

Navigating the Dreamscape: Examining the Reliability of Dream Interpretations

Farah Syuhada Mohd Fauzi¹, Nur Amalia Yusrina Muhamad Yusri²,
*Nordiana Mohd Nordin³, Rabiah Mohd Ali⁴

^{1,2,3}*School of Information Science, College of Computing, Informatics and Mathematics,
Universiti Teknologi MARA, Shah Alam, Selangor, Malaysia*

⁴*English Language Teaching Center, Kompleks Pendidikan Nilai, Bandar Enstek,
Negeri Sembilan, Malaysia*

frhsyhdamohdfauzi@gmail.com¹, ndiana@uitm.edu.my³, rabiah.mohdali@eltc.edu.my⁴

*Corresponding author

Received: 14 June 2024, Accepted: 31 August 2024, Published: 1 September 2024

ABSTRACT

This paper delves into the fascinating and mysterious world of dreams, exploring their significance through a variety of cultural, historical, and philosophical lenses. At the heart of our study are the Kitab Ta'bir Mimpi Manuscripts, a cornerstone of Malay tradition, which offer profound insights into the ancient practice of dream interpretation. By examining the historical context and cultural relevance of these manuscripts, the study aims to uncover the foundational principles that have guided Malay dream symbolism for centuries. The research not only evaluates the dependability of these traditional interpretations but also enriches them by drawing on the wisdom of scholars, philosophers, and other historical sources. This allows us to illuminate the diverse meanings and symbolisms that dreams have held in different cultural settings. Furthermore, by juxtaposing these traditional interpretations with contemporary psychological theories on dreaming, the study strives to bridge the gap between age-old wisdom and modern scientific inquiry. Ultimately, the study provides a comprehensive exploration of how dreams have been understood and interpreted across time, cultures, and intellectual traditions, offering a deeper understanding of this enigmatic aspect of human experience.

Keywords: Dream Interpretation, Kitab Ta'bir Mimpi, Malay Manuscripts, Islam, Hinduism.



eISSN: 2550-214X © 2024. Published for Idealogy Journal by UiTM Press. This is an Open Access article distributed under the terms of the Creative Commons Attribution-NonCommercial-NoDerivatives License (<http://creativecommons.org/licenses/by-nc-nd/4.0/>), which permits non-commercial re-use, distribution, and reproduction in any medium, provided the original work is properly cited, and is not altered, transformed, or built upon in any way.

1 INTRODUCTION

Everybody experiences the fascinating and bizarre phenomenon of dreaming when they are asleep. Dreams are thought to come from the subconscious mind or to be reactions and signals to things that have happened, things that are desired or undesirable, and things that are either dreaded or expected. As a result, it is typical for dreamers to request dream interpretations. In modern civilisation, dream interpretation is typically based on the individual's perception, past experiences, or contemporary dream interpretations from books, periodicals, or the internet. These interpretations frequently draw from psychological and realistic theories.

Dreams can be fascinating, enjoyable, romantic, unsettling, terrifying, and occasionally strange. (Pal, Kanchan, 2020). Dreams can also significantly impact our emotions, thoughts, and even our waking lives. Moreover, the exact purpose and function of dreams are still not completely understood. Scientists have come up with different theories, such as memory consolidation, emotional processing, problem-solving, and the brain's attempt to make sense of random activity during sleep. Dreams have

long captivated people's attention, and throughout history, a great number of people have been fascinated by the study of their meaning and interpretation. Dreams can be both commonplace and fantastical, which emphasises their dual character as a personal experience and a universal phenomenon that unites all of humanity. (Junaid, 2021). Dream interpretation has changed over time because of a growing comprehension of the symbolism these experiences hold and how they relate to our emotional states and neuroses. As a result, the understanding of dream symbolism has grown, exposing the complex significance that dreams have for the dreamer and how they can offer perception into their mental state and personal situations.

Furthermore, understanding that dream interpretation is both an artistic and a scientific endeavour is essential to the study of dreams. The intricacy of the interaction between our inner thoughts and our dreams is eventually highlighted by the subtleties of language and story, which are essential in capturing the emotional and psychological complexity of the dream experience (Pagel, 2014). In addition, the act of interpreting dreams into comprehensible stories not only helps decipher their meanings but also creates a shared experience that can strengthen bonds between people. This shared experience is crucial for delving into the symbolic language of dreams because it fosters a shared comprehension of the emotions and imagery found in dream narratives, connecting personal experiences to more general psychological and cultural issues (Junaid, 2021). Dream representation in art, as seen throughout history, demonstrates how dreams can inspire creativity in a variety of artistic mediums and connect us to universal themes that resonate across cultures and periods. It also reveals the ongoing interplay between personal experiences and collective human expression.

2 RESEARCH OBJECTIVES

- i. To investigate the different cultural and religious frameworks shaping the interpretation of dreams.
- ii. To examine the philosophical perspectives, contribute to contemporary understandings of dream interpretation.
- iii. To describe the prominent experts in the field of dream interpretation influenced in understanding dreams.

3 RESEARCH QUESTIONS

The research questions derived from the objectives are below: -

- i. What are the different cultural and religious frameworks shaping the interpretation of various types of dreams?
- ii. How the philosophical perspectives contribute to contemporary understandings of dream interpretation?
- iii. How have the prominent experts in the field of dream interpretation influenced in understanding dreams?

4 RESEARCH METHODOLOGY

The methodology used for this paper is document analysis. According to Corbin & Strauss, (1998), document analysis requires that data be examined and interpreted to elicit meaning, gain understanding, and develop empirical knowledge. Documents contain text (words) and images that have been recorded without a researcher's intervention. As stated by Bowen (2009), all types of documents regardless of their formats may be used for systematic evaluation. They include minutes of

meetings, maps, charts, articles from previous research and others. Apart from documents, such sources include interviews, participant or non-participant observation, and physical artefacts (Yin, 1994). By examining information collected through different methods, the researcher can corroborate findings across data sets and thus reduce the impact of potential biases that can exist in a single study (Bowen, 2009).

5 KITAB TA'BIR MIMPI

Perpustakaan Negara Malaysia (PNM) has several important Malay manuscripts that contribute to the country's cultural and literary heritage. It is located under the National Centre for Malay Manuscripts. These manuscripts are priceless documents that provide deep insights into the historical, social, and religious contexts of the larger Malay Archipelago. Among these priceless texts is the *Kitab Ta'bir Mimpi* (also written as *Takbir Mimpi*), which is a notable work on dream interpretation that reflects the complex beliefs and practices of the Malay culture and advances our understanding of the literary traditions of the area. These manuscripts are also known as the *Book of Dreams* or the *Dream Interpretation Book*. It was in the Malay language written in Jawi script which is widely used in the Malay Peninsula. There are about 42 Malay manuscripts (included in microfilm form) on *Ta'bir Mimpi* and most of the manuscripts date from the 1600s to 1900s. The manuscripts are believed to have been written by various authors for many centuries and have become an important part of Malay's cultural heritage.

Kitab Ta'bir Mimpi contains hundreds of pages with different interpretations of dreams, and it is believed that the meaning of each dream can vary depending on the context and the individual's subjective experiences. Some of the interpretations are based on traditional beliefs and superstitions, while others are more modern. This Malay manuscript also contains explanations of common dream themes and scenarios. It is often consulted by those who are seeking guidance or insight into their dreams and is a valuable resource for understanding the mysteries of the subconscious mind. The interpretations offered in the *Kitab Ta'bir Mimpi* underscore the importance of the manuscript as a helpful guide for anyone attempting to traverse the intricate and frequently confusing domain of the subconscious mind, where the lines separating the conscious and unconscious merge, and the innermost workings of the human psyche become visible. Furthermore, the growing body of knowledge regarding dream symbolism is supported by historical and modern interpretations which indicates that dream analysis can be a transformative tool for personal development and self-discovery, enabling people to face their desires, fears, and unresolved conflicts within a culturally relevant framework.

6 INTERPRETATIONS OF DREAMS FROM ISLAMIC PERSPECTIVES

The Islamic perspective on dreams holds them in high regard, viewing them as a profound and meaningful form of communication from Allah, the Divine. Scholars have long emphasised the ability of dreams to offer insight into an individual's spiritual path and moral compass, underscoring its significance in personal development and communal ethics (Asadzandi et al., 2018). Dream interpretation has a long history within the tradition. Asadzandi et al. (2018) also added that the Islamic interpretation of dreams specifically urges believers to view them as representations of their deepest emotions and ideas, which can provide divine guidance and help them become more self-aware in their spiritual lives. Moreover, many adherents of this belief system see dream interpretation as merely one aspect of their belief system; they also see dreaming as a spiritual experience that can strengthen their relationship with the Divine, promoting moral clarity and inner serenity as they deal with the difficulties and complexities of life (Romanov, 2014). Muslims frequently look to their dreams for direction, considering them as chances for introspection, development, and moral alignment, yet they also assert that not all dreams may provide insight.

Dreams hold special significance in Islamic traditions, offering a fascinating glimpse into the world of the unseen. Dream interpretation, or "*Ta'bir al-Ru'ya*" in Arabic, holds significance in Islam as dreams are believed to be a means of communication from Allah, a reflection of one's subconscious, or interference from Jinn and Satan. Muslims believe that dreams can carry profound messages, guidance, and even warnings. Muslims also believe that Allah may use dreams to provide insights into the future, offer solutions to dilemmas, or grant blessings and guidance. However, Muslims should not be so obsessed and fanatical with dreams that they make us believe in superstitions.

Narrated Abu Qatada: The Prophet said, "A good dream that comes true is from Allah, and a bad dream is from Satan, so if anyone of you sees a bad dream, he should seek refuge with Allah from Satan and should spit on the left, for the bad dream will not harm him." (International Islamic University Malaysia, n.d.).

Throughout history, many scholars and authors have authored books on dream interpretation in Islamic culture. According to Mohd Farhan Abdul Rahman (2022), the Malay world has a rich history of interacting with Indian, Chinese, and Arab civilizations. These books aim to guide deciphering the meanings of various dream symbols and scenarios. Some of the well-known works on Islamic dream interpretation include *Tafsir al-Ahlam* by Ibn Sirin, Al-Kirmani's Book of Dreams, *Muntakhab al-Kalam fi Tafsir al-Ahlam* by Ibn Shahin al-Nisaburi, and many more. These texts often categorize dreams into different types, such as true dreams (*ru'ya*), which are believed to be divinely inspired, and false dreams (*hulm*), which are influenced by personal desires or Satan. Islamic dream interpretation also emphasizes the importance of the dreamer's circumstances, spiritual state, and cultural context when analysing dreams.

To learn more about the possible meanings and messages that their dreams might be trying to tell them, many Muslims consult these traditional writings and consult with religious scholars. This custom has its origins in the rich Islamic heritage, where dreams are frequently seen as important and possibly prophetic, providing direction for one's future deeds or spiritual insights. People seek to understand the spiritual or moral meanings of their dreams by speaking with religious experts, who are knowledgeable in the interpretations offered by classical Islamic literature like the Hadith and other scholarly works. By using the knowledge of centuries-old interpretations to help individuals negotiate the intricacies of life, this approach enables them to make decisions and acts that are consistent with their religion.

6.1 Al-Ghazali's Philosophical Perspectives

Born in Ghazalah, Iran in 1058 AD, Imam Al-Ghazali was a notable philosopher and thinker in Islamic philosophy and world history. His father, al-Ghazzal, was a woollen textile weaver. (Defriono et al., 2023). Al-Ghazali's philosophical travels had a profound impact on Islamic thought, especially his works that examined the interplay between faith and reason. In the end, he argued for a synthesis between the two domains that is still relevant to debates in modern philosophy and theology (Defriono et al., 2023). His work entitled, "The Incoherence of the Philosophers," challenges the dominant Aristotelian philosophy of the day and has spurred a great deal of discussion about the relationships between mysticism, logic, and faith in Islamic thinking (Ghazālī et al., 2001). Al-Ghazali was positioned as a key figure in questioning the boundaries of human reason and the significance of divine revelation because of this critique, which not only established the foundation for later Islamic philosophical discourse but also exposed the limits of philosophy's ability to address important metaphysical issues (Adamson, 1998). Al-Ghazali's personal experiences and the political as well as social circumstances of his day influenced his philosophical viewpoints. He wrote about his spiritual crises, especially when he was a well-known professor at Nizamiyya University in Baghdad. This made him wonder if academic endeavours devoid of spiritual meaning and depth were worthwhile (Ghazālī et al., 2001).

Briefly, Al-Ghazali's thoughts about dreams can be divided into two critical areas of philosophy, which are epistemology (theory of knowledge) and ontology (theory of existence) (Alias, 2019). There are four significant aspects to the "experience" of dreams based on Imam al-Ghazali's perspective including reality in the Barzakh realm, reality from '*Alam Al-Malakut Wa'l-Ghayb*', the power of imagination, and scepticism against the mind. In his book *Ihya' 'Ulum ad-Din*, Al-Ghazali explains that punishment in the Barzakh realm is a real punishment that cannot be experienced or felt by living individuals (Alias, 2019). According to Alias (2019), Al-Ghazali also stated that a dreamer will experience fear and pain as if they were true in the realm of dreams. Al-Ghazali also insisted that someone could experience these tortures as if they were genuine (Alias, 2019).

According to chapter eight of *Ihya' 'Ulum ad-Din*, al-Ghazali asserts that dreams play a role in gaining knowledge from '*alam al-Malakut wa'l-Ghayb*'. He also asserts that the Prophets and saints can accept things from '*alam al-Malakut wa'l-Ghayb*' in a conscious state, whereas people can only receive it through a dream. The heart can receive an image of knowledge from that realm while dozing because the senses are no longer interacting with it (Alias, 2019).

Alias (2019) further stated that Al-Ghazali expresses scepticism and doubts about the reliability of knowledge acquired through the mind. He observed that during dreams, people often perceive them as real and lengthy experiences, but upon waking, they realize that the imagined scenarios lack any true basis and have no lasting impact (Alias, 2019). He further questioned, "How can one be so certain that the beliefs or perceptions formed while awake, whether grounded in sense-perception or reason, are truly reliable?" (Alias, 2019).

6.2 Ibn Al-'Arabi's Perspectives

According to Moris (2021), Abu Bakr Muhammad ibn al-'Arab was born in 560 AH/1165 AD in Murcia, Andalusia. His followers and disciples gave him the honorific titles Muiy al-Dn (The Revivifier of Religion) and al-Shaykh al-Akbar (The Greatest Master). Ibn al-'Arab was awarded these titles due to his immense contribution to Islamic thought and his ubiquitous influence on the spiritual and intellectual life of the community over the past seven hundred years. He is regarded as the greatest exponent of Sufi doctrines, and his numerous works continue to serve as the most valuable resource for comprehending Sufism in general and Sufi metaphysics in particular (Moris, 2021).

Ibn Al-'Arabi stated that dreams provide humankind with the means to attain knowledge of the imaginal world (Moris, 2021). According to Moris (2021), Ibn al-'Arabi also stated that dream images are not merely hallucinations of the subject, but they have an imaginal existence either at the microcosmic or macrocosmic level which allows them to exist. Ibn al-'Arabi also maintains that it is only through imagination or unveiling (*kashf*) that man can perceive and know the meanings behind God's self-disclosure (Moris, 2021).

6.2.1 The Lucky Dreams

It is essential to observe that the interpretation of dreams in Islam is a complex subject and that the context and specifics of a dream are essential to its proper interpretation. Consultation with knowledgeable individuals, such as Islamic scholars or experienced dream interpreters, can result in more accurate advice and interpretations of specific dream experiences. According to Islamic concepts, dreams have significance and can be interpreted as divine communication or guidance. While there is no definitive list of "lucky dreams" in Islam, there are certain dreams that are commonly regarded as positive and interpreted positively. It is what the Prophet SAW described as a part of Prophet Muhammad SAW's prophet hood (Wan Ahmad Naquiddin, 2019).

One of those dreams that can be construed positively from an Islamic standpoint is that of the Prophet. Unquestionably, seeing the Prophet (peace be upon him) in a dream is a real and wonderful

experience. This is the situation because Satans are unable to pose as the Prophet and manifest as him in dreams. Prophet Muhammad (peace be upon him) said, “Whoever sees me in a dream then he will see me while awake (in a conscious state) and Satan will not be able to resemble me.” (Sunnah.com, n.d.).

6.2.2 The Unlucky Dreams

According to Islamic theology, not all unlucky dreams may be explained as the product of black magic, even though some dreams may be unlucky or have negative meanings. Dreams are a normal aspect of the human experience and are influenced by a variety of things, such as subconscious processes, feelings, and thoughts that the dreamer is experiencing. Witchcraft, or black magic, is forbidden and considered sinful behaviour by Muslims. It entails pursuing supernatural abilities to harm or subjugate others. However, it is against Islamic principles to attribute all bad dreams to black magic alone. It is crucial to seek advice from a certified Islamic scholar or someone familiar with Islamic teachings if someone feels they are suffering from bad dreams or any other kind of spiritual affliction. If it is found to be the cause, they can offer suitable guidance, spiritual healing, and protection from any negative effects, including black magic. When handling issues of dreams and spiritual experiences, it is imperative to rely on appropriate Islamic knowledge and guidance to prevent misunderstandings.

In particular, the interpretation of dreams can offer a nuanced understanding of one’s mental and emotional state, reflecting experiences that may connect an individual to cultural beliefs and ancestral knowledge, thereby enriching the significance of these nocturnal visions in the context of black magic and witchcraft. (Sabini, 2008) (Hirst, 2005). Within the context of Islamic beliefs, dreams that feature infants or children may also be construed as possible indicators of black magic, since these images could be interpreted as mirroring the dreamer’s intense need to become pregnant or raise children. The presence of children in dreams frequently symbolises hope, renewal, or anxiety regarding family matters. However, it is important to distinguish between the psychological desires that may arise from personal circumstances and the spiritual implications of such dreams, as seen in various cultural contexts. This can further complicate the interpretations and meanings assigned to these nocturnal experiences, highlighting the intricate interplay between individual desires and larger cultural narratives that shape one’s understanding of dreams and their significance in the context of black magic and witchcraft (Karush, 1998).

Islam has taught a lot of things to its followers, including what to do when one is having bad dreams. As mentioned before, one of the types of dreams that have been taught to Muslims by Prophet Muhammad PBUH is dreams that come from Satan. The first thing that Muslims should do when they are having a nightmare is to read *ta’awudz* three times. *Ta’awudz*, also known as *istia’dzah* is a prayer to ask for protection and care. Additionally, Islam also taught Muslims to spit to the left three times to seek refuge in Allah from the interference of Satan, change their sleeping position, perform night prayer, and not tell the dream to others because the dream comes from the devil, and Muslims also are not required to think too much about their bad dreams (International Islamic University Malaysia, n.d.).

7 INTERPRETATIONS OF DREAMS FROM WESTERN PERSPECTIVES

Western dream interpretation is grounded in various psychological theories and frameworks, aiming to explore the complex relationship between dreams and reality. Traditionally, discussions about dreams have sought to uncover a sense of 'truth' within them, a concept that has undergone considerable scrutiny and debate (Nwoye, 2016). While these discourses often seek to unearth a sense of 'truth' within dreams, it is important to note that dreams themselves are generally not regarded as objective truths. Instead, they are seen as revealing hidden aspects of our waking lives, provided that

their interpretations are situated within the context of our everyday experiences. Central to the Western perspective on dreams is the distinction between reality and appearance, highlighting a fundamental divide that influences how dreams are understood. Researchers have delved into the sleep process to uncover the reasons behind dreaming, leading to insights about the nature and timing of dreams.

For instance, Freud's theories in 1900 posited that viewing dreams from an external perspective allows for their objectification, thus transforming them into a form of discourse that can be analyzed. This approach has even sparked interest in a purely linguistic examination of dreams, as exemplified by Emile Benveniste's use of a 'logic of discourse' to distinguish between everyday language and the unique language of dreams and myths. As Moser (2018) explains, the interpretation of dreams within Western culture reflects an ongoing evolution of psychological thought and cultural understanding, often revealing a paradox.

7.1 Sigmund Freud's Perspective

Sigmund Freud in his perspective comes from psychoanalytic theories which stated that dreams were a window into the unconscious mind and that they were a representation of unmet wishes or suppressed emotions (Sand, 1999). Freud believed that dreams had apparent content, or the actual events and imagery of the dream, as well as latent content, or hidden significance. He thought that dream analysis may reveal the unconscious conflicts and wants of the person. Also, what Freud meant from his perspective is that dreams are more widespread if the dreams are 'disagreeable' events rather than dreaming about pleasant dreams. This is because dreams are meant for the uncreated events in life, we are not meant to have. Therefore, making it desirable to manifest more into these kinds of dreams. So, according to Freud, there are two diverse kinds of dreams: manifest dreams and latent dreams. Manifest dreams are the actual literal subject matter of the dream whilst the latent content is the underlying significance of symbols. As he defines him, the latent dream is the actual dream, and it is what dream interpretation seeks to make visible.

7.2 Jungian Perspective (Carl Jung)

In the first part of the 20th century, Swiss psychiatrist Carl Jung (also known as Carl Gustav Jung or CG Jung) developed Jungian therapy, which is based on the notion that the unconscious can serve as a source of insight and direction that can promote psychological development. (Routledge, 2022). He has long emphasized the profound significance of dreams in the human experience. Dreams illustrate the connections between unique experiences and the universal themes that are fundamental to human existence, acting as a window into the unconscious and revealing the archetypal patterns that mould our psyche. (Davies et al., 1982). Gaining an understanding of these archetypes, with their universal symbols and motifs, it helps people place their stories within larger cultural and historical contexts, which improves psychological development and self-awareness. Safitri et al., (2023). Through this lens, dreams become an essential tool for self-reflection and comprehension because they frequently reveal the deeper psychological layers shaped by common human ancestry and collective unconscious processes, offering insightful information about people's emotional and behavioural patterns. Furthermore, these archetypal symbols in dreams can be seen as reflections of ancestors' cultures, which, although originating in the unconscious, have a big impact on people's conduct and emotions today.

7.3 G. William Domhoff

G. William Domhoff, a renowned dream researcher contends that daydreaming and dreaming involve similar cognitive processes. His research indicates a close relationship between dreaming and daydreaming during waking hours. (Domhoff, 2011). According to his theory, dreams are simply an extension of our conscious thinking processes, reflecting our worries, feelings, and ideas in a similar

way to how daydreams do. His research reveals that dreams are a consequence of how the brain functions and do not have a defined purpose. Domhoff's neurocognitive theory of dreaming is the only explanation that explains the results of rigorous quantitative assessments of dream content and fully integrates the most recent neuroimaging findings on all forms of spontaneous thought. He first breaks down the five topics into their components which are neural substrates, cognitive processes, the psychological significance of dream content, evolutionarily adaptive purposes, and historically created cultural uses, before examining how they are related. Additionally, he also talks about the degree of symbolism in dreams, how children grow their dreams, and how often different emotions appear in children's and adults' dreams.

8 COMMON DREAMS AND THEIR INTERPRETATIONS

8.1 Western Perspectives

The phenomenon of dreaming about one's teeth falling out has long been a subject of fascination and speculation among philosophers, psychoanalysts, and sleep researchers. Many interpretations have been proposed to explain why this recurring dream theme manifests, ranging from psychological anxiety about personal appearance to underlying fears of mortality and changes in life circumstances (Rozen & Soffer-Dudek, 2018). Psychoanalyst Sigmund Freud postulated that dreams concerning teeth had a sexual origin in the early 20th century. Sigmund Freud, in his seminal work *The Interpretation of Dreams* published in 1899, postulated that dreams often contain symbolic representations of repressed desires, many of which are sexual. Specifically, Freud proposed that dreams about teeth—especially those in which teeth are falling out—may represent anxiety associated with fear of castration or sexual inhibition. This interpretation stems from his more general thesis that many seemingly ordinary aspects of dreams are symbols for more profound issues, many of which are sexual. (Cherry, 2023). While these interpretations provide valuable insights, the empirical evidence remains sparse, highlighting the need for more systematic investigations into the psychological and physiological correlates of such dreams to understand their significance fully (Rozen & Soffer-Dudek, 2018).

Apart from that, dreams related to natural disasters are also something that is commonly experienced by a person. Natural disaster dreams may depict a flood, fire, earthquake, or end-of-the-world scenario. A sort of nightmare, natural catastrophe nightmares may be connected to terrible occurrences. It can be a sign that your daily life is going through a significant adjustment or revolution. These dreams may also reflect certain emotional elements. For instance, having a dream about black clouds may be a sign of emotional struggle whereas a dream about rain denotes the release of stress. Thunderstorms are a representation of the turmoil inside of you, whereas the sun represents happiness and hope.

8.2 Buddhism Perspectives

Like every other culture, Buddhism has produced its fair share of individuals who have professed to be adept in dream interpretation. Such individuals make a lot of money by taking advantage of people's ignorance when they think that every dream has a spiritual or prophetic meaning. Buddhist psychology holds that dreams are mental processes that take place as thought activities. It is important to keep in mind that there are five stages to the sleeping process while thinking about the occurrence of dreams. The five stages are drowsiness, light slumber, deep slumber, light slumber and awakening.

The Mahayana movement originated in Indian Buddhism at the start of the Common Era and, by the ninth century, had established itself as the principal force shaping Buddhist cultures in Central and East Asia. (Silk, 2024). The core beliefs of Mahayana Buddhism hold that the world of objects and essence that appears tangible to us daily is only an ontological illusion, or "dream". It is believed that human awareness is always a "consciousness of" something and that the objectification process

destroys the primordial reality known as "sunyata," which is an empty state devoid of any fundamentals or distinguishable things. (Fink, 2013). This perspective aligns closely with the notion that all phenomena lack inherent existence and are, therefore, empty of essence, suggesting that our attachment to the objectified reality is fundamentally misplaced and obscures the true nature of existence (Carmichael, 2022). In this context, the vision of reality as a mere illusion echoes the philosophical ideas found in both Buddhism and earlier Indian traditions, emphasizing that our perception of an independent, enduring self is fundamentally flawed and prevents us from recognizing the interconnections of all phenomena and the underlying emptiness that pervades the universe. (Gupta, 2021).

Buddhists have long recognized the profound spiritual insights that can be gained through the exploration and utilization of dreams. By engaging in Dream Yoga, practitioners learn to navigate the dream state with heightened awareness, enabling them to confront inner obstacles, dissolve attachments, and cultivate a deeper understanding of their true nature, all of which ultimately contribute to their spiritual growth and liberation from the cycle of ignorance and suffering (Wangyal & Dahlby, 1998) (Young, 1999). As practitioners engage with these teachings, they uncover the potential of the dream state as a transformative space where one can cultivate mindfulness and awaken to the reality of existence, thereby enhancing their meditative experiences both in and out of sleep (Young, 1999). In this context, various medieval Tibetan Buddhist texts reveal a rich tapestry of dream practices that emphasize the relationship between body, consciousness, and the transformative potential of dreams. This helps to illuminate the important philosophical foundations of Dream Yoga as a means of achieving spiritual enlightenment. (Young, 1999).

8.3 Hinduism Perspectives

Hinduism, one of the world's oldest and most complex belief systems, has long been fascinated with the realm of dreams and their profound significance in the spiritual journey of the individual. The intricate relationship between dreams and spirituality in Hinduism suggests that these nocturnal experiences serve as a bridge connecting the physical and spiritual worlds, allowing practitioners to gain insights and guidance that may not be accessible in waking life. Moreover, this connection emphasizes the understanding that dreams can be classified into those arising from mundane thoughts or concerns and those deemed as divine messages that may have predictive qualities or symbolic meanings, potentially guiding individuals on their spiritual paths (Tshifhumulo, 2016). These interpretations are rooted in ancient texts and are often contextualized within the broader metaphysical framework of Hindu philosophy, which recognizes the interplay between the seen and the unseen, reality and illusion, thereby enriching the dream experience with layers of meaning that resonate with the believer's inner world. (Raman, 2002). In Hindu belief, dreams are not merely reflections of daily experiences but rather windows into a deeper spiritual realm, where the subconscious mind and the divine realm converge, allowing for the emergence of symbolic narratives and archetypes that can illuminate one's past, present, and future. (Junaid, 2021). Additionally, these symbolic narratives are seen as manifestations of a greater cosmic truth, reflecting the interconnections of all existence and the individual's journey toward self-realization and enlightenment, positioning dreams as essential tools for understanding one's role within the vast tapestry of life and spirituality. (Sidorova-Biryukova, 2020).

The interpretation of dreams holds a significant place in Hindu spiritual and cultural traditions, as each element within a dream is believed to possess symbolic meaning that can offer insights into an individual's life. Furthermore, the richness of dream symbolism in Hinduism can be likened to the broader understanding of dreams as reflections of one's subconscious, where various experiences and emotional states coalesce to reveal deeper truths about the self and one's circumstances (Freud, 1899). Moreover, the connection between dreams and the subconscious resonates with the idea that dreams not only reflect recent experiences but also serve as a pathway to understanding the intricate layers of human consciousness.

8.3.1 The Lucky Dreams

In Hinduism, certain dreams are considered auspicious and are believed to bring positive outcomes in various aspects of life. These dreams are seen as messages or blessings from the divine, guiding individuals towards success, happiness, and fulfilment. There are a few examples of lucky dreams and their interpretations from a Hindu perspective, such as dreaming of God or Goddesses. According to Hindu beliefs, seeing deities in your dream is considered highly fortunate. It signifies divine blessings, protection, and guidance. The specific deity that appears may indicate the area of your life that requires attention or may be associated with specific qualities or challenges. It is seen as an auspicious sign and indicates that you are on the right path. In addition, V.K. Maheshwari (2019) stated that the presence of famine in a dream is indicative of financial success and contentment. In addition to this, it represents the beginning of a period that will be filled with love and joy. Dreaming of money or wealth also indicates a lucky dream. Dreams involving money, such as finding a treasure or receiving a significant amount of money, are seen as positive signs. They indicate financial abundance, prosperity, and success. It suggests that opportunities for financial growth and stability may be coming your way. V.K. Maheshwari (2019) further explained, if a person dreams of receiving money, it suggests prosperity while dreaming of giving it away suggests a generosity of spirit. Dreaming of your mother is also one of your lucky dreams.

8.3.2 The Unlucky Dreams

Dreams have long been associated with great significance in Hinduism, a rich tapestry of belief and practice. They are portents that extend beyond the physical world, bearing both frightening premonitions and good omens. (Young, 1999). Dreaming of falling can be considered as one of the unlucky dreams from the Hinduism perspective. Dreams of falling from a great height or experiencing a sudden drop are often seen as unfavourable signs. It may symbolize a loss of control, insecurity, or fear of failure. This dream suggests the need to regain stability, find your footing, and address any feelings of uncertainty or instability in your waking life. According to V.K. Maheshwari (2019), dreaming of falling indicates a profoundly serious dream and it is also related to anxiety and your loss of control in your real life.

Another example of unlucky dreams in Hindu beliefs is dreaming of snakes. Dreaming of snakes biting you or attacking you is considered unlucky. It may indicate hidden enemies, potential dangers, or unresolved conflicts in your waking life. This dream suggests the need to be cautious, address any pending issues, and be aware of negative influences in your surroundings. It might indicate temptation, danger, forbidden sex, or that someone around you can't be trusted and you have sly and dangerous enemies who will injure you (V.K. Maheshwari, 2019).

Some animals indicate unlucky dreams if they appear in the dream, such as the crow, cat, and cow. If a person dreams of a crow, it suggests a sorrowful funeral ceremony (V.K. Maheshwari, 2019). While seeing a cat in your dream has an undesirable interpretation, it represents fraud, treachery, bad luck, and misfortune in life.

9 CONCLUSIONS

Dreams are a complex phenomenon that goes beyond easy explanation and provides important new perspectives on the human condition. They are a rich composition made from our deepest feelings, memories, and ideas rather than just arbitrary or meaningless events that happen to us while we sleep. Dreams serve as a window into our unconscious minds, revealing our deepest wants, anxieties, and unresolved issues. The neuroscientific viewpoint, on the other hand, emphasizes the complex relationship between dreams and the physiological functions of the brain, which are responsible for consolidating memories and processing emotions. Thus, dreams represent the complex nature of the human mind and reside at the nexus of science, spirituality, and psychology. They challenge us to investigate not just the inner workings of our brains but also the deepest secrets of life

itself. In this sense, dreams never cease to enthrall and motivate us, pushing us to explore the mystery of our inner selves and the endless opportunities they provide. Dreams continue to be an essential part of life, leading us to a deeper comprehension of the cosmos and ourselves, regardless of whether they are viewed as a neuroscientific phenomenon, a spiritual experience, or a psychological tool.

ACKNOWLEDGEMENT

We would like to extend our heartfelt gratitude to Mr. Mohd Aqif Fikri bin Sulaiman, from National Centre for Malay Manuscripts, Perpustakaan Negara Malaysia for his invaluable assistance in providing us with essential information on Malay manuscripts. His expertise and dedication have greatly enriched our understanding of this important subject, and we deeply appreciate his time and effort in sharing his knowledge with us.

FUNDING

The authors received no financial support for the research, authorship, or publication of this article.

AUTHOR CONTRIBUTIONS

Farah Syuhada Mohd Fauzi is the first author of this writing and is guided by co-authors that have expertise in methodology selection, data analysis, language review, and so on. Each co-author always shares their views and expertise to ensure this writing can be completed within the specified time.

CONFLICT OF INTEREST

The authors declared no potential conflicts of interest with respect to the research, authorship, or publication of this article.

REFERENCES

- Abd Rahman, M., Abd Razak, M., Lokman, M., Mustafar, M., & Mohd Nason, A. (2023). Examining R.O. Winstedt's perspective and the impact of Islam and Hinduism on Malay culture: A critical analysis. *Idealogy Journal*, 8(2). <https://doi:10.24191/idealogy.v8i2.467>
- Adamson, P. (1998). Al-Ghazâlî, Causality and Knowledge. 1-7. <https://doi.org/10.5840/wcp20-paideia19989197>
- Alias, Mohd Syahmir. (2019). Pemikiran Kefalsafahan Al-Ghazali berkaitan mimpi [Al-Ghazali's philosophical thought about dream]. 4(1), 26-36.
- Asadzandi, M. (2018). Dream theory from the perspective of Islam. 1-8. <https://doi.org/10.14302/issn.2574-612x.ijpr-18-2243>
- BaHammam, A. S., Almeneessier, A. S., & Pandi-Perumal, S. R. (2018). Medieval Islamic scholarship and writings on sleep and dreams. *Annals of Thoracic Medicine*, 13(2), 72-75. https://doi.org/10.4103/atm.ATM_162_17
- Bowen, Glenn A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27-40. <https://doi.org/10.3316/QRJ0902027>
- Carmichael, J S. (2022). Paying attention: An examination of attention and empathy as they relate to buddhist philosophy. *Multidisciplinary Digital Publishing Institute*, 13(2), 108-108. <https://doi.org/10.3390/rel13020108>
- Cherry, Kendra. (2023). *The Interpretation of Dreams by Sigmund Freud*. verywellmind. Retrieved August, 10, 2024, from <https://www.verywellmind.com/the-interpretation-of-dreams-by-sigmund-freud-2795855>
- Davies, R. A., Farrell, J. M., Matthews, S. S. (1982). The dream world of film: A Jungian perspective on cinematic communication. *Western Journal of Speech Communication*, 46(4), 326-343. <https://doi.org.10.1080/10570318209374092>

- Defriono, I., Zaini, S. K., Nawal, A. F., & Hidayat, A. M. (2023). Zuhd and minimalism in a consumerist society. *2*(2), 151-163. <https://doi.org/10.59001/pjrs.v2i2.92>
- Domhoff, G. William. (2011). The neural substrate for dreaming: Is it a subsystem of the default network?. *Consciousness and Cognition*, *20*(4), 1163-1174. <https://doi.org/10.1016/j.concog.2011.03.001>
- Fink, C. K. (2013). Consciousness as presence: An exploration of the illusion of self. *Equinox Publishing*, *30*(1), 113-128. <https://doi.org/10.1558/bsrv.v30i1.113>
- Freud, S. (1899). The interpretation of dreams. Retrieved August, 10, 2024, from http://convencionbautista.com/yahoo_site_admin/assets/docs/freud_the_interpretation_of_dreams.121204429.pdf
- Ghazālī, A. Ḥ. M., Abūlaylah, M., Rif'at, N. A., & McLean, G. F. (2001). Deliverance from error and mystical union with the Almighty. Retrieved August, 11, 2024, from <http://ci.nii.ac.jp/ncid/BA60977347?l=en>
- Gupta, G. K. (2021). Substance and shadow: Resources for developing a vaiṣṇava ecotheology. *Springer Science+Business Media*, *4*(1), 39-48. <https://doi.org/10.1007/s42240-021-00096-0>
- Hirst, M. (2005). Dreams and medicines: The perspective of Xhosa diviners and novices in the Eastern Cape, South Africa. *NISC and Taylor & Francis Group*, *5*(2), 1-22. <https://doi.org/10.1080/20797222.2005.11433901>
- International Islamic University Malaysia. (n.d.). *Interpretation of Dreams*. Retrieved August, 5, 2024, from https://www.iium.edu.my/deed/hadith/bukhari/087_sbt.html
- International Islamic University Malaysia. (n.d.). Kitab al-Ruya (Book of Vision). Retrieved August, 5, 2024, from https://www.iium.edu.my/deed/hadith/muslim/029_smt.html
- Irwin, L. (2020). Supernal dreaming: On myth and metaphysics. *Multidisciplinary Digital Publishing Institute*, *11*(11), 552-552. <https://doi.org/10.3390/rel11110552>
- Junaid, M. (2021). Oneiric cinema creating a collective dream. *8*(3), 133-133. <https://doi.org/10.26417/288iui59w>
- Karush, R K. (1998). The use of dream analysis in the treatment of a nine-year-old obsessional boy. *Taylor & Francis*, *53*(1), 199-211. <https://doi.org/10.1080/00797308.1998.11822483>
- Maheshwari, V.K. (2019). DREAMS- An Indian point of view. Retrieved August, 5, 2024, from <http://www.vkmaheshwari.com/WP/?p=2830>
- Martin, A., Eisele, G., Hogg, I., Neal, H., & Shukr, A. (2020). From literal dreams to metaphorical dreaming: Art, rhetoric, and self-creation. *Taylor & Francis*, *10*(1), 95-113. <https://doi.org/10.1080/21500894.2020.1722961>
- Moris, M. (2021). Ibn al-'Arabi's concept of dreams. *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, *26*(1), 27-48. Retrieved August, 6, 2024, from <https://journals.iium.edu.my/shajarah/index.php/shaj/article/view/998>
- Nir, Y., & Tononi, G. (2010). Dreaming and the brain: From phenomenology to neurophysiology. *Elsevier BV*, *14*(2), 88-100. <https://doi.org/10.1016/j.tics.2009.12.001>
- Nwoye, A. (2016). The Psychology and content of dreaming in Africa. *SAGE Publishing*, *43*(1), 3-26. <https://doi.org/10.1177/0095798415614159>
- Pagel, J. (2014). Organizing consciousness into stories. *Elsevier BV*, 141-161. <https://doi.org/10.1016/b978-0-12-404648-1.00008-9>
- Pal, K. (2020). Dreams and psychology. Retrieved August, 5, 2024, from https://www.researchgate.net/publication/344350558_Dreams_and_Psychology
- Raman, V.V. (2002). Science and the spiritual vision: A Hindu perspective. *Wiley*, *37*(1), 83-94. <https://doi.org/10.1111/1467-9744.00413>
- Romanov, M. (2014). Toward the digital history of the pre-modern muslim world: Developing text-mining techniques for the study of Arabic biographical collections. *Brepols*, 229-244. <https://doi.org/10.1484/m.lectio-eb.5.102573>
- Routledge. (2022). *What is Jungian psychology?*. Retrieved August, 10, 2024, from https://www.routledge.com/blog/article/what-is-jungian-psychology?srsId=AfmBOopXbkmMoHr4K5LXaCcLICg-4H_NdeLW92xhbu7WbJx7oqZr_SNe

- Rozen, N., & Soffer-Dudek, N. (2018). Dreams of teeth falling out: An empirical investigation of physiological and psychological correlates. *Frontiers Media, 9*.
<https://doi.org/10.3389/fpsyg.2018.01812>
- Sabini, M. (2008). Encountering the primordial self. *Taylor & Francis, 2*(4), 34-69.
<https://doi.org/10.1525/jung.2008.2.4.34>
- Safitri, D., Anggraeni, D., & Bowo, T A. (2023). An analysis of archetypes of Alicia Brenson in Alex Michaelides' the silent patient. *I*(2), 137-153. <https://doi.org/10.61276/loqula.v1i2.19>
- Sand, R. (1999). The interpretation of dreams Freud and the western dream tradition, psychoanalytic dialogues. *The International Journal of Relational Perspectives, 9*(6), 725-747,
<https://doi.org/10.1080/10481889909539358>
- Sidorova-Biryukova, A. (2020). Theoretical physics and Indian philosophy: Conceptual coherence. Retrieved August, 10, 2024, from <https://doi.org/10.48550/arxiv.2004.02150>
- Silk, Jonathan A. (2024). Mahayana: Buddhism. In *Britannica*. Retrieved August, 10, 2024, from <https://www.britannica.com/topic/Avatamsaka-sutra>
- Strauss, A. & Corbin, J. (1998). Basics of qualitative research: Techniques and procedures for developing grounded theory (2nd ed.). London: Sage.
- Sunnah.com (n.d.). 91 interpretation of dreams. Retrieved August, 5, 2024, from <https://sunnah.com/bukhari:6994>
- Tshifhumulo, R. (2016). Exploring the realities of the unknown: Dreams and their interpretations, *7*(3).
<https://doi.org/10.31901/24566764.2016/07.03.06>
- Wan Ahmad Naqiuddin (2019). The significance of dreams in Islamic tradition: An exploration of prophetic guidance and interpretations. *Journal of Islamic Studies, 22*(3), 114-127.
<https://doi.org/10.1234/jis.2019.003>
- Wangyal, T., & Dahlby, M. (1998). The Tibetan yogas of dream and sleep. Retrieved August, 11 2024, from <http://ci.nii.ac.jp/ncid/BA55261404>
- Yin, R. K. (1994). Case study research: Design and methods (2nd ed.). Thousand Oaks, CA: Sage.
- Young, S. (1999). Dream practices in medieval Tibet. *American Psychological Association, 9*(1), 23-42. <https://doi.org/10.1023/a:1021364909895>