

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,
the Most Gracious, the Most Merciful*

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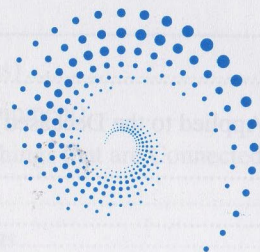
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Author's Biography

His Name:

Muhammad ibn 'Abd-Allah ibn Raashid Al-Bakri, by lineage, Al-Qafsi, by town of birth, Al-Maaliki. His *Kunyah* was Abu 'Abd-Allah.

His Life:

He was born in Qafsaah where he studied for a while, then travelled to Tunis and stayed there for some time, occupied with the pursuit of knowledge. He then travelled to Cairo and Alexandria, and then performed *Hajj* in the year 680 AH. He went back to the West having acquired a great deal of knowledge; he was appointed as the judge of Qafsaah for a while and then he was dismissed.

His Shaykhs:

1. Al-Quraafi Shihaab-ud-Deen, to whom he stayed close and from whom he learned *Fiqh* and benefitted from greatly; he gave him *Jaazah* as a scholar of *Usool Al-Fiqh* and *Fiqh*.
2. Taqiyy -ud-Deen ibn Daqeeq Al-'Eid, under whom he studied *Mukhtasar Ibn Al-Haqjib Al-Fiqhi*.
3. Diya' Al-Deen Al-'Allaaf, from whom he learned *Fiqh*.

4. Al-Qaadi Naasir-ud-Deen ibn Al-Abyaari, the student of Abu 'Amr ibn Al-Haajib.
5. Muhiy-ud-Deen who was known as Haafi Al-Ra's (the bareheaded).
6. Shaykh Shams-ud-Deen Al-Asbahaani

The Scholars' Comments Concerning Him:

- Ibn Farhoon said that he was well-versed in Arabic language and literature. He was a prominent scholar in Arabic, dream interpretation and other fields. Al-Quraafi granted him *Jaazah* as a scholar of *Usool Al-Fiqh and Fiqh*.
- Al-Zarkali said that he was a scholar of *Maaliki Fiqh*.
- Kahhaalalah said that (he was) a *Faqeeh* and man of letters, well-versed in Arabic and many other branches of knowledge.

His Books:

1. *Al-Shihaab Al-Thaaqib fi Sharh Mukhtasar Ibn Al-Haajib Al-Fiqhi*
2. *Al-Mudhahhib fi Dabt Qawaa'id Al-Madhab (6 vols)*. This was mentioned by Al-Zarkali. Ibn Farhoon and Kahhaalalah gave its title as *Al-Dhahab fi...*

Farhoon said that it is a well-written, comprehensive book. I heard Abu 'Abd-Allah ibn Marzook say that the Maalikis have nothing else like it.

3. *Lubb Al-Lubaab fi Furoo' Al-Maalikiyyah* which has been printed.
4. *Al-Martabah Al-Saniyyah fi 'Ilm Al-'Arabiyyah*
5. *Al-Martabah Al-'Ulya fi Ta'beer Al-Ru'ya*.

Ibn Farhoon said that it is an outstanding book in this field. It is the

present work, and we shall discuss it in further detail below, if Allah wills.

6. *Al-Nuzm Al-Badee' fi Ikhtisaar Al-Tafree'*
7. *Nukhbat Al-Waasil fi Sharh Al-Haasil* – which is about *Usool Al-Fiqh*.
8. *Tuhfat Al-Labeeb fi Ikhtisaar Kitaab ibn Al-Khateeb*
9. *Al-Faa'iq fi'l-Ahkaam wa'l-Wathaa'iq (8 vols.)*

Ibn Farhoon said that he also authored other useful books.

His Death:

Ibn Farhoon said, "I could not find the date of his death, may Allah have mercy on him and be pleased with him." It was said that he was alive in 731 AH. In *Al-A'laam* it is confirmed that the year of his death was 736 AH.

Sources for His Biography:

1. *Al-Deebaaj Al-Mudhahhab* by Ibn Farhoon, vol. 2 p. 328-339
2. *Nayl Al-Ibtihaj* by Al-Tanbaki, printed as a commentary on *Al-Deebaaj*, p. 235-236
3. *Shajarat Al-Noor Al-Dhakiyyah* by Makhloof, vol. 1 p. 210
4. *Eedaah Al-Maknoon* by Al-Baghdadi, vol. 2 p. 399 & 464
5. *Hadiyyat Al-'Aarifeen* by Al-Baghdadi, vol. 2 p. 134 & 135
6. *Al-I'laam* by Al-Zarkali, vol. 6 p. 234
7. *Mu'jam Al-Mu'allifeen* by Al-Kahhaalalah, 10/213,214.

Preface

In the Name of Allah, the Most Gracious, the Most Merciful.

O Lord, make things easy for me; You are Swift in calling to account.

Mentioned by the slave who is in need of the mercy of his Lord, Muhammad ibn 'Abd-Allah ibn Raashid Al-Qafsi رحمته الله.

Praise be to Allah, the Owner of glory, majesty, splendour and perfection. Exalted be He above having any peer or parallel. Exalted be He above having any imperfection ascribed to Him. He alone is the eternal, all Glory be to Him. All favours come from Him, and by His help all blessings and guidance come. To Him is the ultimate destiny of all and He is the only Creator. He gives power to whomever He will, and He strips of power whomevers He wills; He endues with honour whomever He wills, and He brings low whomever He wills.

We praise Him, may He be glorified, and we send blessings and peace upon our leader Muhammad, His Noble Prophet. We bear witness that there is no god except Allah and we bear witness that Muhammad is His



Preface

slave and His Messenger, whom He sent from among the noblest of the Arabs and raised him to the highest status; by means of him, He brought the whole divided world together, saved them from misguidance and erased evil by means of him; He granted him glory and power. May Allah send upon him blessings that fill heavens and earth. May Allah send blessings and peace upon him and upon his Family and Companions who were his supporters, in-laws, and advisers.

To proceed:

During the early stages of my life, I was not doing anything useful and I experienced ongoing pain and distress. Then I travelled to Egypt to seek knowledge and was very enthusiastic about doing so. There I met a number of senior scholars and virtuous and noble people. I studied with them *Sharee'ah* and other branches of knowledge, and I learned a great deal from them. One branch of knowledge that I was interested in was dream interpretation, because it is part of the knowledge of the Prophets, and the true dream is based on what one is going through and describes man's present and foretells what he is going to face in the future. How can it be otherwise when dreams are one of the forty-six parts of Prophethood? Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said:

"Towards the end of time, hardly any dream of a Muslim will be false. The ones who have the truest dreams will be those who are truest in speech. The dream of a Muslim is one of the forty-six parts of Prophethood."⁽¹⁾

'Aa'ishah رضي الله عنها narrated that the Prophet ﷺ said:

"After I am gone, nothing will be left (that could tell what will happen in the future) except news which gladdens the heart." They said: O Messenger of Allah, what is news that gladdens the heart? He said: "A good dream that a man sees or that someone

(1) Narrated by Al-Bukhaari in his *Saheeh*, *Kitaab Ta'beer Al-Ru'yah*, *Bab Al-Qayd fi'l-Manaam*, 7017 (12/422 – *Al-Fath*); Muslim, *Al-Saheeh*, *Kitaab Al-Ru'yah*, *Bab fi Kawn Al-Ru'yah min Allah*, 2263, 4/1773; et al.

else sees for him.”⁽¹⁾

In Cairo I met Shaykh Al-Saalih Shihaab-ud-Deen ibn Ni'mah Al-Maqdisi Al-Hanbali, who was a leader to be followed in this branch of knowledge and a man whose opinion was to be sought concerning its subtleties. I studied with him the book *Al-Badr Al-Muneer fi 'Ilm At-Ta'beer*, and he granted me *Jaazah* to teach it. Then I stayed close to him for some time and made my heart like a vessel for everything I heard from him (i.e., tried to memorize everything I heard from him). I memorized a great deal from him and drank many times from the fount of his knowledge. I hope that Allah will enable me to follow his example, even though I cannot attain his level of knowledge.

When Allah blessed me with the ability to write books about the knowledge I had acquired – nearly sixty small volumes – I wanted to write about this branch of knowledge, in the hope of acquiring a drop of the knowledge of the prophets and following in the footsteps of those who follow the path of the *Awliya'* [close friends of Allah]. So I wrote this summary and included in it all that has reached me from my *Shaykh*, Shihaab-ud-Deen, and what was included in his book *Al-Badr Al-Muneer*⁽²⁾, and the notes that he wrote in the margins. I have also included issues discussed in *Al-Ishaarah fi 'Ilm Al-'Ibaarah*⁽³⁾ by Al-Neesaboori (2 vols.), as well as what I have learned from prominent scholars in this field. I have also tried to include dreams that were interpreted and which materialised as interpreted, or dreams which appear to mean something but have other subtle meanings that I have pointed out, and I have added my views on the subtle matters.

(1) Narrated by Ahmad in *Al-Musnad*, 6/129 from the *Hadeeth* of 'Aa'ishah رضي الله عنها. Al-Albaani said in *Al-Irwa'* (8/129): This *Isnaad* is *Jayyid* according to the conditions of Muslim.

(2) *Al-Badr Al-Muneer fi 'Ilm At-Ta'beer* by Shihaab-ud-Deen Abu'l-'Abbaas Ahmad ibn 'Abd Al-Rahmaan ibn 'Abd Al-Mun'im Al-Maqdisi, who is known as Ibn Ni'mah, referred to at the beginning of this Introduction.

(3) *Al-Ishaarah fi 'Ilm Al-Ishaarah* by Jalaal-ud-Deen 'Abd-Allah ibn Sulaymaan ibn Haazim Al-Mazzi, of which there is a copy in the Ahmad III Library in Istanbul, no. 3166.

I have called this book *Al-Martabah Al-'Ulya fi Ta'beer Al-Ru'ya* (The Ultimate in Dream Interpretation) so that the title would suit the nature of the book and reflect its content. Whoever has similar knowledge and experience to mine will see the amazing things that I have come up with and will realise the depth of my knowledge in this field.

I pray to Allah to protect us from deviation, error and shortcomings, and to make this work sincerely for His sake and seeking His pleasure. *Aameen*.

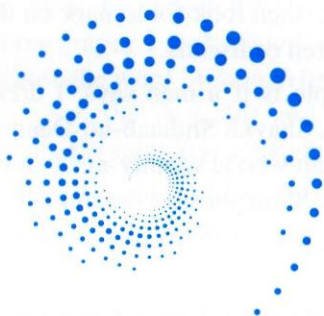
I have organised the material into an introduction and several chapters, as follows.

The introduction includes six sections:

1. Definition of the *Nafs* (soul or self), as it is what sees the dreams
2. Definition of dreams
3. Types of dreams
4. Some of the dreams that were interpreted by the Prophet ﷺ or one of his Companions, seeking thereby blessings and offering evidence for some of the principles of dream interpretation
5. Etiquette for the dreamer and the interpreter.
6. Describing the things that dream interpreters pay attention to: likenesses (which is the main basis); similarities in wording; misreading and misspelling of words; change of vowels; breaking up words; reading words backwards; combinations of misreading, likenesses, making up words and changing vowels; implication; consequences; opposites; paying attention to sayings among the common folk; sayings and proverbs; evidence from the Qur'an and *Hadeeth*; poetry and its meanings; interpreting the wording to see what other meanings it may have; the number of letters; paying attention to the names of people whom the person sees in his dream; telling, derivation of names and signs.

He said to him: You are a man who holds the position of governor and you have property and real estate, then you have spoken to a man who was reciting Qur'an and he was of yellowish colour and tall, and his name is Sulaymaan. You are going to give up your position of governor and donate the best of your property as a *Waqf*. He said: You are right.

The point here is that the reciter of Qur'an encourages actions like that and he must be pious. The pious man usually has fear of Allah, and the one who has fear usually has a yellowish face. The fact that he was tall is because the Qur'an will stay for a long time, until the Day of Resurrection.



CHAPTER 1

- Seeing the Creator ﷻ,
 - Seeing the Angels,
 - Seeing the Prophets ﷺ,
 - Seeing the *Siddeeqs*,
 - Seeing the Righteous
- Companions in one's dreams.

Seeing the Creator, may He be Glorified and Exalted, and Seeing the Angels, Prophets ﷺ, the *Siddeeqs* and the Righteous Companions in One's Dreams

It should be noted that dreams are parallels or likenesses, as we stated at the beginning of the book, and likenesses cannot occur to anyone unless he has seen the thing in question or knows its description, so that it can form an image in his mind like a reflection in a mirror. Shaykh 'Izz al-Deen ibn 'Abd al-Salaam said concerning the Prophet's words, "Whoever sees me (in a dream) has indeed seen me, for the *Shaytaan* cannot appear in my form": This is applicable to seeing the Prophets ﷺ and others, because their images are not known.

Seeing the Prophet ﷺ

He said: Seeing the Prophet ﷺ in a dream cannot be true except in the case of two men: either a Companion who saw him or one who knows his description on the basis of *Mutawaatir Hadeeths*, until he formed an image in his mind, then if he sees him in that image, he has indeed seen his likeness. If this is the case with regard to one who has a parallel or likeness (i.e., a human being), then how about seeing One Who has no parallel or likeness (i.e., Allah)? Shaykh 'Izz al-Deen ibn 'Abd al-Salaam said: Seeing the Prophet ﷺ, for one who saw him or came to know his description, depends on the situation of the dreamer. If he saw him as an old man, this means that he has respect for him, but

if he saw him as a young man, this means that he has no respect for him, and if he saw him as a black man, then he is a disbeliever.

But in my view this is problematic. We have seen above that the similarity between the man seen in a dream and the Prophet ﷺ may be in some aspects but not all. The dreamer may see a righteous man or a knowledgeable man and feel so much awe and respect for him that he believes that this is the Prophet ﷺ, or someone tells him about that so he believes that he has seen his likeness, because we do not think that it is essential for the resemblance to be in all aspects; rather one aspect is sufficient.

Under heading above, we mentioned that some dwarfs saw the Prophet (in a dream) and what he told them came to pass. If the likeness of what they saw was not his likeness, then what they mentioned would not have happened. The same ruling applies to seeing the angels, Prophets ﷺ and the righteous.

Seeing the Creator ﷻ

Al-Hanbali mentioned something similar about seeing the Creator ﷻ in a dream. He said:

A number of scholars denied that seeing the Creator ﷻ in a dream is possible, and they said that this is no more than whispers from Satan or confusion that has no meaning. He said: But denying that is not proper, because we believe that what the dreamer sees in that regard reflects the deeds of the dreamer, and there is no reason to object with regard to what he sees or what he thought he most likely saw. Rather we say to him that Allah is the judge with regard to the dreamer, so He will grant him of good or bad what befits the dreamer when he sees the dream. If he sees Him with good attributes, then it is a good dream, otherwise it is false.

Some scholars of this branch of knowledge said: If a person sees Allah with his heart [not as a physical being] as great, and He brought him close to Him, and honoured him and forgave him, or brought him to account but concealed him, and he did not see Him in a physical sense,