

Question and Answer
Regarding Dream Interpretation and What is
connected to it

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

[Verily] all praise is for Allah, we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls [and from our bad deeds]. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is no god but Allah, [alone and without any partner] and I bear witness that Muhammad is His slave and Messenger.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ } [آل عمران: ١٠٢]

(O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam (as Muslims) with complete submission to Allah.)¹

{ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا } [النساء: ١]

(O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women, and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) Surely, Allah is Ever an All-Watcher over you).²

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ، وَقُولُوا قَوْلًا سَدِيدًا * يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا } [الأحزاب: ٧٠-٧١]

(O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth). He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (SAW) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).³

¹ [Aal 'Imran:102]

² [al-Nisa':1]

³ [al-Ahzaab:70-71]

As for what follows:

In regards to the virtues of Dream Interpretation then read the following speech

Abu Hasan Alee ibn Hasan ibn Mahroos:

"Ibn Abdul Barr said may Allah have mercy upon him said in "Al Istidhkaar "and this hadith shows the status of knowledge of dream(interpretation) and its virtue, because he may Allah send peace and blessings upon him did not used to say when he turned from the morning prayer(Fajr) "Did anyone from amongst you see a dream at night?" except so they narrate it to him and he interprets it to his companions to teach them how to speak in regards to its interpretation and that is evidence to the virtue of dream interpretation and the status of its knowledge, it is sufficient for you(as evidence) Yusuf peace be upon him and what Allah gave him from it, and in the prophets of Allah are great examples May the blessings of Allah be upon them"⁴

Regarding this Knowledge and taking meanings only from books:

Abu Hasan Alee ibn Hasan ibn li Mahroos

"..this knowledge is a great matter and it is a must to whoever wants to enter in it to know its meanings and implication, and what is mentioned of its principles and conditions, but many from who are not good in this art enter in it without knowledge and no understanding,...

...so he becomes one who gives verdicts to the people without knowledge nor seeing, so by only that he reads that this thing is interpreted with such he takes it and starts to give a verdict upon it not knowing that some things perhaps are interpreted with multiple meanings.

So this is Muhammad ibn Sireen the Imam of dream interpreters a man came to him asking him about a dream saying "I saw in my dream as though I was giving the adhan", he said: you will make Hajj this year, and another(person) said to him: "I saw in my dream as though I was giving the adhan", he said "your hand will be cut off for stealing", and when it was asked to him about the two interpretations he said" I saw in the first person a righteous face, so I interpreted it as **"وَأَنذَرْتُ فِي النَّاسِ بِالْحَجِّ"** **"and announce to the people (The Pilgrimage)Hajj"** [Surah hajj:27], and I was not pleased with the second persons form so I interpreted as **"ثُمَّ أُنْذِرَ مُؤَذِّنٌ لَّيْنَهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ"** **"then an announcer called out, "O caravan, indeed you are thieves"** [Surah Yusuf:75]"⁵

⁴ https://alilmia.net/books_one/9736 (Sahih Musnad min Ahaadith Ru'yah)

⁵ https://alilmia.net/books_one/9736 (Sahih Musnad min Ahaadith Ru'yah)

Warning to Dream Interpreters:

Shaykh Abdul-Aziz Ibn Abdullaah Al-Shaykh said:

“The interpreters of Ru’yas, on the other hand, should fear Allah (Glorified and Exalted be He) and beware of engaging in this field without sufficient knowledge, because interpreting a Ru’ya is like giving a Fatwa... Having said this, the field of interpreting dreams has expanded to the extent that there are now special programs on satellite channels, phone lines that reply to inquiries from the public, columns in newspapers and magazines, and places in clubs that aim to attract people and unjustly consume their wealth. All these practices are a great evil and trifle with this type of knowledge, which is part of prophethood. Once Malik (may Allah be merciful to him) was asked if it was permissible for any person to interpret Ru’ya, to which he replied: “Is prophethood to be played with?” Malik added: **“Only those well-versed in interpreting Ru’ya should do so. If it bears glad tidings, one can narrate it; but if it bears an evil omen, one should say something good or else remain silent.”** He was further asked: “Should one interpret it as glad tidings although he knows that it bears an evil omen, as the saying goes: It (a dream) will be realized as interpreted?” He replied: **“No, Ru’ya is one part of prophethood which cannot be played with.”** All Muslims should cooperate in preventing this evil, every one according to their capacity.”⁶⁷

⁶ <http://www.alifta.net/index.html?aspxerrorpath=/Fatawa/fatawaChapters.aspx>

⁷

<https://torontodawah.com/interpreting-a-dream-without-knowledge-shaykh-abdul-aziz-ibn-abdullaah-al-shaykh/>

“The true Dream does not deceive the Believer”

Shaykh Abdur-Razzaq Al Badr mentioned:⁸

“And whoever Allah gives light to his insight with the light of knowledge the dream will not provoke him nor deceive him; from Al Marwoodhi, he said: I made Ibrahim Al Husary enter upon Abu Abdillah [meaning Ahmad Ibn Hanbal] - and he was a righteous man - then he said: indeed my mother saw you in a dream, it was such and such, and he mentioned Jannah. Then he said: O my brother, indeed Sahl Ibn Salaamah the people used to tell him similar to this, and he left to cause bloodshed, and he said: the (true)dream pleases the believer it does not deceive him.”⁹

The rest of this compilation is in the Question and Answer Format.

⁸ <https://www.al-badr.net/detail/0Ns7AXTar6cD>

⁹ Siyar Nubalaa (11/227)

1. What is the meaning of the ayah

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ تِلْكَ هِيَ الْفَوْزُ الْعَظِيمُ

“For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is what is the great attainment.”¹⁰

Ibn Kathir said in his tafseer of this ayah: “Ibn Jarir narrated from `Ubadah bin As-Samit that he recited (to Allah's Messenger (**“For them is good news, in the life of the present world, and in the Hereafter.”**)) and said, ("We know the good news of the Hereafter, it is Paradise. But what is the good news in this world" He said: **(It is the good dream that a servant may see or it is seen about him...)**¹¹ And it was also said, The good news here is the glad tidings the angels bring to the believer at the time of death. They bring him the good news of Paradise and forgiveness. Similarly, Allah said **“Verily, those who say: "Our Lord is Allah (alone)," and then they stand straight and firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!(40) We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your soul's desire, and therein you shall have (all) for which you ask.(41) An entertainment from (Allah), the Oft-Forgiving, Most Merciful.(42)”**¹²...

2. Why is Dream interpretation called (تَعْبِيرُ الرُّؤْيَا) Ta'beer Ru'yah?

Shaykh Ibn Uthaymeen (may Allah have mercy upon him): "...and it is called Ta'beer(Interpretation) because it crosses from what is seen to what is expected so it is from arriving, so as an example if he sees a dream he interprets from it what is expected to be from

¹⁰ [Surah Yunus:64]

¹¹ Sunan Ibn Majah with a different wording

¹² [Surah Furqan:30-32]

it on the basis of the dream, and dream interpretation in reality is a talent and an acquirement(something you can acquire)”¹³

3. What is the meaning of the Hadith “nothing remains of prophethood except Mubashiraat(glad tidings)”?

عن أَبِي هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَمْ يَبْقَ مِنَ النَّبُوءَةِ إِلَّا الْمُبَشِّرَاتُ ". قَالُوا وَمَا الْمُبَشِّرَاتُ قَالَ " الرُّؤْيَا الصَّالِحَةُ " رواه البخاري.

From Abu Hurairah may Allah be pleased with him he said I heard the messenger of Allah (ﷺ) may send peace and blessings upon saying "nothing remains of prophethood except Mubashiraat(glad tidings)" they said what is Mubashiraat? he said "the true dream"¹⁴

“...**"Prophethood has gone and only mubasshiraat remain"** he was asked about Mubashhiraat? he said **"it is the true dream the Muslim sees or is seen of him"** so it is glad tidings with good, but it is not befitting for someone to rely on it rather he strives in righteous actions and steadfastness, the true dream pleases him but does not weaken him in action nor leave him trusting without action, rather he does not stop being good in righteous actions,...”¹⁵

4. What is the meaning of the Hadith “When the time is close the dream of the believer will hardly be false”?

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكْذُرُؤْيَا الْمُسْلِمِ تَكْذِيبُ وَأَصْدَقُكُمْ رُؤْيَا أَصْدَقُكُمْ حَدِيثًا وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ خَمْسٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ رَوَاهُ مُسْلِمٌ

¹³ His explanation of Sahih Bukhari: Book of interpretation of Dreams

¹⁴ Sahih Bukhari

¹⁵ <https://binbaz.org.sa/audios/2814/280->

from Abu Hurairah that the prophet (ﷺ) may Allah send peace and blessings upon him said **"when the time is close the dream of the believer will hardly ever be false, and the most truthful of you in dreams is the most truthful of you in speech, the true dream of the believer is a portion from the forty six portions of Prophethood"**¹⁶

"...when the time is near" meaning matter of the hereafter the matter of the hour **"the dreams of a believer will hardly ever fail to come true, and the most truthful of them in dreams will be the truest in speech among them. The dream of a Muslim is a portion among the forty-six portions of Prophethood"** so this alludes to that the true dream is a great matter and that it is a portion from the forty six portions from Prophethood, and that it will hardly ever be false in the end of times with the truthful believer sees it, so it is befitting for the believer to strive to be truthful in every thing, and to strive to be upon steadfastness in all his actions because everytime he is upon more steadfastness in his religion the dream is closer to be true, so it is on accordance to his truthfulness in his state of wakefulness and his steadfastness in his wakefulness and righteousness (is how)his dream will be..."¹⁷

Shaykh Ibn Uthaymeen: "his statement (الرؤية الصالحة) "the true dream" whether the person sees it for himself or it is seen of him that he sees good(in the dream) then he takes pleasure with it or it is seen of him of good then he takes pleasure with it because these are glad tidings.

And the intent of the (true) dream is a part(from the parts) of prophethood meaning it is a part from revelation it is not complete revelation, but it has in it something of revelation"¹⁸

5. What did the Prophet (ﷺ) may peace and blessings be upon him intend when he said **"whoever seen me in his sleep then he has surely seen me..."**?

¹⁶ Sahih Muslim

¹⁷ <https://binbaz.org.sa/audios/2814/280->

¹⁸ his explanation of Sahih Bukhari: Book of interpretation of Dreams

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ رَأَى فِي الْمَنَامِ فَسَيَّرَنِي فِي الْيَقَظَةِ أَوْ كَأَنَّمَا رَأَى فِي الْيَقَظَةِ لَا يَتَمَثَّلُ الشَّيْطَانُ بِي. مُتَّفَقٌ عَلَيْهِ.

and from him he said the messenger of Allah (ﷺ) may Allah send peace and blessings upon him **"whoever see me in his sleep then he has surely seen me in his wakefulness or it is as though he has seen me in his wakefulness Shaytan cannot appear in my form"**¹⁹

Shaykh Ibn Baz: **"whoever sees me in his dream then he has surely seen me for verily Shaytan cannot take my form"** Shaytan cannot take his form may Allah send peace and blessings upon him, not that he claims that he saw him while he did not see his true form nor see him in his true form this is from the slip of Shaytan and from the tricks of Shaytan, he could have seen him in an image of a very old man, or could have seen in him in an image of a youth, it is not the prophet may Allah send peace and blessings upon him, he can only see him in the image of medium stature the most beautiful of people in does not have any white hairs in his beard except a little, as for when he sees him as a very old man or youth or what is similar to that from what opposes in his image(in the Ahaadeeth) then he did not see him, he can only see him in his true image, may Allah give everyone success then as well if it was decreed that he saw what he was happy to see(of seeing the prophet (ﷺ) in his dream) only if he obeyed him(by believing in him, following, and acting upon his sunnah), for a large number of people saw him while he was alive may Allah send peace and blessings upon him and then died on disbelief and misguidance like those who As - Siddeeq(Abu Bakr) fought and other than him, so seeing that does not have action with it does not benefit even while awake, even in his life (ﷺ) may Allah send peace and blessings upon him a large number of people from the disbelievers, hypocrites, companions of Musaylimah the Liar and the companions of Aswad Al Ansi saw him and they did not benefit in seeing him due to having no Eeman(belief), So the dream(or seeing) only benefits the steadfast truthful believer , we ask Allah for safety”²⁰

6. What are the signs or characteristics of a (الرؤية الصالحة) True Dream?

¹⁹ agreed upon(found in Sahih Bukhari and Sahih Muslim)

²⁰ <https://binbaz.org.sa/audios/2814/280->

Shaykh Ibn Uthaymeen: "And the true dream which is a portion from the forty six portions of prophethood that has two characteristics: that it is good, and that it is from a righteous person"

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7. What are the types of Dreams can an individual have?

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "الرُّؤْيَا ثَلَاثٌ فَرُؤْيَا حَقٌّ وَرُؤْيَا يُحَدِّثُ بِهَا الرَّجُلُ نَفْسَهُ وَرُؤْيَا تَخْزِينٌ مِنَ الشَّيْطَانِ فَمَنْ رَأَى مَا يَكْرَهُ فَلْيَقُمْ فَلْيُصَلِّ" جامع الترمذي

Abu Hurairah narrated that the Messenger of Allah (ﷺ) may Allah send peace and blessings upon him said:

"Dreams are of three types: The true dream, dreams about something that has happened to the man himself, and dreams in which the Shaitan frightens someone. So whoever sees what he dislikes, then he should get up and perform Salah."²²

(His explanation of Sahih Bukhari: Book of interpretation of Dreams)

Shaykh Ibn Uthaymeen: "First: Either it is from the oneself, because when a man thinks of something then he sees it in his sleep, and this happens a lot, and the people of najd say: verily the dream of the people of najd are the speech of their hearts, meaning that they see in their sleep what their hearts are speaking to them

secondly: Cause fright from Shaytan; meaning when he sees what he dislikes and

thirdly: glad tidings from Allah meaning: when he sees what pleases him

and there is a fourth on: from Shaytan as well, it is which is not known to have any basis or foundation, it is only a type of delirium of very old men and what is similar to that"²³

²¹ His explanation of Sahih Bukhari: Book of interpretation of Dreams

²² Jami Tirmidhi

²³ His explanation of Sahih Bukhari: Book of interpretation of Dreams

8. What is the difference between a dream and bad dream(Hulm)?

Shaykh Ibn Baz: "The Bad dream is a dream but the bad dream is specified as what is from the game of Shaytan otherwise it can be called: A dream: he saw, the true dream is from Allah and the bad dream is from Shaytan, meaning: what someone dislikes then this is from Shaytan, and when he sees what pleases him then this is from Allah, and due to this in the authentic hadith **"the true dream is from Allah , and the bad dream is from Shaytan"** so when he sees what he dislikes then this is from shaytan, and when he sees what pleases him then this is from Allah Mighty and Majestic."²⁴

9. What do you do when you see a dream you dislike?

Shaykh Ibn Baz:²⁵ "and when he was asked about when a man sees what he dislikes, he (ﷺ) said may Allah send peace and blessings upon him **"when one of you sees what he dislikes then he should blow(with little saliva) to his left three times, and seek refuge with Allah from Shaytan, and from the evil of what he saw - three times - then turn on his other side, for verily it will not harm him, and he should not tell anyone of it"**²⁶

10. What do you do when you see a dream that you like or pleases you?

²⁴ <https://binbaz.org.sa/fatwas/16796/>

²⁵ <https://binbaz.org.sa/fatwas/14507/>

²⁶ Sahih Muslim

Shaykh Ibn Baz:²⁷ the Prophet (ﷺ) may Allah send peace and blessings upon him when asked about the true dreams, he said "he should praise Allah for it" when he sees what he loves or what pleases him, he said he should praise Allah and "tell those who he loves of it"²⁸

11. Are we allowed to lie about what we saw in our Dreams?

قال النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ، كُفِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ، وَلَنْ يَفْعَلَ"

The Prophet (ﷺ) said, "**Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do**"²⁹

Shaykh Ibn Uthaymeen: "...whoever claims to see a dream he did not see then he will be punished with that, meaning as though he is saying: I saw in my dream such and such while lying, then he will be held accountable to make a knot between two grains of barley, and it is known that this is impossible and by this he will be punished according to his responsibility with this thing"³⁰

12. What is the meaning of the statement of the Messenger of Allah (ﷺ) may peace and blessings be upon him "Verily (of the) greatest of lies...or to claim to have a dream he has not had or to attribute to me what I have not said"?³¹

²⁷ <https://binbaz.org.sa/fatwas/14507/>

²⁸ Sahih Muslim

²⁹ Sahih Bukhari

³⁰ His explanation of Sahih Bukhari: Book of interpretation of Dreams

³¹ Sahih Bukhari

Shaykh Ibn Baz: “from the greatest of lies meaning is that someone is claims to have seen what he did not see(in his dream), he says: I saw such and such, or he lies upon Allah the majestic and High, or he lies upon his messenger peace and blessings be upon him, so it is obligatory upon the believer to strive to conform to truthfulness in all his dreams and speech”³²

13. What is the meaning of the Hadith “the dream of the Believer is on the leg of a bird”?

عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ أَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ وَهِيَ عَلَى رِجْلِ طَائِرٍ مَا لَمْ يَتَحَدَّثْ بِهَا فَإِذَا تَحَدَّثَ بِهَا سَقَطَتْ". قَالَ وَأَحْسَبُهُ قَالَ "وَلَا يُحَدَّثُ بِهَا إِلَّا لِنَبِيٍّ أَوْ حَبِيبٍ" جَامِعُ التِّرْمِذِيِّ

From Abu Razin al Uqaili he said the Messenger of Allah (ﷺ) may Allah peace and blessings upon him said: **“The dream of the believer are a portion of the forty portions of Prophet-hood. And it is (as if it is) on the leg of a bird, as long as it is not spoken of. But when it is spoken of it drops.”** I think he said: **"And it should not be discussed except with an intelligent one or a beloved one"**³³

Muhammad Abdur-Rahman Mubarakpuri:

"...this is like deciding a thing meaning it is not stabilized the dream is a decision like something hanging on a leg of a bird, Ibn Maalik mentioned this, so the meaning is that its like something hanging on a leg of a bird there is no stability to it, he said in Nihaayah: “meaning there is no stability to its interpretation until it is interpreted, he means that it is quick in falling if it is interpreted, As the bird does not settle in most cases, so how about when it is on its leg. **"as long as he does not mention about it"** meaning the believer or the dreamer does not speak **"about it"** meaning of that dream or it's interpretation **"so when he speaks about it it falls"** meaning that dream of the dreamer it's judgment will follow, and in a narration of Abu Dawud he said: the dream is on the leg of a bird as long as it is not interpreted so when it is interpreted it falls, I say: this narration shows that the intent by his statement **"as long as he does not mention it"** as long as he does not speak of its interpretation..."**and do not mention it except to an intelligent person**" meaning strong intellect because he will either interpret it as what is

³² <https://binbaz.org.sa/audios/2815/281->

³³ Jami Tirmidhi

loved or be silent about what is disliked "or loved one" or for variety meaning a loved one will not interpret it for you except with what pleases you"³⁴

Shaykh Albani:³⁵ **"on a leg of a bird"** meaning it is not stable as long as it is not interpreted; like what Tahaawee, Al Khattabi and other than them has said

"The hadeeth is clear that the dream is based on what it is interpreted. Therefore, the Messenger of Allah (ﷺ) may Allah send peace and blessings upon him guided us that it should not be narrated except to a sincere advisor or a scholar because it is incumbent upon them to choose the best meanings in interpreting them, then it follows accordingly. However, this is undoubtedly restricted whether the interpretation is what the dream holds, even on the surface, and not a pure mistake, otherwise there is no effect then Allah knows best.

Imam Bukhari has showed this meaning in his Book of Dreams in his Sahih(Sahih Bukhari) with his statement "Chapter: Considering the interpretation of a dream invalid" then he brought the hadith of the man who saw in his dream a cloud having shade, and Abu bakr As -siddiq interpreted it, then he said "Let my father be sacrificed for you! Am I right or wrong o Messenger of Allah?" the Prophet (ﷺ) may peace and blessings be upon him **"You are right in some of it and wrong in some."**

14. What is the meaning of the statement of the Prophet (ﷺ) May peace and blessings be upon him **"لَا تُقَصُّ الرُّؤْيَا إِلَّا عَلَى عَالِمٍ أَوْ نَاصِحٍ"** "The dream is not to be narrated except to a knowledgeable person or a sincere advisor."³⁶

³⁴ Tufatul Ahwadhi(explanation of Jami Tirmidhi)

³⁵ Silsilah Saheeha (Volume One/page 238-239)

³⁶ Jami Tirmidhi

Shaykh Shaikh Muhammad Abdur-Rahman Mubarakpuri:

"it was said because the scholar will interpret it with good whenever possible and the sincere advisor one will guide to what benefits as well as the intelligent knowledgeable person and the loved one in regards to its interpretation if he knows good he will say it, and if he does know or is doubtful he will remain silent"³⁷

15. Did the Messenger of Allah (ﷺ) may send peace and blessings upon him ever interpret a dream?

عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ، قَالَ رَأَيْتُ كَأَنِّي فِي رَوْضَةٍ، وَسَطَ الرَّوْضَةِ عَمُودٌ فِي أَعْلَى الْعَمُودِ عُرْوَةٌ، فَقِيلَ لِي ارْقُفْهُ. قُلْتُ لَا أَسْتَطِيعُ. فَأَتَانِي وَصِيفٌ فَرَفَعَ ثِيَابِي فَرَقِيتُ، فَاسْتَمْسَكْتُ بِالْعُرْوَةِ، فَاَنْتَبَهْتُ وَأَنَا مُسْتَمْسِكٌ بِهَا، فَقَصَصْتُهَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "تِلْكَ الرَّوْضَةُ رَوْضَةُ الْإِسْلَامِ، وَذَلِكَ الْعَمُودُ عَمُودُ الْإِسْلَامِ، وَتِلْكَ الْعُرْوَةُ عُرْوَةُ الْوُثْقَى، لَا تَزَالُ مُسْتَمْسِكًا بِالْإِسْلَامِ حَتَّى تَمُوتَ"

From `Abdullah bin Salam:

(In a dream) I saw myself in a garden, and there was a pillar in the middle of the garden, and there was a handhold at the top of the pillar. I was asked to climb it. I said, "I cannot." Then a servant came and lifted up my clothes and I climbed (the pillar), and then got hold of the handhold, and I woke up while still holding it. I narrated that to the Prophet (ﷺ) may peace and blessings be upon him who said, **"The garden symbolizes the garden of Islam, and the handhold is the firm Islamic handhold which indicates that you will be adhering firmly to Islam until you die."**³⁸

عن أبي سعيد الخدري قال قال رسول الله صلى الله عليه وسلم "بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ، وَعَلَيْهِمْ قُمُصٌ، مِنْهَا مَا يَبْلُغُ الثَّدْيَ، وَمِنْهَا مَا يَبْلُغُ ذُنُوبَ ذَلِكَ، وَمَرَّ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجْرُهُ". قَالُوا مَا أَوْلَتْ يَا رَسُولَ اللَّهِ قَالَ "الَّذِينَ"

Narrated Abu Saeed Al-Khudri:

³⁷ Tuhfatul Ahwadhi

³⁸ Sahih Bukhari

The Messenger of Allah (ﷺ) may peace and blessings be upon him said, **"While I was sleeping, some people were displayed before me (in a dream). They were wearing shirts, some of which were merely covering their breasts, and some a bit longer. Then there passed before me, `Umar bin Al-Khattab wearing a shirt he was dragging it (on the ground behind him.)"** They (the people) asked, "What have you interpreted (about the dream) O messenger of Allah" He said, **"The Religion."**³⁹

Shaykh Ibn Uthaymeen:

"the point of that is that the shirt is a clothing, and the religion as well is a clothing, so when the physical clothing is long(or covering),then likewise the moral clothing as well"⁴⁰

16. What is the meaning of the hadith with milk in the dream of the Prophet (ﷺ) may Allah send peace and blessings upon him?

عن عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "بَيْنَمَا أَنَا نَائِمٌ أُتِيْتُ بِقَدَحٍ لَبَنٍ فَشَرِبْتُ مِنْهُ، حَتَّى إِنِّي لَأَرَى الرَّيَّ يَجْرِي، ثُمَّ أُعْطِيتُ فَضْلَهُ عُمَرُ". قَالُوا فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ قَالَ "الْعِلْمُ"

Narrated `Abdullah bin `Umar(May Allah be pleased with him):

I heard The Messenger of Allah (ﷺ) saying, **"While I was sleeping, I saw a bowl full of milk was brought to me and I drank of it (to my fill) till I noticed its wetness flowing (in my body). Then I gave the remaining of it to `Umar."** They asked, "O Messenger of Allah (ﷺ)! What have you interpreted (about the dream)? He said, **"(It is Religious) knowledge."**⁴¹

Ibn Uthaymeen:

³⁹ Sahih Bukhari

⁴⁰ His explanation of Sahih bukhari in Book of interpretation of Dreams

⁴¹ Sahih Bukhari

“this is a point of connection between milk and knowledge, that milk is food, drink, sustenance and sweet, and knowledge likewise indeed knowledge is sustenance for the soul, and knowledge also is sweet, for indeed whoever takes pleasure with knowledge will not find anything more delicious than it, it is due to this it came in the Hadith

"مَنْهُمَا لَا يَشْبَعَانِ مِنْهُمَا فِي عِلْمٍ لَا يَشْبَعُ وَمِنْهُمَا فِي دُنْيَا لَا يَشْبَعُ"

"two greeds will not be satisfied; the greed in seeking knowledge will not be satisfied and the greed in seeking the Dunya will not be satisfied"...⁴²

17. What do the People of Knowledge in Dream Interpretation say about Wudu while dreaming?

عن أبي هريرة، قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرِ، فَقُلْتُ لِمَنْ هَذَا الْقَصْرُ فَقَالُوا لِعُمَرَ. فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِرًا ". فَبَكَى عُمَرُ وَقَالَ عَلَيْكَ يَا أَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ أَغَارُ

From Abu Huraira:

We were sitting with the messenger of Allah (ﷺ) may peace and blessings be upon him he said, "While I was sleeping, I saw myself in Paradise, and behold, a woman was performing ablution by the side of a palace. I asked, 'For whom is this palace?' They replied, 'For `Umar' Then I remembered the Ghira of `Umar and returned immediately." `Umar wept (on hearing that) and said, " Let my father and mother be sacrificed for you, O Messenger of Allah (ﷺ) may peace and blessings be upon him! How dare I think of my Ghira being offended by you."⁴³

Shaykh Ibn Uthaymeen: “this is Wudu from other than the dreamer, because he saw a woman making wudu to the side of this castle, but if the dreamer saw himself(making Wudu) the closest we interpret it as is that the man has made tawbah that has benefited him, because Wudu expiates sins,it leaves with it sins from the face, then the hands, then the head, so when he someone sees himself making wudu then this is good it alludes to that he left sins and has made repentance from it. Ibn hajar said: his statement chapter Wudu during one's dream "the

⁴² (Daarimi in his sunnah 331 from Hasan Al Basri)

⁴³ Sahih Bukhari

people of dream interpretation say: seeing one making Wudu during a dream is a means to the Ruler or action, for if he completes it in his sleep he will get what he is intending when he is awake, and if he could not due to lack of water as an example or he made Wudu with what Salah is not permissible by it then he will not(reach his goal), and Wudu for the fearful one is safety and alludes to obtaining reward and expiation of sins and he(Ibn Hajar) mentioned in it the Hadith of Abu Hurairah”⁴⁴

18. Can a disbeliever have a true dream?

Question: "Is the (truthful) dream specific to the believer?" "I mean he does not he see this Dream and his dream is truthful except the believer or the disbeliever and Believer?"

Shaykh Ibn Baz (may Allah have mercy on him): “this a considerable place, the disbeliever could see a dream and (the dream could be) truthful.”

Questioner: “similar to the two companions of Yusuf who were in prison?”

Shaykh: “the intent for this is that the most truthful people in the Dunya have the most truthful dreams, meaning closest, and even if he is not a believer, him being a disbeliever he sees or the sinner sees this is not a preventative, because the dream comes from the disbeliever and from the wicked, but the most truthful people in regards to dreams are the most truthful in speech in this World.”

Questioner: “the most truthful of them speech in all righteous actions?”

Shaykh: “meaning all of as long being truthful in the world it is closer to his dream being true, especially when he sleeps with Taharah(purity), so the closest of people with truthful dreams are the closest of them in truthfulness in life and most of them on steadfastness in (their) life.”

⁴⁵

19. Can anyone interpret dreams?

⁴⁴ His explanation of Sahih bukhari in book of interpretation of Dreams

⁴⁵ <https://binbaz.org.sa/fatwas/23372>

Question: in our present time in relation to those who interpret dreams , what is the ruling of communicating with them, taking interpretations from them, what is the ruling of the interpretation and the explanation of the dream?

Shaykh Saalih Fawzaan: “this door has expanded and have now taken it's shops and more, and not everyone from these are good in dream interpretation, and not every dream (should) be interpreted and explained, for there standards and the standards must be held , and if a man sees what he dislikes, he leaves it and does not speak about it nor interpret it and seeks refuge with Allah from it, and it will not harm him by the permission of Allah, and when he sees what he likes, then he seeks someone to interpret it , from his friends and from his relatives who have experience with dream interpretation”⁴⁶

20. What are the qualities one should have to interpret dreams?

Questioner: One who says that the one who interprets dreams without knowledge in the knowledge of dream interpretation is like one who gives a fatwa without knowledge; that he is sinning?

Shaykh Ibn Baz: It is not to be interpreted except with knowledge. Not a fatwa(religious verdict) nor Dreams, all of it is not for him only to have have insight, knowledge and insight that reassures it(the dream interpretation)”⁴⁷

21. Can we take Dream Interpretation as a profession?

⁴⁶ <http://www.alfawzan.af.org.sa/ar/node/15416>

⁴⁷ <https://binbaz.org.sa/fatwas/23378/>

Question: Speak to us O shaykh about the ruling on one who is hasty in dream interpretation and the people have become eager towards him in dream interpretation?

Shaykh Saalih Fawzaan: "It is befitting for the human that he keeps busy in Dream interpretation, and opens a place, and takes money from the people, this is not appropriate, but if he has discipline and talent in dream interpretation then he explains it but without taking it as a profession, taking money and opening a place."⁴⁸

22. Is Dream interpretation absolute(without doubt) in its interpretation?

Shaykh Saalih Fawzaan: "...Dream(interpretation) is a intuition with some of the people, they interpret it(dreams) from the angle of Speculation(assumption) it is not from the angle of certainty(without doubt). Interpretation of dreams, this from the angle of speculation and it is not absolute(without doubt) and it is only a intuition being with some of the people."⁴⁹

23. Can the book of Dreams ascribed to Ibn Sireen be relied upon?

Question: I have a book ascribed to Ibn Sireen?

Shaykh Albani: "Ibn Sireen about dreams? It is sufficient for you to know that it is a Book on dreams. It is not relied upon".⁵⁰⁵¹

24. Is it permissible to read books of dream interpretation?

⁴⁸ <http://www.alfawzan.af.org.sa/ar/node/16848>

⁴⁹ <http://www.alfawzan.af.org.sa/ar/node/15639>

⁵⁰ Silsilatul Huda wan-Nur no. 93

⁵¹

<https://torontodawah.com/condition-of-ibn-sireens-book-about-dreams-shaykh-muhammad-nasiruddin-al-albani/>

(Original)Question: “Is it permissible to read books of dream interpretation and take consideration with what is in them, May Allah reward you with good?”

Shaykh Ibn baz(May Allah have mercy upon him): “I dont no any harm in reading books of interpretation, Ibn seereen and other than him, books of dreams the student of knowledge benefits from them, but he does not rely upon them rather with evidences, he must to the proofs, and learn , look at clues, and when he puts it together he does not affirm, he says perhaps the intent is such , when he sees a good dream, he praises Allah for him, similar: he sees that he is gaining understanding in the religion, he sees that he entered Jannah, this he praises Allah for that, he sees that he is treating his parents well, he sees that he is preserving the prayers, all of this is good, he praises Allah for that. so if he sees what he dislikes, like he sees that he fell in a well, or that he is killed, or that he is drinking an intoxicant, or what is similar to that, this is from Shaytan,...so the one who interprets dreams looks at what the prophet (ﷺ) may Allah send peace and blessings upon him said of it, he knows the following Ahaadeeth(regarding dreams), he takes benefit from books, but he does not rely on the statement of this person and that person, he relies on the Ahaadeeth, and legislative evidences, and legislative clues to benefit of it, and confirm matters, and he does not interpret dreams except from insight, and when in doubt, he says: perhaps (it means)such and such, perhaps such ...”⁵²

25. What is said regarding someone who has a lot of dreams and should they be interpreted?

Question: “May Allah do good to you *audio unclear* she says may Allah bless you I have a lot of dreams in (when I) sleep, so should I go to someone to interpret my dreams?”

⁵² <https://binbaz.org.sa/fatwas/14507/>

Shaykh Saalih Fawzaan: “Never, do not interpret it and stay away from it, perhaps most of it are mindful dreams (what's on the mind) or from Shaytaan, leave it, except when it is a happy dream, a good dream seek its interpretation with those who are trustworthy as for when it is a dream that harms her or causes you grief then leave it and it will not harm you by the permission of Allah.”⁵³

26. What do you do when you have a recurring bad dream for a long time?

Questioner: “..A dream when it continues with a person for a long time like a year or two years meaning a bad dream, does he try to find its interpretation?”

Shaykh: “No there is no foundation for it”

Questioner: “Even if it continues?”

Shaykh: “there is no basis for it even if it continues”⁵⁴

27. Does being in a state of Junub (in a state of major impurity) affect Dreams?

Questioner: “A dream while one is Junub (in a state of major impurity)?”

⁵³ <http://www.alfawzan.af.org.sa/ar/node/16717>

⁵⁴ <https://binbaz.org.sa/audios/2815/281->

Shaykh Ibn Baz: “even if he is Junub it could be a true (dream), and it could be from the whispers of Shaytan, and it could from one's own self(what one thinks of), and it could be a true (dream) even if he is Junub, but the sunnah for him is to sleep with Wudu'(performing ablution)”⁵⁵

28. What is said regarding Daydreaming?

Question: “What is the ruling on Daydreaming and is there a sin regarding it benefit us May Allah reward you?”

Shaykh Ibn Baz(May Allah have mercy on him): “Dreams do not occur except during sleep it does not occur in daydreaming it is not called a dream except during sleep, so when he sees it while daydreaming it is not called a dream(that one gets during sleep), this is called watching, seeing or hearing,...”⁵⁶

29. What is the effect between dreaming in the daytime and at Night?

Shaykh Ibn Baz: “...the dream at night or in the day time we do not know any difference regard them and when a man who is from the people of truthfulness in his wakefulness and his speech

⁵⁵ <https://binbaz.org.sa/fatwas/24560/>

⁵⁶ <https://binbaz.org.sa/fatwas/7292/>

then majority of what he sees is truthful, and if he was a liar then majority of what he sees (in his sleep) is similar to his condition to his state when he is awake it is not relied upon,..."⁵⁷

30. Are you obligated to act upon what you see in your dream?

Questioner: "I have a son and during pregnancy I saw in my dream a old man saying to me "you are going to give birth to a boy so name him yusuf, and during his birth I gave him a different name; because I forgot that I image him in front of me until now, the boy has reached the age of ten , and since his birth until now he is sick and leaves from one sickness to a second sickness, we never witnessed a time when he was healthy, so is this matter because of what I saw in the dream, meaning: should I change his name to Yusuf so perhaps Allah decrees for him to be health with his permissible glorified and exalted is he, please tell me?

Shaykh Ibn Baz: ...“Is it due to this dream that the effect is in the matter (of the child’s sickness) and should she change his name? the answer , there is no effect due to this dream, and the dreams during sleep is unreliable, and no one is obligated to anything, it could be from Shaytaan to cause harm and grief, especially when she sees this old man she hates that, then this is from Shaytan, and the prophet may peace be upon him said **"the true dream is from Allah and the bad dream is from Shaytan"**...and this child which is sick the judgement belongs to Allah glorified and exalted is he regarding it, and you O questioner are upon goodness insha Allah, sickness and tiredness these are afflictions and afflictions for the servant has a lot of good when he is patient, as Allah says Majestic and High **"And give glad tidings to the patient" "those who when an affliction afflicts them say to Allah we belong and to him we will return" "Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided."**⁵⁸ and it has come in the authentic Hadith from him peace and blessings upon him that he said **"there is no servant that is afflicted with an affliction then says: indeed to Allah we belong and to him we will return, O Allah reward me in my affliction and replace for me what is better than it, except Allah will reward him for his affliction and**

⁵⁷ <https://binbaz.org.sa/fatwas/7292/>

⁵⁸ [Surah Baqarah:155-157]

replace for him better than it"⁵⁹ so man is afflicted with things from sicknesses in his self, his child, spouse, relatives, loss of wealth or other things from what he dislikes, so upon him is to be patient and anticipate(reward) and say: indeed to Allah we belong and to him we will return, the decree of Allah and what willed he has done, and he is one abundance of good, no servant is afflicted from an affliction from what he dislikes from sickness anxiety, grief or other than that even a prick(of a thorn) except Allah expiates his sins by it. So upon you O sister for the sake of Allah is Patience, anticipation(of reward) and give glad tidings of good..."⁶⁰

31. Ruling of one who claims that he saw Allah glorified is he in his dream?

Question: "What is the ruling of one who claims that he saw (Allah)the lord of Might in his dream?..."

Shaykh Ibn Baz: "Shaykhul Islaam Ibn Taymiyyah may Allah have mercy upon him and others mentioned that one can see his lord in his sleep, but what he sees is not him in reality; because Allah glorified and exalted is he does not resemble anything , Exalted is said:

"لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ" **"there is nothing similar to him and he the All hearer All seeing"**⁶¹ so he does not resemble anything from his creation, but one can see in his sleep that he is speaking to his Lord, and perhaps he sees images but it is not Allah Majestic and High is he; because Allah glorified and exalted is he does not resemble anything , so there is nothing similar to him or like him Shaykh Taqi al-Din (may Allah have mercy on him) said in this regard that the situation is different according to the case of the servant when dreaming , and all of time as the dreamer is from the best of the people and the closest to goodness his dream closer to what is correct and authentic, but without the howness(of Allah) is the way he sees it or the description he sees; because the original origin is that nothing is similar to him glorified and exalted is he..."⁶²

⁵⁹ Sahih Mislim

⁶⁰ <https://binbaz.org.sa/fatwas/4580/>

⁶¹ [Surah Shura:11]

⁶² <https://binbaz.org.sa/fatwas/1838/>

32. Can Allah the Exalted be seen in this World?

Question: Can Allah Glorified and Exalted is he be seen in this World?

Shaykh Ibn Baz: “no, he will not be seen except in the next life, the believers will see him in the hereafter, he said in this world **"you will never see me but look at the mountain..."**⁶³, and he said may Allah send peace and blessings upon him **"and know that none of you will ever see his Lord until he dies"**⁶⁴, even the Prophet Muhammad (ﷺ) may Allah send peace and blessings upon him, even Musa when he wanted to see him he said to him **"you will never see me but look at the mountain..."**⁶⁵ as for in the hereafter then the believers will see him in the place of standing and in Jannah “

Question: “And the statement of Ibn Abbas: he saw him with his heart”

Shaykh: “this is the seeing during sleep and knowledge of the heart”⁶⁶

33. How is one able to learn dream interpretation with authentic sources?

lastly he asks and says “how is one able to learn dream interpretation, and are there authentic books in this field?

Shaykh Ibn baz(may Allah have mercy upon him): he learns it from the books of scholars which mention ahaadeeth from the prophet (ﷺ) may Allah send peace and blessings upon him about dreams and its interpretation, similar the book of Ibn Qayyim in I'laam ul Muwaqqi'een he mentioned a part from that may Allah have mercy upon him about dreams, and in other books of authors on dreams he benefits from them, and the most useful of that is pondering

⁶³ [Surah A'raaf: 143]

⁶⁴ Sahih Muslim

⁶⁵ [Surah A'raaf: 143]

⁶⁶ <https://binbaz.org.sa/fatwas/22344/>

the ahaadeeth which came about dreams from the prophet (ﷺ) may Allah send peace and blessings upon him and the interpretation of the prophet (ﷺ) may Allah send peace and blessings upon him of it(the dream), the interpretation of the sahabah, he takes benefit from it when he has knowledge and insight he takes benefit and it is not befitting to come forward on the interpretation except from insight and knowledge until he does not lie upon Allah nor his messenger may peace and blessings be upon him, so it is befitting to whoever wants dream explanation and its interpretation to have care with what it in the sunnah from the prophet (ﷺ) may Allah send peace and blessings upon him in the interpretation of dreams, and what came from the sahabah and the pious predecessors, and what the reliable scholars like Ibn Qayyim, Shaykhul Islam ibn Taymiyyah and other than them from the people of knowledge. Yes"⁶⁷

⁶⁷ <https://binbaz.org.sa/fatwas/8508/>