

**THE THREE DIMENSIONAL DREAM INTERPRETATION OF
AN OTTOMAN SUFI-SCHOLAR:
KUTBUDDINZÂDE (d. 1480) ON DREAMS ***

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ÖZET

İslam'da rüya ve yorumları ile ilgili bilgilerin temeli Kur'an-ı Kerim ve Hadislere dayanmaktadır. Tarih içinde konuyla ilgilenenler rüyanın mahiyeti, bilgi için kaynaklık değeri, görülen sembollerin yorumu, yorumcuların özellikleri vb. konular üzerinde durmuşlardır. Bu süreçte sembollerin yorumu ile ilgili "genel" ve "tasavvufi" olmak üzere iki ayrı çizgi oluşmuş, halk için genel yorumların yapıldığı eserler kaleme alınırken, özellikle bazı tasavvuf kaynaklarında sufilere için manevi eğitim süreçleri dikkate alınarak "tasavvufi" yorumlara yer verilmiştir. XV. Yüzyılın Osmanlı âlim-sufilerinden Kutbuddinazade Mehmed İznîkî (ö. 885/1480) *et-Ta'bîru'l-münîf ve't-te'vîlu's-şerîf* ismiyle kaleme aldığı Arapça eserinde ilk defa bu iki çizgiyi bir araya getirmiş ve buna üçüncü bir boyut (a'lâ, yüksek) daha ekleyerek sembollerin üç farklı boyutta yorumlarına yer vermiştir. Kutbuddinazade'nin bu çalışması o zamana kadar kaleme alınan "rüya ve yorumları" ile ilgili eserlerden ayrılmaktadır. Çalışmada ayrıca rüya yorum metodu, rüyaların türlerine göre bilgi değeri, yorumların kaynakları ve yorumcuların vasıfları üzerinde de durulmaktadır.

Anahtar Kelimeler: Rüya, İslam, Osmanlı, tasavvuf, Mehmed İznîkî

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ABSTRACT

THE THREE DIMENSIONAL DREAM OF INTERPRETATION OF AN OTTOMAN SUFI-SCHOLAR: KUTBUDDINZÂDE (D. 1480) ON DREAMS

Bases of the knowledge dealing with dream and its interpretation in Islam is based on the Qur'an and the Hadith literature. Who has been interested in the subject throughout the history has usually worked on the nature of the dream, its epistemological value, interpretation of the symbols, the character of dream interpreters and the like. In this process, two main streams, "ordinary" and "mystical" came into exist. Whereas the first has been used for the interpretation of dream to ordinary people, the second has been used for sufis in accordance with their spiritual education. Kutbuddinazade Mehmed İzniki (d. 885/1480), one of Ottoman scholar-sufi by making these two streams mixed in another dimension (high), maintained that the symbols can be interpreted in different three aspects in his *al-Tabir al-Munif wa al-Ta'wil al-Sharif*. This work of Kutbuddinazade was different from relevant works on "dream and its interpretation" by his time. In this study, method of dream interpretation, epistemological value of various dreams, sources of interpretations and also the character of interpreters are studied.

Key Words: Dream, Islam, Ottoman, sufism, Mahmad İzniki.

The scholars of Islam have always been interested in the science of dream interpretation. The impetus for such an interest can be found in the fact that both the Qur'an and the Hadiths (statements and actions of Prophet Muhammad, which are considered to be examples for Muslim behavior) stress the importance of dreams, seeing them at times to be a form of revelation. Early works were directed towards one of two groups, either people who devoted their lives to worship, the Sufis, or to the general public. But with the work of Kutbuddinazade on the interpretation of dreams, for the first time the general public and the Sufi scholar were addressed at the same time, allowing one to compare the different levels of dream interpretation.

This work was a landmark, not only because it covered the many different subjects that could occur in dreams, but also because it gave a three-tiered interpretation for some subjects. This interpretation was arranged according to the reader (or dreamer's) spiritual maturity: those who had not yet developed their spiritual faculties to a high degree, those who had managed to reach a higher level, and those who were at the apex of spiritual maturity. The

first group formed the majority of the population at the time (and still does today), and it was in this book that for the first time the general public, which made up the larger group, was addressed alongside the Sufi scholar.

In this article, the work *et-Ta'biru'l-münîf, ve't-te'vilü's-şerîf*, a book written on the subject of dream-interpretation by Kutbuddinze Mehmed Izniki (d. 885/1480), one of the most important Sufi scholars of the fifteenth century, will be examined; this work consists of dream interpretations and studies connected with dream-interpretation. As stated above, this is an Islamic science that dates back to time when the Qur'an was revealed. In the Fetih (48/27) and Saffat (37/102) suras of the Qur'an, it is stated that dreams are a real phenomenon and that they have a warning role, while in the Yusuf sura (12/4-6, 36-37, 43-44) it is indicated that some dreams are symbolic and need to be interpreted. It is also stated in the Qur'an that some dreams are explicit and true (*sadik*), while others are confused (*edgasu ahlam*) (Yusuf, 12/43-44). In addition to this, the statements (hadiths) of Prophet Muhammad (pbuh) also stress that a dream is of great importance in and of itself; the similarity between dreams and prophethood is emphasized, due to the very nature of dreams. (Many hadiths can be found addressing this matter. For example, see *Buhari*, Tabir, 26; *Muslim*, Ruya 8). In Sufism, dreams are accepted as a source of knowledge and are often used for the spiritual training of novice Sufis. It is for this reason that in some Sufi literature sections that deal with the interpretation of dreams can be found, and, again, for this reason some sheikhs picked up their pens to write small booklets on this subject.¹ The booklets prepared for the Sufi novices were not the same as those prepared for the general public, as the later

¹ Booklets of the Halvetiyye Tarikat, written by four sheikhs, Yigitbasi Ahmed Marmaravi, Kurd Mehmed, Karabas-I Veh and Niyazi Misri, were published by Mustafa Tatci-Hahl Celtik (*Türk Edebiyatında Tasavvufî Ru'ya Ta'bir-nameleri*, Ankara 1995) In Sufi history it is possible to find letters written from novices to their sheikhs asking for the interpretation of dreams. Such letters written by Cemal Kafadar to a female dervish have been published (*Asiye Hatun, Ruya Mektuplari*, Istanbul, 1994)

were prepared for people in relation to the external world (*afak*). Dream interpretation from the Sufi view was more concerned with the internal world (*enfusi*). What we would like to discuss here is that the works of Kutbuddinazade, although not comprehensive for all symbols, brought the two methods together; he first provided interpretations for dreams at the level of the people, then from a Sufi point of view, and finally proceeded to a higher level, thus creating a three-dimensional interpretation of dreams. There are no similar examples of such a work, either before his time, or after. Two manuscript copies of his work, found under three different titles, *et-Ta'biru'l-münif ve't-te'vilii's-şerîf*, *Kitâb-ı Tâbirnâme* and *İlmü't-ta'bir*, are to be found in the Süleymaniye Library, Istanbul (Hasan Hayri, nr. 112 [*naskh*, of medium size, 17 lines, 228 foils]; Ayasofya, nr. 1733 [151 foils]).² This work is being presented to the academic world for the first time here. In this article, the more legible of the two, that of Hasan Hayri, has been used, with occasional reference to the Ayasofya copy.³ The latest date mentioned in the work is the year 881 after the Hijrah, which corresponds to 1476 (190a), indicating that the author wrote this book after this date, near to the end of his life in 885/1480.

Mehmed Izniki (Kutbuddinazade) the Author

The most detailed biography of the author Kutbuddinazade and information about his works to date can be found in the Encyclopedia of Islam, published by ISAM (Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi).⁴ This entry was written by the author, but as it has proven to be insufficient, the need to write this more in depth article was felt.

² The translation and publication of the work by the author is in progress.

³ This work, most likely due to a printing error, is registered as "et-Ta'yiru'l-munif" in the work *Osmanlı Müellifleri*. See, Bursali Mehmed Tahir, *Osmanlı Müellifleri*, Istanbul 1333, I, 160.

⁴ Reşat Öngören, "Kutbuddinazade Izniki", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi (DİA)*, Ankara 2002, XXVI, pp. 489-490; for further information, see author, *Tarihte Bir Aydın Tarikat: Zeyniler*, İstanbul 2003, pp. 162-163.

Mehmed Izniki was known as “Kutbuddinzâde” (son of Kutbuddin) because his father (Kutbuddin Izniki) was one of the most famous scholars of the Ottoman Empire. Kutbuddinzade was not only a renowned scholar, but also someone with Sufi connections who was held in high regard by Sultan Mehmed II (the Conqueror – reign 1451-1481). However, it is not possible to say to which *tarikât* (Sufi order) he belonged, or who his sheikh was; to date no definite information concerning this has been found. This is the reason why I use caution when writing about him, stating... “In some of his works he himself (Kutbuddinzade) states that he has Sufi connections, but he does not give the name of his sheikh.” However, the fact that he interpreted and embellished the Zeyniyye Order’s collection of prayers (*evrâd*), and that he used such expressions to describe the founder of Zeyniyye, Zeynüddin el-Hâfî, as “our master” (*seyyidiina*) and “sultan of saints” (*sultânü'l-evliyâ*) in one of his works shows that he may have been a member of this order.”⁵

His work on dreams, the subject of this paper, is a good indication of Kutbuddinzâde's connection with the Zeyniyye Order; in addition to this, the fact that his sheikh, Sheikh Abdürrahîm [Rûmî] (d. after 865/1461) was the successor, or *khalifa*, of Zeynüddin Hâfî lends weight to this theory (see 195a, 207a foils). The fact that he made additions to the collection of prayers read in the Zeyniyye⁶ also indicates that he reached the level of Sheikh in this order. Moreover, as the author again stated in this work, he was also connected with another important order of that time, namely the Bayrâmiyye, and went into seclusion in 852 (206a) under the supervision of the famous sheikh of the order, Akşemseddin (d. 863/1459) (206a). We are able to understand that he reached the level of Sheikh in the Bayramiyye order as well, again from his work on dreams (see 200a). Another indication of his achieving the level of Sheikh is that he describes Mehmed ibn Halil Pasha, who accompanied him on his pligrimage, as “my student of Sufism” (221b).

⁵ Ibid.

⁶ Ibid.

The Work: *et-Ta'biru'l-münîf ve't-te'vîlî's-şerîf*

This book consists of an introduction (*mukaddime*), three chapters (*maksad*) and a conclusion (*hâtime*). In the introduction, the author states that his name is Mehmed ibn Kutbiddin. In the first section of the work, which consists of about twenty-five pages, he provides important information on the science and methods of dream interpretation. He then proceeds to comment on the symbols that occur in dreams. The author states that his intention in writing the work in this way is that there was no written work in existence that interpreted both the dreams of the general public and Sufis at one and the same time (1b). The unique way in which he planned his work can be connected to his two-dimensional personality; i.e. he was both a Sufi and a scholar—a common occurrence among the Ottomans. As someone who practised Sufism, he was well aware of the importance of dreams as a means for spiritual education. Moreover, he indicated that his ability to interpret dreams was a divine gift and that he was writing this book as a way of thanking God for bestowing upon him such a gift (23b-24a). The author also mentioned that he had seen Prophet Joseph (pbuh), who is mentioned in the Qur'an as an outstanding interpreter of dreams, both in a vision during a visit to his grave one day, and also in a dream, where he appeared in great splendour; Kutubuddin-zade went on to suggest that writing this book had most probably happened with the blessing of Prophet Joseph (197b).⁷

Kutubuddin-zade provides information on the science and methods of dream interpretation in the introductory part, which is separated under fifteen titles: the first three are concerned with the nature of sleep and the dream: the first part is the nature and character of sleep, Part II is concerned with the nature of dreams, while Part III discusses the nature and condition of dreams (the connection with the body and how this is perceived). The introduction then goes on to discuss the types of dreams that one can have (IV), the difference

⁷ Another work written by Kutubuddin-zade Mehmed Iznîkî is concerned with Prophet Joseph (pbuh). In this work the word "Joseph" is analyzed to try to understand why such a word was given to a Prophet (see. Süleymaniye Library, Hacı Mahmud Efendi, nr. 4223).

between real and misleading dreams (V) followed by the points that a sleeper should consider before falling asleep from the point of view of dreams (VI). Section VII deals with the value of dreams according to the time of day in which they occur, while Section VIII is concerned with how to predict the occurrence of good or bad events from one's dreams. The author then goes on to discuss the various points that should be taken into consideration when one recounts one's dreams to someone else (IX) and the features that an interpreter of dreams should keep in mind, as well as the rules that he/she must obey (X) while Section XI deals with the different parts of the dream from the point of view of interpretation. Section XII offers an explanation of the sayings of Prophet Mohammed (pbuh) on dreams; Section XIII discusses the various levels that a dream interpreter can attain. The penultimate section, XIV, relates the sources of dream interpretations, while the final section separates dreams according to how they are related to the internal (*enfüsî*) or external (*âfâkî*) world of human beings.

In the first part of the work, the symbols that occur in dreams are divided into twenty-one groups. In this section, Kutbuddin-zade emphasizes that after the first interpretation, that is, the one that is intended for the general public, the symbols will be treated at two different levels; sometimes at a mystical level, which is designated as the second category, and then at a higher level, designated as the third category. Symbols are divided into the following groups: I. Sky and sky-related objects (the Sun, Moon, signs of the zodiac, planets, stars, cloud, winds, etc), II. Fire and fire-related objects III. Water and water-related objects IV. Earth and things that grow on the Earth, ruins etc., V. Trees, fruits, plants, grains VI. Animals (other than ones we hunt for food), VII. Animals that we hunt for food, places in which we hunt, fishing, animals of deserts and deserted places, VIII. Food and edible things, IX. Human beings and human organs, X. Parts of the human body, XI. Religions, worship and worshippers, XII. Rulers and subjects, XIII. War and war related items, XIV. Actions personally performed by the dreamer during the dream, XV. Art and artists, XVI. Tools and instruments people use, XVII. Pens, inks, books,

notebooks, XVIII. Gems and mines, XIX Places where alcohol is consumed and related symbols, XX. Clothes, and finally, XXI. Love and related matters.

In the second part, three themes are studied; the first of these is a discussion of the appearance of Prophet Mohammed (pbuh) in one's dreams and various opinions on whether he can be perceived in a dream in his true image. The second section deals with the occurrence of other prophets in dreams, while the third discusses the appearance of the Companions of Prophet Mohammed (*ashab*), saints, martyrs, and other good people.

Part III is divided into four sections, each dealing with a separate theme: The first theme is the perception of God as a herald of good news, while the second section discusses the perception of God as a threat. Sections three and four deal with the appearance of angels and djinn, demons, etc, respectively.

The final part consists of four topics: Part I is concerned with disasters and diseases, while Part II focuses on the appearance of matters concerned with medicine and the treatment of diseases. Part III goes on to relate the significance of symbols that are connected with the dead and death, while Part IV follows the logic through to discuss the meaning of Heaven and Hell and related symbols in one's dream.

Dreams: A Source of Knowledge

While dwelling upon methods of dream interpretation in the introductory part of his work, Kutubuddin zade provides important information concerning the science of dream interpretation and the interpretation of certain symbols; he goes on to comment on this procedure in the following parts. Within this framework, the meanings of many symbols are examined from different perspectives; the perception of dreams as a source of knowledge at each level, the rules which must be followed prior to sleep and during sleep, as well as the various characteristics necessary to interpret dreams are each taken into account. Dreams are important for all human beings, as it is from dreams that one can attain information from every spiritual level, receiving knowledge from

metaphysical realms, or information about what has happened or what will happen in the physical realm. At this point, the author brings to the reader's attention that in order for a dream to be considered reliable the dreamer must possess a spiritual maturity; in connection with this people are divided into three groups. The first group includes people who yield to their physical and natural desires without developing their spiritual abilities and moral senses. Such people constitute the majority of the population, i.e., the general public. The second group consists of people who have developed their spirituality and have reached higher degrees by nearly eliminating their physical desires. The third group includes those people who have kept their spiritual and physical powers and desires in balance, without letting one side prevail over the other. Kutbuddinade emphasizes that the dreams of people from different spiritual levels should not be treated as if they were all of the same level. He also states that the existing dream-interpretation books focus exclusively on the dreams of the people of the first group; that is the general public (or as he terms them, the *avam*—commoners). These interpretations were produced by scholars using logic and philosophy. According to Kutbuddinade, most of the dreams of Sufis, who constitute the second group, are related to the inner (*enfüsî*) or the spiritual world, as their efforts in this world are concentrated on the training of the desires of the self or the flesh (*nefis*). The dreams of this second group must be interpreted by sheiks through investigation and inspiration. Dreams of the people from the third group, the people with the highest level of spirituality, do not need to be interpreted because the meanings of their dreams are generally obvious. Such people are not only good interpreters of their own dreams, they also have the power to interpret the dreams of other people, according to the level to which the dreamer belongs (24b).

Kutbuddinade explains the process of attaining knowledge through dreams or other similar ways from the perspectives mentioned above as follows: When the human soul is released from the internal (*nefis*) and external world during sleep, or at other times (i.e. some people are able to go into a trance-like state, they are able to have dreams without actually sleeping), the person sees

the forms of things in a detailed manner on the Guarded Tablet (*levh-i mahfuz*), including everything that has happened or will happen in the future. Then the soul descends to the world of shapes or forms where the general shape (*kiill*) of objects exists. As a result of the connection of the soul with the heart, things perceived at this time are reflected in the heart as a light. This then proceeds to the brain (*dimağ*) from the heart and takes on a form (3b, 17a). Apart from this, during the dream, all the mental powers, along with internal (*batınî*) feelings, (i.e., the power of false imagination—*kuvve-i vehmiyye*, the power of memory—*kuvve-i hâfıza*, the power of possession—*kuvve-i mutasarrife*, the power of thinking—*kuvve-i müdebbire*, common feelings—*hiss-i müsterek*, and intelligence—*akıl*) all perform different functions (4a).

The author states that in order to reach the different levels of Heaven, where one can receive knowledge from God, the angels, and the Guarded Tablet (*levh-i mahfuz*), the soul must be freed from the effects of the internal (*enfüsî*) and external (*âfâkî*) worlds. He perceives the balance between the inner and outer worlds during the dream as being essential for the reliability of a dream. If during the dream the dreamer's own nature (*hadîs-i nefis*) is dominant, or if there is an imbalance in the nature or brain (*dimağ*) of the dreamer, then that dream is not reliable. Consequently, the dreams of people who follow their evil desires, those who are habitually commit sins, or perverted people and liars are not trustworthy. In the same way, when there is a strong effect on the body from the outer world, the dreams are no longer trustworthy, because the inner imbalance, caused by the influence of the outer world, affects the dreams as well. For example, a sleeper whose body is cold may also feel cold in his dream; while one who is hot because of heavy blankets may dream that they are sweltering under the hot sun (6a).

The work also mentions the times at which one can dream something that is true and gives much space over to the many points of views concerning this topic. In this context, there is a point which requires attention, that is, the affect of natural events on dreams. For example; the spring, when trees take up water, leaves turn green, and flowers blossom, is a favorable time for dreams, as is the

autumn, when trees drop their leaves and fruit ripens. Dreams during these periods are to be interpreted in balance with seasonal conditions. For example, if one has a dream in the spring and in the dream a leaf or branch is broken, then this can be interpreted as a sign that a large amount of money will be earned, as during this season the pruning of a tree (i.e., removing of leaves) causes more abundant growth. In the same way, dreaming of cutting a branch or breaking a leaf at the end of the year is interpreted as trouble or loss for the dreamer, as during this season leaves fall off, leaving the tree bare (7b-8a).

Interpretation: The Analysis of Symbols

The correct interpretation of dreams, which are seen as a source of knowledge, is as important as the reliability of the dream. Of the many issues mentioned in the study, one that attracts great attention is the relationship between dreams and objects. According to the author, interpretations should be made taking into consideration the meaning of the name of the object seen in the dream, as well as the grammatical peculiarities, structure, meaning, and form of the word (9b). In this framework, for example, if a Jew appears in one's dream (Jew in Arabic is *Yahudi*, *Yahûd*, a word that means to find the right way, to reach the way of truth) is interpreted as meaning that one has found the way to truth. A Christian appearing in one's dream (*Nasârâ* in Arabic, a word meaning to help [*nusret*] in Arabic) is interpreted as signifying help (123b). If a person with the name of Râşid (one who is on the right path, intelligent, adult) appears in a dream then this is connected with the word *rüşd* (reaching one's maturity), while one with the name of Sâlim is connected with the word *selamet* (reaching safety). Sometimes the interpretation can be made by taking into account half of the meaning of a word. For example, the word *sefercel* (quince) is interpreted as meaning *sefer* (journey). At other times, the essential nature of the object is taken into consideration. As an example, because it is a fruit which is different internally and externally, the citron is seen as a symbol of mischief-making, while the rose is seen as an indication of a lack of stamina, being a flower that does not last long. The myrtle tree is seen as a symbol of endurance,

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being a tree that is evergreen (22b). The nature of animals seen in dreams should also be taken into consideration. For this reason, the lion, a strong and ferocious animal, is interpreted as a “cruel ruler” (73b-74a).

Another interesting aspect of the work is that Kutbuddin-zade recommends interpreting the symbols in dreams from an optimistic perspective and in a favorable manner. He also warns against mentioning to others dreams that may carry negative meanings. At this point, just as the interpretation of dreams in one’s own inner world is important, so too are the comments of the interpreters. So, it is recommended that the person chosen to interpret one’s dreams be chosen with great care. Prophet Mohammed (pbuh) made the following comments on this matter; “Do not tell your dreams to an uneducated person or to your enemies! A dream will come true as it is interpreted... When one of you has a real dream, do not tell it to anyone other than those whose counsel you trust. It is to be hoped that that person will tell you something good” (10b). At this point, elaborating on the hadiths of Prophet Mohammed (pbuh), the author says: “There are some dreams which come true even if they are not told to others. So the advice of the Prophet Mohammed should be for the things which are not God’s definite will (*mübbrem kaza*). God’s definite will will come true.” (11a)

Three Dimensions in Interpretation

The most important characteristic of *et-Ta’biru’l-münîf ve’t-te’vîlü’s-şerîf* that sets it apart from other interpretation books is that dreams are studied at three different levels; general, mystical, and highly-spiritual. As been mentioned above, there are many interpretation books that study interpretations at the first level, as well as there being some segments in other works that were written by Sufis concerning mystical interpretations, and there are even parts that are concerned with the dreams and interpretations that the author accepts as falling into the highest level. As a matter of fact, İznîkî also compiled a large amount of information gleaned from works of earlier scholars. However, there is no other work that can be found, before or after, that brings all three dimensions together as has been done by Kutbuddin-zade. It must also be made clear that not all the

symbols mentioned in this work have three dimensional interpretations; most pertain to the first level, while fewer belong to the mystical level, and even fewer are to be found at the highest level. At other times there are symbols that have interpretations belonging to the first and third level, with no interpretation being offered for the second level. Also, some sections concerning the symbols have been organized alphabetically, while others are more randomly organized. The symbol of the Sun can be given here as an example of a three-dimensional interpretation, i.e. one that offers an interpretation on all three levels.

The First level (general): From different points of view the Sun has many different characteristics. Those interpreters who take these characteristics into consideration have interpreted the Sun as signifying “gold” because of its color, “caliph” or “large property” because it is the source of light, or “father” or “man” because it illuminates the Moon. On the other hand, according to Arabic grammar, the Sun (*şems*) is a feminine (*müennes*) noun, so it can also be interpreted as signifying a beautiful woman. Taking all these aspects into consideration, dreaming of a sunrise in one’s home can be interpreted as signifying marriage with a beautiful woman if the dreamer is a man and marriage with a good man if the dreamer is a woman (30b).

The Second Level (mystical): The Sun represents the spiritual side of humanity; the purity of the Sun that is seen in a dream, the strength of its light, whether or not it is behind clouds or other objects, its roundness, a sunrise, a sunset, whether the Sun rises from a familiar place, sunlight falling on the dreamer or other people are all factors that are taken into consideration in this more mystical level. Interpreters who take all these into consideration interpret the Sun as the inspiration of God and an overflowing of His blessings (30b). According to the great Sufi master, Müeyyidüddin Cendî, the light of the Sun is the divine light (*nur*) of the real gnostics (*ehl-i marifet*). This divine light eliminates the evil of the flesh (*nefs*). And this divine light flows from the firmament from which one can observe God (*müşâhede*). Its rotation is from west to east. The west signifies the internal world of the human (*bâtin*), while

the east is the outer world. The movement of this firmament is only for observation (*müşâhede*), which can be done by recognizing the shame of the flesh, performing good deeds, and being sincere all the time (*ihlas*) (31a).

The Third Level (*ulyâ*—high): People who have dreams at this level are not generally ordinary people, but rather ones who have risen to certain levels in religious or worldly matters. Moreover, those who interpret such dreams should also be people who have reached very high spiritual and moral levels. Dreams at this level cannot be interpreted merely by knowing the methods or by using logic or similar abilities; rather total illumination and inspiration (knowledge from God or the angels or the Guarded Tablet that have been sent to the heart) should be used. The dream described below, containing the symbol of the Sun and its interpretation is an example of this. The judge (*kadi*) of the city of Humus dreamed that the Sun and Moon were at war, with half the stars supporting the Sun and the other half supporting the Moon. He related his dream to Caliph Omar. Omar asked him which side he had supported. He answered that he had supported the Moon. Thereupon, Omar read the 12th verse of Surat Isra (a chapter of Quran),; “*the Sign of the Night* (the moon in this dream) *have We obscured, While the Sign of the Day* (the sun) *We have made to enlighten You*” from the Qur’an and dismissed him from his position as judge (31a).

Sources of Interpretation

Kutbuddinazade provides the names of some of the sources and people on which he relied for quotations. He first turned to the Qur’an and the words of Prophet Mohammed (pbuh), and then Prophet Daniel (pbuh), with place given to the thoughts of companions of Prophet Mohammed, such as Abu Bakr, Omar, Ali and people like Hasan-ı Basri, İbn Sîrîn, Kirmanî [Cüdey b. Ali?], Ya'lâ b. Abîd and Cafer-i Sâdık. In particular, the comments of Ibn Sîrin, called “the master of the interpreters,” are often used. Nasr b. Yakub ed-Dineverî is also called “the master of the interpreters” in the work and place is given to his narrations. For mystical interpretations, the comments of leading Sufis are most often taken into consideration. Important names of Sufis and scholars are listed,

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such as Imam Gazzâlî, Abdülkadir Geylânî, Şihâbüddin Sühreverdî, Fahreddin Râzî, Muhyiddin İbnü'l-Arabî, Sadreddin Konevî, Saîdüddin Fergânî, Kemâleddin Kâşânî, Müeyyidüddin Cendî, Zeynüddin Hâfî, and Kutbuddin İznikî (the author's father). Among these people, it is the comments of Zeynüddin Hâfî that are most frequently quoted. Important statements by Müeyyidüddin Cendî are also taken into consideration. Moreover, for mystical comments relating to the prophets İbnü'l-Arabî's work, *Fusûsü'l-hikem*, and that of Sadreddin Konevî, *el-Fükûk*, are recommended. It should also be stated that the author generally puts his own thoughts forward, while also explaining opinions with which he disagrees. On the other hand, without making any religious distinctions, the work gives place to the opinions of many historical interpreters. In particular, in many sections the Greek philosopher Artemidorus is mentioned and the great number of his comments included in the work is significant. In other parts, the author quotes comments from other people without mentioning their names, rather referring to them as Muslim, Christian, Jewish, or Brahman interpreters. There are some citations from the Torah in a few places in the book. Citing different interpretations from various religions, we are given an opportunity to compare what the same symbol might mean for different religions. The interpretation of having a dream in which Prophet Moses (pbuh) and Aaron (pbuh) are present can be given as an example of this. For Muslims, seeing Prophet Moses and Aaron is a sign from God signifying the destruction of a tyrant at the hands of the dreamer. For the Jews, seeing Aaron means becoming a leader, and also the satisfaction of any of the dreamers' needs. For Christians, seeing Moses is a sign of the power of a righteous group and victory over superstitious people (197b-198a).

Finally, studying the interpretation of "heaven and hell," the work offers the interpretation of the symbols related to these at the first level, along with some from the second level. The last line of the book is as follows: "Those who drink from the milk, wine, water, or honey of Heaven in a dream attain great wealth, blessings, knowledge, and wisdom. God knows the truth the best. We return only to Him."