

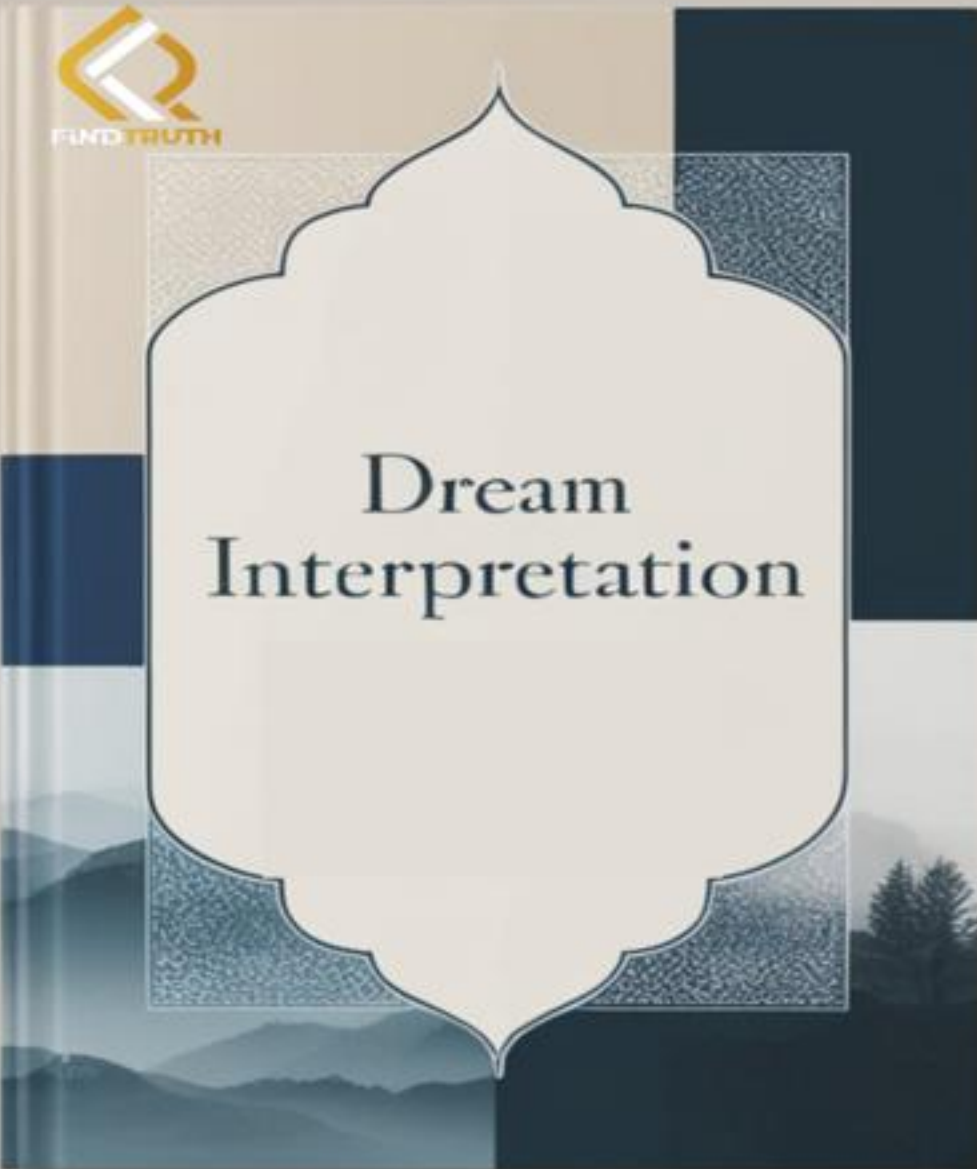


Dream Interpretation

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Chapter 1

PREFACE

Imam Sadiq (pbuh) is a great academic personality which the human history has come to know. He has advanced this great colossal (amount) of constructive and effectual contributions, in the interest of service to humanity and the building of civilization. Such as, and indeed he has [contributed to], bettering off the Islamic intellect by means of what he propogated of the kinds of sciences full of fundamentals of life. And in addition to that, the brilliant intellectual treasures, and that which is considered to be the pillar of the academic revival to his era. So the Imam (pbuh) has left for us a collection of the visions transmitted from him regarding his interpretations of dreams. So that there is [a book] by Imam Sadiq (pbuh) of Dream Interpretations specifically by him, that is circulating among the people and to a nearby age.

And the reality is that a book specific for this subject was not provided by the Imam (pbuh). Rather it was upon our gathering of visions ascribed to the Imam, we discovered a large collection from these visions in the book (Ta'ateer AlAnam) by Nablusi, and of which the author backing [the chain of narrations] is Imam Ja'afer AlSadiq is from a book ascribed to him called (Biltaqseem(By Distribution)). And the author cites in his book: (And I have accredited) concerning that upon the foremost books and the respected Sheikhs' views such as: Essentials by Daniel AlHakeem, and the book the Distribution by Ja'afer AlSadiq, and the book the Compilers by Muhammed bin Seereen.

And we cherish the reader when we place before you this book that we ask our Master, Praise and Glory to Him, to grant the good of His acceptance. And lastly our supplication is that all praise is due to Allah, Lord of the worlds.

Chapter 2

ETHICS OF SLEEP

Mentioned from Imam AlSadiq (pbuh) is several of ethics and acceptable practices which have a great significance in the world of visions. As well as [having] a large impact in the validity of the vision's expression. And [they have a large impact in] denying the tremors of demonic whisperings. From these acceptable practises and ethics are:

1. **Regarding the self:** Indeed cited from him (pbuh) is that he had said in the following: (When midday arrived he said [to me]: **“O Ibn Adam, work good in your day, I testify of it for you near your Lord at the Day of Judgement. Thus I have not come to you in what has passed, nor will I come to you in what remains”**). And when the night arrived, he said the same as that) (1).

2. **Teeth cleaning:** (if the people knew what [benefit] is in the tooth-cleanser, they would lodge it overnight in their bedcovers).

3. **Ablution(Wudhu’): (Whoever performs ablution then retires in his bed, he spends the night with his bed as his mosque)** (2). Similar to was transmitted from him (pbuh) in that he said: **(If a person wanted to see a truthful vision, whatever is on his conscience is shown to him [if] he sleeps in the state of ablution, on his right side and he remembers Allah)** (3).

4. **The Du’aa when lying down:** So whoever says three times when getting into his bed **(All praise is for Allah Who is the Most High so He subdued, and all praise is for Allah Who is hidden so He informed, and all praise is for Allah**

(1) Language of the respected shia, ‘Asfoor Muhsin, library of Legislation, Kuwait print1986, page38. (2) (3) the previous reference, page39.

Who is the King so He predetermined, and all praise is for Allah Who enlivens the dead, and deadens the living and He has power over everything, He takes out from the sins in the same manner of the day the originator gave rise to it) (1).

Another Du’aa: If you retire in your bed, then lie down on your right side, and say: (In the name of Allah, and by Allah, and for the sake of Allah, and upon the creed of the Messenger of Allah, O Allah I have submitted myself to You, and turned my face to You, and have entrusted my affair to You, and have sheltered my back wishingly to You, of awe to You, there is no shelter nor rescuer from You except [returning] to You, and have submitted myself to You, O Allah I have believed in every book You have sent down, and in every messenger You have dispatched) (2).

5. **Reciting the Quran:** he (pbuh) said: (there is no servant that recites [surat] AlKahf when going to sleep except that he wakes up in the hour which he wants [to wake up in]) (3).

6. **Seeking refuge to repel wet dreams:** Of what was mentioned from him (pbuh) is that he said: Whoever feared [going into the state of] Janaba (sexual impurity), then he should say in his bed: **(O Allah I seek refuge in You from wet dreams, and from the association of dreams, and from the Devil manipulating me during wakefulness and sleep)**, afterwards he should recite the All-Mighty's saying: **{Say: Who can protect you in the night and in the day from the All-Merciful?}** (4).

Afterwards he should recite the last [2 verses] of [surat] Bani Israel: **{Say: Invoke Allah or invoke the All-Merciful, whichever you invoke Him (it is the same), then for Him is the best names, and do not announce your salat nor lower your voice in it but follow a way between those, and say: all praise is for Allah who has not taken a companion, nor a child, and there is no partner for Him in the dominion, and there is no helper for Him from lowness, and magnify Him with a magnification (takbeera)}** (5). (Note: this is surat israa')

- (1) the previous reference, page 41.
- (2) the previous reference, page 42.
- (3) the previous reference, page 43.
- (4) Surat Al-Anbiya' (the Prophets), verse 42.
- (5) Language of the respected shia, page 57.

7. **Seeking refuge to be secure from falling out of covers:** he (pbuh) said: (Whoever writes surat Muhammed and hangs it on himself will be secure in his sleep and his awakesness) (1).

8. **Dispraise of the increase of sleep and its reason:** he (pbuh) said: **(indeed Allah (the Mighty and Majestic) dislikes much of sleep, and much of spare time)** (2).

And mentioned from him (pbuh) is that he said: Much of sleep is gilded to the religion and the dunya (3).

And from his (pbuh) recommendations to the servant of Allah Ibn Jandib: "O Ibn Jandib, lessen the sleep in the nighttime, and the words in the daytime, hence there is nothing less thankful in the body than the eye and the tongue. Verily Um Suleiman said to Suleiman: "O my son beware of sleep, because it impoverishes you of time which people need for their work". O Ibn Jandib verily the Devil has traps by which he entraps so guard against his nets and his traps (4)." Then [Ibn] Jandib said: "O son of the Messenger of Allah, and what are they?" He replied: "As for his traps then it is turning away from being kind to the (muslim) brothers.. As for his nets then it is sleeping away from carrying out prayer which Allah has obligated. As for him not worshipping Allah, it is in the example of the moving of feet until the ground of the (muslim) brothers and visiting them. Woe to the absentminded ones regarding the prayers, the sleeping ones in mocking idleness at Allah and His signs in udders, those are the ones who are not worthy of being in the hereafter, nor will Allah speak to them on the Day of Judgement, nor will He clear them and for them is a painful punishment (5).

And in another narration he (pbuh) says: (There is no worshipper but that he awakens in every night once or twice or frequently, so if he rises he will be as he was, otherwise [if he goes back to sleep] the Devil will pay him a pilgrimage and then urinate in his ears, or does not one of you see that if he rises he is not the same as the one who does not rise and is thickened (6) heavy and sluggish (7).

(1) the previous reference, page40.

(2) (3) Dar AlSalam/ AlTabrisi/ vol4, page30, Dar AlBalagha Beirut.

(4) To guard against something: to avoid it and to be careful of it.

(5) Language of the respected shia, page 57.

(6) AlFais (ra) said about Mutakhathir(thickened) – [he comments about the abnormal word structure] – and in some transcripts the word is:

And of the reasons which result in excessive sleep, he (pbuh) says: (And excessive sleep arises from excessive drinking, and excessive drinking arises from excessive fullness (of food) and they both encumber the soul away from obedience, as well as harden the heart away from contemplation) (1).

And from his (pbuh) hadith, regarding the onset of Adam's sleep after he went up on the platform/pulpit and taught the Angels the Names, he (pbuh) said: (Adam descended from his platform and Allah increased his good-doing in multiples more than what he had from good and grace, so when he came down He brought near him picked fruit of white grapes. He ate it and it was the first thing he ate from the food of Heaven. When he had taken it he said: "All praise is for Allah the Lord of the Worlds". Allah the All-Mighty said: (O Adam it is for this I created you and it is the Sunna of your Prophet toward the last era). Subsequently slumber overtook him i.e. sleepiness because it is the origins of sleep. For there is no rest for a body that eats except sleep. The Angels panicked and said: "Sleep is death!" So when Satan heard, may Allah curse him, that Adam (pbuh) had eaten he became joyful and took comfort of what was in it, and he said: "I shall tempt him") (2).

(1) the previous reference, page34.

(2) the previous reference, page34, 35.

Chapter 3

THE VISION'S TRUTH/VERITY AND IT'S SEGMENTS

In the Imam's (pbuh) definition of the vision he says: (Verily if the believers took to their beds, Allah raises their souls toward Him. So whoever He ordained death for, Allah positions him in the Gardens of Heaven by the Light of His Mercy and the Light of His Glory. And if He did not ordain upon him death He sends them (the souls) in the company of His trusted ones from the Angels [back] to the bodies in which they were in (1).

Also the Imam (pbuh) was questioned about the truth of the vision: (The believer sees the vision, then it [could be] as he saw, but perhaps he sees a vision, but it means nothing?" So he (pbuh) replied: "Verily if the believer rested, outstretched/elongated activity emerges from his soul to the Heaven. So whatever the believer's soul sees in the Kingdom of Heaven about a matter of preordainment and planning then it is the truth.. And whatever it sees regarding the earth then it is a confused dream." – then the questioner said: "Does the believer's soul ascend into the heaven[i.e. completely]?" So he (pbuh) replied: "No. If all of it emerged until nothing remains from it then he (the person) has died". So he asked: "So how does it emerge?" So he (pbuh) said: "As for you seeing the sun in the sky with its location, its illumination, and its rays at the earth; then likewise the soul's origin is in the body and its movement is outstretched/elongated") (2).

Also Abu Baseer asked Abu Abdullah (pbuh): (The sleeping man here, and the sleeping woman both see visions. Further, they are at Mecca and at Egypt of regions [respectively], [so are] their souls outside of their bodies?" He said: "No, O Abu Baseer, so indeed if the soul separated from the body then it will not return to it. Yet it is at a [similar] standing to the Sun's eye which is centralised in the sky's center, while its rays are in the world/dunya.") (1). [i.e. the soul is centralised in the body and stretches outwards]

(1) Dar AlSalam/ AlTabrisi/ vol4, page 241.

(2) The previous reference, pages243, 244.

He (pbuh) also said: (By Allah there is no servant from our followers(shia) that sleeps without Allah raising his soul toward the heaven and then blessing it(the soul). So if its term has already been completed He places it in the treasures of His Mercy, and in the Gardens of His Heaven and in the shade of His Throne. And if its death was later, He sends it with one of His trusted from the Angels to return it to the body which it emerged from so that it resides [back] in it) (2).

Regions of the Vision: he (pbuh) said: (The vision has three sides/facets: good news from Allah to the believer, an exhortation from the devil, and confused dreams) (3).

As for the vision of the believer then he says: (If the worshipper was pursuant to a sin/wrong doing [to] Allah (Praise and Glory be to Him), and Allah wants for him good (then) He shows him in his

sleep a vision which scares him so he is deterred away from the sin by it. And indeed the truthful vision is a seventieth part of prophethood) (4).

The difference between the truthful and the lying vision

He (pbuh) said: (The truthful and the lying vision have one gate/exit. Meaning the heart. So the inconsistent lying vision is the one which is seen by the person in the beginning (part) of his night from the disobedient dissolute authority. And moreover it is something that befriends the person, and it is inconsistent and lying and there is no good in it. As for the truthful one, if he sees it(the vision) after the two thirds of the night [which is] with the advent of the angels, and that is before Sahar(early dawn – small period before fajr) then it will be a truthful consistent vision unless he was in the state of sexual impurity(janaba) or he sleeps in an unpurified manner, and that he didn't remember Allah the AllMighty, then [in such] it would differ and linger against its owner (1).

- (1) Dar AlSalam/ AlTabrisi/ vol4 page244.
- (2) the previous reference, vol3, page 241.
- (3) Balgha AlShia/ 'Asfur Mushsin/ page124.
- (4) Bihar AlAnwar/ AlMajlisi/ vol61, page167.

He (pbuh) said: (Verily Satan has an assistant that he dismisses when the night arrives for the purpose of anointment(تمرّيح) to fill up whatever is between the pulsating ones[this might be the soul pulsating while asleep?]) (2).

Also in his (pbuh) words, in which he addresses Muffadel's monotheism, he says: (Consider, O Muffadel, how is the matter administered within dreams, thus their truthful (dream) stands out. By their lying (dream), thus if they(the dreams) were all truthful (then) truly all people would have been prophets, and if they were all lying (then) there would not have been any benefit in them, rather they would have been favors without a meaning, thus they became truthful only occasionally so that by them people can benefit in a use that guides because of them, or a harm that cautions from them, and (the dreams) lie frequently in order that one does not depend on them with complete dependency (3).

Also in his (pbuh) explanation(tafseer) to the noble verse: {Indeed secret conversation is from the devil in order to aggrieve those that believe} (4) he (pbuh) said: (The reason for bringing down this verse was that Fatima (pbuh) saw in her sleep that the Messenger of Allah (pbuhahf) was worried that he, Fatima, Ali, Hassan, Hussein (pbut) would need to leave Medina. So they travelled until they crossed one of the walls of Medina. Then they were faced with two ways. The Messenger of Allah (pbuhahf) took the right-sided one until he led them to a location which had date palms and water. Then the Messenger of Allah (pbuhahf) reached a female sheep of great size, and one of its ears was completely white so he commanded to sacrifice it. When they were eating they (suddenly) died in their place. Fatima (pbuh) woke up in terror. She [decided] not to inform the Messenger of Allah (pbuhahf) of that (vision). Then when she got up, the Messenger of Allah (pbuhahf) arrived on a donkey. He then mounted upon it Fatima (pbuh) and commanded the Prince of the Believers, Hassan and Hussein (pbut) to leave.

- (1) Balgh Alshia/ 'Asfur Muhsen/ page145.
- (2) Ibid, page 109.
- (3) Bihar AlAnwar, vol61, page183.

(4) Surat AlMujadala(the debate), verse 10.

Medina [together]; just as Fatima (pbuh) had seen in her sleep. When they left through the walls of Medina, they faced two ways. The Messenger of Allah (pbuhahf) took the right-sided one, just as Fatima (pbuh) saw (in her dream), until they reached a location which had date palms and water. Then the Messenger of Allah (pbuhahf) purchased a female sheep of great size, just as Fatima (pbuh) had envisioned. Then he commanded to sacrifice it, so it was slaughtered, and roasted. Then when they wanted to eat it, Fatima (pbuh) stood up and she gave up, mournful for them, crying in fear that they die. Then the Messenger of Allah (pbuhahf) requested to find out why she is crying with saying: "What is your concern O my daughter". She said: "O Messenger of Allah I saw such and such in my sleep, and you have acted like what I saw [in the dream]. Thus I abandoned you so that I do not see you all dying". So the Messenger of Allah (pbuhahf) stood up and called out to the devil by saying to him: "Did you show Fatima this vision?" He replied: "Yes, O Muhammed", then the Messenger of Allah spat on him three spits, thus he fractured him in three locations. Then Jibrael said to Muhammed: "Say O Muhammed, if you see in your sleep a thing that you hate, or (if) one of the believers sees (such), then the person should say: "I seek refuge with Whom was sought refuge of by Allah's Close Angels, His sent Prophets and His righteous servants from the evil of what I saw, and (I seek refuge) from my vision" and to recite Alhamd (Surat Fatiha) and AlMu'adtiin, and {say He Allah is One} (Surat Ikhlas), and to spit on your right side three spits, then indeed what he saw will not hurt him". And (then) Allah descended (the verse) upon His Messenger: {Indeed secret conversation is from the devil} (1).

(1) Bihar AlAnwar, vol61, page 188, ?.

Chapter 4

WHAT SHOULD BE DONE TO SEE WHAT IS DESIRED TO BE SEEN (IN THE VISION)

1. Of what was mentioned from the Imam (pbuh) about whoever wanted to see the Noblest Prophet (pbuhahf) is that he said: (Whoever persistently recited Surat AlMazmal sees the Prophet (pbuhahf) and asks him whatever he wants, and Allah gives him whatever he wants of blessings). And from him (pbuh) is a narration in that he said: (Whoever recited Surat AlQadr after the midday prayer (Salat AlZawal), and before Dhuhur twenty one times he will not die till he sees the Prophet (pbuhahf)) (1).

2. Also in another narration he said: (Whoever awaits/expects someone that is coming to him and wants to know his news then he should write these letters on his palm and [then] go to sleep. Thus indeed some of the souls/spirits will come to him, then all of what he asked about him will be answered. [The Letters are:] **In the name of Allah bihat, hat, fahat, lehat, lahat** (cant translate these)) (2).

3. And in a narration [relating] to Fatima the daughter of Abdullah bin Ibrahim bin AlHassan who said: When AlDuwaneeq killed Abdullah bin AlHassan, after having killed his filial [relatives] Muhammed and Ibrahim, he took my son Dawood bin AlHassan from Medina to Iraq, shackling him in iron with his uncle's son AlHussein. Then he(her son) became far away from me for a period of time, and over there he was imprisoned, thus news of him was cut off [from me]. I was baffled of his trace and was supplicating to Allah and beseeching Him, and requesting of Him for his deliverance and asking for help from my brothers of the ascetic and the people, and the people of ancestry?, and [the people of] jurisprudence. I asked them to supplicate to Allah for me to be reunited with my son before my death. They did [such of supplications] and they did not neglect in [doing] that.

(1) Balgh Alshia AKaraam, page197.

(2) Ibid, pages 213, 214.

And he used to communicate that he has killed?, and the folk say: “no descedants have records of him with his uncle's descendants”. Thus my trouble increased and my grief intensified. I did not see a response to my supplication nor [a solution] arising to my problem. So I became powerless therewith. I grew in age. And my bones became thin. I came to the border of despair from [seeing] my son because of my weakness and my elapsing age.

She (Um Dawood) continued: Then I came to Abi Abdullah Ja'afar bin Muhammed (pbuh). So when I asked him how he was doing and prompted him that I intended to leave, he said to me: “O Um Dawood, who is it that has informed you about Dawood? While you had breast-feed Ja'afar bin Muhammed [together] with his milk?” Thus when he mentioned him to me I cried then said: “May I be your ransom, where is Dawood? Dawood was imprisoned in Iraq, and his news had been cut off. I have lost hope of meeting him while I am truly intensely longing for him and anxious about him. I

request of you to pray for him because he is your brother from nursing.” Then Abu Abdullah (pbuh) said to me: : “O Um Dawood, so where are you from [supplicating] the Supplication(Dua’a) of Opening, Reponse, and Prosperity? This Dua’a is the one with which Allah (the Mighty and Majestic) opens the doors of the heaven for the supplicator. The Angels obtain and bring him the good news of a response. And it is the Answered Supplication which does not come between Allah (the Mighty and Majestic) and its owner (the supplicator) as a recompense without Paradise.

She (Um Dawood) continued: I said: “And how is it for me [to know], O son of the Truthful Purified Ones?” He said: “O Um Dawood, indeed this Haram month has approached [and the supplication] requires the month of Rajab (lunar calendar month). It is a celebrated, grand and holy month in which a supplication is heard. Thus, pray the three days 13th, 14th and 15th from Rajab, as these are the White Days. Then wash yourself (Ghusul) at the middle day of them, at midday of the sun. Then pray eight rak’aats at midday; forwarding within them well-done bowings, prostrations and Qunuts. In the first Rak’aa recite Fatiha of the book (i.e. Surat Fatiha), and {Say: O You Disbelievers} (Surat Kafiroon). In the eighth recite {Say: He is Allah, One} (Surat Ikhlas). In the remaining six (rak’aats) recite what you like from the short suras. Next, pray Dhuhr. Then bow [again] after Dhuhr [another] eight bowings(rak’aats) with the bowings, prostrations and qunuts done well. Let your prayers be in your cleaner clothes in a spotless house and use perfume. Indeed the Angels love that [i.e. such conditions]

And try hard to [make sure that] no one comes to you to talk to you or occupy you. Then when you finish from the Supplication, prostrate unto the earth and cover your cheeks with dust and say: “To You I have prostrated and in You I have believed. So have mercy on my lowliness, my neediness and my missteps [which is] to my direction.” And try hard to make your eyes flow tears even if it’s the amount of a housefly’s head. Because a sign of a response to this Supplication is the sorrow of the heart and the shedding of a teardrop. Afterwards, be aware that [the matter] will emerge from your hand/control and into someone else’s hand; [someone] who calls for other than the truth for him. Thus it is an honourable Supplication. It contains the greatest Name of Allah which, if supplicated by, Allah will answer [the supplicator] and give him [what he wants]; even if the heavens and earth were patched [together] without the oceans entirely. And [if] all of such was between you and your wanted need, then certainly Allah (the Mighty and Majestic) will ease the arrival of what you desire. And will give you your request, meet your need and cause you to attain your hopes; as well as to each who supplicate to AllMighty Allah by this Supplication of Response whether male or female. Even if the Jinn and Mankind were enemies to your son, certainly Allah suffices you [from] their supplies; and silences their tongues from you. And that you would have their necks, if Allah the AllMighty wills.”

Um Dawood continues: Thus he wrote this Supplication for me and I waited at my home. Then came the month of Rajab, and I had in my mind the days [of the Supplication]. So I fasted and supplicated in them just as he instructed me. And I [also] prayed the Maghreb, ‘Isha and the rest while being devoted. Afterwards, I prayed through the night [for as long as] what was possible for me. Then settled for the night, and saw in my sleep all of whom I Prayed for - from the Angels, the Prophets, the Testifiers, the Ibdaals and the worshippers. I also saw the Prophet (pbuhahf). And Behold, he said to me: “O woman, O Um Dawood, Rejoice! For all of whom you see from your helpers and brothers and sisters are seeking for your forgiveness and bring you good news of the success of [gaining] your need thing. Rejoice in the pardon and satisfaction of Allah for you have profited well for yourself. Rejoice also that Allah has protected your son, and will return him to you if Allah so wills.

Um Dawood continued: I then woke up from my sleep. By Allah, I did not remain still after that except for the distance of the course [that I took] from the diligent hurried rider to Iraq, till Dawood was shown to me. Thus he said: “O my mother, I have been imprisoned in Iraq in the narrowest of cells.

And the weight of Iron was upon me. I was in the state of despair from being freed. And suddenly when I went to sleep in the night of the middle day of Rajab, I saw the earth had been scaled down for me till I saw your prayer mat. And around it were men with their heads in the sky and their legs on the ground. They had green robes/clothing and were Glorifying [Allah] around you. Then a speaker spoke. I believe he had the face characteristic of the Prophet (pbuh), spotless in clothing, pleasant in smell and good in words. [he said]: “O Son of the righteous Elderly Woman, rejoice! For indeed Allah (the Mighty and Majestic) has answered your mother’s Supplication.” I woke up, and Behold, I was with Abi AlDawaneeq’s messenger. Thus I was admitted to him out of the night. He then ordered for the detachment of my iron and [for others] to be kind towards me. He also ordered 10,000 dirhams be given to me, that I be held [on record] as being of noble descent and for me to strive for the hardest of courses. Then I hurried to enter Medina and proceeded to Abi Abdullah (pbuh).” Consequently he(Dawood - who was previously talking) greeted him(the Imam) and narrated his story. Then AlSadiq (pbuh) said to him: “Verily Abi AlDawaneeq saw Ali (pbuh) in his sleep telling him: “Release my son or else I will throw you into the Fire”. He also saw (in his dream) as if there were flames beneath his feet. He then woke up, was at loss [to what has happened] and released you.” (1).

(1) Dar AlSalam/ AlTabrisi/ vol1, page193-195.

Chapter 5

DREAMS OF MIRACLES ASSOCIATED WITH IMAM ALSADIQ (PBUH)

1. From Ahmed bin AbiAbdullah AlTabrisi, from his father, who said: I was informed by one who heard Janaab bin Sadeer, who said: “I saw the Messenger of Allah (pbuhahf) in what a person usually sees during sleep (a vision). He had a plate covered with a napkin in his hands. I came closer to him and greeted him; so he greeted me back. Afterwards, he lifted the napkin from the plate, revealing ripe dates on it. He then began eating from it. So I came closer to him and said: “O Messenger of Allah, pass me a date.” So he passed one date to me. I ate it then said: “O Messenger of Allah, pass me another [one].” So he passed it to me and I ate it. Thus every time I ate one, I asked for another. Until he had given me 8 dates. After eating it(the eighth date), I asked of him another. Consequently he said: “That [many] will suffice you.” Then I woke up from my sleep. The following day I went to Ja’afar bin Muhammed AlSadiq (pbuh). There was a plate covered in a napkin in his hands, like the one in the Messenger of Allah’s hands (pbuhahf) that I saw in my sleep. I greeted him and he greeted me back. Next he uncovered the plate and there were ripe dates on it. He then started eating. I was amazed by that and said: “May I be your ransom, pass me a date.” So he handed me [one] and I ate it. [This continued] until he had given me the eight dates. After that I requested another from him, but he said to me: “That [many] will suffice you. If my Grandfather had increased you [in dates], I would have increased you.” Thereupon I said to him: “May I be your ransom” and informed him of the story [of my dream]. He smiled, acquainted with what had happened (1).

(1) Dar AlSalam/ vol1, page311.

2. From ‘Ayashi in his Tafseer, from Muhammed bin AlWalid AlBajli. From ‘Abbas bin Halal, concerning Abi Hassan (Musa bin Ja’afar) (pbuh), who said: He (Musa) mentioned that the master(mawla) Ja’afar bin Muhammed (pbuh) is unquestionably my authority, and that Ja’afar (pbuh) had said to him: “I wish for you to become attuned to the name/designation”. Then he knew the Quran in his sleep and woke up with the knowledge. He said: “Muhammed bin AlWalid is from the progeny of authority.” (1).

3. From Ibin Shahr Aashoob concerning his dispatched investigators/scholars from Ma’atab, who said: Someone was knocking on the door of my master AlSadiq (pbuh), so I open the door and it was Zaid bin Ali (pbuh). AlSadiq (pbuh) said to his seated companions: “You [may] enter this house and close the doors but let not any of you talk.” So when [Zaid] came in, [AlSadiq (pbuh)] stood up for him. They embraced, sat down and talked [with each other] for a long time. Then the conversation between them became loud. Thus Zaid said: “Not to mention, O Ja’afar, by Allah, indeed if you did not extend your hand = [a gesture performed to allow others to pledge their allegiance], I [would still have] pledged allegiance. Then this is my hand, so pledge allegiance to me; so that I can appoint you and commission you to what you cannot bear. Thus you have left the Striving(Jihad). And frozen until the covering/screen is lowered and loosened, and you’re included upon the wealth of the east and the

west?” AlSadiq (pbuh) replied: “May Allah have mercy on you O uncle. May Allah forgive you O uncle.” At hearing this, Zaid said: “Our appointment is in the morning, or is not the morning approaching?” and he went. Then the people talked about what just happened, so [AlSadiq (pbuh)] said: “hush)صه(, do not say except good to my uncle Zaid. May Allah have mercy on my uncle. Thus if he shows up, he would have honoured/fulfilled [his obligation/promise].” When it was early morning(Sahar), someone knocked on the door; so I opened the door for him [Zaid]. He entered and said, while sniffing and crying: “Have mercy on me O Ja’afer, Allah has had mercy on you. Be pleased/satisfied with me O Ja’afer, Allah is satisfied with you. Forgive me O Ja’afer, Allah has forgiven you.” AlSadiq (pbuh) replied: “Allah has forgiven you, and has had mercy upon you, and is pleased with you. So what is your news, O Uncle?” [Zaid] said: “I went to sleep and saw the Messenger of Allah (pbuhahf) preoccupied by me. On his right was AlHassan and on his left was AlHussein (pbut). Fatima was behind him, while Ali was in front of him (pbut). He had a spear that was bursting into flames as though it was fire. He was saying: “O Zaid. You have hurt the Messenger of Allah (pbuhahf) regarding [your conduct with] Ja’afer. ____

(1) Dar AlSalam/ AlTabrisi/ page310&311.

By Allah, indeed if he had not had mercy on you, forgiven you and was pleased with you; I would stab you with this spear. Thus I truly would have jabbed it between your shoulders, and taken it out through your chest after that.” Then I woke up, alarmed and frightened. Then I came to you, so have mercy on me. May Allah have mercy on you.” [Imam AlSadiq (pbuh)] replied: “Allah is pleased with you, and forgives you. Entrust me [as your Imam], for verily you have been killed, crucified and burnt in the fire.” Thus Zaid entrusted him with his family and children, and [with] the completion of the religion from him (1).

4. From Abi Abd Muhammed bin Ahmed AlDeelmi AlBasri, from Muhammed bin Abi Katheer AlBasri, who said: I used to not start or end my prayers except by cursing the two [worst creatures]. Then, I saw in my sleep a bird that was with a Toor (small jar) (2) made of gems. Inside it was something red resembling AlKhalooq*(3). So [the bird] descended toward the house that encompasses the Messenger of Allah (pbuhahf). Then he took out two individuals from the grave, scented them with this Khalooq on their cheeks and then returned them both to the grave. While he was ascending back and was near me, I asked [that bird]: “And what is this Khalooq?” He replied: “This angel comes every Friday [to] perfume those two.” I was annoyed at what I saw [in my dream]. Then I woke up not perfuming myself by [first] cursing the two. So I went to AlSadiq (pbuh). When he saw me, he laughed and said: “Did you see the bird?” I replied: “Yes, O my master (Sayyed)” He (pbuh) said: “Recite: **{Verily Secret Conversation is from the Devil in an effort to sadden Those that believe, and it is not a thing harmful to them except by Allah’s permission}**. If you see [in a dream] something you hate, recite it. By Allah, he is an Angel delegated with them two for anything except honoring them. Rather, he is an Angel delegated with the lighting and sunsets of the Earth. If someone killed a victim wrongly, he takes his blood by picking it from the necks of those two. That is because they are the cause of all injustice since their existence (4).

(1) Dar AlSalam/ vol1, page311,312.

(2) AlToor: Small jar/container/vessel.

(3) AlKhalooq: well-known remedy made from Saffron and other pleasant types. Most of it is red and yellow.

(4) Dar AlSalam/ page312/313.

Letter: Alif (ا)

Water Jar/container: interpreted upon 11 sides: Woman, [male] servant, young girl & straightness of religion, goodness of body, long lifetime, wealth, blessing, good, prosperity, inheritance from the direction of women.

Adam: Whoever sees Adam (pbuh), and if he was married/qualified, he will be hurt by the sovereignty and the grand Guardianship, on account of the AllMighty's Saying: {I am making a Calipha on the Earth}.

Ears: A vision of the ears is interpreted upon 8 sides: a Woman – be it his wife or a relative, truthful companion, suitable friend, boy in the future, beneficial wealth & worry & sorrow, happiness & delight, repentance, returning & mother/origin.

Shaking: the shaking of limbs is interpreted upon 4 sides: change & weakness, sorrow, fellow wife.

Myrtle [plant]: righteous child having good character, pleasant living. If a woman saw that she gave a bouquet of myrtle [flowers] to her husband then it signifies the stability of the marriage between them.

Lion: interpreted upon 3 sides: ? (cant find translation maybe a typo for sultan= authority), rigorous man, strong enemy.

Teeth: interpreted upon 6 sides: People of the House (ahlulbait), wealth, usefulness, sorrow & parting, a report from relatives.

Fingers/Toes: interpreted upon 6 sides: children, brother's children, [male] servants & companions & strength, the five prayers.

Fingernails: a vision of nails is interpreted upon 6 sides: strength, quantity & courage, intelligent child, a usefulness, [something] owned.

Prophets: interpreted upon 11 sides: mercy, blessing, glory & elevation of importance & state, victory & felicity, leadership & strength of the people of the Sunna & a group & good in the World and the Hereafter, comfort for the people of that place. Whoever sees himself arguing with one of the Prophets and/or disputes with him and/or raises his voice over him, then that [signifies] an innovation that he has brought about into the religion and the traditions.

[Information about] Days: the best days of what is seen [in dreams] is on Friday, next is Monday, and Thursday. And whenever a person dreams on a clear and bright day then it is better in its truthfulness [the dream], and perfect depending on his light and illumination.

Letter: Baa' (ب)

Falcon/Hawk*: If it was obedient, it is interpreted upon 5 sides: acquirement of something wanted & happiness, good news, matter/affair passing through, acquirement of wealth, in proportion to the falcon/hawk's value [ranging] from 1000 to 10,000, especially if it was an obedient white one. And if it wasn't obedient then it is interpreted upon 4 sides: unjust sovereign, tyrannical ruler that has no faith, child ungrateful to his two parents, bandit.

Well: interpreted upon 5 sides: marriage & scholar & great/old man & dying (not necessarily death), deception.

Coldness/Hail: interpreted upon 5 sides: affliction & dispute & soldiers, famine & sickness.

Lightning: it is [interpreted as] a treasurer of the king/sovereign & enemy, admonition & mercy, straight path.

Sea: a vision of the sea is interpreted upon 6 sides: sovereign, leader, scholar & knowledge & wealth, great labour.

Garden/Orchard: interpreted upon 7 sides: woman, child & living & wealth, high rank, delight, brigade/mistress/secretcy.

*: Falcon/hawk: of the predatory birds.

Carpet/Rug/Mat: if it was large and new, then it is interpreted upon 8 sides: glory, high standing, honor, rank, blessing, wealth, long lifetime, compliments in proportion to his importance.

Onion: a vision of eating onion is interpreted upon 3 sides: forbidden wealth, backbiting & regret.

Belly/Abdomen: interpreted upon 4 sides: knowledge, treasury/coffers, living & children.

White Duck: wealth or rich woman, and black young girl.

Watermelon: interpreted upon 5 sides: sickness, woman, boy, a usefulness & living especially if it was sweet.

Mule Driver/Mules: interpreted upon 7 sides: travel, barren woman, long lifetime & arrival/adulthood, victory, beauty, knowledge, foolish man. And whoever rides the (male or female) Mule, the vision is potentially indicative [of such] if he was a Jurist [responsible] toward the appointment of the judicial authorities.

Crying: whoever sees that he/she is crying, then laughing after that, it indicates the nearing of his term [death], because of the All-Mighty's saying: **{And he laughed and cried, while he is deadened and alivened}**.

Construction [of a Wall]: Whoever sees he is building a wall. If it was made from adobe [brick]

and/or mud, then it indicates the validity of his religion and his trustworthiness. If he sees he is building a wall from plaster then it indicates the change of his religion.

Urine: interpreted upon these sides: if he was needy he will become contented, liberated if he was a slave, comforted if he was a prisoner, if he was a traveller he will return to his homeland, if he was a scholar or judge then he will not be commended.

Trumpet: a vision of the trumpet is interpreted upon 4 sides for those who (benefited, -maybe a typo for blew(نفخ)) in it: a hated good & fake speech, uncovering of a hidden secret, adversity.

Eggs: interpreted upon 9 sides: child, people of a house, wealth, glory, rank, request of a need or acquiring a mortgage/pledge/ guaranty, acquiring something wanted, young girl.

Letter: Taa' (ت)

Crown: whoever sees a crown on her head, then if she does not have a husband, she will get married. If she has a husband, then she will prevail considerably over [other] women.

Dust/Dirt/Soil: interpreted upon 5 sides: wealth, a usefulness, work of the world(dunya), use/a useful thing from [the direction of] women.

Shield: interpreted upon 6 sides: brother, companion, strength, child, peace & refuge.

Business/Trade: a vision of trade or whoever is a trader [in the dream], is interpreted by: the acquirement of the World's ornament.

Bed/Sofa/Coach: a vision of a bed is interpreted upon 9 sides: glory, honor, travel & rank, elevation, Guardianship (wilaya), importance, high standing.

Hill/high-land: a vision of a hill is interpreted upon 4 sides: elevation, wealth, strength, treason.

Berry: Blackberry: wealth & usefulness from his earning or dispute between him and his wife.

Tayammum (wudhu' with soil when water is not available): acquirement of something desired which is recovery & sustenance & pilgrimage, happiness, liberation.

Letter: Thaa' (ث)

Breast(s): interpreted upon 5 sides: small children, girls, [male] servants & companions, brothers.

Ice/Snow: Ice is interpreted upon 6 sides: immense sustenance, life & considerable wealth & lowered prices, soldiers. [Interpreted as] sickness if he gathered it during summer.

Clothing: interpreted upon 7 sides: faith, wealth, glory, high standing & a usefulness, righteous work, justice, fairness, this is [so] if there was not something in them [clothing] that he denies.

Letter: Jeem (ج)

Mountain: a vision of a mountain is interpreted by: the king/sovereign, the victory, the leadership, encounter of comfort.

Forehead: interpreted upon 6 sides: high standing & importance, glory, elevation of rank, living, leadership, heavy rain/bounty.

Jar/Vase: interpreted upon 4 sides: hypocrite employee, maid woman, straightness of religion, goodness of body, long lifetime, blessing, inheritance from [direction of] women.

Paradise/Garden/Shelter: interpreted upon 9 sides: knowledge & flowers/blossoms & favour/kindness & happiness & good news, good & prosperity & felicity & peace.

Janaba [only in the dream maybe, because actual janaba invalidates visions]: interpreted upon 3 sides: child, acquirement of wealth, his departure.

Jewel/Gem: interpreted upon 8 sides: (مدخور=cant find, مدخول=incoming, مدحور=expelled, مدخر=hoarded) wealth, famous knowledge, wellknown child, or something valuable, beautiful protective woman, helpful words & good, prosperity, good deed.

Letter: 'Haa'(ح)

Shop/Store: interpreted upon 6 sides: woman, pleasant living, glory & high standing & commended matters, raising/uprising & victory.

Cupper (one who draws blood from others, as a medical procedure): interpreted upon 8 sides: delivery of a trust, book of stipulations/signs & Guardianship, evils & preordained friends & Sunna & isolation. It depends [upon whether] an abscess/sore appears, or [the spot is] amenable/complies. Also contingent on [if] the cupper was a man who wastes away the matters of people by his hands.

Glede/Kite [predatory birds]: interpreted upon 4 sides: modest/negligible wealth, honor, child, wealth, blessing.

Movement of the Finger/Toe: interpreted upon 5 sides: sickness, sorrow, dispute & importunity/obstinacy, a violation with his people, and his family.

Sanctuary/Harem: whoever sees himself sitting in the Meki Harem, and was afraid [then] he will be saved from a wrongdoer and become safe from his cunning.

Reckoning/Account of the Judgment: interpreted upon 6 sides: of the torment from a sovereign/king or labor or disease or sorrow, or pains or short lifetime.

AlHassan and AlHussein (pbut): whoever sees AlHassan and AlHussein (pbut) then that indicates the connection with some of the superiors, or peace of mind, and perhaps he will die a martyr. And whoever sees Ja'afar the navigator, will perform the pilgrimage.

[Syringe] Injection: whoever sees himself injected in a (bodily) part of his. If it troubles him then he will not be commended. If he sees other than that, then it is [interpreted as] good & a usefulness.

Shaving of the Head: interpreted upon 5 sides: pilgrimage, travel, glory, high standing, peace, on account of the AllMighty's Saying: {[they are] shaving their heads and shortened, not afraid}. As for if he was from the people of the state/government then he will not be commended.

Candy/Confection: considerable wealth, sincere religion. A bite from it indicates the acceptance from his son and his friend, or his companion.

Pigeon/Dove: a vision of a pigeon is [interpreted upon] 6 sides: woman, sorrow, religion, disablement/hindrance & confirmation, loan.

Donkey: interpreted upon these sides: fortune, state, matter/affair passing through, leadership & money, woman, young girl, happiness, glory, attendance/arrival, rank.

Water Tub/Reservoir/Tank: interpreted upon 5 sides: a man helpful to the people, rich man or collected wealth, or scholar that serves the people by his knowledge. And contingently indicative of/signifies the doing of good deeds [if] the reservoir was built, and indicative of the opposite of that [if] it was destroyed.

Snake: interpreted upon 10 sides: hidden enmity, living & safety. Sultanate & emirate, state & woman, child & dying & flood.

Letter: Khaa' (خ)

Ring: interpreted upon 8 sides: child, wealth, Guardianship, living, [male] servant & elevation of rank, ornament, start of work.

Seal/Imprint/Stamp: interpreted upon 5 sides: high rank, high standing, preservation/saving of something & collecting of wealth, blessing.

Beads: interpreted upon 8 sides: woman, [male] servant, young girl, wealth, good manners, skillfulness, child, boy.

Vegetables: whoever sees himself eating from them, then that is interpreted by sickness, bankruptcy & sorrow.

Footwear: If it was flexible, and the foot inside it is comfortable, that is interpreted upon 7 sides: woman, young girl, [male] servant, strength, living, victory, a usefulness. And [if] what is worn on the foot is from buttons of banana, or (unknown word), or (unknown), or a horseshoe or what resembles those, then that is interpreted upon 7 sides: [male] servant, young girl & strength, a usefulness & wealth, travel.

Wine/Liquor: interpreted upon 3 sides: forbidden wealth, a marriage in secrecy, blessing of the world. Whoever sees one of the Infallible Imams in his sleep, and immediately after that in the dream sees himself as if he is drinking wine. Then that indicates abandonment of allegiance to the AhlulBait (pbut) and his differing from them.

Helmet: interpreted upon 7 sides: strength, wealth & honor, child & continuation/endurance, good situation, something that guards itself with deception.

Letter: Daal (ﺍ)

Home: The known built home, if it was linked with the time/era, then it is [interpreted as] a worldly affliction in proportion to its fineness of quality. If it was made from adobe [brick], and/or mud then it is halal. If it was [made from] something else or plaster then it is haram. And contingently if he is working in medicine then he should fear Allah the All-Mighty. And it is interpreted upon 8 sides: woman & spouse & wealth, peace & pleasantness/perfume & living & wealth, Guardianship & glory & high standing, a trust.

Pin: interpreted upon these sides: whoever sees that there's a pin in his hand, then that indicates the acquiring of a child.

Hedgehog: interpreted upon 4 sides: woman & forbidden wealth, life & acquirement of [something] desired.

Chicken: interpreted upon 3 sides: beautiful woman, young girl, house servant.

Pleasant-Smelling Fat/Oil: interpreted upon 6 sides: beautiful woman, good-looking young girl, good compliments, pleasant words, good-natured character.

Tambourine: it is [interpreted as] activity and happiness if he heard it from a woman or young girl. If he heard it from an old man than that indicates good fortune and good luck and state. If he heard it from a young man then that indicates the enemy's appearance.

Bucket: if the bucket was new and clean then that indicates a man [from] his association will take funds without a reason and he will acquire good from him for himself, and a usefulness.

Letter: Dhaal (ذ)

Remembrance: interpreted upon 6 sides: children, wealth, high standing, strength, Guardianship & glory, state.

Animal's Tail: interpreted upon 4 [sides:] following & companions & wealth, comfort, life.

Letter: Raa' (ر)

Head: a vision of a head is indicative of 12 sides: leader, big group & father, mother, Imam, prince, scholar, wealth, child, boy, young girl, woman.

Two Legs: interpreted upon 7 sides: living, age, effort, wealth, strength & travel, woman.

Thunder: interpreted upon 5 sides: punishment & wisdom & comfort & assault/influence & anger of the sovereign/king.

Dancing: a vision of dancing is interpreted upon 3 sides: sorrow, adversity, scandal.

Lead: interpreted upon 3 sides: a usefulness, [male] servant, goods of the house. Also the melting of the lead is [indicative of] the people working through him.

Pomegranate: interpreted upon 3 sides: collected wealth, righteous woman, populated city.

Spear: indicative of 9 sides: strength, victory, travel, Guardianship, woman, child, matter & incapability, leadership in proportion to his raising/uplifting.

Temperate Basil: interpreted upon 6 sides: glory, honor, child, friend, good words, assembly of knowledge, knowing, remembrance & beauty.

Wind: interpreted upon 9 sides: good news & effectiveness, wealth, death & punishment & killing & sickness, recovery, comfort.

Letter: Seen (س)

Clouds: interpreted upon 9 sides: wisdom, leadership & sovereign & mercy & abstinence, punishment & famine & affliction & trial.

Large Tent: interpreted upon 5 sides: sultanate, leadership, Guardianship, ministry & the captain of a military.

Sugar: interpreted upon 5 sides: nice words, Qiblah, a usefulness, wealth & children, inasmuch as he saw of sugar.

Plate/Dish/Bowl: interpreted upon 10 sides: woman, [male] servant, young girl, straightness of religion, goodness of body, long lifetime, wealth, blessing, pleasant nice words, inheritance from [the direction of] women.

Knife: interpreted upon 8 sides: Hujja, child, victory, salvation, brother, strength, wealth, affection, Guardianship. The Razor is [interpreted] the same as Knife.

Quince [fruit]: whoever sees the Quince in his time, and its colour is yellow, then that indicates sickness.

Ladder/Stairs: a vision of a ladder, for the people of righteousness [it is interpreted as] victory over the enemies. And for the people of corruption [it is interpreted as] debt and committing a sin. Qual [bird]: interpreted upon 4 sides: boy child, or [male] servant, halal sustenance, a usefulness, wealth.

Sky: whoever saw the sky's colour as white then there is in that [an indication of]: blessing and fertility. If he saw it as green then it [means] good. If he saw it as yellow then [means] disease & sickness. If he saw it as red, then it [means] war & bloodshed. If he sees it as black then it [means] famine & distress. If he sees that the sky is being coloured [then] there will be affliction & a grand trial in that place.

Anvil: interpreted upon 5 sides: man of great importance, a usefulness, strength & Guardianship, prosperity in the labours/works.

Bracelet: interpreted upon 5 sides: leadership, wisdom, deception, sorrow, child, or brother.

Sayyid: interpreted upon 12 sides: brother, sister & partner, child & friend, strength, wealth, Guardianship, wealth, Hujja, craftswoman, labor.

Sword: interpreted upon 6 sides: child, guardianship, Hujja, a usefulness, wealth, victory over the enemies.

Flood: interpreted upon 4 sides: big enemy, or unjust sovereign/king, or predominant military, or rigorous trial.

Letter: Sheen (ش)

Rogue: interpreted upon 4 sides: halal earning & long lifetime, wealth, a usefulness & life. If he didn't see him well/fully then he will not be commended.

Gerfalcon/Peregrine Falcon [bird]: [interpreted] upon 5 sides: importance, rank, matter passing through, wealth, blessing & child.

Flute: the rhapsodizing (reciting a poem) with a flute, the sound of a flute, and listening to it, [these are] interpreted upon 3 sides: adversity, sorrow, dispute.

Grapevines: interpreted upon 5 sides: a usefulness, loss of a sly man, trick, (possible typo for خصومة=dispute), wealth with suspicion.

Barley: The selling of it is interpreted upon [the fact] that the person chooses the world(dunya) over the Hereafter.

(unknown.): interpreted upon 3 sides: woman, young girl, [male] house servant.

Wax: The wax candle is interpreted upon 6 sides: sovereign, judge, child, wedding, matter passing through, leadership.

Sun: interpreted with the two crossings upon 8 sides: Caliph & authority, leader, great scholar, justice, vow & wife, bright matter/affair. Whoever sees that the sun is rising over his two feet without his body, it is [interpreted as] wealth [he is granted] from the earth's plants of either wheat or dates which he prepares by his feet, and he expands it. It is halal unless he exhausts himself in it just as Adam (pbuh) had exhausted himself. Whoever sees as if the sun darkened, dropped or blackened [then] adversity will happen in the world from a scholar's death or a just authority or supporting affliction or someone of his fatherly side dies thus he crosses over depending on the dreamer's situation/condition.

Letter: Sheen (ش)

Chest/Thorax: interpreted upon 8 sides: knowledge, wisdom, generosity & stinginess, disbelief, belief, life, death.

Way/Path: interpreted upon 6 sides: upright matter, or difficult matter, or fear or injustice by the authority or misdeed or hypocrisy with the people.

Prayer: interpreted upon 7 sides: peace & delight, glory & rank, happiness after distress, acquirement of [something] wanted, fulfillment of a need. Also, he (pbuh) said a vision of **Prostration** is [interpreted] upon 5 sides: acquiring [something] intended, state, victory & conformity to the commandment of Allah the All-Mighty on account of His saying: {O You who have believed. Kneel, prostrate and worship your Lord}.

Sandalwood [wood]: interpreted upon 6 sides: compliment & improvement, good, usefulness & high standing, sanctity. White sandalwood is better in interpretation than the red.

Cymbal(s): striking of the cymbal is interpreted upon 4 sides: hated good, vain words, goods of the world, worry & sorrow because of gathering wealth.

Case/Box: interpreted upon 4 sides: glory, high standing, rank, woman.

Idol: whoever sees himself worshipping an idol from the idols, that is interpreted upon 3 sides: vain lie & hypocrite lying sly man, corruptive lying woman.

Fasting: a vision of fasting is [interpreted] upon 10 sides: importance, leadership, good health, rank, repentance, victory, increase of blessing, Pilgrimage, glory & child.

Porcelain/Chinaware: a vision of porcelain is interpreted upon 4 sides: woman, maid & young girl, usefulness from direction of women.

Letter: Dhaad (ض)

Hyena: interpreted upon 3 sides: bad woman, magic, trick.

Striking of Bell/Gong: interpreted upon 3 sides: words of falsehood, hypocrisy & love of disbelief.

Laughter: whoever sees himself laughing while smiling, then it is good news of a boy on account of the AllMighty's saying: { she laughed, so we gave her the good news of Isaac}.

Letter: Ttaa' (ط)

Mill/Grinder: interpreted upon 5 sides: authority, great leader, strength, courage, start of repentance.

Cook/Chef: a vision of a cook, word without reason, nor benefit.

Plate/Dish/Tray: interpreted upon 4 sides: servant of an assembly, young girl & benefit from direction of women, guidance in the quantity of his account.

Drum of distraction: inconsistent conversation that has no good in it.

Stains: interpreted upon 5 sides: (family) dependants, wealth, blessing, entourage, servants.

Cooked Food: every greasy cooked food that can be eaten with ease, is [indicative of] good, usefulness. And every cooked food that is different than that, then it's expression is opposite to that.

Spleens: a vision of spleens from any animal is [interpreted as] wealth. So for whatever he eats the flesh thereof [the spleen], then it (that portion) is halal. And for whatever he did not eat of the flesh thereof, it is forbidden.

Pathway/Road/Street: interpreted upon 5 sides: religion, [something] wanted, good deed, good, prosperity & comfort.

Basin/Washbowl: interpreted by: woman or helpful young girl.

Clay/Mud: a vision of mud in a cold land, is more difficult, than his vision in a hot land.

Letter: Ttaa' (ط)

Back(side): interpreted upon 10 sides: strength, companions, sovereign, Hujja, father, mother, child, deriving, kindred brother.

Letter: 'Aayn (ع)

Scholar: a vision of a scholar is upon 4 sides: elevation of importance, glory, high standing & acceptance, Guardianship.

Staff/Stick: interpreted upon 3 sides: man of great importance, sovereign, strength.

Perfume/Scent: a vision of perfume is interpreted upon 9 sides: good compliment(s), words of truth & helpful knowledge, good-natured character, assembly of knowledge, noble man, saying of a modest man, solemnity, worthy religion, cheerful news.

Intelligence: Intellect, and the Soul are both interpreted upon 6 sides: fortune, state & father, mother, wealth, honor.

Flag/Banner: interpreted upon 4 sides: honor, travel, glory, high standing, good condition.

A Building/Construction: interpreted upon 3 sides: validity of labours/works that pertain to the world, good, usefulness, acquiring [something] wanted, capacity/abundance in acquisition.

Column/Pillar/Pole: interpreted upon 3 sides: honest man, words of glory/pride/honor, elevation of rank.

Hugging: whoever sees as though a brother-in-law/son-in-law of his has hugged him a hug of the dead to the living, that indicates that the ages of the embracers of the living [side] shall be lengthened.

Grape: whoever sees that he has an orchard with grape trees inside, and that they [the trees] bear watermelon instead of grape, then that indicates that his wife has become pregnant without him. Also Black Grape, and the white [one] of his time is interpreted upon 4 sides: children & knowledge, opportunities, wealth.

Ambergris: interpreted upon the sides: usefulness, guardianship, acquiring of [something] wanted, good compliment(s).

Rod/Stick/Cane: interpreted upon 6 sides: man of good exterior/appearance, nice words & a just religious sovereign, compliment, improvement & usefulness & wealth.

Eye: a vision of an eye is interpreted upon 5 sides: elevation of importance, adversity & sorrow, sickness, long lifetime.

Letter: Ghayn (غ)

[something] expensive/invaluable: interpreted upon 5 sides: good manners & leadership, good compliment(s) & improvement, pilgrimage, wealth & usefulness.

Attack/Assault/Military campaign: interpreted upon 6 sides: good & usefulness & revival of the traditions(Sunnah) of the Messenger of Allah (pbuhahf) & victory over enemies, good health from sickness, obedience to the just authority, acquiring of spoils.

Gazelle/Deer: interpreted upon 4 sides: woman, young girl, child, usefulness from women.

Letter: Faa' (ف)

Ringdove/Wood Pigeon*: interpreted upon 3 sides: woman, child, [male] servant. *: a kind of the wild pigeon.

(good) Omen/(favourable) Sign: interpreted upon 3 sides: acquiring of victory, if his Omen was completely [good], and the arrival at the goal, and the fulfilment of needs.

Thigh: a vision of a thigh is interpreted upon 4 sides: People of a house, companions & entourage, wealth.

Happiness: whoever sees himself happy for no reason, then it indicates the nearing of his death, on account of the AllMighty's saying: {until when they cheered with what they arrived [at]/concluded}.

Stone (of a ring, etc.): interpreted upon 8 sides: child, wealth, guardianship, living & [male] servant, honor, ornament, secret of working.

Bleeding: interpreted upon 4 sides: opening, victory, travel, dispute, partnership.

Bubble: drinking of a bubble is interpreted upon 4 sides: usefulness, service & Qibla, service of the inferiors & disappearance of sorrow & worry.

Farmer/Cultivator/Peasant: interpreted upon 7 sides: the requesting of a halal sustenance, good, usefulness, sickness, glory, high standing, earning of a halal living.

Break of Dawn: interpreted by: religion, good, righteousness, strength.

Mouth: a vision of a mouth is interpreted upon 7 sides: rank, shelter/refuge, treasury of knowledge, opening of matters, market, doorkeeper.

Cheetah: who ever sees himself eating food alongside a cheetah, then it indicates the acquiring of peace/security, and safety, from the direction of the enemy & a usefulness. Who ever sees a cheetah bite him, or hurt him with it's claws, then it indicates the acquiring of harm/hurt & hostility, from the enemy to the extent/degree of that wound [in the vision]. Who ever sees that there are many cheetahs at his place or his home, and [someone] screams at that place, then it indicates harm, affliction, great discomfort from the enemy.

Elephant: interpreted upon 7 sides: non-arab sovereign, homo sexual man, a place & a man possessing strength & appearance & be grudging/envious man, drinking of blood, war & dispute.

Letter: qaaf (ق)

Outer Garment: interpreted upon 7 sides: salvation, strength, travel, victory, honor, glory, usefulness.

Cup: interpreted upon 3 sides: woman & young girl & a [male] servant compliant to the house's needs. As for the Jug, then it is interpreted by: woman or young girl.

Pot/Kettle: interpreted upon 5 sides: woman, caretaker of the house. [missing others..?]

Reciting: whoever sees himself reciting at a place in which reciting is not allowed [then that is] indicative of 4 sides: peace & wealth, the attainment of goals, Hujja, on account of his (pbuh) saying: The Quran is a proof for you or upon/against you.

Reciting the Quran:

Surat AlFatihah: whoever sees himself reciting it, then that indicates: facilitation of the difficult matters, acquirement of capacity & good, Allah the AllMighty will grant him success for his obedience, he becomes adhering to supplication(du'aa) & seeking forgiveness & He seals for him with good (khair).

Verse of the Chair (Ayat AlKursi): whoever sees himself reciting ayat alKursi, he will obtain importance & high standing & sanctity.

Chapter Family of Imran (Surat Aali 'Imran): whoever recites it, his religion and speech will become accurate, he acquires the good of the world and the hereafter, and he becomes unique/peerless in his religion.

Nasaa' (ن): whoever recites it becomes chaste.

An'aaam (أ): whoever sees himself reciting it, Allah the AllMighty will grant him success for his obedience.

A'araaf (أ): whoever sees himself reciting it, The Creator is pleased with him, he guards the trust.

Tawba (ت): whoever sees himself recite surat AlTawba becomes dearly-loved and desirable among the creation and he behaves [in] the way of good deeds.

Yunus (ي): whoever sees himself recite Surat Yunus then he will better his expressions and his worship.

Hud (ه): whoever sees himself reciting it becomes unobstructed in [pursuing] the way of religion.

Yusef (ي): he becomes honest in speech and possessor of trustworthiness.

Ibraheem (إ): whoever recites it becomes esteemed and venerable near Allah.

Hajj (): whoever recites it becomes accepted near Allah.

Nakhl (): whoever sees himself recite it then Allah the AllMighty bestows upon him knowledge and if he was sick He cures him.

Israa' (): whoever recites it becomes stronger [in] religion and faith, truthful in speech, and conviction.

Kahf (): whoever recites, that indicates the ending of matters which he wishes [to end].

Mariam (): whoever recites it then he will lie about the fornicator and slander him, and will be innocence [of anything] from that.

'Ta Ha (): whoever recites it will become wellknown with the religion and faith.

Anbiyaa' (): whoever recites it will become a working scholar, and obtain for himself happiness after sadness and comfort after grief.

Hajj (): whoever recites it then he will behave in the way of asceticism, & piety & he strives in the worship of Allah the AllMighty and the doing of good deeds.

Mu'min (): whoever recites it will have praised conduct, and stronger in trustworthiness.

Noor (): whoever recites it, Allah will illuminate/edify his inside with the light of belief.

Furqan (): whoever recites it will fixate the creation and extinguish falsehood.

Sha'araa' (): whoever sees himself reciting it, Allah the AllMighty will protect him from the obscenities.

Naml (): whoever recites it then that is indicative of wealth and blessing.

'Aankaboot (): whoever recites it will triumph over the enemies.

Roum (): its recitation is indicative of striving for the sake of Allah, and completion of a matter that exists or something he wishes [to be complete] or a fight existing between him and someone then he will rejoice with victory.

Luqmaan (): whoever recites it, people will benefit from his decision(s) and his preaching.

Sajda (): whoever recites it, the result of his matter will be good.

Ahzaab (): its recitation indicates the acquiring of success from Allah the AllMighty and following the truth.

Saba' (): whoever recites it will acquire the conduct of the righteous and behaviour in the way of religion.

Fatir (): whoever recites it, sustenance will open in his direction.

Saafaat (): whoever recites it will be granted a righteous child.

Saad (): whoever recites it will become bountiful in wealth, and intelligent in labours/works.

Zamr (): whoever recites it will his importance will be elevated, and his religion strengthened.

Ghafir (): whoever recites it will acquire from Allah (the Mighty and Majestic) mercy and forgiveness.

Fusalat (): whoever recites it will become religious and behave in the way of righteousness.

Shoora (): whoever recites it will live for a long time.

Zakhrif (): whoever recites will become truthful in speech, that [performs] a graceful good deed.

Dakhaan (): whoever recites it will acquire wealth, and abundance of sustenance.

Ja'eeya (): whoever sees himself reciting it then that is indicative of remembrance and repentance.

Ahqaaf (): whoever recites it then that is indicative of a vision of wondrous/marvelous things.

Muhammed (pbuhahf) (): whoever recites it will be praised in attributes and better in deeds.

Fath (): whoever recites it Allah will grant him success in the striving (jihad).

Qaaf (): whoever recites it, Allah will extend the good over him, and will give him from His blessings.

Dhariyaat (): its recitation is indicative of acquiring sustenance from agriculture/farming.

Toor (): whoever recites it will be near Mecca of which Allah the AllMighty has honoured.

Najm (): whoever recites it, Allah will grant him him a good righteous dearly-loved child.

Qamar (): whoever recites it will become bewitched/mesmerised but it won't harm him.

Rahmaan (): whoever recites it then it is [indicative of] blessing in the world and mercy in the Hereafter.

Waq'e'aa (): its recitation is indicative of acquiring success, and obediences and devotions [of religion].

Hadeed (): whoever recites it will be praised in attributes and unobstructed in the way of religion.

Mujaadala (): whoever recites it will debate with his people and close ones, and will repair the protest/objection, and will cast down love amongst them.

Hashr (): whoever recites it will subdue [some] from his enemies.

Mumtahina (): whoever recites it will acquire love and possibly give rise to the destruction.

Saff (): whoever recites it will become a martyr at the end of his lifetime.

Jum'aa (): whoever recites it Allah will grant him success for his doing of good.

Munafiqun (): whoever recites it, if he was accused he is free/cleared from hypocrisy and the hypocrites.

Taghaaban (): whoever recites it will be upright in the way of the truth and speech of truthfulness.

Talaaq (): its recitation is indicative of his need with the people of his house and the prevention of dowry.

Tahreem (): whoever recites it will be in avoidance to the forbidden things.

Malik (): whoever recites it will acquire an elevation of importance and significance.

Noon (): whoever recites it, Allah will grant him eloquence and knowledge and ability.

Haaqqa (): whoever recites it, he will not behave/act except in the way of truth.

Ma'aarij (): whoever recites it will be safe from fright and anxiety.

Nuh (): whoever recites it then he will instruct in the well-known [thing] and subdue the enemies.

Jinn (): whoever recites it then Allah will grant him inspiration/revelation and understanding, subtly/delicately and helpfully.

Mazmal (): whoever recites it will acquire success for his obedience and worship.

Muddathir (): whoever recites it, his conduct among people will improve and his opinion will become stronger.

Qiyaama (): whoever recites it then he will be embarrassed and go back regarding swearing/oath taking and repents to Allah.

Insaan (): its recitation is indicative of the attainment of success regarding generosity and blessing.

Mursilat (): Whoever recites it, his religion will broaden over him and he acquires blessing.

Naba' (): whoever recites it, his importance will elevate, and his word will be implemented.

Nazi'aat (): whoever recites it, his heart will be cleared from the impurity of doubt.

'Abasa (): whoever recites it will become the doer of good with the weak and the needy.

Takweer (): its recitation is indicative of favor after fear, and happiness after sadness.

Infitaar (): whoever recites it will become esteemed and venerable near the authority and the superiors.

Muttafafeen (): whoever recites it will become fair with everyone.

Inshiqaaq (): whoever recites it will become plentiful in offspring and children.

Burooj (): whoever recites it will remove his sorrow and end his worry.

Ttaariq (): whoever recites it will acquire happiness and good, due to his child.

A'ala (): whoever recites it, the difficult matters will be made easy for him.

Fasheya (): whoever sees himself reciting it, his importance and shop will elevate, and his word will be implemented.

Fajr (): whoever sees himself reciting it, his prestige will be reduced, as well as his influence.

Balad (): its recitation is indicative of success because of the feeding of nourishment and the respect of the needy.

Shams (): whoever recites it will become a possessor of comprehension and skillfulness, and a working scholar.

Layl (): whoever sees himself reciting it will be safe, from crises and disabilities.

Dhahaa (): whoever recites it then he will revere the orphan little one, and the poor one.

Anshiraah (): its recitation is indicative of acquiring comfort after exhaustion.

Teen (): whoever recites it will acquire what he anticipates in the dunya and the hereafter.

'Aaqal (): whoever recites will become the humble, the commendable of actions.

Qadr (): whoever sees himself reciting it, his importance will elevate in the dunya and hereafter.

Bayyina (): whoever recites it, a party of (those) astray will repent with his help.

Zalzala (): whoever sees himself reciting it will perish, at his hands, a nation from the disbelievers.

‘Aadiyaat (): whoever recites it then he will invade/attack and triumph with the enemies.

Qaari’aa (): whoever recites it will become esteemed and venerable near the creation.

Takaathur (): whoever recites it will become aetic regarding the dunya.

‘Aasir (): whoever recites it, good and the increase of sustenance from trade will reach him.

Hamza (): whoever sees himself reciting it then he will spend his wealth for the sake of Allah the AllMighty.

Feel (): whoever recites it will acquire openings through his action, and triumph with his enemy.

Quraysh (): whoever recites it will become desired and dearly-loved near the people by an action that is beautiful with every one.

Maa’aun (): whoever sees himself reciting it, then he will triumph with his enemies of difference and of little religion.

Kawthar (): whoever recites it will perform good deeds, and reward and recompense will reach him.

Kaafiroon (): whoever recites it will have strong conviction in the religion and Islamic law.

Nasr (): whoever recites it, his death is nearing, because when Gabriel brought it the Prophet (pbuhahf) knew of the finishing of his age.

Masd (): whoever recites it, a party will endeavour to harm him, but they will not triumph in it.

Ikhlāas (): whoever recites it, he importance will elevate, and he acquires his goals in the dunya and hereafter.

Falaq (): whoever recites it, will be safe from the evil of the women, and the magicians and he acquires abundant sustenance.

Naas (): whoever recites it Allah will save him from the evil of Satan the accursed.

Earring: interpreted upon 4 sides: an increase of ornament, beauty, learning of knowledge, Quran & honor, high standing, sadness, sorrow due to divorce, if he doesn’t have a wife then it indicates sadness.

Cutting/Haircut: interpreted upon 10 sides: blessing, wealth, guardianship, rank & leadership, honor, sultanate, acquiring of something wanted, happiness and delight in proportion to his elevation, and his goodness.

Harvest/picked fruits: interpreted upon 4 sides: nice words, halal money, abundance of wealth and blessing in proportion to what he saw.

Cage: interpreted upon 3 sides: confinement, bottleneck/strait, house of drowsiness And if there was a bird in the cage, then it indicates badness to him of the indicated state of that bird.

Lock: interpreted upon 6 sides: acquiring of a matter, strength, Hujja, usefulness, woman, reliance on a righteous man.

Necklace: indicative of: the man's importance, & his esteem, & his guardianship, and his prestige, so the more it is long, [then] it is more generous. And the small one, it is opposite to that.

Cap/Cow/Hood: interpreted upon 6 sides: guardianship, leadership, honor & glory, quantity, rank.

Pen: interpreted upon 7 sides: wisdom & matter, knowledge, splendour & the straightness of things, the obtainment of the wanted thing.

Gambling: interpreted upon 4 sides for whoever played: occupation/work in vain, sin & the people's blame & war & dispute, injury by a knife.

Moon: interpreted upon 10 sides: sovereign or minister or king's drinking companion or leader, or an honourable person or young girl or boy or vain matter, or ruler or corruptive scholar, or glorified man or father, or his child, or wife or the husband of a wife or child or grandeur.

Shirt/Jacket/Camise(a loose shirt or tunic): if it was new and wide-spreading then it is interpreted upon 6 sides: a vision of religious people, shelter & living & pleasantness/perfume, leadership, acquiring of something wanted, happiness & good news.

Canal/Waterway: whoever sees in his sleep that there is a canal with him, if there was a ferrule in it then a child will be born to him. And if there isn't ferrule in it, a young girl will be born to him.

Arch/Vault: interpreted upon 4 sides: courage, sultanate, good & something wanted.

Bow: a vision of a bow is interpreted upon 7 sides: travel, child, brother & woman, good descriptions/depictions, strength, difficult men, according to the bow's rigidity/fastening.

Vomit: a vision of vomit is [interpreted] upon 6 sides: repentance, remorse, harm, deliverance from sorrow, the fulfilment of a trust, the answer to difficult matters.

Ressurrection/Judgement: interpreted, regarding the people of righteousness, upon 4 sides: salvation, joys & success & righteousness & the conclusion's felicity. And regarding the people of forgetfulness it is in opposite to that.

Tar/Asphalt: interpreted upon 4 sides: disbelief, hypocrisy, stinginess, preservation of sin, and that requires the dreamer's point of view.

Letter: Kaaf (ك)

Camphor(fragrant resin): interpreted upon 7 sides: scholarly man & gold, friend & beautiful young girl, abundant wealth, improvement, ornament of the self.

Ram (male Sheep): whoever sees two rams butting one another over his wife's private part then that indicates that his wife has undertaken that matter, so she has taken his hair by the scissors [proverb?].

Books/Messages and Communications: whoever sees something from these mentioned/that mention, and [if] in it is good or what is indicative of good, and [of] good tidings, then it is interpreted by: the reaching of the goals, and attainment of hopes. And whoever sees different of that then its expression/meaning is contrary.

Pear: interpreted upon 5 sides: halal wealth, wealth, woman, acquiring of something wanted, usefulness.

Chair/Seat: interpreted upon 6 sides: justice, glory, guardianship, the elevation of the matter, importance and high standing.

Heel/Ankle: interpreted upon 5 sides: gambling, woman, child, firstborn/virgin young girl, wealth.

Ka'aba: a vision of the Ka'aba is upon 5 sides: Calipha & great Imam, faith & submission(Islam), safety for the believer.

Palm (of the hand): interpreted upon 6 sides: living, wealth, leadership, child, courage, distancing away from haram, increase & decrease, goodness & shame.

Dog: interpreted upon 4 sides: an enemy & a despicable person, greedy sovereign, or [male] servant that is bad in actions, winking and ignorant man.

Belt: interpreted upon 7 sides: usefulness from the father, or from the brother, child, glory, high standing, long lifetime, fairness, faith.

Burning: whoever sees himself burning in the fire, then it indicates preventing the zakat, and perhaps there is work concerning him.

Letter: Laam (ل)

Pearl: interpreted upon 8 sides: knowledge, Quran, wisdom, halal wealth, beautiful woman, child of noble birth, friend.

Human Milk: interpreted upon 3 sides: hala sustenance, the children's wealth & sorrow, sadness from living.

Rein/Bridle: interpreted upon 6 sides: honor, high standing, sound/voice, silence, good manners & solemnity in matters/affairs.

Carnelian/Garnet (red Gemstones) (*): interpreted upon 4 sides: woman, or young girl, daughter, blessing & wealth. *: precious stone/gemstone, it is a Farsi word.

Stork: interpreted upon 4 sides: man who is a farmer, weak sovereign, doorkeeper/guard & an odd person, poor person.

Bite/Mouthful [of food?]: interpreted upon 5 sides: Qibla, good words, wealth, usefulness in the amount/size of that [bite].

Allah: interpreted upon 7 sides: the acquiring of a blessing in the dunya, comfort in the hereafter & safety & comfort, light & guidance, strength to the religion, forgiveness & entry into heaven by His generosity. And He reveals the justice and He subdues the darkness in that house, He cherishes the dreamer and He views him with the look of mercy.

Night and Day: whoever sees that he has left from the darkness into the light, and is from the people of righteousness then he will leave from neediness [and go] into wealth/sufficiency. As for the light which is the day then it is interpreted by: right guidance. And the beginning of the day, is interpreted by: the beginning of the matter which he asks for. Its middle and last parts are compared against that.

Almonds: a vision of almonds is indicative of two sides: hidden wealth, recovery, comfort.

Letter: Meem (م)

Minaret (tower of a Mosque from which calls to prayer are made): its interpretation is upon 4 sides: authority & man of great importance & imam who calls to prayer.

Lovemaking: a vision of the lovemaking of the dead, if the dreamer did not ejaculate then: good & usefulness & acquiring of [something] wanted. If he ejaculated by the demand of his vision, it is from the Devil's doing.

Mihrab (niche in the mosque wall that is directed to Mecca): Imam of a mosque, authority & judge & aedile & instrument of good.

Brain: interpreted upon 3 sides: hidden wealth, superior intellect & thanked patience.

Mirror: interpreted upon 7 sides: woman, child, high standing, decision passing through, friend & partner, manifest matter.

Woman: whoever was awoken/alarmed from a woman coming to him [in the dream] and she is the reason, that is [interpreted as] his nonfulfillment of zakat to its rightful people.

Ships/Vehicles: interpreted upon 8 sides: child & father, woman, mount/mounting/boarding & happiness, boon, living, wealth.

Ceremonies: a vision of a ceremony is interpreted upon 6 sides: guardianship, strength & usefulness, wisdom, leadership over the people.

Nail: interpreted upon 4 sides: interpreted upon 4 sides: brother & child, friend, marriage.

Polytheist: whoever sees a polytheist, and [if] the dreamer was hidden in presence, then it is indicative of: knowledge, victory over his enemies. And if he was not hidden in presence, then he will be friend the deities of the corrupt beliefs/schools.

Quran: a vision of the Quran is upon 7 sides: knowledge & wisdom, inheritance, a trust & halal sustenance & a decision & strength.

Rain: interpreted upon 12 sides: mercy, prosperity, appeal for help, sickness & affliction, war & bloodshed, trial & famine & belief & disbelief, a lie.

Stomach: interpreted upon 6 sides: like the intestines.

Spinning Wheel: interpreted upon 3 sides: travelling man, or woman, or [male] servant.

Key: indicative of the opening of difficult matters, happiness from sorrow, recovery from sickness, acquiring of his wanted thing, strength in religion, fulfilment of a need, answering of a supplication, knowledge & knowing.

Scissors: interpreted upon 3 sides: man of elegance, man possessing manifest ancestry with a usefulness, suitable friend.

Masked/Veiled [female]: interpreted upon 4 sides: wife for a man [dreamer], husband for a woman [dreamer], young girl & [male] servant, usefulness from the direction of women.

White Salt: interpreted upon 5 sides: rejected money, bad words & sadness, sorrow, non-activity.

Platform/Pulpit: is upon 5 sides: authority, judge & imam, speaker & rank. And he (as) said: a person from the people of Dhimmi/Protection (i.e. nonmuslims under muslim protection) going on the platform is an indicator of a ruler's reign who is corrupt in religion, [ruling] in that place.

Sieve/Sifter: interpreted upon 4 sides: a reconciler, nosy/meddlesome woman & evil [male] servant, a small usefulness.

Hankerchief/Napkin: interpreted upon 3 sides: usefulness, [female] neighbour, daughter, small gift.

Balance/Scales: interpreted upon 6 sides: judge, scholar, jurist, engineer & worthy decision/ruling & crooked decision.

Saw: child or sister, or brother, or partner. And whoever sees himself cutting something with a saw then he will triumph. And cutting wood is [interpreted as] victory with the enemies.

Waters: interpreted upon 5 sides: truthful certainty, strength, difficult matter, intimate friendship with the superiors, work from the side of an authority.

Letter: Noon (ن)

Fire: interpreted upon 26 sides: trial(s), occupation/work, corruption & ramification/branching, dispute, ugly words, prevention of [something] intended, anger of the authority, retribution, depletion, mismanagement, knowledge, wisdom, way of right guidance, adversity, fright, activity, authority, plague, pleurisy, exantheams, advice, safety, haram wealth, sustenance & usefulness.

Bitter Orange: interpreted upon 4 sides: friend, child, dispute, usefulness from a strange man.

Narcissus [plant] (includes Daffodil): friend. And whoever sees himself smelling a narcissus [flower], then he will become popular, for/through kindness & good. And if he sees a lot of narcissus on the earth then it indicates an increase of his family.

Eagle/Vulture: interpreted upon 8 sides: honor, matter passing through, leadership, good remembrance, rank, matter & forbiddance.

Leopard/Panther/Tiger: interpreted upon 3 sides: strong enemy, acquiring wealth from an enemy, great fear from the sovereign.

Ant: is upon 4 sides: people of a house, relatives, group & wealth.

Letter: Haa' (هـ)

Mash(Hareesa) (dish made from mashed grains): whoever sees himself eating hareesa with sheep meat [in it], then that indicates the acquiring of blessing and meeting of needs.

Hoopoe [bird]: interpreted upon 4 sides: news of a building, elevation of importance, victory, understanding.

Howdah (seat for riding on the back of a camel or elephant): elevation of importance, glory, rank, leadership & high rank, guardianship, contact with the superiors.

Letter: Waaw (و)

Roses [plant]: interpreted upon 6 sides: beautiful child, friend, man that is bad in endeavour/liviness, he has no loyalty, young girl & good boy. And for the woman it is a good marriage & an absent book/message.

Pillow/Cushion: a vision of a pillow is interpreted upon 5 sides: [male] servant, young girl & leadership, pure religion, devotion/piety.

Minister: whoever sees that the minister has bestowed honors upon him, 4 things are interpreted from it: acquiring of the office/ministry to whoever was from its people if he sees his eye turn into a moon. And likewise [such] if he sees the fraud of Baghdad, or he sees a king has tied his waist, or he gave him an inkstand, or he sees one of the four companions facing him.

Giving Birth: whoever sees herself giving birth to a son and he speaks with her soon after, then it indicates her death. And if she sees herself giving birth to a girl, and she talks with her soon after, then Allah the AllMighty will grant her a son who will dominate his nation.

Letter: Yaa' (ي)

Jews: a vision of Jews is [interpreted as] the clarification of a problematic matter, the availability of a Hujja, strength of hand in the Sunnah, and the Islamic Law, because the word Jews is derived from [the word] guidance. (Jews=Yahuud, Guidance=Hadya).

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