



ORIGINAL RESEARCH PAPER

## Mystical Analysis of Dream and its Effects in the Holy Quran

Yazan Ali<sup>1\*</sup>, Kinana Fayez Mustafa<sup>2</sup>

1. \*Lecturer of Modern Theology Department, Faculty of Qaseem, University of Elia, Najaf, Iraq ([Corresponding Author](mailto:Corresponding Author))

2. Department of Waterresources Engineering, Faculty of Civil Engineering, Damascus University, Damascus, Syria, and PhD in Islamic Philosophy and Theology, [kinanamustafa@gmail.com](mailto:kinanamustafa@gmail.com)

ARTICLE INFO	ABSTRACT	
<p><b>Article History:</b> Received: 26 October 2022 Revised: 20 December 2022 Accepted: 13 January 2023</p>	<p><b>SUBJECT AND OBJECTIVES:</b> The Holy Quran has always been an inexhaustible source of divine wisdom and knowledge that Muslim philosophers and mystics picked up and demonstrated through research and analysis. Among the important Quranic topics dealt with by Muslim mystics, headed by Ibn Arabi, is the true dream, as the Almighty Lord in His Holy Book, singled out several verses for it, so that Surat Joseph had topped the Holy Quran with the subject of the true vision and its interpretation.</p> <p><b>METHOD AND FINDING:</b> In this research, we sought, by following the descriptive analytical method of the dream Quranic verses, based on a mystical viewpoint, to know its origin which has two dimensions, one existential and the other cognitive, as well as clarifying its effects on humans life.</p> <p><b>CONCLUSION:</b> Based on this study, we concluded that the origin of the dream in the Holy Quran is mystically linked to the discontinuous world of imagination on one hand, and the world of contiguous world of imagination on the other hand, connecting this with the position of man and what he perceives from the presence of imagination, which is an independent presence in which meanings and spirits appear in forms. In addition, revealing the importance of the true dream in terms of predicting future events, and the position of the dream interpreter in regard to realizing the dream in the world of visibility.</p>	
<p><b>Key Words:</b> Dream Origin of Dream Effects of Dream Mysticism</p>		
<p><b>DOI:</b> <a href="https://doi.org/10.22034/imjpl.2023.15606.1085">10.22034/imjpl.2023.15606.1085</a></p>		
<p><b>DOR:</b> <a href="https://doi.org/20.1001.1.26767619.2023.10.33.3.9">20.1001.1.26767619.2023.10.33.3.9</a></p>		
<p><b>* Corresponding Author:</b> Email: <a href="mailto:sagikhomar@yahoo.com">sagikhomar@yahoo.com</a> ORCID: 000-0003-0426-7418</p>	<p>Article Address Published on the Journal Site: <a href="http://p-l.journals.miu.ac.ir/article/7958.htm/">http://p-l.journals.miu.ac.ir/article/7958.htm/</a></p>	
<p>NUMBER OF REFERENCES 16</p>	<p>NUMBER OF AUTHORS 2</p>	<p>NATIONALITY OF AUTHOR (Syria)</p>

## **Introduction**

Mysticism means knowledge and mystic knows things in such a way that he does not deny what he has seen. (*Jahami, 2006, Vol. 1: 1763*)

In Dawud Qaysari's letters (Treatise on Monotheism, Prophethood and Guardianship), we see a comprehensive definition of mysticism, where mysticism consists of knowledge of the Holy Essence in terms of his Names, Attributes and Manifestations, and knowledge of the conditions of the Origin and the Return, the truths of the world and how to return to a single truth, the Divine Essence, and to know the spiritual wayfaring and exert efforts to free the soul from the narrowness of particularity and connect to its origin and become universal. (*Qaysari, 2009: 7*)

In other words, we can see that mysticism is divided into two parts: Theoretical mysticism that means the knowledge of the Divine Essence, and his Names and Attributes, and practical mysticism which is to know the stages, ranks and stations, and act of self- mortification to arrive at God. According to that, practical mysticism is the knowledge of the heart that is realized through intuition and seeing.

Ibn Sina, describing the mystic, says:

*That the one who stops his inner self from paying attention to anything other than God and directs it to the world of Sanctity so that the light of truth shines on it, is known as a mystic. So, the mystic is always in a*

*state of obedience and worship in soul, heart, and secret, in order to achieve true divine knowledge in his inner self. (Ibn Sina, 2003, Ninth Namat)*

The word "Dream" (Vision) appears (14) times with its various derivatives in the Holy Quran, as the Almighty's saying in his Holy Book:

*"Tell me the interpretation of my dream, if you are able to". (Quran, 12: 43)*

Meaning: The king asked the nobles to tell him the meaning of his dream if they were able to.

The terms related to vision in the Holy Quran are the confused dreams which are the dreams whose facts cannot reveal, and vision which means the true dream.

It must be mentioned that the true dream is the only kind that is fully presented by the Holy Quran through its verses and the confused one is only mentioned twice as a term, nothing more. For instance, Allah says:

*"They have said, It, (the Quran), is only the result of some confused dreams. He is only a poet. He should show us some miracles, as the ancient Prophets had done". (Quran, 21: 5)*

When Allah gives vision such importance in his Holy Book, that means He wants us to pay attention to its spiritual role in human perfection; Because of that prophet Muhammad and his family narrated many hadiths about dream.

Allah's Messenger says:  
“A good vision is from Allah and a bad dream (hulm) is from satan”; (Majlisi, 1983, Vol. 58: 193) to give us a sign to distinguish between true dreams and the confused ones.

Abu Abdillah said:

“The believer's opinion and vision at the end of time are on seventy parts of prophecy”. (Ibid, Vol. 61: 177)

Philosophers and Mystics had attached special significance to vision and tried to give this matter a philosophical and Mystical analysis to explore its origin and mechanism. This analytical work started with Farabi who was the forerunner in putting the prophecy into a philosophical theory.

Farabi began his theory by defining the vision's mechanism in line with the prophetic tradition that the commencement of the Divine revelation to Allah's Apostle was in the form of good dreams which came true like the breaking dawn.

Farabi and Ibn Sina regard that the imaginal faculty plays a substantial role in realizing the true dream. (Farabi, 2016: 63; Ibn Sina, 2003: 378)

The mentioned faculty can stimulate the forms whether intellectual or sensational and combine, separate and create forms which the sleeper sees in his dreams.

As for the Mystics, there is a relationship between the ontological levels and the degrees of existence of humans, and according to it,

the degrees of existence are realized by the human worlds. That is, the means of connection between these two types of worlds are the human senses. Human has both external and internal senses, which the traveler always use.

In Mysticism, vision is considered a kind of imaginalization that has two aspects: Ontological and epistemological. Imaginalization ontologically is connected with the world of imagination and epistemologically is related to the outer and inner senses of man, especially the imaginative and imaginal faculties, namely, in order for the Imaginalization to be achieved, the relationship between the two worlds must exist: The human (contiguous world of

imagination) and the existential (discontiguous world of imagination) ones.

The mystics, including Ibn Arabi, believe that the imaginative faculty is one of the inner faculties of soul and the storehouse of forms captured by the senses.

In other words, the imaginative faculty needs the senses and without them it would not be able to imagine sounds and colors and the likes of that.

Ibn Arabi believes that the imaginative faculty does not only need the senses; but also needs the retention and remembering faculties; because the retention faculty preserves the imaginal forms in the imagination, and without it the forms in the imagination would go and

fade away. (*Ibn Arabi, 1997, Vol. 1: 288*)

It must be noted that Ibn Arabi sometimes called the imaginal faculty, the contiguous world of imagination, in which angels, spirits, and nonmaterial truths appear in embodied forms. (*Ibid, Vol. 2: 311*)

In philosophy and mysticism, the imaginal faculty plays an important role in receiving divine effusion and unseen matters, and imaginizes and embodies the spiritual truths for man such as vision, so that the farther a person moves away from material and worldly concerns, the more his imaginal faculty reaches the limit of perfection in reflecting realities and unseen matters in a more correct and accurate

manner. (*Ibn Sina, 2004: 33; Qaysari, 2009: 89*)

This indicates that the imaginal faculty differs from one person to another; because it follows the rank and position of man in detachment from this world and its bonds and ties.

The importance of this research lies in the fact that through the mystical analysis of the vision, the origin of the ruya and its effects in the Holy Quran are revealed, and this matter in itself is new. Although there are articles and researches that discussed and dealt with the vision, we did not find an independent article based on the mystical analysis of the verses of vision in the Holy Quran to show the origin of ruya and its related implications.

## **Theoretical Foundations of Research**

### **1. Dream (Vision)**

Dream in lexical meaning is derived from the verb see, and is good vision comes from Allah and a (bad) dream (hulm) from devil. Ruya and hulm is what the sleeper sees in his sleeping; but ruya is often said about good things. (*Ibn Manzur, 1994, Vol. 14: 145*)

The interpretation of the vision means that the interpreter passes from one form to another, as if he asked about water interpretation, and says: Life. In this case, he passes from one thing to another. (*Ibn Faris, 1983, Vol. 4: 208*)

Ruya technically has no difference with the lexical one, vision in the Quranic terminology, according to what

is stated in the the Quranic dictionaries, refers to what is seen in a dream. (*Ragheb Isfahani, 1991: 374; Qureshi Bonabi, 1993, Vol. 3: 37*)

Mystically, Ibn Arabi had called Ruya (glad tidings, mubashirat) and this is according to the prophetic tradition, the prophet said: No remnants of prophecy remain today [in people's lives] except glad tidings. When asked what glad tidings were, replied, "True dreams". (*Ibn Arabi, 1997, Vol. 2: 376*)

In Ibn Arabi's view, the dream happens in the presence of imagination while the seer is sleeping, so sleeping is the passage to give the news about things which are related to the dream.

So, there are two passages: The first is from the

imagination of the dreamer to the imagination of the interpreter; The second is from the seer forms to the real ones as he (the interpreter) interprets it.

Regarding to this, the imagination of the interpreter may coincide with the imagination of the seer or may be not, and when they coincide, the passing called “Understanding” and when they do not, the situation is not a passing but just an “Utterance, Lafz”. (*Ibn Arabi, 1997, Vol. 3: 453*)

Ibn Arabi believes that revelation is the descending of the rational meanings in the common sense as determined forms in the presence of the imagination in sleeping or wakefulness, so what was in sleep would be a dream, as the Messenger of God

interpreted the knowledge in the form of milk. (*Ibid, Vol. 2: 57*)

## **2. Origin of Dream**

Dream is considered one of the Imaginalization kinds and in order for it to be achieved, the relationship between the two worlds: contiguous world and discontiguous world of imagination must be realized.

The imaginal faculty plays an important role in receiving divine effusion and unseen matters, and imaginizes and embodies the spiritual truths for man such as vision, so that the farther a person moves away from material and worldly concerns, the more his imaginal faculty reaches the limit of perfection in reflecting realities and unseen matters in a more



correct and accurate manner.  
(*Qaysari, 2009: 89*)

### **3. Effects of Dream**

The effect of something lexically indicates to the rest of it, (*Ibn Fares, 1984, Vol. 1: 53*) and technically means obtaining evidence of its existence. (*Ragheb Isfahani, 1992: 62*)

The effects of dream refers to what is caused by dreams in such a way that impacts the human being's life.

### **4. Mysticism (Irfan)**

Mysticism means knowledge and mystic knows things in such a way that he does not deny what he has seen. (*Jahami, 2006, Vol. 1: 1763*)

In "Dawud Qaysari's letters" (Treatise on Monotheism, Prophethood and Guardianship), we see a comprehensive definition of mysticism,

where mysticism consists of knowledge of the Holy Essence in terms of his Names, Attributes and Manifestations, and knowledge of the conditions of the Origin and the Return, the truths of the world and how to return to a single truth, the Divine Essence, and to know the spiritual wayfaring and exert efforts to free the soul from the narrowness of particularity and connect to its origin and become universal. (*Qaysari, 2009: 7*)

In other words, we can see that mysticism is divided into two parts: Theoretical mysticism that means the knowledge of the Divine Essence, and His Names and Attributes, and practical mysticism which is to know the stages, ranks and stations, and act

of self- mortification to arrive at God.

According to that, practical mysticism is the knowledge of the heart that is realized through intuition and seeing.

It is necessary to state that it is unfair in a place to reduce the scientific nature of mystical matters to the unity of existence or Divine presence; Rather, what makes mysticism an mysticism is the path to God for God Almighty only and only, and not tarnishing this intention with anything else, and this matter in fact enters a scholar or takes another out of the framework of mysticism. *(Ali et al, 2020: 78)*

### **Analyzing the Verses of Dream from the Mystic Viewpoint**

The Holy Quran was not limited in its verses of visions to the prophets' ones; but also presented the visions related to people who are not prophets, which we will explain and analyze according to the following order related to the ranks of the seer:

#### **1. Abraham Dream**

It is the vision of Abraham in which he was about to slaughter his son Ismail, God Almighty said:

*“When his son was old enough to work with him, he said, ‘My son, I have had a dream that I must sacrifice you. What do you think of this?’ He replied, ‘Father, fulfill whatever you are commanded to do and*

*you will find me patient,  
by the will of God”.*  
(*Quran, 37: 102*)

Abraham believed that what he saw in a dream did not need an interpretation. That is why he hastened to fulfill what came in his dream, sacrificing his son Ismail, and this explains what the Almighty says in His Holy Book Addressing Abraham:

*“You have fulfilled your dream. Thus do We reward the righteous ones”.*  
(*Quran, 37: 5*)

This vision came on an interpretation opposite to what Abraham saw in his sleep, and it was not meant to be slaughtered in the sense; but rather this vision was about the great slaughter:

*“So We ransomed him  
for a great sacrifice”.*  
(*Quran, 37: 107*)

According to Ibn Arabi, Abraham was in the testing circle of God Almighty, and his vision needed to be interpreted while he was not aware of that, and therefore he did not interpret his vision and hasten to fulfill the Almighty’s command.  
(*Ibn Arabi, 1946, Vol. 1: 107-108*)

Kashani, in his “explanation of *Fusus al-Hikam*”, emphasizes what Ibn Arabi mentioned in his book “*Fusus al-Hikam*”, when he said that the dream is the presence of the contiguous world of imagination, in which it can be passed from the forms represented in it to

its intended and truthful meanings, and this is something that Abraham did not do, that is, he did not interpret the form in his dream.

The reason behind this lies in the fact that Abraham had become accustomed to taking from the discontinuous world of imagination in which what he took corresponds to reality without interpreting what he takes, and this is the matter by which the imaginary forms would correspond to that ones in the world of sense without any difference and therefore, there is no need for interpretation. (*Kashani, 1992: 103*)

Accordingly, when he saw in a dream that he was slaughtering his son, he considered that as the

Almighty's command and took the initiative to implement it without interpretation while the one who was slaughtered was a ram that appeared in the form of Abraham's son in his dream.

It must be pointed out here that the ram form of the son was not a mere coincidence; Rather, there is such a compatibility between the imagined form in the presence of imagination and the true meaning of this form, which is manifested by submission of Abraham and Ismail to the Almighty God.

So, What Abraham saw was a divine test relating to knowledge, i.e. the vision was a divine reason for Abraham to know that the slaughter form needs to be

interpreted and his fulfillment of the dream showed the perfection of faith and submission of both Abraham and his son before Allah. The fulfillment of his vision was a reason for emerging a new perfection and knowledge, which is the knowledge of interpretation in which slaughter and closeness to the Almighty is the form of Abraham's true Islam with ecstatic absorption in Allah. (*Kashani, 1992: 104*)

## **2. Joseph (Yusuf) Dream**

It is the vision of the prophet Joseph, which is mentioned in the Holy Quran:

*"When Joseph said to his father, Father! I saw eleven planets, and the sun and the moon: I saw*

*them prostrating themselves before me". (Quran, 12: 4)*

This dream is a true dream which needs to be deciphered and interpreted to get into its origin and truth. If we look at this dream we can notice its richness of symbols. This symbolism is represented by his parents who are apparent in the form of the sun and the moon, and his brothers in the form of eleven planets, to fall down before the Prophet Joseph.

This situation of the all in prostration explains the high position station of Joseph. This prostration, which Ibn Arabi interprets as being similar to prostrating to Adam, to the Kaaba, which is apparently belong to other than God; but Ibn Arabi here believes

that as long as this prostration is by God's command, then it is considered an act of worshiping the Almighty and thus the distinction here appears between those who prostrate to other than God without God's command, and those who prostrate to the creature by God's command on the Day of Resurrection.

This is what happened to the Prophet Joseph whom Ibn Arabi called in his book "*Futuhāt Makkiyya*" the special creature, as prostration did not only happen to him in the world of sense; but also in the world of imagination, in which he saw the sun, the moon, and eleven planets prostrating to him, and that was his father, his aunt, and

his brothers. (*Ibn Arabi, 1997, Vol. 3: 373*)

The vision of Joseph of his family in these forms was not a coincidence; but there was a compatibility that necessitates that all of them be embodied in these forms, That is because the sun and the moon are two origins, like the parents with regard to the lights of the planets that do not appear in the presence of the sun and the moon to whoever sees them, just like the stars whose light disappears either in the presence of someone who is more luminous than them or because of the distance and temp.

This seeing was from Joseph's viewpoint and if the forms were seen from the viewpoint of those in it, then the appearance of his

brothers in the form of stars and his father and stepmother in the form of the sun and the moon would be very pleasing to them. Since (his brothers) did not know what Joseph had seen and his perception was preserved in his imagination.

When Joseph told Jacob his dream, his father was aware of the danger and said:

*“My son, do not tell your dream to your brothers lest they plot against you; satan is the sworn enemy of man”.* (Quran, 12: 5)

And After that Joseph at the end of the story said:

*“Father! This is the fulfillment of my dream of long ago (interpretation of my earlier dream),*

*which my Lord has made come true”.* (Quran, 12: 100)

Meaning that God made it manifest and clear to the senses, after it had been true in imaginative form. (Ibn Arabi, 1946, Vol. 1: 100-101)

### **3. Joseph’s Fellow-Prisoners Dreams**

They are the two dreams that the companions of Joseph saw in the prison when they entered it with him and this is what was mentioned in the noble verse:

*“Two young men were also sent to serve prison sentences (for different reasons). One of them said, ‘I had a dream in which I was brewing wine’. The other one said, ‘In my dream I was carrying some bread on*

*my head and birds were eating that bread'. They asked Joseph if he would interpret their dreams. They said, We believe you to be a righteous person". (Quran, 12: 36)*

Joseph said:

*"Fellow-prisoners, your dreams tell that one of you will serve wine to his master and the other will be crucified and his head consumed by the birds. Judgment has already been passed about the meaning of the dreams that you asked about". (Quran, 12: 41)*

According to what was reported on the authority of Ibn Arabi, the two men had lied about their visions, and it was just what they told themselves about and imagined it without a vision

and when they told Joseph what they had dreamt, a form of that happened in his imagination and their dreams became true in the actual fact as if he was the one who saw that visions of the two men.

When Joseph interpreted the visions the prisoners said: we were lying and wanted to test you. Joseph answered them:

*"Judgment has already been passed about the meaning of the dreams that you asked about". (Quran, 12: 41)*

That is, the dreams will be inevitably realized. According to Ibn Arabi's view, the imagined form, which is resulted in from the conversation of the soul of the two prisoners while their wakefulness, does not



make sense until the interpreter, who has such a power of interpretation like Joseph, interprets it after he depicts it in his imagination. (*Ibn Arabi, 1997, Vol. 2: 377*)

#### **4. The King Dream**

It is the Egypt king's dream about seven fat cows being devoured by seven lean ones, and seven green ears of corn and seven seared.

Allah says in his Holy Book:

*"The King dreamt that seven lean cows were eating seven fat ones and that there were seven green ears of corn and seven dry ones. He asked the nobles to tell him the meaning of his dream if they were able to". (Quran, 12: 43)*

Joseph was among those whom the God Almighty taught them the knowledge of dream interpretation, as it was indicated at the end of Surat Joseph:

*"O my Lord, you have given me dominion and taught me the interpretation of sayings". (Quran, 12: 101)*

He was one of the masters in dream interpretation and by this divine knowledge he knew that the forms of cows are years, and their fatness means fertility, and their leanness is their drought, and all of this is connected with the embodiment of truths in the presence of imagination.

Ibn Arabi confirms this in his book "*Futuhat Makkiyya*", that the God Almighty taught Joseph

everything about vision interpretation and showed him knowledge in the form of milk, and steadfastness in religion in the form of chains, and he still taught him the embodied truths until he knew the interpretation of all of that. *(Ibn Arabi, 1997, Vol. 2: 275)*

### **5. The Badr Battle Victory**

This vision is related to the holy prophet Muhammed, which comes in the sura Anfal:

*“In your dream, God showed (the pagans' army) as being only a few in number, for if He had showed them as a great number, you would have lost courage and would have started to quarrel among yourselves concerning this matter;*

*But God saved you from that condition; He knows what is in your hearts. When you met the pagans' army, God made them appear fewer in your eyes and you appear fewer in their eyes so that His miracle of granting you (an incredible) victory could easily be fulfilled. To God do all things return”.* *(Quran, 8: 43-44)*

This dream is a true vision which doesn't need any interpretation as it is realized in the actual fact as it was seen in the dream.

According to what it was said before, dreams are related to the world of imagination, which deals only with sensory images descending from the world of the unseen, so that they

appear and speak in the dream to make the sleeper learn through them the interpretation and meanings of the dreams' forms.

This true vision of the prophet Muhammed happened in according with his station, and therefore didn't need an interpretation and realized in the actual fact as it had been seen.

The imaginal faculty of the messenger, did not interfere in the vision; because his noble soul has the ability to connect with the unseen world and heavenly bodies.

Ibn Arabi refers to this matter when he shows the difference between the dreamer and the possessor of the revelation, which is that the possessor of the revelation can stop his senses and their functions

and actions, in order to connect with the heavenly entities, due to what his noble soul possesses the ability to connect with them, while that of the dreamer happens to him by virtue of nature; because the sleeper senses fail to work naturally. (*Ibn Arabi, 2001, Vol. 1: 306*)

Ibn Arabi points to what may appear from that noble soul who has the ability to connect with the unseen world, in terms of wondrous deeds and miracles due to the help received from the world of power, which is denied only by the veiled ones who are afflicted by the hardness of heart and the imperfect mind, giving an example of that honorable and luminous soul with what appeared from the

Commander of the Faithful, Imam Ali when he took off the Khaybar Gate. (*Ibn Arabi, 2001, Vol. 1: 307*)

*Besides this victory, He will give you another immediate victory". (Quran, 48: 27)*

### **6. The Conquest of Mecca**

We see in this vision, the glad news from the Almighty God to His Messenger with the conquest of Mecca and the entry of the Sacred Mosque, which was actually realized without any interpretation.

Allah says:

*"God made the dream of His Messenger come true for a genuine purpose. (In this he was told), If God wills You (believers) will enter the Sacred Mosque, in security, with your heads shaved, nails cut, and without any fear in your hearts. He knew what you did not know.*

Here we see how the Almighty God linked the realization of the vision with his divine will to which the believer must surrender himself completely so that his life in itself becomes a shining example of "God Willing": *"If God wills You (believers) will enter the Sacred Mosque"* and when the Almighty links the realization of this vision here with His will, *"God willing"*, then how about His servants who, through this sign, must adhere to politeness with him, follow his commands and path.

This vision is also considered as a true vision

and part of the revelation, which does not need an interpretation, as it is realized as a result of connecting with the unseen world and heavenly entities. (*Ibn Arabi, 2001, Vol. 1: 305*)

### **The Effects of Vision on Human Life**

In the light of the foregoing mystical analysis of the verses of vision in the Holy Quran, we see how Ibn Arabi relates the vision to the discontinuous world and contiguous world of imagination, by connecting the vision with the man station and what he perceives from the presence of the discontinuous imagination, which is an independent presence in which meanings and spirits

are embodied in the form of images.

Therefore, it can be said that in accordance with dream, the prophets have three stations:

1. The first station is related to the prophet Muhammed, for the reason that everything he saw in his dream came true in the actual fact without an interpretation.
2. The second position is for the father of the all prophets Abraham, for what he saw in his dream was the opposite of what came true in the actual fact. He saw in his vision that he was slaughtering his son, while the actual meaning of that vision is his son's escape from slaughter and redemption.

3. The third position is for the prophet Joseph, due to the fact that his vision was needed an interpretation to reach its actual meaning.

Vision has occupied an important place in the Holy Quran for its great effects on human life, whether in the material world or the unseen world, and this matter is very evident in the Holy Quran, which revolves around the issue of linking man to the unseen world and knowing important and pivotal things in the future through interpreting vision's forms or without it.

The important effects of vision, according to what was mentioned in the divine revelation of the

Noble Quran, can be summarized as follows:

By dream, the face of the descended truths from the world of the unseen is revealed, in which man does not need to evoke evidence and proofs of what he sees; because the vision itself is one of the signs achieved in the depth of the human soul and perceived through its senses, especially the imaginative and imaginal faculties, and this matter appeared clearly in all the verses of the Quranic visions, whether what the Great Messenger saw in his vision of their entering the Sacred Mosque, which he narrated to his companions and was a reason for their joy and exultation, or what he saw in his sleep about the battle of Badr, without which

Muslims would have been weak and disputing in war; but God Almighty, through the vision of His Messenger, may God's prayers and peace be upon him, saved them. He who is weak is because he knows what their chests are.

Thus, the visions of the Noble Messenger, may God's prayers be upon him and his family, were on the one hand a revelation of future facts, and on the other hand, glad tidings and a reason for joy, strengthening Muslims and saving them from weakness and quarrels.

As for the other great benefits of the vision, which were reflected not only on its dreamer; but on an entire nation, it is the vision of the king in Surah Joseph, When the prophet

Joseph, interpreted it, it did not give its good to the king only; but that interpretation was reflected on the entire nation by showing a precise administrative scientific organization of water and food resources over the next seven years, which protected the nation of Joseph, from the danger of hunger and drought, and we see here the importance of the vision from the side of predicting future events, as well as the position and station of the vision interpreter and his divine knowledge.

The Quranic visions were good tidings to some, such as the good tidings of divine victory and entering the Sacred Mosque in the visions of the Messenger and a way to receive the

divine duties by which the affairs of the servants are regulated with regard to livelihood, as happened in the interpretation of the vision of the king and the vision of his bartender or even a way to show the fate and destiny, as happened with One of Joseph's companions, and his crucifixion and return to his Lord, and a divine test and new knowledge, as happened in the vision of Abraham.

The interpretation of dream and its impact on the prophet Joseph life on a personal level or on others to whom he interpreted their visions. The effect that left on the Joseph's life is evident by proving his sincerity, prophethood, and his lofty position, while on others' life, it appears when

he interpreted the two fellow-prisoners and that what determined the fate of each of them.

The impact of this Quranic topic on true visions indicates the importance of visions as a way to prove the world of the unseen and the existence of a large and wide world that includes everything that exists in our world; but in a purer more universal form, which is the world of imagination.

According to the analysis that we conducted of the Quranic visions, we saw how true visions were a way to discover the benefits and harms of things, the good and bad deeds, and this is what a person needs to know in order to walk in this life on the right path towards the



Divine closeness through which secrets are revealed and meanings appeared in forms.

### **Conclusion**

In general, the results of this research are as follows:

1. In the light of the mystical analysis of the verses of vision in the Holy Quran, we see vision is connected to the discontinuous world and contiguous world of imagination, as well as the man station and what he perceives from the presence of the discontinuous imagination, which is an independent presence in which meanings and spirits are embodied in the form of images.

2. The effects of Quranic visions are summarized

as good tidings to some, and a way to receive the divine duties by which the affairs of the servants are regulated with regard to livelihood, and a path to show the fate and destiny, and a divine test and new knowledge.

3. Through the visions presented in it, the Holy Quran shows the different positions and stations of the prophets. Each vision of the prophets was related to their positions in the sight of God.

4. The importance of vision in the Holy Quran is not limited to the aspect of predicting future events; Rather, the position and status of the vision's interpreter, who played a major role through his

interpretation and sometimes in realizing it.

5. The Quranic true dreams are a way to explore the goodness of deeds and things and their evil, and this is what a man needs to know in order to walk in this life on the path of divine closeness and love.

6. The impact of this Quranic topic on true visions indicates the importance of visions as a way to prove the world of the unseen and the existence of a large and wide world that includes everything that exists in our world; but in a purer and more universal form, which is the world of imagination.

### **Acknowledgment**

First of all, we would like to thank God Almighty for giving us the opportunity and guidance to write and research in this kind of divine field. Then we would like to thank the *Journal of Pure Life* reviewers for their tireless efforts and accurate work.

## List of References

### 1. The Holy Quran.

2. Farabi, AbuNasr (2016). **Araa' 'ahl al-Madinah al-Fadilah wa Mudadaatiha.** United Kingdom: Hindawi Organization.

3. Gorjian, Mohammad Mahdi. Ali, Yazan. Mustafa, Kinana. and Suzan Fahs (2020). **Manifestation of the Essence of God in Ibn Arabi's and Meister Eckhart's View.** *International Multidisciplinary Journal of Pure Life.* Vol. 7 (Issue. 24): 67-92.

4. Ibn Arabi, Muhyi al-Din (1997). **The Meccan Futuhat.** Beirut: Dar ahya' alturath alarabi.

5. Ibn Arabi, Muhyi al-Din (2001). **Tafsir ibn Arabi.** Beirut: Arab Heritage Revival House.

6. Ibn Arabi, Muhyi al-Din (1946). **Fosos al-Hukam.** Commentary by: Abu al-Ala Afifi. Beirut: Dar al-Kitab al-Arabi.

7. Ibn Fares, Ahmad ibn Fars (1984). **Maqaees al-Lougha.** Qum: Islamic Media Office, Publishing Center.

8. Ibn Manzur, Mohammad ibn Mukarram (1994). **Qamous al-Arab.** 3th Edition. Beirut: Dar Sader Publication.

9. Ibn Sina, Hussein ibn Abdullah (2004). **Jame al-Badaye.** Beirut: Dar al-Kotob al-Ilmiyyah.

10. Ibn Sina, Husain ibn Abdullah (2003). **Isharat wa Tanbihat.** Qom: Bustan-i kitab.

11. Jahami, Gerard (2006). **The Collective Encyclopedia of Terms of Arab and Islamic Thought.** Beirut: Publications by Publishers Library.

12. Kashani, Kamal al-Din Abd al-Razzaq (1992). **Sharh Fusus al-Hikam.** 4th Edition. Qom: Bidar Publications.

13. Majlesi, Mohammad Baqer (1983). **Bihar al-Anwar.** 3th Edition. Beirut: Dar Ihya' al-Torath al-Arabi.

128) International Multi. J. of PURE LIFE. 10 (33): 101-129, Winter. 2023

14. Qaysari, Dawud ibn Mahmoud (2009). **Sharah Qaysari bar Fusoos al-Hikam**. Translated by: Hussein Syed-Mousavi. Tehran: Hikmat Publications.

15. Qoreshi Banabi, Syed Ali Akbar (1993). **Qamoose Quran**. 6th Edition. Tehran: Islamic Book House.

16. Ragheb Isfahani, Hossein ibn Mohammad (1992). **Mofradat fi Gharib al-Quran**. Beirut: Dar al-Shamiya.

**AUTHOR BIOSKETCHES**

**Ali, Yazan.** Lecturer of Modern Theology Department, Faculty of Qaseem, University of Elia, Najaf, Iraq.

✓ Email: [sagikhomar@yahoo.com](mailto:sagikhomar@yahoo.com)

✓ ORCID: [www.orcid.org/0000-0003-0426-7418](http://www.orcid.org/0000-0003-0426-7418)

**Mustafa, Kinana Fayez.** Department of Waterresources Engineering, Faculty of Civil Engineering, Damascus University, Damascus, Syria, and PhD in Islamic Philosophy and Theology.

✓ Email: [kinanamustafa@gmail.com](mailto:kinanamustafa@gmail.com)

✓ ORCID: [www.orcid.org/0000-0002-4038-717X](http://www.orcid.org/0000-0002-4038-717X)

**HOW TO CITE THIS ARTICLE**

Ali, Yazan. and Kinana Fayez Mustafa (2023). **Mystical Analysis of Dream and its Effects in the Holy Quran.** *International Multidisciplinary Journal of PURE LIFE.* 10 (33): 101-129.

DOI: <https://doi.org/10.22034/imjpl.2023.15606.1085>

DOR: <https://dorl.net/20.1001.1.26767619.2023.10.33.3.9>

URL: [http://p-l-journals.miu.ac.ir/article\\_7958.html](http://p-l-journals.miu.ac.ir/article_7958.html)

