyīf, tashbīḥ, or tāʾīl, and they believe in them without misinterpretation. At the same time, they believe that nothing is like Allāh (ﷻ), and He is the Hearing and Seeing.” ¹

6. In this life, it is not possible for humans, even prophets (ﷺ), to see Allāh (ﷻ). ‘Ā’ishah ( Araştırma) said, “Anyone who claims that Muḥammad (ﷺ) saw his Lord has indeed fabricated a great lie against Allāh.” ²

7. It is possible to see Allāh (ﷻ) in a dream — as in this hadīth. Al-Mullā ‘Alī al-Qārī (�认) 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-Aḥwāthī no. 3233.
² Recorded by Muslim (177).
³ Al-Miqāḥ 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-Nābulṣī (ﷺ) said:

"Seeing Allāh (ﷻ) in a dream without takiyīf, 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-Baghwī (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 Taʾīr 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 Ḥalāl.

14. Among the best of “elevating” acts are acts of kindness toward other people: feeding the needy, spreading salâm (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 hadīth is discussed in the Author’s: “Knowing the Angels”.

2 We may deduce from this hadīth 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 (ﷻ) 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>
</tbody>
</table>
| ⑦ Loving deeds that please Allāh            | Loving such deeds makes us intent on doing what pleases our most beloved: Allāh (ﷻ).  

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 لِيْلَةَ الْقُدْرَ فِي مَآءٍ وَطِينٍ.»

«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.»

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

«أَرَيْتُ لِيْلَةَ الْقُدْرَ، فَالْتَّمَسْهَا فِي الْعَشْرِ الْعَوْارِ.»

«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).»

Abū Saīd al-Khudrī (ﷺ) reported that the Prophet (ﷺ) said to his companions:

«إِنَّكُمْ أُعْتَنَكَتُ الْعَشْرُ الْأَوَّلُ الْأَلْتَمِسُ لِيْلَةَ الْقُدْرَ، ثُمَّ أُعْتَنَكَتُ الْعَشْرَ الأوَّلَ، ثُمَّ أُعْتَنَكَتُ الْعَشْرَ الأوَّلَ.”

«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).»

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1 Recorded by Muslim (1168).
2 Recorded by Muslim (1166) and Ahmad.
I performed ḫīkāf (remained in the Masjid for worship) during the first ten nights (of Ramadān) seeking Laylat ul-Qadr, then I performed ḫīkāf 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:

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 *hadīths* 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 *hadīth* 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 ʿĪsā (시장) and ad-Dajjāl will circle around al-Kaʿbah.

As for ʿĪsā, this foretold that he will perform ḥajj — which will possibly be after the death of Yaʿjūj and Maʿjūj (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 Kaʿbah, because, as the Prophet (시장) indicated in another ḥadīth ², Allāh (시장) 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 ḥadīths 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 (시장) indicated in another ḥadīth ³, there is no ḥīnāh, from the time of ʿAdam (시장) to the end of time, worse than that of ad-Dajjāl.

THE BLESSED VALLEY

ʿUmar (시장) reported that the Prophet (시장) said while he was at the ‘Aqīq valley ⁴:

«أُنَبِيَ الْلَّيْلَةَ آتِيَ مِنْ رَبِّي فَقَالَ: "صَلِّ بِهِذَا الوادِيِّ الْمُبارَكِ، وَقَلْ: عُمَّرَةَ 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 ḥajj.’” ⁵»

¹ Recorded by Muslim (2940) from ʿAbdullāh Bin ʿAmr (시장).
² Recorded by al-Bukhārī (1881), Muslim (2943), and others, from Anas (시장).
³ Recorded by Muslim (2946) from ʿImrān Bin Ḥusayn and Abū Qatādah (시장).
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 (ﷺ) reported:

"أَرَأَيْتُ النَّبِيَّ وَهُوَ فِي مَعْرَسِهِ بِذِي الْحَلِيقَةِ،ْ فَقَفِيلَ لَهُ: 'إِنَّكَ بَيْطُحَاءُ مَبَارِكَةً.'"

"The Prophet (ﷺ) had a dream while he camped in Thul-Hulayfah in which he was told, ‘Indeed, you are in a blessed valley.’"  

This dream indicated the virtue of Thul-Hulayfah, a location that Allāh (ﷻ) 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 (ﷺ) reported that the Prophet (ﷺ) said:

"وَأَرَأَيْتُ السَّوْاَكَ الْأَسْمِرَ مِنْهُمَا، فَقَفِيلَ لِي: 'كَبْرَكَ، فَدَفَعَتْهُ إِلَى الأَكْبَرِ.'"

"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."  

We learn from this hadīth 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 (-redux) 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-Muhallab 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 (-redux). As for the rare occasions where 'Ā'ishah (-redux) or others used the Prophet's (-redux) 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 (-redux) 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 (-redux) reported that the Prophet (-redux) said:

"رأيت ما هو مضمون على أمتي بعدي، قَسَرَّي بعدي، فآنَرَّل الله (redux): وَلَّا أَخْرِجْهُ مِنْ أَلْوَانِي وَ لَسْوَفَ يُغْطِيَكَ رُبْكَ فَتَرْضَى ۗ ۤاَلْبَصَرُ ۹۵، فَأَعَطَانِي فِي الْجَنَّةِ أَلْفَ قَصْرٍ مِنْ لَوْلُؤٍ ثُرَابُهَا المِسْكُ، فِي كُلِّ قَصْرٍ مَا يُنْبِغُي لَهِ مِنْ الأَذْوَاجِ وَ الْخَدَمَ "

1 Fath ul-Bari 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:

«لَقَدْ رَأَيْتُ رَجُلًا يَتَقَلَّبُ فِي الْجَنَّةِ، فِي شَجَرَةٍ قَطَعْهَا مِنْ ظُهْرِ الْطَّرِيقِ، كَأَنْ تَوَّدِي 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
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:


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.»

1 Recorded by al-Bukhārī (6587).

We learn from this ḥadīth 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
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), 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) keep us among those few).

6. It is possible to see in a dream actual incidents from Resurrection Day.

ʿAMR BIN LUḤAYY IN THE FIRE

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

"رأيت جهنم يحترق بعضاً، ورأيت عمرو بن لحاي، أبا بني كعب، يجره فصبه في النار وهو أول من غيَّر دين إسماعيل وسَيَب السوائِب."

"I saw hell (in a dream), with some parts of it attacking other parts. And I saw ʿAmr Bin Luḥayy,"

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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 Banī Ka'b, dragging his intestines in the Fire. He was the first to change Ismā'il's religion and dedicate animals to idols.»

'Amr Bin Luḥayy was the first to introduce idol worship into Makkah, thereby changing the monotheist religion of Ismā'il (賞) to the pagan religion of Jāhiliyyah. This, obviously, earned him a severe punishment in hell.

**Scenes from the Barzakh**

**SAMURAH'S LONG ḤADĪTH**

Samurah Bin Jundub (賞) reported that, in the morning, Allāh's Messenger (賞) 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 (賞) told them:

«رأيت الليلة رجلين أنياني فأخذهما بيدتي، وقال لي: "إئتلي".
فأطلعتما معاهما، وأجبراني 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.>

«وإننا أتينا على رجل مسجع، وإذا أخر قال: "عليك بصحراء"، وإذا هو يهوي بالصحراء لرأسه، فشيطان رأسه، فيتنهد الحجر هلهنا، فيتبع الحجر، فتأخذه، فلا يرجع إليه حتى يصغ رأسه كما كان، ثم يعود عليه، فيفعل به مثلما فعل المرة الأولى. قلت لهما:
١ 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!”

٢ 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!”

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!”

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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!”
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
As for the first man whom you saw his head being smashed with a boulder: he is a man whom Allāh teaches the (knowledge of) Qur'ān, 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.

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.

As for the naked men and women who were in the pit: they are men and women who indulge in zinā.

As for the man whom you saw swimming in the (blood) river and being fed stones, he is a person...
who eats ribā (usury).

وأما الرجل الطويل الذي في الوضعية، فإنه إبراهيم (عليه السلام).

وأما الولدان الذين حوله، فكل مولود مات على الفطرة.

As for the tall man that you saw in the garden, he is Ibrāhīm (عليه السلام), and the children around him are all the children who die upon the fitrah (before puberty).

(Here, some of the companions interjected, “O Messenger of Allāh, does this include the children of pagans?” He (صلى الله عليه وسلم) replied, “Yes, the children of the pagans as well!”)

وأما الرجل الكريهة المرأة التي عند النار يخشها ويسعى حولها، فإنه مالك خازن جهنم.

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).

والدار الأولى التي دخلت دار عامامة الموتى. والقوم الذين كانوا شطر منهم حسن وشطر منهم قبيح، فإنهم قوم خلطا

عملا صالحًا وأخر سيينا، تحاور الله عنهم.

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.

وأما هذه الدار، فدار الشهداء (إبنه عدن). وأنا جبريل، وهذا ميكائيل.

And as for this town, it is the Garden of ‘Adn (Eden) — residence of the shuhadā’ (martyrs). And,
I am Jibrīl, and this is Mīkā'il.»

Calling me, He said: "أَرْفَعْ رَأْسِكَ." فَسَمَّا بِصَرْي صَعَدا، فَإِذَا فَوْتِي قُصْرٌ مَثَلَ الرُّبَابَةِ الْبَيْضا، قَالَ لِي: "هَذَاكَ مَنْرِلِكَ." قَلْتُ لِهُمَا: "بَارِكَ اللَّهُ فِي كَمَا ذَرَّاني فَأَدْخَلْهُ." قَالَا: "أَمَا الْآنَ فَلَا. إِنَّهُ بَقَيَّ لَكَ عَمَّرًا لَمْ تُسْتَكْنِمِهِ. فَلَوْ أَسْتَكْنُمْتَ أَنْبَتَ مَنْرِلِكَ."  

<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 Allāh 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 hadīth 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'ān, committing zinā, taking ribā, and spreading lies.

3. Ibrāhīm’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 Ibrāhīm was the patron of pure Religion that conformed with fitrah, he had around him all children who died upon fitrah before

¹ This is combined from reports by al-Bukhārī (1386 & 7047), and is also recorded by Muslim (2275), and others.
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:

> «إِنِّي رَأَيْتُ رَؤْيَا هَيْٰذَةً، فَأَعَقِلُوهَا. بِنَاطَةٍ أَنَا نَائِمًا إِذْ أَنَا بِرَجْلاً. فَأَخْذًا بِمَضْعُوَبٍ، فَأَنْتَا بِجَبَلٍ وَعَرْأٍ طَوْيِّلًا، فَقَالَ: “أَصْعَدْ”… فَقَلَتْ: إِنِّي لَا أُطِيقُهُ، فَقَالَ: “سَنُسَهِّلْهُ لَكَ”… فَجَعَلَتْ كُلُّ مَا رَقُيَتُ قَدْمَي. وَضَعْتُهَا عَلَى دَرَجَةٍ، حَتَّى أُسْتَوِيَّنَا عَلَى الجِبَل.»

“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

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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.

«فأَنْطَلَقَا بَيْنِهِمْ، فَإِذَا نَحْنُ نَزَى دُخَانًا وَتَسْهُمَ عَوْاءٍ، قَلَّتُ: "مَا هَذَا، وَمَا هَذَهُ الْأَصْوَاتُ؟" قَالَاهُمْ: "هَذَا عَوْاءُ أَهْلِ الْجَهَّمَ، وَهَذِهِ جَهَّةُ مَدْرَسَتِهِمْ، فَدَعَعُوهَا."»

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 أَنْطَلَقَا بَيْنِهِمْ، فَإِذَا نَحْنُ نَزَى بَرْجَال وَنَسْمَى مَعْلُوقِينَ بِعِرَاقِيهِمْ، أَشْدَاقُهُمْ مُسْتَقَبِلَةً تَسْلِعُ دَمًا، فَقَلْتُ: "مَنْ هُؤُلَاءِ؟" قَالَاهُمْ: "هَؤُلَاءِ الْذِّينَ يَقُولُونَ ما لَا يَعْلَمُونَ (يَفْعَلُونَ).”

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 أَنْطَلَقَا بَيْنِهِمْ، فَإِذَا نَحْنُ نَزَى بَرْجَال وَنَسْمَى مُسْتَقَبِلَةً أَعْيُنُهُمْ وَآدَانُهُمْ، فَقَلْتُ: "مَنْ هُؤُلَاءِ؟" قَالَاهُمْ: "هَؤُلَاءِ الْذِّينَ يَرُونَ أَعْيَنَهُمْ ما لَا يَرُونَ، وَيُسْمَعُونَ آدَانَهُمْ ما لَا يُسْمَعُونَ.”

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 أَنْطَلَقَا بَيْنِهِمْ، فَإِذَا نَحْنُ نَزَى بَرْجَال وَنَسْمَى مُعَلُّوقِينَ بِعِرَاقِيهِمْ، مُصْوَّبَةً
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).”

<<ثَمَّ أَنْطَلَقَنا بِهِ، فَإِذَا نَحْنُ بِرِجَالٍ نَيَامٍ تَحْتَ ظُلْلَةِ الشَّجَرَةِ، قَلْتُ: “من هُؤُلاء؟” قَالَ: “هُؤُلاء مُؤَمِّنُوَا الْمُسْلِمِينَ.”>>

“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.”

<<ثَمَّ أَنْطَلَقَنا بِهِ، فَإِذَا نَحْنُ بِجَوْرَانِ يَلَعْبُونَ بَيْنَ نَهْرٍ، قَلْتُ: “من هُؤُلاء؟” قَالَ: “هُؤُلاء ذَرَارُ الْمُؤَمِّنُوَا.”>>

“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).”

<<ثَمَّ أَنْطَلَقَنا بِهِ، فَإِذَا نَحْنُ بِرِجَالٍ أَحْسَنُ شَيْءَ وَجَهَا، وَأَحْسَنُهُ لَبْوَسَا، وَأَطْيَبِهِ رِجَا، كَانَ وَجْهَهُمْ الْقَرَاطِيْسُ، قَلْتُ: “من هُؤُلاء؟” قَالَ: “هُؤُلاء الصَّدِيقُونَ، والْشَهَدَا، والصَّالِحُوَا.”>>

“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 'Īsā. They are waiting for you." 1

We learn from this ḥadīth the following:

1. Similar to Samurah's ḥadīth, 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 ḥadīth, are: giving false testimony, acting contrary to what one says, women refusing to breastfeed their babies, neglecting or violating fasting, and committing zīnā — 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 (as-Sahīhah no. 3951, Sahih ut-Targhib no. 1005, and at-Tālīqāt ul-Ḥisān no. 7448).
the worldly life.

4. The children of Muslim parents who die before reaching puberty were playing between two rivers. Allāh ( سبحانه وتعالى ) 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 ( ﷺ ) 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:

«رَأَيْتُ فِي النَّاَمَ آتِي أَهْجَرْ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَحْلٌ،
فَدَهَّبَ وَهَلَبَ إِلَى أَنَّهَا الْيَمَامَةَ أَوْ هَجَرٌ، فَإِذَا هِيٌّ الْمُدَّيْنَةُ يُبْتَرِبُ.»

«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-Madinah (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

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. ‘Aʾishah (ما) reported that the Prophet (ﷺ) came to her father Abū Bakr before the Hijrah and said:

«قد أريت دار هجركم: رأيت سبخة ذات نحل بئين لابتين (حرتين).»

—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.»

This description could only have applied to Yathrib, which the Prophet (ﷺ) subsequently renamed to Ṭaybah (the Good City), or al-Madinat-ul-Munawwarah (the Luminous City) — may Allāh (ﷺ) guard it from all harm.

Golden Bracelets

Ibn ʿAbbās and Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«بيتا لنا من الأرض، فوضع في يديك (كفي) سواران من ذهب، فكبا علي وأهلاني، فأوجي إلي أن: "أفتحهما.
ففتحهما، فذهبا (فطارا)، فألحقهما: الكذابين اللذين أنا بينهما: مسيلمة صاحب اليمامة، والعنسي صاحب صنعاء.»

—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

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1 Recorded by al-Bukhārī (2297, 3905), Ahmad, and others.
of Yamāmah, and al-ʿAnsī, King of Ṣanʿā’.> 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 “ṭhahab”, 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-ʿAnsī from Ṣanʿā’ (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:

أَرَنَّكَ مَا تَلَقَّى أُمَّتِي مِنْ بَعْدِي، وَسَفَكَ بَعْضُهُمُ دَمَاءَ بَعْضٍ، فَأَخْرَجَنِي ذَلِكَ وَشَقَّ عَلَيْيَ، وَكَانَ ذَلِكَ سَابِقًا مِنَ اللَّهِ، كَمَا سَبِقَ فِي الْأَمْمِ أَنْقِلَهَا.

فَسَأَلَتِ اللَّهُ أَن يُوَلِّيَنِي سَفَاعَتَهُ فِيهِمْ يَوْمِ الْقِيَامَةِ، فَقَفَعْلِهِ.

«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.»

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:

رَأَيْتُ عَنْيَةَ كَثِيرةَ سُوْدَا، دَخَّلَتْ فِي عَنْيَةٍ كَثِيرةَ بيض

فاَوْلَتْهَا: العَجْمُ يَشْرِكُونَكُمْ فِي دِينِكُمْ وَأَنْسَابَكُمْ.

«I saw (in a dream) numerous black sheep mixing

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1 Recorded by Āḥmad, at-Ṭabarānī, and others. Verified to be authentic by al-Albānī (as-Saḥīḥah no. 1440 and Saḥīḥ al-Jāmi‘ 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 (* بصورة*) 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 (* بصورة*) 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 Šuhayb (* بصورة*).
Additionally, many of the victorious rulers of the Muslims were non-Arab, such as Ṣalāḥ 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.

**ARMS AT LACKING AL-KABAH**

‘Ā’ishah (,U) reported that the Prophet (S) 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:

\[
\text{العَجَبُ إِنَّ نَاسًا مِنْ أَمَامِي يَوْمَئِنَّ بِبَيْتٍ بِرَجَلٍ مِنْ فُرِيضَ.}
\]

\[
\text{قَدْ لَجَأْ بِالبَيْتِ، حَتَّى إِذَا كَانُوا بِالبَيْدَاءِ خُيَّفَ بِهِمْ.}
\]

"(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-Ka’bah) 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 (U) said, “But their army may have different types of people.” The Prophet (S) replied:

\[
\text{نَعَمُ، فِيهِمُ الْمُسْتَبْصِرُ وَالْمُحِجِّرُ وَأَبْنَ السَّبِيلِ. يَهْيَّلُونَ مَهْلَكًا}
\]

\[
\text{وَاحِدًا، وَيَصْدُرونَ مَصَادِرَ شَتَى، يَبْعَثُهُمُ اللَّهُ عَلَى نَبِيَّهُم.}
\]

"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 رجلاً مِن أُصْحَابِ رَسُولِ اللَّهِ كَانَوا يُرْوَونَ الرُّؤْيَا عَلَى عَهْدِ رَسُولِ اللَّهِ فَيَقُولُ فِي هَا رَسُولِ 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:

«منْ رَأَى مِنْكُمْ رُؤْيَا فَلْيُصْفَحَهَا أَعْبُرُهَا 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 مِنْ نَكِمْ الْبَارْحَةِ رُؤْيَا؟»

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?> ¹

In this chapter, we present many dreams of the sahābah, 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 ʿImān

A Bountiful Cloud and a Ladder

ʿAbdullāh Bin ʿAbbās (ﷺ) reported that the Prophet (ﷺ) was once sitting in the company of Abū Bakr when a man came and said:

إني رأيت الليل في السماء، ظلله تنطف تطف السماء والعقل، فأرى الناس يتكافكون منها، فالمستكير والممستقيم، وإذا سبب واصيل من الأرض إلى السماء، فأراك أخذت به فعليك، ثم أخذ به رجل آخر فعالا به، ثم أخذ به رجل آخر فانقطع ثم وصل له:

“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 (ﷺ) said, “O Allāh’s Messenger, may my father be a ransom for you! By Allāh, allow me

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-Ālbānī (ṣaḥīḥ no. 473).
to interpret it.” The Prophet (ﷺ) said, «أَعْنِبُهَا.» 〈Interpret it then.〉
And Abū Bakr (ﷺ) said:

"أما الظلمة، فِالإِسْلَامُ. وأَمْامَ الَّذِي يَنْتَفِعْ مِنَ العَسْلَ وَالسَّمَأَنَّ فِالقُرْآنِ،
حَلَوَّتْهُ تَنْفِعُهُ. فَالْمُتَّكِئُونَ مِنَ القُرْآنِ وَالْمُسْتَقَرُّ. وأَمْامَ السَّبْبُ
الْوَانِسِ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، فَالْحَقُّ الَّذِي أَنَتْ عَلَيْهِ، تَأْخُذُ بِهِ
فِي عِلْمِ اللهِ. ثُمَّ يَأَخُذُ بِهِ رَجْلُ فِي غَلُوِّهِ، ثُمَّ يَأَخُذُ بِهِ رَجْلُ فِي غَلُوِّهِ
ثُمَّ يَأَخُذُ بِهِ رَجْلُ فِي غَلُوِّهِ، ثُمَّ يَوْصَلُ لِهِ فِي غَلُوِّهِ. فَأَخْبَرُيْنِي يا رَسُولِ
اللهِ، بَأَبِي أَنَتَ، أصْبِبْتَ أمْ أَخْطَأْتَ؟"

"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, «أَصْبِبْتُ بَغْضَةً، وَأَخْطَأْتُ بَغْضَةً.» 〈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 تَنْقُسِ.» 〈Do not make an oath.〉¹

We learn from this ḥadīth the following:

1. The ‘ulamā’ 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 (ُ). 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 ‘Ubayd 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 Allāh 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 hadith 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 mašlahah (benefit).

9. The ‘ulamā‘ differed as to what was Abū Bakr’s mistake. Al-Ḥāfiẓ (الحاوي) reported opinions by Ibn at-Tīn, at-Taḥāwī, al-Khaṭīb, Ibn al-‘Arabī, and others that, “His mistake was in interpreting the honey and butter as one thing, when he should have interpreted them as the Qurān and the Sunnah.”

However, we believe that such a mistake could have been corrected by the Prophet (ﷺ) without any harmful outcome. This, therefore, gives more weight to other opinions indicating that the mistake could have been that Abū Bakr (البكر) did not mention the assassination of ‘Uthmān (العثمان) — and Allāh (الله) knows best.

**The Scales**

Abū Bakrah (البكر) reported that the Prophet (ﷺ) liked hearing good dreams, and would ask his companions to relate their dreams to him. One morning, a man told him:

> “إِنِّي رَأَيْتُ مَيْتًا ذُلِّي مِنَ السَّمَاءِ، فَوَزَّنَتُ أَنَتْ وَأَبُوكَ بَكْرٍ، فَرَجَعْتُ بِأَبِي بَكْرٍ، ثُمَّ وَزَنَ فِي هَيْهَانِ أَبُوكَ بَكْرٍ وَعُمَرُ، فَرَجَعْ أَبُوكَ بَكْرٍ وَعُمَرُ، ثُمَّ وَزَنَ فِي هَيْهَانِ عُمَرٍ وَعُثْمَانٍ، فَرَجَعَ عُمَرُ بَعْثُمَانَ، ثُمَّ رَفَعَ الْمَيْتَانَ.”

“I had a dream that scales descended from the sky. You

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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:

«خِلافة نِبْوَةَ، ثُمَّ يَوْمَيْيَ اللهُ الْمُلُوكَ مِنْ يَشَاءُ»

<It will be a successorship (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 (ﷺ).

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 “successorship according to prophethood” would end, giving place to monarchy or other regimes.

ʿAlī (巯) 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 (巯) reported that ʿAt-Tufayl Bin Sakhbarah (巯), who was ʿĀʾishah’s (巯) maternal brother, had a dream that he related to other Muslims:

”رَأَيْتُ فِي مَا يُرُى النَّاسُ كَأَنِّي مَرَّتُ بِرَهْطَ مِنْ الْيَهُودِ، فَقَلَتْ: ً إنَّكُمْ أَنْتُمُ الْقُوَّمُ، لَوْلَا أَنْتُمُ تُزْعُمُونَ أَنْ عُزِيزًا بَنِي الْلَّهِ، فَقَالُوا:"

¹ Recorded by Abū Dāwūd, Alhmad, 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 Muḥammad wills.”’ ”

Ṭūfayl then related his dream to the Prophet (ﷺ), and the Prophet (ﷺ) addressed the Muslims after the next jamāʿah prayer, saying:

«إِنْ طَفَقَلَ رَأَيْ رَوْحًا فَأُحِبَّ بِهَا مِنْ أَخْبَرْ مِنْكُمْ وَإِنْكُمْ كُنْتُمْ تَقُولُونَ كَلِمَةً كَانَ يَمَنِعُ عِينِي الْحَيَاةَ مِنْكُمْ أَنْ آتِهَا كُنْ عَنْهَا فَلاَ تَقُولُوا ﴿مَا شَاءَ اللّهُ وَمَا شَاءَ مُحَمَّدٌ ﴾ »

<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 Muḥammad wills.” Rather, say, “Whatever Allāh wills and then Muḥammad wills.”> ¹

This truthful dream, seen by a noble companion of the

¹ Recorded by Ibn Mājah, Aḥmad, and others. Verified to be authentic by al-Albānī (ṣa-Saḥīḥah 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 ʿAbbās (ﷺ) reported that a man once said to the Prophet (ﷺ), “Whatever Allāh wills and you will.” The Prophet (ﷺ) responded:

«أَجَعَلْتُ مَعَ اللَّهِ نِيَادًا (عَدًائًا)؟ لَأَ، بَلِ مَا شَاءَ اللَّهُ وَحَدَّهُ.»

*Are you making me a match (or equal) to Allāh? Rather, it is what Allāh alone wills.* ¹

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 ʿUmar, Sa’d Bin Mālik, and others (ﷺ). ʿAbdullāh Bin Salām (ﷺ) then entered, with signs of *khushūʿ* (humbleness and submission to Allāh) on his face. Some of those who were present said, “This is one of the people of *Jannah.*” ʿAbdullāh prayed two quick rakʿāt 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. ʿAbdullāh responded:

“سبحان الله! ما يتبغي لأحدٍ أن يقول ما لا يعلم، 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.*”

ʿAbdullāh then explained that they must have said this because of a dream he had during the Prophet’s (ﷺ) time:

¹ Recorded by al-Bukhārī (in *al-Adab al-Mufrad* 783), Ibn Mājah, and others. Verified to be authentic by al-Ālābī (*aṣ-Ṣaḥīḥah* 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.”

“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 عند يسارك، فهي طريق أصحاب الشمال، وأمّا الطرقات التي رأيت عند يمينك، فهي طريق أصحاب اليمين، وأمّا الجبل، فهو مشرّع الشهادّة، ولن تناه. وتلك الروضة الإسلام، وذَلِكَ العمود عمود الإسلام، وتلك العروة الوثقى. ولن تزال مستمسمكَ بها حتّى 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." ¹

We learn from this hadith 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‘āwiyah (▏fadl).

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. ʿAbdullāh 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, ʿAbdullāh 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

ʿUthmān Bin Maẓūn’s Deeds

Umm ul-ʿAlā (ما) reported that when ʿUthmān Bin Maẓūn (ﷺ) died, she addressed him, saying, “May Allāh’s mercy engulf you, O Abū as-Sā‘īb. I bear witness that Allāh has honored you.” On hearing this, the Prophet (ﷺ) said:

«وَمَا يُدْرِي الَّذِي لَمْ يَرَحْ لَهُ الْحُیَّةُ وَوَاللَّهِ مَا أَذَرَى وَأَنَا رَسُولُ اللَّهِ مَاذا يُقَعُّلْ 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 ‘Uthmān owned a running spring. She told this to the Prophet (ﷺ), and he said:

«ذَلِكَ عَمَلُهُ يَجْرِى لَهُ.»

<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 ( سبحانه وتعالى) 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 ‘UMAR’S DREAM OF JANNAH**

‘Abdullāh Bin ‘Umar (ﷺ) reported:

"رأيتُ فِي الْمَٰسَاكِ كَانَ فِي يَدِي سَرْقَةٌ حَرِيرٍ، لا أُهْوَى بِهَا إِلَّا مَكَانٌ فِي الجَبَلِ إِلَّا طَارِتُ بِي إِلَيْهِ." ¹

'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 (.setTitle()), and she related it to the Prophet (setTitle()), who told her:

«إنَّ عَبْدَ اللَّهِ رِجُلٌ صَالِحٌ.»

<Indeed, 'Abdullāh is a righteous man.> ¹

In this ḥadīth, the Prophet (setTitle()) told Ḥafṣah (setTitle()) that her brother, 'Abdullāh, is a righteous man. This was — Allāh (setTitle()) 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 (setTitle()) reported that people used to relate their dreams to the Prophet (setTitle()). '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 (setTitle()) 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 Allāh, ‘O Allāh, 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."

‘Abdullāh also related this dream to his sister Ḥafṣah (رضي الله عنها), and she related it to the Prophet (صلى الله عليه وسلم), who told him:

«You surely are a righteous man — if you would only pray qiyyām more frequently.»

This ḥadīth indicates that a dream can admonish a righteous man

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1 Recorded by al-Bukhārī (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 ([curr] reported that aṭ-Ṭufayl 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). Aṭ-Ṭufayl’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. Aṭ-Ṭufayl 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, ""Let someone else repair for you what you have damaged." Aṭ-Ṭufayl related his dream to the Prophet (ﷺ), who said:

«اللَّهُمَّ، وَلَيْدَيْنِي فَأَغْفِرْنِي.»

'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:

"رأيتُ كأنى أتيتُ، فأخرجتُ من المدينة وأدخلت الجنة، فسمعت وجبة آرتجبت لها الجنة، فنظرت. فإذا فلان وفلان وفلان - فسممت أثني عشر رجلاً كان رسول الله بعث بهم في سرية قبل ذلك - فجيء بهم عليهم ثياب طلسم، تشبح أوداجهم، فغمسوا في نهر البَدَر، فخرجوا ووجوههم كالنمر ليلة البَدَر، فأتوا بصحفة من ذهب فيها بسرة، فأكلوا ما شاؤوا، وأكلت معهم."

"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 Allâh’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 Hibbân, and others. Verified to be authentic by al-Albānî (Ṣaḥīhu 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 (r) reported that two men from the Baliyy tribe came to the Prophet (s) 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 (s) and mentioned this to him. The Prophet (s) said:

> مِنْ أَيْنْ أَتَّلِكَ تَعْجِبُونَ أَلَيْسَ قَدْ مَكْتَبَ هَذَا بِعَدَّةٍ سَنَانٍ؟ أُدْرِكَ رَمَضَانٌ فِصْمَامٍ وَصَلَّى كَذَا وَكَذَا مِنْ سَجْدَةٍ فِي السَّنَةِ فَمَا بِنَتَّهُمَا أَبَعَدُ مَا بِنَ السَّمَاوَاتِ وَالأَرْضِ.

“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 (s): 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 ʿAbd Allāh, Ibn Mājah (no. 3925), and others. Verified to be authentic by al-Albānī (Ṣaḥīh ut-Targhib wat-Tarhib 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 *arthān*. In the morning, 'Abdullāh went to the Prophet (ﷺ) and related his dream to him. The Prophet (ﷺ) said:

"إنَّهَا لَرُؤْيَى حَقًّا - إن شاء الله - فَقُمْ مَعِ بِلَال، فَأَلْقِ عَلَيْهِ مَا رَأِيتُ. فَلَيْمَدْنَ بِهِ، فَأَنْتِ أَنْدَى سِوَاتٌ مِّنْكَ."

"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 *arthān* to Bilāl, and Bilāl started resounding it. 'Umar (jured) heard the *arthān* 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 *arthān* to Muslims. This dream carried more significance than normal dreams because it was simultaneously seen by two of the *ṣaḥābah* (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-Ghāliḥ no. 246 and Ṣaḥīḥu Abī Dāwūd nos. 511-513).
examples of simultaneous dreams are presented in the next two sub-sections.

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. Secondly, since the *athān* contains a great praise of the Prophet (ﷺ), it was more appropriate for it to come via other than himself.

**The Night of Decree**

‘Abdullāh Bin ‘Umar (ﷺ) reported that the Prophet (ﷺ) said to his companions:

أَرُؤُُكُمْ قَدْ تَوَافَّتُنَّ فِي السَّبْعِ الأَوَاخِرِ فَمَنْ كَانَ مُتَحَرَّرَهَا فَلِيُتَحَرَّرْهَا فِي السَّبْعِ الأَوَاخِرِ

«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.»

This is another example of a truthful dream that was simultaneously seen by a number of *sahābah* (ﷺ). 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 (ﷺ) reported that after the Prophet (ﷺ) had passed away, the *sahābah* (ﷺ) 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 (ﷻ) then caused them to fall asleep, until each one’s chin fell on his chest,
and an obscure person or angel addressed them from a corner of the house, saying:

"إِغْسِلُوا النَّبِيَّ وَعَلَيْهِ ثَيَابُهُ."

"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. 1

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 ʿUmar (ﷺ) reported that a man from the Anṣār had a dream in which a man (or angel) asked him:

"أَمَرَّكُمُ رَسُولُ اللَّهِ أَنْ تُسْبِحَا دَبْرُ كُلٍّ صَلَاةٍ ثَلَاثاً وَتُتَحَصَّدَا ثَلَاثَا وَثَلَاثِينَ، وتَتَكَبَّرَا أَرْبَعَا وَثَلَاثِينَ، فَتَبْلِكُ مَانِعًا؟"

"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:

"فَسْبِحَا خَمسَةً وَعِشْرِينَ، وَأَحْمَدَوا خَمسَةً وَعِشْرِينَ، وَكَبَّرُوا خَمسَةَ وَعِشْرِينَ، وَهَكَلُوا خَمسَةَ وَعِشْرِينَ، فَتَبْلِكُ مَانِعًا."

"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 ul-Janāʾīz 66).
five tahlīls — adding up to one hundred.”

In the morning, the Anṣārī related his dream to the Prophet (ﷺ), and the Prophet (ﷺ) said to his companions, «Do as the Anṣārī said.» ¹

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” extortions that the Prophet (ﷺ) initially taught, or the four “twenty-five” extortions that he later approved.

**GIVING CHARITY TO UNDESERVING PEOPLE**

The following is not a dream by one of the sahābah. 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 (ﷺ) 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?”»

¹ Recorded by an-Nasā‘ī (1350-1351), Ahmad, and others. Verified to be authentic by al-Albānī (Hidāyat ur-Ruwāh no. 933, and at-Ta‘līqa at-Ḥisān 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?”

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.”

The Prophet (ﷺ) related this truthful dream to us to teach us the

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1 This combined narration was recorded by al-Bukhārī (1420), Muslim (1022), Aḥmad, and others.
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virtue of giving a secret *sadaqah*, and to tell us that Allah (ﷻ) accepts it even if it falls in the wrong hands. In addition, Allah (ﷻ) may make it a means of guidance and repentance for the unrightful recipients.

Other Dreams

The Meeting of Souls

Khuzaymah Bin Thābit (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:

«إِنَّ الْرُّوحَ لَتَلْقَى الْرُّوحَ، صَدِقُ رُؤْيَاكَ، إِجْلَسْ وَأَسْجُدْ وَأَصْنَعْ كَمَا رَأَيْتَ.»

<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 Allah (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.

¹ Recorded by AḤmad, Ibn Abī Shaybah, and others. Verified to be authentic by al-Albānī (*as-Saḥīḥah* 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-Faadl Bint ul-Haarith (A) reported that she told the Prophet (SAW), "O Allah’s Messenger (SAW), 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 (SAW) told her:

«رأيت حيّاً، تلد فاطمة، إن شاء الله، علامة فيكون في حجرك.»

<What you saw is good: Fatimah will give birth to a boy, if Allah wills, and he will be placed in your custody.>

Umm ul-Faadl added that, indeed, Fatimah 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 (A) reported that the Prophet (SAW) married Safiyyah (A) after her father (Huyayy Bin Akhtab) and husband (Kinānah Bin Abī Ḥuqayq) were killed during the battle of Khaybar. The Prophet (SAW) noticed a bruise on her face and asked her, «O Safiyyah, what is this green mark (on your face)?» She replied:

"كان رأسي في حجر كنانة بن أبي حفيظ وأنا نائمة، فرأيت كأن قصرًا"

¹ Recorded by al-Hākim and Ahmad. Verified to be authentic by al-Albānī (as-Sahihah no. 821).
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"I was sleeping with my head in the lap of Kinānah Bin Abī Ḫuqayq 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 Ṣafiyah (ṣ) did indeed attain a position similar to that of queenhood — she (ṣ) became the wife of the Prophet (ṣ), and a mother for us and all other believers!

‘Umar Hears about Islām

‘Abdullāh Bin ‘Umar (ṣ) reported that his father, ‘Umar (ṣ), said:

"While 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 'ulama', this dream was one of the reasons for 'Umar's acceptance of Islām. Because of this, al-Bukhārī included this hadīth in the section of "'Umar's Embracing of Islām".

'UMAR'S DEATH

Ma'dān Bin Abī Ṭalḥah (ﷺ) reported that 'Umar gave his final khutbah of Jumu'ah in which he said:

"إِنِّي رَأَيْتُ كَأَنَّ دِيْكَا نَقْرَتْنِي ثَلَاثَ نَقْرَاتٍ، وَإِنِّي لَا أرَأَهُ إِلَّا حُضُورَ أُجْلِي.

"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 يَبْقِ مِنْ مَبْشِرَاتِ الْبُشْرِ إِلَّا الْرُّوْحُ الْصَّالِحُ يَرَاها الْمُسْلِمُونَ أَوْ تُرِى 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 (itage) 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'ūbīr*), 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:

> إنَّ الرُؤْيا تَقْعَ عَلَى مَا نَعْبَرُ، وَمَثَلُ ذٰلِك مَثَلُ رَجُلٍ رَفِعَ رَجُلُهُ فَهُوَ يَنْتَظِرُ
> مَتُى يَصَفُّهَا، فَإِذَا رَأَى أَحْدَكُم رُؤْياً، فَلا يُحَدِّثُ بِهَا إِلَّا نَارِخًا 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." ¹

Abū Ruzayn al-‘Uqaylī (ﷺ) reported that the Prophet (ﷺ) said:

> الرُؤْيا عَلَى رَجُلِ طَايَر، مَا لَمْ يَحْدِثْ بِهَا (مَا لَمْ تَعْبَرْ)، فَإِذَا تَحْدَثَتْ
> بِهَا (فَإِذَا عُبْرَتْ) وَقَعَتْ. وَلَا يُحَدِّثُ بِهَا إِلَّا لَبِيَبًا 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." ²

Commenting on these ḥadīths, al-Albānī (ﷺ) said:

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¹ Recorded by al-Ḥākim. Verified to be authentic by al-Albānī (as-Sahihah no. 120).
² Recorded by Abū Dāwūd, at-Tirmīthī, and others. Verified to be authentic by al-Albānī (as-Sahihah no. 120 and Sahih ul-Jāmi’ nos. 3456, 3458).
“A dream happens according to its interpretation. That is why Allāh’s Messenger (ṣallallāhu 'alayhi wa sallam) instructed us not to relate it except to a 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, “(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 (r) interpreted in the Prophet’s (ṣallallāhu 'alayhi wa sallam) presence: a dream only happens according to its correct interpretation. Al-Ḥāfīẓ (r) 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.”

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1 Ṭabāqāt al-ṣahābīyāt 1:239.
2 Recorded by Ibn Mājah and others from Anas (r). Verified to be weak by al-Albānī (ṣaḥīḥah 1:239).
3 Fateh ul-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 (乏力) above quotes into consideration, together with other concepts that we have established earlier, we may conclude that the meaning of the above ḥadīths 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 *Sharī‘* and that Allāh (ﷻ) teaches to whomever He wills of His servants. Allāh (ﷻ) taught this special knowledge to Yūsuf (س.), 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).”«

1 *Yūsuf* 12:6.
And Allāh (ﷻ) says:

(وَكَذَّبَ لِكَ مَكْسُوْنَ لِيُوسُفَ فِي أَلْأَرْضِ وَلَنْعَلَّمَهُ) يوْسِفٍ ٢١

«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:

(ۚۚرَبُّ قَدْ أَتَايَتِي مِنْ أَلْمُلْكِ وَعَلَمْتِي مِنْ تَأْوِيلِ أَلْهَادِيْثِ) يوْسِفٍ ١٠١

«(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 (ランド) said:

“Allāh (ﷻ) has surely praised Yūsuf (ﷺ), the son of Ya‘qūb (👨‍👩‍👧), 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 Ṣufī 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 (⁹⁹).

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 (⁹⁹).

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-Shāṭībī (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 ‘ulamā’).”

1 Al-Fīṣām 2:80-81.
An-Nawawī (أَبِي نَوْهَبُ الدَّيْبُ) said:

"Al-Qādi ʿIyād (أَبِي إِيَّاد) 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 sharīʿa." ¹

ʿAbdullāh az-Zubayrī (أَبِي زُبَيْر) reported:

"I was sitting with Mālik Bin Anas (مالك بن عنس) in the Prophet’s (صلى الله عليه وسلم) Masjid when a man came in and asked, ‘Who among you is Abū ‘Abdillāh 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 (صلى الله عليه وسلم) 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 ‘Abdillāh. 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 (عَزَّ وَجَلَّ) entrusted me.’” ²

This showed that, though Mālik’s (مالك) 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.
Chapter 9

The Dreamer’s Handbook

INTERPRETATION OF TRUTHFUL DREAMS

We saw earlier that there are three major categories of dreams. One category, truthful dreams, is inspired by Allāh (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 ( jb) 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:

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<tr>
<th>Dream’s Class</th>
<th>Explanation</th>
</tr>
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<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 Mahāsin 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 Jibrîl and Mîkā'il (ﷺ) 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 'Umar (ﷺ) (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 Qur'ān, 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 (ﷺ) said:

"The interpretation of a dream may sometimes derive from a name's spelling, from its meaning, from the opposite of its meaning, from Allâh’s Book, from the Hadîth, from a common line of poetry, or from a famous saying."

\[1\] Ta'bîr ir-Ru'yâ p. 32.
Similarly, al-Baghawī (无线电) 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." ¹

And Ibn Juzayy (无线电) 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 Qurān, from Ḥadīth, from poetry, from sayings, from similarity (analogy) in meanings, and from other things." ²

However, as we explained earlier in reference to the Prophet’s (无线电) 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 ta‘bīr, we list in the following table the most important acceptable methods of ta‘bīr.

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 Qurān 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.
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<td>﴿وَأَعْمَثُصِّمْوَآ بَحْبُلَ أَللَّهِ جَمِيعًا﴾ آَلُ عَمَّارَانَ 103. «Hold firmly, all together, to Allāh’s rope.»¹</td>
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<td>② Analogy with texts from the Sunnah</td>
<td>Vessels may mean women.</td>
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<td>Fear may mean security.</td>
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</tr>
</tbody>
</table>

**ADDITIONAL CONSIDERATIONS**

A dream interpreter should keep in mind the following important consideration:

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¹ Āl 'Imrān 3:103.
² Recorded by al-Bukhārī (6160, 6211), Muslim (2323), and others, from Anas (ﷺ). The Prophet (ﷺ) 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 interpretation of shackles that we present in the next section. Ibn Juzayy said:

“The same dream may be interpreted one way for an individual, and differently for another — according to what their situations dictate.”

An-Nābulṣī 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-Shihāb ul-Ābir 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.
2 Ta’īr ul-Anām p. 509.
3 Qawā’idu Tafsīr il-Ahām, p. 151.
4 At-Tirmidhī, Ibn Ḥibbān, and others, recorded from Abū Sa’īd al-Khudrī (where the Prophet said, “The most truthful dreams are those seen at dusk.” This hadīth, 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 (ﷺ) 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-Shiḥāb ul-‘Ābir (ﷺ) 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 (ﷺ) 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 (ﷺ) said:

“A dream depends on a dreamer’s situation ... Since this is an uncontrollable matter, the salaf did not write

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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-‘In* (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-Ash’ath), 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 (ie., temptation) for men:

«ما تَرَكْتَ بَعْدِي فَتَنَّهَا هِيَ أَضْرَّ عَلَى الرَّجَالِ مِنَ النَّسَاءِ»

<i>I have not left, after me, a fitnah that is more
harmful to men than women.</i>  

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

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1 Recorded by al-Bukhārī (5096) and Muslim (2740) from Usāmah Bin Zayd (��).
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:

أَحْبَبُ الْقَيَّةَ،َ أُكْرِرُ الْغُلْلَ،َ وَالْقَيَّةَ نَبَاتُ فِي الدُّلْيَانِ

"I like (seeing in a dream) that someone’s (hands are) tied and I dislike (iron) shackles, for tying means firmness upon the Religion." ¹

For “iron shackles”, they were only used in the Qur’ān 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 (ﯽ) 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 at-Ṭabarānī and Abū Nu‘aym from Abū Ummāmah and Abū Hurayrah (ﷺ). Verified to be hasan by al-Albānī (Ṣahih ul-Jāmi’ no. 3983 and as-Sunnah 573).
⁴ Sharḥ 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)." ¹

**INTERPRETATIONS BY AL-BAGHAWĪ**

Al-Baghawī (البغوي) 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

¹ Recorded by Ibn Abī Shaybah. Verified to be authentic by Ibn Ḥajar (Fath ul-Bārī 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 ...”

Interpretations by Ibn ul-Qayyim

Ibn ul-Qayyim (ﷺ) 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

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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 ...”

**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 …”¹

**Warning**

Some books on dream interpretation contain lies and misconceptions. They attribute to the Prophet (ﷺ), the ṣaḥābāh (ﷺ), and the ʿulamāʾ (ﷺ), 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 (ﷺ) 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 taʿbīr.

Anas (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«إِذَا رَأَى أَحَدُكُمْ رَأْيَا فَلاَ يُحَدَّثُ بِهَا إِلَّا نَاصِبًا أَوْ عَالِمًا.»

<When one of you has a dream, let him not relate it except to an advisor or a learned person.>²

Abū Ruzayn al-ʿUqaylī (ﷺ) reported that the Prophet (ﷺ) said:

«لا يُحَدَّثَ بِالرَّوْيَا إِلاَّ لَيْبِيًا أَوْ حُبَيْبًا.»

<Let him (the dreamer) not relate his dream except to a wise or loving person.>³

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¹ *Qawaʿīdu Tafsīr il-Aḥlām*, pp. 209-214.
² Recorded by al-Ḥākim. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 120).
³ Recorded by Abū Dāwūd, at-Tirmīdhī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 120 and *Ṣaḥīḥ al-Jāmiʿ* nos. 3456, 3458).
Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«لا تَفْصِّلُوا الرُّوْمَّا إلا عَلَى عَالِمٍ أو نَاصِحٍ.»

〈Do not relate a dream except to a person of knowledge or concern (for the dreamer).〉¹

Ibn ul-ʿArabī (ﷺ) 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 (ﷺ) 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 (ﷻ).”³

Ibn Ḥajar (ﷺ) 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

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¹ Recorded by at-Tirmīthī, ad-Dārimī, and others. Verified to be authentic by al-Albānī (as-Sahīhah no. 119).
² Fath ul-Bārī 12:462.
accordingly, or this interpretation may cause him unnecessary distress and sadness.” ¹

**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 تَحْلَمَ بِحَلْمٍ لَمْ يَرَهُ (مَنْ كَذَّبَ فِي رُؤُيَّاهُ) كُلْفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ يُؤْمَنُ الْقِيَامَةَ، وَلَنْ يُقَعُّلَ.

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.» ²

And Ibn ‘Umar (ﷺ) reported that the Prophet (ﷺ) said:

«مِنَ أَفْرَى الْفَرْيَ أنْ يُرِيَ الرِّجْلُ عَيْنَيْهِ مَا لَمْ تَرَيْا.

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.» ³

An-Nābulṣī (ﷺ) 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.” ⁴

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¹ *Fath ul-Bârî* 12:539.
² Recorded by al-Bukhārî (7042).
³ Recorded by al-Bukhārî (7043).
⁴ *Ta’īr ul-Anām* p. 13.
Aṭ-Ṭabarī (الTABARĪ) 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 Allah and claiming that He has shown the liar something that He did not. Lying against Allah is worse than lying against the creation because Allah says:

وَمَنْ أَظْلَمُ مِمَّنْ أَفْخَرَ عَلَىٰ اللَّهِ كَذِبَّ يُعْرَضُونَ عَلَى رَبِّهِمْ. وَيَفْوَلُ أَلْسِنَتُهُمْ : "هُؤُلاءِ آَلِذَّنَ كَذَّبُوا عَلَى رَبِّهِمْ أَلَّا لَعْبَنَ اللَّهِ عَلَى الْظَّلَمِيِّنَ " 18 هود

«Who is more unjust than those who fabricate lies against Allah? Those will be presented before their Lord, and the witnesses will say, “These are the ones who lied against their Lord. Indeed, Allah’s curse is upon the wrongdoers.”»

Also, lying about dreams constitutes lying against Allah also because the Messenger (النبي) 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 (الQURTUBI) 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.
2 Fath ul-Bārī 12:447.
like closely following a trail.”

SUMMARY

The following table summarizes a dreamer’s etiquettes as discussed in this section and earlier in the book:

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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’an 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) ḥadīth that the Prophet (ﷺ) said:

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1 Al-Mufhim 6:31.
«لا نُقصُصُوا الرُّوْيَا إِلا عَلَى عَالِمٍ أَوْ نَاصِحٍ.»

<Do not relate a dream except to a person of knowledge or concern (for the dreamer).> ¹

Ibn 'Abd il-Barr (�) reported that Mālik (٫) 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.” ²

Khalīl Bin Shāhīn (٧) 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.” ³

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 (٤) 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

¹ Recorded by at-Tirmithi, ad-Dārimī, and others. Verified to be authentic by al-Albānī (ṣaṣ-Saḥiḥah no. 119).
² At-Tamhīd 16:73.
³ Al-Ishārāt fī 'Ilm il-'Ibārāt, p. 645.
youth, and to provide correct interpretations most of the time. Imām ath-Thahabī (May Allah have mercy on him) alluded to this when he described Ibn Sirīn (May Allah have mercy on him) by that, “He had divine support in interpreting dreams.”

Ibn ul-Qayyim (May Allah have mercy on him) 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.”

**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>
<th>Qualities of a Dream Interpreter</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 He should be adorned with righteousness and piety.</td>
</tr>
<tr>
<td>2 He should have sound knowledge of the Qur’ān and Sunnah.</td>
</tr>
<tr>
<td>3 He should be well-acquainted with the tābīr of the ṣaḥābah (May Allah forgive them) and other ‘ulamā’ (May Allah bless them).</td>
</tr>
<tr>
<td>4 He should be knowledgeable about the sayings of the prophets (May Allah forgive them) and wise men.</td>
</tr>
<tr>
<td>5 He should possess wisdom, mercy, and concern about the people’s well-being.</td>
</tr>
<tr>
<td>6 He should have maturity and experience that would enable him to make conclusions based on all the information available to him.</td>
</tr>
<tr>
<td>7 He should be humble before Allāh and grateful for the knowledge that He granted him.</td>
</tr>
</tbody>
</table>

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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 (906-985) 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.”

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).”

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 ʾijtihād that may sometimes require long contemplation, and may often lack the necessary elements

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1 Al-Ishārāt fi Ḥlm 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 ( ControllerBase) 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 ‘Iyāḍ ( ControllerBase) 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 ( ControllerBase) 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.’ ”

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1 Ta'bīr ur-Ru'yā, p. 95.
2 Ikmāl ul-Mu'lim 7:226.
3 Reported by Aḥmad (az-Zuhd 499) and Abū Nu'aym (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. ‘Abdullāh Bin ‘Umar (ﷺ) reported:

"إِنَّ رَجَالًا مِّنْ أَصْحَاب رَسُولِ اللَّهِ كَانُوا يَرُوُّونَ الرُّؤْيَةَ عَلَى عَهْدِ رَسُولِ اللَّهِ فَيَقُولُونَ إِنَّ الرُّؤْيَةَ عَلَى رَسُولِ اللَّهِ فِي يَوْمِ الْيَومِ 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 مَنْ يُنَكُّمُ رُؤْيَاهُ فَلَيْفَضْعُهَا أَعْبَرُهَا لَهُ»

<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 Sahābah and ask:

«هَلْ رَأَى أَحَدٌ مِّنْكُمَ الْبَارِحَةِ رُؤْيَاهُ؟»

<Did any of you have a dream last night?> ³

In reference to this hadīth, Ibn ʿAbd il-Barr (.GroupBox) 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-Bukhārī (1121, 3740-3741, 7028-7031), Muslim (2479), and others.
² Recorded by Muslim (2269).
³ 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 (.GroupBox) and verified to be authentic by al-Albānī (as-Saḥīḥah no. 473).
as to interpret them, and to teach his companions how to interpret dreams.” ¹

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.” ²

**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 sahābah described the Prophet's (ﷺ) physical appearance in many authentic narrations. For example, Anas (-radius) reported:

"كان رسول الله ربعة من القوم، ليست بالطول البائين، ولا القصير، أزهار اللون، ليست بأبيض أمهق، ولا أدم، ليست بحَجَّة قطط، ولا سبَط رجل. فِي رأسه وَلحيته عشرون شعرة بيضاء."

"Allah’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.
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 (صحاب) during the Prophet's (ﷺ) life.

‘Ā’ishah (아이한) reported that a man came to the Prophet (ﷺ) and said:

“O Allâh’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.”

Allâh (عَزَّوَجَلَّ) then revealed the āyah:

وَمَن يُطِعُ اللَّهَ وَمَن يَطِعُ الَّذِينَ يُؤْمِنُونَ بِاللهِ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنْ آتَيْهِمْ وَالْصَّدِّيقِينِ وَالْشَّهِيدِينِ وَالْصَّلِّيْبِينِ وَالْحَسَنِ أَوْلَيْكُمْ رَفِيقًا ۚ النَّاسُ

«Whoever obeys Allâh and the Messenger — those will be with the ones whom Allâh has favored of the prophets, the most truthful, the martyrs and the righteous, and superb are those as companions.» ¹, ²

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. Abû Hurayrah (أبو حريرة) reported that the Prophet (ﷺ) said:

وَالَّذِي نَفَسُ مَعْهُ فِي يَدِهِ لِيَأْتِيَ عَلَى أُحْدَمِكُمْ رَمَانُ

لَبَنَ يَرَئِي أَحْبَبُ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ وَمَثَلِهِ مَعَهُمْ.

¹ An-Nisa' 4:69.
² Recorded by at-Tabarānī, Ibn Jarir, and others. Verified to be authentic by al-Albâni (as-Sahîhah 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), 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 (ﷺ) who holds our greatest affection.

Abū Hurayrah, Abū Qatādah, Jābir, Anas, Ibn ʿAbbās, and other companions (ﷺ) reported that the Prophet (ﷺ) said:

«من رأي في الطَّيِّبَةِ فقد رأي (لا يُبْقِي لَهُ) أن يَشْهَدْ بِهِ (يَسْتَيْعَبُ) فَإِن الشَّيْطَانَ لا يُسْتَيْعَبُ - يَسْتَيْعَبُ بَيْنِي - يَسْتَيْعَبُ بَيْنِي - يَسْتَيْعَبُ بَيْنِي - يَسْتَيْعَبُ بَيْنِي.»

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

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1 Recorded by al-Bukhārī (3589) and Muslim (2364).
2 Recorded by al-Bukhārī (6993-6997), Muslim (2266-2268), and others.
this hadith from Abū Hurayrah (Aura) says:

"Мَن رَأَيَّ فِي الْمَنَاَّم فَسَيْرَنِي فِي الْيَقْطَةِ."

"Whoever sees me in a dream will see me in wakefulness."  

This conflicts with all other narrations from various companions, including Abū Hurayrah himself. Its meaning also conflicts with established texts regarding the Prophet’s 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 (Abn) 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-Ḥāfīz said, ‘Al-İsmā‘īlī recorded this very report as, “He has seen me (as though) in wakefulness,” instead of, “He will see me.”’”  

**CONDITION FOR SEEING THE PROPHET**

As we stated above, seeing the Prophet (Nur) in a dream constitutes a truthful dream and a great blessing that entails showing gratitude to Allāh (Hrah) 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 (Nur), 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 (Nur).

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1 Recorded by al-Bukhārī (6993) and Muslim (2266).
2 *Aṣ-Ṣaḥīḥah* 6:519.
Yazīd al-Fārisī (鲐) reported that he saw the Prophet (鲐) in a
dream, so he went to Ibn ʿAbbās (鲐) and mentioned this to him. Ibn ʿAbbās asked him, “Can you describe the man that you saw in your
dream?” He replied:

"أعتت لك رجلان بين الرجلين حسمه، ولحنمة أسمر إلى البياض،
أكل عينين، حسن الصمة، جميل دوافر الوجه، قد ملأت
لحيتهما ما بين هذين إلى هذين، قد ملأت تحره."

“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 ʿAbbās (鲐) responded:

"لَو رأيتَه في اليقظة ما استطعت أن تعنته فورًا هذا.

"Had you seen him in real-life, you would not have
been able to describe him any better.”

Similarly, Kulayb Bin Shihāb (鲐) reported that he heard the ḥadīth
about seeing the Prophet (鲐) from Ibn ʿAbbāș (鲐), so he told Ibn ʿAbbāș that he saw the Prophet (鲐) in a dream. Ibn ʿAbbāș asked

Ibn Rushd (鲐) said:

“The ḥadīth does not mean that everyone who sees the
Prophet (鲐) in a dream truly sees him, because

1 Recorded by Aḥmad, and at-Tirmīthī (in ash-Shamā'il). Verified to be ḥasan by al-Albānī (aṣ-Ṣaḥīḥah no. 2729 and Mukhtasar ush-Shamā'il no. 347).
2 Recorded by Aḥmad, al-Ḥākim, and at-Tirmīthī (in ash-Shamā'il). Verified to be authentic by al-Albānī (aṣ-Ṣaḥīḥah 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 ‘ulāmā’, as in Fath ul-Bārī, and was the opinion Ibn ‘Abbās and al-Barā’ (ﷺ) … Al-Qādī 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

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¹ Al-Ītiṣām 2:83-84.
² Aṣ-Ṣaḥīḥah 6:517-518.
³ Sharḥu Riyādhiṣ-Ṣāliḥīn no. 841.
SEEING THE PROPHET IN A DREAM HAS NO LEGISLATIVE POWER

Obviously, these *hadīths* 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 *saḥābi*; that he would give instructions to supplement his teachings, etc. All of this is rejected by texts of the Qur’ān and Sunnah, and by consensus of the ‘ulama’.

Allāh (ﷻ) has completed His religion, and it is not allowed to add any new teachings to it. Allāh (ﷻ) says:

»َلَوْمَ أَكُمْ لَكُمْ دِينَكُمْ وَأَنْصَمْتُ عَلَيْكُمْ يَعْمَّيْنَ"

وَرَضَيْتُ لَكُمْ إِلَّا اسْتَسْلَمْ دِينَكُمْ}}

«This day I have perfected your religion for you and completed My favor upon you, and have chosen for you Islām as your religion.» ¹

Ash-Shāṭibī (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 *shari‘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 *sharī‘a.*” ²

An-Nawawī (ﷺ) said:

“Indeed, seeing the Prophet (ﷺ) in a dream is a true vision and not meaningless medleys or a delusion from

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¹ *Al-Mā‘ūdah* 5:3.
² *Al-‘Itīsām* 2:82.
Satan; yet, it may not be used for establishing a sharī‘ regulation, because what a dreamer sees during his sleep is not subject to monitoring or verification. In fact, the ‘ulamā‘ agree that a condition for accepting a witness’s narration or testimony is alertness and attentiveness: He should not 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).”

Ibn ‘Uthaymīn (ﷺ) said:

“The Prophet (ﷺ) would not give an instruction that disagrees with his sharī‘ah. 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.”

1 Al-Minhāj 1:75.
2 Sharḥu Riyāḍh iṣ-Ṣāliḥīn 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 (١٥٠) 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 Qurʾān 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 قلوبهم مرض

«There is disease in their hearts.»

2:19

أو كصيَب من ألسنهم فظه فظلما ورع وبرق

«Or (the hypocrites’ example is) like a rainstorm from the sky within which is darkness, thunder and lightning ...»

2:20

يَكَاد الْبَرَق يَخْطَفُ أَبْصَارَهُمْ، كَلِمًا أَصَمًا لَهُمْ مَشْوًا فِيهِ

«The lightning almost snatches away their sight. Whenever it lights up for them, they walk through it.»

2:74

فهي كالحجارة أور أشد قسوة

«So they (the Israelites’ hearts) became like stones or even harder.»

2:187

هن لباس لكم

References:
1 Flām ul-Muwaqqīṭ in 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.» \(^1\)

2:223

«Your wives are a place of cultivation for you.» \(^2\)

3:103

«And hold firmly, all together, to Allāh’s rope.» \(^3\)

3:180

«Their necks will be encircled by what they withheld on Resurrection Day.» \(^4\)

4:128

«And settlement is best.» \(^5\)

5:64

«Every time they (the Jews) kindled the fire of war (against you, O Muḥammad), Allāh extinguished it.» \(^6\)

16:7

«And they (the livestock animals) carry your loads to a land you could not have reached except with difficulty to yourselves.» \(^7\)

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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.
[(Mūsā implored Allāh), “And untie the knot from my tongue that they (Pharaoh and his people) may understand my speech.”] ¹

«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.”» ²

«And he (Mūsā) drew out his hand, and, lo! — It appeared (shining) white to the observers.”» ³

«And We rained upon them (Lū’t’s people) a rain (of stones), and evil was the rain for those who had been warned.» ⁴

«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

¹ Ṭa Ḥā 20:27-28.
² Al-Anbiyā’ 21:87.
³ Ash-Shu’ārā’ 26:33.
⁴ Ash-Shu’ārā’ 26:173.
to them." 1

28:35

"سنُشَدِّ عَضُدُكَ بِأَخِيكَ." 2

«(Allāh said to Mūsā,) “We will strengthen your arm with your brother.”»

28:76

وَعَانَيْتَهُ مِنْ أَلْكُنْوُ مَا إِنْ مَفَاتِحَهُ لَتَتْنَىُ بِالْعَصْبَةِ أُولِيَّ الْقُرُوحَ» 3

«We gave him (Qārūn) such treasures that their keys (alone) would burden a band of strong men.»

29:15

فَأَنْجَيْنَاهُ وَأَصْحَابَ آلِ السَّفِينَةِ 4

«But We saved him (Nūḥ) and the companions of the ship.»

37:49

كَأَنْهُنَّ بَيْضُ مَكْتُونٍ 5

«It is as if they (the women of Jannah) are hidden (ostrich) eggs (i.e., well-preserved).»

49:12

أَيْبُحِبْ أُحْدَ كُمُ أنْ يَأْكُلَ لَحمَ أَخِيهِ مَيْتًا؟ فَكَرَّهُمْ.» 6

«Would one of you like to eat the flesh of his dead brother? You would detest it.»

50:9

وَنُرِئَنَا مِنْ أَسْلَمًا مَاَ مِثْرَكَا» 7

«And We have sent down blessed rain from the

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1 An-Naml 27:82.
2 Al-Qaṣaṣ 28:35.
3 Al-Qaṣaṣ 28:76.
4 Al-Ankabūt 29:15.
5 Aṣ-Ṣāfiṭ 37:49.
6 Al-Ḥujurat 49:12.
sky.»

54:27

«We are surely sending the she-camel as a trial for them (the tribe of Thamůd).»

60:7

«Perhaps Allāh will bring about mutual affection between you (believers) and those whom you now face as enemies.»

63:4

«They (the hypocrites) are like lined up timbers.»

72:16-17

«(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.

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1 Qāf 50:9.
2 Al-Qamar 54:27.
3 Al-Mumtahinah 60:7.
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Parables from the Sunnah

Parables and examples taken from the authentic Sunnah complement those of the Qur'ān 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 Hadīths

1. Ibn 'Abbās (ﷺ) reported that the Prophet (ﷺ) said:

"لَيْسَ لَنَا مَثَلُ السَّوَءِ، مَثَلُ الْعَائِدِ فِي هَيْبَتِهِ (صَدَقَتِهِ)
كَمَثَلُ الْكَلْبِ يَقِيُّ، ثُمَّ يَعْوَدُ فِي قِيَمِهِ فِي أَكْلِهِ.
"

'Ve (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 (ﷺ) reported that the Prophet (ﷺ) said:

«مَثَلُ الْآيَاتِ مَثَلُ حُزُوْنَاتِ مَنْظُومَاتِ فِي سَلْكِ
فَإِذَا امْنَعَ الْسَّلْكُ تَبِعُ 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. ʿAbū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«مَثَلُ الْبَخِيلِ وَمَثَلُ المُفَقِّ (الْمُتَسْقِدِي) كَمَثَلُ رَجُلٍ لَمْ يَكْنُ عَلَيْهِمَا جُنُبٌ
(جُنُبٌ) مِنْ حَدِيدٍ مِنْ لَدُنْ قَدْ مَيْتَهُمَا حَتَّى تُراَقِيهِمَا. فَأَمَّا الْبَخِيلُ،
فَلا يَرْيِدُ أَنْ يَنْفِقَ شَيْئًا إِلَّا أُنْضُمَتْ (الْرَّقَتُ) كُلُّ حَلَقَةٌ مِّكَانٌ مِّكَانًا (قُلُصَتْ
عَلَيْهِ) وَأُنْفِقَتْ كُلُّ حَلَقَةٍ إِلَى صَاحِبَةِ هاِ،) وَأُنْضُمَتْ بِدَاةً إِلَى تُراَقِيهِ،
فِهْرُ يُؤَسَّعُهَا وَلَا يَتِسَعُ. وَأَمَّا الْمُفَقِّ فَلا يَنْفِقَ شَيْئًا إِلَّا أُنْبَسَطْتُ
عَنْهُ (مَرْتُ عَلَى جُلُودِهِ) حَتَّى تُجِنَّ بَنَانَا وَتُعْفَفُ (لِعْفُهِ - لِعْفِهِ) أُثْرَةً.»

(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

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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 (as-Sāḥīḥah no. 1762).
his footsteps (i.e., brings him forgiveness).}

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

«إِنَّمَا مَثَلُ الْجَهَّلِ وَمَثَلُ النَّاسِ كَمَثَلُ رَجُلٍ أَسْتَوْقَدَ نَارًا، فَلَمَّا أَضَاءَتْ
مَّا حَوَّلَهُ جَعَلَ الفَرَشَ وَالْحَنْدَابَ يَقْعَعُ فِيهَا، وَهُوَ يُرْعَى فِي غَلْبِهِ
فِيْقَتْحِمُونَ فِيهَا، فَأَنَا أَخْطَبُ بِحُجْرَكُمْ عَنَّ النَّارِ، وَهُمْ يُقَتْحِمُونَ فِيهَا.»

<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.>

5. Jundub Bin ‘Abdillāh and Abū Barazah (ﷺ) reported that the Prophet (ﷺ) said:

«مَثَلُ الَّذِي يُعْلِمُ النَّاسَ الخَيْرَ وَيَنْسَى نُسْهُ مَثَلُ
السَّرَّاجِ (القَتِيْلَةِ)، يَضِيءُ لِلنَّاسِ وَيُحْرِقُ نُسْهُ.»

<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.>

6. Ibn Mas‘ūd and Ibn ‘Abbās (ﷺ) reported that the Prophet (ﷺ) said:

«مَا لِيَ وَلَدُنِيَّ؟ إِنَّمَا مَثَلِي وَمَثَلُ الدَّنْيَا، كَمَثَلِ رَاكِبٍ»

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1 Combined from reports recorded by al-Bukhrā (1443-1444, 2917, 5299, 5797), Muslim (1021), and others.
2 Recorded by al-Bukhrā (3426, 6483), Muslim (2284), and others.
3 Recorded by at-Tabarānī and ad-Dirā. Verified to be authentic by al-Albānī (Ṣaḥīḥ ul-Jāmi‘ 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." ¹

7. 'Abdullāh Bin 'Amr (ﷺ) reported that the Prophet (ﷺ) said:

"إِنَّ اللَّهِ يُحِبُّ الصَّلَاةَ جَمِيعًا مِنَ الرَّجُالِ الَّذِي يَتَخَلَّلُ بَلَيْسَ أَنْ يَتَخَلَّلَ الأَبَائِرُ."

"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)." ²

8. Abū Hurayrah, Ubayy Bin Ka'b, and others (ﷺ) reported that the Prophet (ﷺ) said:

«مَثَلُ الْمُؤْمِنِينَ كَمَثَلِ خَامِمَةِ الرَّزْعِ، مِنْ حِيْثُ أَتْنَاهَا الرَّيْحُ تَفْسُخُهَا، فَإِذَا
اعْتَدَلَّتْ تُلْقَى بِالبلاءَ. وَمَثَلُ الْمُتَفَقِّي (القَافِرِ) كَمَثَلِ شَجَرَةِ الأَرْزُ
الصَّمَّاءَ، مَعْنَادِهَا لَا تِتْنَرُّ، حَتَّى تَسْتَصْدِرُ (يُقْصَصُهَا اللَّهُ إِذَا شَاءَ).»

"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." ³

¹ Recorded by at-Tirmīthī, Ibīn Mājah, and others. Verified to be authentic by al-Albānī (Ṣaḥīḥ al-Ḥadīth nos. 5668-5669 and as-Saḥīḥah nos. 438-439).

² Recorded by Abū Dāwūd, at-Tirmīthī, and others. Verified to be authentic by al-Albānī (as-Saḥīḥah 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:

«مَثْلُ الْصَّلَايَاتِ الْحَمْسَ، كَمَثْلُ نُهْرٍ جَارٍ عَذَبٌ عَلَى بَابٍ أَحَدِكُمْ.
يَعْتَسِلُ فِيهِ كُلُّ يَوْمٍ خَمْسَ مَرَاتٍ، فَمَا يُبْقِيُ ذَلِكَ مِنَ الدِّنْسِ؟
»

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-Ashʿarī (ﷺ) reported that the Prophet (ﷺ) said:

«مَثْلُ الْقَلْبِ كَرِيشَةٍ مُلْقَةٌ بَأَرْضِ فَلَانِةٍ، تَقْلِبُهَا الْرِّيَاحُ ظَهْرًا يِنْطَنُنَّ.
»

A heart’s example is like that of a feather in a desert land, with winds tossing it up and down. ²

11. Al-Muqdad Bin al-Aswad (ﷺ) reported that the Prophet (ﷺ) said:

«لَقَلْبُ ابْنِ آدَمَ أَسْرَعُ تَقْلِبُاً مِنَ الْقَدْرِ إِذَا أُسْتَجِمَّعَتْ عَلِيَّانَا.
»

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:

«مَثْلُ الْمُؤْمِنِ الَّذِي يُقْرَأُ الْقُرآنِ كَمَثْلِ الأُحُورَةِ، رَيْحِهَا طَيِّبَةٌ وَطَعْمُهَا طَيِّبَةٌ.
وَمَثْلُ الْمُؤْمِنِ الَّذِي لا يُقْرَأُ الْقُرآنِ، كَمَثْلِ السَّمْرَةِ، طَعْمُهَا طَيِّبَةٌ.
لَا رِيْحُ لَهَا، وَمَثْلُ الْقَافِرِ الَّذِي يُقْرَأُ الْقُرآنِ كَمَثْلِ الرَّجُحَةِ، رَيْحُهَا.
»

¹ Recorded by Muslim (668) and Ahmad.
² Recorded by Ibn Mājah (88), al-Baghwāī, and others. Verified to be authentic by al-Albānī (Hīdāyat ur-Ruwaḥ no. 99 and Ṣaḥīḥ al-Jāmi‘ no. 5833).
³ Recorded by Ahmad, al-Ḥākim, and others. Verified to be authentic by al-Albānī (as-Ṣaḥīḥah no. 1772).
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 colocynth fruit, it has a bitter taste, and no aroma. ¹

13. Abū Mūsā al-Asfārī (ﷺ) reported that the Prophet (ﷺ) said:

«مَثَلُ الْحَجَّيْسِ الْصَّالِحِ، كَمَثَلُ صَاحِبِ السَّكِكِ: إِنْ لَمْ يُصَبِّكُ مِنْهُ شَيْءٌ، أَصَابْكَ مِنْ رَيْحِهِ; وَمَثَلُ جَلِيسِ السَّوْءِ كَمَثَلُ صَاحِبِ الْكِرْيَ: إِنْ لَمْ يُصَبِّكُ مِنْ سَوَادِهِ، أَصَابْكَ مِنْ دَخَانِهِ.»

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

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¹ Recorded by al-Bukhārī (5020, 5059, 5427, 7560), Muslim (797), and others.
² Recorded by al-Bukhārī (2101, 5534), Muslim (2628), and others.
«مَثَلُ المُؤْمِن مَثَلُ النَّحْل، إِنَّ أَكَلَت طَيِّباً، وَإِنْ وَضَعْتُ وَضَعْتُ طَيِّباً، وَإِنْ وَقَعْتْ عَلَى عَوْدٍ نَّحْرٌ لَمْ تَكْسِرْهَا.»

«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. ʿAbdullāh Bin ʿAmr (ﷺ) reported that the Prophet (ﷺ) said:

«مَثَلُ المُؤْمِن مَثَلُ سَبِيْكَةُ الذَّهَبِ، إِنْ نَفَحَتْ عَلَيْهَا احْمَرْتَ، وَإِنْ وَزَّرْتَ لَمْ يَنْتَفِقْ.»

«A believer’s parable is like that of a gold nugget: if you blow at it, it becomes shinier; and if it is weighed, it does not show any loss.»

16. ʿAbdullāh Bin ʿUmar (ﷺ) reported that the Prophet (ﷺ) said:

«مَثَلُ المُؤْمِن مَثَلُ النَّحْلَةِ، مَا أَخْذَتْ مِنْهَا مِنْ شَيْءٍ نَفَعَكَ.»

«A believer’s example is like that of a palm tree: any part that you cut from it would benefit you.»

17. An-Nuʿmān Bin Bāshīr (ﷺ) reported that the Prophet (ﷺ) said:

«مَثَلُ المُؤْمِنِينَ فِي تَوَادُّهُمْ، وَتَرَاحِمِهُمْ، وَتَعَاوُنِهِمْ. مَثَلُ الجِسْدِ إِذَا أَشْتَكَى مِنْهُ عُضُوٍ تَدَاعَى لِهُ سَائِرُ الجِسْدِ بِالسَّهْرِ وَالْحُمّى.»

«The example of the believers — in their mutual

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1 Recorded by al-Bayhaqī (in Shuʿab ul-Īmān), Ibn Ḥibbān, and others. Verified to be authentic by al-ʿAlbānī (Ṣaḥīh ul-Jaʿmī nos. 5846-5847 and as-Ṣaḥīḥah nos. 355, 2288).

2 Recorded by Ibn Ḥibbān, ʿAḥmad, and others. Verified to be ḥasan by al-ʿAlbānī (Ṣaḥīh ul-Jaʿmī no. 5846 and as-Ṣaḥīḥah no. 2288).

3 Recorded by at-Ṭabarānī. Verified to be authentic by al-ʿAlbānī (as-Ṣaḥīḥah no. 2285 and Ṣaḥīḥ ul-Jaʿmī 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.  

18. ‘Abdullāh Bin ‘Umar (ﷺ) reported that the Prophet (ﷺ) said:

«مَثَلُ الْمُنافِقِ كَمَثَلُ الشَاةِ العَائِرةِ بَيْنَ الْعَنْمِينَ تَعِिِرُ
إِلَى هَذِهِ مَرَةً، وَإِلَى هَذِهِ مَرَةً، لا تَذْرَى أَيْهَا النَّفْسُ أَحْمَدْهُ.»

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.  

19. Anas, ‘Ammār, and other companions (ﷺ), reported that the Prophet (ﷺ) said:

«مَثَلُ أَمْنِي مَثَلُ المَطْرِ، لا يَدْرِي أَوْلَاهُ خَيْرٌ أَمْ أَخْرَجْهُ.»

The example of my Ummah is like that of rainfall — it is not possible to tell which is better: its start or its end.  

20. Abū Mūsā al-Ashʿarī (ﷺ) reported that the Prophet (ﷺ) said:

«مَثَلُ مَا بَعَثَنِي اللَّهُ بِمِنَ الْهُدَىِّ وَالْعِلْمِ، كَمَثَلُ الْقُبْيَةِ الكُبْرَىِّ
أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ (طَيِّبَةٍ) فَقَبَلَتْمَا، فَأَنْبَثَتْ الكَلَا
وَالْعُبْشَةِ الكُبْرَىِّ، وَكَانَتْ مِنْهَا أَجَادَبُ أَمْسِكَتْهَا، فَنَفَعَ اللَّهُ
بِهِ النَّاسَ، شَرَبُوا مِنْهَا، وَسَفَوَوا وَرَعُوا، وَأَصَابَ طَائِفَةٌ مِنْهَا أَحْرَى،

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-Tirmīdī, and others. Verified to be authentic by al-Albānī (as-Sahihah no. 2286 and Sahih ul-Jamī’ 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 (-radius) reported that the Prophet (صلى الله عليه وسلم) said:

«مَثَلِي فِي النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنِى دَارٍ، فَأَحْسَنَتَا، وَأَكْمَلْنَاهَا، وَأَجْمَلْنَاهَا، وَتَرَكَ فِيهَا مَوْضِعَ لَبَنَةٍ لَمْ يُضْعَفْهَا، فَجَعَلَ النَّاسُ يَطْوُفُونَ بِالنَّبِيَّةِ، وَيَعْجَبُونَ مِنْهَا، وَيَقُولُونَ: “عُمِّ رَمَّ مَوْضِعٌ هذِهِ 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-Ash‘ārī (ت) reported that the Prophet (صلى الله عليه وسلم) said:

«مَتَّعٌ وَمَتَّعٌ مَا بَعْشَبَيْنِ اللَّهُ بِهِ، كَمَتَّعٍ رَحْلٌ أَنَا قُومًا، فَقَالَ: يَأُ قُومٍ إِنِّي رَأَيْتُ الجَيْشَ بَعْشَبَيْنِ، وَإِنِّي أَنَا النَّدِيرُ الْعَرَبِيَّانُ، فَالْجَنَّةُ الْحَيَّاءُ، فَأَطَاعُهُ طَائِفَةٌ مِنَ قُومِهِ، فَأَذَلَّجُوا، وَأَنفَضُّوا عَلَى مَهْلِهِمْ فَنَجَوُوا، وَكَذَٰلِكُنَّ طَائِفَةٌ مِنْهُمُ، فَأَضَحَّوا مَكَانَهُمْ، فَصَبَّحُوهُمْ الجَيْشُ، فَأَهْلَكَهُمْ وَاجْتَبَاحُوهُمْ، فَذَلِكُ مَثَلٌ مِنْ أَطَاعَتِي فَأَتَبَعَ مَا جَهَتُ بِهِ، وَمَثَلٌ مِنْ عَصِيَّانِي وَكَذَّبَ بِمَا جَهَتُ بِهِ مِنْ الْحَقّ.»

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 clothers 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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<th>Possible Interpretation</th>
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<td>Eating vomit</td>
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<td>Stinginess or withholding charity</td>
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<td></td>
<td>Wearing clothes that expand or cover the tracks</td>
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<td></td>
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<td>Rest, not caring about dunyā, temporary residence</td>
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<td>Ref.</td>
<td>Object in a Dream</td>
<td>Possible Interpretation</td>
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<td>Speaker</td>
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<td>Abused eloquence, backbiting, lying</td>
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<td>A believer</td>
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<td>Submission to Allāh</td>
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<td>Cedar or large pine tree</td>
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<td>9</td>
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<td>Wide river</td>
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<td></td>
<td>Taste</td>
<td>Sweet: Īmān and sincerity; bitter: disbelief and hypocrisy</td>
</tr>
<tr>
<td>Ref.</td>
<td>Object in a Dream</td>
<td>Possible Interpretation</td>
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<td>13</td>
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<td></td>
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<td>16</td>
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<td></td>
<td>Taking a palm fruit or branch</td>
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<td>17</td>
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<td>A relative or friend having a problem</td>
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<td>19</td>
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<td>Rain</td>
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<tr>
<td>20</td>
<td>Response to rain in a particular land</td>
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<td>21</td>
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<td></td>
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</table>
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‘bīr, 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 Qurʾān 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.” ¹

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.” ²

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

¹ Fatāwā Nūr ‘alad-Darb 2:483-484.
² Ar-Ru‘yā, p. 169-170.
field should only use those reports as evidence according to their understanding.” ¹

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

¹ Reported by al-Manāwī in *Fayḍ ul-Qadīr*, ḥadīth no. 4501.
typing 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.
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* Whale: imprisonment ending with release.
* Frog: A pious man; in large number: punishment from Allāh.

**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 (ﷺ).
* 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 dominace 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.
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'an 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
individuals: 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 Islam.

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 wudū': 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’BAH

* 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 Islamic 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 QUR'ÂN AND HADÎTH

The Qur'ân contains Allâh'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 Islâmic scholars. Our Qur'ân quotes include the Arabic text, the English meaning in «boldface», and a footnote specifying the location of the âyâh(s) cited.

Similarly, our hadîth quotes include the Arabic text, the English meaning in «boldface», and a footnote briefly specifying its location in Hadîth compilations and its authenticity verification. If the hadîth 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 Allâh or one of His righteous worshipers.

ARABIC TERMS

A number of Arabic terms are frequently used in Islâmic discussions, and seem to constitute a basic vocabulary that needs to be available to the readers of books on Islâm. 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 Islâmic 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>'Abd</td>
<td>Slave, servant, or worshiper. Pl.: 'ibād or 'abīd.</td>
</tr>
<tr>
<td>Adab</td>
<td>Good characters or manners; etiquettes. Pl.: Ādāb.</td>
</tr>
<tr>
<td>Al-Fātihah</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>Āmin</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 from others.</td>
</tr>
<tr>
<td>Āyah</td>
<td>Miracle or sign. Also, the smallest subdivision of the Qur’ānic text — usually one sentence in length. Pl.: āyāt.</td>
</tr>
<tr>
<td>Bīdah</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>Fard</td>
<td>Obligation.</td>
</tr>
<tr>
<td>Fard Kifāyah</td>
<td>A communal obligation that must be performed by at least a few Muslims.</td>
</tr>
<tr>
<td>Fard ‘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 “Islāmic jurisprudence” that deals with the practical regulations in Islām.</td>
</tr>
<tr>
<td>Fitnah</td>
<td>Trial, test, temptation, or affliction.</td>
</tr>
<tr>
<td>Fiṭrah</td>
<td>The pure nature upon which Allāh (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>Hijāb</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 Islāmic scholar.</td>
</tr>
<tr>
<td>Īmān</td>
<td>Faith or belief.</td>
</tr>
<tr>
<td>‘Ishā’</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>Jāhilīyyah</td>
<td>The era of ignorance (jahāl) and disbelief prior to Islām.</td>
</tr>
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<td>Definition</td>
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</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>Junū'ah</td>
<td>Friday. It also applies to the Friday prayer.</td>
</tr>
<tr>
<td>Kāfīr</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.: khulāfā.</td>
</tr>
<tr>
<td>Khāmār</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>Khuṭbah</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>Maḥram</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-maḥrams: first cousins, step brothers, and brothers-in-law.</td>
</tr>
<tr>
<td>Masjid</td>
<td>Place designated for sujād; mosque.</td>
</tr>
<tr>
<td>Maṭḥhab</td>
<td>Way or approach. It usually refers to one of the four Islāmic schools of fiqh: the Ḥanafī, Mālikī, Shāfi‘ī, and Ḥanbāli.</td>
</tr>
<tr>
<td>Minbar</td>
<td>Steps mounted by an imām in a masjid for delivering a khuṭbah.</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>
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<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 qudsi ḥadīth is quoted by the Prophet (ิน) 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>Ṣaḥābah</td>
<td>The Prophet's companions; singular: ṣaḥābī.</td>
</tr>
<tr>
<td>Ṣaḥīḥ</td>
<td>True or authentic.</td>
</tr>
<tr>
<td>Salaf</td>
<td>The early righteous pioneers and scholars of Islām.</td>
</tr>
<tr>
<td>Ṣalāh</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>
<tr>
<td>Shahādah</td>
<td>Testimony; it is mostly applied to the testimony of Islām: “There is no</td>
</tr>
<tr>
<td></td>
<td>true god but Allāh, and Muḥammad is Allāh’s Messenger.” Also, it is</td>
</tr>
<tr>
<td></td>
<td>often applied to martyrdom for Allāh’s (الله) cause.</td>
</tr>
<tr>
<td>Shahīd</td>
<td>A person martyred for Allāh’s cause. Fem.: shahīdah, Pl.: shuhadā’.</td>
</tr>
<tr>
<td>Shām</td>
<td>The Middle-Eastern area of Palestine, Jordan, Syria, and Lebanon.</td>
</tr>
<tr>
<td>Shar‘ or</td>
<td>The Islamic Law. “Shar‘ī” means a legislated or permissible matter in</td>
</tr>
<tr>
<td>Shar‘ah</td>
<td>Islām. And “ash-Shār‘ī” is the Legislator: Allāh (الله).</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
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</tr>
<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 pagānism — 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 (ṣ) way and guidance.</td>
</tr>
<tr>
<td>Sūrah</td>
<td>Qur’ānic chapter.</td>
</tr>
<tr>
<td>Tābī’i</td>
<td>Literally, follower. It normally refers to a student of the ṣahābah. Pl.: tābī‘un or tābī‘īn.</td>
</tr>
<tr>
<td>Tafṣīr</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 illā Allāh — There is no (true) god except Allāh.”</td>
</tr>
<tr>
<td>Taḥmīd</td>
<td>(Also, ḥamd): saying, “Al-ḥamdu lillāh — Praise be to Allāh.”</td>
</tr>
<tr>
<td>Taqīd</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>Tashahhud</td>
<td>Pronouncing the Shahīdah. It is mostly applied to the last part of the prayer that includes the Shahīdah and ṣalāh upon the Prophet (ṣ).</td>
</tr>
<tr>
<td>Taslīm</td>
<td>Saying salām, especially to conclude the prayer.</td>
</tr>
<tr>
<td>Tawāf</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>Tayammum</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><strong>ʿUlamāʾ</strong></td>
<td>Plural of “ʿālim”.</td>
</tr>
<tr>
<td><strong>Umrah</strong></td>
<td>Community, nation, or followers.</td>
</tr>
<tr>
<td><strong>ʿUmrah</strong></td>
<td>A minor form of pilgrimage to Makkah that may be performed at any time of the year.</td>
</tr>
<tr>
<td><strong>Wahy</strong></td>
<td>Revelation or inspiration.</td>
</tr>
<tr>
<td><strong>Wājib</strong></td>
<td>Obligatory or required.</td>
</tr>
<tr>
<td><strong>Witr</strong></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><strong>Wuduʿ</strong></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><strong>Zakāh</strong></td>
<td>Obligatory charity.</td>
</tr>
<tr>
<td><strong>Zināʾ</strong></td>
<td>Adultery or fornication.</td>
</tr>
<tr>
<td><strong>Zuhr</strong></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>الْيَوْمُ</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-Itnayn</td>
</tr>
<tr>
<td>5</td>
<td>Tuesday</td>
<td>Ath-Thulāthā</td>
</tr>
<tr>
<td>6</td>
<td>Wednesday</td>
<td>Al-Arbaʿā</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</td>
<td>Mostly: Man, sad. At times: Father, hard, god.</td>
</tr>
<tr>
<td>ū, Ū</td>
<td>(و) Wāw</td>
<td>Root, soup, flute.</td>
</tr>
<tr>
<td>ī, Ī</td>
<td>(ي) Yā</td>
<td>Seed, lean, piece, receive.</td>
</tr>
<tr>
<td>′</td>
<td>(ء) 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>(ذ) Thāl</td>
<td>There, mother.</td>
</tr>
<tr>
<td>Symbol</td>
<td>Stands for</td>
<td>English Equivalent Sounds</td>
</tr>
<tr>
<td>--------</td>
<td>------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>ص, š</td>
<td>(ص) Șâd</td>
<td>A deeper “s” sound. Somewhat close to the “sc” in “muscle”.</td>
</tr>
<tr>
<td>ض, d</td>
<td>(ض) Dâd</td>
<td>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.</td>
</tr>
<tr>
<td>ط, t</td>
<td>(ط) Ҭah</td>
<td>Similar but deeper than a “t”.</td>
</tr>
<tr>
<td>ظ, z</td>
<td>(ظ) Zah</td>
<td>A deeper thâl, produced by touching the backside of the tongue to the tip of the upper front teeth.</td>
</tr>
<tr>
<td>ع, ّ</td>
<td>(ع) .codec:14</td>
<td>Produced in the bottom of the throat, underneath “h”.</td>
</tr>
<tr>
<td>غ, gh</td>
<td>(غ) Ghayn</td>
<td>A gurgling sound produced in the back of the mouth, just above the khâ. Similar to the “R” in some French accents.</td>
</tr>
<tr>
<td>ق, q</td>
<td>(ق) Qâf</td>
<td>Somewhat similar to the “c” in “coffee”.</td>
</tr>
</tbody>
</table>

**Notable Utterances**

Out of love, appreciation, gratitude and other noble feelings, a Muslim is urged to utter the following phrases at the mention of Allâh, His messengers, or other righteous individuals.

<table>
<thead>
<tr>
<th>Phrase &amp; Transliteration</th>
<th>Meaning</th>
<th>Mentioned with</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subhānahū wa ta‘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>Allâh</td>
</tr>
<tr>
<td>Ṣallallāhu ʿalayhi wasallam</td>
<td>May Allâh’s peace and praise be on him.</td>
<td>Muḥammad or another prophet</td>
</tr>
<tr>
<td>‘Alayhis-salām ‘Alayhas-salām ‘Alayhimas-salām ‘Alayh 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>
</tbody>
</table>
## Index of Arabic Terms

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<th>Phrase &amp; Transliteration</th>
<th>Meaning</th>
<th>Mentioned with</th>
</tr>
</thead>
<tbody>
<tr>
<td>Radiyallahu 'anhu</td>
<td>May Allāh be pleased with him, her, both of them, or all of them.</td>
<td>Şahābah</td>
</tr>
<tr>
<td>Radiyallahu 'anha</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Radiyallahu 'anhumā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Radiyallahu 'anhum</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rahimahullā</td>
<td>May Allāh have mercy on him, her, both of them, or all of them.</td>
<td>Past 'ulamā' or righteous Muslims</td>
</tr>
<tr>
<td>Rahimahallāh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rahimahumallāh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rahimahumullāh</td>
<td></td>
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1. Ibrāhīm, A Nation in One Man, 184 pp, 2003.

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