



doi <https://doi.org/10.58256/9v14vk12>



Research Article

Section: Philosophy & Religion



Published in Nairobi, Kenya
by Royallite Global.

Volume 5, Issue 3, 2024



Article Information

Submitted: 23rd March 2024

Accepted: 29th June 2024

Published: 1st July 2024

Additional information is
available at the end of the
article

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ISSN: 2708-5945 (Print)

ISSN: 2708-5953 (Online)

To read the paper online,
please scan this QR code



How to Cite:

Mohamad, O. A. A.-M. ., &
Ibraheem, A. O. A.-H. . (2024).
Dealing with dreams: Applied
study on students at the university
level. *Research Journal in Advanced
Humanities*, 5(3). <https://doi.org/10.58256/9v14vk12>

Dealing with dreams: Applied study on students at the university level

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Abstract

Seeking the interpretation of dreams vary from person to person. Some people may feel that it is urgent to get their interpretation. Other people may ignore their dreams and never seek their interpretation. Therefore, the present study aims to explore the Saudi university students' response toward their dreams while responding to a survey addressing their responses to the dreams they saw while they were sleeping. Among the most important findings of the study is that the majority of the students have shown "neutral" response toward their dreams. It has been also noticed that many students do not care whether their dreams are going to occur or not. It seems from the analysis of the students' response that the Saudi university students do not focus their attention too much on interpreting the dreams because they are engaged with their academic studies as university student. However, according to their answers, they pay attention to some of their dreams, and seek to interpret them and know their meanings. They did not rely on a scientific method for interpreting their dreams.

Keywords: dreams, interpretations, method, response, Saudi university students



Introduction

Man's life is not limited to the material side only, because man is made up of spirit and body, and each has its functions and merits. It has been clearly noticed that the spiritual side has a very great influence on man, through which he aspires and looks to the future, hopes, and fears, grieves, and rejoices. He recovers from illness out of high morale, or his illness increases out of depression and despair, and although these cases are spiritual aspects that occur to man in waking, another aspect occurs to man in the state of sleep, when he loses the will, and dreams of all kinds: beautiful, monotonous, frightening and also incomprehensible.

The Islamic culture confirms the divine source with two other sources: The same human being and the demonic source associated with nightmares, as the study will show. However, the outlook is partially or completely different in Greek and Western philosophy.

This study will attempt to apply its theoretical side to these cultural differences, while in the practical side it will focus on the responses and consequences of the study segment.

Importance

1. The close relationship of study to the aspect of my life in man is marred by a spectrum of mystery.
2. The applied aspect that seeks to provide an idea inspired by the practice of students regarding the occurrence and interpretation of dreams and their interest in them.
3. Try to present a scientific paper that includes findings and recommendations that can be applied to communities similar to the study group.

The research problem

Dreams are part of life, and a fact is observed even on children who laugh or cry in a state of sleep, while adults realize it from themselves, and the main question remains: How does man deal with his dreams? To illustrate this, this study was conducted to answer the following three sub-questions:

First, how do we imagine dreams?

Second: How well do students and students in the study know about dream interpretation?

Third: How interested are the students and students in the study in dreams?

Objectives

- 1- Find out how dreams are perceived in the study population.
- 2- Extrapolating the extent to which the students in question are able to interpret their personal dreams.
- 3- Discover the extent of the interest of the students in the study in dreams.

Previous studies

The term (dream) is common in the connotation between waking and sleeping, there are aspirations and hopes sought by man in wakefulness called (dreams), and there is what man sees in his sleep and is also called (dreams), and so should be sure of the meanings of books that carried in the title the term (dream) to know the author's purpose:

For example, Ellen Canseleri and Emma Altomar (the little Book on Dreams) were titled, and when they pondered it, it emerged that it was talking about daydreams that an individual is determined to achieve to turn them into reality.

Dreams bring miracles and great ideas change the world for the fulfillment of the daughter of Saud al-Qahtani, focuses on the daydreams, aspirations and aspirations that man seeks to achieve.

Also: The Book of Dreams, a collection of stories published by UNICEF, focused on the daydreams of Syrian boys and girls whose daydreams have been torn apart by the war and conflict in Syria since 2011.

This kind of scientific production does not fall within the framework of previous studies of the work before us.

As for the scientific quantity that can be counted among the previous studies, including:

- Sigmund Freud's (interpretation of Dreams) book, which notes that making the center of dreams psychological, and returning to suppressed desires over the years, that is, it confines the dream work to the self, but makes the biggest factor influencing dreams is sexual motivation. It is an inventory stemming from his medical specialty and psychological studies, but in reality he forgets or omits other dream impulses that cannot be ignored.
- Book: The World of Dreams - interpretation of symbols and signs, by Dr. Sulaiman Al-Dulaimi, and the writer's effort was to study the ancient and modern theoretical trends in the interpretation of dreams, their symbols and meanings, as well as the duration of the dream time, and to conclude with a dictionary for the interpretation of symbols and signs of dreams, and another dictionary that presents the most common dreams with their interpretations in the special literature.
- The Encyclopedia of interpretation of Dreams, by Gustav Miller (Encyclopedia of interpretation of Dreams), starting with the determination of the circle of the human world that it consists of an integrated physical and spiritual circle, and that the material circle is the smallest element that enters into the structure of real life, yet fully associates the dreams of man in his sleep with his physical life, recognizing that there are dreams of the future, which suggests his size to the spiritual circle in the field of dreams in a dream.
- Research entitled: Semantics and context in the books of interpretation of visions, by Dr. Abdul Rahman Sayed, and the research is centered on the statement of the moral relationship between the words of interpretation and what it indicates of meanings, and the impact of the state of the seer at the time of vision on the correct interpretation of sleep.

It is noted that the aforementioned books and research do not intersect with the applied study that we have, because it is completely new, as it was conducted on a sample of students of Prince Sattam bin Abdulaziz University, and there is no similar study in this university.

Theoretical section

First: Definition of terms

The main term included in the title of the study is (dreams) and will be defined as a language and term in the following:

1) Definition of Dreams

(The dream) in the Arabic language indicates three distinct meanings: Lack of haste, damage to the

thing, and what a man sees in his sleep (sleep).

The search here is directed to the third meaning, but if it is combined with the word (pressure) it means: A dream that cannot be explained (or), because the word (compression) signifies difference and mixing, and thus confuses the events and scenes of the dream, so it is impossible to interpret them.

The idiomatic meaning of (meat) is consistent with the linguistic meaning: What man sees in his sleep, but Miller defined it as: “It happened in the world of memory when the senses rest and withdraw”. This definition is somewhat inaccurate, because resting occurs with a person while he is awake, while talking specifically about the state of sleep.

There is another definition of Abu Bakr Ibn al-Arabi, in which he sees that dreams are a real perception that comes in the form of parables and idioms, or in other words (symbols) with connotations known by the people of science and competence and distinguish what is valid for expression, and what has no expression.

Although the term (vision) shares with (dream) in the indication of what the sleeper sees, some people of the language distinguish between them, making (vision) specific to the beloved side, and (dream) on the hated side (it), but the difference does not apply to all the uses of these two words, often used in one sense.

Sources of Dreams

Islamic sources assert that dreams have three sources: Divine, subjective, and satanic, and this division is based on the saying of the Prophet Muhammad: “And visions are three: A good vision is a human from God. Asad sightfromthe devil. A vision of what is happening to one himself” (the meditator of these divisions of sources is aware of their integrity and logic, that they are in harmony with the actual reality that man perceives of himself, and that these divisions clearly explain the state of satisfaction of the dream, the state of subjective desires in waking and the man wants to do so that memory reflects them in the state of sleep, and the state of nightmares (scary dreams) and cause a disordered sleep and wake-up in many dreamers.

If we return to Greek philosophy, we find that (Atmedorus) agrees to divine intervention in dreams, dividing them into: Explicit dreams telling unseen things, and convincing symbolic dreams . But the philosopher Aristotle (Aristotle) denies any divine intervention in the dream world, confining it to a kind of psychological activity that comes from the sleeper according to the conditions in which he or she is sleeping.

With a quick transition to Western thinkers (Delage), Maury (Maury) and Stricker) take Aristotle’s own view, and confine the source of dreams to symbols to achieve a hunch or repressed impressions, often associated with fear, sexual desires, disappointment or psychological nodes . (More...)

Although Sigmund Freud described Aristotle’s view as “realistic and balanced” (he), he went in a direction that reinforces what the three philosophers had and put forward in the context of psychoanalysis: His theory is that dreams are repressed desires that predict the future not as it will be achieved but as one wishes to see it realized. and all this in conditions of lax control (the higher ego) when sleeping, where it can only resist the repressed substances (only a feeble resistance), that is, dreams are “the natural result of the activity of that part of the soul that is hidden from us ... the dream is a visual image expressing the impulse of psychic energy that was confiscated by wakefulness, she found her opportunity to sneak

in disguise under the cover of the night” (“), then he said: “as for dreams to be an oppressor, we see from them a glimpse of the unseen and the future, that is false. For a dream is a depiction of the past, a statement of its folded or forgotten components. All that dreams have to do with the future is to portray to us our desires, which have been suppressed or suppressed by the past, and which have been realized in the present or at some time in the future, that dream is first and foremost an attempt to achieve a desire that has not been done, an attempt that may be obvious success, or a twisted, faltering and distorted” (more).

It should be noted here that suppressed desires can have a reflection on visions and dreams, but the claim that they are the only source of visions and dreams without divine intervention is absolutely false, as the facts of people’s frequent sleeping quarters confirm that a large part of them are outside the framework of their thinking and activities in addition to the pajamas of the cradle, which cannot be attributed to the inducement of suppression.

The hypothesis put forward by some recent studies is that dream images are produced by secondary visual fields, which usually see processed images thanks to special vibrations of a physiological electrophoresis; The evidence for this remains unproven (as the researchers themselves have acknowledged).

It is clear that cultures agree that dreams are real perception, but it should be emphasized that this developing perception differs from waking realization, because dreams depend on what is in the subconscious mind and what is stored in the memory without the will of man to call it, and in waking realization all the forces of man are in common.

The applied section

1. Curriculum of study

The descriptive approach is adopted in this study because of its compatibility with the nature of the subject, through which the questionnaire that has already been built and judged has been applied.

2. Sample study

The questionnaire was applied to a selected group of students of Prince Sattam bin Abdulaziz University in the faculties of Education and Business Administration, and the number of students (77).

Married: Number: 5, 6.3%	Number 72 is 93.7%	The social situation
Female: Number: 37 by 46.8%	Number: 40, 53.2%	Sex

3. Study tool

The questionnaire was built according to three axes: Understanding how dreams occur, interpreting dreams, caring for dreams, and the validity of the study tool was confirmed by five specialized faculty members judging them, and taking the amendments they proposed.

In addition to measuring the correlation coefficient between the degree of the phrase and the total grade of its axis, it was found that the correlation coefficient of the degree of each phrase to the axis to which it belongs is high value ranging from 0.841 ** to 0.971 **, which means the consistency of the axes of resolution and the phrases of each axis.

4. Stability of the instrument

The stability coefficient is good in 0.825, which indicates that the results can be trusted, relied upon and then applied.

5. Answers to the study's questions:-

First, to answer the first question: How do we imagine dreams happening? We present the results of the first axis (understanding how dreams occur) in the following:

Table (1) understand how dreams occur

Arrangement	Standard deviation	The arithmetic average	I strongly disagree	I don't agree	Neutral	I agree	I strongly agree	Paragraph	M.S. v.
1	0.99	2.03	2 2.6%	15 6.5%	12 15.6%	33 42.9%	25 32.5%	The dreams I see are involuntary	.1
4	1.09	3.20	10 13%	22 28.6%	22 28.6%	20 26%	3 3.9%	If I am sick, I have dreams related to illness	.2
2	1.20	2.59	7 9.1%	10 13%	20 26%	25 32.5%	15 19.5%	I believe that the source of true dreams is God	.3
3	1.11	2.94	6 7.8%	19 24.7%	25 32.5%	19 24.7%	8 10.4%	My dreams are suppressed desires in wakefulness	.4
5	1.21	3.28	15 19.5%	17 22.1%	29 36.4%	9 11.7%	8 10.4%	Dreams are fantasies that have no reality	.5
6	1.10	3.12	9 11.7%	16 20.8%	37 48.1%	6 7.8%	9 11.7%	I believe that my vision of dreams is a vision of reality	.6
7	1.02	3.50	14 18.2%	25 18.2%	26 33.8%	10 13%	2 2.6%	I think all dreams are demonic insinuations	.7
	1.1	3.54						The overall average calculation	

The overall arithmetic mean of the understanding of how dreams occur (3.54) shows that the response (high).

In this axis and based on (strong approval and approval), the phrase (dreams that I see involuntarily) recorded the first rank, which is a semi-obvious choice, and indicates the awareness of students and students of the reality of what they see in a dream, because man does not control his will while he is asleep, and proof that he sees things he hates if he had the will, he would not have chosen to see it.

The phrase (I believe that the source of sincere dreams is divine), came in the second place, in harmony

with the phrase of the first place, where the lack of will is observed, but it deals with a kind of dream which is felt by many to be true. It is no secret that the religious background plays a role in such a choice, and it is expected that the choice will differ if the religion of the group in question is Hindu or Magi, the religious reference affects this choice.

In the third place came the phrase (my dreams are suppressed desires in wakefulness), a choice that alerts us to one of the causes of dreams, which is what man is unable to achieve in wakefulness for a material, social or otherwise reason, and these desires come to a group of people in the form of dreams. This doesn't necessarily have to happen to everyone, so here we see a large part of the slide being neutral or rejecting the phrase.

These dreams associated with suppressed desires can belong to what is known as (dreams of passion) that man is interested in waking up, and he is looking forward to achieving them.

As for the phrase (if I am sick, I see dreams related to the disease), it is ranked fourth, and it must be noted here that such dreams are associated with experience, I mean the experience of illness, especially the prolonged period, and this explains the convergence between those who agree and those who reject the phrase for the most part, the rejectionists have not experienced the long illness affecting the patient's psyche.

In the fifth place came the words: (Dreams are fantasies without reality), and the choice here is predominant rejection, which is consistent with the life experience, so it seems from the answers of the group studied that they realize the link of dreams to the actual reality of life of man, and it is not hidden that dreams are what is motivating for man and promising him a good thing happens to him. He warns them of something that might happen to him.

The phrase (I believe that my vision of dreams is a vision of reality) came in sixth place, and it is an interesting choice, and it is possible here one of two things: The first is the urgency of choosing without ascertaining the meaning of the paragraph, because the rejection of this choice by the majority contradicts the rejection of the paragraph (dreams are fantasies without reality). Second: The answer is influenced by the personal situation of the members of the segment, they either do not care about sleeping, or that they see things that are not reflected to anything in reality, and therefore the response here is related to the psychological state and practical experience, more than it is related to the idea of the paragraph: (Dreams are fantasies without reality).

In seventh place was the phrase (I think all dreams are diabolical insinuations), which is a logical choice and in harmony with the whole passage of the axis, so the majority here reject, consistent with the majority who agreed that the source of dreams is divine, and also consistent with the slide's choices of dreams related to illness and suppressed desires. These are all sources of dreams, but their occurrence is linked to the state of man's psychological, health and faith.

Here is another source, which is (satanic revelations) approved by a small percentage of the segment, which means the existence of dreams of this kind and its occurrence with this proportion, and therefore it is a realistic source, albeit small or perhaps not noticed by the majority of people or do not care about it.

Noting the diversity and consistency of the answers in the sentence, it can be said that the understanding of the study group of how sleep occurs is very realistic, and it expresses a belief aspect, as well as related to experience and scenes. However, the repetitions recorded in a (neutral) selection make us take a step back, and acknowledge that there is a significant part of the segment that does not have sufficient understanding of how sleep occurs, and there is another possibility: Not paying attention to dreams in the first place, which is the most likely possibility.

Second: To answer the second question: How much do students know about the interpretation of dreams? We present the results of the second axis (interpretation of dreams) as follows:

Table 2 (interpretation of Dreams)

Arrangement	Standard deviation	The arithmetic average	I strongly disagree	I don't agree	Neutral	I agree	I strongly agree	Paragraph	M.S. v.	
6	1.23	3.64	28	13	19	15	2	Read a lot about dream and vision books		
1	1.13	2.61	3	15	24	19	16	I doubt the credibility of the interpreters appearing on satellite channels		
6 رررررر	1.29	2.64	27	17	16	7	10	I present my dreams to more than one person and convince myself of the best expression		
2	1.27	3.35	8	11	24	14	20	Bad dreams don't try to explain them		
3	1.39	3.57	6	11	27	19	14	My beautiful dreams are explained by myself		
5	1.16	2.68	19	15	25	10	8	I know how to interpret dreams		
4	1.19	3.09	13	11	31	14	8	I chose religious scholars to interpret my dreams		
1.12 رررررر 6		3.29	Psychiatrists, in my opinion, are the best people to interpret dreams							
			4							
			13							
			31							
			14							
			15							
	1.22	3.10						The overall average arithmetic and standard deviation rate		

The overall arithmetic mean for the dream interpretation axis (3.10) shows that the response (high) is less responsive than the response (interest in dreams), which is the third and last of the three study areas. Analysis of paragraphs based on two options: (Strongly agree, agree); The phrase (I doubt the credibility of the interpreters who appear on the satellite channels) came first, a successful choice from the scientific point of view even if some explanations are correct, but the origin in the expression is to know the state of the seer, and to make sure that he is the seer and not others, in addition to the required delicacy in

understanding the symbols of dreams and their meanings. these are things that many of the interpreters on satellite channels lack, and the reason for choosing the slide may be due to three things:

The first is the lack of confidence in the character of the crossing.

Second: The wrong explanations issued by the most crossing points on satellite channels.

The third: That the crossing has a belief or philosophy from which to proceed in the expression of dreams, and that belief is rejected by the segment in question.

The phrase (bad dreams I do not try to explain) came in second place, and this choice indicates the awareness of the part of the study class that does not talk to the human dreams that sick or sad man, even if it is a personal impression, and the proper handling of them ignored, and the exception from them, as if it did not happen, especially since the dreams in most of them are inaccurate and inexplicable suggestions are affected by the course of human life and the obstacles or problems encountered. Since the origin in man is optimism, and always looking for what is useful and useful, so it was right not to pay attention to those dreams that are not good, or call for gloom and sadness, with the need for man to pay attention and caution in general.

As for the phrase (my beautiful dreams I interpret myself) came in the third place, which is a beautiful choice of those who agreed to it, as it indicates a good open psyche, and realize its interests and work accordingly, while also realizing that dreams come within the framework of the privacy of the person, its interpretation by itself is the best and preserve its secret and stay away from envy and hateful looks that do not wish good for me.

But the concern is that there is about 35% neutral, and the neutral here feels that the viewer is one of two things:

The first is that he does not pay attention to his dreams in the beginning, and there is no harm from this behavior, and if the damage occurs, he is weak.

Second: He does not reserve in the news about what he sees in his sleep, and this is not good, but its repercussions are bad and harmful, because he informs others about special things that they should not know about, except on a very narrow scale, disclosure of these sleep should be to those who trust the seer with his honesty and honesty and purity of envy and hatred and he is the one who loves the good in general and the owner of the dream in particular.

In fourth place came the phrase (I chose the religious scholars to interpret my dreams), and this goes to the religious side of the visionary, and the segment here (Muslim) so those who agreed to this choice obviously choose Muslim scholars. Assuming that the segment is of another religion, such as Christianity or Judaism, most likely they will turn to scholars of the same religion, which we note with the Christians of Egypt, who ask their senior bishops, including Anba Shenouda and others.

It is worth noting here that the largest segment of the study sample is neutral or non-consensual, and it is necessary that these will go to psychologists or philosophical scientists, and this is a lot of scenes, especially those who ask expressions through satellite channels, noting that the choice of these to a sentence (psychiatrists, in my view, are the most capable people to interpret dreams), which was ranked six bis. You feel that they neglect their dreams, and do not seek an explanation for them in the first place.

And comes the phrase (I know how to interpret dreams) in fifth place, which is an unlikely choice, the proportion (approval strongly, approval) is low because the interpretation needs to know the meanings of the symbols of sleep, and pay attention to the situation where the vision got in terms of health or illness, happiness or sadness, or work and not work in other cases, the interpretation of dreams

necessarily requires remembering all these things and consciously associating the symbols of a dream with them. For the most part, this is because there are very clear dreams that hardly match reality, though very few, and whose views are characterized by serenity, purity, very high behavior and integrity. As for the three phrases (I read a lot about the books of visions and dreams), (I present my dreams to more than one person and convince myself in the best expression) and (psychiatrists in my opinion most capable of people to interpret dreams) all ranked sixth, and since their approval is limited, the majority of the neutral and disapproving, this indicates the following:

- 1- Regarding the phrase (read a lot about the books of visions and dreams), the meaning of which is to refrain from reading the sources that help to interpret dreams, and then the seer remains in the circle of possibilities, because he lacks an important part of the tools of dream interpretation, or the part assigned to him on the most appropriate choice of interpretations of the interpreters of dreams. In addition, there is another possibility that only in a few cases will they ignore their dreams. As for the approved segment of the eye, it is aware of the importance of knowing some of the necessary information about dreams and how to deal with them, but as it seems from the choices are few, which is not a good phenomenon, as the origin in the human being to learn what he needs, and does not remain completely dependent on others.
- 2- With regard to the words and (I present my dreams to more than one person and convince myself in the best expression), the neutral and inappropriate choice, which is mostly in the study group, indicates a lack of interest in dreams, as well as hesitation and lack of self-confidence, which is largely due to their rejection of the above paragraph (read a lot about the books of visions and dreams) the lack of knowledge of the thing leads to this, and perhaps their choice not to consent makes them depend a lot on others to interpret their dreams, and this behavior is a warning as before. The lower part of the study sample that agreed with the statement (I offer my dreams to more than one person and convince myself of the best expression); in my view, they have the understanding, the will, and the ability to discern other appropriate explanations, which is what a conscious human being should be.
- 3- With regard to the phrase (psychiatrists in my opinion the most capable people to interpret dreams) chosen by the neutral and non-consensual segment, this choice carries with it the indications of resorting to witches and witches to express their dreams. Or perhaps they turn to ignorant people who do not understand anything in the expression of Manama, and take their opinions about the dreams they see. This possibility is very harmful to the dreamer, because of its negative psychological repercussions, due to misinterpretation, or the ridicule and rarity that comes from ignorance.

Unless we put another possibility, that these people choose thinkers, or mathematicians who convert dream symbols into numbers and interpret them accordingly, this is a justified choice, especially when there is a disinclination to the actions of psychologists. They also have a clear understanding of what they have to say about the way they have been exposed to.

It should be noted that dream interpreters who interpret all the dreams told to them are not true, and most dreams have no explanation. In other words, these explanations are often lied to.

To answer the third question: How much do you care about dreams? We present the results of the third axis (interest in dreams) as follows:

Table number (3): Attention to Dreams

Arrangement	Standard deviation	The arithmetic average	I strongly disagree	I don't agree	Neutral	I agree	I strongly agree	Paragraph	M.S. v.
3	1.17	3.15	10	21	25	13	8	I can distinguish between honest dreams and false dreams	
3 ررکم	1.26	3.12	13	16	27	10	11	I am telling my dreams on the crossing with no increase and no shortage	
2	1.34	3.33	20	16	18	13	9	I have a great deal of importance and make sure to interpret it	
1	1.29	2.90	10	16	23	13	15	I ignore them and pay no attention to them	
	1.26	3.12						The overall average arithmetic and standard deviation rate	

The overall arithmetic average of the focus on Dreams (3.12) shows that the response is (high), and therefore second after the first axis.

It can be said that this axis summarizes the general state of interest of the sector under study in dreams, and to state this according to the following:

The phrase (neglect and pay no attention to the Manama) ranked third according to the strong approval or approval, indicating that most of the members of the segment are here: Neutral and non-consensual; Do not occupy itself in Manama, and it is likely that this is due to the (university) stage where the student meets: the greatest interest in studying it, along with the dependence of most of them on their families in securing the requirements of their material life, especially in the countries of the Arab East and the Middle East, and in this case they have no motivation to look for things that are hidden or warrant deep thinking.

Perhaps if the study were conducted on a university sample separate from their families and based on their own tuition and living costs, the results would have been different.

The lowest group of this group, which has chosen approval, is the one who is keen to research, ascertain and look forward to the future, whatever the results they get in their university studies, but at least has a stronger independent thinking and personality.

The phrase (gave Minamat great importance and be careful to interpret) came in second place given the strong approval and approval, and it is not hidden its consistency with the general selection of the neutral category and lack of approval in the second axis, indicating lack of interest in their dreams, and their lack of attention to their interpretation.

The lowest category of the slide is consent; she pays good attention to her dreams and seeks to interpret them in a logical and scientific way.

As for the two words: (I can distinguish between sincere dreams and false dreams), and the words (I list my dreams on the crossing without increasing or decreasing), they won the third place repeated, according to the approval of both types, which is very low about the choice of neutrality and disharmony of both types, and the evidence of this is:

- The apparent psychological reluctance of the majority of the group to dream, and often this is influenced by the age stage of the members of the group, as they have other priorities such as study, personal pleasure and not to worry about the future.
- Forgetting dreams as soon as you wake up from sleep, and this particular sample – although they are sure of seeing a dream – they do not try to recover them, and they do not make any mental effort for it, and if the mind exercises to restore dreams, it will probably become more evocative of them.
- Of course, dreams that are frequent are very difficult to memorize, in addition to those dreams are dominated by contradiction and disorder, which leads to many mistakes when told to dream interpreters, it remains of no use or meaning.

Conclusion

The total responses of the sample in question reveal the level of dealing of these students with their dreams and the amount of interest in them, and the following are the most prominent results reached:

- 1- Recognizing that man's vision of his dreams is involuntary, that is, dreams impose themselves on him, and the visionary cannot control them or change anything from their scenes.
- 2- The majority of believers from the study sample confirm that the source of dreams (divine), but this does not indicate the lack of other sources of dreams at all, the case of watching and psychologists confirm the existence of dreams of a demonic source, or from the suggestions of the soul and what is exposed to the human in the state of wakefulness.
- 3- The majority of dreams are not true, which has led a large part of the population in question to consider dreams as untrue fantasies.
- 4- Trust is very weak with dream interpreters through satellite channels and measured against them by the interpreters of Manama through YouTube and other social media, and the reason for this great differences that occur between them in the interpretation of one dream, and the apparent errors when interpreting dream symbols, that is, the hearer is aware of the lack of credibility of most of these interpreters. They are amateurs and not scientists in the expression of dreams.
- 5- The apparent logic in the reluctance to interpret bad dreams, and the desire to interpret beautiful dreams, that is, the segment in question generally has a good awareness and understanding in dealing with dreams, especially since this behavior has psychological effects, and is related to the peculiarities of the dream.
- 6- The phenomenon of disregard for dreams and news about them without reservation is disturbing, and there is a not insignificant proportion of the population in question, because at least it calls for envy and hatred, especially if the dreams are promising, and the situation is considered good in terms of academic excellence or material wealth.
- 7- Belief influences the choices of dreamers to scientists who interpret their dreams.

- 8- Reluctance on the part of some members of the study group to interpret dreams about scientists who are trusted or expected to be truthful; it is disturbing, because it is feared that they will rely on sorcerers and witches, which is very dangerous, because this kind of expressionist is very far from the truth.
- 9- The university stage and the social life that accompanies it greatly affect the care of students and students, their priorities are immediate, most of them do not have an aspiration to the future or care for it, as it is the achievement of the university specialties they chose at the beginning of the university stage, or forced to because of their low rates in the general secondary school.

The recommendations proposed are:

- 1- Make students aware of the importance of maintaining their own secrets, and since dreams touch this particular aspect of the human person, he must be careful in telling them to others, and rely on himself in interpreting them, or the careful choice of those who trust him for interpretation.
- 2- Find an additional educational activity in which students are informed about the sources of dream interpretation, explaining the range of important symbols that are seen in Manama, but this explanation should be emphasized is not true of all dreams, because the state of the seer is very influential in the interpretation of the symbol.
- 3- A strong warning against resorting to witches, sorcerers and non-scientists in the interpretation of dreams, because their statements are too far from the truth.
- 4- The work of a training program entitled (Balance in dealing with dreams) through which the trainee provides the controls of understanding dreams, and the measures of general interpretation of them, and this does not prevent from consulting experienced people when needed.

Disclaimer: The authors extend their appreciation to Prince Sattam bin Abdulaziz University for funding this research work through the project No. 2023/02/27042.

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