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**Symbolic Significance of Dreams in a Culture:
A Case Study of Shah Allah Ditta, Islamabad**



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I dedicate my dissertation work to my beloved parents and beloved brother Ali Aziz, without their love, support and guidance I would not have the convictions to struggle for and be the best to reach my dreams!

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ABSTRACT

The present study is about the symbolic significance of dreams in a culture. The study was carried out in Shah Allah Ditta, Islamabad. The aim of this study was to examine the folk knowledge about the dreams and symbolic significance of dreams in a culture under the religious and cultural interpretations of dreams. The study was conducted under qualitative research design. Anthropological research methodology is used in which cluster of tools were used for data collection including rapport building, participant observation, interview guide, in-depth interviews, key informants, case studies, field notes, diaries and visual aid. A total of 47 respondents on the basis of snow ball sampling were interviewed for the purpose of this study. The unit of data collection was natives and dream interpreters. The study was designed under the course of certain research objectives including natives' perceptions about dream and reality. Categorically, to explore the cultural beliefs about the nature of dreaming and the relationship between natives' socio-economic characteristics and their interpretation of dreams was also comprehended. The study portrayed that dreams are generally considered in Islamic societies because of religious factors. Majority (70 percent) of the respondents believed that dreams reveal meaningful information about themselves and their surroundings. It has been ascertained that two accustomed systems of dream interpretation i.e. cultural (individual & traditional) and religious interpretation of dreams were followed by the natives. The study proclaimed that dreams are source of making sense of the world in a relational and intersubjective manner, as well as instances of the human dexterity to formulate new forms.

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CHAPTER ONE:INTRODUCTION

Dreams surely are difficult, confusing, and not everything in them is brought to pass for mankind. For fleeting dreams have two gates: one is fashioned of horn and one of ivory. Those which pass through the one of sawn ivory are deceptive, bringing tidings which come to nought, but those which issue from the one of polished horn bring true results when a mortal sees them.

Homer (800 BC - 700 BC)

The current study has been designed to explore the folk knowledge about the dreams and symbolic significance of dreams in a culture under the religious and cultural interpretations of dreams. As the term is defined, folk knowledge consists of beliefs and socially accepted rules, which correspond to various spheres of natives' life such as social relations, ecology, reasoning and emotions, economic relations and oral tradition etc. Similarly, these beliefs and rules are shared and adapted to the particular local context.

Dreams are essential element of our conscious lives, and have been marked by philosophical and then scientific investigation since ancient times. Dreams are a breed of enlightenment that dreamer attain while sleeping, by course of interpreting symbols in manifold. Dreaming accredits to the subjective and involuntary conscious experiences we retain during sleep. We may expound a dream as a conceived experience during sleep, which is marked by complex and organized images that elucidate and presents temporal progression (Farthing, 1992).

The Encyclopedia Britannica comprehends a dream as “an illusory or hallucinatory experience the temporal locus of which is the present and which is usually accepted as real or as having genuinely existential status at the time it occurs”.

Humans have been exploring and analyzing their dreams under the dominion of curiosity about their life, death, soul, destiny, morality, and universe and these explorations have been conducted under the heading of religious tradition. Thus, if a modern dream researcher wants to have truly comprehensive understanding of dreams and dreaming, he/she must draw upon the historical work of religious studies (Eliade, 1960; von Grunebaum and Callois 1965; Kelsey, 1968; O'Flaherty, 1984).

Dreams are considered as integral part of all world religious traditions. In the beginning, religion was the sole field of dream study. The earliest writings on dreams are also marked by those texts, which are characterized by their religious and spiritual significance (Bulkeley, 1993).

Although, psychoanalysts, neurologists, and content analysts studied the subject matter of dreams but before their commencement, religious connoisseur indulged in exploring multi layers of dreams: using dreams in initiation rituals, to incubate revelatory dreams and ward off evil nightmares, portraying numerous dream images in different artistic forms and sense, and elaborating and narrating interpretive systems that related dreams to beliefs and myths about the life, death, body, mind, soul, destiny, morality, fate, and universe (Doniger and Bulkeley, 1993).

Eggan (1949) has suggested that beside the psychoanalytic interpretation of dreams that respective dream material might be used, "as a form of personal document" and

the manifest content of dreams might help in exploring important cultural insights of respective culture and under the same line as George Devereux (1951) conducted study on Mohave Indians of North America, suggested that possible cultural patterning might be explored under the interpretation of dreams.

While dreaming is undoubtedly a universal and socially constructed human characteristic and cultures differ greatly in the importance they place on dreams. Cultures also differ, furthermore, in having more or less patterned and standardized methods of interpreting dreams, in the degree of reality they attribute to realm of dream experiences, and in the class or category of phenomena with which these are labeled.

Dream phenomena play a significant role in the validation and exploration of the culturally patterned worldview under the heading of its context. Dreams also act as channels for the development of idiosyncratic modes of worship and they lend support to whatever mythology exists in the respective culture and these existing mythological materials also furnish the basis for dream interpretation and for the context in which dreams are experienced (Bourguigno, 1954).

Dreams have always been considered an integral phenomenon in the character of societies. Various cultures have marked and interpreted dreams as being source of divination tools or inspirations from spiritual or supernatural forces (Bulkeley, 2008). Throughout history, documents of dream interpretations by ancient societies revealed numerous stories containing dreams from different cultures and societies which give

some insight into how people of the past interpreted and conceptualized dreams in their respective context.

As a psychologist, Eric Klinger conceived the nature of dreams as:

“All major theorists agree that dream symbols constitute a form of inner communication, elements of which are a decipherable code. All seem agreed that the code consists for the most part of orderly transformations of cognitive responses that the individual acquired in the course of his conscious waking life” (Klinger, 1971).

1.1 Statement of the Problem

Dreams have always been considered an integral phenomenon in the character of societies that's why religious and cultural attempts to understand and interpret the language of dreams have always been a subject of great interest since ancient times. The emphasis on the division, nature, context and value of dreams varies from culture to culture. In certain societies, dreams are generally defined as fake, illusionary, and subjective figments irrelevant to the important concerns and course of day-to-day life. In other cultures people mark dreams as important sources of revealing insights about future - events or happenings, about the spiritual and physical being of one's self. While in other societies, dreams are considered to be a space or ground for action like waking life (real), or a channel for communication with ancestors or with the supernatural entities. In many cultures, dreams are marked with faculty to provide knowledge of the future in literally, symbolically and metaphorically terms (like the dreams interpreted by Joseph in the Qur'an). The interpretation of dreams as omens is considered as a universal attribute of dream lore under the religious and cultural

makeup of any respective society. The present research aims to explore the religious and cultural interpretation of dreams in a rural culture.

1.2Significance of the Study

Dreams are considered as integral part of all world religious traditions. In the beginning, religion was the sole field of dream study. The earliest writings on dreams are also marked by those texts which are characterized by their religious and spiritual significance. Previous studies on dreams were highlighted under the theme of religion and philosophy but with the passage of time and specifically with Freud's and Jung's psychoanalytical theme of dreams, a whole new subject matter was introduced in dreams studies. In early 20th century, researches on dreams were also marked by the universal applicability of psychoanalytic theory but they ignored the cultural aspects of dreams, their interpretation and how culture impact on individual and upon the form and content of her/his dreams. This study will help in understanding and exploring the cultural and religious aspects of dreams and its interpretation under the theme of symbolic significance. The research will be useful for further academic and anthropological research on symbolic significance of dreams and its interpretation.

1.3Objectives of the Study

Overwhelming interest in the field of culture and personality studies under the leitmotif of anthropology and psychology, proportionately – led to multiplying interest in dreams amid various societies, with respect to the dreams themselves and to natives' attitudes towards dreams and their interpretation in cultural and religious framework.

The present study was conducted by having following objectives:

- To study the folk knowledge of natives about dreams.
- To study the relationship between natives' socio-economic characteristics and their interpretation of dreams.
- To study the natives' perception about dreams and reality.
- To explore cultural beliefs about the nature of dreaming.
- To study the construction of narratives about dreams.

1.4 Summary

In the first chapter the subject matter, objective of the study and its significance has been inaugurated. The second chapter will concentrate on the review of the literature in accordance with the scheme of present research. The third chapter will portray insight about the locale of the research. The fourth chapter will illustrate the research methodology for the current study in detail. The fifth chapter will comprise of the folk knowledge about dreams. The sixth will categorically provide insight about the interpretation of dreams. The seventh chapter would be guided under the heading of dream narratives. Categorically, chapter five to seven will be chapters of content analysis incorporated with charts and verbatim of the respondents available for the reliability of the research. I would also enclose last but not the least, the purpose of summary, limitations, recommendations and conclusion in chapter eight.

CHAPTER TWO:LITERATURE REVIEW

The premeditation of literature review is to create the familiarity with the existing body of knowledge and create reliability for the current research. Review of the preexistent knowledge provides aid to researcher towards elucidation of basic thematic areas. Under the course of respective research, literature review aimed to understand and explore the cultural and religious insights of dreams, its interpretation under the theme of symbolic significance of dreams in societies. I have reviewed several articles and books on dreams and symbolism which supported a lot in conducting this study. Moreover, this chapter deals with the conceptual understanding of the basic terminologies, the significant and most relevant studies associated with the subject matter of current research.

2.1 Historical Landscape of Dream Interpretation

A dream which is not interpreted is like a letter which is not read.

The Talmud

I will discuss dreams among few religions and primitive cultures to establish the historical, cultural and religious significance of dreams. The earliest history of dream interpretation marked the curiosity about the very subject of dreams and their significance on the lines of cultural and religious paradigms. Subject of dream interpretation has always been regarded as gravitational force by many ancient peoples, though different cultures had differing beliefs, each acknowledged the significance, mystery and usefulness of dreaming on all fronts. It is believed that dream analysis provided significant information that could be used in developing strategies for interpreting dreams

for useful waking life purposes. Moreover, some cultures had a keen sense of the symbolic language of dreams. The earliest history of dream interpretation underlined an interesting, recurrent theme: Conversation between God and people through dreams, and dream-like revelations or exposition. The following procession is not meant to be blanket nor encyclopedic. It is determined as a sampling of the well-heeled and varied influences that dreams and dream interpretation have played in many religions and cultures lengthened of written history.

2.1.1 Mesopotamian Civilization

Documented dream history can be delineating back to Mesopotamia (from what is now Iraq) in 3100 B.C., where the dreams of kings were preserved on clay cylinders and tablets. The Sumerian king Gudea, who control reign in about 2220 B.C., had his dreams uphold on two clay tablets and these tablets contain the story of a discombobulate dream that he had and his seek with the help of a goddess for its interpretation. This record is one of the earliest evident of the colligate between gods and dreams, and further, it is apparent the early belief that gods not only interact to people through dreams and visions but also direct people to religious acts of worship and reverence (Castle, 1994).

Interpretations of the writings on those clay cylinders and tablets it support that the subject of dreams of 5000 years ago were classified as three types (Oppenheim, 1956)

1. Message dreams: correspondence from deities; gods and goddesses that were seen as beneficial to leaders in making decisions.

2. Prophetic dreams called "Mantic": to determine what the future might bring.

3. Warning dreams where symbolic in nature might include gods and goddesses, animals, and people.

Historical research supports that the Mesopotamians conceived that dream content suppose to be utilizing to comprehend and amend the negative situations in space of waking life.

Van de Castle, an up versed dream theorist, reported an interesting Mesopotamian ritual:

“The Mesopotamians...told their dreams to a lump of clay... The dreamer would take the lump of clay and rub it over his entire body, saying, ‘Lump! In your substance my substance has been fused, and in my substance your substance has been fused!’ The dreamer then told the clay all the dreams and said to it, ‘As I shall throw you into the water, you will crumble and disintegrate, and may the evil consequences of all the dreams seen be gone, be melted away, and be many miles removed from my body.’ ... These rituals were particularly common when the dream was a nightmare or involved forbidden activities or sexual practices. The disturbing content of such dreams could not be mentioned to others and had to be dispelled magically to ward off possible evil consequences” (Castle, 1994, p. 51).

2.1.2 Egyptian Civilization

The Egyptians are perceived to have been inveigle by the Mesopotamians (notwithstanding, there is some controversy about who magnetize whom) in their dream beliefs, particularly in the idea that gods acquaint through dreams. The Chester Beatty

Papyrus, which juncture to 1250 B.C., contains about 200 of these Egyptian dreams concealed by symbolic essence (Breasted, 1912).

The Egyptians postulate that dreams were sent by the gods for a number of purposes: dreams assist in foretell the future, dreams directed and encouraged people in their waking endeavors, and dreams notify suggestions for medical treatments against disease and for injury. Egyptians contemplate for *omina* or special signs. The *omina* could be commonplace signs like birds in flight. For sample, if a person dreamt that they showered themselves with their own urine, then this *omina* foreshadow: 'He will forget what he has said.' Egyptians were subjected towards a wide range of rituals, furthermore dreams, to acquaint their gods, containing insert messages in the mouths of dead black cats, but dreams were conceived as a very authoritative method of communicating with the gods. There are also 21 Egyptian papyri, which are recorded as the oracular amuletic mandate, dating to about 1000 B.C. to closely 700 B.C. They were small, encased tightly, and were weary around the owner's neck as an amulet (Ray, 1976).

2.1.3 Jewish and Christian Writings (200 B.C.–A.D. 300)

In the Old Testament of the Bible and in a story that may antecede Thutmose's season, the first referral of a dream eventualize in the book of Genesis. When Jacob, the son of Isaac and the grandson of Abraham, advance on a journey to escape his Brother Esau's death threat, reference to the Bible, and when one night Jacob slept with a stone under his head. In Chapter 28:12–14, the sequential story is told:

And he had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and

descending on it. And behold, the Lord stood above it and said, 'I am the Lord, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants. Your descendants shall also be like the dust of the earth, and you shall spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed.'

There are some enchanting and correspondent details between these two tales. First, obviously, is that God has disseminate to a mortal through a dream. Second, God assured prosperity to both of the dreamers—foretell. Third, both stories eminently have decided and comprehended the direction of the dreamer's future rule on the behalf of God (or its elongation, depending on the translation). Last but not the least, both dreamers are proclaimed by God to do some religious duty (in Genesis 35:1 Jacob is later commanded by God to build an altar where he had the dream). We might conjecture that either God was consistent in using dreams as a course of communication in about 2000 B.C. to 1500 B.C. or, at least, the dreams encompass common archetypal themes: God's dream communication, the assurance of prosperity, prediction of future events, and religious duty.

Subsequent in the Book of Genesis, Jacob's son Joseph mature well versed for his ability to interpret dreams. In the same vein, remind this is hardly a new profession even for Joseph in 1800 B.C. As already celebrated, the Egyptians had an extensive history of professional dream interpreters and so carry out the Mesopotamians. Joseph, like his father, had skeptical siblings and was questioned into slavery, ultimately ending up in a Pharaoh's prison. Likewise, Joseph's problems with his siblings and elongation extracted

from a dream that he had where his respective interpretation was that his brothers will bestow him with great prestige and honor (Bulkeley, 1988).

In Genesis 40–42, it was narrated that while in prison, Joseph elucidated the dreams of two of the Pharaoh's subdued staff, provided one with a favorable interpretation and the other an ominous one. Albeit both dreams came true as Joseph had predicted, Joseph vacillated in jail for two more years meanwhile the Pharaoh had two dreams with coincidental themes. In Genesis 41, it is dictated:

Now it came about in the morning that his [the Pharaoh's] spirit was troubled, so he sent and called for all the magicians of Egypt, and all its sages, and the Pharaoh told them his dreams, but there was no one who could interpret them... The Pharaoh sent and called for Joseph, and they hurriedly brought him out of the dungeon, and the Pharaoh said to Joseph, 'I have had a dream but no one can interpret it; and I have heard it said about you, that you can interpret it.' Joseph then answered the Pharaoh, saying, 'It is not in me; God will give the Pharaoh a favorable answer.'

When the Pharaoh affiliated the two dreams, Joseph advanced that they were one and the same. Furthermore, Joseph predicted seven years of myriad followed by seven years of famine. However, Joseph cautioned the Pharaoh that by preparing ahead and storing grain from the years of bounty, Egypt could avoid a considerable disaster. It is also interesting to note, Joseph interpreted the meaning of having two similar dreams as an implication that God had been determined towards the course of Egypt. Likewise, it was supposed to prepare one accordingly (Al Qur'an).

The Jewish religion shares fragment with Christians the first five books of the Old Testament collectively recognized as the Torah. The Talmud is an absolute book of Jewish laws, accord between about 500 B.C. and A.D. 300. There are 217 references to dreams in the Talmud, including one of the oldest recurring dreams, the misplacing of teeth. A professional dream interpreter in the Talmud was asked about the loss of teeth in dreams, he propose the explanation that the dream portended demise, destruction, and death (Davies, 1991).

2.1.4 Greeks Dream Interpretation: The *Oneirocritica*

In the second century AD, Artemidorus, a Greek philosopher wrote five volumes book called “Oneirocritica” (translation: The Interpretation of Dreams) (Artemidorus, 1975). Artemidorus envisaged that some dreams were visions or oracles. He affiliated dream symbols with personification specific to the individual dreamer that may reflect their conditions of space of waking life. Likewise, these ideas were the harbinger of 20th century psychological theories. Perhaps, with the reservation of Freud’s *Interpretation of Dreams*, the *Oneirocritica* has been the most recited book on dream interpretation in history, Artemidorus attempted to propose complete code of classification and postulate for categorizing and interpreting dreams. Positively, his venture strike into a long history of prior Grecian dream interpretation (Bulkeley, 1988).By the same token, Greek literary references to the dream (oneiros) in Homer, later Greek thinkers designed and promoted number of systematic theories of dreaming (White, 1975).

"*Hypnos* (sleep) was envisaged in ancient Greek mythology as the twin brother of *Thanatos* (death). Some (mainly Freudian-inspired) psychoanalytic strands of dream analysis see the inherent creativity of dreams as a matter of the disintegration and subsequent restoration of the self" (Kohut, 1977; Hollan, 2004).

Like his forerunners, Artemidorus emphasized that the dreamer's occupation, habits, and attitudes must all be taken into consideration in terms of dream interpretation. It is, credible, the most outstanding feature of the *Oneirocritica* that Artemidorus undertake to stay rational and practical in the interpretation of dreams and to annihilate prior domination of superstition and mysticism on the course of dream interpretation.

Interestingly, the ancient Greeks had designed temples called Asclepieion for the purpose of restoration of the sick through dream "incubation" (querying a dream for a solution to a problem or an aid for an illness). Those who were wrecked suppose to sleep in the respective temple and keenly took part in rituals that were anticipated to receive dreams from the Gods. When the afflicted person received a dream and comprehends to its wisdom it would frequently provide ideas that would lead to mending.

Plato (428-347 B.C.) calculated in depth subject of emotion in the course dreams and address that they were an avenue for thoughts and actions of the human "lawless wild beast nature". His disciple, Aristotle (384-322 B.C.) agitates the ancient recurrent subject of dreams and its interpretation – supernatural forces are decisive source of dreams. He proposed that the dreamer's waking life could be influenced by dreams and imagination

due to the very nature of one's awareness about their bodies (any Affliction) and whole outlook about their life, perhaps, the most striking feature of dreams (Castle, 1995, p. 64)

2.1.5 Islamic Religion

From the very beginning of Islamic history, there has developed rich and dynamic discourse on the nature and expression of imagination, dreams and waking visions introduced a new realm in the studies of dreams. The Prophet Muhammad's (PBUH) dreams and subsequent visions of introduced and announced the beginning of Islam and it is in this sense that the Qur'an itself may be seen as a visionary text as well. Furthermore, visions of one kind or another were also marked as an important aspect of Sufi culture in each of its many forms; both visions and dreams also played decisive roles in many other fields of Muslim life, from Philosophy, historiography and medicine, to folklore and magic (Azam, 1992).

"The inspirational night dream, *al-ruya*, is a core part of Islamic theology, revelation and history. Islam was partly founded through night dreams; 1/46th of the Qur'an was received by the Prophet Mohammed in dreams; he was a prolific dreamer and began the day asking his companions who had had an interesting dream; his night journey from Mecca to Jerusalem in which he is reported to have travelled to the throne of Allah and received the basis of shariah law many Moslems believe was in a dream (the word for true dream *al-ruya* in Arabic is the same as for vision); the hadiths, the sayings and actions of the Prophet, say that his bed was still warm on his return (for instance, Bukhari 1979); the five-times-a-day call to prayer was

given in a dream to the Prophet's companion, Zaid; throughout the history of Islam and especially among the Sufi orders, dreams were and are today considered a central means of communicating with the divine. In Sufi Islam there is the concept of the *Alam al-mithal* the independent non-ego-based world of the imaginable from which dreams and visions come" (Corbin, 1966).

Medieval Muslim philosophers and Sufis described an order of reality which exists between the realm of physical and spiritual reality (Rahman, 1966; Corbin, 1966).

Muslim intelligentsia such as Ibn Arabi (1164-1240) and Ibn Khaldun (1332-1402) heighten theories about various types of dreams and their spiritual purport. Akin to the history of dreams in Christianity there have been elongations where dreams were suspected of misleading sanctimonious people and were not trusted or inspired by leaders. Nonetheless, the conventions of honoring metaphysical forms of communication have been component of the Islamic past that many Muslims abreast find significance and sacredness in their dreams and visions (Bulkeley, 1988).

Dream interpretation in Islam has given the simple classificatory system and is extremely sophisticated. It takes into account various factors that include the piety and spiritual rank of the dreamer, their social position, the time of night of the dream, and the time of year as well. Islamic dream dictionaries, unlike their Western counterparts, also may contain many interpretations for the same symbol (Lamoreux, 2002).

Imam Ghazali (1058 – 1111 AD) reported:

Souls cannot be seen, and what are seen in dreams are only symbols which indicate a meaning to the dreamer (Al-Qasfi, 2010, p.29).

Relatively 1400 years ago Mohammed the prophet of the Islamic religion had a dream of the Angel Gabriel who directed him to advance his people from Medina to Mecca, and so the religion is advised to be formed from a dream. Consistently, it is said that he also honored the Holy Qur'an from the angel in a dream. The version of Mohammed's words and accomplishment known as the "Hadith" contains many references to dreams and their interpretation (Qadri, 2004).

"Clear dream visions are from God. Allegorical dream visions, which call for interpretations, are from the angels. And 'confused dreams' are from Satan, because they are altogether futile, as Satan is the source of futility" (Bulkeley, 2002, p.4).

Edgar (2007) conducted research in the U.K., Turkey, Northern Cyprus, and Pakistan, inquired Muslim about nature and significance of dreams in their lives. It revealed that significant dreams have influenced their life through focusing their attention on a possibility not previously recognized by their conscious mind.

At the end of the dream the soul returns to the body" (Laufer, 1931, p. 210).

2.1.6 Buddhists

Dreams oligopoly a fundamental role in the story of the endowing of Buddhism:

In 544 B.C., Buddha's future mother, queen Maha-Maya, was at a feast. After eating, she returned to her royal couch and had the following dream. Four guardian angels came and lifted her up, together with her couch, and took her away to the Himalayan Mountains. There...they laid her under a prodigious sal-tree. Then came the wives of these guardian angels, and conducted her to Anotatta Lake, and bathed her, to remove every human stain... Not far off was Silver Hill, and in it a golden mansion. There they spread a divine couch with its head towards the east, and laid her down upon it. Now the Future Buddha had become a superb white elephant, and was wandering about at no great distance, on Gold Hill. Descending thence, he ascended Silver Hill, and approaching from the north, he plucked a white lotus with his silvery trunk, and trumpeting loudly, went into the golden mansion, and three times he walked round his mother's couch, with his right side towards it, and striking her on her right side he seemed to enter her womb. Thus the conception took place in the Midsummer Festival.

On the next day the queen awoke, and told the dream to the king. And the king caused 64 eminent Brahmans to be summoned, and spread costly seats for them on ground festively prepared with green leaves, Dalbergia flowers, and so forth. The Brahmans being seated... And when their every desire had been satisfied, he told them the dream and asked them what would come of it.

‘Be not anxious, great king!’ said the Brahmans; ‘a great child has planted itself in the womb of your queen, and it is a male child not a female. You will have a son. And he, if he continues to live the household life, will become a Universal Monarch; but if he leave the household life and retire from the world, he will become a Buddha, and roll back the clouds of sin and folly of this world’ (Becker, 1968, p. 42–5).

2.1.7 Australian Aborigines

There are copious tribal groups of Australian Aboriginal people; however, they have in common what they hail “Dreamtime” a time when their antecedent “sang” them into being. They elucidate Dreamtime as a perpetuation, where people fasten with their ancestors and there no separation of past, present and future, observed. Aborigines postulate that a person leaves their body when they sleep and penetrate Dreamtime (Crisp, 2001) where they may introduce to the living and dead relatives, and navigate to other times and places. Aboriginal tribes are extensive towards dreams that each morning they especially meet their fellow beings to share their wandering (dreams) in order to find and relate the significance and possible messages enclose in the dreams, consequently, will direct and advice to the tribe about multi-layered facet of their daily lives such as healing, hunting and other phenomenon of endurance (Baglin and Moore, 1970).

“Aboriginals believe in two forms of time. Two parallel streams of activity. One is the daily objective activity ... The other is an infinite spiritual cycle called the ‘dreamtime,’ more real than reality itself. Whatever happens in the dreamtime establishes the values, symbols, and

laws of Aboriginal society. Some people of unusual spiritual powers have contact with the dreamtime” (Wolf, 1994).

2.1.8 The Senoi

The Senoi are an assemblage of Malaysian hunting and gathering society that had been in desolation from the outside world until World War II, were examined by psychologist Kilton Stewart. At that time it was calculated that the Senoi procure a method of dreamwork which was utilized by the adults and children, customary in that culture. These propositions disseminated in the 1960’s and enthusiastically, approached by some a useful way to amplify personal growth via learning from dreams, for illustration:

- Scorn and overthrow danger in dreams. Such as, if an animal hover out of the jungle, go propitious it.
- Advance toward pleasurable experiences in dreams, if you are enjoying the pleasurable sensations of sex, flying or swimming, relax and intimate them.
- Always make a positive aftermath from your dreams and devise something from them such as a painting, song or dance.

There is contention regarding the authenticity of the reported Senoi research, which asserts that Senoi customary Dream practices were a form of *Lucid Dreaming*, whereas, some theorists plea that the Senoi these practices didn’t exist and regard it as a Kilton Stewart’s fabrication of manipulating dreams, (Domhoff, 2003) others affirm that actual subject of Senoi. Although, it is agreed upon in spite of the doubts, these dream work precept are interesting, valuable and admirable.

2.1.9 Native Americans

Native American tribes attributed dreams as a way of receiving angelic wisdom, sojourn from ancestors and prophecies. Individuals have animal “totems” (animals that are seen as directives and kindred spirits) and those animals may attend in dreams with festive messages or cautions for a dreamer who subjected for revelations and dreams to justify waking life queries. Totemism is a system of belief in which humans are said to have kinship or a mystical relationship with a spirit-being, such as an animal or plant.

Parallel to the Australian aboriginal people, many inhabitant tribes believe that an individual’s dream could articulate or counsel the whole tribe. Authentic archive indicate that Native medicine men had dreams that envision the coming of the white man, the killing of the Buffalo and the near annihilation of the Native American culture and way of life (Bulkeley, 1988).

In the main scientific converse, dreaming is considered to be an exertion taking place within individual minds. Due to this reason, dreaming is sharply contested with the waking condition, where individual minds and bodies are speculated to interact with each other and with shared surroundings. Several anthropologists have acknowledged the significance of dreams for retaining disparities between actual (Dreamer) of self and cultural apprehension of self in respective societies. We remember and experience our sleeping lives generally due to our dreams which leave us upon awakening with visual morsels, smells, sounds or feelings. Particularly, many of us remember only a few dreams.

On garden-variety, humans consumes one third of their lives in sleeping. Just because of this particular fact, anthropologists feel themselves accosted to comprehend the topic of sleeping and dreaming. Despite, recent neurological research has proffered that we dream much more than we assume. Several studies point out that dreams do not only occur during the so-called REM (rapid-eye-movement) facet when brain activity coincides with the wakening condition, but also amid NREM (nonrapid-eye-movement) sleep (Foulkes and Cavallero, 1993, p.133).

It became evident from the history of dreams interpretation that dreams played an important role and shared a significant character for both the popular religious life of late antiquity and the writings of philosophers and occultists.

2.2 Dreams in Culture and Society

Ethnographic attempt has acknowledged dependent causal interaction among dreaming, culture, and society. Cultural values, categories, expectations, and social transactions determined and motivated subject of dreams, interpretations and its coating on societal fabric. Discrepancies under the subject of dreams also results from cultural sharing and mingle between societies and from cultural alteration over time.

The best account of ethnography of dreaming may be comprehend via Katherine Ewing (2003) a recent essay on Pakistani dreams with the absolute case that the "effort to understand globalization and the diaspora experience has challenged anthropology's theoretical apparatus. We can no longer understand culture as a system of meanings that constitutes social reality and shapes the experience of individuals" (Ewing, 2003, p. 43). Still such an extreme conclusion is not assured, and negate Ewing's own essay when she

examine psychoanalytic beliefs about dreams with "how dreams are understood and managed in other societies" (p. 48). Likewise, she outlines culturally idiosyncratic experiences of dreaming for people who have had influences in their lives from heterogeneous, but specific, cultural traditions. In a parallel vein, Rane Willerslev elevated the notion of a coherent cultural worldview that has long served as an anchor and subject of ethnography, arguing rather that ideas advance into and depart from individuals' consciousness in distinctive pattern as required to deal with life's events (Willerslev, 2005, p.407-408). Notwithstanding, he then address a culturally distinctive dream theory of Yukaghir hunters in Siberia -- fragment of an antediluvian human population of the tundra and taiga zones of Arctic Siberia east of the Lena River in Russia, an area with one of the most stern climates in the inhabited world.

"For them, the dreaming Self, far from raking a break from the demands of coping with reality, is seen to set out in search of meanings that will help it to accomplish concrete objectives in the tangible world of waking life. While the hunter's body is lying asleep, his soul ... is thus said to penetrate beneath the surface of things into the "shadow world" so that he can encounter the invisible counterparts of animals, their guardian spirits, and seduce them into supplying him with prey" (Willerslev, 2005, p. 409).

These extensively held but not ubiquitous or petrified expectations of what dreaming is likely to elucidate for contemporary Yukaghir hunters are obviously a articulation of their worldview and their culture. Their model of dreaming has also outlined many similarities and differences as well, with the cultural dream theories of other peoples as comprehended by comparative ethnology. Social cultures are heterogeneous, intermixing,

and built on subjective experiences, but each particular culture shapes and is shaped by dreaming in peculiar ways.

Ethnographers have often found themselves submerged in societies in which people talk about their dreams, and in which other people readily interpret them as per required, societies in which “the world of ghosts and spirits is as real as that of markets, though real in different qualitative ways than can be ethnographically described” (Obeyesekere, 1990, p. 66).

As we live and discern large parts of our lives in dream worlds, dreams have engrossed many scholars throughout the ages. The Greek philosopher Heraclithus, who endured from c.550 until c.480 CE, indite about dreams:

“Those who are awake have one and the same world in common; in sleep each one returns to his own (world)” (Heraclithus, p. 98).

A dream experience concedes a fundamental condition of the world, or of being human in the world. For Foucault, the dream does not abide of a rhapsody of images, as Sigmund Freud declared, but the dream is the basis of our imagination (Foucault, 1986, p. 43–45). Foucault’s idea is that the dreaming world can be seen as *idios kosmos*, a term he acquired from the earlier mentioned Greek Philosopher, Heraclithus. With the respective term *idios*, Foucault emphasizes that the world of dreaming is an anomalous world which exposes our loneliness, while the word *kosmos* refers to the idea that the dream has “the lineaments, the prefigurations, of transcendence and world hood” (Williams, 1986, p.22).

“The idea of sleep as being akin to death, is itself a cultural symbol inspired by the taboo quality of the ostensible non-sociality of sleep. Sleep is imagined as a kind of temporary social death, much like the modern Greek concepts of *xenitia* (migration in a foreign country) and *separation*” (Kirtsoglou, 2004, p.89).

Antti Revonsuo, Professor in Cognitive Sciences at the University of Turku has formulated the evolutionary theory that dreaming functions as a threat simulator. Dreams assist humans in a safe manner to address and confront the dangerous situations that might occur in waking life. Moreover, dreaming might in this view perhaps be compared to being engrossed in a highly advanced computer game. According to Revonsuo, dreaming endorse us as a human species to survive (Revonsuo, 2003, p.85–112). He recognizes that dreams and nightmares with survival threats, aggression, misfortune and accidents are overrepresented as well. Notably ‘being attacked’ or threatened by enemies, wild animals, male strangers or monstrous entities prevail in the majority of men’s and women’s dreams (Domhoff, 1996; Hall and Van de Castle, 1966). Ultimately, nightmares also contain vivid imagery and provoke apprehensive feelings.

The theoretical outset of cognitive and psychological studies of dreaming is that external stimuli, the dreamer’s pre-dreaming reflections and experiences, as well as the social, economic, and cultural characteristics of the dreamer, do not precisely influence the content of the dreams. These panoramas generate methods, such as content analysis, computerized lexical mapping and EEG (electroencephalographic investigations), which are all escorted within the walls of a laboratory, detached from everyday life. Freudian-inspired psychoanalytical school of thought views the art work as the manifestation of the

creator's unconscious desires (Freud calls dream work) or of the interplay between the instincts of life and death (Ehrenzweig, 1948).

The above mentioned assumptions that dreaming insinuates a withdrawal from the social world and that dreamers enter into detached world are not only assertive within the positivistic sciences, but they have also generated two main lines of thought within anthropology: the first line is conjoined with the idea that the dream is an unsuitable topic for anthropological research, because the dream is accomplished within individual minds and the actual dream experience cannot be apprehending fully nor be shared with other individuals. This prospect towards dreams has especially been found among anthropologists who work within the convention of British social anthropology, where the demarcation between psychology and anthropology has been more sharply ascertain than within the American convention (Tedlock, 1987, p. 22). The other line of thought within anthropology: the local or natives perceptions that offer explanations of the nature, significance and function of dreams different from the mainstream scientific ones are interpreted as misapprehensions of respective dreams, defined them as psychological phenomenon.

“In his great pioneer and classical work, Sir Edward Tylor first presented the evidence showing how the early religious beliefs of primitive man arose from images seen in dreams. He was the first to point out that dreams were often regarded by the primitive mind as having reality equal to the external world, and from such a valuation they give rise to a host of religious beliefs. This attitude towards imagery, regarded by the primitive as evidence of a real world inhabited by spirits, forms the foundation-stone

to the whole theory of animism of belief in spiritual beings which Tylor considers the nucleus of all religious beliefs” (Lincoln, 1935, p. 44).

Michael Brown argues that Aguaruna of Peru interprets dreams as something which helps them in day-to-day decision making; they have no monopolistic concern about reality. Furthermore, for them dreams are experiences that reveal successive and emergent possibilities or events. Similarly, in 1956 George Devereux conducted study on Mohave Indians of North America, observed that common ‘omen dreams’ do not necessarily pondered light on what will exactly happen in future, but what could happen, and dreams of shamans and warriors ‘power dreams’ are also instrumental. The Watsons found that Gaujiro in Venezuela describes dreaming as reality in all senses, not only revealing future events or happening but also commenting on the dreamer’s present physical, mental and spiritual status as well (Watson and Watson, 1977). Similarly, Ojibwa of Manitoba describes their dreaming experience as an actual experience of a self. Further, they do not conceptualize the dreaming or waking experience as parallel or separate, but rather they have develop a unified spatio-temporal frame for all self-related experience (Hallowell, 1966).

Among traditional Plains peoples, dreaming has been delineated with the strong ontological priority and is regarded as a primary source of knowledge and power. In Native American religions, a visionary dream correlates a wide spectrum of mental and emotional experiences. It is necessary to comprehend that the mythic and religious bases of Native American dreaming works through an episteme which is very different from the present cultural episteme of most Euroamericans and integrates a diversity of altered states into its normative paradigms of consciousness (Irwin, 1994).

Work on nature and functions of dreams by early anthropologists, such as James Frazer and Edward Tylor amplified that how dreams have been used to emphasize axiomatic differences between scientific and local or native forms of knowledge. Taylor and Frazer postulated the ways in which different societies explain dreams, which was indication of their intellectual stages through which different societies consummated. Tylor advocates this argument in his famous book *Primitive Culture* (1891) by quoting Wilson on “the Negroes in South Guinea”:

“All their dreams are construed into visits from the spirits of their deceased friends ... their sleeping hours are characterized by almost as much intercourse with the dead as their wakening are with the living. This is, no doubt, one of the reasons of their excessive superstitiousness. Their imaginations become so lively that they can scarcely distinguish between their dreams and their waking thoughts, between the real and the ideal, and they consequently utter falsehood without intending, and profess to see things which never existed”(Wilson and Tylor, 1891, p.443–444).

Eggan (1952) pointed out, these anthropologists inclined to seize upon certain elements in the dream, "calling the dream 'interpreted' when the meaning of equivalent Freudian symbols had been assigned to it." They extensively ignored the impact of culture upon the individual and upon the form and content of his/her dreams. Consequently, since this simplistic approach failed to meet the standards of scientific evidence and it was discredited; researchers turned from the latent content of dreams to the examination of the manifest content of dreams (Eggan, 1952, p. 473).

Encompassing collected series of dreams from both individuals and from groups of people belonging to a particular ethnic group. Eggan (1952). Hallowell (1966), Schneider and Sharp (1969), inquired preliminary questions such as “what and whom do people dream about, under what circumstances do they dream, and what uses do they make of their dream productions. What, moreover, might be the relationship between dreams and cultural behavior, between the need for tension regulation, conflict resolution, and healing on the one hand, and for social adaptation on the other? These researchers begin by looking for culture specific, rather than universal, symbols, at the way in which dreams were experienced and interpreted” (Bourgignon, 1954; Dolmatoff, 1961).

The novelist Catherine Crowe (1848), in her popular work “The Night-Side of Nature”, explained how “relations of time and space form no obstruction to the dreamer things, near and far are alike seen in the mirror of the soul.”

Frank Seafield, the editor of *Arena*, claimed that his unfettered dreaming soul achieved a god-like apprehension of the interplay of space and time:

“Distance is annihilated; our own planet is a sand grain and the entire universe is an hour-glass. The equator becomes the girdle of the pole; ice-bergs build up their towers in red-sea; the diameter of a planetary orbit is a hop, skip and jump, and the sun is brought near enough to be serviceable as a toaster of cheese. Time is no more. We give our right hand to Adam and our left to Campbell's last man” (Seafield, 1869, p. 49).

2.3 Dreaming and Religion

Dreams played an imminent role in all the world's religious traditions (Bulkeley 2007; 2008; 2009; Doniger and Bulkeley 1993). This commends that most humans consider

dreams to be a special event in their lives. Roy D'Andrade's (1961) cross-cultural survey of dreams from ethnographic literature proposed that significant part of cultural traits affiliated their dreams to respective religious systems.

“When viewed as symbolic, dreams make it attractive and important to develop interpretative strategies and rationalizations in manuals or by religious experts. Nightmares are usually believed to be warnings from spirits, ancestors, God or the Gods or demons. Reports from several cultures in which ancestor worship is common practice also note that dead ancestors appear in frightening and memorable dreams to reprimand the dreamer for failing to perform commemorative rituals (Boyer, 2001).

There is a strong declaration worldwide for an intimate relationship between dreaming and religion. Dreams are omnipresent human inwardness and they form cultural propositions in folk traditions (Bulkeley 2008; Lohmann 2003; Doniger and Bulkeley 1993; D'Andrade 1961) and religious rituals, such as pilgrimages and dream incubation (Bulkeley 2008; Preston 1986). Dreams are inhabited with several dream versions of living people dreamers apprehend, deceased relatives and ancestors, those far away, and those who are also sleeping. Their apparent presence inclines a matter for thought upon awakening, particularly in cultures where a “nor-nonsense” cultural dream theory predominates, as among the Raramuri of Mexico (Native American people of northwestern Mexico).

“On numerous occasions, people would describe to me quite incredible personal experiences but fail to mention that the events had taken place in

dreams until I asked. This does not mean that they do not distinguish between their waking and dreaming lives but that they attribute comparable reality to both. The main difference between dreaming and waking events is that during dreaming people's souls operate independently of their bodies" (Merrill, 1987, p. 200).

In super naturalistic thinking endow among all peoples dreaming brings to life in subjective experience the spirits or supernatural forces that one has apprehended in waking social life, and moreover, dreams may expose more of them than were previously recognized.

This characteristic of dreaming persuaded anthropologist E. B. Tylor adduce that dreams lay at the origin of animism -- the belief in supernatural being which he employed as a minimal definition of religion. As long as, we cannot know if such an event was accountable for the first spark of religion (Littlewood, 2004, p. 95). In the similar kindred, the ethnographic accounts repeatedly announce that dreaming makes spirits assumed real (Kracke, 2003, p. 215-217). Furthermore, religious experiences in dreams, including imaged contacts with supernatural beings recognized as divine or ancestral, provide dream-memories or "night residues" that can enter into what one might call the manifest content of alert consciousness, facilitating subsequent waking religious experiences (Lohmann, 2003, p. 206-207).

Besides the fact that dreams often deliver as folk evidence strengthening the existence of the supernatural, dreams are mostly cultivated, remembered, and narrated as bestowal, guidance, or encouragement from the supernatural and perform a service for mental

healthfulness. Dreams of the deceased can relief distress when they are taken as literal contacts in which invigorating messages are exchanged (Kracke, 1981; Leavitt, 1995). On the other side of the coin, dreams taken to be literal contacts with pernicious spirits mess up the believer's peace of mind.

Ethnographers have frequently examined that dream narratives fetch some resemblance to myth narratives in their fantastic description; indeed, dreams and myths appear to speak to one another (Burridge, 1960, p. 26-30; Descola, 1989). Australian Aboriginal Dreamtime has been subjected to endowment between myths and dreams. While in other societies, like as that of the Southeast Ambrymese of Melanesia, dreaming has no fastening to a mythology (Tonkinson, 2003).

Religious convention sometimes includes sharing of religious dreams as a medium of exuberant candid contact with the deity, as occurs in some charismatic Christian churches (Charsley, 1992). In other traditions, such as some Native North American religions, religious dreams are ritually sought through dream incubation to seek spirit helpers (Irwin, 1994).

Spiritual commencement can be impression via "Receiving" an appropriate dream (Ewing, 1990). It has been documented in some Australian Aboriginal groups that religious rituals are occasionally amplified and modified in accordance with dreams (Roheim, 1945; Tonkinson, 2003, p. 94-95).

2.4 Dreams and Politics

Culturally constructed dreams, occasionally extricated into sectional customary locally recognized degrees, and consequently, may be worn to justify social and cultural orders or

gratify indication of spiritual sanction for power and authority in respective society (Schnepel, 2005). For sample, where the ability to interpret dreams "correctly" is converse to specific class or experts, wherefore, this articulates to comprehend a degree of political or nascent political power. Therefore, Rosalind Shaw examined the very nature of dreaming and politics among the Temne of the Guinea Coast of West Africa, noted "the vision and knowledge of diviners are largely attributed to accomplishment in dreaming, through which they become experts on the dreams of their clients. Nor only, then, do their dreams have power; they have power over other people's dreams" (Shaw, 1992, p. 37).

Thus, Keith Ray (1992) proclaimed how the Igbo of Nigeria interprets dreams "as the principle demonstrations of extra-human powers in the candidacy for religious office" (Ray, 1992, p. 55). Amid the Yoruba in Nigeria's southwest, dream attendance rendered to political power in the local Cherubim & Seraphim Church. "Early church leaders frequently had dreams or visions of angels and other beings ... which convinced them and their followers of their special spiritual status. At times, these figures appeared in distinctive dress, images of which were larger transformed by tailors into clothing worn by C&S leaders" (Renne, 2004, p. 121).

"Kingly message dreams" in ancient Egypt and Greece were regarded as chief and augur by interpreters definitely because of the pre-existing political eminence of the dreamer (Kilborne, 1981, p. 167-168).

In an Australian Aboriginal ambience, "it is possible to trace quite specific links between dreaming, ritual, and the structure of the Yolngu polity" (Keen, 2003, p. 141).

Nevertheless, the Yolngu are widespread and not bound together by any sort of chiefly authority, they are affiliated by the doctrine that their totemic law was ordained during The Dreamtime and remains eternally immutable. However, Keen's Etic perspective reflects that changes have occurred; they are abjured and latent from the Emic panorama.

2.5 Dreams, Ecology, and Economy

Ethnographers have studied cultural dream theories and their imprint on individuals' interaction with other elements in their ecosystems, such as plants (Merrill, 1978) and hunted animals (Brightman, 1993). Amid Asabano hunters, men habitually extend tobacco and food to wild sprites, asking to be advanced to game in dreams. Hunters narrated they then dreamt of these goblins showing them the animals they were to kill and the seats where they might find their prey (Lohmann, 2003, p. 193). In the Andaman Islands, people consider their dreams, which they cogitate for hunting and gathering progressions daily "A shared consensus of the group's dreams guides the members' waking actions" (Pandya, 2004, p. 136).

When dreaming is worn as configuration of divination, it not only provenances people's bread and butter decisions, likewise, cherish an attitude of "deep ecology" --- a sense of human involvement in the ecosystems in which they consume --- that benefits both ecological stability and spiritual gratification. Thus, the Australian Kukatja value dreams because of "their mediating and connecting role between human, non-human, and ancestral components of the world" (Poirier, 2003, p. 110).

Dreams content, interpretations, and utilization of dreams are proportional to the people's environment and ecological remodeling. In the similar vein, memories of the settings and

liveliness that encompass us in waking life are reconstituted, sometimes in revolutionize form, in our dreams.

Cultural beliefs of one's natural environment influence the content of dreams and also have connotations for how dreams may be intended by members of the society to conform to their environment by procuring their physical needs for food, shelter and clothing.

In a different social, cultural, and ecological context of Egyptian women that how she expect and thus exhibit dreams that they comprehend as spiritual commands to make pilgrimages to peculiar shrines. Such journeys definitely have both ecological and economic ramification (Gilsenan, 2000).

Moreover, dreams impacts and are inveigled by economics and cultural assumptions about value and exchange in manifold. For example, Malinowski illuminates how Trobriand Islanders multiplied dreams to visit and magically access exchange partners in advance of undertaking overseas trading excursion to balm ensure gratifying exchanges (Malinowski, 1927/1951, p. 93).

Kathleen Pickering (2000) observed in regard to South Dakota reservations that Lakotas use aspects of their culture to explain or absolve work related behavior. Indeed, many Lakotas today, view life as a path that is divulged through dreams, visions and other signs. Through considerable examples, she authenticates how such a cultural disposition can influence working life, as with this account from an Oglala woman:

"I got another boss. Then she started doing things out of the way, so I decided I better resign, because this is a telltale sign. I had nightmares that this postal inspector was standing over me and I was lying on the floor and she was threatening me..." (Pickering, 2000, p. 26).

In a similar way, researcher analyzed that Jane (respondent) feels she has to follow her visions and dreams even if it means losing her main source of income in this regard. The Double Woman or Winyan Nunpa sketch, profusely used by Jane, refers to a mythic and supernatural figure that enkindles bead workers through dreams. They believed she empowers women to do crafts once she appears in their dreams. Moreover, she is credited with the discovery of quillwork and was, in the past, ascribed to women's production of petro glyphs (Irwin, 1994, p. 215; Sundstrom, 2002, p. 104-106).

"Double Woman is a complex supernatural being representing a set of dualities linked to woman hood... Double Woman is the inventor of quillwork and is a source of artistic talent among women. She is the benefactor of women artists and quillworking societies. Although less well documented, Double Woman also played a role in the production of petro glyphs in the northern Plains...." (Sundstrom, 2002, p. 100).

Wallaert (2001) observed, craft women in many parts of sub-Saharan Africa, such as Northern Cameroon where women experiences a very complex and dual social status. Moreover, Double Woman plays a role in the expression of social roles that some of her dreamers being regarded as a threat to normal social order because of their seductive behavior toward men.

2.6 Dreaming and Language

Socio-cultural life depends on scheme of communication through which cultural learning of befitted and innovative behaviors occurs. Much socio-cultural hauling and interaction develops through both purposeful and unconscious description, observation, and imitation. Moreover, language accredits detailed cultural information to be delivered. Doubtlessly, one's language is itself a part of one's culture in that it must be socially lettered. Language is ubiquitous among humans yet each specific language harmonizes information uniquely. This allows different areas of apprehension to be limelight or belittle and habituates the mind to categorize and interpret phenomena, distinctively.

For example, some languages grammatically differentiate dreaming from waking experiences in an aforesaid that English distinguishes present from past happenings with tense. Waud Kracke outlined that the Native South American Kagwahiv language labels events attested in dreams by way of a grammatical particle that disseminate an implication of annotation rather than direct knowledge.

"The dream," he explicates, "is telling us about something, not revealing it to us directly" (Kracke, 2003, p. 161). For sample, Icelanders deliver, as Adrienne Heijncn (2005) indisputably translates, "'me dreamt', in lieu of 'I dreamt, [which] suggests that dreams are not thought of as being the creations of the dreamer" (Heijncn, 2005, p. 194).

On the other standpoint, the Asabano of Papua New Guinea do not speak of "having" dreams as the English language articulates it, but rather *say aluma nelebo*, or "I see in a dream," pronouncing their being surrounded by a estate in which they visually announce an occurrence rather than either possessing the condition ("having a dream") or actively undertaking an action ("I dreamt").

Emic dream typologies diversify from one language to another, and these may or may not sketch neatly onto Etic taxonomies, which are delineating for scientific rather than cultural purposes. Such as, English has a special terminology for formidable and gruesome dreams --- *Nightmare* --- many languages do not. At the same standpoint, some languages make distinctions or insinuate causes that are absent in English, to a degree the Quiche Maya categories of sleep paralysis caused by the horrendous appearance of a ghost (Tedlock, 1987, p. 19). The languages with which people epitomize their dreams thus accommodate a standpoint, exploring their painstaking cultural understandings and uses of dreams and dreaming.

Edgar (2006) has debated in a similar way that: “dream interpretation... is not solely about the dream but about the relationship between dreams and events.”

This approach signifies that dreams in narratives and even when they are recalled upon awakening generally are “event-oriented”. This facet makes dreams powerful paraphernalia for legitimating actions and decisions in societies where dreams are seen as considerable sources of knowledge, because they might commence contact with other (divine) realms.

C. Wright Mills (1940) applied the concept “vocabularies of motives” for evincing this aspect of dreams. Vocabularies of motives are “accepted and shared sets of terms which constitute the explanations people use to account for their actions” (Jedrej and Shaw, 1992, p. 8).

2.7 Dreaming and Reality

Roger Caillois made distinction about two aspects of dream analysis, and he said, “two types of problems concerning dreams that have always puzzled men’s minds”. The first problem is about the meaning of the images inside the dreams; the second problem is “the degree of reality that one may attribute to the dream,” which wholly and solely depends upon the one’s understanding and knowledge about the relationship between dreaming and waking.

The earliest Indian references to dreams, in the *Rg Veda* (c. 1200 B.C.) reveal a link not only to the worlds of dream and magic but also marked a line between the worlds of dream and reality. The time of the Upanisads (c.700 B.C), and reality of dreams was explored in a systematic way as these texts (*Prasna Upanisads*) introduced four states of being: waking, dreaming, dreamless sleep and the supernatural, transcendent fourth state, the identity with Godhead (O’ Flaherty, 1984, p. 15). Indian texts also encounter the theme of creation and destruction of universe in their dreams. The nature of reality in dreaming found in the *Brhadaranyaka Upanisads*, marked dreams as projections, emissions, or creations which takes place during the “twilight juncture” between this physical world and the world beyond, described as:

“A man has two conditions: in this world and in the world beyond. But there is also a twilight juncture: the condition of sleep [or dreams, *svapna*]. In this twilight juncture one sees both of the other conditions, this world and the other world... when someone falls asleep, he takes the stuff of the entire world, and he himself takes it apart, and he himself builds it up, and by his own bright light he dreams... There are no chariots there, no harnessings, no

roads; but he emits chariots, harnessings, and roads. There are no joys, happinesses, or delights there; but he emits joys, happinesses, and delights. There are no ponds, lotus pools, or flowing streams there, but he emits ponds, lotus pools, and flowing streams. For he is the Maker [Kārtr]“(O’ Flaherty, 1984, p. 16).

Under the same line, there is a threefold classification of dreams: dreams influenced by a god, dreams arising out of past experience, and prophetic dreams, which are marked in a Buddhist Treatise, *The Questions of Milinda* also signified the philosophical position regarding dreams. In later yogic and mystical traditions, waking and dreaming realities were described as illusions (Evans and Wentz, 1958, p. 144-5). Furthermore, they explained that these illusions has nineteen mouths; five senses (hearing, touch, sight, smell, taste); five organs of actions (speech, handling, generation, excretion, locomotion) five vital breaths; and the sensorium, intellect, egoism, and thinking (Coxhead and Hiller, 1976,p.13). Yogis have also developed a system for differentiating and controlling dreams illusions: as they described them under a very interesting notion that their bodies enter the sleep state while their minds remain conscious, experiencing dream images as ‘thought-forms’ (Evans and Wentz, 1958).

2.8 Dream Theories

In 2007, Lohmann worked out “Dreams and Ethnography” acknowledges the coexistence of various dream theories, but he approaches this diversity systematically. He procures six types of cultural dream theories: nonsense, discernment, message, generative, soul travel and visitation theories. Lohmann’s approach is pragmatic not only because it offers an analytical tool to understand the multiple and sometimes confronting perspectives

towards dreams that we meet in many societies, but also because it shifts our attention to the dream as initiator of meaning.

In 2001, Crapanzano pointed out that the “messiness” of dream theories, as he counted the presence of a variety of dream theories in a single society, arises from the turbulent character of the dream itself. According to him, the manifold nature of the dream leads to the fact that the dream can be weighed to be meaningful in various situations.

“The several co-existing approaches to the dream in any society, including ours, have diverse authority, but authority all the same, and resist systematic integration. They are certainly not without contradiction ... This “messiness” is a social fact, and it should be treated as such ... The messiness is a response to the dream and no doubt facilitates the way the dream ... is “managed” in different social settings” (Crapanzano, 2001, p. 232–233).

As Heijnen (2005) demonstrates in her paper “Relating through dreams: Names, genes and shared substance”, it is the relationship between the emergence of certain images or persons in the dream, as well as events in the life of the dreamer or of the persons she or he knows that discerns a specific interpretational scheme.

Louw (2002) discusses Kyrgyz the nature, significance and practices of dream interpretation and how they unfold in the interconnection between the complex relationship between ‘belief in fate’ and ‘belief in the free will’. The creative dimension of the dream unleashes in the life of a young woman from Kyrgyzstan for whom a dream gives a new direction to her life. She decides that marriage, which is the obvious way to

go for her at that moment, is not the right choice for her and basis this in a dream she dreamt. This dream is not only for herself a convincing argument that she is right in her decision, but also for her environment.

In 2010, Kirtsoglou, worked out “Dreaming the Self: A Unified Approach towards Dreams, Subjectivity and the Radical Imagination” and focused on *dream-experiences* and *dream-narratives* as sites of creativity and agency. He carried ethnographic exploration of dreams in Thessaloniki, Greece and argued that dreams are means of making sense of the world in a relational and intersubjective manner. Moreover, instances of the human capacity to invent new forms and ‘original figurations’ (Kirtsoglou, 2010).

“We are confined to working with *dream narratives* and thus the achieving the synthesis of a remotely comprehensive socio analytical approach of the *dream-experience* seems—at first sight—like climbing Mount Untenable. The indecipherability of dreams leads us directly to the problem, namely their ostensibly ‘private’ nature. Anthropology has traditionally devoted itself to the study of social phenomena. The private nature of dreams and the fact that they are “generated within individual minds”, definitely poses a problem”(Kirtsoglou, 2010).

“In Icelandic society, as Heijnen demonstrates, some dreams even might be ascribed an objective reality in that a dreamer can dream a dream which is thought to have nothing to do with the dreamer herself but is dreamt for another person. She presents several examples of Icelandic dream narratives in which a deceased person appears to pass on his name to an unborn child.

Most common is that such a dream is dreamt by a pregnant woman, but also her husband, relatives, friends and acquaintances may dream about a name” (Heijnen and Edgar, 2010).

“The spiritual potential of dreams is a subject that has fascinated people from cultures all across the world. Virtually every religious tradition throughout history has looked to dreams for revelations into the divine, for guidance from the gods, and for spiritual insights and values. Many people today are also interested in the spiritual potential of dreams” (Bulkely, 1992).

Stewart (2004) discusses that how Victorian anthropologists propagated the “ability to distinguish purely mental phenomena from real perceptions” as a “prime criterion for having attained civilization (Stewart, 2004, p. 76). Moreover, Victorian evolutionism proposed that “those who believed in the reality of dreams lacked a theory of mind” (Stewart, 2004, p. 76). Therefore, only “the savage could consider the events in his dreams to be as real as those of his waking hours”(Lubbock, 1978, p. 126).

“This dichotomy between “reality” and “dream” that rests on a hierarchical distinction between dream-time and awake-time, is not only evolutionist in character, but also clearly artificial, since it effects a peculiar compartmentalization of the nature of human beings; for, it presupposes a certainty that whatever it is that engenders events at awake-time is radically different from that which generates events at dreamtime

and, moreover, the latter is somehow inferior and subordinate to the former” (Kirtsoglou, 2010).

“We argue that there are four basic principles of dream-life that suggest that dreams are external to the individual mind and are collective enterprises:

- Dreams are not willed by the individual self;
- Dreams reflect social reality;
- Dreams are public rhetoric; and
- Dreams are collectively interpretable.

With the development of sociological approaches that examine topics previously defined as psychological, such as the sociology of emotion and cognition, the seemingly idiosyncratic components of these nocturnal productions should not exclude them from social analysis” (Fine and Leighton, 1993).

“We all dream. This is not a supposition but part of our lived experience as human beings. If we forget or do not attend to our dreams, to the images and activities that come to us unbidden, it is because our cultural environment does not support a means by which dreaming could transform and revitalize our awareness. Dreams express complex moments of encounter and manifestation that surpass the constraints of purely rational thought, because dreaming engages not only the rational aspects of mind but also deeper and more subtle potentials” (Irwan, 1994, p. 229).

In the Freudian model, the dream is remarked as a manifestation of a repressed, deranged and instinctually determined content, the dream itself being regarded as a "sign" of the hypothetically constructed components of Freudian theory (Samuels, 1985, p. 231).

A second approach to dreams, developed by a number of anthropologists via the Boasian historical method, regarded dreams and visions as glaze of various cultural traits and "patterns." Similarly, Ruth Benedict also attempted to analyze the vision complex as expressive of the historical distribution of particular cultural traits and their psychological validity with regard to particular religious practices in Native American religion (Benedict, 1923, p. 7).

The culture and personality school of anthropology, overshadowed by such figures as George Devereux (1951), A. Irving Hallowell (1955), Anthony Wallace (1958) and summarized by Roy D'Andrade (1961), intergraded previous line of thoughts on dreaming, "Dream contents, while still regarded as being incoherent and illogical, are taken to be expressive of select cultural experience" (D'Andrade, 1961, p. 306).

"The pattern concept of dreaming is reinterpreted in terms of over or under determination, omission, and distortion of dream materials with regard to existing cultural norms. The analysis of latent symbols, taken over from psychoanalytic practice, is recognized, but with an increasingly skeptical regard for the symbols' "universal" contents" (Irwin, 1994).

Devereux writes: "The quest for visions, which started with masochistic self-pity and appeals for compassion, and culminated in aggression and competitiveness, can be understood in terms of the dynamics of masochism and dependency. The segment of the

unconscious reflected in these dreams is primarily the unconscious segment of the ego- i.e. the defense mechanisms -because, in Wolf culture, dreams are, themselves, major psychic defenses ... dreaming itself may be thought of as a defense mechanism, which, due to cultural conditioning, sometimes occupies a pivotal position in the individual's total system of psychic defenses" (Devereux, 1951, p. 143-44).

Hallowell's theory of "self" as a socially constructed reality propagated that dreaming and the dream experience are essential and formative processes that work through the manifest contents of the dream (Wallace, 1958, p. 238).

However, theoretical knowledge which is typical of the dominant culture often reveals particular kinds of relations among abstract, intellectual decree, whereas the dreamer's knowledge has a strong experiential, emotional, and imagistic base.

"Dreaming experientially transforms our sense of the everyday world in a holistic and immediate, emotional encounter, not in a logical or abstract sense. The distinction between waking and dreaming is dissolved and, in the developed dreamer, becomes an awareness of conscious merging with the visionary realm. The visionary experiences, the world as a radically transformed environment whose ecological structures become wholly mythic and superordinate." (Irwin, 1994, p. 20)

Or as, Barbara Tedlock (1987) expresses it:

"But just what sort of experiences are dreams. Today, in Western culture, we recognize dreaming as self-related but we do not accord this

experience the same status as waking reality and thus we do not fully integrate dream experiences with our other memories. However, since reality itself is an indeterminate concept influenced by imaginative and symbolic processes, there are cultures other than our own in which waking, dreaming, and various in between experiences, though they may be distinguished, may well not be sorted out according to the simple oppositional dichotomy of real versus unreal, or reality versus fantasy.” (Tedlock, 1987, p. 1)

Ethnographer Tereshchenko(1848) stated that many believed in dream books definitely, and were: guided in any venture by these meaningless interpretations, preserving and guarding the book of dreams as though salvation of the soul lay within (Petersburg, 1848, p. 275).

Modern Japanese literature also exerts dreams to be important in the interpretation of life events and women are sometimes presented as being particularly recumbent to having meaningful dreams. The living understands that their ancestors, explicitly the recently departed, are involved in their lives. As noted above, this relationship is reciprocal (Traphagan, 2003).

In 2000, Brereton worked out, “Dreaming, Adaptation, and Consciousness. The Social Mapping Hypothesis” stated that since dreaming shares core facets with symbolization, such as counterintuitive properties, (all) dreaming contains counterintuitiveness: *the aspect of counter-intuitiveness signifies that non-natural things happen in dreams, counter to a common-sense understanding of the world* (Brereton, 2000, p. 400).

Stephen (1995) examines that through understanding dream theories; a local notion of self also reveals its partitions, inclinations, abilities, and place in the cosmos (Stephen, 1995, p. 131).

CHAPTER THREE: AREA PROFILE

In this chapter I portray the natural lineaments as well as human profile present in the respective study. Positively, community enacts a very important role in any anthropological study. During my stay in the field, I not only accumulated target information about subject matter but also contemplate the cultural, social, demographical, political, religious and economical, perceptivity of the society. I attempted to be a fragment of that community by learning and apprehending their culture, traditions, language, food patterns and dress patterns etc.

“Politics, economics, historical experiences, and cultural orientations intersect in influencing social logic and social action” (Weiss, 1991).

The principle purpose of these lineaments is to look out the social, economical, political, religious and ecological structures of individuals with respect to their folk knowledge about dreams and its interpretation. Before illuminating the human features it is necessary to peek at the natural features of the area.

The respective research was conducted in Shah Allah Ditta—Union Council located in district Islamabad. Before articulating about my locale I have mentioned a little about the location and topography of the district.

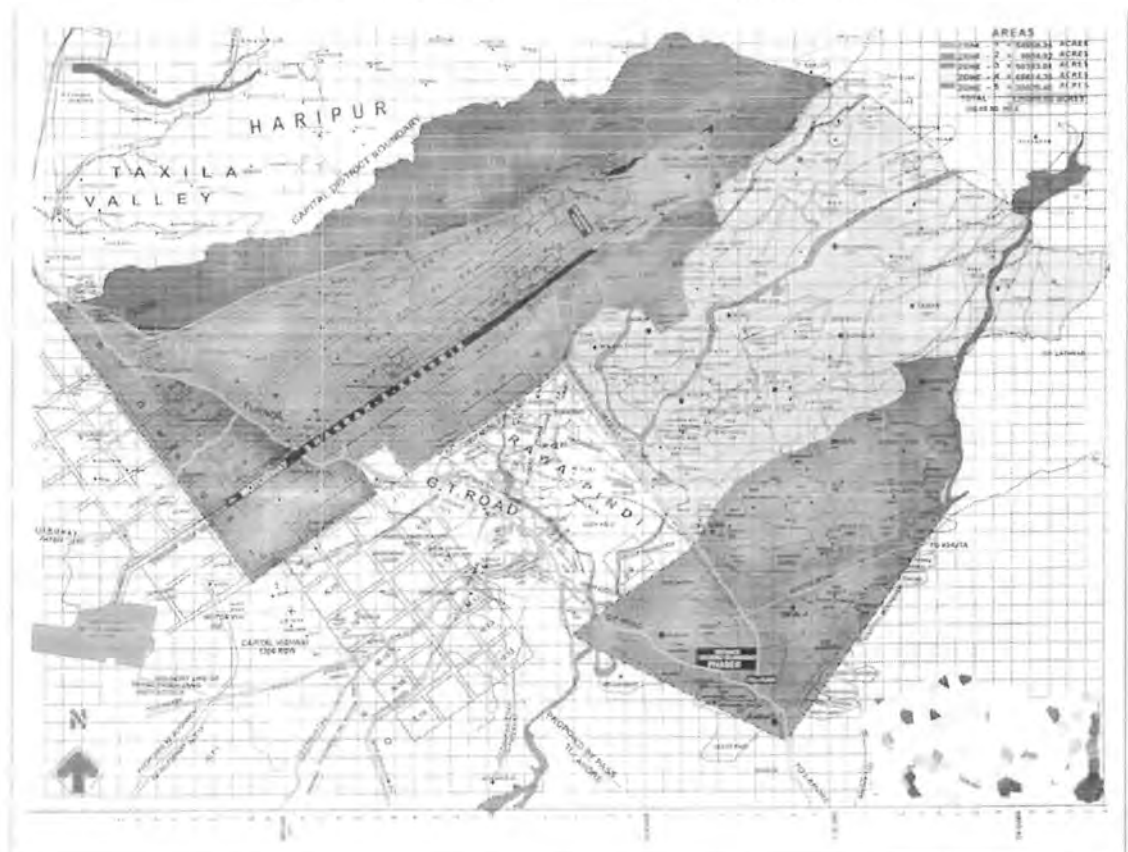
3.1 Islamabad District

Islamabad, figuratively meaning “the abode of Islam” is the governmental seat of Pakistan. Islamabad Federal Capital spreads between 33° - 28’ and 33° - 48’ north latitudes

and 72° -48' and 73° - 22' east longitudes. It is enwrapped by Haripur district of Khyber Pakhtunkhwa to the north and by Rawalpindi district of the Punjab on all other sides. The Capital Territory is extent over an area of 906 sq. km. It is distributed into three sections; namely, (i) Islamabad Urban proper, including institutional and industrial area, covering 220 sq. km. (ii) Islamabad Park occupying 220 sq. km., and (iii) Islamabad rural area measuring 466 sq. km. The rural area of Islamabad surrounds 132 villages and administratively resides of 12 Union Councils (Census Report, 1998).The population of the city has grown from 100,000 in 1951 to 1.15 million as of 2011.

A better view of the district Islamabad is illustrated on map1.

MapNo. 1 Islamabad and Surrounding Areas



Source: Estateman Properties International: Master Plan of Islamabad (2003).

Islamabad is a modern city located in the northern most border of the belt known as Potohar Plateau. The belt is an uneven table and land is regularly rising in elevation from 500 meters to 600 meters above sea level. In the ultimate north, the hills rise more steeply. The highest point is 1600 meters above the sea level (Census Report, 1998).

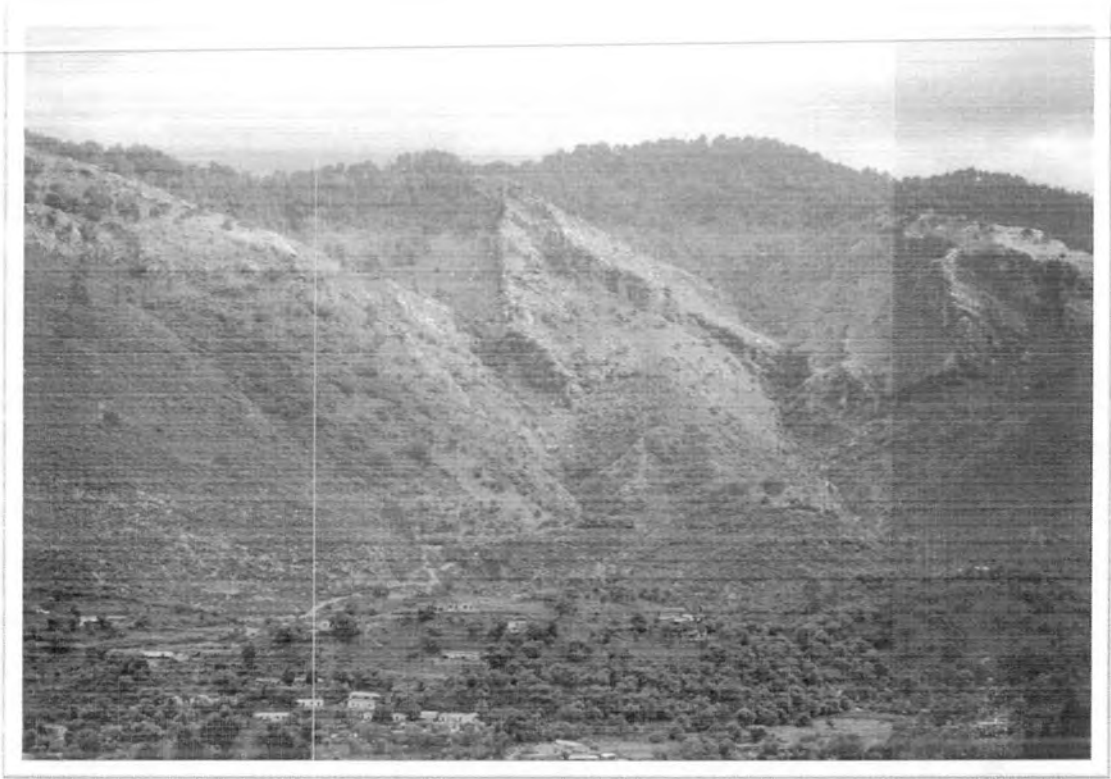
3.2 Introduction to Locale of the Study

The present study was imparted in Shah Allah Ditta which is a Union Council stationed at the footprints of Margalla Hills in the Islamabad Capital Territory and distance 3.5 Km from Golra Sharif, in D-13 sector. Golra is an average-sized village positioned near the Margalla Hills, in the Islamabad Capital Territory and distance 17 km from the antediluvian city of Taxila.

Union Council (UC) is a group of villages (5-23) form a Union Council, the basic administrative unit in the rural area. The members of UC (Councilors) are elected by ballot on the basis of adult franchise with an average of one Councilor for every 1,000 residents. The Councilors elect one of their members as a Chairman and hold a regular meeting at least once a month under his chairmanship. There are 12 Union Councils presently in rural Islamabad with a Secretary in each Union Council.

I determined particular locale due to the spiritual and cultural weight of respective Shrine of Shah Allah Ditta which abet in discerning and investigating the religious and cultural constitution of inhabitants' folk knowledge and interpretation regarding dreams.

Plate No. 1Margalla Hills



Map No.2 Terrain of Shah Allah Ditta



Source:Google Maps: Terrain of Shah Allah Ditta. (2013).

Map No. 3Aerial View of Shah Allah Ditta



Source: Google Maps: Shah Allah Ditta. (2013)

Source: Office of Union Council Shah Allah Ditta. (2012).



3.2.1 Etymology

The village is appellationed after a Mughal period (1526 to 1757 AD) Dervish Shah Allah Ditta and bears eloquent importance for its natural beauty and historical semblance.

3.3 Location

Shah Allah Ditta is a small village nestled in the Margalla foothills; 3.6 km from Golra Sharif in Islamabad, in D-13 sector. Its geographical coordinates are 33° 42' 45" North, 72° 55' 3" East.

3.4 Boundaries

It is surrounded on the North by Margalla hills and furthermore by Haripur district of Khyber Pakhtunkhwa on the same side. To the South lies Pind Sangrial and to the Southeast lies Golra Sharif while sector D-12 edged on the East. Taxila, Wah Cantt, and Sangjani Railway station to the Northwest.

3.5 Historical Background of Shah Allah Ditta

Shah Allah Ditta is accredited to be centuries-old village (more than seven hundred years) and was used as meandering from Kabul to Gandharan city of Taxila by Alexander the Great (July 356 – June 323 BC) and Sher Shah Suri (1486 – 22 May 1545 AD) although Mughal rulers and other emperors often happened through while traveling from Afghanistan to the Hindustan. Administratively, Shah Allah Ditta counts for status of Union Council while one of my key informants also reported that natives called it *she-har* (city) because Shah Allah Ditta has been inhabited for centuries, and it is believed that a distinct culture of Hindus flourished on this plateau – considered as centre of economic activity and trade. Moreover, one of my respondents also shared his distinct and unique

experience of discovering gold coins under the course of construction. Positively, this illuminates the rich demeanor of Shah Allah Ditta. The significant heritage site in this village is the *dargah* (shrine) of Shah Allah Ditta. Notwithstanding not as well famous as Bari Imam and Golra Sharif, Shah Allah Ditta was also a cardinal Sufi saint of Potohar.

Plate No. 2 Shrine of Shah Allah Ditta



The *dargah* accords to the time of the Mughals where the Emperor Jahangir came to alight Sufi saint from Rawalpindi. Hazrat Shah Allah Ditta was an abreast of Hazrat Data Ganj Bukhsh, the famous saint ensepulcher in Lahore. The shrine is a secluded domed square building with a young Banyan as well as some Kikar trees in the courtyard. Adja-

cent are remains of a *caravan-serai* (inn). In old times, especially in the time of Mughals, *caravan-serais* were elevated all along the Grand trunk road and other travel routes.

Plate No. 3 Outer View of Shrine Shah Allah Ditta

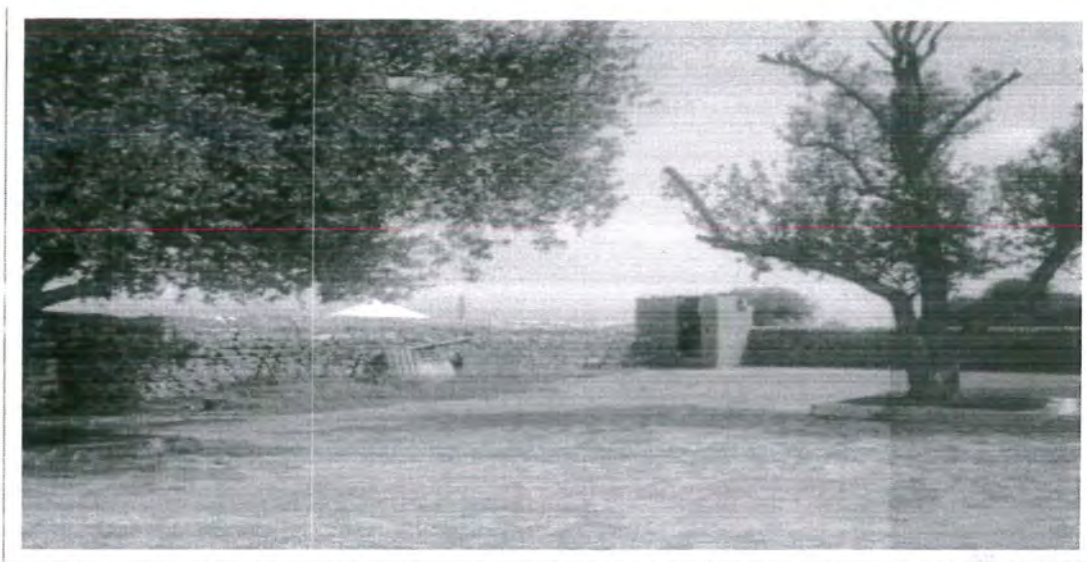


Plate No.4 Outer View of Shrine Shah Allah Ditta



Plate No.5 Interior of Shrine Shah Allah Ditta

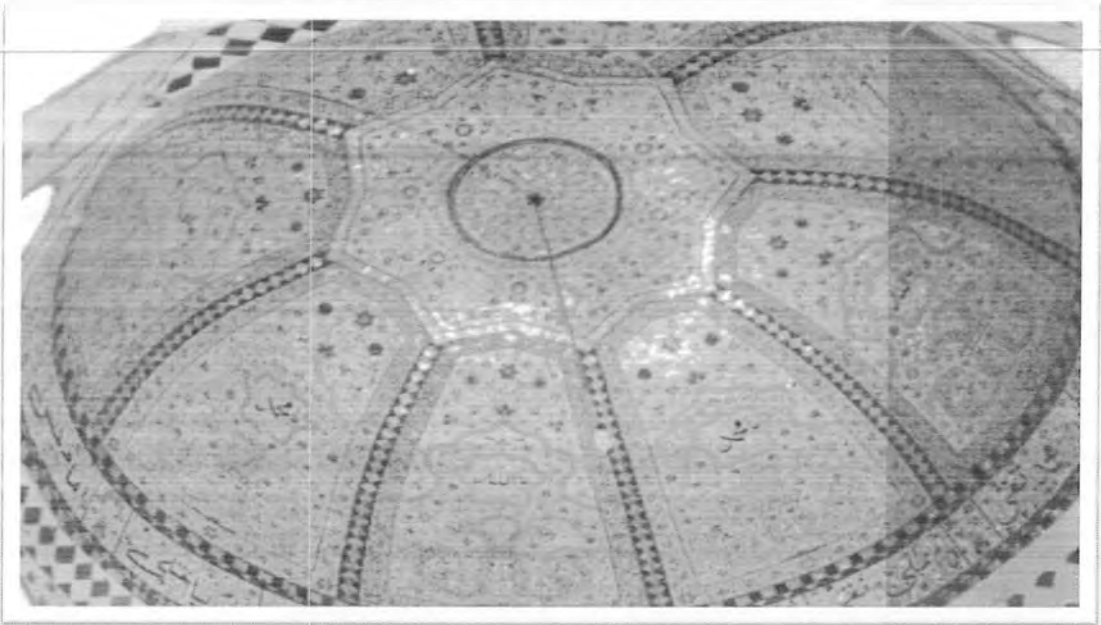


Plate No.6 Interior of Shrine Shah Allah Ditta

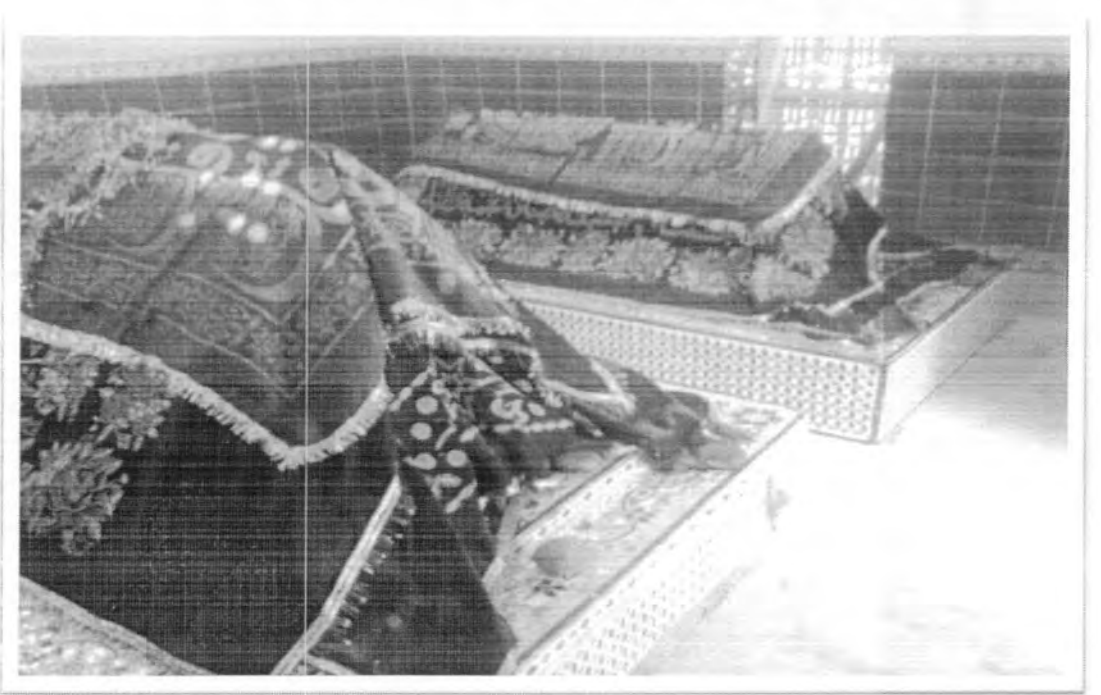
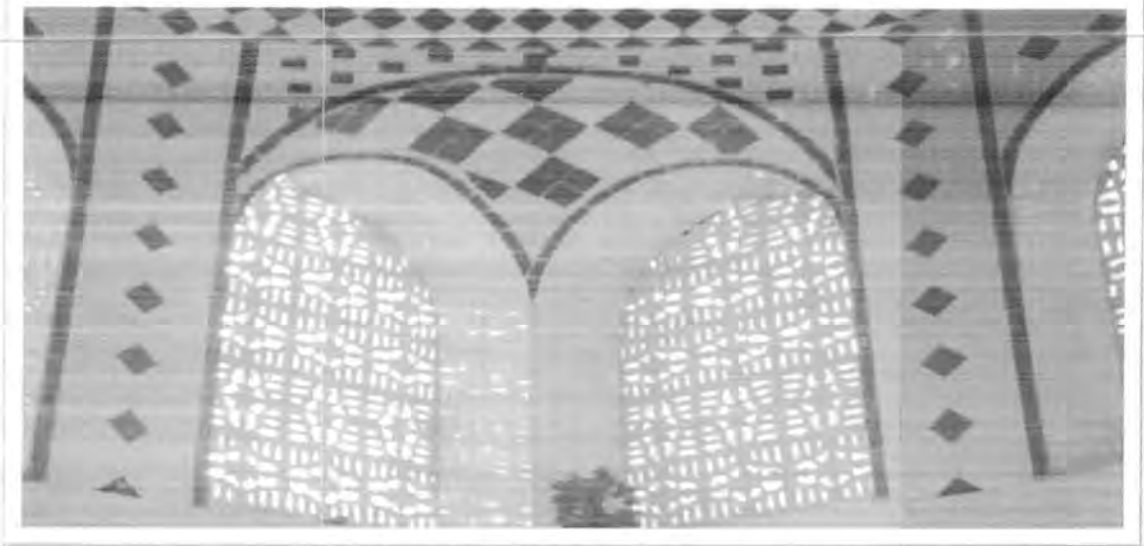


Plate No. 7Interior of Shrine Shah Allah Ditta



Adjacent to the old *dargah*, is the *Nah Shaheed Mazar* (Nine Shaheed Mausoleum), where nine men are entombed, of which the youngest was 16 years old. They were members of the Shia sect and were gunned down by a militant Sunni group in 1992, while returning from a religious gathering in Lahore.

3.6 Archeological Sites

The plains and lower foot hills near the western and northern Margalla alienate have endorsed a very long and rich human settlement and history. This is moderately manifest in the grandiose archeological sites in the Taxila valley Archeological Protection area, contiguous to the park's north-western boundary. Paleolithic sites have been endowed in areas now ensconced by Islamabad, Rawalpindi and surroundings including Dhole Juri Caves near the southern park boundary west of Shah Allah Ditta.

3.6.1 The Buddhist Caves at Shah Allah Ditta

Relatively 1.6 km away from the shrine of Shah Allah Ditta is Buddhist caves, also known as the Shah Allah Ditta caves. These caves and subterranean became habitat as well as a place of meditation for the Buddhist monks in the early centuries of the Christian era. This is quite fortuitous as on the other side of these hills is the historical city of Taxila.

Plate No.8 Hindu Priest's Garden



Plate No.9 Hindu Priest's Garden

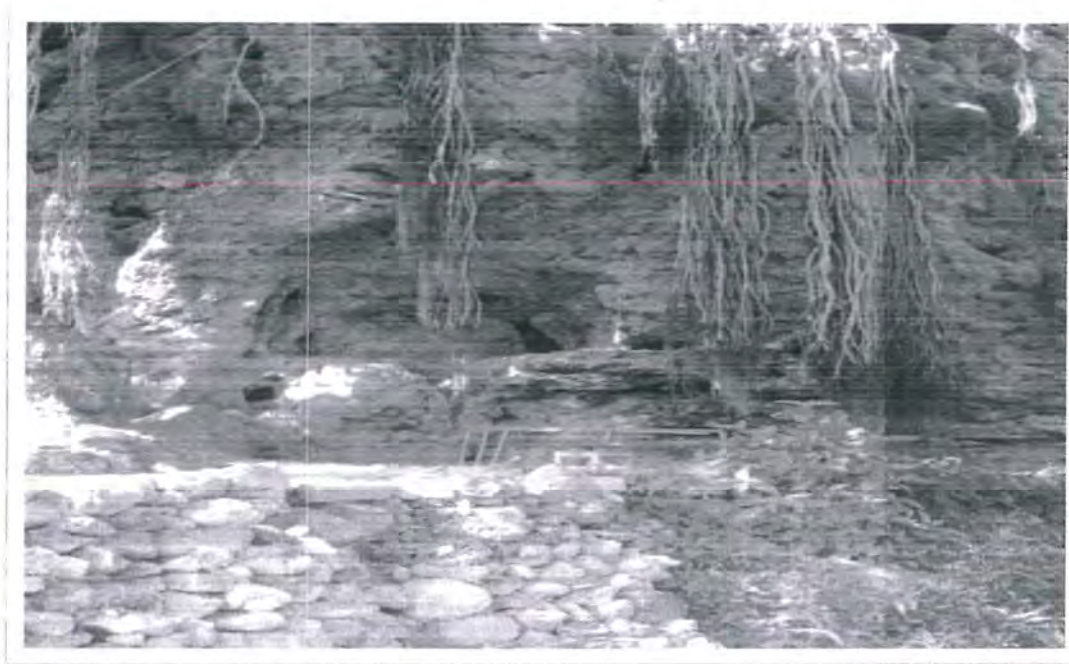


British archeologist Alexander Cunningham, Director General of the Archeological Survey of India, elucidated in 1871 that cave at Shah Allah Ditta is attended by Hindu Pilgrims. This place is also known as *Sadhu ka Bagh* (Hindu priest's garden). Throughout the Hindu period, *sadhus* (holy men) also made this place their habitat for mediation and prayers. Moreover, Dr. Dani proclaimed that pre-historic people must have also used the caves; some caves were from Middle Stone Age as tools discovered there, reflected from that period.

Here I endorse nature in its purified version. Because the Banyan found here is truly splendid, augmenting out of crevices in the rocks, with their long aerial roots stretching downwards from nearly horizontal branches high above the ground. A natural spring, with its source in the Margalla hills, flows through an ancient drain and fills the pool which was once used for *ashnaan* (holy bath), but is now worn by villagers who frequently swim in the pool. Centuries of a natural course of water passing through clefts or gaps in the rocks have arranged stalactites, which hang from the roofs of caves.

Villagers believed the water is very warm and blessed by a saint. Another fascinating facet of these caves is the remnants of a mural painting on the walls of the cavern.

Plate No. 10 Banyan Tree



3.6.2 Ancient Route in the Margalla Hills

At the hanger of the Buddhist caves in Shah Allah Ditta, one procures a herculean wild Mango tree; a decrepit track leads to the Margalla Hills is found here. Dr. Dani conferred; it is quite accessible that the Greek invader Alexander also navigated the Margalla hills on this path, while going from Taxila to Jhelum in 326 BC. A number of Banyan trees are expanding advance this path. This prismatic path has a generous growth of different bushes, such as the endemic *Sannatha*, *Garanda* and *Akh* growing on facets of the route.

Moreover, on the opposite side of the Buddhist caves one surmises half of a hill ingurgitate up by the extensive excavating of this advancement and expansion behemoth. At an

ambit of nearly 6.4 km north of Shah Allah Ditta one finds a plateau termed *Kukkar da Koh* (Mount of Cockerel).

Plate No.11 Opposite Side of the Buddhist Caves



Plate No.12 Opposite Side of the Buddhist Caves



3.6.3 Emperor Akbar's Well

Here one also finds an ancient well here accredits to by the villagers as *Akbar Badsha da Khoo* (Emperor Akbar's Well). It is also reported that this well is probably from Sher Shah Suri's time (1486 -- 1545). This well also named as boali (Ashraf, 2008). Furthermore, this place was apparently also used by the Mughal army while crossing the hill exceeds to the old debris of Giri in the southwest and to the village of Khanpur in Hazara, KPK in the northwest. The well also exhibits the gilt-edged skill of the stonemasons in incising perfect rectangular shaped blocks of stones termed ashlar stone.

3.6.4 Preservation

In October 2010, Capital Development Authority (CDA) prehended the course for conservation of the respective 2,400-year-old archeological site -- Buddha caves as well as the adjacent garden known as 'Sadhu ka Bagh' is the second heritage site in Islamabad which has been addressed for preservation; the first was the historical Saidpur Village, also stationed at the foothills of the Margalla.

3.7 Topography and Physical Features

The terrain in the metropolitan area of Islamabad Rawalpindi consists of plains and mountains whose total relief exceeds 1,175 m. The most important mineral resources in the respective locale are construction materials: limestone for cement; aggregate for concrete; sand for mortar; and clay for bricks, tiles, and pottery. All of these resources are quite abundant and have been heavily exploited (Census Report, 1998).

3.8 Climate

Shah Allah Ditta features an aberrant version of a humid subtropical climate, with long and very hot summers accompanied by a monsoon season followed by short and mild winters. The hottest months are from May to July while winters occur from October to March with temperatures variable by location, with mild temperatures in the region. The monsoon season occurs July through September, with heavy rainfalls and evening thunderstorms.

3.9 Flora

On the top of the Margalla hills is commonly found Cheel (*Pinus logifolia*) and Koa (wild olive) along the veneration, and Phulai (*Acacia modesta*), are found. Badh (Banyan), Peepal (Sacred Fig), Shisham (Indian Rosewood/ *Dalbergia sissoo*), Palm, Toot (*Morus alba*), Neem (*Azadirachta indica*) and paper mulberry are famous growing. Wild products of plains include flower buds of the Kachenar, wild pomegranate, blackberries, raspberries, cranberries, wild pears etc. along the ravines small bushes are generally found. Furthermore, various families of trees, shrubs, herbs, climbers, grasses and fodder crops and seasonal vegetables are also followed.

Plate No.13 Flora: Overview

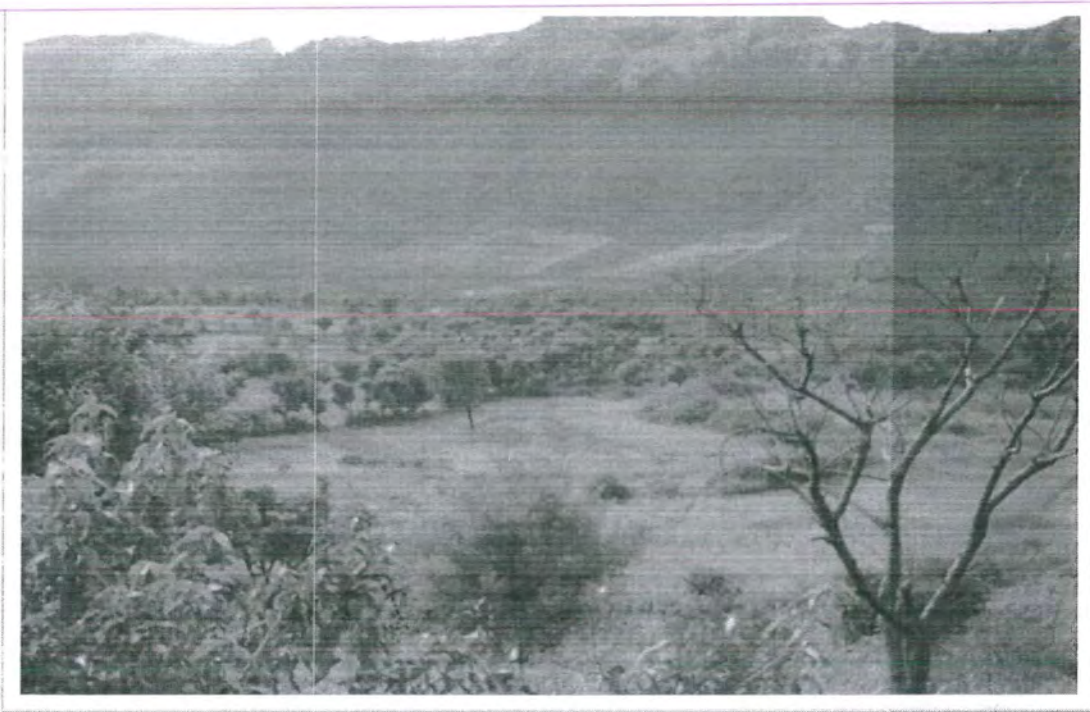


Plate No.14 Flora: Grass Fields

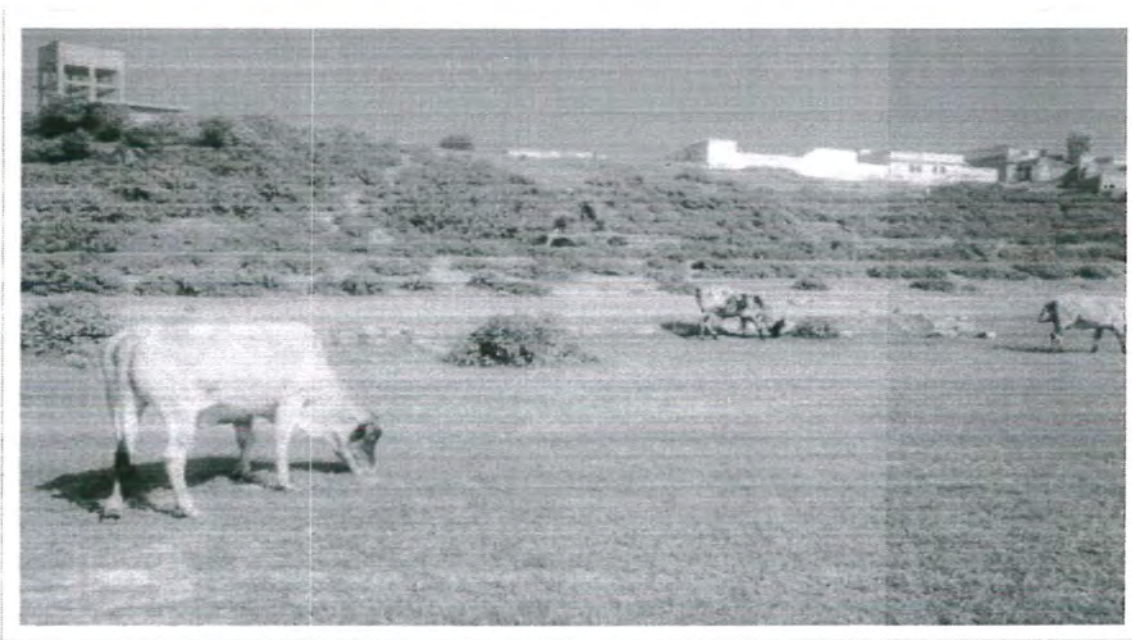


Plate No.15 Flora: Banyan Tree

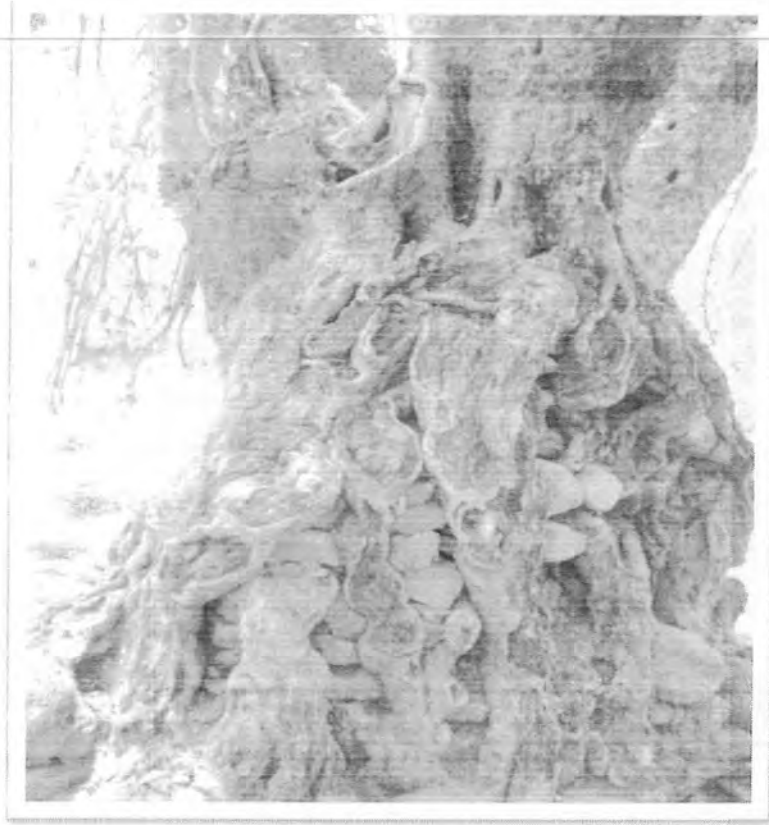
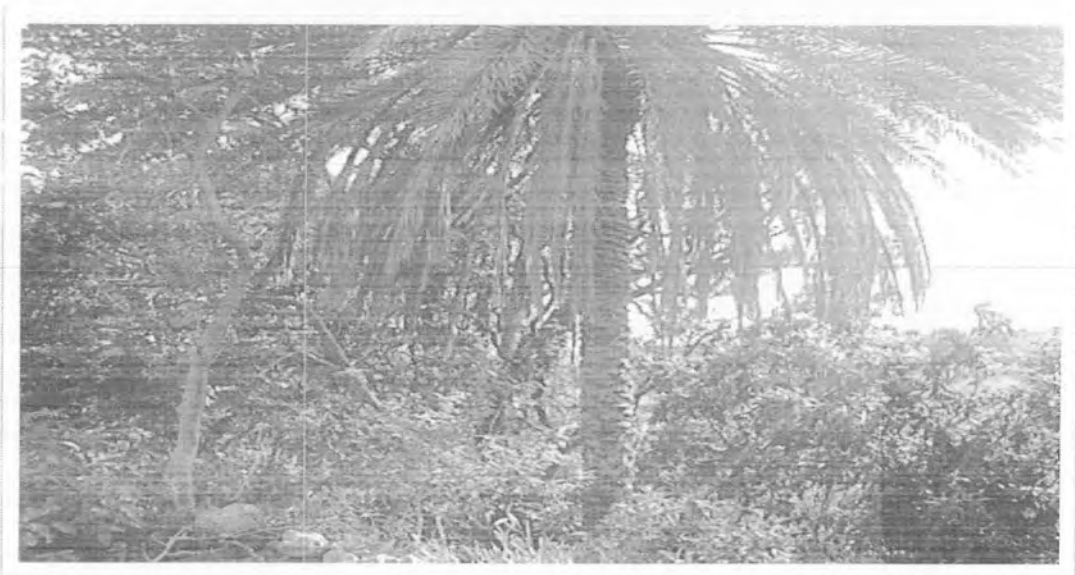


Plate No.16 Flora: Palm Tree



3.10 Fauna

Shah Allah Ditta is also called as 'Birds Paradise' due to Birds Farm House at Shah Allah Ditta. Chakor and gray partridge are mainly seen while black partridge is rare. Quail come annually in enormous number in the spring and autumn. Foxes are occasionally found here and there in the open field, wild bores, foxes, rabbits, monkeys, and jackals are generally seen in field and forests.

Plate No.17 Shah Allah Ditta Birds Farm House: Wood Ducks

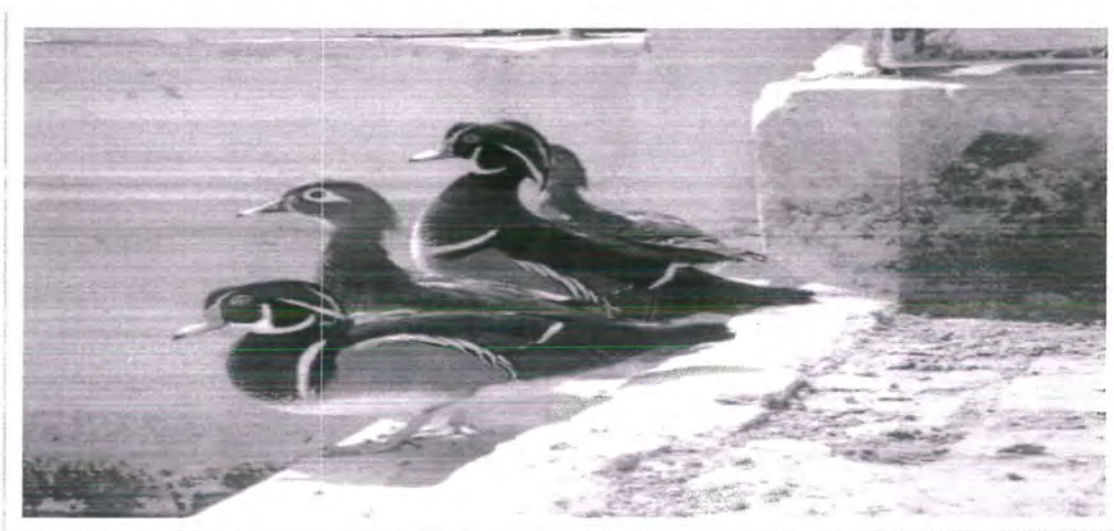


Plate No.18 Shah Allah Ditta Birds Farm House: Ostrich



Plate No.19 Shah Allah Ditta Birds Farm House



Plate No.20 Shah Allah Ditta Birds Farm House

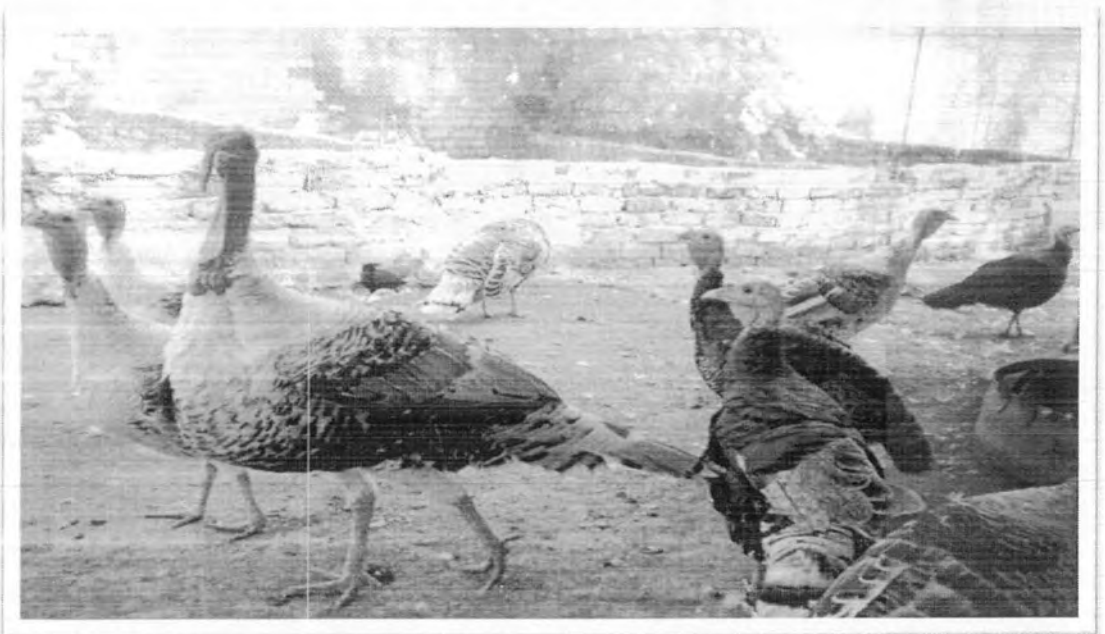


Plate No.21 Shah Allah Ditta Birds Farm House: Whistling Ducks



3.11 Area and the Land Records

The union council of Shah Allah Ditta consists of four villages: Gokina, Johri, Shah Allah Ditta and Talhaar. The table below lists the area and land records of Union Council Shah Allah Ditta.

Table 1

Area and the Land Records of Union Council Shah Allah Ditta

Sr. No	Villages	Area (acre)
i.	Gokina	1083
ii.	Johri	1089
iii.	Shah Allah Ditta	2711
iv.	Talhaar	1640
Total Area		6523 acres

Source: Office union council Shah Allah Ditta

3.12 Population

The population of the union council Shah Allah Ditta was estimated to be over 50,000.

Table 2
Sex of the Respondents

Sr. No	Sex	Frequency	Percentage
i.	Males	13	27
ii.	Females	34	73
	Total	47	100

Source: Socio-economic census survey

Table 2 reveals that majority (73 percent) of the respondents subsumed of female respondents while remaining 27 percent were males. Furthermore, out of thirty four female respondents, thirty were natives while four were experts on dream interpretation. Equivalently, among thirteen male respondents, eleven were inhabitants while two were experts on dream interpretation. It shows that females were more inclined towards subject of dreams and its interpretation as compared to male respondents.

Table 3

Age of the Respondents

Sr. No	Age	Frequency	Percentage
i.	14-24	10	22
ii.	25-35	17	36
iii.	36-46	9	19
iv.	47-57	6	13
v.	Above 58	5	10
	Total	47	100

Source: Socio-economic census survey

Table 3 shows the age of the respondents. It shows that majority (36 percent) of the respondents fall in the age brackets of 25 – 35, 22 percent were 14 -- 24 years old, 19 percent comprises of category of 36 – 46 years old. While remaining 23 percent were above 40 years old. This shows that less than half of the respondents were in the young age structure. It is quite interesting that the current study has captured the experience of all the three category of respondents i.e. young, middle aged and those who are more than 58 years old.

3.13 Religion and Belief System

As emerged from 1998 Census the population of the Union Council is predominantly Muslims i.e., 99 percent. Moreover, two pertaining sects in locale are Sunni and Ahl-e-Tashee. According to my key informants, there are 22 mosques present in this union council, belongs to different sects and one *Imam-Bargah* for Ahl-e-Tashee. Similarly, different madrasas are also active in respective locale on the lines of different school of thought in

Islam such as Deoband, Bareilwi, Ahl-e-Hadith and Shia. Religious education to both male and female is imparted through these madrasas.

Table 4
Sect of the Respondents

Sr. No	Sect	Frequency	Percentage
i.	Sunni	24	51
ii.	Ahl-e-Tashee	23	49
	Total	47	100

Source: Socio-economic census survey

Table 4 illustrates the sect of the respondents. Fifty one percent of the respondents belonged to Sunni sect while 59% accorded Ahl-e-Tashee.

3.14 Economic Organization

3.14.1 Occupations

The anthropologist Bateson elucidates occupations as

“The capacity to do something useful for yourself or others is key to personhood, whether it involves the ability to earn a living, cook a meal, put on shoes in the morning, or whatever other skill needs to be mastered at the moment.”

Majority of the people were directly or indirectly affiliated with agriculture sector as 70 percent of the land is cultivable. People of Shah Allah Ditta were involved in different economic activities such as assorted jobs in government and private sectors, unceasing their business and daily paid labor.

Table 5
Occupation of the Respondents

Sr. No	Occupation	Frequency	Percentage
i.	Household	19	41
ii.	Skilled Labor	2	4
iii.	Daily Paid Labor	2	4
iv.	Self Employed	7	15
v.	Student	3	6
vi.	Govt. Job	9	19
vii.	Private job	5	11
	Total	47	100

Source: Socio-economic census survey

Table 5 illustrates the different occupations of respondents which are embedded under the categories of Household, Government job, Private Job, Self Employed, Student, Skilled worker, and Daily paid laborer. Majority (41 percent) of thefemale respondents were involved in household activities like economic production, consumption, and child rearing. Nineteen percent of the respondents were headed by Government jobs like School Principle, Army Officer, Engineer, Teachers, etc. It shows that mostly people preferred government jobs on other professions as it is considered as safe and secure mean of earning because government jobs are permanent in nature and it accompanied by a range of other facilities. Fifteen percent of the respondents were Self Employed while 11 percent falls in the category of private jobs.

Table 6

Monthly Family Income of the Respondents

Sr. No	Monthly Family Income	Frequency	Percentage
i.	10,000 – 20,000	16	34
ii.	20,001 - 30,000	17	36
iii.	30,001 - 40,000	7	15
iv.	40,001 - 50,000	5	11
v.	50,000+	2	4
Total		47	100

Source: Socio-economic census survey

The monthly family income of an individual refers to the total money value of the services received by her/him from all sources including her/his own economic activities and includes rent received or any other income received by family as income. Income contribute a significant part in studying and understanding different levels of aptitudes, behaviors, perceptions and priorities managed and formulated by an individual. Table 6 also reflects the monthly family income of respondents. It shows that 36 percent of the respondents falls in the category ranging from 20,001--30,000, 24 percent of the respondents falls in income brackets of 10,000 – 20,000, 15 and 11 percent of the respondents were headed by income category ranging from 30,001—40,000 and 40,001 – 50,000, respectively. While less than 5 percent of the respondents comprises of category of above 50,000 monthly family income.

3.15 Education

According to Francis (1970), education is a consciously controlled and deliberately managed process whereby alterations are observed and produced by the individual's behavior and attitudes. Education plays a decisive role and is considered to be very important sociological indicator in understanding and defining respondent's behavior.

The village has one Govt. primary, a girls' higher secondary and a boys' secondary school. Similarly, different private schools are also operating in the Shah Allah Ditta, funded by Charity Organizations such as Al-Saadat Foundation. Each year about 200 boys and 100 girls pass their Matric exams along with many other students who come to Islamabad for Higher education and better education facilities and receive their education from the capital. There is no college in the village and lacks IT training facility. At least 40% of the population corresponds to low income group and hardly earn Rs.100 a day.

Plate No.22 Educational Institution: Model School for Girls



Plate No.23 Educational Institution: Model School for Boys

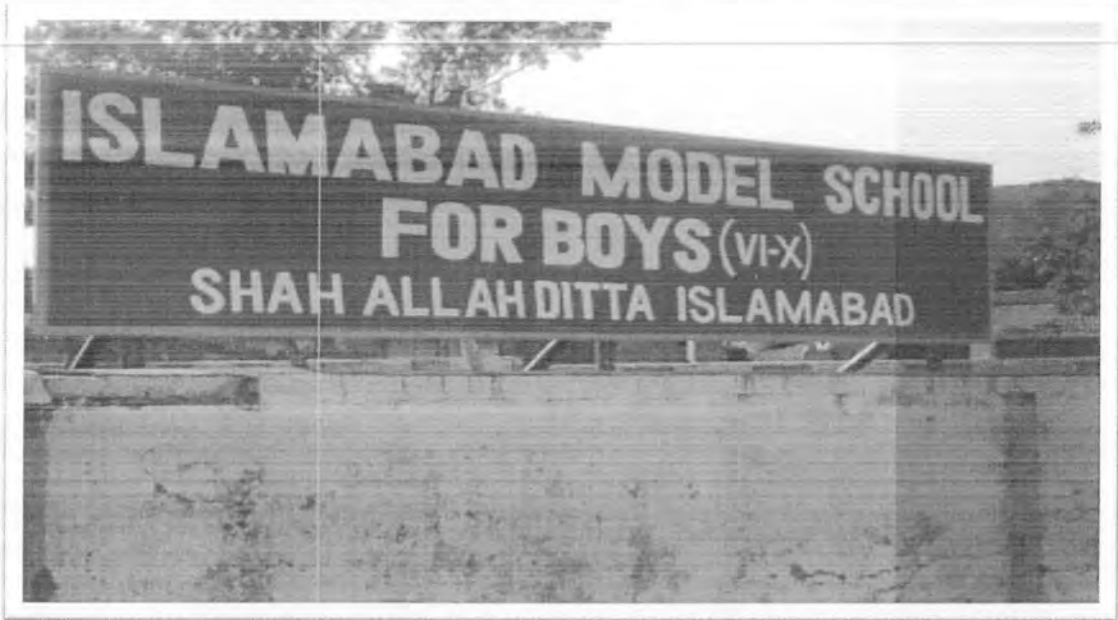


Table 7
Educational Attainment of the Respondents

Sr. No	Education	Frequency	Percentage
i.	Illiterate	6	13
ii.	Primary	6	13
iii.	Middle	3	6
iv.	Matriculation	8	17
v.	Intermediate	5	11
vi.	Graduation + Aalim Course	8	17
vii.	Masters	4	8
viii.	Religious Education	7	15
	Total	47	100

Source: Socio-economic census survey

Table 7 depicts the educational attainment of respondents. I tried to explain the educational attainment of respondents under the categories of Illiterate, Primary, Middle, Ma-

Plate No.23 Educational Institution: Model School for Boys

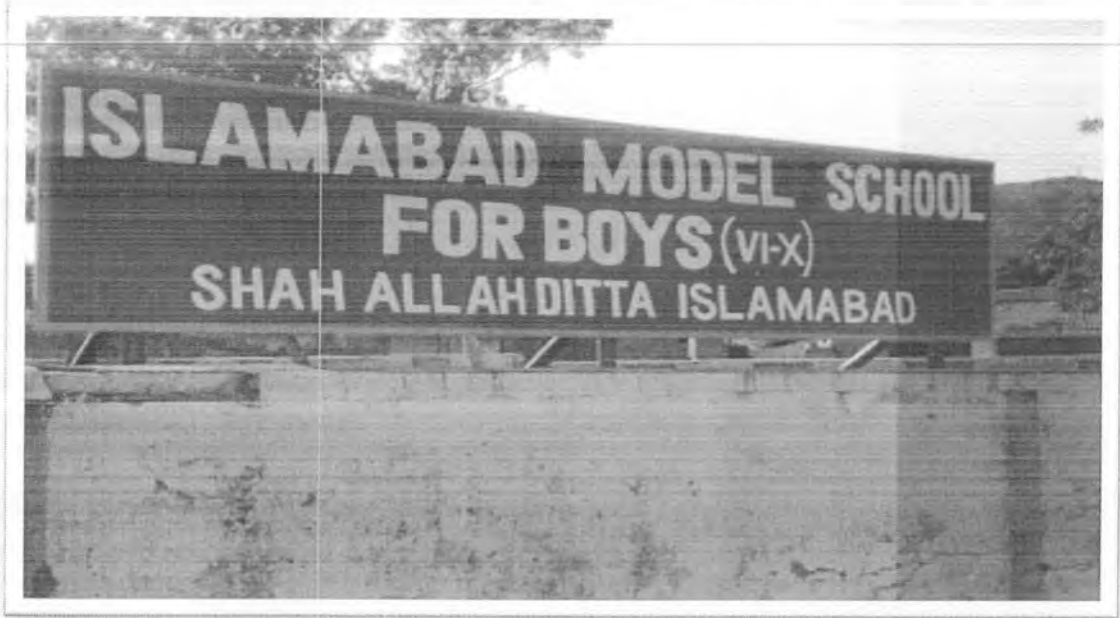


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vii.	Masters	4	8
viii.	Religious Education	7	15
	Total	47	100

Source: Socio-economic census survey

Table 7 depicts the educational attainment of respondents. I tried to explain the educational attainment of respondents under the categories of Illiterate, Primary, Middle, Ma-

trication, Intermediate, Graduation with Aalim course, Masters and Religious education. It highlights that 13% of the respondents were illiterate and 13% were at primary level of their education. Six percent maintained middle level. Majority of the respondents were educated as 17% falls under the category of matriculation and graduation level, respectively. Fifteen percent of the natives reported that they secured religious education as they argued that religious education is compulsory. Furthermore, research findings revealed that dream interpreters were highly educated as 5 out of 6 acquired Aalim courses and maximum level of education (Graduation).

3.16 Culture

3.16.1 Food Habits

Maize and wheat are staple food grains while bajra is also used to a lesser extent in the respective locale. The natives mostly use vegetables with tandoori bread and sometimes also take meat. The rotis are made out of flour. They are cooked in a tandoor (big earthen oven). I also learned art of making roti on tandoor, and my key informant helped me in this regard. And I really enjoyed that. They highly consume poultry products.

For breakfast, they have tea, parathas (fried flour bread) with fried eggs or left over curry. Lunch is simple since most are not at the home for this meal; dinner comprises of vegetables and pulses. They love to eat spicy food. Desi (traditional) food is highly appreciated. I still remember the aroma of that desi food with which one of my respondents and my key informants acquainted me.

The effects of food are of immense importance to the people. They are very cautious not to mix hot and cold foods, as such lopsidedness would cause harm to the body. Special

emphasis is laid on the types of food which are consumed by the women in pregnancy, pauperism and lactation. Desi ghee (butter oil) is considered to have therapeutic properties; its use is beneficial in three stages: before, during and after childbirth.

3.16.2 Dress Patterns

All the people, men and women wear shalwar kamiz. Occasionally, a few men may wear shirt and trousers. Some men also wear dhoti (a cloth tied around the waist) within their homes. All women wear dupatta (scarf) over their heads. When they go outside the house all women wear a big chaddar, which is wrapped around them and it covers their heads. One of my key informants also gifted me with their respective big chaddar (beautifully printed) which I used to wear accordingly. The dupatta is worn with both ends of it hanging behind. Married women are recognized by the ornaments with which they beautify themselves, which are mostly gold bangles and earrings worn at all times. The women retain *pardah* from men not belonging to the family. The men would lower their gaze when they talk to stranger women.

3.16.3 Customs and Traditions

Excess of feeling for the welfare of relatives and friends, hospitality and sincerity in one's dealings with other people, is the distinguishing mark of their culture. People greet each other warm heartedly and make profuse inquiries about the welfare of the other person, his family and relatives. They feel pleasure for hosting a guest in their home. Guests are always served with tasty foods and drinks according to the season. The important thing here is that they are served with the most precious food item or sometimes asked as to what they want to eat or drink and offered according to their desire or wish.

3.16.4 Languages

Urdu, Potohari and Punjabi language were common mean of conversation in Shah Allah Ditta while inhabitants also spoke languages of their area such as Punjabi, Pashto, Hindko, Kohistani, and Kashmiri.

Table 8
Language of the Respondents

Sr. No	Language	Frequency	Percentage
i.	Hindko	2	4
ii.	Kashmiri	3	6
iii.	Pashto	6	13
iv.	Potohari	1	2
v.	Punjabi	35	75
	Total	47	100

Source: Socio-economic census survey

Table 8 indicates that majority (75 percent) of the respondents spoke Punjabi for communication and narration of their dreams while 13 percent of the respondents preferred to speak and express their views and narratives in Pashto language.

3.17 Castes and Tribes

The important castes and tribes in the union council are Rajput, amongst whom the important sub-divisions are Awan, Malik, Mughal and Bhatti. Besides, Sayyed, Mughal, Paracha, Abbasi, Gujar, and Pathan are also living here. Some of the minor tribes are Ma-lyar, Qasbi, Jolahy, Mochi, and Kumhar. The people in general are wheatish in colour and have lighter complexion than the people living in southern Punjab.

Table 9

Ethnic Composition of the Respondents

Sr. No	Caste	Frequency	Percentage
i.	Afghan	2	4
ii.	Awan	5	11
iii.	Bhatti	1	2
iv.	Chudhary	1	2
v.	Gujar	6	13
vi.	Malik	6	13
vii.	Mian	1	2
viii.	Mughal	4	9
ix.	Qazi	1	2
x.	Rajput	2	4
xi.	Sayyed	17	36
xii.	Yusufzai	1	2
	Total	47	100

Source: Socio-economic census survey

During My field work, I discerned heterogonous castes of respondents. Table 9 reflects the ethnic composition of respondents. Among them majority (36 percent) of the respondents were Sayyed, 13 percent were Gujar and 13 Percent were Malik, 11 percent were Awan, 9 percent were Mughal while remaining castes of the respondents were Afghan, Rajput, Chudhary, Yusufzai, Bhatti and Qazi.

3.18 Housing and Accommodation

As per housing and accommodation is concerned in this area, three sorts of housing exists: *Pacca* (concreted housing), *Semi-Pacca* (semi concreted) & *Kaccha* (mud housing). On the very first day when I made entrance in my field, I found a quite distinctive and varied type of housing scheme. Firstly, one may observe beautiful, well-versed houses on the line of modern type of housing-- High and double storied houses. Secondly, other section of housing comprised of single storey houses with more than two rooms, one kitchen, two toilets, bathrooms, and one TV room. Thirdly, *Kaccha* (Mud housing) – simple on all grounds comprised of two rooms, one store room in which grains are saved, one kitchen, bathroom, and a court yard at the front of every house.

Table 10
Housing Pattern of the Respondents

Sr. No	Types of Houses	Frequency	Percentage
i.	Mud Houses	6	13
ii.	Concreted Houses	19	40
iii.	Semi Concreted	22	47
	Total	47	100

Source: Socio-economic census survey

Table 10 shows the housing pattern of respondents. It indicates that 47 percent of the respondents fall under the category of Semi-Concreted type of accommodation, 40 percent live in Concreted type of housing while 13 percent characterized under the Mud houses.

Plate No.24Concreted Housing and Accommodation



Plate No.25Semi-Concreted Type of Housing and Accommodation



Plate No.26 Mud Housing and Accommodation



3.19 Political Organization

Political organization is that subsystem of social organization that specifically relates to the individual or groups culpable for managing for public policy or who control the appointment of those individuals or groups. A group of villages/commune (5-24) forms a Union Council, which is the basic administrative unit in the rural area. The Union Councilor (UCR) commences the provision, maintenance, improvement and management of public structures such as roads, streets, culverts, public buildings and gardens, etc., as well as formulation of development programme for the respective area. Panchayat system is also prevalent in this area. The Panchayat consisted of respected people of the village who were also economically vibrant. This institution was not ingrained by the Government but relish some power commonly to decide certain types of cases. The Panchayat use to settle commotion amongst inhabitants. The Numberdar (Chairman) headed the village.

3.20 Health Facilities

In Shah Allah Ditta there are no modern medical facilities available. An asset is that the UC is a part of Islamabad District because of which people are fortunate to have certain facilities as per essential for survival. In Shah Allah Ditta there are several private clinics and a governmental based Rural Health Center (RHC). The people also refer to the RHC as the dispensary. It overtures a free vaccination day to pregnant women and children. It also dispenses consultation, medication and treatment. There are Lady Health Visitors LHV's or Dais (midwives) in the village. A compact belief exists in spiritual healing. The popular ziarates (shrines) are Shrine of Shah Allah Ditta Al-Bakhri, *Aastana* of Zinda Pir, and Golra Sharif etc.

Plate No.27 Health Centre



Plate No.28 Dispensary



3.21 Transports/Road Connectivity and Communication

Several housing societies and other developmental projects proved to be fortune for Shah Allah Ditta, which directly and indirectly concentrated on the up gradation of that area. After the Shah Allah Ditta Road was constructed, it became the vibrant route for public transport. The Suzuki and pickups makes three trips in a day, on this route at a fixed time. Some people also own their own private vehicles.

3.22 Modern Amenities

3.22.1 Electricity and Water Supply

In the village people consider electricity a great blessing. But load shedding brought misery to their life. Consequently, they incorporated its residue. Haves brought UPS and generators while Haves not generated themselves with patience. A lot of people have refrigerators, washing machines, fans, etc., these things have brought convenience to their

lives. Peoples have indulges themselves with televisions, cables TV, cassette players, radios etc. People get together and watch dramas and news with enthusiasm. In early morning and on daily basis, my Key Informants used to listen to recitation of Quran with translation and Tafsir, on FM radio.

There are three resources of water used by both animals and human beings together as following natural springs, rainy rivers and small wells. People fetch water from the wells. Besides that water supply pipelines are also incorporated in this area but due to water shortage, load shedding and mismanagement on the part of local administration, people faces hell of difficulties in this regard. Though boring was being done in certain mohallas which facilities natives. Different households have gotten boring done for their own use. The women fill water twice a day, which is, in the mornings and evenings. This is arduous work. I also used to fetch water along my key informants, and I experienced it.

Plate No.29 Water Spring



Plate No.30 Water Spring: Fetching Water



3.22.2 Market

In Shah Allah Ditta, one may find multiple shops along the road. All kinds of things were available in these shops as per inhabitants required. Majority of the respondents reported that they go to Golra for the purpose of shopping as there were diversified markets which were center of gravitation for them. Different shops were also seen in respective area like: general store, electronic, bookshop, jeweler, tailor, milk & yogurt shop, *tandur*, etc. Last but not the least, small shops were also observed in mohallas.

Plate No.31 Market



Plate No.32 Small Shops



3.23 Physical Layout of the Area

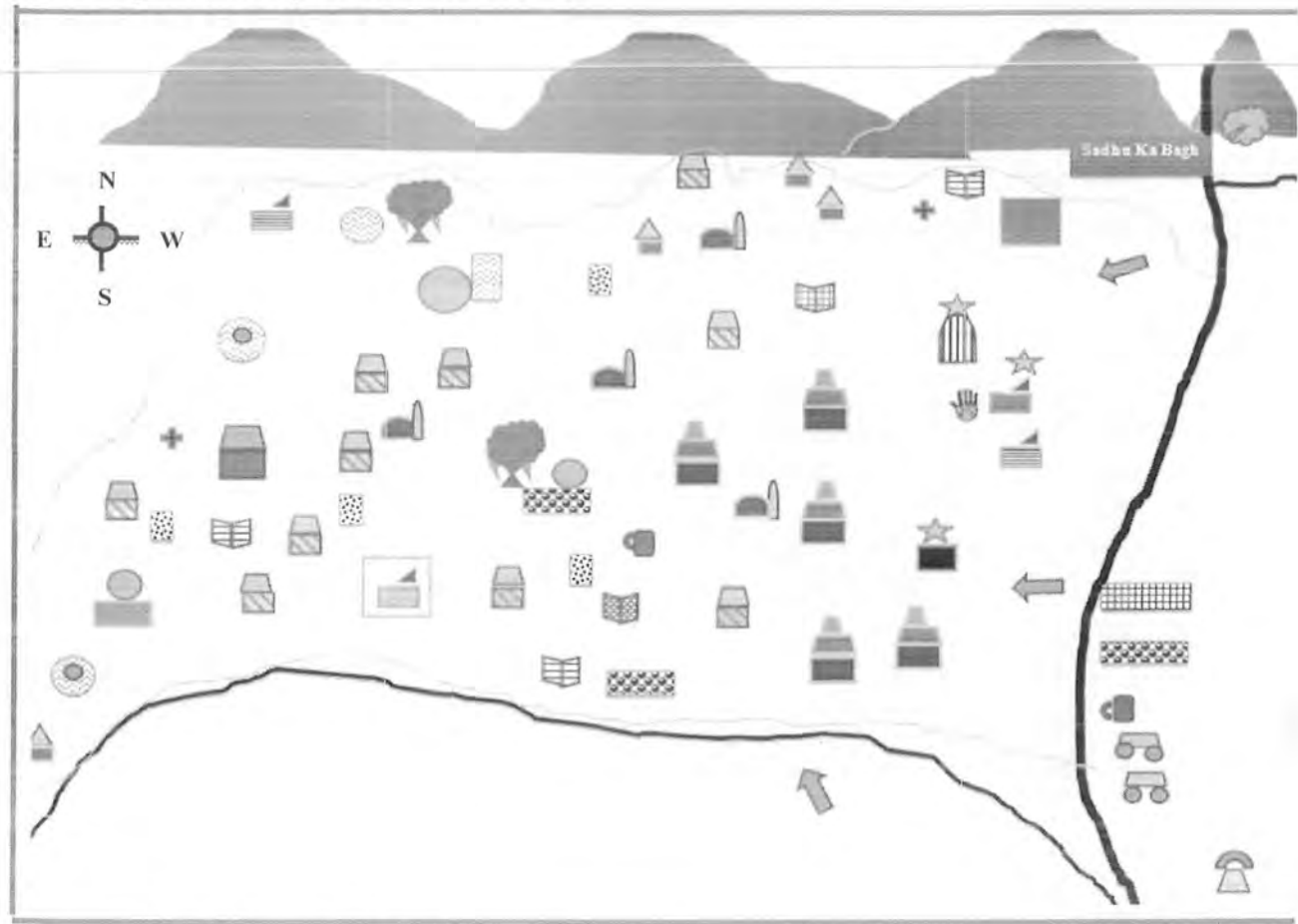


Figure 1 Physical layout of the area



3.24 Kinship and Social Organization

3.24.1 Marriage

“Marriage is publicly recognized and culturally sanctioned union between a male and female which is intended to be a enduring to give primary sexual right in each other to the couple and to fulfill further social function child rearing, economic partnership between husband and wife and formation of alliance between kin group or characteristics of marriages” (Encyclopedia of Anthropology).

Table 11

Marriage Pattern of the Respondents

Sr. No	Categories	Frequency	Percentage
i.	Endogamy	29	62
ii.	Exogamy	8	17
iii.	Unmarried	10	21
	Total	47	100

Source: Socio-economic census survey

In this village, endogamy as well as exogamy both forms are practiced. Table 11 highlights the marriage pattern of respondents. Majority (62 percent) of the people practice endogamy marriage. The first predilections are given to within the joint/extended family especially first cousin marriage. If there is no appropriate match, available in the family then outside the family but preferably with the same ethnic group.

Now people of the village started exogamous marriage, in the past people had direct relations with land they always practice endogamous marriage but now those families whose members got involved in urban jobs, have become money minded, their adherence to rule

of endogamy is on the decline. Now they look for the proposals, which are economically in strong position.

Table 12
Marital Status of the Respondents

Sr. No	Categories	Frequency	Percentage
i.	Single	10	22
ii.	Married	33	70
iii.	Widowed	3	6
iv.	Separated	1	2
	Total	47	100

Source: Socio-economic census survey

A demographic parameter used to indicate a person's status with respect to marriage, divorce, widowhood, singleness, etc. Table 12 depicts the marital status of respondents. Table indicates that majority (70 percent) of the respondents encompasses married category, 22 percent of the respondents falls in single category while remaining 6 and 2 of the respondents were widowed and separated, respectively.

3.24.2 Family Structure

The United States Census Bureau defines family as,

“A family consists of two or more people, one of whom is the householder, related by birth, marriage, or adoption and residing in the same housing unit. A household consists of all people who occupy a housing unit regardless of relationship. A household may consist of a person living alone or multiple unrelated individuals or families living together”

In Shah Allah Ditta chiefly Nuclear and Joint Family system was supervened. There are two typecast of family;

- Nuclear Family
- Joint Family

The nuclear were the fragmented part of joint family. While joint family was a group of people living together under one roof, shares common values and harmonious co-existence.

Table 13
Family Structure of the Respondents

Sr. No	Family Type	Frequency	Percentage
i.	Nuclear	23	49
ii.	Joint	24	51
	Total	47	100

Source: Socio-economic census survey

Table 13 indicates the family structure of respondents. It highlights that majority (51 per-cent) of the respondents preferred and accumulated joint family structure while remaining 49 percent acquired nuclear family structure.

Table 14
Kin Terms

Sr. No	Relationship	Address	Referred
i.	Father	Abba	Abba, Piyo
ii.	Mother	Amma	Maa
iii.	Elder brother	Veer	Pra, Bhai

Table 14 Continued

iv.	Elder Sister	By her name	Baji
v.	Parental Uncle	Taya	Chacha
vi.	Maternal Uncle	Mama	Mama
vii.	Paternal Aunt	Boie	Boa, Phopo
viii.	Maternal Aunt	Khala	Masi
ix.	Paternal Grandfather	Babu	Dada
x.	Maternal Grandfather	Baba	Nana
xi.	Paternal Grandmother	Amma	Dadi
xii.	Maternal Grandmother	Nani	Nani

Source: Socio-economic census survey

3.25 Miscellaneous

Table 15

Divisions of Time

Sr.No	Recognized	Corresponding English Time
i.	Namaz Wela	A little before sunrise
ii.	Wasi Wela	Till one hour and a half after sunrise
iii.	Dopahar	Noon
iv.	Peshi Wela	3:00 pm
v.	Nimashan Wela	Sunset
vi.	Sota Wela	From sunset one watch of the night has passed
vii.	Adhi Rat	Mid night
viii.	Baki Rat	Remaining one hour and a half till Namaz Wela

Source: Socio-economic census survey

CHAPTER FOUR: METHODOLOGY

Social research is the systematic and deliberate method of exploring new facts or verifying old facts, their relevance and sequence, interrelationship, casual explanations and natural laws that govern them. By 'methodology' we mean the philosophy of the research process. This includes the assumptions and values that serve as a rationale for research and the standards or criteria the researcher uses for interpreting data and reaching conclusions. A researcher's methodology determines such factors as a researcher writes hypothesis and what level of evidence is necessary to make the decision whether or not to reject a hypothesis. This study has been characterized by qualitative research and I have opted certain research techniques as per the nature of my research and these research techniques are stated below:

4.1 Locale of the Study

The present study was imparted in Shah Allah Ditta, which is a union council stationed at the footprints of Margalla Hills in the Islamabad Capital Territory and distance 3.5 Km from Golra Sharif. Golra is a average-sized village positioned near the Margalla Hills, in the Islamabad Capital Territory and distance 17 km from the antediluvian city of Taxila.

I determined particular locale due to the spiritual and cultural weight of respective Shrine of Shah Allah Ditta which abet in discerning and investigating the religious and cultural constitution of inhabitants' folk knowledge and interpretation regarding dreams.

4.2 Sampling Technique

In the present inspect, I have employed snow-ball sampling technique to get indispensable information from my target population. Snow-ball sampling is non-probability sampling technique where researcher gets referrals from respondent about other respective respondents to acquire desired information.

Specifically, I preferred snow-ball sampling technique for this peculiar research inasmuch as it is not possible to append or guaranteed the participation of all the natives of that peculiar locale for this reflection because the essence of study appealed those natives who compass belief, engross and occupied folk knowledge around dreams and its interpretation. In the similar vein, it was also difficult to locate those natives as well, so for that matter, concerned religious and traditional authority on dreams and their interpretations had provide guidance about those respective natives who belief and consults those respective bodies about dreams and those who have experienced special purview of dreams.

Notably, my key informant executed eminent role in introducing female respondents specifically Aged because it sustained me in unearthing their societal outlook about dreams and their male family members or relatives, who had any knowledge about dreams, take interest in dreams interpretation or have faith on dreams. Analogously, due to their respective societal setup even males didn't feel comfortable in having interaction with females (especially outsiders). That's why I observed *pardah* (practice of screening women from men or strangers by means of all-enveloping clothes) while interacting with males especially religious authorities.

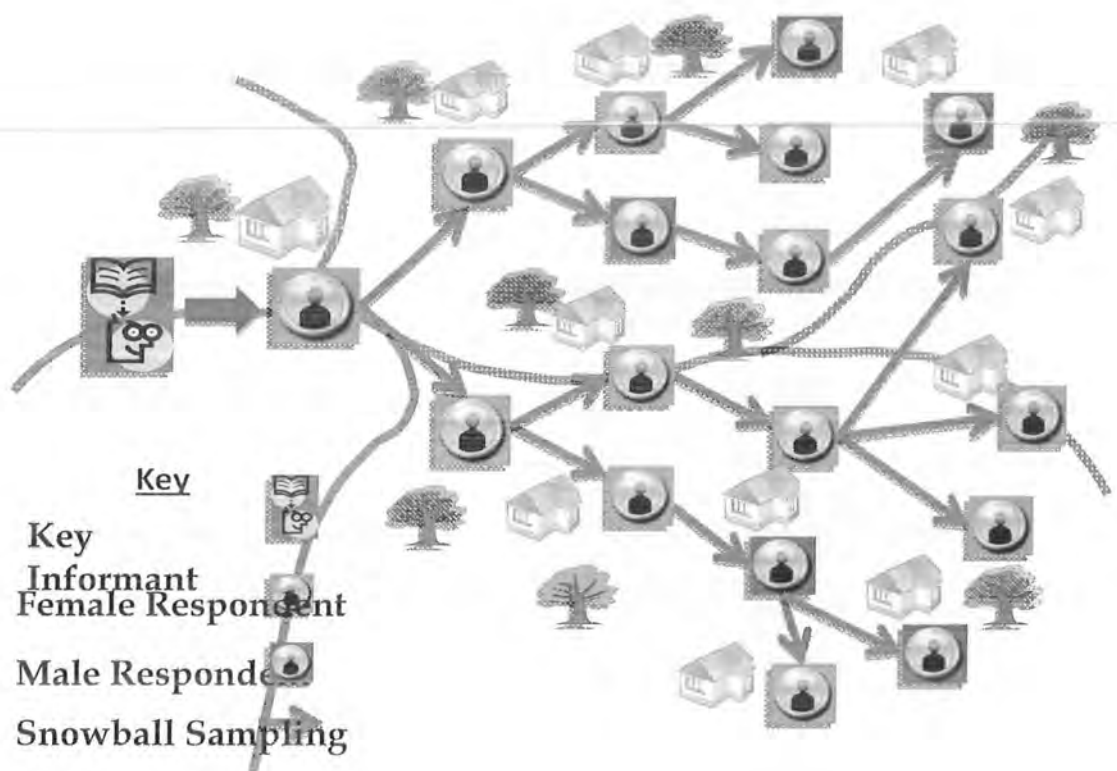


Figure 2 Snowball sampling techniques

4.3 Sample Size

A sample is a subset of the population—usually with the implication that the subset resembles the population closely on key characteristics (is adumbrative of the population). If the sample is representative of the population, then what is true of the sample will also be true of the population (within a calculable margin of error).

Forty seven respondents were interrogated under the snow ball sampling technique. Majority of the sample size subsumed of female respondents (Thirty Four) while sample of thirteen males were tabbed under the snow-ball sampling technique. Furthermore, out of thirty four female respondents, thirty were natives while four were

experts on dream interpretation. Equivalently, among thirteen male respondents, eleven were inhabitants while two were experts on dream interpretation.

Exclusively, two livable sects elucidates the whole religious outlook of Shah Allah Ditta under *Sunni* and *Ahl-e-Tashee* as deciding factor in exploring subject of dreams and its interpretation.

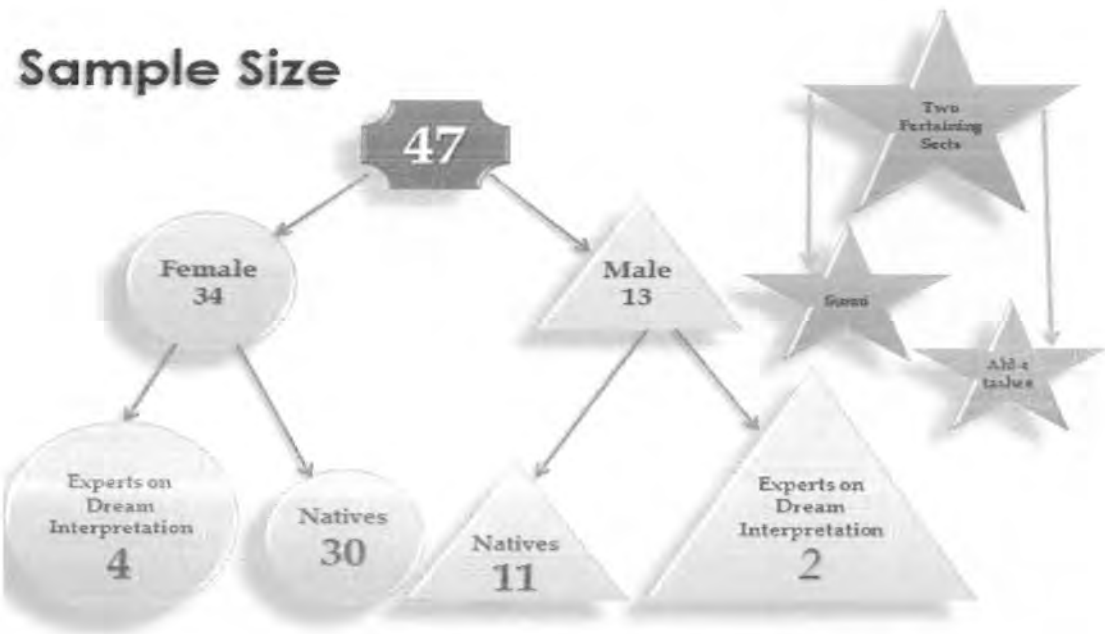


Figure 3 Sample size

4.4 Respondents

Natives (females & males), religious (*Aalim/Aalima*(an educated scholar of Islamic law), *Qari* (a person who recites the Qur'an with the proper rules of recitation), and Imam Masjid) and traditional authorities (aged persons, parents, grandparents) were the illegible respondents for the study.

4.5 Research Tools

J. W Creswell specifies research as:

"Research is a process of steps used to collect and analyze information to increase our understanding of a topic or issue" (Creswell, 2008).

Deliberately, every discipline and research activity has certain tools that positively help to improve techniques to get required information from target population in adequate manner. This study has been characterized by qualitative research and I had utilized certain research tools as per the nature of my research to gather target information about folk knowledge of dreams and symbolic significance of dreams in a culture. These research tools are stated below:

4.5.1 Rapport Establishment

According to Howard:

"The "rapport" establishment is the vital component of the interviewing process for obtaining true and correct information on the phenomenon under study" (Howard, 1994, p. 200).

Principally, I required someone to familiarize me with the natives about my intendment of study, importance of their collaboration in investigation of this research and handiness of compliance in the field. The approaching stated issues were resolved primarily with the help of my key Informants. I elucidated natives about purpose and justification of my research. I answer their all queries and confusions about the peculiar research. I let them realize the importance of "their" knowledge regarding dreams in a way *mjhy ek kitab likhni hai khwabo kay bary mai...jis mai mjhy apka yeh ilm bohat faida day ga*. I visited private

schools, Women Welfare Trust (Al-Sadaat Welfare Foundation of Shah Allah Ditta), Imam Bargah of Shah Allah Ditta, Shrine of Shah Allah Ditta Al-Bhakri, *Ashiana* of Zinda Pir Saghir Hussain Shah (Baba Geera), Shrine of Bibi Pak Daman, Archeological Sites: Sadhu Ka Bagh, Lamra, Historical Dispensary, and Historical Mosque and Telephone Exchange of respective locale. Substantially, visit of above stated areas and interaction with community members in their respective code of conduct bolstered mutual understanding and trust. During the course of informal and semi-structured interviews, I used to share my own dreams and experiences about respective locale like I had dreams about my key informants and other aspects of my life. I also shared my dream experiences with Dream Interpreters in front of other natives to encourage their presence and importance of their knowledge about dreams. Consequently, majority of my respondents were *Ahl-e-Tashee*, they were hospitable and welcoming, and even they provided me with their sacred and historical books *Imamia Jantri*, *Faalamah* and *Muftah-e-Jan'ah* – guide about dreams and its interpretation. Similarly, one of my respondents also bestowed me with Prayer of *Imam-e-Zamana* apropos safety.

4.5.2 Participant Observation

Observation, specifically participant observation, has been employed in a variety of disciplines as an apparatus for collecting data about bodies, processes, and cultures in qualitative research method. Participant observation is positively the endorsement of anthropological fieldwork. “Participant observation or, ethnographic fieldwork, is the foundation of cultural anthropology. It involves getting closer to people and making them feel comfortable enough with your presence that you can observe and information about their lives” (Russel 1994, p. 136).

Notwithstanding, participant observation in the locale was difficult but intriguing due to the very nature of respective anthropological perspective of dreams and its symbolic significance in selected locale. I made several visits to my locale before my field stay. During the course of my visits, my key informants acclimatized me with respective locale, inhabitants and she introduced me to her very neighborhood, private school Principal and Owner of Women Welfare Trust for further advancements. Categorically, I developed participant observation. I used to share room with my key informant and her 16 years old Daughter Zeenat. We share everyday life experiences, gossips, jokes, different aspects of dreams and even our own past experiences regarding dreams by the end of the day. I compensated my key informant in her domestic chores and I learned *Tanor lagana*. Moreover, fetching water from the spring down the hill *Chasma*(springs)was another enriched experience, and it also contributed towards better understanding of respective locale.

During my field stay, I had dreams about my key informant and certain locale which I shared with my informants and interestingly she had dreams about me. I also facilitated one of my respondents in preparation of her Masters' Dissertation. I accompanied my key informant and paid greetings to one of her friend's mother arrival from *Umrah* (pilgrimage to Mecca) and also felicitated child birth of her well-known neighbors.

I also gratified "my respondents" with their particular dress code and language which was decisive factor in securing their trust and mutual understanding. I approached local people to know about perception about dreams and their interpretation. I talked with elderly people to apprehend information about the history of Shah Allah Ditta, folk

knowledge about dreams, their subjective life experiences and schemes of life in respective community.

4.5.3Key Informant

Key informants interviewing is the basic constituent of any qualitative research. Competent informants are people whom you can discourse easily, who comprehend and digest the information you yearns, and who are mirthful in this regard (Russel, 1994, p.166).

According to Neuman:

“An informant or key factor in the field research is a member with whom a field researcher develops a relationship and who tells about or informs on the field”
(Neuman, 1991, p. 361).

The appearance and constitution of the key informants in any research is unalterable because their support, endowment, observation, consideration and cross-checking concerning the information about respondents and locale help a lot in research. I secured information about my research and locale through the key informants. I answer their all queries and confusions regarding the respective research. Positively, I justified each and every aspect and perspective of my research in detail. Consequently, veracious relationship was developed to procure target information in an adequate way.

Table 16
Profile of Key Informants

Sr. No	Key Informants	Age	Marital Status	Education	Profession	Caste	Sect	Family Structure
i.	Mr. Qasim Jan	45	Married	Intermediate	Govt. Employee	Afghan	Sunni	Nuclear
ii.	Mrs. Farhat Qasim	35	Married	Primary	Self-Employed	Afghan	Sunni	Nuclear
iii.	Ms. Andleeb Fatima	23	Married	Graduation	Private School Teacher	Syed	Ahl-e-Tashee	Joint
iv.	Ms. Naheed	28	Married	Matriculation	Housewife	Malik	Sunni	Joint

Source: Socio-economic survey form

No acknowledgments could ever adequately express my deep gratitude to my key Informants. I preferred four key informants to apprehend the respective community. I tabbed Mr. Qasim Jan and Mrs. Farhat Qasim as key informants, both were inhabitants and have good social influence in the study area, people give respect to them and they were well-versed with the community. Mr. Qasim Jan supported me to have access to the religious and political authorities of respective field and agreed them to provide accurate information. Positively, Mrs. Farhat Qasim introduced me to community and important segments in a very deliberate and confident way; consequently, veracious and mutual relationship was developed which prolonged. I would like to express my heartiest gratitude to Mrs. Farhat Qasim whose sympathetic attitude, motherly behavior, animate directions, observant pursuit and cheering perspective worthwhiled at every phase of my field work.

It gives immense pleasure to my deep sense of gratitude to another key factor of informant's regiment was Ms. Naheed due to her eminent role in unearthing sightful case studies.

Last but not the least, I'm also grateful to Ms. Andleeb Fatima as she contributed a lot in conducting and locating worthwhile interview of respective Dream Interpreter of *Ahl-e-Tahsee* and their substantial case studies.

4.5.4 Research Questions

The following basic research questions were taken into consideration while formulating the interview schedule and case studies under the screen of anthropological study of dreams.

- a. Conceptualization of Dream, Myth, Reality and Daydreams
- b. Types of Dreams
- c. Difference between Dreams and Daydreams
- d. Nightmares
- e. Religious Aspect of Dreaming
- f. Cultural Aspect of Dreaming
- g. Recurrent Dreams
- h. Psychological, Economical, Physiological and Moral/Ethical Perspectives of Dreams
- i. Sources of Dream Interpretation: Religious and Cultural (Subjective and Collective) Interpretation
- j. Authority on Dream Interpretation

- k. Rituals associated with the narration of Dreams
- l. Colours of Dreams
- m. Dreams and Symbolism
- n. Dreams and Language
- o. Dreams and Spirituality
- p. Dreams about Ancestors or dead Relatives
- q. Dreams, Time and Space

4.5.5 Interview Guide

The present research delineates qualitative anthropological study of dreams. To procure the relevant data from natives regarding dreams, its religious and cultural interpretation an interview guide was materialized. Interview guide is a list of themes and apex which an interviewer must cover during the course of interview. It is a modifiable tool of data collection and the researcher can count or discount the question or can altered the sequence according to the situation. An interview guide has greater admeasurements of unstructured or open ended question. I have corporate data through interview guide which is a set of questions and which I inquired in face to face situation with the respondents. Interview is defined by Howard as:

“A face to face or telephonic questioning of a respondent in order to obtain the desired information” (Howard, 1994, p. 28).

For the purpose of present study, I categorized my interview guide into two segments -- Natives and Authority on Dream Interpretations. Because I had to interview natives about their folk knowledge of dreams and those religious or traditional authorities from whom those natives seek guidance or interpretation (religious and cultural) concerning their

dreams. Thirty five questions employed their significance in respective Interview guide under the above mentioned research questions.

In the very beginning, intentionally, I executed informal interviews and deliberately made paired interviews during the course of my field stay. Being these kinds of interviews gave contingency to informants to converse, deliberately and to share information, voluntarily. Furthermore, it accelerated mutual understanding and provided them with the enough space to recall and reflect their subjective past experiences about dreams.

During the flow of study, purposely I discounted certain questions related to socio-economic status of respondents such as caste, sect and Monthly Family Income due to peculiar circumstances. However, I covered these areas in twofold sessions with my respondents as mentioned earlier.

Throughout the research interview guide justified to be a very befitting tool to accumulate information about natives' beliefs, perceptions, attitudes, and interests about dreams and its interpretation because of its resilience. I also catechized the natives about different aspects of dreams. I probed the respondents to ruminate about their subjective past dream experiences and I additionally, shared my own dreams and past experiences in this regard.

4.5.6 Case Studies

Case study is a deliberately designed technique of having in depth data. Case study ascribes to the collection and presentation of itemized information about a distinct respondent or small group, customarily including the accounts of subjects themselves.

“A form of qualitative descriptive research, the case study looks intensively at an individual or small participant pool, drawing conclusion only about that

participant or group and only in that specific context”.

(<http://writing.colostate.edu>)

Case studies improve the quality of data in a great deal. I had also raised data through ten case studies because it has contributed an account to get first hand data from inhabitants concerning folk knowledge of dreams in detail with accordance to the socio-economic characteristics of respective respondents.

4.5.7 Socio-Economic Census Form

Chapin (1978) elucidated that the prevalent or existing average standard of cultural possessions, effective income sources, material procession and the involvement or participation in the group activities of community defines an individual's socioeconomic status. Socio-economic characteristics are the information by which individuals can be classified, such as, sex, age, marital status, education, mother tongue, sect, caste, profession, monthly family income, and family structure. Such classification in turn may assist in understanding and defining several behavior and attitudes in the context of specific research problem. Socio-economic census form has been attached in annex c in detail.

According to Anwar Alam;

Census methods refer to the complete enumeration of a universe. A universe may be a place or a group of person known as population. Data collection through census method provides enough opportunities to the investigator to have intensive study of the subject, being among the masses, the investigator gather a lot of information and acquire wide knowledge” (Alam, 2002, p.65).

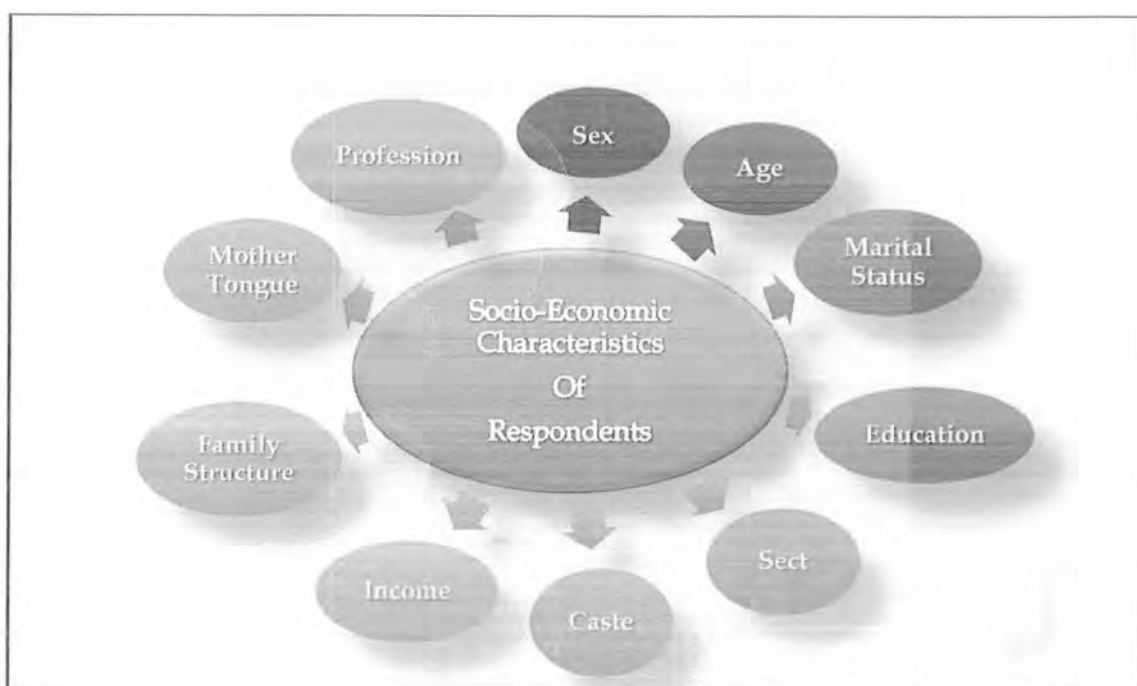


Figure 4 Socio-economic census form

4.5.8 Field Notes

Field notes accommodate different observations, consequences, feelings, and apprehensions in accordance to researcher's field experience. The memory is always capricious and a thrilling motto in this regard is "I'm not writing it down to remember it later, I'm writing it down to remember it now". I always use to carry my field notebook with myself as a clutch of daily place to list down important piece of information, drawings of symbols, and press flowers etc. I always used field notes as a sort of safety catch.

“A daily dairy on the other hand is personal you absolutely diary in the field. It will help you deal with loneliness, fear and other emotions that make the fieldwork difficult. Your diary will become an important professional document. It will give you information that will help you interpret your field notes and will make you aware of your personal basis” (Russel, 1994, p. 183).

4.5.9 Mapping

Mapping of the area was carried out. My key informants (Mr. Qasim Jan and Mrs. Farhat Qasim) appeased me in this regard. Mapping comforts to apprehend the infrastructural composition of respective locale which is absolutely of social utility. Moreover, this map proffer visual aid of the diversity of society in terms of housing distribution, religious institutions, shrines, Historical sites, graveyards, schools, markets, health centers, transport, roads, field terraces, water sources etc. at a single glance.

4.5.10 Visual Support/Photography

Photography is a deep-seated tool in scientific research, and is extensively employed by anthropologists. Hitherto, there is a contrast between its application, for sample, astronomy, and in ethnography, for the physical scientist peeks directly at photographs for research data, while anthropologists have customarily used the camera barely to authenticate their findings by elucidation (Tremblay, 1954).

I also employed visual support to accredit and validate peculiar field experiences. Primarily, Shah Allah Ditta elucidates enriched historical and archeological sites: Sadhu ka Bagh, Lamra, Historical Dispensary and Historical Mosque. One of my key informants also introduced me with above mentioned archeological sites. I sojourned ‘Labana’ adjacent small-sized village located at the eastwards of Shah Allah Ditta. I

inspected various segments of my respective locale through the eye of a camera. I also visited Shrine of Shah Allah Ditta Al-Bakhri, Shrine of Bibi Pak Daman and *Aastana* (portal) of Zinda Pir -- Saghir Hussain Shah (Baba Geera). Indubitably, I had astonished experience-- dreamt about Zinda Pir of Shah Allah Ditta without any reference or my apprehension concerning Zinda Pir.

4.5.11 Audiosupport/Tape Recording

Audio aid has come to have a peculiar sonority innumerable disciplines over the past decagon. Social scientists, natural scientists, literary researchers and folklorists inspect and visualize the cultural peruse, which provided a range of authenticated rich accounts. Similarly, their model demonstrates that how researchers can take audio support into application. Anthropology of sound outlines issues comprised of using sound as a primary medium for ethnographic research (sound, ethnography, documentation, epistemology and media illustration) (Rahim, 2003).

Fundamentally, recorded interviews are enduring archive of primary information that can be accrued to other researchers. Notably, due to nature of respective study, detailed account and description of respondents' subjective dream experiences and distinct case studies, audio support/ tape recording was overriding. Moreover, it compensated in documentation of each and every minute details of informal and semi structured interviewing without any distortion. I appeased my respondents about the purpose of tape recording. Doubtlessly, I obtained respondents consent for the recording for their interviews.

4.6 Field

Positively, my field experience during data collection was interesting and challenging as well. In social research, researcher has to encounter a lot of hurdles mostly related to respondents' level of co-operation, nature, attitudes and level of satisfaction about several queries. Categorically, different set of responses and attitudes were notified. I learned effective communication skills and gained better understanding of respective enriched social fabric of Shah Allah Ditta due to its multi facet culture. Moreover, I had experienced load shedding and scarcity of water in hot months (May, June & July) during my field stay but by the end of the day I was always encompassed by the soothing and candid affection of my key informant (Mrs. Farhat Qasim) and her 15 years old Daughter (Ms. Zeenat) under the shade of twinkling stars.

4.7 Issues I Faced During Course of My Research

Fundamentally, every researcher encounters several challenges that rose during field work due to their very nature of research itself. In the very beginning, I undergo several issues concerning language and subjective alien experiences of quite new habitat but I restrained them with aid of my key informant, although, I apprehend and spoke Punjabi but certain particular dialect of respective locale was difficult to deduce.

Lamentably, demise of my two respondents – Aged female respondent and male correspondent executed status of traditional authority and eminent political figure of particular locale, respectively, unnerved me.

Notably, I had certain aberrant experiences about certain locale as I dreamt about Zinda Pir of Shah Allah Ditta without any reference or my apprehension concerning Zinda Pir which absolutely distracted my attention.

Plate No. 33 Portal of Zinda Pir -- Saghir Hussain Shah: Baba Geera

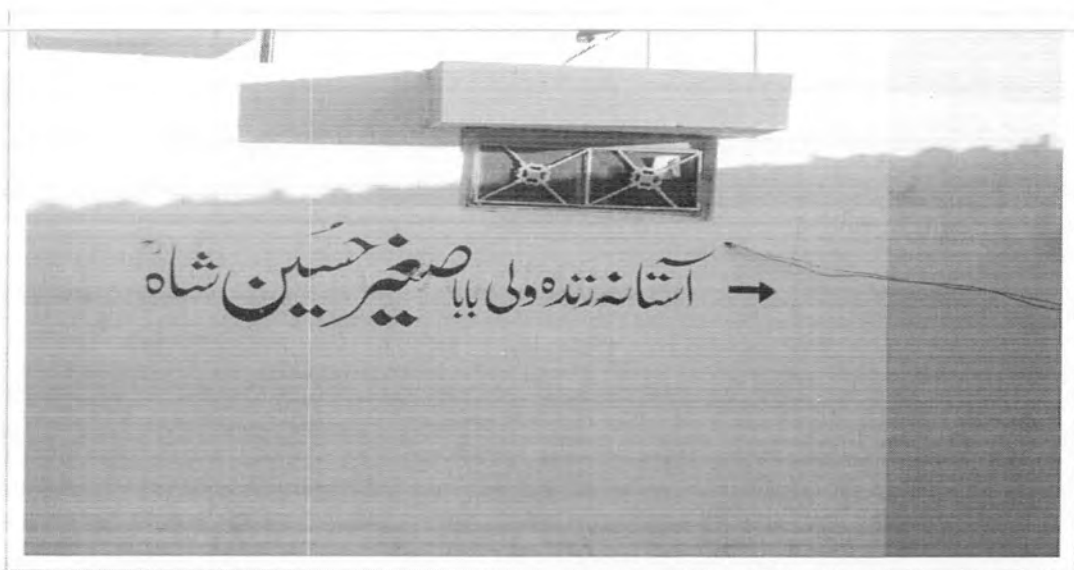


Plate No. 34 Inner view of Portal of Zinda Pir --Saghir Hussain Shah



Plate No. 35 Inner view of Portal of Zinda Pir –Saghir Hussain Shah



CHAPTER FIVE:FOLK KNOWLEDGE ABOUT DREAMS

All researches involve some form of data analysis, which refers to deriving some meaning from the observations that have been made during the research project. Data analysis can take many forms. In some cases it is qualitative, such as a summary description of an investigator's field notes from a participant observation study, tabulation of quantitative data and application of statistical tools and techniques.

I have accumulated this chapter in accordance with one of the main objective of respective research was to study the 'Folk Knowledge' about dreams. I have categorized respective folk knowledge about dreams under the several headings such as, concept of dream and reality, types of dreams, classification of mind or soul, categories of dreams, myths and rituals associated with the narration of dreams, religious and cultural aspects of dreaming. Whatever an individual employs to interpret and act on the world has always been in the center of scholarly consideration for a long time. Anthropological research has been aimed to the distribution of knowledge, for instance, its presence or absence in particular persons and the social processes influencing these distributions. Similarly, attention has been paid to folk knowledge in this regard.

As the term is defined, folk knowledge consists of beliefs and socially accepted rules which correspond to various spheres of natives' life such as social relations, ecology, reasoning and emotions, economic relations, oral tradition, etc. Similarly, these beliefs and rules are shared and adapted to the particular local context.

The process of acquiring insight produces awareness of one's own way of life as something worthwhile, and the mastery of skills breeds self-esteem. Thus, knowledge is created in a combination of utilitarian and symbolic practice—not in a vacuum: A plant is considered edible or characterized as just grass or weed; it is important that I know the difference, and it may turn out convenient to *demonstrate* that I possess the knowledge (Siverts, 1991, p. 308).

5.1 Prefatory Questions about Dreams

Respondents were asked to report about frequency of having dreams, dreams retention and their interest in dreams and its interpretation.

5.1.1 Frequency of Dreaming

When I asked them about the frequency of dreaming then I found certain levels out of them. I categorized these levels into five categories: on daily basis, always, sometimes, in a week and rarely. Sixty percent of the respondents reported that they sometimes dreamt about, 9% were of view that they dreamt on daily basis, 3% said that they always having dreams, 9% falls in category of having dreams once or twice in a week while 17% reflected rarely they had any dream.

5.1.2 Remembering Dreams

I asked natives about recalls, causes and nature of their dreams. I found multiple categories such as one's remembers, remembers and forgets as well, mostly forgets, remembers only important/good one and remembers those on which one wake upon. Thirty seven percent of the respondents reported that they do remember their dreams due

to certain reasons such as if their dreams turns into reality and having extremely good or bad dream.

One of female respondents, aged 23 and married said:

“Yahi jo haqeqat mai khwaab hoty hain na to woh insan ko yad rehty hain, jab khwaab mai insan jis halat mai hota hai to bedaar jab hota hai, dar, khoof, khushi ya jis halat mai hota hai islia yaad rehta hai. Aur usi halat mai daikhta hai khud ko.”

Translation:

“Those dreams which are reality that one always retains, when one is in that situation in which when wake upon like fear, happiness or whatever, retained. And see oneself in that situation as well.”

One of female respondents, aged 22 and single said:

“Jo bohat acha ho ya bohat bura ho to woh yaad reh jata hai, aur uski nishani say ptachal jata hai.”

Translation:

“Those which are good or bad dreams, they retain in our memory, and become evident from its symbol.”

Twenty percent of the respondents reflected that they do remember their dreams but with the passage of time they forget as well. They stated that those dreams which are related to social life and those close to reality retains as well. Twenty four percent of the respondents added that they mostly forget their dreams. Most of the respondents were of

view that they never tried to remember their dreams due to which they forgets. Respondents also counted other reasons such as short duration of dreams, conscious attempt to escape from memories of bad dreams and to feel free and relaxed.

One of the dream interpreter also quoted reference to Hadith,

“Jo khwaab bhooljaye woh acha hota hai.”

Translation:

“Those dreams which we forget are good ones.”

While 15% of the respondents reflected that they remembered those dreams which they thought significant or good in nature for them and 7% mentioned that they retain those dreams on that very moment on which they wake upon due to activation of unconscious mind. And fail to retain those dreams in early morning.

5.1.3 Interest in Dreams

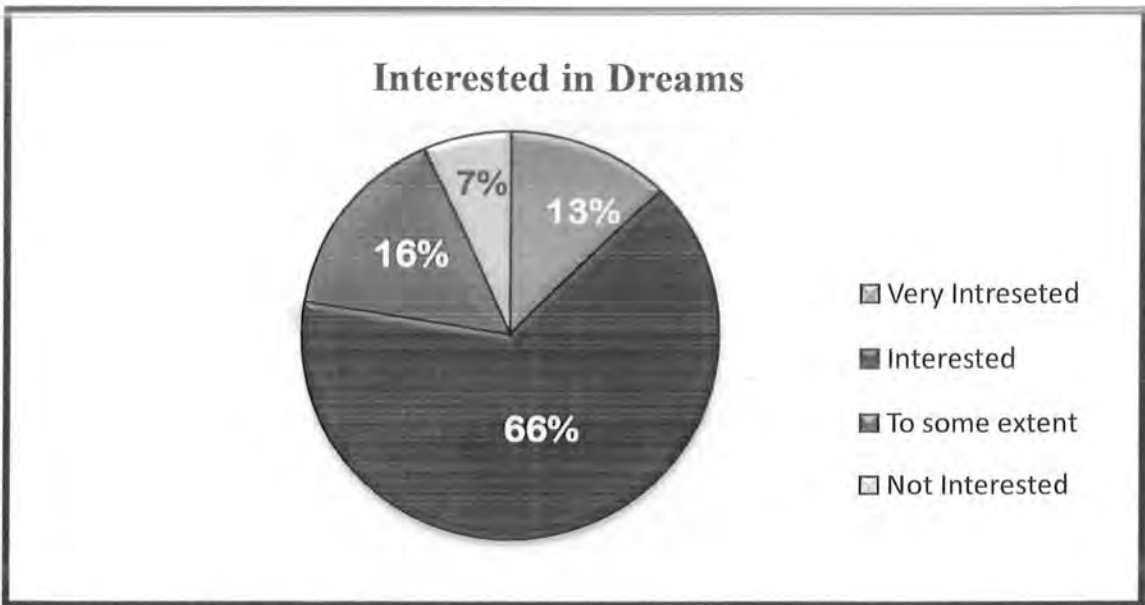


Figure 5Interested in dreams

I inquired natives about their interest which they generally take in dreams. I explored certain levels of respondents' interest in dreams such as, those who are very interested, to some extent and not interested. As figure 5 shows 66 % of the respondents mentioned that they were interested in dreams, 13% were very interested, and 16% marked interest to some extent while 7% showed no interest in dreams. Furthermore, I accumulated from research findings that 56% out of 66% of the respondents who reflected their interest in dreams were female respondents while remaining 11% of the male respondents stated their interest in dreams. Similarly, 13% were those who showed very interested behavior towards dreams were also female respondents. While those 7% were also males who assigned no interest towards dreams.

5.2 Concept of Dreams

In social research, the process of coming to an agreement about what terms mean is conceptualization, and the result is called a concept. Conceptualization gives definite meaning to a concept by specifying one or more indicators of what we attempted to define.

Dreams have always been considered an integral phenomenon in the character of societies. Various cultures have marked and interpreted dreams as being source of divination tools or inspirations from spiritual or supernatural forces (Bulkeley, 2007). Cultures also differ, furthermore, in having more or less patterned and standardized methods of interpreting dreams, in the degree of reality they attribute to realm of dream experiences, and in the class or category of phenomena with which these are labeled.

Under the course of my research, I ascertained various concepts of dreams in respective locale. First of all, I would like to direct attention towards their reference which they ascribed to dreams as something which is proportionate with night and which ascends towards dreamer, for instance, *rati khwab ai si...*, *khaab takya*, *Khaab aajuly* etc.

“Jo asi sochny aa wohe khwab vich dikhny aa.”

Translation:

“Whatever we think about, we see in dream.”

“Khwaab tay sachy hony ay.”

Translation:

“Dreams are true.”

“Khwaab tay ek ishara honda ay.”

Translation:

“Dream is a signal”

Categorically, under the course of my research I explored certain concept of dreams, which are as follows,

1. Dreams are believed to be reflection of one’s thoughts, daily activities, interests and desires.

One of the male respondents, aged 29 and educated mentioned:

“Whatever one thinks about or wants to do something in life, he sees in dream.”

Most of the respondents were of view that their dreams were reflection of their own thoughts, problems, distress, interests and desires which are in accordance with their lives as well.

One of female respondents, aged 22 and educated reported:

“Jis taraf apka interest ho to aur zehn jaye to us tarah kay khwaab aajaty hain aur kbhe agr zehn nab he ho to bhe khwaab aajaty hain.”

Translation:

“Whatever is your interest and you think about it then dreams come accordingly.”

2. Dreams are from beginning.

Thirty percent of the respondents quoted several references about history, nature and significance of Prophets’ dreams. They argued that dreams are universal in nature and happening.

3. Dreams are representation of suppressed desires.

One of female respondents, aged 34, married

“Khwaab humary zehn ke kamzori hoty hain, jitna mai smjhte hun—phir sochte hun kay nae yeh zehn ke kamzori nae balky humary dil mai aik sadma sa hojata hai.”

Translation:

“Dreams are fragility of our own mind and sometimes I think as they are representation of our grief (tragedy).”

4. A series of images, ideas, and sensations emotions, occurring involuntarily operates in the mind during certain stages of sleep.

One of the female respondents, aged 22 and highly educated reported:

“Yeh mind kay andar ki aik dunya hote hai, jo insan kay rest mai aany kay baad he aate hai. Agr insan ko rest he na aata to neend he na aate aur agr neend aa bhe jate to wohe din wali baat hai kay woh relax to ho he jata hai, jo woh din ko soch raha hota hai, aur agr kbhe halki si awaz bhe aajaye to wohe repeat ho raha hota hai aur jab raat ko woh relax hota hai, aur mind ke he aik dunya start hojate hai”.

5. Dream is like a thought that turn into dream at night.
6. Dream has obvious meaning.

They were of view that one pays close attention to one's dreams, and recurring dreams in specific should not be ignored in this regard.

One of the female respondents, aged 37, and acquired religious education said:

“Khoob kay kha ma kha tabeer ve.”

Translation:

“Dreams always interpret.”

Similarly, one of the respondents also emphasized:

“Khwaab mai kuch na kuch zaror hota hai, aur yeh daikhny waly pay hai kay woh kistarh say istimaal karta hai us khwaab ko.”

Translation:

“There is always something in a dream.its upto dreamer that how she/he utilizes her/his dreams.”

7. Dreams are sent from Almighty Allah.

Most of the respondents’ defined dream as something descended to dreamer from Almighty Allah. They argued about the nature and cause of dream due to presence of divine activity. Furthermore, they have no control over their dreams. One of them emphasized:

“Khwaab Amr-e-Illahi hai.”

Translation:

“Dream is related to Allah.”

“Allah ki taraf say aaty hain.”

Translation:

“Dreams are descended from Allah.”

“Khoobuna Allah ralay gale de.”

Translation:

“Dreams are sent from Almighty Allah.”

8. Dream as reality.

One of the male respondents, aged 70 and married stated:

“Khwaab mai haqeqat hai.”

Translation:

“Reality exists in dreams.”

9. Dream comes true.

Sixty seven percent of the respondents were of view that dreams come true and symbols of future prediction. I have collected several dream narratives in this regard.

10) Dream is defined as a vision of hope

Most of respondents viewed dreams proved to be source of encouragement.

5.3 Concept of Reality

“Nothing ever becomes real “till it is experienced.”

(John Keats)

With reference to the concept of reality, I asked respondents about their perceptions towards reality. I explored various concepts of reality in this regard. Thirty five percent of the respondents reported that most of their dreams turned into reality. Similarly, they were of view that mostly dreams resembles to reality. One of the female respondents, aged 35, married and belonged to elite class said:

“Mjhy aksar jo khwaab aaty hain, woh haqeqat hoty hain.”

Translation:

“Mostly my dreams turned into reality.”

Some of the respondents made distinction between dreams and reality. They were of view that there is hell of difference between them. One of the respondents said that dream has its own unique sphere while reality has ultimate footage.

One of the female respondents, aged 29, married and highly educated differentiated between reality and dream as,

“Khwaab mai aap namumkin ko bhe mumkin daikh skty hain lakin haqeqat mai jo mumkin hai aap wohe daikh skty hain aur jo aapkay dastaras mai hai, hasil kar skty hain utna he aur khwaab mai aap lamehdood hadh tak hasil karskty hain.”

Translation:

“In dream one can see impossible into possible. But in reality which is possible, you can see it as it is and whatsoever is in your reach, you can achieve that only. While in dream you can achieve infinites.”

One of the female respondents defined reality as something which can be experienced or seen. And dream has no boundaries. As she stated:

“Haqeqat jo hai woh samny dikhae deti hai. Koi baat ho, koi masla ho lakin khwaab khwaab he hai, khwaab mai to hum bohat kuch daikh skty hain.”

5.4 Types of Dreams

According to Islamic teachings, dreams are sequenced into three subtypes.

“The first group is called Ru’ya; meaning truthful dreams or visions, which are dreams of Divine origin and carry important messages: they are either glad tidings from God, or premonitions. The premonition or the warning dream is a message to the dreamer to warn him/ her of some impending threat or danger in the near future, or to prepare him/her for some bad news. The second group is called self-talk, which reflects the dreamer’s concerns and preoccupation. The third group comprises the bizarre and jumbled dreams that are of no significance. Similarly, truthful dreams are a human faculty that occur to believers and non-believers alike” (Twaijry, 1992).

I propagated queries about various types of dreams and concluded three types of dreams among respondents.

5.4.1 True Dreams

As the term is defined, true dreams as *sachy* (true), *achy* (good) and *sohnry* (bright) *khaab* (dream) are those dreams which are significant for the respondents as due to true nature of these dreams. Respondents were of view that true dreaming turns into reality and brought blessings upon dreamer. Most of the respondents reflected that their elders, parents and teachers advised them to share good dreams with all which will bring more happiness to them. I asked them about the identification of true dreams. They came with certain views that if one wanted to have true dream, have good faith on Almighty Allah,

must recite *Darood* (Blessings upon Prophet Muhammad), *Kalma*, *Four Qul*, *Ayatul Kursi* and one must offer *Namaz* (prayer) before going to bed.

5.4.2 False Dreams

Similarly, respondents also counted false dreams as *Jhooty* (false), *Bury* (bad), *Ghalt* (wrong) *Khaab* (Dream). As its name implies that these dreams are contrary to true dreams which respondents emphasized later. They quoted that false dreams are from *shaitan* (evil) to brought disturbance, sadness, tragedy, death, illness, tensions to dreamer.

5.4.3 Idle Dreams

As I mentioned earlier the concept of dream as “Dreams are believed to be reflection of one’s thoughts, daily activities, interests and desires” accumulated from research findings. Similarly, respondents reported that idle dreams *Din Bhar kay Khayalat* (activities and thoughts of daily life) are those thoughts, desires, tensions, activities, and shortcomings etc. one experienced during day time. Forty percent of the respondents reported idle dreams in this regard.

One of the female respondents, aged 38 and married stated:

“Jairy masly honry hain na din dehari tay rati bhe ooe honry aye.”

Translation:

“Those problems which one experiences during day time also reflect in dreams.”

One of the male respondents, aged 45 and married said:

“Kitni gala honri aa jo dehari karo rati ve ooe honri aa.”

Translation:

“There are so many things which we have in day time, same come in dream”.

5.5 Classification of Soul

Concept and meaning of the *Nafs* (soul or self) has always concerned scholars. Under the course of this research, I explored different concepts of mind and soul which respondents narrated and affiliated with dreams. Moreover, they also reflected upon causes of dreams on line of classification mind and soul. One of the female respondents, aged 22 and graduated stated:

“One soul resides inside the being, other wanders here and there, and then we have dreams, accordingly.”

One of the female dream interpreters, aged 75 explained concept of *Saylani* (Unconscious soul or mind) and (Conscious Soul) which she quoted from her *Ustaad* (Teacher) as under:

“Saylanri oo honra way jirra raati khaab tay taknra phirna ay, muqeemi oo jaira sochny aa – ay din wala ay. Saylanri oo jo jhaga marde ay.”

Translation:

“Saylanri rooh (Unconscious soul or mind) is whatever we see in dreams at night, muqeemi (Conscious Soul) is whatever we think about -- at day time. Saylanri wanders.”

5.6 Religious Aspects of Dreaming

Dreams are omnipresent human inwardness and they form cultural propositions in folk traditions (Doniger and Bulkeley, 1993). Furthermore, religious rituals, such as pilgrimages and dream incubation were underlying schemes (Morinis, 1982). Dreams are inhabited with several dream versions of living people dreamers apprehend, deceased relatives and ancestors, those far away, and those who are also sleeping.

I investigated about religious aspect of dreaming. I found that dreams are highly considered in Islamic societies because of religious factors. Majority of the respondents emphasized the significant nature of dreams as underlined in the Islamic Holy Scriptures (Qur'an and Hadith). Therefore, it became useful to comprehend with an overview of the main religious aspects of dreams in respective locale. One of them also quotes Hadith:

“The pious dream is the forty-sixth part of Prophecy.”

Similarly, 35 percent of the respondents were of view that dreams are directed by Almighty Allah. They also reported that true dreams are source of glad tidings. One of the female respondents stated:

“Allah ki taraf say aaty hain.”

Translation:

“Dreams are descended from Allah.”

I found majority of the respondents acquainted with the knowledge of Prophets' dreams. They also narrated several dreams of Prophets such as dream of Prophet Ibrahim, Prophet Joseph and Prophet Jacob. Some of the respondents also mentioned considerable

passages of the Holy Qur'an which contain discussions of dreams and dreaming, including description and comments on 7 dreams within 4 *Suras* (chapters).

When the Pharaoh affiliated the two dreams, Joseph advanced that they were one and the same. Furthermore, Joseph predicted seven years of myriad followed by seven years of famine. However, Joseph cautioned the Pharaoh that by preparing ahead and storing grain from the years of bounty, Egypt could avoid a considerable disaster. It is also interesting to note, Joseph interpreted the meaning of having two similar dreams as an implication that God had been determined towards the course of Egypt. Likewise, it was suppose to prepare one accordingly (Al Qur'an).

One of the respondent also quoted Prophet Ibrahim's dream about sacrifice. In accordance with Prophet Ibrahim's dream, he perceived dreams as depiction of sacrifice as,

"Yeh jo qurbaniya hum dety hain woh khwab he hain!"

Translation:

"Whatever we sacrifice is also a dream!"

Religious symbolism was highly considered in identification of religious aspect of dreaming. Seventy percent of the respondents mentioned several religious symbols such as Prophets, Angels, *Kaaba* (one of the most sacred sites in Islam), Shrines, Reciting Qur'an, Offering Prayers, *Panjtan Pak* (The Ahl-e Bayt)etc. considered as source of good fortune, honor, piousness, blessings and victory. They also stated that if one desired to have true dream must retain good faith on Almighty Allah, recites Darood (Blessings

upon Prophet Muhammad), *Kalma* (Testification of faith in Islam), *four Qul* (protecting Suras), *Ayatul Kursi* (The Throne Verse) and daily offers *Namaz* (prayer) before going to bed.

Moreover, they were of view that if one had bad dream; one must watch out after *emman* (faith), pray wholeheartedly for repentance, and giving out *Sadaqah* (Voluntary Charity). One of the respondents quoted Hadith in this regard,

"Sadaqah appeases the Lord's anger and averts a fire death."

One of the dream interpreters also quoted Hadith that if one encounters bad dream as,

"So when one of you sees a dream which he does not like, he should spit on his left side three times, seek refuge with Allah from Shaitan thrice, and change the side which he was lying (Sahih Muslim) and in another narration in Muslim, Muhammad (S) told us if we spit three times and seek refuge from Allah then it (the dream) will not harm them." (Sahih Muslim)

5.7 Cultural Aspects of Dreaming

The emphasis on dreams and beliefs about them has always been diverged across cultures. In certain societies, dreams are generally regarded as unreal fabrications of one's mind and foreign to the important concerns of day-to-day life. While in other cultures people envisages dreams important sources of information --about the future, about the spiritual world, or about oneself in a very deliberate way. In some, dreams are deliberated to be a space for action like waking life, or a means for communication with other people (Deceased ancestors) or with the supernatural.

I examined how dreams are dealt within respective culture on underlying perspectives: respondents' beliefs about the nature of dreaming; conventional systems by which people interpret particular dreams; the social context in which dreams are shared (or not shared) and discussed; and last but not the least, the ways in which dreams are utilized.

Respondents' beliefs about the nature of dreaming are characterized under certain themes: creation of one's mind, wandering soul, desires and longings, stomach problem, mental disturbance, desire to meet dead relatives (Parents, Grandparents, Spouse, Children, Maternal and Paternal relatives etc.). In certain cases, respondents were of view that dreams are representation of our unfulfilled desires or longings. One of the female respondents, aged 22 and married stated:

“Han insan ki kuch khwahishaat hote hain. Jaisa kay mjhy twins bachy achy lagty hain, kay mai ghar banao apna, har insan kay kuch khwaab hoty hain. Jaisy shadi say pehly hota hai kay aagy ke zindage acha ho istarah – khwaab daikhta rehta hai – to khwaab kay sath inka taluq hai is zindage mai aur kainaat mai.”

Translation:

“Every person has certain desires. For instance, I like twins and desire to have my own house. Everybody has certain dreams. Like before marriage, we visualized about our successful upcoming life –So he dreamt about – so it has relationship with our lives and universe as well.”

Majority of the respondents were of view that dreams are creation of one's mind as they are reflection of our thoughts, emotions, feelings, and day-to-day activities etc. In certain cases, respondents quoted that when we are encompassed by any problem or tension, we

dreamt about it and sometimes it provides us with certain clues/signals. Respondents have also highlighted their beliefs about guidance seeking attitude towards dreams. They narrated certain dreams in this regard. Thirty percent of the respondents mentioned that dreams are the experiences of *Saylani rooh* (Unconscious mind or soul) of the sleeping person that wanders during sleep.

I have observed certain conventional systems through which people interpreted their particular dreams. I found two conventional systems of dream interpretation cultural (Individual & Cultural) and religious interpretation of dreams. Furthermore, source of cultural interpretation embedded in norms, values, traditions and morals of respective culture while religious interpretation of dreams nested in Qur'an, Sun'ah, *Khwabnama* (Book of Dreams), *Faalnama* (Book of omens used by Fortunetellers), *Imamia Jantri* (a magazine like book).

I captured various insights about the nature and social context in which a dream is shared or discussed among natives. I also inquired about those entities with which people shared or unified their dreams. Telling a dream is considered as one of the significant disclosure in respective society. People also counted certain social rules that governed appropriate settings under which particular kind of dreams need to be shared. One of the female respondents mentioned that her mother restricted her about telling her dream (good or bad) with anyone with her in laws. Similarly, 35% of the respondents reflected that their elders, parents and teachers advised them to share or tell good dreams with all which will bring more happiness to them and to all. They emphasized that one should tell or share one's true dreams. In some cases, respondents also directed my attention towards avoidance about telling bad dreams. They stated if one saw *roula* (misery, tragedy) in

dream should not tell it to others because it might cause trouble or tension in one's social circle.

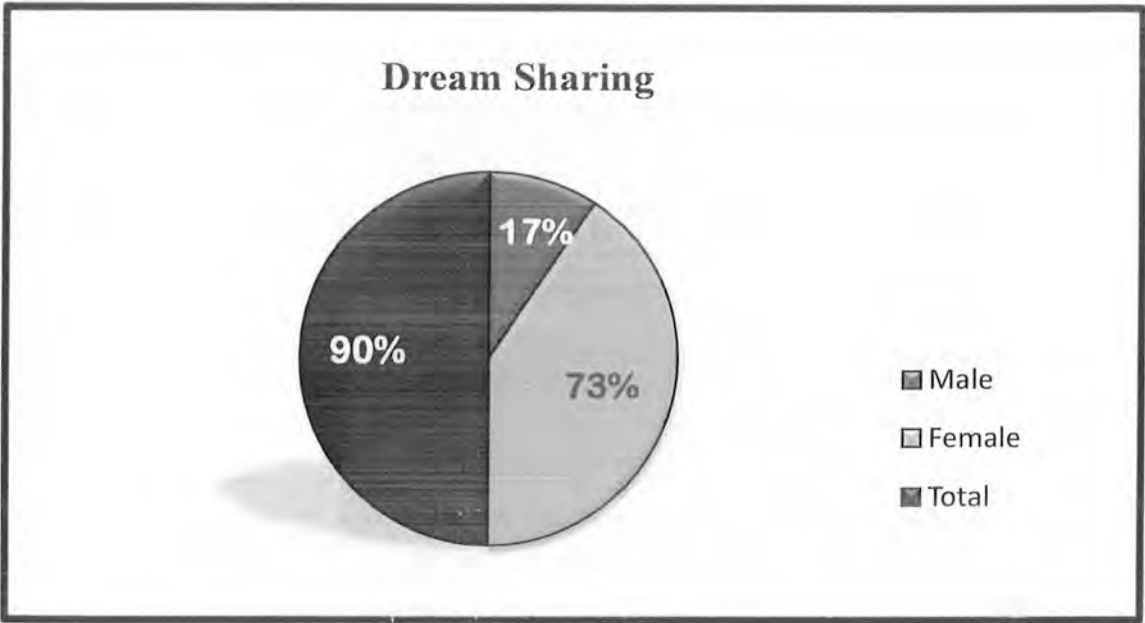


Figure 6 Dream sharing

Figure 6 demonstrates the dream sharing aspect of respondents. It shows that majority (90 percent) of the respondents reflected that they had shared their dreams. Seventy three percent of the female respondents showed their aptitude in telling their dreams while 17% of the male respondents assured their practice of dream sharing. Moreover, 24% of the female respondents stated that they mostly used to tell their dreams to their parents, especially to mother. Fourteen percent of the female respondents quoted their dreams to their husbands and among them three females were of view that their husbands were not interested in dreams. Similarly, 17% of the male respondents were of view that they mostly shared their dreams experiences with their wives and friends. Moreover, 13 % of the female respondents highlighted their readiness in disclosing their dreams in front of *bary* (elders) and *waddy wadeery* (grandparents). Eleven percent of the male respondents

never shared their dreams. Thirteen percent of the females were of view that they discussed their dreams with family members (siblings and children). Dream sharing practices among respondents illustrated the very significant role which has been played in catharsis, due importance to one's desires and strengthening reliability among family members.

5.8 Rituals Associated with the Narration of Dreams

I identified several rituals regarding narration of dreams. Respondents counted that an individual who dreams should observe following principles of dreams: any dream at the time of narrating must begin in the name of Almighty, dreamer should not mention or tell his dream to one who is ignorant or sick, or to a child, as all of these lacking in reason, dream should not be narrated after sunset, and one should recite prayer after seeing any dream:

“Bismillaahi Allahu Akbar Hamdan katheeran.”

I also acquired knowledge about narration of good and bad dreams. Sixty two percent of the respondents stated that one must tell and share good dreams with all as to generate the longings for good dream (Glad tidings) within other individuals. On other side, respondents reflected opposite views about telling one's bad dreams as to refrain or minimize its impact on dreamer.

5.9 Dreams, Time and Date

I explored nexus between dreams, time and date. Fifty two percent of the respondents reported various parts of night, which were significant in locating true dreams (glad tidings) for the dreamer. They were of the view that dreams in the last part of the night

(before Fajr) are most likely to come true. One of the respondent also quoted that those dreams which are seen after Fajr *Azaan* (the call of prayer) are false dreams and send by *shaitan* with intention to *Qaza* one's *Namaz* (Fajr prayer).

In some cases, respondents also stated interpretation of dreams in accordance with Islamic Lunar Calendar. They were of view that those dreams which are seen in first two weeks of 'New Moon' are most likely to come true, immediately. One of the respondent also cited Hadith in this regard as,

"The dreams that are most likely to come true are those seen in the last part of the night, as this is the part of the night in which Allah descends to the first heaven, and the time Allah's Mercy and Forgiveness are near, and it is the time the devils are quiet..."[Al-Tirmithi]

Plate No. 36 Dreams Interpretation in Accordance with the Lunar Calendar (part 1)

جدول تاریخ چاند اور تعبیر خواب			
تاریخ	تعبیر خواب	تاریخ	تعبیر خواب
پہلی	اس شب کا خواب صحیح نہیں	چوتھی	اس شب کا خواب سچا ہے تعبیر ایک دو روز بعد ظاہر ہوگی
دوسری	اس شب کا خواب صحیح نہیں	ساتویں	اس شب کا خواب سچا ہے -
تیسری	اس شب کے خواب کی تعبیر برعکس ہے -	اٹھویں	اس شب کا خواب سچا ہے -
چوتھی	اس شب کا خواب صحیح ہے مگر اس کی تعبیر دیر میں ظاہر ہوگی	نویں	اس شب کے خواب کی تعبیر برعکس ہے اور یہ دو لیجئے اس کی تعبیر اسی روز ظاہر ہوگی
پانچویں	اس شب کا خواب صحیح ہے مگر تعبیر		

Plate No. 37 Dreams Interpretation in Accordance with the Lunar Calendar (part 2)

تاریخ	تعبیر خواب	تاریخ	تعبیر خواب
دسویں	اس شب کے خواب بھوٹا ہے اور یہ روایت ہے اس کی تعبیر بیس روز میں ظاہر ہوگی۔	سولہویں	اس شب کا خواب صحیح ہے اس کی تعبیر دو روز کے بعد ظاہر ہوگی اور بروایت دیر میں ظاہر ہوگی۔
گیارہویں	اس شب کا خواب صحیح ہے مگر اس کی تعبیر دیر میں ظاہر ہوگی اور بروایت تین روز میں ظاہر ہوگی۔	سترہویں	اس شب کا خواب سچا ہے مگر تعبیر دیر میں ظاہر ہوگی۔
بارہویں	خواب اس شب کا صحیح ہے مگر تعبیر دیر سے ظاہر ہوگی۔	اٹھارہویں	اس شب کے خواب کی تعبیر برعکس ہے۔
تیرہویں	اس شب کا خواب صحیح ہے اور تعبیر تو روز میں ظاہر ہوگی اور روایت ہے اس رات کا خواب بھوٹا ہے۔	انیسویں	اس شب کے خواب کی تعبیر برعکس ہے۔
چودھویں	اس رات کا خواب صحیح ہے اس کی تعبیر ۲۶ یا ۳۰ روز کے بعد ظاہر ہوگی اور روایت ہے اس رات کا خواب بھوٹا ہے۔	بیسویں	اس شب کا خواب صبح اور موثر ہے۔
پندرہویں	اس شب کا خواب صحیح ہے تعبیر تین روز کے بعد ظاہر ہوگی اور روایت ہے اس شب کا خواب سچا ہے۔	ایکویں	اس شب کا خواب بھوٹا ہے۔
		بائیسویں	اس شب کا خواب سچا ہے۔
		تیسویں	اس شب کے خواب کی تعبیر برعکس ہے۔
		چوبیسویں	اس شب کے خواب کی تعبیر برعکس ہے۔

Plate No. 38 Dreams Interpretation in Accordance with the Lunar Calendar (part 3)

تاریخ	تعبیر خواب	تاریخ	تعبیر خواب
پچیسویں	اس شب کا خواب بھوٹا ہے۔	انیسویں	اس شب کا خواب صحیح ہے
چھبیسویں	اس شب کے خواب کی تعبیر برعکس ہے	تعبیر اسی روز ظاہر ہوگی۔	
ستائیسویں	اس شب کے خواب کی تعبیر برعکس ہے	بروایت اس شب کا خواب بھوٹا ہے۔	
اٹھائیسویں	اس شب کے خواب کی تعبیر صحیح ہے اور اسی روز ظاہر ہوگی اور بروایت تعبیر برعکس ہے۔	تیسویں	اس شب کا خواب راست صحیح اور موثر ہے۔

5.10 Daydreams

Humans are daydreaming characters. In 2010, Killingsworth and Gilbert conducted research on daydreaming, "*A Wandering Mind Is an Unhappy Mind*" and argued forty seven percent of the time people let their minds to wanders when they are awake. Virginia Woolf, in her novel "To The Lighthouse," passionately ascribed this form of thinking (daydreaming) as it reveals inside the mind of a character named Lily:

"Certainly she was losing consciousness of outer things, and as she lost consciousness of outer things ... her mind kept throwing up from its depths, scenes, and names, and sayings, and memories and ideas, like a fountain spurting" (Woolf, 1927).

In the present investigation, I also inquired about nature and functioning of daydreams. Forty three percent of the respondents viewed daydreaming as reflection of one's fleeting and wandering thoughts. They also stated daydreams as light-hearted in nature. Most of the respondents differentiated between daydreams and dreams in particular as: daydreams are fantasies, wishful thinking, false, *numberguzari* (time pass) and short in span as compared to dreams (night) are somehow reality based, true, and need comprehension.

CHAPTER SIX:INTERPRETATION OF DREAMS

This chapter is established under the symbolic significance of dreams in a respective culture under the religious and cultural interpretations of dreams. In the present chapter, I examined natives' beliefs about the importance of dreams; the manner in which the respondents interpret dreams such as source of dreams interpretation particularly within cultural and religious contexts, the authority on dreams interpretation, and the consequences of these interpretations on their beliefs and behavior.

The earliest history of dream interpretation marked the curiosity about the very subject of dreams and their significance on the lines of cultural and religious paradigms. Subject of dream interpretation has always been regarded as gravitational force by many ancient peoples, though different cultures had differing beliefs, each acknowledged the significance, mystery and usefulness of dreaming on all fronts. It is believed that dream analysis provided significant information that could be used in developing strategies for interpreting dreams for useful waking life purposes. Moreover, some cultures had a keen sense of the symbolic language of dreams. The antediluvian gallop of dream interpretation has been marked by an interesting, recurrent theme: conversation between God and people through dreams, and dream-like revelations or exposition.

The whole scheme of dreams' interpretation (cultural and religious) in the present study can be understood under the statement of an elder person in this regard. When I asked her about the subject of dreams' interpretation she replied with an emphasis on the traditional and religious entities. She attributed *Borhy* (old person) to the cultural makeup and *Quran*

with the reference to religious demeanor of interpretation of dreams. One of the female respondents, aged 65, who belongs to upper class stated:

“Sangh karo ya to borhy say ya phir Qur’an say!”

Translation:

“One should have comradeship with either the golden age or with the Qur’an!”

6.1 Cultural Interpretation of Dreams

Ethnographic attempt has recognized dependent causal interaction among dreaming, culture, and society. Cultural values, categories, expectations, and social transactions determined and motivated subject of dreams, interpretations and its coating on societal fabric.

Majority (70 percent) of the respondents believed that dreams reveal meaningful information about themselves and their surroundings. Moreover, they were of view that their dreams endure more meaning than similar waking thoughts. I have also ascertained different notions about the term ‘interpretation’ among the respondents. They have apprehended interpretation *asmouhy samny aa gai naa* (it turns into reality), *khoob mai sai kary oo* (consulted my dream). When I asked one of female respondents about the subject of interpretation that how she came to know about significance of her dreams. She stated that whenever she uses to discuss dreams with her parents, they comprehended it as *chungi* (good) or *mandi* (bad) one.

“Maa apny maa piyo nay bataya kay ye hosi -- chungi ay mandi ay. Phr us day sabq parhni aa: Durood Sharif parhni aa, Ayatul Kursi parhniaa, oo phr apny tay phonkniyaa!”

Translation:

“My parents used totell me that -- dream will prove to be good or bad one. After that I recited recommended duas: Durood Sharif (a Dua in praise of Prophet Muhammad), Ayatul Kursi(The Throne verse) then I blow it on myself.”

Similarly, one of the male respondents aged 45, and married believed:

“Khwaab ke tabeer hotihai. Jo sach bhe hojate hai aur jhoot bhe.”

Translation:

“Dream has a meaning. That may turn true or false.”

6.1.1 Dreams Turn into Reality

One of the male respondents, aged 75, and married highlighted the significance of dream as,

“Khaab de gala tay booh wadiya ay -- khaab mai haqeqat hai.”

Translation:

“Dreams have vast subject – reality exists in dreams.”

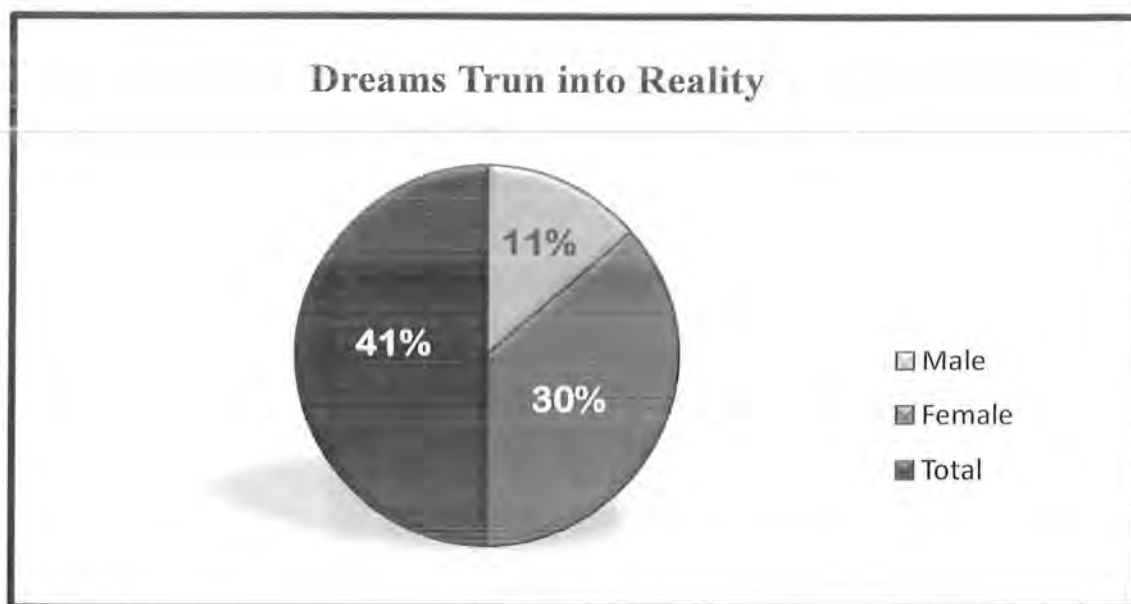


Figure 7 Dreams turn into reality

Figure 7 shows the ratio of those respondents who reflected upon their dreams as proved to be reality based. Forty one percent of the respondents reported that their dreams turn into reality. Out of which 30% were females while 11% were males and they also narrated their dreams in this regard. They narrated 12 dreams to weigh their dreams. Dreams of the male respondents were highlighted by several themes: (1) fulfillment of one's desire to visit shrines and having ideal life partner, (2) killing snakes (self-defense against an enemy), (3) tragedy (foreseen): mother's death and heavy loss in business. While dreams of the female respondents were backed by certain themes: (1) satisfaction of one's longing for children and keen interest towards shrines (to visit), (2) studies (acquiring knowledge), (3) family matters, and (4) got solution of some problems.

I have also examined the impact of culture upon the individual and upon the form and content of their dreams. With reference to this, I asked them about subject of recurrent dreams. Thirty two percent of the respondents disclosed about their recurrent dreams.

Twenty four percent of the female respondents cited their dreams with reference to their status and role of being another, wife, daughter, sister, and teacher (nurturing, loving, and protective aspect of their nature). They have had dreams in different situations in accordance with their status like during pregnancy (about children), being a student (exams and institution), about deceased parents and siblings, religious (beliefs), and future predictions. While 8% of the male respondents stated recurrent dreams about the self-defense and nightmares (grave, falling and snakes).

One of the male respondents, aged 45, and married expressed:

“Jo din ko hum karoobar kay bary mai sochty hain to phr raat ko bhe sochty, sochty, sochty, wohe khwaab mai bhe aajata hai.”

Translation:

“Whatever we anticipate about our business during daytime. Then similarly, at night we repeatedly think about it, and then we dreamt about it as well.”

With reference to the theme of self-defense in the recurrent dreams of male respondents, one of the male respondents quoted his dream as,

“Maine aik khwaab kai baar daikha hai aur woh family say related tha kay us mai yeh tha kay urny wala sanp tha. Sanp aata hai aur abbu (marhoom) usy lay kay neechy daal dety hain aur mai bach jata hun.”

Translation:

“I had a recurrent dream which was related to my family. In that I dreamt of a flying snake. When snake came then my father (deceased) took it downward and I was saved.”

Then I asked him that with whom he shared/discussed his dream and said,

Han ammi ko bataya to woh yahe kehte kay “agr aap sanp daikh lay aur usy maar day to woh dushman hota hai!”

Translation:

Yes then I shared with my mother and she said “if one saw a snake and killed it then it means enmity!”

Respondents also reflected upon the function of family system especially the joint family system regarding the subject of dreams interpretation. One of the female respondents, aged 25, single and graduate quoted:

“Jaisy family mai aik mahool hojata hai kay jab kisi ko khwab aye, jaisy dadi ko aajaye (bura) to woh sadqa deti hain to bas phr yaqeen hojata hai.”

Translation:

“If someone has had a dream then it converts into a certain gathering in our family. Like if our grandmother had a bad dream then she used to give sadaqah then it becomes our belief.”

Forty percent of the respondents reflected that they used to get interpretation of their dreams out of *waddy wadeery* (ancestors), *bary* (elders), *maa piyo tou* (from parents) and spouse's experiences and percepts. They were of view that it has been transmitted from generation to generation – oral tradition. One of the female respondents, aged 65, and belonged to elite class stated:

“Baro ka azmaya hota hai, un say suni hai”.

Translation:

“It has been experienced by elders, had learnt from them.”

One of the female respondents, aged 45, married and graduated emphasized:

“Jab admi ki umar is tak pounchte hai to woh shaoor ho jata hai.”

Translation:

“Yes when we reach at that stage of our lives, ultimately we have acquired certain level of awareness.”

6.1.2 Cultural Interpretations of Dreams: Individuals’ Perspective

I apprehended two subdivisions under the cultural interpretation of dreams in the respective locale. These two subdivisions are highlighted by the individual and traditional schemes. When I asked about how they interpreted a dream -- before telling a dream to anyone else. Moreover, I also inquired about their self-interpretation/ comprehension of dreams. Forty percent of the respondents were of view that they get interpretation of their dreams via elders, parents, and teachers.

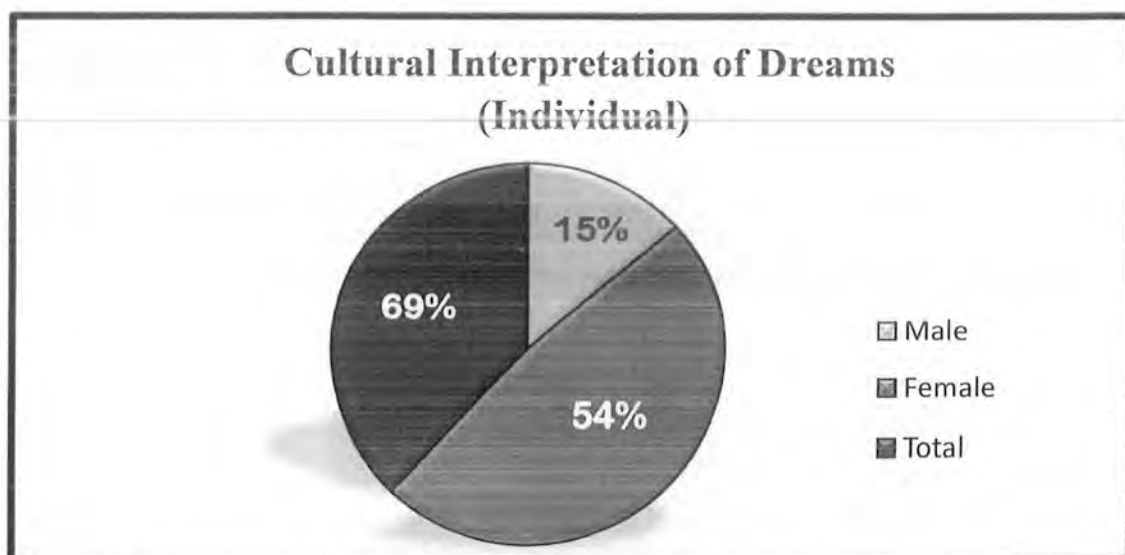


Figure 8 Cultural interpretations of dreams: Individual

Figure 8 highlights the cultural interpretation of dreams under the individual scheme. Most of the respondents (69%) declared that they have interpreted their dreams by themselves. In some cases, respondents also shared certain dream experiences and narrated different dreams that how they came to know about the interpretation of their dreams. Fifty four percent of the female respondents reflected that most of the time they think a lot about dreams because they viewed them as *ishara* (signal) to be followed. They also mentioned that intentionally they tried to comprehend dreams (good or bad). Moreover, they correlate it with their own knowledge, status (socioeconomic characteristics), life experiences (good or bad), environment, etc. They also directed that whatever they learn from their parents and elders about subject of dreams' interpretation also contribute towards their understanding of dreams. One of the female respondents, aged 30, married and graduated was of view that:

“Apna ilm aur bazurgo kay aqwal! Phr mai daikhte hun apny khwaab kokay in mai say konsi cheez mery ilm mai nae hai yani kay jisko mai nae smjh pao to usko daikhte hun.”

Translation:

“I relate it through my own knowledge and elders’ quotations. Then I used to work out on my dreams as to analyze those segments which were not into my knowledge, and when I couldn’t understand identify I search for it.”

One of the female respondents, aged 46, married and acquired religious education stated:

“Aur kbhe daikhun aur parashan hojaun aur phir zehan mai aata hai kay koi gunah hogaya hai. Jaan bojh kay yeh zehan mai kbhe nae aata kay rub naal kuch aisa kia ho—kisi mard kay samny gaye ho, ya koi gunah ka kbhe nae socha, namaz bhe parhte hun, sabq bhe. Aur mafi mangte hun phr bhe sochte hun kay yeh parashan kyu ai hai.”

Translation:

“And when I had dreams, it made me worried and sick then I came across guilty feelings. Intentionally, I never ever think about exhibiting something bad or evil –have never confronted Na Mahram (strangers), never think about any sin, also offer prayers, and recite Darood Sharif and Ayatul Kursi as well, and I also ask for repentance and even then I think about it that why this and that (problems or tensions) came crossed.”

Fifteen percent of the male respondents revealed that they attempted to interpret their dreams in accordance with their own knowledge, experience and what they learned from their parents. One of the male respondents, aged 45, married and government employee stated:

“Dil mai aik andaza bana lety hain. Aur khwaab ko smjhny kalia jis hisab say bazurgo nae btaya hota hai usi ko lay kay hum chalty hain.”

Translation:

“Then I make assumptions, and for the sake of understanding (dream) we comprehend it accordingly on the guidelines given by our elders.”

6.1.3 Dreams as Problem Solving

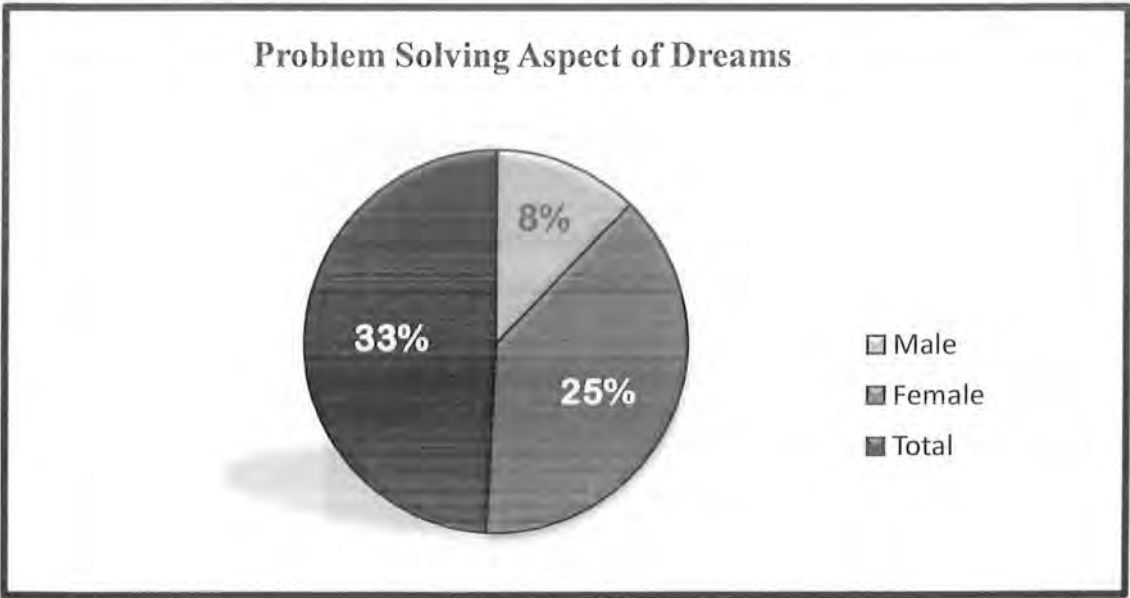


Figure 9 Problem solving aspect of dreams

I asked them about that have they ever had a dream that led to the solution of a problem for them. Thirty three percent of the respondents highlighted their dream experiences

which led them to the solution of their problem. Twenty five percent of the female respondents narrated seven dreams in accordance with the problem solving scheme of dreams. They were of view that their dreams helped them in decision making regarding running an institution and retirement, about marriage proposal, and condolence in deteriorating health. Eight percent of the male respondents also emphasized the problem solving aspect of dreams. One of the male respondents strongly endured the problem solving mechanism of dreams. Further, he added that when he faced some difficulty in career planning, he had experienced (thrice) dreams which led him towards the right decision.

People have counted several symbols and characteristics which they associated with the interpretation of dreams, conceptualized to be good or bad for the dreamer. Cultural interpretations of dreams have been marked by their norms, values, knowledge, traditions, morals etc. I learned from firsthand experience that they readily interpreted dreams into good and bad fortune. I have also shared my dream experiences with my respondents. They were very excited about its interpretation. I found among them that no dream interpretation is ever spare of interpretative postulations.

I have accumulated and enlisted different dreams' symbols and their meanings which people associated in different contexts. I categorized those symbols into various themes such as, religious symbolism, natural phenomena, celestial objects, terrestrial objects, colours, vegetation (gardens, crops, trees, fruits, and flowers), animals – those whose meat is permissible to eat and not permissible to eat, aerial creatures, architecture, the human body, clothing, occasions, death, miscellaneous etc. I have enlisted above

mentioned themes (dream's symbols and its meanings) and their subsections are attached in annex a in detail.

One of the females respondents, aged 28, and married counted different symbols that how they use to interpret and signify one's dream as good or bad as,

“Ziarat wagyra, khana kaaba istarah ki cheezy aye to woh ache hote hai auragr behns, sanp, kutta ke tarah ke koi khwaab aye to kehty hain kay acha nae hota. Behns daikhy to koi na koi nuqsan hota hai.”

Translation:

“If one dreamt about Shrines and khana Kaaba etc. is indicative of good dream and if one dreamt about buffalo, snake, and dog has been considered as bad one. If one sees a buffalo then ultimately it will bring tragedy.”

Similarly, one of the female respondents, aged 34 and married stated different dream's symbols to comprehend the cultural interpretation of dreams in Pashtun ethnic group as,

“Hum pathan log kehty hain na kay agr sanp daikho na to yeh dushman hota hai. Humary bary kehty hain kay agr sanp daikho to dushman hota hai. Doodh daikho, bacha daikho to emaan hota hai, agr angoor daikho to beta hota hai, agr sona chandi daikho to bhe beta hota hai. Agr phal fruit daikho to hum kehty hain kay beta hota hai. Aur agr haar pehna daikhy aur chawaniaa (totay paisy) daikhy to beti hote hai aur woh khwaab hum kisi say share nae karty kyu kay humary baro ka dil toot jata hai kay beti aany wali hai islia hum nae bataty.”

Translation:

“We Pashtuns are of view that if one sees a snake then it means enmity. Our elders said if one sees a snake it means enmity. If one dreamt about milk and child is indicative of one’s emman (faith), if one sees grapes then it is symbol of birth of a son, if gold and silver it also means birth of a son. If one dreamt about fruits then it also affirms the birth of a male child, and if one dreamt about necklace or coins and symbolizes the birth of a female child. And we are not supposed to share that dream with anyone especially with our elders because it would dismayed them about the birth of female child.”

6.1.4 Interpretation of Dreams as Predictions of the Future

With the reference to the interpretation of dreams as predictions of the future (main theme) in the respective locale, I asked about the future predictions of dreams and raised it as: one heard about and believed in that.

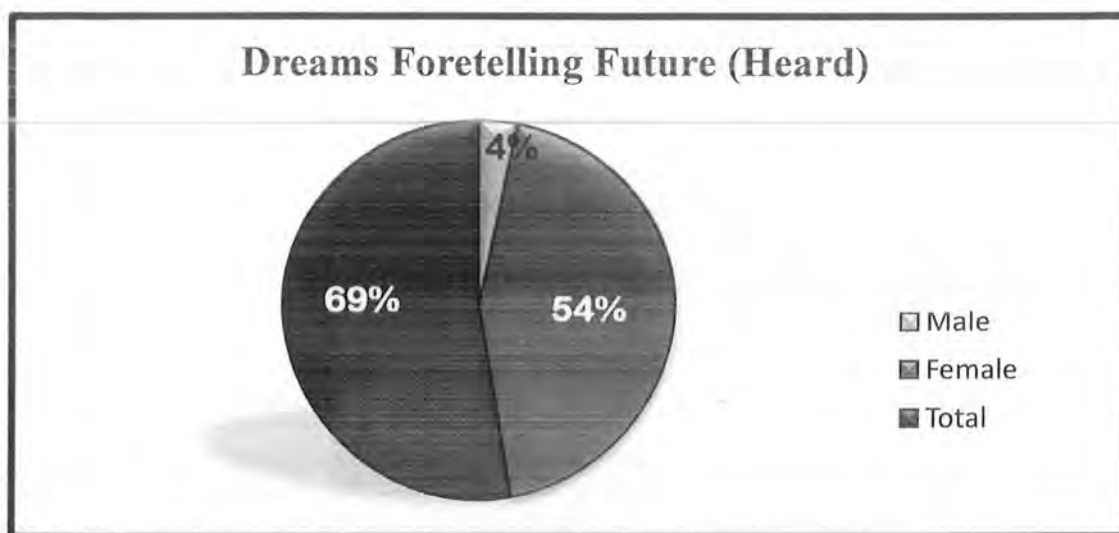


Figure 10 Dreams foretelling future: Heard

I asked natives about that ever they heard of a dream that foretell the future. As shown in figure 10 that majority (69 percent) of the respondents reported that they heard about that dreams presaged the future. Out of which 54% were females while 4 percent were male respondents who shared and referred different experiences about the dreams as they foretold future. They quoted certain dreams (heard) from their parents, teachers, and neighborhood which boded future. One of the male respondents, aged 45, and married stated about the destiny as:

“Jo insaan kay mathy wohe insaan kay hathy.”

Translation:

“Whatsoever has been written in one’s fate will also be bestowed upon him.”

One of my female respondents cited her teacher’s endowment of *jamia* (seat of religious learning) with reference to her dream which led her towards decision making in this regard. She mentioned her teacher’s educational attainment (holding double Masters in Arabic) and acquired her education from Iran (seven years of education) -- one of the

highly educated *Alima* (An educated scholar of Islamic law) in their area. After her return from Iran, she was enthusiastic and motivated about her mission to establish a *jamia* in Shah Allah Ditta as to disseminate her learning with her people. With reference to her mission, she faced obvious opposition from certain groups. That contributed towards a wandering situation about the decision making in this regard. She has had a dream which guided her wholeheartedly to act upon her mission. She dreamt about a *bazurg* (elderly) who came to her and tapped on her head. He gave certain religious books written in Arabic to her and then holds her finger to thoroughly teach her through them. Then she shared that dream with her husband (called as *Agha* – also an eminent religious scholar). He said to her that as you are in a wandering situation and worried about the accomplishment of that *jamia* but *Imam* (Islamic leadership position) inculcated you to carry on your mission and I'm with you. That female respondent also mentioned her teacher's point of view regarding her dream as she said that *Imam* has also accompanied me and guided me towards my cause.

I have also taken picture of that *jamia* with the consent of that *Aalima* who accomplished her mission.

Plate No. 39 Seat of religious learning in Shah Allah Ditta

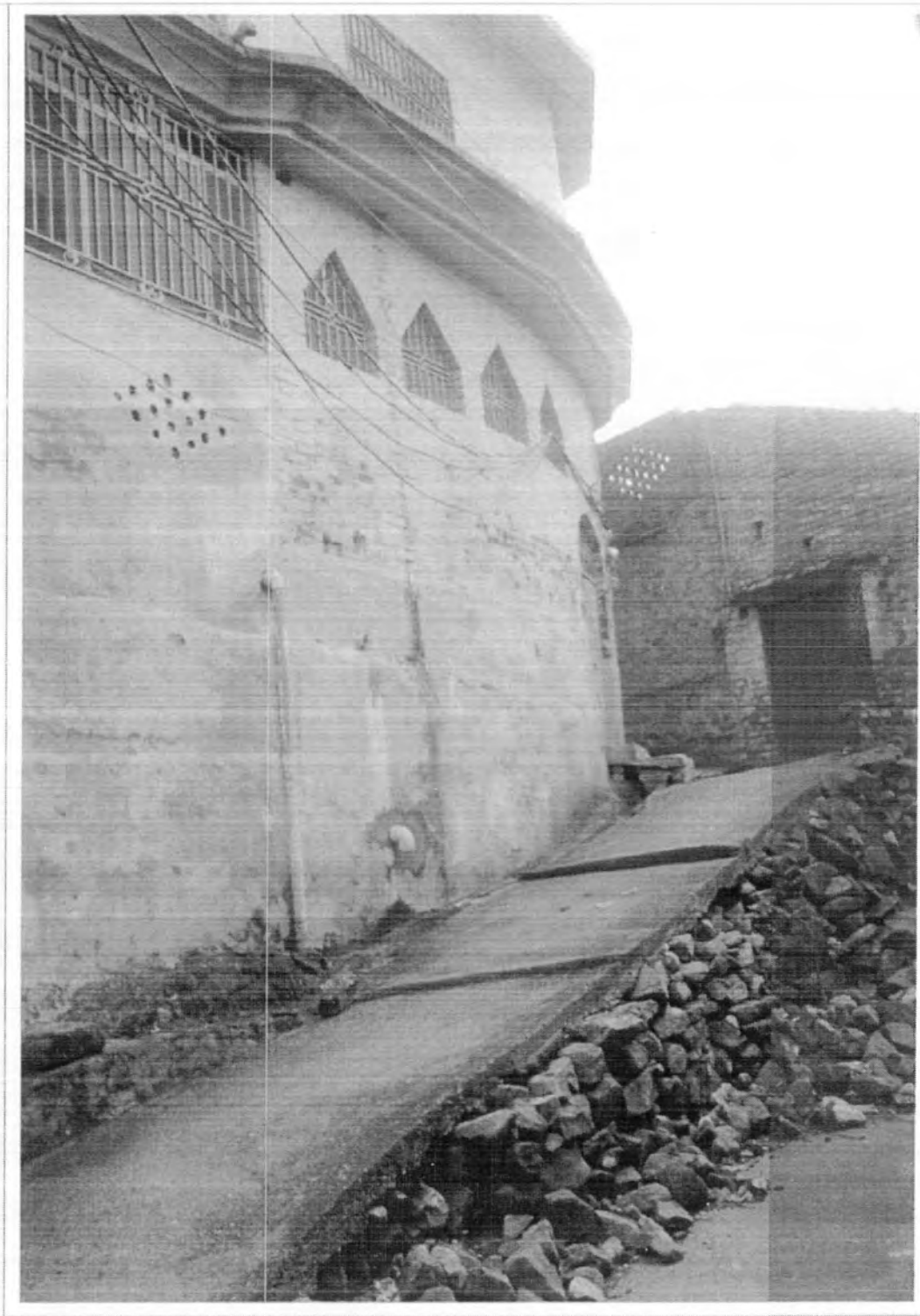




Figure 11 Dreams foretelling future: Believed

Figure 11 shows the views of those respondents who believed in the future predictions of dreams. Ninety four percent of the respondents were of view that dreams foretelling future. Among respondents, 70% were females while 24% were males who reflected that dreams are held to provide knowledge of the future. In most of the cases, respondents narrated certain dreams that how they held their belief about dreams as presage of one's future. They were of view that dreams directed us in certain situations and decisions of our lives. They shared their dream experiences that how they foretold different facets such as death of their parents, elders, relatives, friends, marriage proposals, child's birth, and career related decisions.

6.1.5 Dreams as Source of Guidance

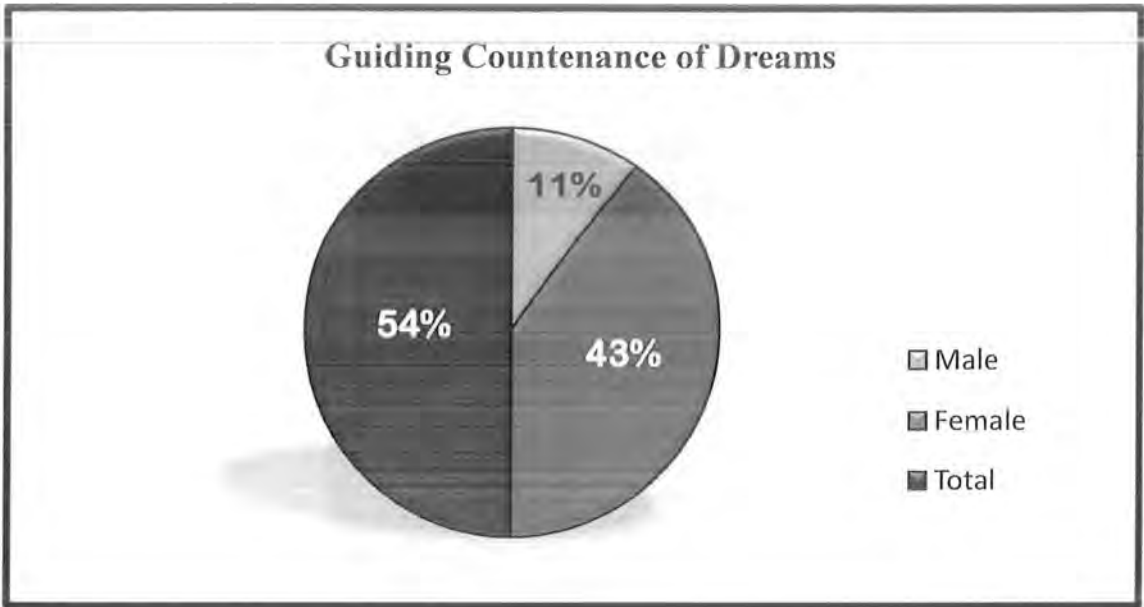


Figure 12 Guiding countenance of dreams

I interrogated them about the guiding perspective of dreams as I asked them to share their dream experience in they have been taught anything. Figure 12 depicts the guiding countenance of dreams. Fifty four percent of the respondents believed in guidance facet of their dreams. They emphasized that dreams works like a guide and also deprecate dreamer towards so many things. Eleven percent of the male respondents showed their yearning towards guidance and warning which they employed from dreams. They shared various dream experiences in this regard. They pointed that if something (good or bad) is going to happen in their lives – they have been signaled about it. One of the male respondents highlighted that he has been advised and warned in his dream. He also added that he dreamt about an elder person, who came to him and advise him towards offering prayers and warned him as Day of Judgment is approaching. One of the

male respondents, aged 75 and being an elder one among his siblings shared his dream experience that how his deceased parents came to him in dream and stated:

“Tori reh gai, jori gaye.”

Translation:

“You have accomplished large portion of your life and now you are left with some time. Being elder one you have to take care of family bonds.”

Forty three percent of the female respondents reported eight dreams which they associated with the guidance, persuasions, and warnings they have derived from their dreams. They reflected several dream experiences in which they persuasions from their dead ancestors and parents like one of the female respondents were of view that her father's death proved to be one of the hardest times of her life. She was very depressed. Further, she added that she dreamt about her father and he advised him to be relaxed and don't mourn over his death as he is very happy over there. In some cases, respondents narrated certain dreams which strengthened their beliefs about the life beyond the grave in Islam. They also underlined certain *duas* (prayers of supplications) which they have been taught in dreams. Similarly, they also counted several dreams about their dead relatives in which they have received alerts about sufferings and misfortune. One of the aged respondents also shared her dream experience that how she was guided towards *Qiblah* (direction that Muslims always face during prayers) and offering prayers. One of the female respondents, aged 35, and married stated:

“Abbu nay kaha shohar ke farmaradari karni hai, bacho ke ache tarbyt karni hai. Aur apko har rouz naya jaam mily ga – jam janat ka – josheela jam lakin kbhe shohar say ghaddari nae karni.”

Translation:

“My father advised me to remain faithful to my spouse, should inculcate good manners in my children, and daily you will get a new jaam (cup of blessings) – jaam of jannah (Islamic conception of paradise)–energetic jam but never ever betray your husband.”



Figure 13 Symbolic significance of dreams in that particular culture

6.2Religious Interpretation of Dreams

Dreams played an imminent role in all the world’s religious traditions (Doniger and Bulkeley, 1993). This commends that most humans consider dreams to be a special event in their lives. Roy D’Andrade’s (1961) cross-cultural survey of dreams from ethnographic literature proposed that significant part of cultural traits affiliated their dreams to respective religious systems. In the similar kindred, the ethnographic accounts repeatedly announce that dreaming makes spirits assumed real (Kracke, 2003, p. 215-217). Furthermore, religious experiences in dreams, including imaged contacts with

supernatural beings recognized as divine or ancestral, provide dream-memories or "night residues" that can enter into what one might call the manifest content of alert consciousness, facilitating subsequent waking religious experiences (Lohmann, 2003, p. 206-207).

Verily, from the beginning of Islamic history, there has developed rich and dynamic discourse on the nature and expression of imagination, dreams and waking visions introduced – Tabir is the Muslim science of dream interpretation. Some Hadith (reports of statements or actions of Islamic Prophet Muhammad, or of his tacit approval or criticism of something said or done in his presence) elucidate the prophet's interpretations of specific images and symbols in the dreams of his followers. Moreover, other verses tell of Prophet Muhammad own dreams and his interpretations of them. A word association was considered as one of the prophetic advices in the scheme of dreams interpretation (Bulkeley, 2002).

Majority of the respondents enunciated the significant nature of dreams as underlined in the Islamic Holy Scriptures (Qur'an and Hadith). Therefore, it became useful to comprehend with an overview of the main religious aspects of dreams in respective locale. Furthermore, they counted other sources of dream interpretation included books of dreams interpretation such as *khwaab namah*, *Imamia Jantri* and *faal namah*.

Respondents were of view that dreams can be interpreted according to verses from Holy Qur'an, or in terms of Hadith and sayings of *Sahaba* (Companions of Prophet Muhammad) and dreams of Prophets. They have elucidated several dream symbolism, which they properly interpreted on the line of Qur'an:

a, **Water** is a symbol of knowledge, good fortune, and great advantage, as is stated in Qur'an:

"And We have made from water every living thing." [21:30]

"And it is He Who has created and from water, and has appointed for him kindred by blood, and kindred by marriage." [25:54]

b, **Gardens** are indicative of blessing, good fortune, fertility and wealth, as in the verse:

"I said (to them): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving 'He will send rain to you in abundance, 'And give you increase in wealth and children, and bestow on you gardens.'" [71:10-12]

c, **Fruits** are indicative of provision, children and blessings, because of the verse:

"And We bring forth from it grains, so that they eat thereof." [36:33]

"They will call therein for every kind of fruit in peace and security." [44:55]

d, **Eggs** are taken symbol of a women, abundance and good fortune, because of the verse:

"as if they were closely protected eggs." [37:49]

e, **Raw Meat** is indicative of slander, bad fortune and troubles.

"Do not slander one another; would any one among you like to eat flesh of his dead brother? So you will hate that!" [49:12]

f, **Clothing** connotes one's spouse, as it is written in Qur'an:

"They (women) are clothing for you and you are clothing for them." [2:187]

One of the female respondents, aged 30, married and graduated also quoted one of the Hadith about the significance of dreams:

“Sacha Khwaab wahi ka iktalieswah hisah hai.”

Translation:

“The pious dream is the forty-sixth part of Prophecy” (Sahih Muslim).

One of the female respondents, aged 79, married and belongs to Sayyed family also elucidated the symbol of vegetation especially crops with the fertility, happiness, success, and longevity. She highlighted this symbol in accordance with the Pharaoh’s dream and Prophet Joseph prediction as seven years of myriad followed by seven years of famine in Egypt.

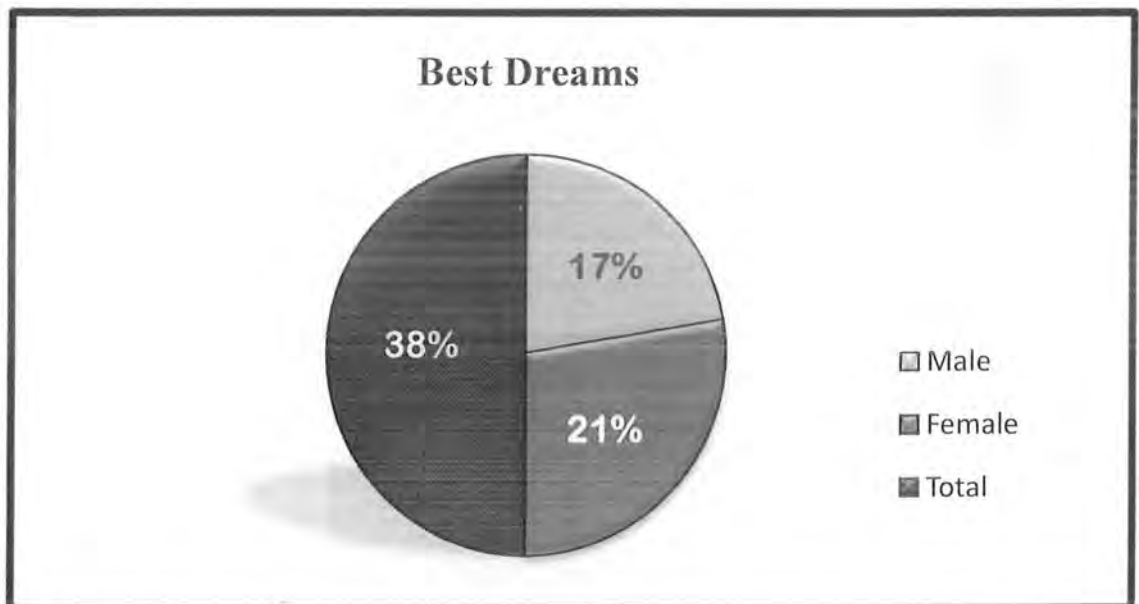


Figure 14 Best dreams

When I inquired about the concept and context of best dreams, respondents indicated religious symbolism to identify their dreams. As is shown in figure 14 that thirty eight percent of the respondents reported best dreams under the heading of religious symbolism. Twenty one percent were female respondents while 17% were males who

derived the concept of best dreams out of religious symbolism. They narrated ten dreams which were guided by the symbolism of Mosque, Kaaba, Shrines, Prophet, and ride on white horse (symbol of angel). One of the female respondents, aged 75 and widowed narrated her dream as

“I drank water from the fountain in Madina, I dreamt about Masjid Nabawi as well.”

Furthermore, she added that if one dreamt about offering prayers or saw an elder person is also indicative of best dream.

6.2.1 Religious Interpretation of Dreams: Dreambooks

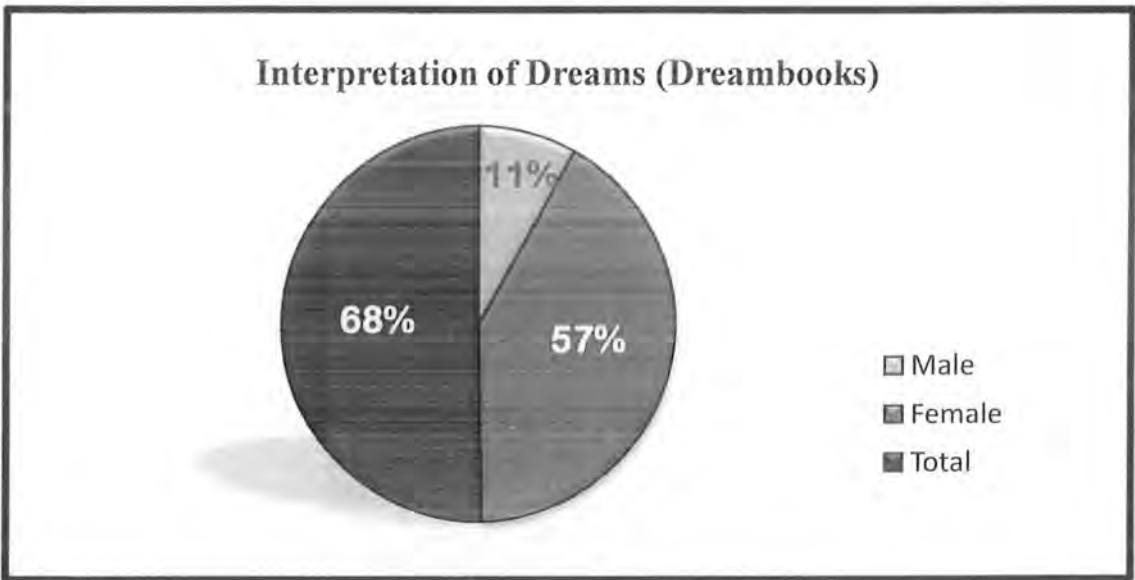


Figure 15 Interpretation of dreams: Dreambooks

With reference to the religious interpretation of dreams, I inquired them about the dreambooks for interpretation. As shown in figure 15 majority (68 percent) of the respondents reported that they consulted different books for interpretation of their dreams. Fifty seven percent were female respondents who showed their interest in books

of dream interpretation while 11% were male respondents who reflected upon different books as well. I have mentioned earlier, that there are two pertaining sects in Shah Allah Ditta. Similarly, I have found different schemes of dreambooks among followers of these two sects: Ahl-e-Tahsee and Sunni. They have enlisted different dreambooks such as, *Khwaab namah -- yousafi*, *Imamia Jantri* (a magazine like book, appears to be Shia book), *Bahishti zewar* (a volume of Islamic belief) and *Faalnaama* (a book of omens used by fortune tellers). *Imamia jantri* and *faalnaama* were mostly inculcated in Ahl-e-Tahsee. Under the course of rapport building, respondents (belongs to Ahl-e-Tahsee sect) entrusted me. They also showed and provided me with their historical and religious books on dreams. Positively, one of aged female respondents, widowed and belongs to Sayyed family, displayed her precious treasure of sacred objects: religious booklets, *janamaz* (prayer mat), *Tasbih* (prayer rope), *khak-e-shifa* (soil of Karbala), *Attar* (natural perfume oil), and several gems and stones (also told me about its uses and functions): *Yaqut* (Opal) for beauty and dignity; *Feruz* (Turquoise) for acquiring divine help and victory; *Aqiq* (Carnelian) to protect himself from enemies and all types of misfortunes.

Plate No. 40 Sacred Objects Displayed by an Aged Person



**Aged Person displaying
her precious treasure**



**Gems and Stones, and
Tasbih**



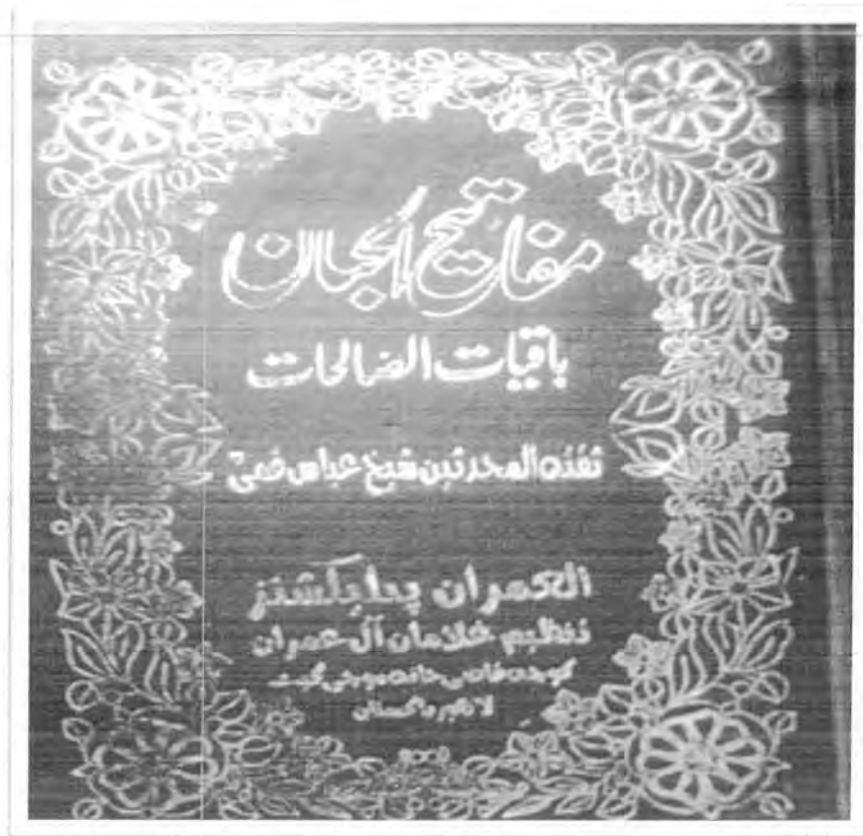
Religious Booklets



**Khak-e-shifa, Tasbih,
and Attar**

I have also collected different versions of *imamia jantri*. Similarly, one of female respondents also gave me a collection of duas (prayers of supplication).

Plate No. 41 Religious Book of Ahl-e-Tashee



Respondents also stated that they had certain dreambooks at home as well. Most of the females were of view that they usually consult dreambooks for those dreams which they considered significant (good one). Interestingly, literate and illiterate, both were interested in dreambooks for dreams' interpretation. In some cases, those female respondents who were illiterate used to ask their daughters, sisters, relatives and neighbors (literate) to consult dreambooks for interpretation of their dreams – important dreams (good or bad). They mentioned that they have also shared these books with their relatives and neighbors as per their request. One of the female respondents, aged 22 and graduated was of view that there are any households who had *khwaab nama* dreambooks.

Plate No. 42Imamia Jantri (3 editions) and Bahishti Zewar



Plate No. 43 Inner view of Imamia Jantri (2009): Interpretation of Dreams

[illegible][illegible]

Plate No. 44 Inner view of Imamia Jantri (2010): Interpretation of Dreams

2010

2010

خواب اور اس کی تعبیر

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6.3 Experts of Dream Interpretation

Culturally constructed dreams, occasionally extricated into sectional customary locally recognized degrees, and consequently, may be worn to justify social and cultural orders or gratify indication of spiritual sanction for power and authority in respective society (Schnepel, 2005). For sample, where the ability to interpret dreams "correctly" is converse to specific class or experts, wherefore, this articulates to comprehend a degree of political or nascent political power. Therefore, Rosalind Shaw examined the very nature of dreaming and politics among the Temne of the Guinea Coast of West Africa,

noted "the vision and knowledge of diviners are largely attributed to accomplishment in dreaming, through which they become experts on the dreams of their clients. Nor only, then, do their dreams have power; they have power over other people's dreams" (Shaw, 1992, p. 37).

The data about dream interpreters has been categorized as,

- a. Exclusive Religious Authority on dreams (Male/ Female): *Aalim* (an educated scholar of Islamic law), *Mawlawi* (an honorific Islamic religious title), *Qari* (a person who recites the Qur'an with the proper rules of recitation), and Imam Masjid.
- b. Traditional Authority on dreams (Male/ Female): Aged persons, Parents, and Grandparents.

I have also shared my dream experiences with Dream Interpreters in front of other natives to encourage their presence and importance of their knowledge about dreams.

Table 17
Profile of Dream Interpreters

Sr.No	Dream Interpreter	Age	Marital Status	Education	Profession	Caste	Sect	Family Structure
i.	Ms. A	75	Widowed	Illiterate	Housewife	Mughal	Sunni	Joint
ii.	Ms. B	29	Married	Double Masters in Arabic & Aalima Course	Self-Employed (running a jamia)	Sayyed	Ahl-e- Tashee	Nuclear
iii.	Ms. C	30	Married	Graduation& Aalima Course	Self-Employed (running a Madrassa)	Chaudhry	Sunni	Nuclear
iv.	Ms. D	60	Married	Masters	Govt. employee (School Principal)	Sayyed	Ahl-e- Tashee	Joint
v.	Mr. A	25	Married	Graduation& Aalim Course	Govt. Job	Yousafzai	Sunni	Nuclear
vi.	Mr. B	29	Married	Graduation & Aalim Course	Govt. Job	Malik	Sunni	Joint

Source: Socio-economic census form

Table 17 illustrates the profile of dream interpreters. Six dream interpreters were interviewed, out of which four were female interpreters while two were males. Ms. A and Ms. D categorized under the traditional authority on dreams while Ms. B, Ms. C, Mr. A and Mr. B encompassed exclusive religious authority on dreams. Ms. B mentioned that her husband (*Agha Sahab*), he is also religious scholar and people consult him regarding dreams interpretation and *Istikhara* (asking Allah to guide one to the right sort of action

concerning an important endeavor). One of my key informants justified the traditional authority of Ms. A (being an aged and experienced person in our neighborhood) we usually discussed our problems with her and most of time got solutions as well. She added that usually we share our dreams (good or bad) with her and get its interpretation as *ay khaab ache ay* (good dream) -- *sach hosi* (will turn into reality), *ay buri khaab ay* (bad dream) -- *tay sadaqah dyoo* (giving out voluntary charity) etc.

**Plate No. 45 Researcher Interviewing Dream Interpreter:
Religious Authority**



Under the course of present study, dream interpreters revealed various concepts of dreams, reality, intuition and suspicion, types of dreams, sources of dream interpretation, dream symbolism, and different aspects of dreamers. Dream interpreters have counted three important aspects, which are the main sources of knowledge concerned with the understanding of dream: (1) the world of power which deals with pure ideas, (2) the sensory (physical) world, and (3) the intermediate (subtle) world. It links the two stated worlds that impart corporeal form to reality.

One of the female dream interpreters, aged 30, and married stated:

“Khwaab aik ilham hai!”

Translation:

“Dream is something that is placed in the heart by Allah!”

One of the male dream interpreters, aged 30, and belongs to Sunni sect concluded three types of dreams: true/good dreams (sent from Allah), false dreams (sent from *Satan*) and dreams from one's self (one's thoughts). From the course of Islamic history of dreams interpretation, he added two main categories of dreams: dreams of Prophets and masses. He was of view that it's not mandatory for masses to follow or comprehend their dreams.

Another male dream interpreter quoted several Hadiths, provided references regarding the source of dream interpretation, and also counted interest of masses in dream interpretation. He also provided me with several religious books on dream interpretations. He explained certain etiquettes of the dreamer and the interpreter in accordance with Qur'an and Hadiths about the interpretation of dreams: one should not tell his dream to anyone who may envy him; one should not tell it to one who is ignorant, sick, or to a child, as all of these lacks reasoning; he should tell it as he saw it, without any addition or subtractions; and the interpreter should interpret it in the best possible way, because of what it says in the Hadith: *“The dream will materialize as it is interpreted.”*

Mr. A and Ms. C reported that dreams can be in many different ways, according to the circumstances, and depending upon the person who has had the dream. One of the male dream interpreters (*Qari*), aged 25, and married stated:

“Khwaab waly ko daikh kar uski tabeer batai jate hai.”

Translation:

“Dreams are interpreted in accordance with the dreamer’s status.”

They were of view that dreams can also be interpreted according to the time in which they are seen. For example, to dream during the night of oneself riding an elephant means one will positively handle an important matter, but if one had the same dream in the day-time may indicate a domestic dispute or troublesome situation. The strongest dreams, which are mostly easily interpreted, dreams in the last part of the night (before Fajr) are most likely to come true while the weakest dreams occur in winter or whenever there is rain. Moreover, they also indicated that best time of year for propitious dreams -- time of fruit harvesting.

They have indicated religious symbolism to identify particular dreams (good or bad). One of the female dream interpreters (*Aalima*), aged 30 and married stated:

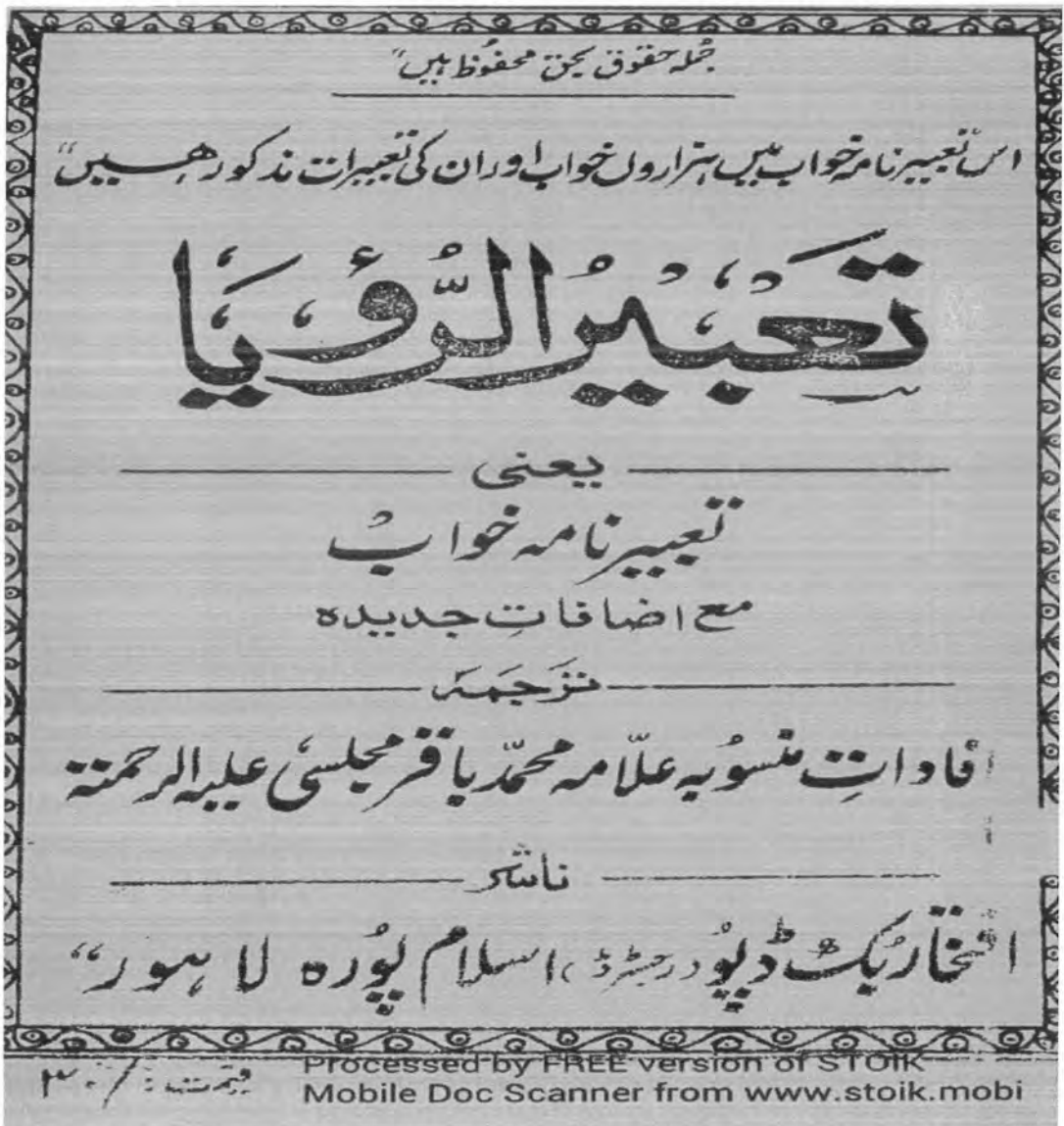
“Har woh cheez jis humara dil chahta hai kay jaisy ab hum phalo mai anar ko sub say acha smjhty hain, yaani har qisam ke ghazaiat hai is mai. Isilia Allah Talah nay isy jannat mai rakh dia hai. Yeh to bohat choti si misaal hai to isi tarah har woh cheez jo insan kay dil ko bhate hai woh Allah Talah nay jannat mai rakhe hai. Yeh dunya to khwahishaat par chal rahe hai, Allah Talah nay jo asal rakha hai khwahishaat ko woh jannat hai. Isi lehaz say isy hum tabeer karty hain aur usi say attach karty hain. Aur yeh istarah say humary emaan ke taraf lay kar jata hai.”

Translation:

“All those things about which we desire namely in fruits we consider pomegranate peculiar enough due to its nutritious value. Positively, Allah has

placed it in jannat. That's just an example. Similarly, each and every thing which delves one's desires has been dignified in jannat by Allah. This worldly life based on desires. Genuinely Allah has bestowed jannat as ultimate source of desires. On the same line, we interpret it accordingly. Consequently, its source of strengthens faith."

Plate No. 46 Dreambook Provided by Dream Interpreter



فال دیکھنے کا طریقہ

پہلا مرحلہ یہ فال نامہ دیکھنے کے لئے تین مرحلے طے کرنے پڑتے ہیں پہلے وضو کیجئے اور ایک مرتبہ سورہ فاتحہ پانچ مرتبہ درود شریف پڑھ کر اپنا سوال مندرجہ ذیل نقشہ سوالات نمبر (۱) میں تلاش کیجئے۔ اس نقشے میں پہلے خانے میں ایک حرف تہجی ہے اور اس کے مقابل چھ خانے ہیں جن میں سے ہر ایک خانے میں ایک سوال درج ہے۔ اس طرح گویا نقشہ سوالات کل اڑتالیس (۴۸) سوالات پر مشتمل ہے۔ آپ کا مطلوب سوال جس حرف کے مقابل درج ہو اُسے یاد رکھئے اور اس کے بعد نقشہ نمبر (۲) میں وہی سوال تلاش کیجئے اور اس کے مقابل جو حرف تہجی درج ہو اُسے بھی یاد رکھئے۔ اس طرح آپ کے مطلوب سوال کے ساتھ دوسرے متعلق ہو جائیں گے۔ ایک حرف نقشہ نمبر (۱) کے مطابق اور دوسرا حرف نقشہ نمبر (۲) کے مطابق۔ حروف کے انتخاب کے بعد فال نامہ کا دوسرا مرحلہ شروع ہوتا ہے۔

دوسرا مرحلہ اس کی پہلی صورت تو یہ ہے کہ سائل کے ساتھ ایک ساتھی بھی ہو سائل اپنے سوال کو ذہن میں رکھ کر اپنے دونوں ہاتھ اپنی پشت پر لے جا کر ایک ہاتھ سے دوسرے ہاتھ کی ایک یا چند انگلیاں پکڑ لے اور یہی عمل اس کا ساتھی بھی دوہرائے۔ اب سائل اپنی گرفت شدہ انگلیوں کی تعداد بتائے اور اپنے ساتھی سے بھی دریافت

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CHAPTER SEVEN: DREAM NARRATIVES

This chapter draws attention to the construction of dream narratives among natives. It has been formulated under the main themes in accordance with research objective to explore the subject of dream narratives such as memorable dreams, recent dreams, recurrent dreams, mystical dreams, and nightmares, dreams about deceased relatives, colours and emotions associated with dreams, long-term impact of dreams, and my dream experiences during the course of my field.

A dream takes place in an idiosyncratic space, different from the space of waking life. Furthermore, dreams contain private experiential meaning. However, when they are brought into the realm of human interaction, dream meaning is contextually constructed. "By the time the dream is told. . . it is a text, structurally and culturally marked, and can speak both to the dreamer and the hearer" (Dombeck, 1993, p. 140).

"We are confined to working with *dream narratives* and thus the achieving the synthesis of a remotely comprehensive socio analytical approach of the *dream-experience* seems—at first sight—like climbing Mount Untenable. The indecipherability of dreams leads us directly to the problem, namely their ostensibly 'private' nature. Anthropology has traditionally devoted itself to the study of social phenomena. The private nature of dreams and the fact that they are "generated within individual minds" (Kirtsoglou, 2010).

It has been found that dream narratives themselves are one way in which knowledge is amalgamated and transferred among bodies. Respondents were inquired about the general outlook of their dreams -- to locate the frequency of having pleasant dreams and bad dreams. Twenty two percent of the respondents reported that they had had both (pleasant and bad dreams). Thirty one percent of the respondents reflected that most of the time they had pleasant dreams. Among them 27 % were female respondents while 4 % were male respondents. Six percent of the female respondents stated bad dreams.

Sixty four percent of the respondents revealed that they had had dreams about their family members (parents, siblings, spouse, children. etc.), relatives (grandparents, paternal and maternal relatives), friends, and neighbors. Among them 49% were female respondents while 15% were males who shared their views in this regard. They mentioned that they have also shared those dreams with them as well. Because under the course of those dreams (good or bad), they were very concerned about the possible outcome of those dreams. One of the female respondents shared her dream experience that how she dreamt about her neighbors'house on fire and became worried about it. She also added that before telling that dream to her neighbor, she remedied by giving *Sadaqah*. She was also in good terms with them.

7.1 Memorable Dreams

Natives were asked to describe the most memorable dream they have ever had (whether it was a few weeks ago, or several years ago, or farther back) in their lives. Fifty four percent of the respondents reflected upon their memorable dreams. Among them 43% were females while 11% percent were males who narrated several memorable dreams. Most of the male respondents identified course of their dreams about dead relatives while

one of them elucidated his memorable dream, which he had before his marriage and turn into reality as well.

7.1.1 Desire Fulfilled Memorable Dream: A Case Study

Abdul Razzaq was 45 years old and married. He was a laborer and a very enthusiastic person. He had a family of 4 brothers and 2 sisters. He was interested in the subject of dreams and its interpretation. He narrated his memorable dream which he had before his marriage. He said that for once in his life he has had a dream which turned into reality. Once night he slept (he believe too), offered Namaz and prayed "O Allah you're the giver. I don't have anything in my home. I am alone." Furthermore, he added that after 7 days his dream came true and got married as per his desire. He affirmed that his heartiest desire was fulfilled. He stated that Allah prospered his home and bestowed him with a competent life partner. It was his great longing and accomplished too. And he was also signaled about it via dream.

Forty three percent of the female respondents disclosed theme of their memorable dreams about their dead parents, family matters, religious oriented, about children (during pregnancy) and advisory in nature.

7.1.2 Religious Oriented Memorable Dream: A Case Study

A female respondent named Tayyaba, age 22 years, and single narrated her memorable dream. She was very much excited about narrations. She was of view that one's soul resides inside the being, other wanders here and there, and then we have dreams, accordingly. She emphasized that she do remember one of her memorable dream about Pilgrimage. She has had a dream that she had been on Pilgrimage and there's water

around. She meant that a lot of water was around Khana Kaaba and such as amount of water got together as it rained continuously. She couldn't even see the Khaana Kaaba. And then she saw that her mother and father were sitting in a boat. The boat kept on going ahead and ahead. And suddenly they saw the Khaana Kaaba and they became very much happy to see it. And then, where the boat stopped, everywhere they saw water as if there were flood. They stepped out from boat, kissed the Khaana Kaaba. And she has never been able to forget that dream.

7.2 Recent Dreams

Natives were requested to describe their most recent dreams which they had retained. Sixty five percent of the respondents recorded their newfangled dreams. Fifty eight percent were female respondents while 7% were male respondents who narrated their contemporary dreams. Female respondents narrated several contemporary dreams counted as six were religious determined dreams; seven were marked by tragedies; nine were in accordance with family matters while remaining dreams were subjective in nature. Male respondents marked their recent dreams about their dead parents and killing snakes while 14% of the male respondents haven't listed their recent dreams.

7.3 Recurrent Dreams

Thirty two percent of the respondents revealed subject of their recurrent dreams. Twenty four percent of the female respondents cited their dreams with reference to their status and role of being a mother, wife, daughter, sister, and teacher (nurturing, loving, and protective aspect of their nature). They have had dreams in different situations in accordance with their status like during pregnancy (about children), being a student

(exams and institution), about deceased parents and siblings, religious (beliefs), and future predictions. While 8% of the male respondents stated recurrent dreams about the self-defense and nightmares (grave, falling and snakes). In some cases, respondents have also pointed towards the frequency of dreams which recurred on daily basis. One of the female respondents, aged 30, and married stated:

“Mjhy apni ammi baar baaar aty hain khwaab mai. Yani mery sath kuch naya kaam hony jar aha ho yani jab bhe zindage ka koi naya marhala hony laga ho chahy physically ho, paisy kay lehaz say ho, mode kay lehaz say ho to usi tarah ammi ka dedar hota hai. Yani ammi ka mode ajata hai jaisy jaiisy halat ho.”

Translation:

“I dreamt of my mother (deceased) repeatedly. Namely something new is going to happen with me namely whenever a new stage to be come in my life whether it's physical, financial or accordance with my mood (good or bad experiences). Then mother is also sighted in accordance with that particular situation.”

7.3.1 Recurrent Dream about Falling: A Case Study

A male respondent named Shafqat, age 27 years, single, and was highly educated shared his recurrent dream experience. He showed reluctance towards dream sharing but he believed that dreams foretell the future. He said that he had a recurrent dream about falling. He added that he always use to saw himself slipping. And he fell in water. He believed that one day his dream will also turns into reality.

7.3.2 Recurrent Dream about Losing Daughter: A Case Study

Shahida was 46 years old, married, and housewife. She used to live in joint family system. She had 2 daughters and 2 sons. Her husband was a government employee. She shared her recurrent dream experience about losing her daughter. She was very much concerned about her family. She stated that she dreamt thrice about losing her daughter. She narrated dream that there was a river at a distance and there she saw Kibria (the eldest daughter) entangled in difficulty. She exclaimed with sorrow that there was a severe sorrow and she couldn't find her daughter. Moreover, she reflected that then in the morning she talked to her husband and discussed that matter that how she dreamt thrice about her daughter's loss. Then she mentioned that her husband remedied it with her daughter's *sadaqah*. Furthermore, she reported that then after that she never dreamt about her daughter's loss.

It has been revealed that their recurring dreams were triggered by a certain life situation, transitional phase in life or a problem that keeps coming back again and again in their lives.

7.4 Mystical Dreams

Respondents were inquired about the concept and content of mystical dream experiences. Thirty two percent of the respondents revealed about their mystical dream experiences. Eighteen percent were female respondents while 14% were male respondents who identified and shared the mystical theme of their dreams. They had narrated nine dreams in this regard. They had conceptualized mystical dreams in accordance with religious symbolism such as *Kaaba*, shrines, saints etc.

7.4.1 Mystical Dream Experience about Pir Golra Sharif: A Case Study

A female respondent named Rabia, age 22 years, and graduated mentioned her dream experiences. She mostly used to share dream with her father. She has also consulted dreambooks and counted different dream symbols and its meanings. She was fond of mysticism. She narrated her mystical dream experience. She used to dream of spirituality. She dreamt of Pir of Golra. She said that he was in the grave and she became frightened of him. There she saw a Peepal tree and many pictures hanging down on it. She saw several pictures of saints with white and colored beard were on that Peepal tree (Sacred Fig). She stated that then Pir came out of his room and cautioned all not to disturb and threatened her of their presence.

7.4.2 Mystical Dream Experience about Grave: A Case Study

Abdul Khalid was 45 years old and married narrated his mystical dream experience about grave. He was very prone towards mystical dreams. He readily enumerated his dream that he has had felt the spirituality. And he said that it was the sign of its authenticity that he (angel) was standing in the grave, and sat after standing in grave and asked them "Who is your Lord?" and he (the 1st one) replied "you are my Lord" He started to beat him and he again said "yes...you are my Lord". And he said that when he saw on the other side, he (angel) asked the other man "who is your Lord?" He then replied "whoever is your Lord is my Lord as well". He added that angel appreciated, left him and again started to beat the 1st one.

7.5 Nightmares

Dreams assist humans in a safe manner to address and confront the dangerous situations that might occur in waking life. Moreover, dreaming might in this view perhaps be compared to being engrossed in a highly advanced computer game. According to Revonsuo, dreaming endorse us as a human species to survive (Revonsuo, 2003, p.85–112). He recognizes that dreams and nightmares with survival threats, aggression, misfortune and accidents are overrepresented as well. Notably ‘being attacked’ or threatened by enemies, wild animals, male strangers or monstrous entities prevail in the majority of men’s and women’s dreams (Hall and Van de Castle, 1966). Ultimately, nightmares also contain vivid imagery and provoke apprehensive feelings.

Fifty one percent of the respondents reported their worst dream experiences – nightmares. Thirty nine were female respondents who disclosed subject of nightmares while 12% were male respondents counted their worst dream experiences. Nightmares of female respondents has been marked by several themes such as, falling, snakes, buffalo, fire, deep water, being chased, demon, fearful kids, fighting or tensions at home, and dreadful scene etc. while graves, snakes, dogs, shooting, and being chased were the most prevalent dream themes of male respondents. In some cases, female respondents have also quoted their childhood dream experiences (nightmares).

One of the male respondents, aged 45, and married stated:

“Bury khwaab istarah kay daikhta hun kay sanp aajaty hain, qabr ka azaab, kbhi koi goli marta hai, kbhi kutta lar jata hai...istarah kay daikhta hun. Phr

apni amma ko btata hun to woh kehti hain kay masjid mai paisy day do aur namaz parha karo.”

Translation:

“I used to see bad dreams -- snakes, punishment in the grave, someone shooting me, and sometimes dog bite me. Then I used to tell to my mother and she advised to give sadaqah in masjid and offer your prayers.”

Another male respondent, aged 47, and married counted:

“Dou qisam kay daraowny khwaab mai daikhta hun. Aik jab mjhy bukhar hota haina to mai daikhta hun daraowna kuch aur meri cheekh nikal jate hai aur uth jata hun. Aur dosra mai aksar kahe say gir jata hun.”

Translation:

“I used to dream about two kinds of nightmares. First when I’m suffering from fever then I became frightened and scream over it. Second I always used to fall in a dream.”

7.5.1 Nightmare Being Chased: A Case Study

A female respondent named Andleeb, age 22 years, and married contributed towards nature and content of nightmares. She was a very cheering lady. She shared her dreaming experience which was recurrent in nature. She has had that nightmare before her marriage. She narrated that she felt as if some women were following her having scissors in their hands and they even cut her chadar (a piece of cloth worn by females usually on head and shirt to cover the upper part of female body) and she ran a lot. And they

followed her. She further added that then she discussed the matter with her teacher (who's in religious school) and she replied to her that she will let her know after asking from her husband. Her Husband (Agha Sahib) is a religious scholar and then her teacher told her that her husband (Agha Sahib) said that there were the women who wanted to harm her with their tongue. Further, her teacher explained to her that scissors is like a tongue. She was of view that tongue might be used as thorn and it badly exploits the self-respect and he said her to give outsome charity and offer some prayer so that she might get rid of such evil enduring.

Natives were also inquired about the dreams in which they had encountered demons and evil spirits. Fourteen percent of the respondents reflected upon the demonic dream experiences. Among them 12% were female respondents while 4% were male respondents who narrated 6 dreams in this regard. Most of the natives counted various symbols which were indicative of demons and bad fortune such as, buffalo, dogs, raw meat, weird person etc. Moreover, 25% of the respondents reported remedied for the worst dream experiences by giving out *sadaqah*, reciting *Kalma*, and other *duas* (prayers). One of the female respondents, aged 28, and married shared her dreaming experience about buffalos as indicative of sufferings, bad fortune, and dilemma stated as:

“Aik baar maine khwaab mai daikha kay humary ghar mai bhensy hote hain aur woh bhag rahe hote hain to usi din meri ammi ke khala faut hogai the. Kehty hain na kay bhensy daikho ya peachy aye, sanp daikhy to woh khwaab acha nae hota.”

Translation:

“Once I had a dream about buffalos -- in our house. And they were running here and there. And on that day, my mother’s aunt died. As it has been said that if one sees buffalos or it chase, if snakes are seen then it indicates sufferings (bad dream).”

7.6 Colours of Dreams

Thirty percent of the respondents signified the concept of dreams and colours. They have counted mystical and profound meanings of different colours. They believed that white colour is indicative of peace, piousness and happiness while green colour is considered as symbol of piousness and good fortune. They were of view that these are traditional colours of Islam and “greenness” is mentioned several times in Qur’an, which is associated with the state of inhabitants in *Jannat* (paradise). One of the aged female respondents stated:

“Ache khwaab day sonhry rung hondy aye.”

Translation:

“A good dream has lovely colour.”

One of the female respondents, aged 22, and married stated:

“Baaz awqat bohat andheera hota hai aur hum raat ka khwaab daikh rahy hoty hain, kisi andheeri jagh mai hongy – gali hai koi ya tufani raat hai. Aur baaz awqat roshni wali jagh hai, dhoop mai ya roshni mai hain aur pani kay pass daikhe hai to hum kahy gay kay bohat andheeri ya roshan khwaab daikhe hai.”

Translation:

“Sometimes it’s too dark and we dream at night. We will be at a dark place, a street or any stormy night. And sometimes its splendor place. We are in illumination or in sunshine or near water. So we can say that we dreamt of darkness or brightness.”

7.7 Emotions Associated with Dreams

Respondents were of view that not only waking experiences can affect the content of their dreams but it can also affect their waking life in several ways, including the morning mood. Forty one percent of the respondents were of view that dreams affect their moods. Among them 28% were females while 13% were males who reflected their dream experiences in this regard. Eight percent of the female respondents were of view that they were extremely moved by their dreams. One of the female respondents, aged 22, single and graduated stated:

“Koi daraowna khwaab daikhun ya koi family kay bary mai ya koi masla daikhun to parashan ho jate hun bohat.”

Translation:

“If I had a nightmare or I dreamt of troublesome situation regarding my family I extremely worried about it.”

Another female respondent, aged 30, and married stated:

“Acha Khwaab daikhun to dil andar say khush hota hai aur sara din acha acha guzrta hailakin agr kbhe bura khwaab daikh lun to uskay bary mai sochte rehte hun aur bohat udas hojate hun.”

Translation:

“If I had a good dream then I feel inner satisfaction (happiness). And it makes my day. But if I had a bad then I use to ponder on it and became very sad.”

One of the female respondents, aged 22, single and graduated narrated:

“Aik khwaab to aisa daikha hai kay mai woh imagination mai bhe bayan nae kar skate. Phool he phool, khiza mai jaisy paty hoty hain, mukhtalif shades kay, hawaye chal rahe hoti hain aur maine kbhe imagination mai bhe nae socha. Aur feelings mjhy hote hain bohat ziada aur sakoon hota hai bohat. Aur mjhy khwaab mai baqaida feel hota hai jaisy jab koï real mai apko touch kary to aur agar kbhe kuch cheez khao to zaiqa bhe aata hai.”

Translation:

“Once I had a dream that even I couldn’t comprehend it in my imagination. Flowers – flowers, dry and colored (shaded) leaves were all around like in autumn, cool breeze was blowing and I never ever think like that in my imaginations even. And peculiarly I had feelings in dreams like if someone touches you in reality and even if I ate something I feels it aroma as well.”

Twelve percent of the respondents revealed that under the course of their dreams, they had experienced extreme happiness and joy. They have narrated nine dreams in this

regard. One of the male respondents experienced extreme happiness under the course of his dreaming experience related to career.

One of the female respondents, aged 14, and student narrated:

“Han humari jo ustani the jo mjhy parhate the, aur mjhy bohat ache lagte the aur aksar phone bhe kia karte the. Lakin jab aik arsa jab mai unsy nae mili to dil bohat udas tha phir raat ko jab maine khwaab mai unhy daikha aur unsy baat ke to mai bohat khush hui.”

Translation:

“Our teacher who used to teaches us, and I really admire her. And mostly she used to call. But after some time when I didn’t manage to meet her then I became very upset. And then when I dreamt about her and talked to her then it made me happy like anything.”

7.8 Dreams about Deceased Relatives

Fifty three percent of the respondents reported that they had dreams about departed. Among them 11% were male respondents while 42% were female respondents who narrated dreams about their deceased friends and neighbors.

7.8.1 Source of Inspiration: A Case Study

An aged female respondent named Nazeera, and was housewife disclosed her dream about deceased elder that how she guided her towards. And she proved to be a source of inspiration to Nazeera. She narrated that she saw in a dream once that she was alone. No one was with her. She was alone in this world, the place where she buried blood, she saw

there one women, elderly aged beautiful, white and pretty women. And that aged women had worn a black strip on her head. She said that she had never seen such a beautiful women earlier in this world. She reflected the shining white clothes, hands and feet were also white. She said that shehad not seen her dupatta(synonym of chaddar). Then the grave got opened and opened near to her. After opening the grave that elderly aged woman said to her that don't need to be worried as she was with her and nothing to get feared of. And she said to elderly aged women her that she was alone in this world and it's indeed the pleasure for her that someone comes and gives her courage and inspiration to be followed with.

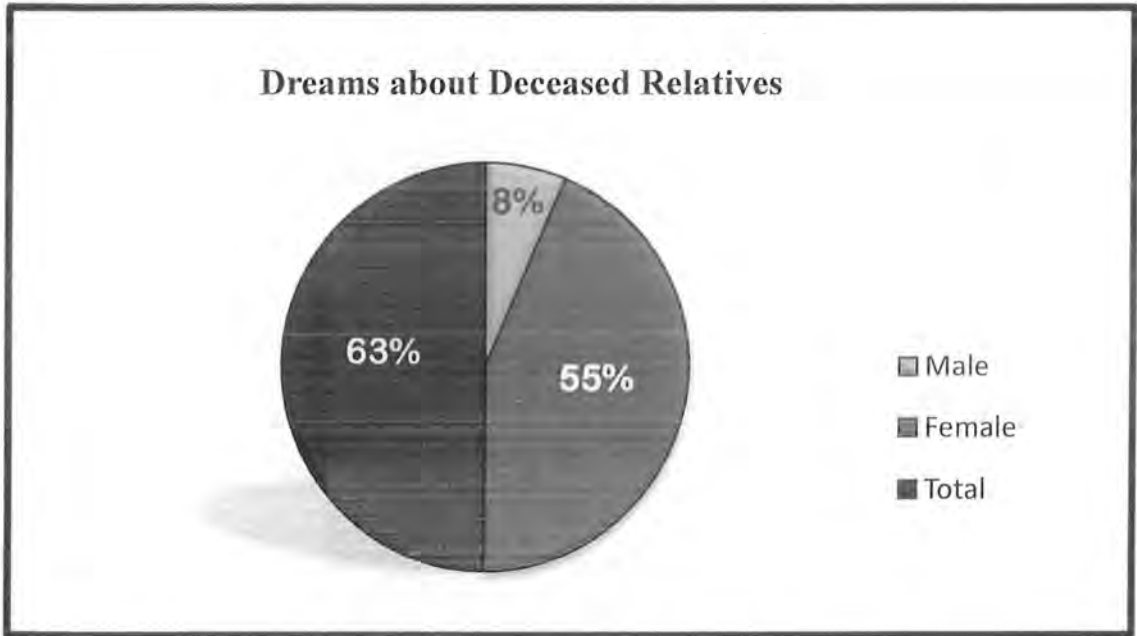


Figure 16 Dreams about deceased relatives

Figure 16 shows the respondents' dream experiences about the deceased relatives. Sixty three percent of the respondents revealed that they had dreams about their dead relatives. Eight percent of the male respondents narrated dreams about their dead relatives and among them nine dreamt about their parents, three dreamt about their grandparents while

remaining dreamt about their siblings. One of the male respondents, aged 45, and married stated:

“I dreamt of my mother (deceased) when my younger brother was qualmish. And she used to take care of him and gave him something to eat. As it has been said by our elders that when one dreamt about dead people it’s indicates sufferings. Similarly, it turns into reality.”

One of the male respondents, aged 77 and being an elder one among his siblings narrated his dream experience that how his deceased parents came to him and stated:

“Tori reh gai, jori gaye.”

Translation:

“You have accomplished large portion of your life and now you are left with some time. Being elder one you have to take care of family’s bonds.”

Fifty five percent of the female respondents recounted their dream experiences about deceased relatives. They have narrated 12 dreams about their deceased parents, five dreamt about their grandparents, three directed towards their siblings while 16 dreams were highlighted about their deceased mother-in-law, maternal and paternal relatives.

One of the female respondents narrated dream about her deceased father:

“Aik dafa abbu aye hain khwaab mai, bohat sehat mand hoty hain. Ramzan mai aya yeh khwaab aur unhy daikh kay khushe hui bohat. Aur abbu kalia ziada say ziada parhty bhe hain.”

Translation:

“Once I dreamt about my father (deceased). He was very healthy. I had that dream in Ramazan and became very happy. And I used to recite for my father as well.”

7.8.2 Consolation: A Case Study

A female respondent named Misbah, aged 29 years, and highly educated elucidated her dreaming experiences about her deceased father. She was an eldest sister. She stated that she had seen a dream in reference to her father but she had a very good dream. She had seen this dream when she used to live in Iran. She used to weep a lot for the death of her father. When she used to offer prayer there in shab-e-juma (a night before Friday dawn), she used to pray for him a lot. When she slept that night she saw in dream that there was a lush green place and she was sitting there on top and weeping. Her father then comes there wearing clean and neat clothes and that was a pretty beautiful place and her father said “why do you weep? I am at very good place” and then said to her “whenever you weep I feel the pain of your weeping so please do not weep again “and from that dream she got a message from her father to recite the Fateha(verses from Holy Quran), offer prayers but not to weep as it hurts him and that was all her dream in reference to her father. And counted it was a good one.

One of the female respondents, aged 36 and married stated:

“Khushe hote hai kay mil liyeinhy aur hasrat pori hogai. Aur agr beemar daikhy unko to iska matalb hai kay qabr tang hoge aur agr khushhaal daikhy to iska matlab hai kay qabr sahe hoge.”

Translation:

“Feel happy when we met those (dead people) and our desire is fulfilled. And if one sees them (the dead) looking unhappy or sick, this indicates that his status before Allah is bad and if one sees them happy, this dreams indicates that his status before Allah is good.”

Another female respondent aged 30 and married stated:

“Bilkul acha hai kay unhy jab khwaab mai daikhy. Yeh to Allah ka ehsan hai kay woh maar gaye hain aur zameen mai dafan hain lakin phr bhe Allah Talah humy unka chehra dikhaty hain. Aur apny phr bhe hum say alag nae hoty agar socha jaye tou.”

Translation:

“Of course it’s a good indication (dead people). That’s Allah’s blessings that although they are dead and inhume but by the grace of Almighty Allah we can see them via dreams. And our near and dear ones never depart.”

They were of view that dreaming of a dead person that one knows means joy, but the best of dreams is that in which parents, grandparents, or others relatives are seen. One of the female respondents, aged 32, married and belongs to elite class stated:

“Yaad tazah hojate hai acha lagta hai.”

Translation:

“To refresh our memories and feel good as well.”

Often it has been said by them that if dead demands anything out of one, is not good for the dreamer or his family as our elders said:

“Woh kisi qareebi rishtydar ka time kum hojata hai.”

Translation:

“Because it indicates that our close relatives would suffers.”

It has been revealed that dreams about deceased relatives affirm the reality of loving concern and connection between persons that endures beyond the boundary of death.

7.9 Long -Term Impact of Dreams

Natives have divulged peculiar dreams which have proclaimed long-term impact on their beliefs, feelings and life plans. Sixteen percent of the respondents narrated peculiar dreams in this regard.

7.9.1 Strengthened Belief about Grave: A Case Study

A young female respondent Zainab, age 25 years and single elucidated her belief about the grave's life. She stated that from the childhood she has been told about the subject of grave and its occurrence. She reflected as it has been said that grave's life is parallel to just one night and which she had dreamt about. Moreover, she was of view that she has also experienced it in her dream. She added that time shrinks for the dead during their stay in grave. She was moved by her dream. Her dream has intensified her belief about grave and its very occurrences.

7.10 My Dream Experiences during the Course of My Field

From the very beginning of this journey (research on dreams), I was very enthusiastic about the present research on dreams. When I made a very first visit to my locale – that night I had a nightmare. I dreamt about a shadow and I awakened. I became frightened and screamed – my spoken words were magic, dreams and related. During the conduit of my field, I had several dream experiences about my key informants, their household, respective locale, and about *Zinda Pir* (Baba Geera) of Shah Allah Ditta. Interestingly, my key informant (Ms. Farhat Qasim) also narrated her dream that how she dreamt about me being one of her family member. She narrated her dream:

“Begah mai khoob kay cheena tau ledale way aur tasara dyrychamachy we aur tou lagya way agha sahe kaway naou za tata waym chy tau da chamchy sangy peja nay? Nao tau rata waye chy “aunty da oo goura kana da uow shandy chamachy ay taso kour wala de kana dy wajh na.”

Translation:

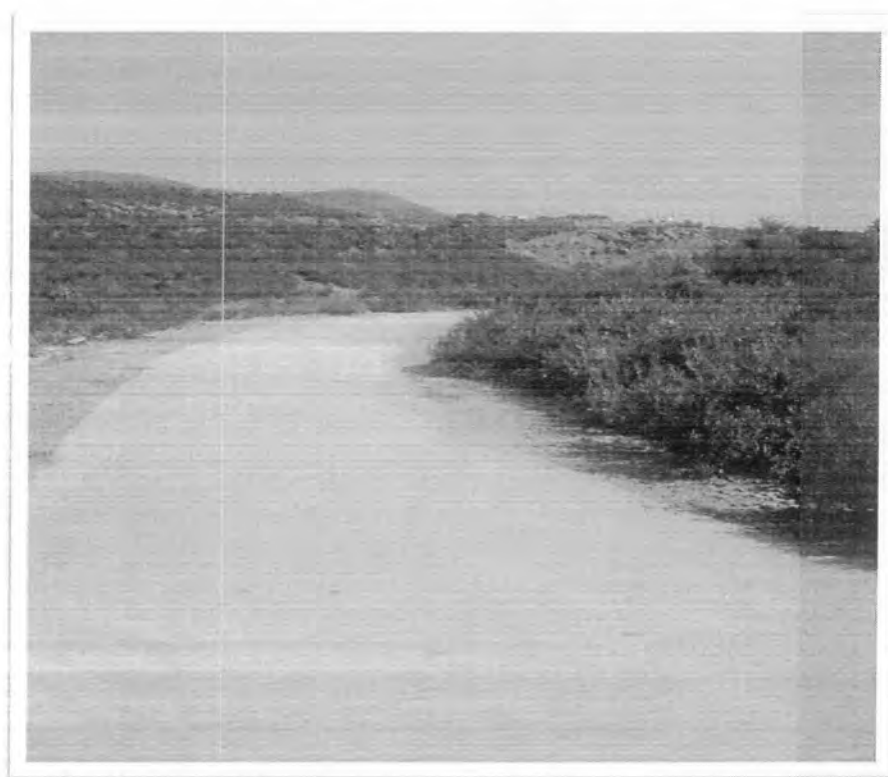
“Last night I dreamt about you cheena (my diminutive name) and you had many spoons. And you were busy in arranging them. Then I asked you that how do you come to know about these spoons? Then you replied to me, “Aunty! Look all of these similar spoons belong to your house that’s why I recognized.”

Similarly, I dreamt about my key informant and her household. I dreamt that I was in my key informant’s house. I was sitting with Zeenat, Waqas and Hammad (my key informant’s children) in a room. And we were eating food. Meanwhile, she (key

informant) was calling me to have lunch with her and she was busy in arranging *dastarkhwaan* (dining spread) -- peaceful and serene environment. Then I replied to her, "No thanks aunty I would love to have lunch with them (zeenat, waqas and hammad).

Another two dreams were about my locale. I also sojourned 'Labana' adjacent small-sized village located at the eastwards of Shah Allah Ditta. Surprisingly, before visiting Labana I dreamt about that locale and particularly that road which leads to Labana.

Plate No. 48 Road to Labana



Indubitably, I had astonished experience -- dreamt about Zinda Pir of Shah Allah Ditta without any reference or my apprehension concerning Zinda Pir.

I had a dream that my key informant and I was on their *chat* (house's roof). Then on the staircase *buzurg* (elderly) appears – twilight (scene). And my key informant was very close to him and I was on some distance from them. When that *buzurg* came there he said, “Come here! I will give you three and I had already given four to Farhat”. And I obviously felt like those were black tiny boxes but upon waking I couldn't visualize them exactly like what was that. Secondly, I forgot exactly the number of those boxes and mix up them -- which that *buzurg* mentioned like “three for you and four for Farhat” and here I might be wrong. During the course of my dream, I felt -- *buzurg* was my key informant's father like the way he treated and showed his affection towards Ms. Farhat. But due to certain reasons, I haven't shared that dream with my key informant. But on that day, during afternoon time my key informant precisely introduced and touches the subject of *Zinda Pir* (Baba Geera) of Shah Allah Ditta. And then my key informant accompanied me and we made unexpected visit to *Zinda Pir* (Baba Geera). When I arrived at *Zinda Pir Aastana* and the moment when I looked at *Zinda Pir* – was astonished because one day before I dreamt about him. When I came back to my key informant's house, I discussed the whole matter with her – my dream and my experience. She was awestruck on all that.

CHAPTER EIGHT:SUMMARY, CONCLUSION AND RECOMMENDATIONS

8.1 Summary

The present study was aimed to explore the symbolic significance of dreams in a culture. The study was imparted in Shah Allah Ditta which is a union council stationed at the footprints of Margalla Hills in the Islamabad Capital Territory. The study was designed under the course of certain research objectives including folk knowledge about dreams and natives' perceptions about dream and reality. Another objective was to explore the cultural beliefs about the nature of dreaming. Along with this, the relationship between natives' socio-economic characteristics and their interpretation of dreams was also comprehended. Furthermore, construction of dreams narratives was also emphasized. These four objectives were distributed into three main chapters.

In certain societies, dreams are generally regarded as unreal fabrications of one's mind and foreign to the important concerns of day-to-day life. While in other cultures people envisage dreams as important sources of information about the future, about the spiritual world, or about oneself in a very deliberate way. In some, dreams are deliberated to be a space for action like waking life, or a means for communication with other people (deceased ancestors) or with the supernatural.

Folk knowledge about dreams has been categorized under the several headings such as, concept of dream and reality, types of dreams, classification of mind or soul, categories of dreams, myths and rituals associated with the narration of dreams, religious and

cultural aspects of dreaming. It has been examined that dreams are dealt within respective culture on underlying perspectives: respondents' beliefs about the nature of dreaming; accustomed systems by which people interpret particular dreams; the social context in which dreams are shared (or not shared) and discussed; and last but not the least, the ways in which dreams are utilized. Telling a dream is considered as one of the significant disclosures in respective society. People also counted certain social rules that governed appropriate settings under which particular kind of dreams need to be shared.

Similarly, 35% of the respondents reflected that their elders, parents and teachers advised them to share good dreams with all which will bring more happiness to them and to all. They emphasized that one should tell or share his/her true dreams. In some cases, respondents also directed researcher's attention towards avoidance about telling the bad dreams. They stated if one saw *roula* (misery, tragedy) in dream should not tell it to others because it might cause trouble or tension in one's social circle. Majority (90 percent) of the respondents reflected that they had shared their dreams. Seventy three percent of the female respondents showed their aptitude in telling their dreams while 17% of the male respondents assured their practice of dream sharing.

Respondents' beliefs about the nature of dreaming are characterized under certain themes: creation of one's mind, wandering soul, desires and longings, indigestion, mental disturbance, desire to meet dead relatives (parents, grandparents, spouse, children, maternal and paternal relatives etc.).

It has been ascertained two accustomed systems of dream interpretation i.e. cultural (individual & traditional) and religious interpretation of dreams. Furthermore, source of

cultural interpretation embedded in norms, values, traditions and morals of respective culture while religious interpretation of dreams nested in Qur'an, Hadith, *Khwabnama* (Book of Dreams), *Faalmama* (Book of omens used by Fortunetellers), *Imamia Jantri* (a magazine like book). People also counted certain social rules that governed appropriate settings under which particular kind of dreams need to be shared.

Dreams are omnipresent human inwardness and they form cultural propositions in folk traditions. Majority of the respondents acquainted with the knowledge of Prophets' dreams. They also narrated several dreams of Prophets such as dream of Prophet Ibrahim, Prophet Joseph and Prophet Jacob. Some of the respondents also mentioned considerable passages of the Holy Qur'an which contain discussions of dreams and dreaming, including description and comments on 7 dreams within 4 *Suras* (chapters). Religious symbolism was highly considered in identification religious aspect of dreaming. Seventy percent of the respondents mentioned several religious symbols such as Prophets, Angels, *Kaaba* (one of the most sacred sites in Islam), Shrines, Reciting Qur'an, Offering Prayers, *Panjtan Pak* (The Ahl-e Bayt) etc. considered as source of good fortune, honor, piousness, blessings and victory. Furthermore, nexus between dreams, time and space has been identified.

Fifty two percent of the respondents reported various parts of night, which were significant in locating true dreams (glad tidings) for the dreamer. They were of the view that dreams in the last part of the night (before Fajr) are most likely to come true. One of the respondent also quoted that the dreams which are seen after Fajr *Azaan* (the call of prayer) are false dreams and sent by *shaitan* with intention to *Qaza* (to miss) one's *Namaz* (Fajr prayer). In some cases, respondents also stated interpretation of dreams in

accordance with Islamic Lunar Calendar. Most of the respondents differentiated between daydreams and dreams in particular as: daydreams are fantasies, wishful thinking, false, *numberguzari* (time pass) and short in span as compared to dreams (night) are somehow reality based, true, and needs comprehension.

Subject of dream interpretation has always been regarded as gravitational force by many ancient peoples, though different cultures had differing beliefs, each acknowledged the significance, mystery and usefulness of dreaming on all fronts. It is believed that dream analysis provided significant information that could be used in developing strategies for interpreting dreams for useful waking life purposes.

The whole scheme of dreams' interpretation (cultural and religious) in the present study can be understood under the statement of an elder person in this regard. One of the female respondents aged 65, who belonged to upper class stated:

"One should have comradeship with either the golden age or with the Qur'an!"

Majority (70 percent) of the respondents believed that dreams reveal meaningful information about themselves and their surroundings. Moreover, they were of view that their dreams endure more meaning than similar waking thoughts. Forty percent of the respondents reflected that they used to get interpretation of their dreams out of *waddy wadeery* (ancestors), *bary* (elders), *maa piyo tou* (from parents) and spouse's experiences and percepts. They were of view that it has been transmitted from generation to generation – oral tradition.

Most of the respondents (69%) declared that they had interpreted their dreams by themselves. In some cases, respondents also shared certain dream experiences and

narrated different dreams that how they came to know about the interpretation of their dreams. Fifty four percent of the female respondents reflected that most of the times they think a lot about dreams because they viewed them as *ishara* (signal) to be followed. They also mentioned that intentionally they tried to comprehend dreams (good or bad). Moreover, they correlate it with their own knowledge, status (socioeconomic characteristics), life experiences (good or bad), environment, etc.

Thirty three percent of the respondents highlighted their dream experiences which led them to the solution of their problem. Twenty five percent of the female respondents narrated seven dreams in accordance with the problem solving scheme of dreams. People have counted several symbols and characteristics which they associated with the interpretation of dreams, conceptualized to be good or bad for the dreamer. Cultural interpretations of dreams have been marked by their norms, values, knowledge, traditions, morals etc.

Researcher has accumulated and enlisted different dreams' symbols and their meanings which people associated in different contexts. The Researcher categorized those symbols into various themes such as religious symbolism, natural phenomena, celestial objects, terrestrial objects, colours, vegetation (gardens, crops, trees, fruits, and flowers), animals – those whose meat is permissible to eat and not permissible to eat, aerial creatures, architecture, the human body, clothing, occasions, death, miscellaneous etc.

With the reference to the interpretation of dreams as predictions of the future (main theme) in the respective locale, majority (69 percent) of the respondents reported that they heard about that dreams presaged the future. Out of which 54% were females while

4 percent were male respondents who shared and referred different experiences about the dreams as they foretold future.

Ninety four percent of the respondents were of view that dreams were foretelling future. Among respondents, 70% were females while 24% were males who reflected that dreams were held to provide knowledge of the future.

Fifty four percent of the respondents believed in guidance facet of their dreams. They emphasized that dreams works like a guide and also deprecate dreamer towards so many things. Eleven percent of the male respondents showed their yearning towards guidance and warning which they employed from dreams. Forty three percent of the female respondents reported eight dreams which they associated with the guidance, persuasions, and warnings they have derived from their dreams. They reflected several dream experiences in which they persuasions from their dead ancestors. Thirty eight percent of the respondents reported best dreams under the heading of religious symbolism. They narrated ten dreams which were guided by the symbolism of Mosque, Kaaba, Shrines, Prophet, and ride on white horse (symbol of angel).

Majority (68 percent) of the respondents reported that they consulted different books for interpretation of their dreams. Fifty seven percent were female respondents who showed their interest in books of dream interpretation while 11% were male respondents who reflected upon different books as well. There were two pertaining sects in Shah Allah Ditta namely Ahl-e-Tahsee and Sunni. Categorically, different schemes of dreambooks were inculcated among followers of these two sects. They have enlisted different dreambooks such as, *Khwaab namah – yousaf*, *Imamia jantri* (a magazine like book, appears

to be Shia book), *Bahishti zewar* (a volume of Islamic belief) and *faalnama* (a book of omens used by fortune tellers). *Imamia jantri* and *faalnama* were mostly inculcated in Ahl-e-Tahsee.

Dream interpreters revealed various concepts of dreams, reality, intuition and suspicion, types of dreams, sources of dream interpretation, dream symbolism, and different aspects of dreamers. Dream interpreters have counted three important aspects, which were the main sources of knowledge concerned with the understanding of dream: (1) the world of power which deals with pure ideas, (2) the sensory (physical) world, and (3) the intermediate (subtle) world. It links the two stated worlds that impart corporeal form to reality.

They were of view that dreams can also be interpreted according to the time in which they are seen. For example, to dream during the night of oneself riding an elephant means one will positively handle an important matter, but if one had the same dream in the day-time may indicate a domestic dispute or troublesome situation. The strongest dreams, which are mostly easily interpreted, are the dreams in the last part of the night (before Fajr) and are most likely to come true while the weakest dreams occur in winter or whenever there is rain. Moreover, they also indicated that best time of year for propitious dreams – is the time of fruit harvesting.

It has been found that dream narratives themselves are one way in which knowledge is amalgamated and transferred among bodies.

8.2 Conclusion

The present study was conducted on the topic “Symbolic Significance of Dreams in a Culture.” The purpose of the study was to explore the cultural and religious aspects of dreams and its interpretation under the theme of symbolic significance. Snow ball sampling technique was used to draw sample of 47 respondents including natives and dream interpreters. An interview guide was designed and pretested to obtain data from the respondents.

The study revealed important insights about the folk knowledge of dreams and dreams’ interpretation under the course of cultural and religious’ perspectives. In the main scientific cream, dreaming is embedded to be an activity taking place within individual minds. Moreover, it has been found that dreaming is sharply contested with the waking condition and experiences, where individual minds and bodies are presumed to interact with each other and with shared environments.

Majority (70 percent) of the respondents believed that dreams reveal meaningful information about themselves and their surroundings. Moreover, they were of view that their dreams endure more meaning than similar waking thoughts. The study proclaimed that dreams are source of making sense of the world in a relational and intersubjective manner, as well as instances of the human capacity to formulate new forms.

This is further compounded by the fact that dreams may help people to adjust to changing conditions, establish themselves as members of a society, to make sense of their experiences, actions and social relationships, as well as to achieve personal and political goals.

The current study recognized the significance of studying dreams for grasping possible discrepancies between actual experiences of self and cultural concepts of self in particular societies.

8.3Recommendations

The current study was conducted to unveil the symbolic significance of dreams in a culture, has some limitations. Due to time and financial constraints, the current study focused only on social, cultural and religious perspectives of dreams and its interpretation. There is a need to explore multi-dimensional themes and myths associated with dreams such as *Istikhara*. Consequently, this would contribute towards the subject of dream interpretation, especially under the umbrella of symbolic anthropology.

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APPENDICES

Appendix A

List of Dream Symbols and Its Meanings

Dream Symbols		Meanings
Sr. No	Religious Symbolism	
i.	Prophets	Great Blessing, Honour, Good Fortune, Piousness
ii.	Angels	Blessing, Victory, Honour
iii.	Kaaba	Good Fortune, Destiny
iv.	Shrines	Good Fortune, Desires will come True
v.	Panjtan Pak	Blessing, Good Fortune
Natural Phenomena		
i.	Rain	Blessing, Fertility, Mercy and Healing from Allah
ii.	Clouds	Good Fortune, Wisdom and Knowledge
iii.	Fire	Unseen problem may occur, Illness, Accident, Loss
iv.	Water	Crystal Clear, White & Deep: Knowledge Black & Dirty : Bad Fortune, Anxiety, Trouble
v.	Wells	Good Fortune, Capital, Salary
vi.	Rivers and Oceans	Knowledge, Well-being
vii.	Mud and Clay	Anxiety and Worry
Celestial Object		
i.	Moon	Son (For pregnant women), Pious child Success in Future, Happiness

Terrestrial Object		
i.	Mountains and Hills	Spiritual Power and Authority
ii.	Height	Good Fortune, Success Falling from height: Bad Fortune
Colours		
i.	Black	Anxiety, Problems, Worries, Bad Fortune
ii.	White	Peace, Piousness, Happiness, Good Fortune
iii.	Red	Danger
iv.	Yellow	Death, Loss, Trouble
v.	Gray	Sorrow
vi.	Green	Piousness, Good Fortune
Vegetation		
i.	Gardens	Blessing, Good Fortune, Fertility, Wealth
ii.	Crops	Fertility, Happiness, Success, Longevity Wheat: Happiness, Good Fortune Sugar Cane: Blessing, Children Rice in yellow colour (Biryani): Death, Sorrow <i>Sattu</i> : Good Fortune
iii.	Trees	Palm Tree: Good Fortune, Abundance in Subsistence Oak Tree: Elder Person
iv.	Fruits	Paradise, Blessing, Children, Health, Wealth Apple: Birth of Son

		Banana: Birth of Son
		Mango: Birth of Son
		Pomegranate: Blessing
		Grapes: Good Fortune/Birth of Son
v.	Flowers	Red Rose: Happiness, Good Fortune, Birth of a pious child (Daughter & Son)
		Jasmine: Daughter
	Animals – Those Whose Meat Is Not Permissible To Eat	
i.	Lion	Son
ii.	Tiger	Son
iii.	Horse	Angel
iv.	Dog	Satan, Bad Fortune, Illness, Sins, Enemy, Police
		White Dog: Enemy in family
		Black Dog: Enemy out of family
v.	Snake	Mana (any power achieved by ritual means), Enemy, Bad Fortune, Sins, Misdeeds
		Black Snake: Enemy
		Grey Snake: Wealth, Children
		Killing Snake: Success, Victory
vi.	Cat	Abundance in Subsistence
	Animals – Those Whose Meat Is Permissible To Eat	
i.	Raw Meat	Sign of happiness, Bad Fortune, Trouble

ii.	Buffalo	Bad Fortune, Trouble, Misery, Enemy, Danger
iii.	Cow	Good Fortune, Prosperity, Richness
iv.	Camel	Angel
v.	Goat	Bad Fortune, Trouble
Aerial Creatures		
i.	Birds	Good Fortune, Kings, Presidents, Knowledge
ii.	Hen (Egg)	Prosperity, Abundance
Architecture		
i.	Shops and Houses	Falling of House: Bad Fortune, Death, Tension
		Unknown Land: Misery
		Construction: Death, Misery
		Destruction: Trial, Examination, Sorrow
ii.	Walls	Falling from wall: downfall in business, education, health
Clothing		
i.	Dupatta	Loss/ Falling of Dupatta (Married Women): Bad Fortune, Divorce
		Loss/Falling of Dupatta (Unmarried Women): Good Fortune, Prediction of Marriage
ii.	Naked	Good fortune, Prosperity, Faith
iii.	Taking New Dress as a	Death

	Gift	
iv.	Neat & Clean Dress	Seeing male in Neat & Clean dress: Saints
v.	Shoe	Tear up & Loss (Married Men): Bad Fortune, Death of Spouse Tear up & Loss (Married Women): Bad Fortune, Death of Spouse
Death		
i.	Dead Relatives	If they gave anything : Good Fortune, Blessing If they lack anything: Bad Fortune
ii.	One's own death	Longevity
iii.	Death of any Relative	Longevity
Occasions		
i.	Marriage	One's own marriage: Brought bad fortune (out of family), Death
ii.	Happiness/ Celebrations	In one's own home: Brought happiness out of family
iii.	Grief/Death	Brought Bad Fortune in one's family
Drinks		
i.	Milk	Good Fortune, Wisdom, Knowledge
ii.	Oil	Shedding: Bad Fortune, Decline Good Fortune, to get out of a trouble

The Human Body

i.	Hair	Black: Good Fortune Falling Hair: Bad Fortune, Danger One's Open Hair (Unmarried Women) : Good Fortune, Longevity One's Open Hair (Married Women) : Bad Fortune
ii.	Head	Bare head (Married Women): Divorce, Bad Fortune, Death
iii.	Eyes	Faith, Religion, Children
iv.	Foot	Foot Print: Success, Prosperity, Good Fortune Bare foot: Bad Fortune, Troubles, Sorrow

Miscellaneous

i.	Child	Good Fortune, Faith
ii.	Mirror	Prosperity, Abundance
iii.	Coins	Birth of daughter

Appendix B

INTERVIEW GUIDE

Date: _____

Time: _____

Name: _____ Age: _____ Sex: _____

Marital Status: _____ Educational Attainment: _____

1. How much interest do you generally take in dreams?
2. Do you usually remember your dreams? Why or why not? Describe some of them.
3. Do you tell people about your dreams?
4. What causes dreams, anyway?
5. How do you interpret a dream?
6. Do you use your intuition/imagination to understand it?
7. Do you usually read books on dream interpretation? What is your opinion on it?
8. What is the difference between our daydreams and our dreams at night?
9. Can you please describe the most recent dream you can remember, whether it was last night or a few nights ago?
10. Can you please describe the most memorable dream you've ever had, whether it was a few weeks ago, or several years ago, or farther back in your life?
11. Do you have any recurrent dreams? If yes, can you describe the most common one?

12. Do your dreams ever affect your moods? Explain.
13. Do you generally have pleasant dreams or nightmares?
14. Do you usually dream in black and white or in color? Explain.
15. Have you ever heard of a dream that foretold the future?
16. Do you believe that dreams can sometimes predict the future?
17. Have you ever had a dream that led to the solution of a problem for you?
18. Have you ever had nightmares? What were they like?
19. Can you describe the worst nightmare you ever had?
20. Can you describe the best dream you ever had?
21. Have you ever been taught anything in a dream?
22. Have you ever had a dream that you would call a mystical experience, or that was spiritually meaningful for you? If yes, can you describe it?
23. Have you ever had a dream in which you felt an evil or demonic presence? If yes, can you describe it?
24. Have you ever dreamed about dead people?
25. Is it a good signal? Why/Why not?
26. Have you ever dreamt about dead friends or relatives? How was it? How did you feel?
27. What language do you dream in?
28. Have you ever dreamt in a language that you don't speak?
29. Have you ever had a dream in which you experienced extreme happiness or joy?
30. Have you ever had a dream which had any long-term significance in terms of your beliefs, feelings, or life plans, or in any other way? If so, please elaborate.

Socio-economic Census Form

[illegible]

ACRONYMS

CDA	Capital Development Authority
EEG	Electroencephalographic Investigations
KPK	Khyber Pakhtunkhwa
LHVs	Lady Health Visitors
NREM	Nonrapid Eye Movement
REM	Rapid Eye Movement
RHC	Rural Health Center
UC	Union Council
UCR	Union Councilor
UPS	Uninterruptible Power Supply

GLOSSARY

Aalim/ Aalima	An educated scholar of Islamic law
Aastana	Portal
Achy	Good
Akbar Badsha da Kho	Emperor Akbar's well
Aqiq	Carnelian
Ashnaan	Holy Bath
Attar	Natural Perfume Oil
AyatulKursi	The Throne Verse
Azaan	The Call of Prayer
Bary	Elders
Bury	Bad
Buzurg	Elderly
Caravan-serai	Inn
Chasma	Springs
Chungi	Good
Dais	Midwives

Dargah	Shrine
Darood Sharif	Blessings upon Prophet Muhammad
Dastarkhwaan	Dining Spread
Desi ghee	Butter Oil
Desi	Traditional
Dhoti	A cloth tied around the waist
Din BharkayKhayalat	Activities and thoughts of daily life
Dupatta	Scarf
Emman	Faith
Faalnama	Book of Omens used by Fortunetellers
Fateha	Verses from Holy Quran
Feruza	Turquoise
Four Qul	Last Four Chapters starting with Qul (Protecting Chapters)
Ghalt	Wrong
Golra Sharif	Shrine of the Sufi Mystic PirMeher Ali Shah
Imam	Islamic Leadership Position
Imam Masjid	A Leader of Congregational Prayer in a Mosque

ImamBargah	A Congregation Hall for Shia Commemoration Ceremonies
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Imam-e-Zamana	Prayer apropos Safety
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ImamiaJantri	A Magazine like Book
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Ishara	Signal
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Jamia	Seat of Religious Learning
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Janamaz	Prayer Mat
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Jannat	Paradise
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Jhooty	False
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Kaccha	Mud Housing
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Kaccha	Temporary/Mud Hut
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Kalma	Testification of Faith in Islam
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Khaab/Khwaab	Dream
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Khak-e-shifa	Soil of Karbala
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Khwabnama	Book of Dreams
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Kukkar da Koh	Mount of Cockerel
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Mana	Any Po]]r achieved by Ritual means
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Mandi	Bad
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Mawlawi	An Honorific Islamic Religious Title
Muftah-e-Jan'ah	Religious Book
MuqeemiRooh	Conscious Soul or Mind
Nah ShaheedMazar	Nine Shaheed Mausoleum
Namaz	Prayers
Numberdar	Chairman
Numberguzari	Time Pass
Pacca	Concreted Housing
Panjtan Pak	TheAhl-e-Bayt
Parathas	Fried Flour Bread
Pardah	Practice of screening women from men or strangers by means of all-enveloping clothes
Qari	A person who recites the Qur'an with the proper rules of recitation
Sachy	True
Sadaqah	Voluntary Charity
Sadhu kaBagh	Hindu Priest's Garden
Sadhus	Holy men

Sattu	A foodstuff consisting of a mixture of ground pulses and cereals
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SaylaniRooh	Unconscious Soul or Mind
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Semi Pacca	Semi Concreted Housing
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Shab –e- Juma	A night before Friday dawn
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Shaitan	Evil
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Shehar	City
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Sohnry	Bright
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Suras	Chapters
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Tandoor	Big Earthen Oven
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Tasbih	Prayer Rope
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Umrah	Pilgrimage to Mecca
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Waddywadeery	Grandparents
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Wela	Time
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Yaqut	Opal
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Ziarat	Shia's Holy Shrines and Tombs
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ZindaPir	Saint – live one
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