

THE MUSLIM HERALD

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In this issue

The Wonders of Dreams

by Maulana Dost Muhammad Shahid

Interpretations of Dreams

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The Wonders of Dreams

by

Maulana Dost Muhammad Shahid

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(Rendered and abridged into English by M. A. K. Ghauri)

Dreams and their interpretations, which in the Holy Quran are sometimes mentioned as 'The Interpretation of Episodes', embrace a very wide scope in all the religions of the world. In Islam these have been given a noticeable significance. From time immemorial dreams have been considered a special means of conveyance of the Divine message and commands to His creatures through which He imparts knowledge and wisdom to them. It was through a dream that Abraham, the progenitor of prophets, made his determination of sacrificing his eldest son Ismail and who, in turn, gladly accepted the Divine Command and prepared himself to be sacrificed at the hand of his own father. The whole life of prophet Joseph revolves round the dreams and their interpretations. The call to prayer, known as Azaan, has its inception through a dream. It was on account of a dream that the Holy Prophet of Islam undertook the hazardous march to Hudaibiyya with fourteen hundred of his faithful disciples.

An amazing incident

In the chronicles of Islam it has been recorded on authority that Thaabit bin Qais, may God be pleased with him, died fighting in the battle of Ymaama. He was clad in a very expensive piece of armour which someone had taken off from his dead body.

A few days after his death he appeared to a friend in a dream and said to him that he must act on what he, the martyred one, was telling and must not treat what he was saying, as mere talk in a dream. He said to his friend, "When I fell fighting in the battlefield, I was putting on my beautiful and expensive

armour which a certain person took away from my body. His tent is at the outskirts of the Muslim camp near to the place of the horses. The man has hidden my armour underneath a large saucepan which he has covered with a packsaddle blanket. You must go to the Muslim Commander, Khalid bin Waleed and request him, on my behalf, to recover the armour from that tent. When you get the armour then go to the Caliph of the Holy Prophet and tell him that my debt may be paid by selling the armour. Moreover I hereby grant freedom to my slave. I repeat to you that you must not treat this as a mere dream.”

The friend acted upon the instructions given in the dream and approached Khalid bin Waleed who told him to go and find the armour which was found exactly as directed. The friend then went to Medina and paid the debt of his deceased friend and also arranged for the freedom of Thabit's slave. (Azalat-al-Khifa 'an Khilafat-al-Khulafa: Pt. 1: by Shah Wali Ullah Muhaddith of Delhi: Publishers: Muhammad Saied & Sons, Quran Mahal: pp. 179-180).

Interpretation of Dreams and Promised Messiah's views

The Promised Messiah and his successors have played a notable part in regenerating this branch of knowledge. In his various books and also in his discourses, ample light is thrown on the various aspects of dreams and their interpretations. The subject has become very clear and vivid. The interpretations of a great number of dreams have been explained.

The following works on the interpretation of dreams written by sages and saints of the past, deserve our very close attention because they represent a real treasure of knowledge and wisdom: —

Muntakhib-al-Kalaam	by 'Allama Ibn-i-Seereen	
T'abeer-ar-Roya--as-Sagheer	by 'Allama Abdul Ghani Nablasee	
T'ateer-al-Anaam	by Abul Fazl Hussain ibn Ibrahim	Taghlesi
Kaamil-ut-T'abeer	by 'Allama Jabir Maghrabi	
Kitaab Irshaad	by 'Allama Ibrahim Kirmani	
Kitaab Dastoor	by 'Allama Ismail bin Ash'ath	
Kitaab T'abeer	by 'Allama Hafiz bin Ishaq	
Minhaaj-ut-T'abeer	by 'Allama Khalid of Asfahan	

Every generation owes a great debt of gratitude to all the above mentioned renowned scholars and divines for leaving behind them great treasures of knowledge which they had collected. They thus kept the torch of heavenly wisdom alight during the period when real Khilafat, known in the terminology of dreams as the K'aba—the House of God, was totally set at naught by the secular rulers, their sycophant nobility and the servile custodians of the faith, and when darkness had begun to prevail. But no scholar will deny that after the middle ages and the renaissance, the general perspective took a new turn. The political upheavals, the abolition of feudal systems and the evolution of democratic views have also made very deep impressions upon every branch of knowledge. All the ways of thinking have also been influenced accordingly. Old conceptions and philosophies appear to be infantile and many a religious way of thinking has been dislodged. The atmosphere of the entire universe was yearning for the appearance of a great reformer from God who may again bring with him the true manifestations of the Ever-Living God so that the world may again know that the True Creator, God Almighty, is not dead; and that he may again revive the life-restoring teachings of the Quran and the Traditions, and, that he may also revive the knowledge of dreams and their interpretations and transform it into a science and present his personal spiritual experiences in this branch.

It is a matter of great satisfaction to which we all owe our humble gratitude to our Lord God Almighty, Who sent His messenger with His mighty Signs and adorned him with wisdom and knowledge as a manifestation of His Own glory. As He had promised through His prophets in the past, He sent Prophet Ahmad as the Messiah for Islam who revived the true teachings of the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him. The Promised Messiah also gave a new life to the subject of dreams and their interpretations. He, not only emphasised the importance of this subject and expounded its aims and objects, but told us that God had made it inherent in man to see dreams which can guide him to greet and welcome God's beloved messengers and His saints. He has also directed us to discriminate between different kinds of dreams.

The Promised Reformer, may God be pleased with him, had been blessed by the grace of God, especially in this branch of divine knowledge, and he fully explained the various aspects of dreams as had been told by Prophet Ahmad. While addressing the Annual Gathering of the Community at Qadian in 1917, he said, "This knowledge (interpretation of dreams) is related directly to the mind and the soul. If God permits, I intend to write a book on this subject. The ideas contained in the old books have now become obsolete and require renovation. Dreams are always clues from heaven which cannot be easily understood at their face values. They have no homogeneity in them and there is a lot of interlacing in them. But there is always a coherence in their apparent dissociations. The interpreter has, therefore, to conjoin these together. Prophet Ahmad and his First Successor, often used to say that a great many changes have occurred in this branch of knowledge—the interpretation of dreams." (Al Fazl 19 June, 1922).

In his commentary of the Holy Quran known as 'Tafseer-i-Kabeer' the Promised Reformer, may God be pleased with him, while commenting upon the Chapter Al-Zalzaal, has thrown ample light on this subject which would be of great profit to those who are interested in this branch of knowledge.

Wonderful and Mysterious

The Promised Messiah has called the art of interpreting dreams of a kind of mysterious art, has disclosed a number of intricacies of this subject and has said:—

"The world of dreams is in a manner like the world to come. The wonders that nature has sealed up in the dreamland and the mysteries therein and the manner in which these spiritual phenomena appear are similar to that of the hereafter. One might say that the dreamland is a kind of reflection or a photograph of the world yet to come. That is the reason why death and dreams have been spoken of as real sisters, alike in their features, appearance, components and integral parts. The only way to have a glimpse at the secrets of the world to come without the aid of inspiration and revelation, is this source—the world of dreams. It is, therefore, befitting for the wise and the thinkers, if they are keen on acquiring some knowledge of the happenings of the next world, that they must

ponder and deliberate over the happenings in the dreams because the wonders of the world to come are not unlike the wonders of the dreamland. Just as the state of dreams is created after a strange change so are the conditions transformed in the hereafter."

(Surma Chashma-i-Arya: p. 159)

It was on 13th October, 1902 that the Promised Messiah, as was his wont, went out for a morning walk accompanied by a number of his followers and some of them related their dreams to him and he said:

"These are glimpses of the preparations that are going on in the forces of falsehood for breaking with the past and a change of mind. Dreamland is a land of many wonders. Things are seen which have no existence at all while things that exist become non-existent and changes of the most strange type come into experience."

(Malfoozaat: Vol. III: pp. 437-438)

We shall describe very briefly only some of the wonderful things that we have mentioned above:—

I

The Promised Messiah said:

Those who have no knowledge about dreams would be very dubious about their interpretations, but those who are well-versed in these matters are fully aware of these mysteries: how facts are shown behind the screens of similies and adumbrations. Muslim has reported from Ans: Once the Holy Prophet saw in a dream that he was sitting with some of his companions at the house of 'Aqba bin Rafe, a companion, when someone brought a tray full of Ratab-ibn-Taab, a kind of dates named after Ratab ibn Taab because he, for the first time, had brought this kind from somewhere and had first planted it in his own garden. The Holy Prophet, peace be on him, interpreted the dream that his companions shall prosper in the world here and also in the hereafter; and they are blessed with the dulcitude of the faith. From the word 'AQBAH' the Holy Prophet, deduced 'AQIBAT' since Rafe is one of the attributive names of God, and the word 'TAAB' means prosperity. It was in this manner that he interpreted his dream and declared it to be a glad tidings for his companions. (Maktoobaat Ahmadiyya: Vol. I, p. 19 and Muslim: Book of Dreams)

It is quite apparent that such knowledge and insight can only be acquired by godly people after great steadfastness and tenacity of purpose and that is the reason why the Promised Messiah said:

Indications in dreams could be likened to the clear water flowing underneath the layers of tens of thousands of tons of earth, about the existence of which there is never any doubt, but it entails labour and excavation to reach at the clear and pure water. God helps those who help themselves. The key to success for reaching God is to try with sincerity and perseverance. "Those who strive in Our path, verily We guide them to Our Path."

(Malfoozaat: Vol. VIII: p. 46)

The Promised Messiah has expounded in his book "Zurooratul Imam":

That the advent of the Promised Messiah shall bring in its machinery an extensive chain of dreams and visions which shall cause a great awakening both in the spiritual and physical worlds.

The Promised Messiah has explained:

It is an old established fact that whenever a Reformer of the Age appears, the atmosphere becomes so spiritually electrified that it causes the dormant sterling faculties of men to be so aroused as to enable them to be worthy of becoming the recipients of divine revelations. Those who have the aptitude of religious study and meditation, find their grasp of intellect sharpened and their power of penetration strengthened; those who possess inclinations for devotions, receive a fillip to their zeal. All these spiritual blessings are the natural outcome of the advent of the coming spiritual Reformer as the receptive souls become ready to accept the blessings of God that accompany him; and, the age of the Promised Messiah had been especially blessed in this respect. It is mentioned in the earlier Scriptures, as well as in the Traditions of the Holy Prophet, peace be on him, that during his ministry even women shall be blessed with revelation, even young children shall make prophecies and the common folk shall speak with the power of the Holy Spirit. This shall be the direct reflection of the blessings of the Promised Messiah's spiritual benefits." (Zarooratul Imam: 1st Edition: pp. 4-5)

The above truth can easily be proved. Dreams and visions have, as a matter of fact, played a very important role in the

growth and progress of the Ahmadiyya Movement. Right from the time of the Promised Messiah up to the present day there can be named several persons who joined the Movement through dreams and visions.

- (a) The well-known and revered sage Rashidud Deen, popularly known as 'The Sage of the Standard' saw the Holy Prophet, peace and blessings be upon him, in a vision and concerning the Promised Messiah said to him: (Persian) "HE IS FROM US AND IS ENGROSSED IN OUR LOVE"—(Arabic) "HE IS TRUE. HE IS TRUE. HE IS TRUE." This sage had disciples running into hundreds of thousands in the provinces of Sindh, Bombay and the Kathiawar States. When Hazrat Seth Ismail Adam, who was one of his disciples, received from him a written confirmation, he immediately took the oath of allegiance to the Promised Messiah in July or August, 1896". (Alfazi: 1-12-1931).
- (b) The person of the Promised Messiah and his features and figure were shown to Hazrat Pir Sirajul Haq No'mani in a dream. (Asli Musaffa: pp. 184-5).
- (c) Hazrat Maulana Ubaidullah Bismil, the author of "Arjehul Mataalib Fi Mana'iqib Asadullah-ul-Ghaalib" saw Hazrat Imam Hussain, God be pleased with him, in a dream that the Imam was sitting at an elevated place and said to him, "Go, and inform Mirza Sahib that I have come." Accordingly Hazrat Bismil next morning went to the Promised Messiah and entered into the covenant of his Baiat and joined the Ahmadiyya Movement.

II

Even after the Promised Messiah had passed away this method of guidance continued during the time of his Successors which furnishes an added proof of the truth of the Ahmadiyya Movement. Some of these incidents are mentioned below:

- (a) Hazrat Sayyada Nawab Mubarak Begum Sahiba, the most revered daughter of the Promised Messiah, before he went to Lahore on his last journey, saw in a dream that she had gone to the upper storey of the house in which she lived. She saw Hazrat Maulvi NurudDin Sahib sitting, holding a book in his hand. He opened it and showed her that some revelations of the Promised Messiah were written therein and then he pointed a revelation with his finger telling her that he has been named there as "ABUBAKR the FAITHFUL." (Seeratul Mahdi III: p. 27).
- (b) On March 29, 1942, Hazrat Master Faqirullah stated that during the latter part of the caliphate of Caliph I, God had informed him that

Sahibzada Hazrat Mirza BashirudDin had been elected Khalifa II and people were rushing to him to take the oath of Baiat to him. This was a true dream and was duly fulfilled. Master Faqirullah was then questioned, "Why did you not then take the oath yourself?" To this he replied that in that dream he had not been directed to do so. (AlFurqan: April, 1942: p. 32).

The Promised Messiah had many times said that Master Faqirullah was a very sincere-hearted person. He also took the oath of Baiat in November, 1924.

- (c) Agha Muhammad Abdul Aziz Faruqi of Bhadana, Tahsil Gujjar Khan of Rawalpindi district, published a book in 1930 under the title of "Kaukab Durri". On page 5 he has related the following dream:—

"The Sun transformed itself into the shape of a bird with four wings. On the front part of the first wing was written "THE LIGHT"; and covering a third part of the second wing was written "MAHMUD" and exactly in the middle of the third wing was written "NASIRUDEEN" and on the fourth wing was written "AHLI BAIT" the people of the house. Underneath the four wings was a yellow sheet and a red sheet. The red sheet fell down to the ground and yellow sheet entered into the Sun and became a part of it."

- (d) About the year 1942, Hazrat Mirza Ahmad Sahib saw a dream in which were mentioned "KHALIFA NASIRUDDIN" and "KHALIFA SALAHUDDIN" and this was published in the 'Alfurqan' of April, 1944, in which the interpretation of "Khalifa SalahudDin" was given as the claim of the Khalifatul Masih II to be the Promised Reformer of the 'Green Announcement' of the Promised Messiah.

III

It is in the experience of many a saintly person that their dreams are fulfilled literally. As for instance in chapter 48 of Tazkiratul Auliya it is mentioned that once Hazrat Abu Abdullah was in Medina and had been without food for many days. In the state of great hunger and weakness he came to the tomb of the Holy Prophet, peace be on him. He went straight to the tomb and said: "O Messenger of Allah, I have come to you as your guest." Having said this he quietly lay down in one corner and within a short time sleep overpowered him. In his dream he saw that he was being fed by the Holy Prophet himself who gave him some bread. He had, in his dream, finished eating

half of the bread when he awoke. He saw that he was still holding in his hand the remaining half of that bread.

IV

Many a scene in dreams are grim and frightful but their interpretation is most pleasing and gratifying. A glaring example of such a dream is the dream that the great Imam Abu Haneefa had seen and was greatly alarmed. He saw in his dream that he was collecting the bones of the Holy Prophet, peace be on him, some of which he had discarded. This horrific scene caused him a great shock and he awoke. He was very badly shaken. He related his dream to an intimate friend of the most renowned interpreter of dreams, Hazrat Ibn- Seereen who interpreted that Imam Abu Haneefa would so excel in the knowledge of Traditions of the Holy Prophet, that he shall discard all the faked and false Traditions and that there will not be a single un-authentic Hadith in his collection. Each and every word of this interpretation ultimately proved to be true. (Zaheerul Asfiya: Ch. 18: p. 198: Publisher Matba' Islamia, Lahore)

In his Seeratul Mahdi Part I, Hazrat Mirza Bashir Ahmad Sahib has related the following incident on page 109:—

“My beloved mother once mentioned to me that when the case against the Promised Messiah was going on at Gurdaspur, in my dream I heard someone saying, “Hazrat Sahib has been hanged on the gallows.” But when I told it to the Hazrat, he was greatly pleased and said that that dream gave us good news. Our dear mother had told us many times that the Promised Messiah always interpreted the hanging on the gallows as a sign of exaltation in rank and status.”

V

In connection with dreams the Promised Messiah has told us that the interpretation of a dream has a direct bearing on the position, qualities, the status and the capacities of the person who sees the dream. (Malfoozaat: Vol. 3: p. 302)

He also gave an interesting concrete example in this connection and said that once a man came to Ibni Seereen and related to him his dream that he saw himself standing on the

heap of filth and refuse. Ibni Seereen said that he would have given quite a different interpretation of this dream to another man who was a transgressor, a sinner and a Kafir. Therefore, listen that the dream does not fit you at all. However your standing on refuse and filth means that your fine qualities have become exposed for everyone to see, because a naked person does not hide anything from the public eye. Your dream means that everyone knows that you are an upright and righteous man. But the interpretation for a wicked and evil person would be totally different. (Al Badr: Vol. I p. 11)

In the book, "Tabeerur Royaas Sagheer-le-Ibnis Seereen," it is mentioned that once a man came to Ibne Seereen, may God show him His mercy, and said that he saw in a dream that he was saying the Azaan (the call to prayer). Ibni Seereen, the saint, interpreted that both his hands would be cut off. Immediately after that, even before the first man left the place, another came and he also said that he had been calling men to prayer in a dream. The saint told him that he would go on pilgrimage and perform the Hajj.

When the men had gone the companions of the saint asked him why did he interpret the same dream so differently? He replied that when he looked at the forehead of the first person he found him to be a person of evil disposition. I, therefore, interpreted according to the verse of the Quran: Then a caller cried, 'O ye men of the caravan, you have been guilty of theft.' (12 : 71) But the forehead of the other man showed signs of virtue. I therefore, interpreted according to the verse of the Quran: And proclaim unto mankind the Pilgrimage. (22 : 28) It actually transpired as the saint had interpreted. (Tabeerur Royaa as Sagheer: Muhammad bin Seereen: Second Edition, p. 9) (Ibid)

VI

Sometimes, one sees a certain person in a dream which invariably concerns entirely a different person. This happens very often with the prophets. Some of their dreams are fulfilled in their own lifetime while others are fulfilled during the time of

their successors and disciples. The following instances will make this very clear.

- (a) On 7th September, 1905, the Promised Messiah said: Once I saw in a dream that someone was writing my name and he wrote the first half of it in Arabic and the second half he wrote in English. Very often prophets have to migrate from their homelands. Some of their dreams are fulfilled during their own lifetime while the others are fulfilled through their sons or progeny or even their followers. As for instance the Holy Prophet, peace be on him, saw that the keys of Caesar and Kisra were handed over to him. But these territories came into the possession of the Muslims during the time of Umar the second Caliph. (Badr: 7-9-1905).

It was for the reason of this interpretation that the Ahmadis had to migrate from Qadian and settle in Pakistan during the time of the Promised Reformer.

- (b) Once the Promised Messiah said: My father once saw in his dream that a crown had come down from heaven which he ordered to be placed on the head of Mirza Ghulam Qadir (Promised Messiah's elder brother) but according to the correct interpretation the crown had been sent for me. This happens very often, that a person seen in the dream is not the person for whom the sign has been given. It must also be remembered that 'Ghulam Qadir' means the slave of the Omnipotent. It, therefore, has to be seen who is the person who in actual practice has proved himself to be the true slave of the Omnipotent. In those days I also used to see dreams of that kind very often and I knew in my heart that their interpretation was not correct. That dream was actually in my favour. Sayyad Abdul Qadir Gilani has also written that there always come a time or a moment for each and every man when he becomes a slave of the Omnipotent. (Malfoozaat: Vol. IX; p. 202).

VII

There are some dreams that portend displeasure and wrath of God. Through these one could easily gauge the Divine intent for the approaching disasters and which furnishes the proof that He alone is the Lord and Master of all His creation and indicate the signs of His absolute power and unimpeded authority. We give here examples of such dreams from the talks and discourses of the Promised Messiah.

- (1) When God makes up His mind to do a certain thing He has the

power to do it even with force and coercion. He can cause His will to prevail in any manner He pleases.

It is recorded in history that a Muslim king had ordered Hazrat Imam Musa Raza to be imprisoned. After some time it so happened that in the middle of the night the king sent a very urgent message to his Prime Minister to reach the royal palace immediately without the least delay. The Prime Minister came to the palace running bare-headed and without shoes. He asked the king what had happened. The king told him what he had seen in his dream. He said that he saw a huge Abyssinian slave holding a hatchet in his hand. He commanded me to set Imam Musa Raza free immediately or he would kill me mercilessly. Therefore, you go to the prison at once with a purse of one thousand gold coins and tell him that he is at liberty and can go and live wherever he pleases . . . Accordingly the Prime Minister went straight to the prison, but before he could say anything, Imam Musa Raza said, "You must first listen to the dream that I have seen a short time before. God Almighty has given me the good news that I shall be set free before the sun rises this morning."

This shows how God manifests His signs of power and might. (Malfoozaat: Vol. X: published by Al-Shirkatul Islamia)

- (2) It is mentioned that once the king got very annoyed with Sheikh Nizamud Din the Saint and threatened that at the end of the week he shall inflict upon him a dreadful punishment. But on that day the Sheikh looked totally unruffled and was calm as usual. His disciples around him were all terribly alarmed. But sleep overpowered him and resting his head on the thigh of one of his disciples the Sheikh went to sleep. Everyone was uneasy on account of the portending threat of the king. Tears began to run out of the eye of the disciple on whose thigh the saint had rested his head and a few tears fell on his face which made him open his eyes and he sat up. He asked his disciple why he was weeping. The disciples all stated their case—their fear of the king's punishment. The Sheikh smiled and said, "Do not fear. No one shall punish me. I saw in a dream that a cow had attacked me. I seized her by the horns and felled her to the ground." It so happened that the king fell ill that very day and did not survive. He died of that very illness. (Malfoozaat: Vol 8: p. 37).

VIII

Among the strange and unusual occurrences of dreams is the fact that just as is the case with revelations and visions, the same dream could be seen by more than one person. Instances of that

kind had been witnessed several times during the time of the Promised Messiah. On page 3 of Al-Hakam of 24th August, 1907 we read that the Promised Messiah had in his dream seen a large shooting star. The very same day his elder daughter, Sayyada Nawab Mubarak Begum Sahiba also saw in her dream many shooting stars in the Sky.

In the same way, on page 1 of the Al-Badr of 27th April, 1905, it is stated that: The Hazrat saw in his dream a white sheet of cloth on which someone had placed a ring after which the following revelations were vouchsafed to him:—

(Persian) Clear Victory : Our victory.

(Arabic) The dream has been fulfilled. I shall come suddenly to thee with armies.

God always sends succour to His prophets through His angels, who induce the people to turn righteous and to tread the path of virtue.

The very same night Sahibzada Mian Ahmad Sahib also saw in his dream that which the Promised Messiah had seen himself and when this was reported to him, he confirmed its truth.

The Promised Reformer, Hazrat Khalifatul Masih II has dealt with this subject in much greater detail in his commentary of the Chapter Al-Zilzal on page 447 of his famous commentary entitled TAFSEERI KABEER. This inspires in one great faith in God and His attribute of communing with His faithful and humble servants.

Promised Messiah's Direction

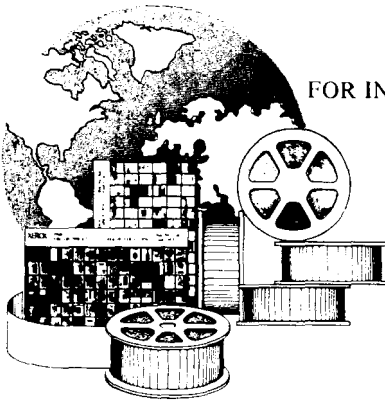
The Promised Messiah has said that true interpretations of dreams of a truly faithful person is that he is able to form a strong link with his God through following meticulously and truly all His Commands whether these be of commission or of omission; and that he continues to be firm and faithful to Him in times of adversity, trials and vicissitudes.

(Malfoozaat Vol. VI, pp. 435-436)

Blessed is the man who faithfully follows the directions and commands of God which he has heard from the lips of the true and humble follower of the Holy Prophet, peace be on him. And our last call is that all praise belongs to Allah the Sustainer of all the worlds.



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