



FIQH OF DREAM INTERPRETATION

These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

FIQH OF DREAM INTERPRETATION

Fiqh of Dream Interpretation

Fiqh of Dream Interpretation - Day 1

- This subject is an important matter which is mentioned in the Qur'an in many verses. The Prophet (صلى الله عليه وسلم) used to practice dream interpretation with the Companions – it was his habit to ask them.
- There is a real need to understand this subject because many people out of their ignorance have used dreams as a criterion to judge people, subhan Allah. They consider their dreams as a way of guiding them and many people deviated from the right path because of dreams. Dream interpretation has a relation with belief.
- Human beings spend one third of their lives sleeping and dreaming.

Hadith: عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " رُؤْيَا الرَّجُلِ الْمُسْلِمِ الصَّالِحِ (رضي) (It was narrated from Abu Sa'eed Al-Khudri (رضي) that the Prophet (صلى الله عليه وسلم) said: "The dream of a righteous Muslim man is one of the seventy parts of prophecy." - Sunan Ibn Majah 3895

Hadith: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدْ انْقَطَعَتْ) فَلَا رَسُولَ بَعْدِي وَلَا نَبِيٍّ " . قَالَ فَشَقَّ ذَلِكَ عَلَى النَّاسِ فَقَالَ " لَكِنَّ الْمُبَشِّرَاتُ " . قَالُوا يَا رَسُولَ اللَّهِ وَمَا

" (المُبَشِّرَاتُ قَالَ " رُؤْيَا الْمُسْلِمِ وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ النَّبُوءَةِ " (Anas bin Malik narrated: "The Messenger of Allah (صلى الله عليه وسلم) said: 'Indeed Messenger-ship and Prophethood have been terminated, so there shall be no Messenger after me, nor a Prophet.'" He (Anas) said: "The people were concerned about that, so he (صلى الله عليه وسلم) said: 'But there will be Mubash-shirat (glad tidings).' So they said: 'O Messenger of Allah! What is Mubash-shirat?' He said: 'The Muslim's dreams, for it is a portion of the portions of Prophethood.'" – At Tirmidhi Book 34, Hadith 2441

- This doesn't mean whoever sees a true dream is a prophet. Many people thought because of their true dreams they're prophets and they claimed it, subhan Allah.
- What is the relation between a good dream and prophethood? It's bestowed by Allah (سبحانه وتعالى) and it's telling him something from the unseen, like the prophecies of the prophets. We would not know a dream is true until we see the fulfillment of the unseen matter.
- From the virtues of the good dreams, Allah (سبحانه وتعالى) granted the prophets and messengers the interpretation of dreams, so we are to take care of it. Allah (سبحانه وتعالى) gave Yusuf (عليه السلام) the knowledge to interpret dreams.

وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُنمِّئُ نِعْمَتَهُ ۖ عَلَيْكَ وَعَلَىٰ آٰلِ يَعْقُوبَ (Surah Yusuf 6: ("Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qûb (Jacob),

as He perfected it on your fathers, Ibrahîm (Abraham) and Ishâq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise.")

- Allah (سبحانه وتعالى) has chosen Yusuf (عليه السلام) to teach him dream interpretation, this indicates not everyone can do it. It's a knowledge given to certain people and certain prophets from Allah (سبحانه وتعالى).

Surah Yusuf 36: (وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمَلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِينَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ) (And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the Muhsinûn (doers of good).")

Surah Yusuf 101: (رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمَلِكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ) ("My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams - the (Only) Creator of the heavens and the earth! You are my Walî (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous.")

- Yusuf (عليه السلام) says in his dua'a: You're the One Who taught me dream interpretation.

- Why is dream interpretation important? Because it's considered a fatwa. It's a branch of sciences in the deen. A person is rewarded for learning it. It comes under the category of giving fatwa which means to seek a legal ruling regarding any matter. This includes dream interpretation as well. You should not be seeking it from anybody. We will discuss whom you should seek it from, and what is the description of such a person? It's not anybody. You should not talk about your dreams to anyone because not everyone understands this knowledge. What is the evidence that it's considered a kind of fatwa?

Surah Yusuf 41: (يَصْلَحِي السَّجْنَ أَمَا أَحَدُكُمَا فَيَسْقَى رَبَّهُ خَمْرًا وَأَمَا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ)
 (من رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ) ("O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire.") – so he did a fatwa for them.

Surah Yusuf 43: (وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ)
 (وَأُخْرَ يَابِسَاتٍ يَأْتِيهَا الْمَلَأُ أَفْتُونِي فِي رُءْيَايَ إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ) (And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring - and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams.") – the king said give me a fatwa regarding my dream.

Surah Yusuf 46: (يُوسُفُ أَبُهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ)
 ((He said): "O Yûsuf (Joseph), the (خُضْرٍ وَأُخْرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ

man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know.")

Keep in mind we will not discuss how to interpret dreams and please do not ask about your dreams being interpreted either.

Fiqh of Dream Interpretation – Day 2

*Please note information for this topic is taken from the book (فتح الباري)
(في شرح الصحيح البخاري لابن حجر العسقلاني)*

- We said this topic is important because it's related to our belief and many people may see good dreams and think it's bad so they live in distress as a result of it, and some people may see a bad dream in its meaning, it's actually a warning and they feel happy for it.
- The Prophet (صلى الله عليه وسلم) used to practice dream interpretation with the Companions may Allah be pleased with them. Good dreams are a part of prophethood, in one narration it's one of seventy parts, in another it's one of 46 parts, and in another it's one of 25 parts. The different parts are a result of the different ranks of the believer. If the believer's rank is high, then his rank from the parts of prophethood will be higher.
- Imam Malik (رضي الله عنه) was asked can everyone can interpret dreams? He said would you play with dream interpretation because it's playing with prophethood.

- Sheikh As Sa'ady said dream interpretation is a branch of religious knowledge. When seeking dream interpretation, then you're seeking a legal ruling – a fatwa. Would you go to anyone and seek fatwa from them? No, you would go to scholars. Similarly with dream interpretation, you don't go to anyone, but you do to someone with knowledge.

Examples of dreams in the Qur'an:

- Dream of Ibrahim (عليه السلام): he saw he was slaughtering his son Ismael (عليه السلام). The dreams of the prophets are considered inspiration from Allah (سبحانه وتعالى) – this is part of our belief. So what did Ismael (عليه السلام) say? Do whatever you're commanded. Surah As Saffat 102: (فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ قَالَ) (يَأْتِبْتَ أَفْعَلًا مَا نُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ) (And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allâh), so look what you think!" He said: "O my father! Do that which you are commanded, Inshâ' Allâh (if Allâh will), you shall find me of As-Sâbirun (the patient).")
- Dream of the Prophet (صلى الله عليه وسلم): Surah Al Anfal 43: (إِذْ يُرِيكُمُ اللَّهُ) (فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكُمْ كَثِيرًا لَّفَشَلْتُمْ وَتَلْتَنَزَعْتُمْ فِي الْأَمْرِ وَلَٰكِنَّ اللَّهَ سَلَّمَ إِنَّهُ ۖ عَلِيمٌ بِذَاتِ الصُّدُورِ) ((And remember) when Allâh showed them to you as few in your (i.e. Muhammad's صلى الله عليه وسلم) dream, if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allâh saved

(you). Certainly, He is the All-Knower of what is in the breasts) The Prophet (صلى الله عليه وسلم) saw the numbers of the disbelievers less than the number of the believers before the Battle of Badr. Surah Al Fat'h 27: **لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ)** (Indeed Allâh shall fulfil the true vision which He showed to His Messenger (صلى الله عليه وسلم) [i.e. the Prophet صلى الله عليه وسلم saw a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid-al-Harâm; if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory) – The Prophet (صلى الله عليه وسلم) saw he's entering Makkah, shaving their heads and this was before the conquest of Makkah.

Dream interpretation in the sunnah:

- The Prophet (صلى الله عليه وسلم) said the good dream of a believer is one of 46 parts of prophethood. Sheikh As Sa'ady said the good dream has many benefits:
 - It's a glad tidings for the believers and a warning for the believer. Maybe he's doing something wrong and Allah (سبحانه وتعالى) makes him aware of it.
 - It alerts the one who's heedless.
 - It's a reminder.

- It's a plea against the rebellious; they see it and turn away so it becomes against them.
- What is the relation between a good dream and prophethood? Allah (سبحانه وتعالى) is granting him a true dream to make him see something from the unseen, subhan Allah.
- To emphasize the fact that the divine inspiration will continue in the form of a true dream. After the death of the Prophet (صلى الله عليه وسلم), there are no prophets who will come.

The Prophet (صلى الله عليه وسلم) said dreams are three types:

Hadith: عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكْذِبْ رُؤْيَا الْمُسْلِمِ) تَكْذِبُ وَأَصْدَقُكُمْ رُؤْيَا أَصْدَقُكُمْ حَدِيثًا وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ خَمْسٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ وَالرُّؤْيَا ثَلَاثَةٌ فَرُؤْيَا الصَّالِحَةِ بُشْرَى مِنْ اللَّهِ وَرُؤْيَا تَحْزِينٍ مِنَ الشَّيْطَانِ وَرُؤْيَا مِمَّا يُحَدِّثُ الْمَرْءَ نَفْسَهُ فَإِنْ رَأَى أَحَدُكُمْ مَا (يَكْرَهُ فَلْيُفِّمْ فَلْيُصَلِّ وَلَا يُحَدِّثْ بِهَا النَّاسَ " (Abu Huraira reported Allah's Messenger (صلى الله عليه وسلم) as saying: When the time draws near (when the Resurrection is near) a believer's dream can hardly be false. And the truest vision will be of one who is himself the most truthful in speech, for the vision of a Muslim is the forty-fifth part of Prophecy, and dreams are of three types: one good dream which is a sort of good tidings from Allah; the evil dream which causes pain is from the satan; and the third one is a suggestion of one's own mind; so if any one of you sees a dream which he does not like he should stand up and offer prayer and he should not relate it to people) – Sahih Muslim 2263

- The dream of a Muslim near the Judgement Day will hardly become false because many fitnas and tribulations will happen.

The religious knowledge will be removed with the death of the scholars, so knowledge will become rare, and the believers need reminders to keep them firm on the right path, so it comes in the form of good dreams to remind them that Allah is with you, stay firm, and remain on the right path.

- The Prophet (صلى الله عليه وسلم) said the one with the truest dream is the one who is truest in speech. In order for your dreams to be true dreams, then you need to be truthful in your speech and your dealings with people. Be truthful with Allah (سبحانه وتعالى), the people and to yourself – don't lie to yourself. This person's dreams will be true dreams. You will not know your dream is a true dream until it happens.
- True dreams which come to happen are not limited to believers alone but to disbelievers as well and the evidence for this are the dreams of the two in jail with Yusuf (عليه السلام) and the king.

What is the difference between a good dream and true dream?

- Some scholars said there is no difference because they are all from Allah (سبحانه وتعالى). Some said the true dream is the one that happens and the good dream can be a glad tiding, warning, or guidance from Allah (سبحانه وتعالى). Even a warning is good. But there's no contradiction because it's all from Allah (سبحانه وتعالى).
- Most dreams of the righteous people are true because the shaitan can't play with them. While those whose faith is weak, then the shaitan can play with their dreams.

Ranks of dreams:

1. Prophets: whose all dreams are true and only some require interpretation.
 2. Righteous people: most of their dreams are true and only some may not require interpretation, it's clear and happens as seen.
 3. Rest of the people: their dreams are mixed between false and good dreams according to their state of faith. And amongst the rest of the people there's ranks as well:
 - Ordinary Muslims: see both true and satanic dreams
 - Muslims disobeying Allah / sinners: most of their dreams are mixed false dreams
 - Disbelievers: rarely see a true dream and most are not good
- The true righteous people have good dreams; they're being honored by Allah (سبحانه وتعالى) by being given good dreams. No one can say their dreams are about the future or unseen because it will not be known until it happens.
 - The shaitan may play with a person's a dream, you may be in one place and the shaitan may make you dream about what's happening in another part of the world, and then you come to know about it later and you say I saw it in my dream. This is from the shaitan to make you think you know the unseen.
 - One qareen (devil companion) in some place will tell your qareen something, and it comes in your dream. Or two people have the same thoughts, and it's actually the qareens of these two people giving the same wiswas, they call it telepathy, but it's all from the

shaitan. They call it telepathy, two people in different places think the same thing, and they don't know its' the jinn of one telling the jinn of the other.

Fiqh of Dream Interpretation – Day 3

Part of a hadith: The Prophet (صلى الله عليه وسلم) said: (وَكَانَ يُقَالُ الرَّؤْيَا ثَلَاثٌ حَدِيثٌ) (النَّفْسِ، وَتَخْوِيفُ الشَّيْطَانِ، وَبُشْرَى مِنَ اللَّهِ، فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلَا يُفْصَهُ عَلَى أَحَدٍ، وَلْيَقُمْ فَلْيُصَلِّ) ('There are three types of dreams: The reflection of one's thoughts and experiences one has during wakefulness, what is suggested by Satan to frighten the dreamer, or glad tidings from Allah. So, if someone has a dream which he dislikes, he should not tell it to others, but get up and offer a prayer.') - Sahih al-Bukhari 7017

Types of dreams:

- Dream from Allah (سبحانه وتعالى): that by Allah's mercy, He makes a person see true dreams that will happen or good dreams which either bring joy to the heart or warn him or is a guidance for him → this is called (رؤيا). Your attitude should be to thank Allah (سبحانه وتعالى) for making you see the good dream and ask Allah (سبحانه وتعالى) to fulfill it for you if it's a good dream. And you should not tell it to anyone except to four types of people:
 - A scholar: the scholar has knowledge of the Qur'an and Sunnah. A dream should not be interpreted except according to the Qur'an and Sunnah. So you take the symbols from the Qur'an and Sunnah.

- A good advisor: if you tell him your dream, he will guide you what to do.
- A beloved person: he loves you and if he knows how to interpret the dream, he will interpret it, but if he has a doubt then he will not talk. This is the attitude of Yaqoub (عليه السلام) he told Yusuf (عليه السلام) to not tell his dream to his brothers. Don't say, she's my sister or a close friend, they could be envious of you or they could plot against you. Even if it's a knowledgeable person but doesn't like you then you should not tell them. You need to be careful to whom you tell your dreams, you can't tell it to anyone.
- An intelligent/mindful person: the wise person knows interpretation of dreams and he may help you, if he sees something not good then he will not talk about it.

Fiqh of Dream Interpretation – Day 4

Part of a hadith: The Prophet (صلى الله عليه وسلم) said: (وَكَانَ يُقَالُ الرُّؤْيَا ثَلَاثٌ حَدِيثٌ) (النَّفْسِ، وَتَخْوِيفُ الشَّيْطَانِ، وَبُشْرَى مِنَ اللَّهِ، فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلَا يَقْصُهُ عَلَى أَحَدٍ، وَلْيُقُمْ فَلْيُصَلِّ) ('There are three types of dreams: The reflection of one's thoughts and experiences one has during wakefulness, what is suggested by Satan to frighten the dreamer, or glad tidings from Allah. So, if someone has a dream which he dislikes, he should not tell it to others, but get up and offer a prayer.') - Sahih al-Bukhari 7017

Types of dreams:

- Dream from Allah (سبحانه وتعالى): it is called (رؤيا). By Allah's mercy, He makes a person see true dreams that will happen or good dreams which either bring joy to the heart or warn him or is a guidance for him. Your attitude should be to thank Allah (سبحانه وتعالى) for making you see the good dream and ask Allah (سبحانه وتعالى) to fulfill it for you if it's a good dream. And you should not tell it to anyone except to four types of people as mentioned before.
- Dream from the shaitan: this is called (حلم). There are people who see dreams thinking they're good but it's from the shaitan. Generally speaking dreams from the shaitan cause fear and distress to the righteous person. Just as the shaitan whispers thoughts while we're awake, he whispers thoughts while we're asleep.
- When you see a dream from the shaitan then you should spit three times on your left side and seek refuge with Allah (سبحانه و تعالى) from

the shaitan. Hadith: (عَنْ أَبِي سَلَمَةَ، قَالَ كُنْتُ أَرَى الرُّؤْيَا أُعْرَى مِنْهَا غَيْرَ أَنِّي لَا أَرْمَلُ حَتَّى) لَقِيْتُ أَبَا قَتَادَةَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " الرُّؤْيَا مِنَ اللَّهِ وَالْحُلْمُ مِنَ الشَّيْطَانِ فَإِذَا حَلَمَ أَحَدُكُمْ حُلْمًا يَكْرَهُهُ فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلَاثًا وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا فَإِنَّهَا لَنْ تَضُرَّهُ ".) (Abu Salama (رضي الله عنه) reported: I used to see dreams (and was so much perturbed) that I began to quiver and have temperature, but did not cover myself with a mantle. I met Abu Qatada and made a mention of that to him. He said: I heard Allah's Messenger (صلى الله عليه وسلم) as saying: A good vision comes from Allah and a (bad) dream (hulm) from devil. So when one of you sees a bad dream (hulm) which he does not like, he should spit on his left side thrice and seek refuge with Allah from its evil; then it will not harm him.) - Sahih Muslim 2261

- One of the ploys of the shaitan is to make you see a nightmare and you'll always think of it and he'll use this bad dream against you. What should you do? Ignore it and it won't harm you. For example, to dream that a beloved relative or close friend dies. This is from the shaitan. To see oneself commit a sin especially if he's a righteous believer for example to see himself in fornication or drinking alcohol. Or he may see angels commanding him to do something wrong which is not legislated by Allah (سبحانه و تعالی) – this is from the shaitan because the angels do not command us to do bad.
- Another satanic dream is to see an accident, or to see yourself falling from great heights or to see someone chasing you, or you're in a confined place. Or to see animals and insects. Sometimes the person may even hear him in his dream 'I am Allah' and command

the person to do wrong, istagfar Allah. This is all from the shaitan. There is the story of one righteous man, Abdulqadir Jilani who saw in a dream a cloud above him and then it called out 'I am Allah and you no longer have to pray or fast'. Since he is a believer he knew this is from the shaitan and said 'you are the cursed shaitan'. Allah (سبحانه و تعالی) commanded the Prophet (صلى الله عليه وسلم) to pray and worship Allah (سبحانه و تعالی) until his death, so how can one of us stop worshipping Allah (سبحانه و تعالی). And who are we compared to the Prophet (صلى الله عليه وسلم), subhan Allah.

- A person cannot say he has seen the Prophet (صلى الله عليه وسلم) in his dream unless he sees him in his true form, which is narrated to us. People say they saw the Prophet (صلى الله عليه وسلم) shaking our hands or putting musk and when asked to describe him, they say they 'we saw him as a 'light'' and this is not true.
- Or to see in a dream of what's happening in another place and it really happens. Whatever is happening in other places and you dream of it, then it could be the qareen (devil companions) of the people in other places and they inform your qareen (devil companion), and you think it's a true dream, but it's from the shaitan.
- What should be our attitude when we see dreams from the shaitan?
 1. When you see something you dislike, then seek refuge with Allah (سبحانه و تعالی) from the evil of what you have seen and from the evil of the shaitan.

- **Say (أعوذ بالله من شر الشيطان و من شر ما رأيت) (I seek refuge with Allah from the evil of the shaitan and from the evil of what I have seen).**
- **Or say (أعوذ بكلمات الله التامة من غضبه و شر عباده و من همزات الشياطين و أن يحضرون) (I seek refuge in Allah's perfect words from His anger, the evil of His servants, the evil suggestions of the devils and their presence)**

Hadith: **أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ مِنَ الْفَرَعِ كَلِمَاتٍ " أَعُوذُ بِكَلِمَاتِ (The Messenger of Allah (صلى الله عليه وسلم) sued to teach them the following words in the case of alarm: I seek refuge in Allah's perfect words from His anger, the evil of His servants, the evil suggestions of the devils and their presence.) - Sunan Abi Dawud 3893**

2. Spit three times on your left
3. It's recommended to change your sleeping position. If you're sleeping on the right side, then turn left, and if on the left side, then turn right.
4. Offer voluntary prayer
5. DO NOT TELL IT TO ANYBODY, and this is one type of remaining silent.
6. Don't be concerned or thinking about it. Don't even try to explain it to yourself. It won't harm you. One Companion saw his head cut off in a dream and rolling on the ground. When

the Prophet (صلى الله عليه وسلم) heard, he was disturbed by it so he got up and said ;do not speak of the shaitan's play to the people'.

Fiqh of Dream Interpretation – Day 5

Part of a hadith: The Prophet (صلى الله عليه وسلم) said: (وَكَانَ يُقَالُ الرُّؤْيَا ثَلَاثٌ حَدِيثٌ) (النَّفْسِ، وَتَخْوِيفُ الشَّيْطَانِ، وَبُشْرَى مِنَ اللَّهِ، فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلَا يَفْضُهُ عَلَى أَحَدٍ، وَلْيُفِّمْ فَلْيُصَلِّ) ('There are three types of dreams: The reflection of one's thoughts and experiences one has during wakefulness, what is suggested by Satan to frighten the dreamer, or glad tidings from Allah. So, if someone has a dream which he dislikes, he should not tell it to others, but get up and offer a prayer.') - Sahih al-Bukhari 7017

Types of dreams:

- Dream from Allah (سبحانه وتعالى): it is called (رؤيا). By Allah's mercy, He makes a person see true dreams that will happen or good dreams which either bring joy to the heart or warn him or is a guidance for him. Your attitude should be to thank Allah (سبحانه وتعالى) for making you see the good dream and ask Allah (سبحانه وتعالى) to fulfill it for you if it's a good dream. And you should not tell it to anyone except to four types of people as mentioned before.
- Dream from the shaitan: this is called (حلم). There are people who see dreams thinking they're good but it's from the shaitan. Generally speaking dreams from the shaitan cause fear and

distress to the righteous person. Just as the shaitan whispers thoughts while we're awake, he whispers thoughts while we're asleep.

- Mental reflection (حديث النفس): most of our dreams are of this type. When we're engaged in our wakefulness, then we may see it in our dreams. Or sometimes we wish for something and we're thinking of it too much then we will see it in our dreams. Or we may go through an incident or situation with people and we may see it in our dream. If we're worried about certain things then we'll see it in our dreams. These dreams are not from Allah (سبحانه وتعالى) or the shaitan, so don't seek interoperations for these dreams.

What is the punishment of those who lie about their dreams?

- To say they saw something which they didn't or to add to their dream. Lying about dreams is worse in Allah's sight than telling lies while in wakefulness. Why? When you say I have seen such and such good dream then you're lying about Allah (سبحانه وتعالى) that He made you to see something good and you're lying about prophethood because the Prophet (صلى الله عليه وسلم) said the truthful dream is from the parts prophethood.

Surah Al Hud 18: (أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ) (And who does more wrong than he who invents a lie against Allâh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their

Lord!" No doubt! the curse of Allâh is on the Zâlimûn (polytheists, wrong-doers, oppressors))

- Those who lie against Allah (سبحانه وتعالى) then Allah's curse is upon them.

Part of a hadith: (عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ، كُفِّتَ) (Narrated Ibn `Abbas: The Prophet (صلى الله عليه وسلم) 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;) - Sahih al-Bukhari 7042

- On the Day of Judgment he will be told to make a knot between two barley grains and he won't be able to – he will be in torment as a result of this. Lying about dreams is a major sin.

Interpreting dreams

- You should not tell your dreams except to a scholar, advisor, confidante who's wise, and a loved one.
- The Prophet (صلى الله عليه وسلم) said the dreams are fluttering about the heads of the person before they're interpreted and as soon as it's interpreted then it befalls, subhan Allah.
- Dreams are as if they're hanging on the legs of the bird and when they're interpreted then it falls. Hadith: (عَنْ عَمِّهِ أَبِي رَزِينٍ، أَنَّهُ سَمِعَ النَّبِيَّ - صَلَّى) (It was narrated from Abu Razin that he heard the Prophet (صلى الله عليه وسلم) say: "الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعْبِرْ فَإِذَا عُبِرَتْ وَقَعَتْ") (It was narrated from Abu Razin that he heard the Prophet (صلى الله عليه وسلم) say: "Dreams are attached to the foot of a bird* until they are

interpreted, then when they are interpreted they come to pass.") - Sunan Ibn Majah 3914

- The dreams occur according to how they were interpreted, therefore the Prophet (صلى الله عليه وسلم) advised to not tell dreams to foolish people. We should go to scholars.
- Al Bukhari and some other scholars said they will not occur unless they are interpreted correctly. Because what is the reason behind seeing the dream? There is a message from Allah (سبحانه وتعالى) in that dream.
- When should you tell your dream to be interpreted by the scholars? The sunnah is to relate it to the dream interpreter after the fajr prayer. Ibn Al Qayyim said the truest dreams are seen at the sahr time – before dawn – because this is the time when Allah (سبحانه وتعالى) descends to the nearest heaven, so it's a virtuous time. Other scholars like ibn Sireen said these are not the only times for good dreams, but even if you see dreams during the mid-day, it can be a good dream. And the evidence for this is when the Prophet (صلى الله عليه وسلم) slept mid day and saw a dream. Hadith: (حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ - رضى الله عنه - أَنَّهُ سَمِعَهُ يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ عَلَى أُمَّ حَرَامٍ بِنْتِ مَلْحَانَ، فَتُطْعِمُهُ، وَكَانَتْ أُمَّ حَرَامٍ تَحْتَ عِبَادَةِ بِنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَطْعَمْتُهُ وَجَعَلْتُ تَفْلِي رَأْسَهُ، فَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ. قَالَتْ فَقُلْتُ وَمَا يَضْحَكُكَ يَا رَسُولَ اللَّهِ قَالَ " نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ، غُرَاةٌ فِي سَبِيلِ اللَّهِ، يَرْكَبُونَ تَبَجَ هَذَا الْبَحْرِ، مُلُوكًا عَلَى الْأَسِيرَةِ، أَوْ مِثْلُ الْمُلُوكِ عَلَى الْأَسِيرَةِ ". شَكََّ إِسْحَاقُ. قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ. فَدَعَا لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ وَضَعَ رَأْسَهُ، ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ فَقُلْتُ وَمَا يَضْحَكُكَ يَا رَسُولَ اللَّهِ قَالَ " نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ،

عُزَاةٌ فِي سَبِيلِ اللَّهِ " . كَمَا قَالَ فِي الْأَوَّلِ . قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ . قَالَ " أَنْتِ مِنَ الْأَوَّلِينَ " . فَرَكِبَتِ الْبَحْرَ فِي زَمَانِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ، (صلى الله عليه وسلم) (Narrated Anas bin Malik: Allah's Messenger used to visit Umm Haram bint Milhan, who would offer him meals. Umm Haram was the wife of Ubada bin As-Samit. Allah's Messenger (صلى الله عليه وسلم), once visited her and she provided him with food and started looking for lice in his head. Then Allah's Messenger (صلى الله عليه وسلم) slept, and afterwards woke up smiling. Umm Haram asked, "What causes you to smile, O Allah's Messenger (صلى الله عليه وسلم)?" He said. "Some of my followers who (in a dream) were presented before me as fighters in Allah's cause (on board a ship) amidst this sea caused me to smile; they were as kings on the thrones (or like kings on the thrones)." Umm Haram said, "O Allah's Messenger (صلى الله عليه وسلم)! Invoke Allah that he makes me one of them. Allah's Messenger (صلى الله عليه وسلم) invoked Allah for her and slept again and woke up smiling. Once again Umm Haram asked, "What makes you smile, O Allah's Messenger (صلى الله عليه وسلم)?" He replied, "Some of my followers were presented to me as fighters in Allah's Cause," repeating the same dream. Umm Haram said, "O Allah's Messenger (صلى الله عليه وسلم)! Invoke Allah that He makes me one of them." He said, "You are amongst the first ones." It happened that she sailed on the sea during the Caliphate of Mu'awiya bin Abi Sufyan, and after she disembarked, she fell down from her riding animal and died.) - Sahih al-Bukhari 2788

- Ibn Al Qayyim said the dreams you see at sunset are not good ones because the devils spread at that time.
- After the fajr prayer, the Prophet (صلى الله عليه وسلم) would turn to the Companions and ask them who has seen dreams and the Companions would tell him. At that time, the person can recall what he has seen, so his mind is fresh and the interpreters mind is clear before he's going on with daily affairs.
- And if the person has a good dream then he's happy for that day and if that dream is a warning then it makes him cautious and aware.
- The scholars said the good dream is usually seen by the person's heart, so he remembers it in detail; he has it memorized. But if you wake up and you can't collect your thoughts then it means you didn't see a true dream. Don't say 'I think I saw a good dream but I can't remember it'.

Fiqh of Dream Interpretation – Day 6

Characteristics of the dream interpreter:

1. He should be a pious, God-fearing person
2. He should have knowledge of the Qur'an and Sunnah.
3. He should have language of the Arabic language and everything related to it
4. He should have knowledge about the state of the people – their languages, customs, way of life, seasons, times, nations
5. He should verify the truth when he's told a dream. He should ask in detail and not miss any information. And if he doesn't know how to interpret then he should say 'I don't know'. Imam bin Sireen who is a scholar in dream interpretation would be asked 100 times about dreams and he would answer only one, subhan Allah.
6. The interpreter should conceal the dream of the other unless permission is given to him
7. He should distinguish between the people. For example, if a wife sees a dream and when the interpreter hears it, he knows it's not for her but for her husband.
8. He should not be hasty in interpreting the dreams until he asks the details of the dreams and the state of the person – what is his job, situation?
9. He should be kind and gentle when he interprets the dream and give a positive interpretation. If there is evil in the dream, then he

should keep quiet and not say it. We have to be careful to not interpret evil because it can befall, it's better to keep quiet.

10. Thank Allah (سبحانه وتعالى) when He guides him to the correct interpretation of the dream because this is from Allah (سبحانه وتعالى).
 Surah Yusuf 101: (رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمَلِكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ) ("My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams)

Seeing Prophet (صلى الله عليه وسلم) in a dream

- If someone sees the Prophet (صلى الله عليه وسلم) in a dream then you need to know this is a blessing from Allah (سبحانه وتعالى).

Hadith: عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى فَإِنَّ الشَّيْطَانَ (لَا يَمَثَلُ بِي) " (Abdullah narrated that the Prophet (صلى الله عليه وسلم) said: "Whoever saw me (in a dream) while sleeping then he has indeed seen me. For indeed the Shaitan can not resemble me.") – At Tirmidhi Book 34, Hadith 2445

Hadith: (قَالَ أَبُو قَتَادَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ رَأَى فَقَدْ رَأَى الْحَقَّ) (Narrated Abu Qatada (رضي الله عنه): The Prophet (صلى الله عليه وسلم) said, "Whoever sees me (in a dream) then he indeed has seen the truth .") – Sahih al-Bukhari 6996 What does that mean?

- Either the person's dream will come true
- Those who were in the lifetime of the Prophet (صلى الله عليه وسلم) in Makkah and didn't migrate and they see him in their dream then it means they will migrate and see him in reality

- Truly this person will see the Prophet (صلى الله عليه وسلم) on the Day of Judgement with a nearness to him and enjoy his intercession. We ask Allah (سبحانه وتعالى) of His great favor. Ameen.
- The shaitan can come in the dream and take the form of the Prophet (صلى الله عليه وسلم) and say it's him. A person needs to describe the Prophet (صلى الله عليه وسلم) and if he's described exactly as his characteristics, then he's seen him in reality. But if he sees characteristics which are not of the Prophet (صلى الله عليه وسلم) then he will be told this is from the shaitan.
- We have not seen the Prophet (صلى الله عليه وسلم), but his description is mentioned in Sahih Al Bukhari.

Fiqh of Dream Interpretation – Day 7

Seeing Prophet (صلى الله عليه وسلم) in a dream

- The shaitan cannot imitate the Prophet (صلى الله عليه وسلم) in a dream and those who are unfamiliar with the description of the Prophet (صلى الله عليه وسلم) then the shaitan may come in the dream make him follow innovations in the deen, subhan Allah. Islam has been perfected after the death of the Prophet (صلى الله عليه وسلم) so there is nothing that needs to be added to the deen.
- Many people deviated from the right path based on dreams. We cannot add anything to the deen based on dreams; this is considered falsehood.
- Every Muslim needs to be familiar with the description of the Prophet (صلى الله عليه وسلم).

Description of the Prophet (صلى الله عليه وسلم)

- He was the most handsome among the people, he had the best appearance
- He was of medium height, not too tall or short
- He had broad shoulders
- He had a rosy color, not absolutely white or deep brown
- The face of the Prophet (صلى الله عليه وسلم) was bright and in another narration it was round
- The joints of his fingers were big, so it means he had big hands and fingers

- His eyelashes were long
- His eyes were wide in the slits of the eyes and fine red veins can be seen in the whites of the eyes
- He had a wide mouth with a gap between his teeth
- He has beautiful hands, soft palms, and thick dense beard
- His hair was black, not curly or straight, reaching his earlobes. He had only 20 white hairs or 18, which were between his lower lip and chin.

So if someone says he saw the Prophet (صلى الله عليه وسلم) with white hair then this is not a real dream because he only had 20 or 18 white hairs.

If you want your dream to be true, what should you do?

- You should strive hard to speak the truth
- Eat lawful food, your earnings should be lawful
- Adhere to the commands of Islamic law
- Avoid that which Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم) have forbidden
- Sleep in a state of purity
- Face the qibla
- Remember Allah (سبحانه وتعالى) until you sleep

If you follow this then hardly will your dreams be untrue, subhan Allah.

- The symbols in dreams need to be interpreted according to the Qur'an and Sunnah. First you interpret according to the Qur'an, then according to the Sunnah, then according to

proverbs/metaphors/or opposites, we will give examples of this next week in sha'a Allah.

Fiqh of Dream Interpretation – Day 8

Ways of interpreting dreams

1. Qur'anic interpretation
2. Sunnah interpretation
3. Word interpretation

First you deduce from the Qur'an, you need to look for the symbols from the Qur'an, if its' difficult for you then search in the Sunnah, if that is difficult, then go to the word interpretation which includes metaphors, proverbs that are common, language of the people, good meanings of names, or opposites.

Qur'anic interpretation of symbols in a dream

- Rope in a dream is interpreted as a covenant with Allah (سبحانه وتعالى) and this is based on the ayah in Surah Al Imran 103: (وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ) (جَمِيعًا وَلَا تَفَرَّقُوا) (And hold fast, all of you together, to the Rope of Allâh and be not divided among yourselves)
- Ship in a dream is interpreted as 'salvation' according to this verse. Surah Al 'Ankaboot 15: (فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ) (Then We saved him and those with him in the ship, and made it (the ship) an

Ayâh (a lesson, a warning) for the 'Alamîn (mankind, jinn and all that exists).)

- Wood in a dream is related to hypocrites. Surah Al Munafiqoon 4: (وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهمْ خُشُبٌ مُسْنَدَةٌ) (And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up.)
- Sick person: hypocrisy, Surah Al Baqarah 10: (فِي قُلُوبِهِمْ مَّرَضٌ) (In their hearts is a disease (of doubt and hypocrisy))
- Water: fitna, according Surah Al Jinn 16: (وَأَلَوْ اسْتَقْلَمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ) (مَاءً غَدَقًا) (If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm) We would surely have bestowed on them water (rain) in abundance)
- Eating uncooked meat: backbiting, Surah Al Hujurat 12: (أَيُّجِبُ أَحَدُكُمْ) (أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنُمُوهُ) (Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting))
- Bowing in a dream: the person will repent to Allah (سبحانه وتعالى), Surah Sad 24: (وَحَرَ رَاكِعًا وَأَنَابَ) (he fell down prostrate and turned (to Allâh) in repentance)
- Entering the harem: safety and security will be given to the person. Surah Al Imran 97: (وَمَنْ دَخَلَهُ كَانَ آمِنًا) (whosoever enters it, he attains security)
- Dead person laughing: he will be forgiven. Surah 'Abasa 38-39: (وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ (۳۸) ضَاكَّةٌ مُّسْتَبْشِرَةٌ (۳۹)) (Some faces that Day, will be bright (true believers of Islâmic Monotheism). (38) Laughing, rejoicing at good news (of Paradise). (39))

Sunnah Interpretation:

If the person sees symbols which are difficult to find in the Qur'an, then look at the hadith.

- Crow: is interpreted to be a rebellious or immoral person
- Rib: is interpreted as a woman
- Milk: knowledge and fitra
- Shirt: glad tidings and religion because one time the Prophet (صلى الله عليه وسلم) saw in his dream people with shirts to their breast and Omar bin Al Khattab (رضي الله عنه) with his shirt dragging, which indicates his religion and how great it is.
- Chains: there are two types of chains: leg and neck. Leg chains are very good which indicate steadfastness in the religion. Collar/neck chains are not good.
- Rain: is interpreted as mercy, but if the rain is not clean and muddy then it indicates grief and sorrow
- Ice: means grief in dreams
- Butter and honey: Qur'an and Sunnah , if you see yourself eating butter and honey then this indicates the Qur'an and Sunnah, subhan Allah.

One man came to Ibn Sireen and said 'I'm making adhan', Ibn Sireen said you will go to hajj. Another man came and said 'I'm making adhan', and he looked at him and said your hand will be cut-off. Though they had the same dream, but dreams are interpreted according of the state of the people. The first man looked pious so he

interpreted his dream according to Surah Al Hajj 27: (وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ) (And proclaim to mankind the Hajj (pilgrimage).). The other man Ibn Sireen knew he was not righteous and his hands would be cut-off would according to the ayah in Surah Yusuf 70: (فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ) (السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيُّهَا الْعَيْرِ إِنَّكُمْ لَسَارِقُونَ) (So when he had furnished them forth with their provisions, he put the (golden) bowl into his brother's bag, Then a crier cried: "O you (in) the caravan! Surely, you are thieves!") – not anyone can interpret the dreams, they need to have knowledge of the Qur'an and Sunnah.

Word interpretation:

- For example proverbs common among the people, 'whoever digs a hole for people then he will be the one to fall in it'. Whoever sees a hole in a dream then it means someone is plotting against him.
- Give optimistic meanings of the names, hadith: (عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " رَأَيْتُ اللَّيْلَةَ كَأَنَّا فِي دَارِ عُقْبَةَ بْنِ رَافِعٍ وَأُتِينَا بِرُطَبٍ مِنْ رُطَبِ ابْنِ طَابٍ (فَأَوْلْتُ أَنَّ الرِّفْعَةَ لَنَا فِي الدُّنْيَا وَالْعَاقِبَةَ فِي الْآخِرَةِ وَأَنَّ دِينَنَا قَدْ طَابَ " (Narrated Anas ibn Malik (رضي الله عنه): The Prophet (صلى الله عليه وسلم) said: One night it seemed to me in a dream that we were in the house of Uqbah ibn Rafi' and were brought some of the fresh dates of Ibn tab. I interpreted it as meaning that to us is granted eminence (rif'ah) in this world, a blessed hereafter ('aqibah), and that our religion has been good (tabah).) - Sunan Abi Dawud 5025, Authenticated by Al Albani as Sahih

- To give opposite interpretations: such as fear means safety, if you see yourself afraid in the dream then you'll be given safety.

May Allah (سبحانه وتعالى) accept from all. Ameen.

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