



ISLAMIC STUDY COURSE: The Reality of Dreams

Student Name: _____

Email: _____

STUDENT ETIQUETTES

"The seeking of knowledge is obligatory on every Muslim male and female" - (Hadith)

The Qur'an and Sunnah consistently remind the believers of the importance and obligation of gaining Islamic Knowledge and implementing it in our lives. This is your opportunity to obtain an insight into the vast ocean that is the sacred sciences of Islam by making a full commitment to be devoted and earnest in your struggle for the pleasure of Allah (SWT).

1. Always rectify your intention for the sake of Allah when sitting down and learning Islamic Knowledge.
2. Always make Du'a that you use the knowledge gained for the betterment of the Ummah and humanity.
3. You must attend on time with your writing equipment and other essential tools. It is rude and disrespectful to come in late as that disrupts the teacher and fellow students.
4. Remember to have the utmost love and respect for the teacher.

Ali (R.A) said,

"Whoever teaches me a line or a verse of Deen has the right to buy or sell me."

5. Remember when attending such a gathering, always try to maintain the best Adaab (good manners) and Ikhlaas (sincerity) as it is essential for anyone who endeavours to seek Sacred Knowledge.
6. You may call the teacher, "Shaykh", "Ustadh", "Moulana" or "Teacher". It is offensive to call upon them by only their first name. Elevating your teacher is part of elevating Sacred Knowledge.
7. Please switch off your mobile phone and any transmitting devices. It is rude to walk out to answer your phone whilst the teacher is teaching.
8. Please do not speak or ask any questions whilst the teacher is teaching or speaking unless you are asked.
9. Whenever you learn something amazing and spiritually uplifting, be sure to write it down and thank Allah (SWT) for giving you that knowledge.
10. Think and take time before writing. Understand what the teacher is saying and write it down in your own words. This is how you will learn and understand quickly.
11. Remember to keep your questions for the Q&A period. You can also write down your question on a piece of paper and hand it to the teacher.
12. The best manner of asking a question to the teacher is to first give Salaam and thank the teacher for their time and effort, such as....."Assalamu Alaikum Shaykh, Jazak Allahu Khairan for your time and effort, I have a question to ask..."
13. When asking a question please remember to keep it relevant to the topic.
14. If your question is not answered please be patient and write your question along with your name and email address on a piece of paper and hand it to one of the volunteers. Your question will be passed on to the teacher and he will get back to you after the course.
15. Food is not allowed during teaching sessions. Drinking water is permitted.



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Dreams connected to '**Wahy**'

"The good dream of a person who is pious is a forty-sixth part of prophecy."

- Types of dreams:
 - o True
 - o False
 - o Self

Statement of Imam Shatbi:

"The benefit of dreams is to convey good/bad news not legislations and rulings"

Verses From The Quran:

Surah Anfaal

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَأَيْتَهُمْ كَثِيرًا لَفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الْأُمْرِ وَلَٰكِنَّ
اللَّهَ سَلَّمَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (43) وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّكْوِينِ فِي آعْيُنِكُمْ قَلِيلًا
وَيُقَلِّلُكُمْ فِي آعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (44)

[Prophet], remember when Allah made you see them in your sleep as few: if He had shown them to you [believers] as many, you would certainly have lost heart and argued about it, but Allah saved you. He knows the secrets of the heart.

When you met He showed them to you as few, and He made you few in their eyes, so that He might bring about what has been ordained: everything goes back to Allah.

Surah Saafaat

فَلَمَّا بَلَغَ مَعَهُ السَّعْيُ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ
قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ (102)

When the boy was old enough to work with his father, Abraham said, 'My son, I have seen myself sacrificing you in a dream. What do you think?' He said, 'Father, do as you are commanded and, Allah willing, you will find me steadfast.'

Surah Yusuf

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمَلُ
فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ ۗ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ (36) قَالَ لَا
يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ۚ ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي
تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ (37) وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ
وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۚ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى
النَّاسِ وَلَئِكَ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ (38) يَا صَاحِبِي السِّجْنِ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ
أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ (39) مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا
أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۗ إِنْ الْكُفْرُ إِلَّا لَيْلٌ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ
وَلَئِكَ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (40) يَا صَاحِبِي السِّجْنِ أَمَا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا
وَأَمَّا الْآخَرُ فَيُضَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ۚ فَضَى الْأَمْرَ الَّذِي فِيهِ تَسْتَفْتِيَانِ (41)

Two young men went into prison alongside him. One of them said, 'I dreamed that I was pressing grapes'; the other said, 'I dreamed that I was carrying bread on my head and that the birds were eating it.' [They said], 'Tell us what this means- we can see that you are a knowledgeable man.'*

He said, 'I can tell you what this means before any meal arrives: this is part of what my Lord has taught me.'

I reject the faith of those who disbelieve in Allah and deny the life to come,

And I follow the faith of my forefathers Abraham, Isaac, and Jacob. Because of Allah's grace to us and to all mankind, we would never worship anything beside Allah, but most people are ungrateful.

Fellow prisoners, would many diverse Gods be better than Allah the One, the All Powerful? [No indeed!]

All those you worship instead of Him are mere names you and your forefathers have invented, names for which Allah has sent down no sanction. Authority belongs to Allah alone, and He orders you to worship none but Him: this is the true faith, though most people do not realize it.

Fellow prisoners, one of you will serve his master with wine; the other will be crucified and the birds will peck at his head. That is the end of the matter on which you asked my opinion.'

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ (43) قَالُوا أَضْعَافٌ أُخْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأُخْلَامِ بِغَالِمِينَ (44) وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ (45) يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ (46) قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ (47) ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ (48) ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ (49)

The king said, 'I dreamed about seven fat cows being eaten by seven lean ones; seven green ears of corn and [seven] others withered. Counsellors, if you can interpret dreams, tell me the meaning of my dream.'

They said, 'These are confusing dreams and we are not skilled at dream-interpretation,'

But the prisoner who had been freed at last remembered [Joseph] and said, 'I shall tell you what this means. Give me leave to go.'

'Truthful Joseph! Tell us the meaning of seven fat cows being eaten by seven lean ones, seven green ears of corn and [seven] others withered,

Then I can return to the people to inform them.' Joseph said, 'You will sow for seven consecutive years as usual. Store all that you reap, left in the ear, apart from the little you eat.

After that will come seven years of hardship which will consume all but a little of what you stored up for them;

After that will come a year when the people will have abundant rain and will press grapes.'

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي
سَاجِدِينَ (4) قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ
لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ (5)

[Remember when] Joseph said to his father, 'Father, I dreamed of eleven stars and the sun and the moon: I saw them all bow down before me,'

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا
رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ
الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ (100)

And took them up to [his] throne. They all bowed down before him and he said, 'Father, this is the fulfilment of that dream I had long ago. My Lord has made it come true and has been gracious to me- He released me from prison and He brought you here from the desert- after Satan sowed discord between me and my brothers. My Lord is most subtle in achieving what He will; He is the All Knowing, the Truly Wise.

Surah Fath

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ
وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا (27)

Allah has truly fulfilled His Messenger's vision: 'Allah willing, you will most certainly enter the Sacred Mosque in safety, shaven headed or with cropped hair, without fear!'- Allah knew what you did not- and He has granted you a speedy triumph.*

- Types of dreams:
 - o Clear
 - o Interpreted

- Types of interpreters:
 1. Look for certain signs
 2. Look into books
 3. Gut feeling
 4. Psychology
 5. Holistic approach



How to interpret:

1. Turn to Allah
2. Highlight the signs connected to the life of the person
3. Try to fit the other signs
4. Use your understanding to come out with a general meaning
5. Interpret in a positive way as much as possible
6. Say "Allahu A'lam"

What should you do if you see 'good' dream?

- Thank Allah
- Take it as positive news
- Tell people about it

What should you do if you see bad dreams?

- Say: 'Auzh billah...'
- Dry spit to the left x3
- Turn sides
- Pray 2 rakats
- Don't tell anyone unless its to find the meaning



Rules

1. Dreams are realities

2. Scenes of Hereafter

3. All dreams are indications of opposite except for:
 - a) Quran
 - b) Sunnah
 - c) Hereafter
 - d) General

4. Principles of Dreams revolve around:
 - a) Genus
 - b) Description
 - c) Nature

5. Interpretations change with social changes

6. Dreams interpretation requires 2 things:
 - a)
 - b)



7. Dreams are Angelic inspirations

8. Dreams of current life situations are usually false except after:
 - a)
 - b)
 - c)

9. No meaning of forgotten dreams unless recalled by something

10. Fear in dream is interpreted in a positive way

11. Dream interpretation is speculation.

12. Feeling pain in a dream signifies

13. Dreams are from the realm of secrets

14. Dreams have 2 meanings:
 - a) Near
 - b) Far

15. A believer's dream pleases them but doesn't mislead them

16. Dreams differ from person to person

17. Correctly interpreted dreams

18. Dreams will remain pending until interpreted correctly

19. The angels say Ameen to dream interpretations

20. Dreams are complete realities, harmed by deficient interpretations

21. Consequences of lying about dreams

22. Anything rationally impossible is either:

a)

b)

23. The more truthful the person the more accurate the dream and vice versa

24. Dreams only disclose the unseen
25. A dream occurring as interpreted doesn't necessarily mean that the interpreter is qualified.
26. Repeating dreams signify one of the following:
- a)
 - b)
 - c)
 - d)
27. Bad dreams usually transpire quickly and Good ones delayed
28. No need to interpret clear dreams
29. Universal symbols in dreams usually signify general matters.
30. If there are contradictory symbols
31. Everyone involved in an incident is treated the same

32. Examples from the Quran and Sunnah are principles of dream interpretation
33. Indicators in dreams are key when interpreting
34. The seer of the dream is more deserving than others.
35. Group Dreams
36. Dreams contradicting Islam.....
37. Numbers are significant in dreams
38. Dreams are affected by different eras
39. It's all about the way its interpreted not just telling the dream
40. Interpreting dreams is like

Scenarios:

Number 1:

A pious woman sees that she's gone ahead of 4 rows of men in one of the big mosques and then leads the people in prayer.

Answer 1:

Answer 2:

	Answer 1	Answer 2
Pious Woman		
Going Ahead		
4 Rows of Men		
Leading People		



Number 2:

A pious woman saw that hot air was floating around in her house until it settled in the kitchen.

Answer 1:

Answer 2:

	Answer 1	Answer 2
Current Air		
Hot		
Going Around This Pious Woman		
Settling in The Kitchen		



Number 3

A man saw a large snake wrapped around the door of his house. He struck it with a vessel that he had and woke up scared.

Answer 1:

Answer 2:

	Answer 1	Answer 2
Large Snake		
Door of House		
Striking With Vessel		



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