

specified dowry; and

- IV. Those whose marriage has been consummated but whose dowry has not been specified; as mentioned in Q 4:24 (*And for what you have enjoyed from these women, give them their due dowries*), they deserve a dowry—either the conventional *mahr al-mithl* or any other amount agreed upon.

Immediately after prescribing these injunctions for dowries in cases of divorce, the Qurʾān speaks of forgiving such debts: they are obligatory *unless they forgive or those who hold the marriage tie forgive*. *And to forgive is closer to piety (taqwā)* (Q 2:237). Jār Allāh Abū-l-Qāsim al-Zamakhsharī (467-538/ca.1074-1143) ponders upon who is intended by this Qurʾānic passage:

*Unless they forgive* refers to divorced women... and *those who hold the marriage tie forgive* refers to the woman's guardian. The meaning accordingly is: unless the divorced women (whose marriage has not been consummated) forgive their husbands and do not demand their due half-dowry... or the woman's guardian does so. This opinion is held by Shāfiʿī. Abū Ḥanifa's opinion, however, is that *those who hold the marriage tie* refers to the husband, and his 'forgiveness' is to pay her the dowry in full.

*Kashshāf*; cf. Bayḍāwī, *Tafsīr*

Considering what precisely brings one "closer" to piety in forgiving a rightful claim, al-Ṭabarī writes (*Tafsīr*, sub Q 2:237) that the altruism (*ithār*) of what Allah has recommended above one's selfish desire (*hawāʾ al-nafs*) is already known to increase one in piety; but pursuing such altruism regarding what Allah has recommended (over and above what He has made obligatory) is even greater generosity of spirit, and that is what brings one closer to piety. Muḥammad al-Ṭāhir Ibn ʿĀshūr (1296-1393/1879-1972) further reflects on the Qurʾānic usage of the comparative "closer" (*aqrab*), writing (*Tafsīr*): "It is because insisting upon one's rights does not negate piety, but it does show rigidity on the part of those who claim those rights; forgiving indicates his or her tolerance and mercy. To forgive the due payment is therefore closer to piety than insisting on one's claim."

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See also: ADULTERY AND FORNICATION; COMPANIONS; FAMILY AND HOUSEHOLD; KINDRED; MARRIAGE AND DIVORCE; REWARD AND PUNISHMENT.

NAJAH NADI AHMAD

## DREAMS AND THEIR INTERPRETATION

RUʾYĀ, TAʿBĪR AL-RUʾYĀ

DREAMS

## RU'YĀ, ḤULM, MANĀM

This entry comprises the following sections: (i) Definitions and Usage; (ii) Dreams of the Prophets; (iii) Dreams of Prophet Muḥammad, upon him blessings and peace; (iv) Dream of Prophet Ibrāhīm, upon him peace; (v) Four Dreams related to Prophet Yūsuf, upon him peace; (vi) Prophetic Classification of Dreams; (vii) Dreams as Glad Tidings; (viii) Etiquettes and Rulings; (ix) Oneirology; (x) Selected Literature; (xi) Bibliography.

Dreams are a sleeper's perceptions resembling sensory experiences of the awake; they are mentioned in the Qur'ān through two primary terms: *ru'yā* and *ḥulm*; the first denotes a vision which originates in the higher realm and the second is a phantasm originating in the lower realms of the human soul (*nafs, q.v.*) or as a result of Satanic influence (see below). Two other terms, which have different primary meanings but are used in three verses to refer to dreams are: *manām* and *bushrā* (see below).

Dreams hold tremendous import in both the Qur'ān and the Sunna. The Prophet, upon him blessings and peace, said, "A righteous dream (*al-ru'yā al-ṣāliha*) is from Allah and a *ḥulm* is from Satan" (Bukhārī, K. Bad' al-khalq, ṣifat Iblīs wa junūdih; Muslim, K. al-Ru'yā (words are from Bukhārī)). He also said, "A good dream (*al-ru'yā al-ḥasana*), from a righteous person, is one part of forty-six parts of prophethood" (Bukhārī, K. al-Ta'bir, ru'yā al-ṣāliḥin).

## Definitions and Usage

Two primary terms used for dreams have different meanings:

- i. **ru'yā** (pl. *ru'an*), from the root *r-y*, are visions seen in sleep (*fī-l-manām*) (Rāghib). The root appears 328 times in the Qur'ān, seven times in the sense of dreams (Q 12:5,43 twice, 100; 17:60; 37:105; 48:27);
- ii. **ḥulm** (pl. *aḥlām*), from the root *ḥ-l-m*, meaning dream (Farāhīdī), which has negative connotations in the Qur'ān and Sunna, is used twice (Q 12:44; 21:5) as *aḍghāthu aḥlām*, "confused dreams" (Abd al-Bāqī).

Two secondary terms used in the sense of dreams are:

- i. **manām**, from the root *n-w-m*, which is a synonym of the verbal noun *naʾum* ("sleep") (Rāghib), appears nine times, twice (Q 8:43; 37:102) referring to dreams;
- ii. **bushrā**, from the root *b-sh-r*, meaning glad

tiding (see GLAD TIDINGS AND WARNINGS), is used once (Q 10:64) in the sense of a "dream" and it is glossed as dream by the Prophet himself (see below).

## Dreams of the Prophets

The cousin-Companion of the Prophet, 'Abd Allāh ibn 'Abbās (3BH-68/619-688), Allah be pleased with him and his father, said, "The dreams of Prophets are revelation" (Tirmidhī, K. al-Manāqib, manāqib Abī Ḥafṣ 'Umar b. al-Khaṭṭāb; Ḥākim, *Tafsīr*, 2:468). The Andalusian exegete Abū 'Abd Allāh Muḥammad b. Aḥmad al-Qurṭubī (d. 671/1273) cites Muḥammad b. Ka'b (d. 108/726), who said, "Revelation came to the Prophets both during their sleep and in their waking state; and this is proven by a hadith of the Prophet, upon him blessings and peace, "The eyes of the Prophets sleep, but their hearts sleep not" (sub Q 37:102).

Fakhr al-Dīn Muḥammad b. 'Umar al-Rāzī (543-606/1148-1209) classifies the dreams of Prophets as being of three stations (*maqāmāt*) with respect to their fulfillment: they are either (i) fulfilled as dreamt (*'alā waḥq al-ru'yā*), like the dream alluded to in Q 48:27, *You will surely enter the Sacred Mosque*; (ii) realized through the occurrence of the opposite (*mā yaqā' 'alā al-ḍidd*), as was the dream of Ibrāhīm, upon him peace, in which he saw that he was sacrificing his son (cf. Q 37:107), but it was realized instead by his son being *ransomed with an immense sacrifice* (see below); or (iii) realized in a way that needs further interpretation (*al-ta'wīl*), as with the dream vision of the young Yūsuf, upon him peace (*q.v.*) (see below for these examples). "This is why dream interpreters hold that dreams (*manāmāt*) inevitably come to pass in one of these three ways" (Rāzī, sub Q 37:102-105).

With the exception of Q 10:64, all references to dreams in the Qur'ān occur in reference to three Prophets: Muḥammad (see AḤMAD, UPON HIM PEACE AND BLESSINGS), Ibrāhīm (*q.v.*) (Q 37:102-105), and Yūsuf (Q 12:4, 35-43), upon them all blessings and peace.

The clearest and most detailed explanation of dreams of the Prophets is to be found in the *Aḥkām al-Qur'ān* of the Andalusian jurist and exegete Abū Bakr Ibn al-'Arabī (d. 468-543/1076-1148), who devotes a section to this issue, "The question of the dreams of the Prophets", in his commentary on Q 37:102:

The dreams of the Prophets are revelation (*waḥy*)... Satan has no power to deceive them or induce false imaginings in them (*takhyīl*). There is no evidence to show that [Satan] can