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RESEARCH ARTICLE 

The Interrelationship Between Arabic Grammar and the Science of Dream Interpretation: A Linguistic-Analytical Study

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Issue web link<https://imcra-az.org/archive/395-science-education-and-innovations-in-the-context-of-modern-problems-issue-3-vol-9-2026.html>**Keywords**

Dream; Dream Interpretation; Arabic Grammar; Interdisciplinary Studies; Linguistic Analysis; Syntax; Semantic Signification.

Abstract

The science of dream interpretation has long been distinguished by its close and multifaceted connections with various sciences, disciplines, and fields of knowledge. Owing to its engagement with a phenomenon related to the unseen and occurring during sleep—a state marked by ambiguity and concealment—it relies extensively on the outcomes of other sciences. Dreams, as the primary subject of this discipline, initially appear as internal mental images experienced during sleep. However, once narrated, they become spoken or written texts that are governed by linguistic rules, particularly those of Arabic grammar. This study seeks to explore the relationship between the science of dream interpretation and Arabic grammar by examining how grammatical principles contribute to the interpretive process. It highlights the role of syntactic structures, sentence patterns, grammatical functions, and linguistic analysis in facilitating the transition from the apparent wording of a narrated dream to its deeper interpretive meanings. By demonstrating the ways in which grammatical data are employed in deriving signification, the paper underscores the interdisciplinary nature of dream interpretation and affirms the central role of Arabic grammar in shaping and guiding the interpretive act.

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Introduction:

The science of interpretation of dreams possesses multiple relations with the various sciences, knowledges, and arts; it is connected with them and invests their results, and based on this it requires from the interpreter of dreams to be one who has encyclopedic knowledge together with acumen, insight, discernment, and language, along with an extensive knowledge of its sciences, since; often the crossing from the dream observation to the interpretive signification is based on a linguistic foundation derived from one of the known linguistic sciences, namely phonetics, morphology, lexicon, or grammar. Thus we see the interpreter resorting in his interpretation to the shifting of sounds or the looking into their qualities as a way for preponderating the interpretations, and we also see him extracting his interpretation depending on morphological axes such as derivation and morphological forms, and often the interpretation was based on the basic lexical meaning of the word, and in many times he seeks assistance from semantic topics such as antonymy, synonymy, and inclusion, and in numerous cases the construction of the interpretation is based on considering the functions and positions of the different elements of the sentences in addition to

seeking help from patterns of grammatical sentences that assist the interpreter to present specific interpretive significations such as the probabilistic and conditional sentences.

In the concept of dream:

Dream linguistically:

The Arabic dictionaries have agreed in linking the concept of dream to a general concept which is what the sleeper sees in his sleep, and it is in contrast to the visual seeing which occurs in wakefulness. Al-Jawhari (d. 398 AH) says: "Al-ru'yah by the eye takes one object, and in the meaning of knowledge it takes two objects. It is said: Zayd saw a scholar. And he saw a view and a ru'yah and a ra'ah, like ra'ah... And he saw in his sleep a ru'ya, on the pattern fu'la, without tanwin and the plural of ru'ya is ru'an with tanwin..." (Al-Jawhari, 1990, pp. 2347-2349). Thus the process of seeing with which Allah has blessed us during wakefulness so that we may perceive what surrounds us of images and living scenes predominated by realism, transforms into another state during sleep, which is the seeing of realities and imagined and conceived images of another world other than the world lived in wakefulness, so the act of seeing during wakefulness is conditioned by the eye in contrast to the dream vision which occurs without it but with agreement in the perception of the various images and scenes. Al-Zamakhshari (d. 538 AH) says: "I saw him with my eye a ru'yah, and I saw him in sleep a ru'ya, and I saw him with the sight of the eye. And I showed him to another irā'ah." (Al-Zamakhshari, 1998, p. 326). As is clear in the text of the definition, the ru'yah was associated with the eye, the organ of sight, for its occurrence by it, and the ru'ya was mentioned detached from it since it occurs without it, thus the seer in the state of sleep sees while his eyes are closed. The general concept presented previously we find it present with Ibn Manzur (d. 711 AH), as it came in his definition the following: "And al-ru'ya: what you have seen in your sleep... And I saw for you good ru'an: I dreamt them. And a man is ar'ā when his ru'a are many, on the pattern ru'āhu, and they are his dreams, the plural of ru'ya. And he saw in his sleep a ru'ya, on the pattern fu'la without tanwin, and the plural of ru'ya is ru'an, with tanwin, like ru'an..." (Ibn Manzur, 1994, vol. 14, p. 297). This definition of Ibn Manzur does not depart from the two previous definitions, as he agreed with them in linking the dream to what is seen during sleep, and what is added in it is its opposition to the term hilm which some scholars considered a synonym, and in sum the dream is what is seen in sleep of scenes and images by a way other than the eye of sight whose use is known for seeing in wakefulness. Thus ru'yah is seeing, and ru'ya is seeing without the eye.

Dream Terminologically:

The concept of dream terminologically does not depart from the linguistic concept in that it is what the sleeper sees of images and scenes, and from that we find Ibn Qayyim al-Jawziyyah (d. 751 AH) defining it saying: "The dream is parables set forth which the angel whom Allah has entrusted with the dream sets forth, so that the seer may infer by what has been set forth of the similitude to its counterpart, and it is expressed from it to its likeness, and for this reason its interpretation was called expression, and it is a form of intensification from crossing, just as admonition is called consideration and lesson for the crossing of the one who takes admonition from one counterpart to its counterpart" (Ibn al-Qayyim, 1991, vol. 1, p. 149). Thus the dream is what the human being sees during the period of sleep of scenes and images that have counterparts from reality, for the seer may see, while he is sleeping in his house in Algeria, his expatriate brother in Australia sitting with him in the living room of the house, and according to the definition, the seer with the availability of the condition of sleep can see a clear visible image or in a symbolic form that corresponds or resembles another existing in reality, and the matter of the dream is entrusted to an angel assigned with this task, so the pivot of the definition is resemblance and similarity, and it is one of the most important ways of expressing the dream or interpreting it. And the examining view into the definition leads to a pressing question which is: is what is seen in the dream limited to dream images and sleep events which correspond or resemble or are similar to images and real events which reality stamps with their occurrence or happening or formation necessarily? And the answer is that the seer can behold images and scenes not occurring, not happening, and not formed previously in the life of the seer, that is they have no real counterpart, and from that are unseen events which did not occur before, and were not previously looked at, and images of persons who were not seen and met at all such as seeing the Noble Messenger for one who has attained from faith a portion qualifying him for this privilege for example, and seeing a beast flying whose image was not even imagined before in wakefulness. Thus the dream can present to us images and realities not prepared previously and the greatest evidence that supports our saying is the unseen reality observed with some people where it is characterized by unknowability which cannot be measured or represented by it. Ibn Hajar (d. 852 AH) reported a statement of al-Qadi Abu Bakr ibn al-'Arabi (543 AH) in the concept of dream, its text is: "The dream is perceptions which Allah Most High attached in the heart of the servant by the hand of an angel or a devil, either by their names that is their reality, or by their allusions that is by their expression, or confusion, and its counterpart in wakefulness are thoughts, for they may come in sequence in a story, and they may come flowing not well formed..." (Ibn Hajar al-'Asqalani, 1380 AH, vol. 12, p. 352). If the dreams with Ibn Qayyim al-Jawziyyah are parables set forth, then Ibn al-'Arabi al-Maliki considers them perceptions whose task of casting them into the heart of the sleeper is entrusted to an angel or a devil according to the type of perceptions, so what was good, the angel undertakes the task of casting it, and in the case of frightening and terrorizing the matter is from the devil, and the text of the definition in addition to what preceded clarifies the attribute of the dream in that; it may be direct corresponding the names to the named things as realities are characterized by their clarity, and their clearness and not needing much analysis and interpretation, and it may be allusive needing crossing by a principle from the known principles of expression, and the last state of it is confusion which is the devil's casting into the sleeping

soul with the aim of frightening and terrifying, and what predominates in these dreams is their coming in the form of a story in which images and scenes follow one another with rapid fluency, and it is known about the dream its occurrence in a very limited time... And as we paused previously at the term similarity with reality with caution we see that the confronting of dreams with the term perceptions requires pausing at it and looking into the extent of its suitability, for logic leads to that not everything that is seen enters into the domain of perceptions for “al-Qadi Abu Bakr ibn al-Tayyib held that they are beliefs, and he argued that the seer may see himself a beast or a bird for example, and this is not a perception, so it must be a belief, because belief may be contrary to what is believed...” (Ibn Hajar al-‘Asqalani, 1380 AH, vol. 12, p. 353). Thus the seer can see himself in a strange form that contradicts the norm of perception, and conversely he imagines or believes a state unfamiliar and unknown which diverts the state of perception to become a strange belief such as seeing the seer himself a beast or a bird for example. It is concluded from what preceded that the reality of dreams is inclusive of a duality consisting of perceptions that correspond to real reality on one side and beliefs imagined by the seer that contradict the reality formed by what is known and familiar of images and scenes.

The Concept of the Science of Dream Expression:

Expression Linguistically:

Ibn Faris (d. 395 AH) mentioned in the concept of expression the following: “The letters ‘ayn, ba’, and ra’ form one single sound root indicating penetration and proceeding in a thing. It is said: I crossed the river, crossing. And the crossing of the river: its bank... And from this chapter: he crossed the dream, he crosses it crossing and expression, and he expresses it expression, when he explained it” (Ibn Faris, 1972, vol. 4, p. 207). The intended meaning of the word is transition, and from the particularity of transition is proceeding from one place to another place, and it is the case of cutting the river which is from bank to bank, and this term became widely common to indicate the interpretation of the dream, and between crossing the river and the expression of the dream there is a relation clarified by Ibn Faris (d. 395 AH) saying: “And the basis of analogy in this is the crossing of the river; because he becomes from bank to bank. Likewise the interpreter of the dream takes it from one aspect to another aspect, as if he is asked about water, so he says: life. Do you not see that he has crossed in this from one thing to another thing...” (Ibn Faris, 1972, vol. 4, p. 209). So what brought together the crossing of the river and the expression of the dream is the idea of transition which necessitates two sides, the first a starting point and the second an end point, and what is noticed in the rest of the other linguistic dictionaries is their agreement regarding the indication of crossing as being transition, with an important note that some dictionaries linked crossing directly with the interpretation of the dream as is observed in The Precise Dictionary where its author stated the following: “He crossed the dream, he crosses it crossing and expression. And he crossed it: he explained it and informed of the final outcome to which its matter returns...” (Ibn Sidah, 2000, vol. 2, p. 130). Thus Ibn Sidah (458 AH) begins the clarification of crossing with the indication of interpreting the dream then moves to clarify the other meanings, and the same matter we find with Ibn Manzur, al-Firuzabadi, and al-Zabidi (Ibn Manzur, 1994, vol. 4, p. 529); (al-Firuzabadi, 2005, p. 434); (al-Zabidi, 2001, vol. 12, pp. 500–501). And this shows the centrality of the meaning of dream interpretation in the indication of the root composed of ‘ayn, ba’, and ra’.

The Science of Dream Expression:

It came in its definition with Ibn Hajar (d. 852 AH): “Expression is specific to the interpretation of the dream, and it is the crossing from its outward to its inward, and it was said: looking into the thing, so some of it is considered by some until understanding of it is obtained...” (Ibn Hajar al-‘Asqalani, 1380 AH, vol. 12, p. 352). Thus as is apparent, expression is built upon the idea of transition that dominates the meaning of expression from the linguistic side as we saw before, but the transition in this science is specific, Ibn Hajar makes it proceeding from the outward to the inward, that is from what the seer saw while it is in the form of an apparent meaning to the inward deep meaning which is entrusted to the expresser to obtain through specific methods and principles. The two sides of transition specified in the outward and the inward upon which the definition of Ibn Hajar was built are not fixed and not agreed upon, for with Haji Khalifah (d. 1068 AH) for example these two sides are represented in psychic imaginations and unseen matters where we find him saying: “A science by which the correspondence between psychic imaginations and unseen matters is known, so that one moves from the first to the second, and so that one infers the psychic states in the external world, or the external states in the horizons” (Haji Khalifah, 1941, vol. 1, p. 416). Thus the science of expression with Haji Khalifah is a transition from the images presented by the human soul in the state of sleep, or more precisely the dream, to interpretive significations of images with unseen dimensions. And the definition of this latter agrees to a great extent with the definition of al-Alusi (d. 1270 AH) where he defined it saying: “...it is the transition from the image seen in sleep to what is an image and example for it, from the matters of the horizons and the selves occurring outside; from crossing, which is passing beyond, you say: I crossed the river when you cut it and passed beyond it, and similarly I interpreted it: that is I mentioned what it returns to” (al-Alusi, 1994, vol. 6, p. 440). Thus the meaning of this science more clearly is the process of transition from the indication of the image seen in the dream from its observed state to what it returns to, that is to the final signification to which it ends, which often is unseen informing about what was and what will be of unknown events, with the indication here that the act of transition is not available to anyone whatsoever but it is specific and often entrusted to the competent capable expresser or interpreter in this type of sciences. And what must be mentioned is that this science is a favor from Allah, Glorified and Exalted, to those near to Him from His servants by way of inspiration as it also occurs by learning and acquisition as is common in the various sciences.

The Science of Dream Expression and the Need for the Various Sciences and Knowledges:

What distinguishes the science of dream expression is its need for many sciences, arts, and knowledges, for it cannot present its results without seeking assistance from the results of other sciences, since; the process of crossing from the dream scene to the dream signification requires seeking help from the data of different sciences, knowledges, and arts that assist in determining the intended meaning of the dream. This science in reality is a religious science as al-Sa'di (1376 AH) indicated: "Indeed the science of expression is from the religious sciences, and that the human being is rewarded for learning it and teaching it, and that the expression of the dream is included within legal verdict" (al-Sa'di, 2000, vol. 2, p. 407). According to this speech the science of expression is connected with the religious sciences and interrelated with them since it invests their results for crossing to the intended dream significations from the sleep scenes, so it needs most branches of the religious sciences from creed, jurisprudence, principles of jurisprudence, interpretation of the Qur'an and others, for these sciences are a basic necessary foundation for everyone who wishes to engage in dream expression where: "It is recommended for the student of knowledge not to study this science except in advanced stages of study, because he would have formed a scientific stock in the other religious sciences, from creed, jurisprudence and its principles, hadith and its terminology, Qur'an and its sciences, and language, and he has come to have understanding of the objectives of the Shari'a, and knowledge of benefits and harms, and other than that" (al-Sufyani, 1431 AH, p. 66). And engaging in the field of dream expression does not stop at the religious sciences only, rather it requires encyclopedic knowledge together with broad cultural knowledge, for the expresser should be "...acquainted with all sciences, knowing religions, sects and doctrines, customs and habits among nations, knowing proverbs and anecdotes, the sources of derivation of words, perceptive and intelligent, good in deduction, expert in the science of physiognomy, and the way of inference from physical forms to qualities, memorizing matters that differ according to the difference of dream expression" (al-Manawi, 1356 AH, vol. 4, p. 49). This reality we find manifest in the manuals of expression, specifically the dictionaries of dream expression where we notice in them a remarkable coloring of multiple knowledges and arts, thus we find among the sciences: medicine and treatment, geography, botany and others, and we also find customs, traditions, values, ways of thinking, ways of living, types of professions, etc. Among the matters that drew our attention is that close relation between the science of dream expression and the different linguistic sciences, since often the expression relied upon the data of the known sciences of language.

Dream Expression and the Linguistic Sciences:

It is very evident that dream expression is connected with the linguistic sciences since the science of dream expression is a science whose subject is the dreams seen during sleep, which are characterized by unknowability as they are personal and of an individual nature, for the dream in its first stage "...is attached to the self, it imitates the poetic text in its embryonic stage, that is when it was a meaning in the mind that had not been formed and had not come out to existence through language" (Moulay Lakhdar, n.d., p. 1128). Thus the dream in this stage is an internal mental process resembling the mental poetic meanings before bringing them out to existence through language, and the second stage of the dream is when it is narrated and recounted where it acquires its social coloring, and we know that the act of narration and recounting cannot occur without the element of language with all its levels "...for the dream with its dreamlike images and events in sleep is in the stage of mental meanings and remains confined to the mind suspended on the wing of a bird, and if it is expressed it falls, and its crossing does not occur except through recounting it by the tongue of the seer, and here begins the moment of linguistic formation where the dream is transferred from the mental meaning to the spoken word, and thus the word becomes following the meaning and subsequent to it as al-Jurjani says..." (Moulay Lakhdar, n.d., pp. 1128-1129). Thus the linguistic formation of the dream text includes all linguistic levels (phonetic, morphological, lexical, syntactic, semantic), and the attempt to understand the intended meaning of the dream requires knowledge of the sciences of language that study its levels. From this perspective the interdisciplinarity between the science of dream expression and the various linguistic sciences is confirmed, since; the dream expresser borrows and invests the phonetic data in crossing from the dream scene characterized by ambiguity in many cases to the intended signification, and in other cases the way to know the interpretive signification of the dream is based upon morphological linguistic data such as derivation and word patterns, and the expresser also needs knowledge of the structure of the constructions set to describe the dream event where; it is necessary to know the adjectives, states, specification, subject and object... since they are of utmost importance in the interpretive process, for they are before everything important in knowing the elements of the dream known as the seer and his state and quality, and the seen and its states and qualities together with the time and place of the dream. And among what the expresser needs from the linguistic data is knowledge of the various semantic issues that assist in determining the interpretive significations corresponding to the dream scenes that were seen during sleep, and what is meant here are the relations of antonymy, synonymy, inclusion, and the suggestive and contextual significations and others. One of the researchers determines the meeting point between the science of expression and the linguistic sciences saying: "Language is never separate from the interpretation of dreams, and I do not mean by language here its rules and its morphological, phonetic, and syntactic systems, rather I mean the significations inspired by words and sounds and different constructions, and the semantic relations between words and what they suggest of significations, and also the suggestions related to the state of the speaker and his language and his religion, and these suggestions enter into the interpretation of dreams" (Rabie Sayed, 2021, p. 99). The content of this speech reduces the relation to the angle of signification without the systems, and in this there is much overlooking of the rule that is considered a basis for producing signification, for the morphological form that is organized according to a certain rule is what produces the distinctive morphological signification, and the distinctive syntactic construction with a certain order of precedence and delay is capable of presenting a particular syntactic signification, and the sentence beginning with "perhaps,"

that is distinguished by the presence of the particle of probability, will carry a probabilistic signification that has a great position in dream interpretation since; often the expressive signification is probabilistic, thus the relation of the science of dream expression with the linguistic sciences is a relation first with their rules then with the various significations resulting from these rules.

The Science of Expression and the Science of Grammar:

It came in the concept of the science of grammar that it is: "A science by which the realities of meanings are known, and by which one stops upon knowing the principles and structures, and it is needed in knowing legal rulings, and by it one infers the difference between the lawful and the unlawful, and by knowing it one reaches the meanings of the Book and what is in it of wisdom and decisive discourse" (al-Majashi', 1985, p. 37). The first thing we notice in the text of the definition is that meanings, which are the aim of linguistic communication, are most strongly connected with grammatical knowledge, and this latter according to the author of the definition is a basic building block in knowing rulings in the field of the principles of jurisprudence, and confirmations of this proposition are those grammatical headings in the indexes of the books of the science of principles of jurisprudence where; grammatical terms such as condition, exception, probability and others appear clearly, and this confirms the importance of grammar in building jurisprudential rulings, then grammar is a way of knowing the lawful and the unlawful, and it has a clear effect in knowing the meanings of the Qur'an. Grammar in its reality was first connected with the Qur'anic text and its understanding but it became connected with new relations with several sciences such as lexicography, rhetoric, the science of writing rules, and the science of composing letters and speeches and others. And if we come to the relation of this science with the science of dream expression or interpretation of dreams we find one researcher declaring a brief statement in which there is a clear minimization of this relation, and this based on Freud's particular view where he says: "Hardly is any of the grammatical relations expressed except the relation of condition and causality or explanation, and it resorts to expressing that by succession, so if a dream comes after another it is most often that the first dream is equivalent to a conditional clause of which the second is its answer, or the second is an explanation of the first. Or there is between them a relation of resemblance which in our Arabic language is expressed by tools such as: like, as if, and similar to..." (Rabie Sayed, 2021, p. 101). Thus Freud as a prominent figure in the interpretation of dreams presents information in which there is much haste and unfairness concerning the relation between dream expression and the science of grammar where; he considers the relation very limited, that it can be observed through two successive dreams where the first can be considered a conditional sentence and the second the answer sentence, and the grammatical presence can also be observed through the relation of resemblance expressed by grammatical tools such as like, as if, and similar to. And we see that the relation between the two sciences is stronger than what was mentioned where; transferring the dream from the mental image to the spoken linguistic reality, and after it the written one, is in a language in which structure is clearly present with precise usage of it, for narrating the dream event with its multiple sides (the seer + the seen + the dream event + the state of the seer + the state of the seen) requires a structure or structures that contain verbal elements indicating the sides of the sleep event, thus formulating the dream narration is in need of grammatical knowledge on one side, and on the other side the dream expresser needs grammatical knowledge to know the subject, the object, the adjective, the circumstantial qualifier, and the specification in the dream sentence, and he must also know the grammatical styles and types of sentences that he needs in formulating his expressions. Thus the existing relation between the science of grammar and the science of dream expression is of two types: a first type that occurs at the level of elements, and they are isolated, and a second type that occurs at a general level where; the axis of connection is not a single element but multiple interrelated elements that appear in the form of a style or a structure or a method.

The First Type:

It is possible to exemplify the relation existing between grammar and the science of expression by that expression which depends on looking at the two elements of the subject and the object in the verbal sentence in order to obtain the expressive signification where; it was stated: "Oil: it is in the dream all distress except oil, so whoever sees that he anointed his head he prospers if he exceeds the measure and it flows, and if he does not exceed the known measure then it is adornment, and if its smell is foul then it is ugly praise according to the extent of its smell and its strength, and whoever anointed his head by a man in a place that is disapproved, then let the object beware of the subject in flattery and deceit" (al-Nabulsi, n.d., p. 119). Thus the expresser must be knowledgeable in dismantling the expressions and knowing their elements which are connected to the elements of the dream scene, for the doer of the action and the element upon which the action fell differ clearly, and from that any expression that the expresser brings necessitates looking into them and giving them great importance since overlooking them leads to a deficient expression. And among what the crosser must also pay attention to are the attributes and the circumstances as grammatical elements of importance in crossing to the interpretive significations, as appears in the following statement of Ibn Qutaybah (276 AH): "...because every knowledge that is sought, its principles do not differ, and its measures do not change, and the way to it is straight, and the cause indicating it is one, except interpretation, for the dream changes from its principles according to the difference of the states of people, in their forms, their professions, their ranks, their religions, their aspirations, their wills, and according to the difference of times and periods ..." (Ibn Qutaybah, 2001, p. 26). Thus every change in the state of the seer or in his attribute leads to a change in the interpretation that corresponds to the dream scene, so the interpretation of the call to prayer generally indicates pilgrimage (al-Nabulsi, n.d., p. 16). And linking the call to prayer with its doer and his state presents an expression different from the general concept such as the following expression: "And whoever sees that he calls to prayer while lying down, then his wife backbites people and harms them with her tongue ..." (al-Nabulsi, n.d., p. 16). Thus

the state of the caller to prayer, while he is in the position of lying down, was able to transfer the expression to presenting a signification related to the wife of the seer who backbites and harms people with her tongue. And the element of the seer is not the only one influencing the process of expression and extracting interpretations, rather there are other elements such as the seen and its attributes and its states where; the attribute of the seen has a clear effect in determining the expressive signification, and this idea can be observed in this interpretive text: "And green garments are strength and religion and increase in worship for the living and the dead and good state with God, and they are the garments of the people of Paradise ..." (Ibn Sirin, 1940, vol. 1, p. 256). Thus the attribute of redness in the garments had a great effect in extracting the intended signification, and changing the attribute results in a change in the signification as Ibn Sirin indicates: "And red garments are disliked for men except the cloak and the waist-wrapper and the bedding, for redness in these things indicates joy ..." (Ibn Sirin, 1940, vol. 1, p. 256). Thus the circumstances, attributes, adverbials, specification and others are an axis from the axes of the science of grammar and foundational elements in the field of the science of dream expression, and they are a uniting point for the two sciences, and an axis of interrelation and interdisciplinarity, and they represent an axis of intersection built upon elements in their partiality.

The Second Type:

There are other axes of meeting between the science of grammar and the science of dream expression that may be described as general, where; the axis of connection is not a single element but multiple interrelated elements that appear in the form of a style, a structure, or a method, and we mean here the terms: probability, condition, causation, choice and others, for these terms constitute an axis of meeting between the science of grammar and the science of dream expression. The one who browses the expressive texts, especially in the dictionaries of dream expression, finds a clear density of probabilistic significations in contrast to the dream entries (procedural definition of the term, n.d.), and this is due to the employment of probability (al-Jurjani, n.d., p. 14) by the expressers in their expression of the dreams presented to them, since the science of expression is conjectural and probabilistic, and not an absolutely certain science. Employing this method in expression requires the science of grammar which assists him in presenting probabilities in the form of probabilistic statements that include specific grammatical tools together with grammatical elements indicating the probable, and among that: "The call to prayer: the call to prayer in the dream indicates pilgrimage if the call to prayer is in the months of pilgrimage, and perhaps it indicates backbiting by what stirs movement and transition and readiness for war, and perhaps it indicates theft, or elevation of rank and noble position and highness and a heard word, and a wife for the bachelor. And perhaps it indicates true news." (al-Nabulsi, n.d., p. 16). It appears clearly that the dream entry, which in its reality is a central symbol in the dream scene, was not met with a confirmed expressive signification, but was met first with a conditional signification, and after that successive probabilistic significations beginning with the particle perhaps which indicates probability. Thus the call to prayer, which was expressed with multiple non-certain significations, relied in presenting and clarifying them upon special probabilistic sentences beginning, as previously mentioned, with perhaps, then followed by the probable which appeared first singular represented in backbiting and also appeared multiple, and through this there appears to us a vital meeting point between the science of grammar and the science of expression.

It is also possible to observe the point of convergence between the two sciences through the element of condition, which linguistically means, as stated in the dictionaries: attaching one thing to the availability of another (Ibn Manzur, 1994, vol. 7, p. 329); (al-Firuzabadi, 2005, p. 673); (al-Zabidi, 2001, vol. 19, p. 404). This primary meaning we find present in the terminological usage as we find it in the following definition of al-Jurjani who considers it: "Attaching one thing to another such that when the first exists the second exists, and it was said: condition is that upon which the existence of a thing depends, and it is outside its essence, and it is not effective in its existence, and it was said: condition is that upon which the establishment of the ruling depends" (al-Jurjani, n.d., p. 108). What distinguishes condition is that it is a shared term between several sciences such as logic, principles of jurisprudence, commerce, grammar and others, and the variation observed in its definition is due to the environment in which it is used. If we come to the dictionaries of dream expression, the first thing that appears in them, specifically in the expressive correspondences (definition of expressive correspondences, n.d.), is the dense presence of condition, and it is an effective style for presenting the different states of the seers and the states of the seen things which are considered an effective element in directing the expression and diversifying the interpretive significations, for with the multiplicity of conditions the expressions multiply, and all this proves the centrality of condition in the science of dream expression as appears in the text of the following example: "Washing: purification from sins. Whoever sees that he washed himself and wore new clothes, then if he is sick God heals him, and if he is indebted his debt is paid, and if he is imprisoned he is saved from his imprisonment, and if he is distressed his distress is relieved, and if he is in hardship he is provided pilgrimage, and if he is poor God enriches him, and renews for him his goodness and his blessing and his joy and his family and his children and his relatives ..." (al-Qadiri, 2000, vol. 1, p. 300). The listing of the expressive significations, as appears, occurs in the clause of the answer of the condition, and it is, as we see, the result of the availability of prior conditions occurring in the conditional clause. As for the conditions, they are related to the state of the seer, so the seer who saw in the dream that he washed himself and was in a state of illness God healed him, and the one who washed himself and was in a state of debt his debt was paid, and so on. The presence of condition is not a feature of a specific expressive dictionary but it is a characteristic present in all dictionaries of dream expression. Thus the element of condition occurring strongly in the expressive dictionary, which is considered an applied section of the science of dream expression, is closely related to the grammatical condition which means: "Attaching one thing to another such that when the first exists the second exists, and it is a linguistic style that has its components and pillars which are a particle and two verbs, the second of which its occurrence depends on the occurrence of the first, or it is its answer and recompense"

(al-Labidi, 1985, p. 114). This style forms an important axis in grammatical study which consists of known elements represented in the conditional clause, the clause of the answer of the condition, and the various conditional particles. Just as the jurists of principles need condition to derive the ruling, the expresser also resorts to condition in many instances to derive the appropriate interpretation or expression for the seen dream, and from this angle the idea of the close interrelation between the science of dream expression and the science of grammar is confirmed, and it is not the only point, but we may add other elements proving the interrelation such as: choice, rectification, causation, exemplification and others. The various grammatical styles have a great effect in determining the type of interpretive or expressive significations that are selected to correspond to the dream entries, for the multiplicity of forms of expressive or interpretive significations requires grammatical styles to express them, so the probabilistic expressive signification requires the use of probabilistic grammatical sentences, and the conditional expressive signification requires conditional grammatical sentences, and so forth.

Conclusion:

This study has reached a set of conclusions which we summarize as follows:

- 1- The science of dream expression operates on the subject of dreams which are sleep scenes that occur first at the level of the mind, and they do not remain confined in it but in a second stage they move to spoken and written linguistic forms that require grammatical knowledge to be presented within a sound framework so that the expression may be correct.
- 2- The science of dream expression is connected with the science of Arabic grammar at the level of individual elements where; dismantling the dream scene or the dream narration refers to known elements such as the dream event, the seer and his form and his state, then the seen and its states and its attributes, and the time and the place, and these elements require the expresser to pause at them in order to determine the appropriate interpretations. And if we look at them from the grammatical side we find that they correspond to known grammatical elements such as the subject, the object, the attributes, the circumstances, the adverbials and others ... and from this perspective the expresser must possess grammatical knowledge upon which he relies in determining the appropriate dream significations, for every expression that begins with an error in determining the dream element or the grammatical element will present an expression characterized by deficiency and shortcoming.
- 3- The science of dream expression and the science of grammar are interrelated at a general level where the axis of connection is not a single element but multiple interrelated elements that appear in the form of a style, a structure, or a method. We exemplified this with probability and condition where; the expresser employs probability and condition as ways of crossing to the significations appropriate to the dream, and in this employment he needs to seek assistance from grammatical knowledge, that is knowledge of the probabilistic sentence and the conditional sentence and their components for example.

Ethical Considerations

This study is theoretical and analytical in nature and does not involve human participants, personal data, clinical experimentation, or field research. All materials cited in this paper are properly acknowledged in accordance with academic standards of citation and intellectual integrity. The research adheres to the ethical principles of scientific inquiry, including accuracy, objectivity, and respect for the contributions of previous scholars in the fields of Arabic grammar and dream interpretation.

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Conflict of Interest

The author declares that there are no conflicts of interest regarding the publication of this paper.

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