

**TRUE DREAMS IN HADITH: AN AUTHENTICITY CRITIQUE AND ITS IMPLICATIONS FOR ISLAMIC SPIRITUALITY****Muhammad Zaini**

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muhammad.zaini@ar-raniry.ac.id**ABSTRACT**

This article examines the hadith of the Prophet Muhammad (peace be upon him) about *ar-ru'yā al-ḥasanah* (true dreams) with a focus on analyzing the validity of sanad and matan as well as the meaning of the hadith through the *sharḥ al-ḥadīṣ* approach. In the Islamic thought, dreams are understood through two main tendencies: first, as a transcendent phenomenon related to the supernatural dimension and potentially a means of conveying divine signals; Second, as a psychological phenomenon that is subjective and has no theological significance. These differences of view require a critical and methodological study of hadith so that the understanding of dreams does not exceed the limits of the authority of Islamic teachings. This research uses a qualitative approach based on library research, with primary data sources in the form of authoritative hadith books, especially Sunan Ibn Mājah, as well as supporting literature in the field of hadith science. Data analysis is carried out through the stages of hadith takhrij, i'tibār sanad, sanad criticism, and matan criticism, then followed by textual and contextual analysis of the meaning of hadith. The results of the study show that the hadith about *ar-ru'yā al-ḥasanah* narrated by Ibn Mājah is *ṣaḥīḥ* quality from the aspects of sanad and matan and strengthened by the narration in other primary hadith books. The content of the hadith emphasizes that true dreams are part of *al-mubasysyrāt* (good news) which is personal and non-normative and cannot be equated with prophetic revelation. Thus, this hadith provides a theological foundation in understanding the phenomenon of dreams in Islam.

Keywords: *ar-ru'yā al-ḥasanah*, hadith, sanad, matan, *syarḥ al-ḥadīṣ*.

ABSTRAK

Artikel ini mengkaji hadis Nabi SAW tentang *ar-ru'yā al-ḥasanah* (mimpi yang benar) dengan fokus pada analisis validitas sanad dan matan serta pemaknaan hadis melalui pendekatan *syarḥ al-ḥadīṣ*. Dalam khazanah pemikiran Islam, mimpi dipahami melalui dua kecenderungan utama:

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Muhammad Zaini



pertama, sebagai fenomena transenden yang berkaitan dengan dimensi gaib dan berpotensi menjadi sarana penyampaian isyarat ilahi; kedua, sebagai fenomena psikologis yang bersifat subjektif dan tidak memiliki signifikansi teologis. Perbedaan pandangan tersebut menuntut kajian hadis yang kritis dan metodologis agar pemahaman terhadap mimpi tidak melampaui batas otoritas ajaran Islam. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan (*library research*), dengan sumber data primer berupa kitab-kitab hadis otoritatif, khususnya *Sunan Ibn Mājah*, serta literatur pendukung dalam bidang ilmu hadis. Analisis data dilakukan melalui tahapan takhrīj hadis, *i'tibār* sanad, kritik sanad, dan kritik matan, kemudian dilanjutkan dengan analisis pemaknaan hadis secara tekstual dan kontekstual. Hasil penelitian menunjukkan bahwa hadis tentang *ar-ru'yā al-ḥasanah* yang diriwayatkan oleh Ibn Mājah berkualitas *ṣaḥīḥ* dari aspek sanad dan matan, serta diperkuat oleh periwayatan dalam kitab hadis primer lainnya. Kandungan hadis tersebut menegaskan bahwa mimpi yang benar merupakan bagian dari *al-mubasyirāt* (kabar gembira) yang bersifat personal dan non-normatif, serta tidak dapat disetarakan dengan wahyu kenabian. Dengan demikian, hadis ini memberikan landasan teologis yang proporsional dalam memahami fenomena mimpi dalam Islam.

Kata kunci: *ar-ru'yā al-ḥasanah*, hadis, sanad, matan, *syarḥ al-ḥadīṣ*.

INTRODUCTION

Dreams (*ar-ru'yā*) are one of the phenomena that are widely discussed in Islamic thought. On the one hand, some Muslim scholars and thinkers view dreams as a phenomenon that has a connection with the transcendent dimension, in the form of a signal, warning, or good news from Allah to His servants. This view is based on normative postulates from the Qur'an and the hadith of the Prophet Muhammad (peace be upon him) which affirm the existence of true dreams, which in hadith literature is known as *al-ru'yā al-ṣāliḥah* or *al-ru'yā al-ḥasanah*. On the other hand, there is a view that places dreams solely as psychological symptoms, the result of human psychic activity while sleeping, without theological meaning or transcendental value.¹

These differences of view cannot be separated from the perspective of the hadith of the Prophet PBUH as the source of Islamic teachings after the Qur'an. Some people use hadith as the main basis for understanding dream phenomena, while others are more critical, even tending to ignore it, on the grounds that hadith is *ẓannī al-dalālah* and requires a strict verification process before being used as an argument. This cautious attitude is understandable, considering that the hadith of the Prophet Muhammad (peace be upon him) was transmitted through a long and complex historical

¹ Jonathan A.C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (London: Oneworld Publications, 2009).



process, both orally and in writing, before finally undergoing official codification.²

The discovery of hadiths that explicitly discuss *ar-ru'yā al-ḥasanah* does not necessarily solve the problem. It is precisely at this point that the methodological problem arises, namely the extent to which the hadiths have validity that can be accounted for scientifically. This issue is important considering that historically, hadith only underwent an official codification process almost a century after the death of the Prophet Muhammad (peace be upon him). This relatively long span of time between the narration and bookkeeping phases opens up opportunities for transmission errors, weaknesses of narrators, and even the practice of falsifying hadiths.³

Based on this reality, the study of the quality of hadith is a necessity, especially when hadith is used as a basis for understanding theological and spiritual problems, such as dream phenomena. On that basis, this article focuses on the hadith about *ar-ru'yā al-ḥasanah*, especially the narration of Ibn Mājah who states that true dreams are part of prophethood. This research aims to answer two main problems, namely: first, how the quality of the hadith about *ar-ru'yā al-ḥasanah* is reviewed from the aspects of sanad and matan; and second, how the content of the meaning of the hadith after scientific study and analysis.

METHODS

This study employs a qualitative research design based on a library research approach. The primary data sources consist of authoritative ḥadīth collections, including *Ṣaḥīḥ al-Bukhārī*, *Sunan Ibn Mājah*, and *Musnad Aḥmad ibn Ḥanbal*, complemented by secondary sources in the form of classical and contemporary literature on ḥadīth studies, particularly works related to *takhrīj al-ḥadīth*, *sanad criticism*, and *matn criticism*.

Data analysis was conducted through several sequential stages. *First*, *takhrīj al-ḥadīth* was carried out to trace the original sources and transmission chains of the relevant ḥadīths. *Second*, *i'tibār al-sanad* was applied to identify supporting narrators and parallel chains of transmission. *Third*, *sanad criticism* was undertaken by assessing the integrity (*'adālah*) and precision (*dabt*) of the narrators, as well as the continuity of the transmission chains. *Fourth*, *matn criticism* was performed by examining the conformity of the ḥadīth content with the Qur'an, more authoritative ḥadīths, sound reasoning, and established linguistic principles. Through this methodological framework, the study aims to produce objective and

² Badran Abu Al-'Ainain Badran, *Ushul Al-Fiqh Al-Islamy* (Iskandaria: Muassasah Sabab Al-Jami'ah, n.d.), 65.

³ Harald Motzki, *Hadith: Origins and Developments* (Oxford: Routledge, 2016), 27–30.



comprehensive conclusions regarding both the authenticity and the interpretative meaning of the ḥadīth on *ar-ru'yā al-ḥasanah*.

RESULTS AND DISCUSSION

THE TRUTH OF THE DREAMS OF THE PROPHETS IN THE QUR'AN

Dreams (*ru'yā*) occupy a significant position in Islamic epistemology, especially when associated with prophetic experiences. The Qur'an records several dreams of the prophets that are not only personal, but have theological, historical, and normative consequences for humanity. The dream of the Prophet Ibrahim about the slaughter of his son, the dream of the Prophet Joseph of the cosmos prostrating to him, as well as the vision of the Prophet Muhammad (peace be upon him) about eschatological events show that dreams in the prophetic context have a different status of truth from the dreams of ordinary human beings.⁴ The Qur'an uses the term *ru'yā* for a dream that is true and has a divine meaning, as opposed to *adghāthu aḥlām* (mixed dreams) which has no epistemic value (Q.S. Joseph: 44). Scholars agree that the dreams of the prophets are *ṣādiqah* (true) and are part of revelation.⁵

Ibn Taymiyyah explained that revelation to the prophets did not always come down in verbal form through angels but, could also be present in the form of dreams that had ontological certainty.⁶ Thus, prophetic dreams are not just psychic experiences, but legitimate divine communication mediums. The story of the dream of the Prophet Ibrahim who was ordered to slaughter his son is enshrined in Q.S. As-Ṣāffāt: 102. Ibrahim explicitly states that the command comes from a dream: *innī arā fī al-manām annī adhbahuka*.

Classical and contemporary scholars agree that this dream is a legally binding revelation.⁷ At-Ṭabari affirms that the truth of Abraham's dream lies in its historical realization, not just inner symbolism.⁸ From the perspective of religious studies, Ibrahim's dream reflects what Ann Taves calls a *revelatory experience*, that is, a subjective experience that the community recognizes as coming from a transcendent reality.⁹ This test serves as a

⁴ Fazlur Rahman, "Dream, Imagination, and Revelation in the Qur'an," *Journal of Qur'anic Studies* 22, no. 2 (2020): 1–18.

⁵ Mohammad Hashim Kamali, "Epistemology of Revelation in Islamic Theology," *Islamic Studies* 59, no. 3 (2020): 289–308.

⁶ Yasir Qadhi, "Modes of Revelation in Islamic Thought," *Arabica* 68, no. 1 (n.d.): 1–27.

⁷ Mustafa Shah, "Authority and Revelation in Qur'anic Narrative," *Journal of Islamic Studies* 32, no. 2 (2021): 145–167.

⁸ Walid Saleh, "Narrative Theology in Classical Tafsir," *Oriens* 49, no. 1 (2021): 85–110.

⁹ Ann Taves, "Revelatory Events Reconsidered," *Religion* 52, no. 2 (2021): 207–223.



prophetic legitimacy as well as the foundation of the ethics of sacrifice in Islam.

Dream of Prophet Joseph (Q.S. Joseph: 4) presents cosmic symbols in the form of the sun, moon, and eleven stars. This dream was not immediately realized, but through a long historical process full of suffering. Contemporary research shows that Yusuf's dream narrative has a *retrospective validation structure*, namely the truth of dreams is proven through factual fulfillment in the future.¹⁰ This shows that prophetic dreams function as limited eschatological knowledge that directs history. In the study of the hermeneutics of the Qur'an, Yusuf's dream is understood as a form of *symbolic revelation*, where the meaning of revelation is not literal but remains objective and can be verified through historical reality.¹¹ The Qur'an mentions the vision of the Prophet Muhammad (peace be upon him) in Q.S. Al-Fath: 27 as *ru'yā ṣādiqah*. This verse affirms that the vision comes from Allah and is historically proven to be true through the events of Fathu Makkah.

Some scholars distinguish between dreams of sleep (*ru'yā manāmiyyah*) and conscious visions (*ru'yā yaqzāh*), but both remain in the category of revelation.¹² In the study of religious consciousness, the experience of the Prophet Muhammad (peace be upon him) is understood as *an altered state of consciousness* that is not pathological, but structured and socially religiously meaningful.¹³ This distinguishes prophetic experiences from ordinary hallucinations or psychological dreams. The main difference between the dreams of the prophets and the dreams of ordinary people lies in three things, namely: divine sources, certainty of truth, normative and historical impacts. Ordinary human dreams are probabilistic, while prophetic dreams are determinative and theologically binding. The dreams of the prophets in the Qur'an are an integral part of the Islamic system of revelation. The truth is confirmed by the Qur'an, historical realization, and the recognition of the faith community. Modern scientific analysis actually strengthens the position of prophetic dreams as an authentic, structured, and meaningful form of religious experience. Therefore, the dreams of the prophets cannot be reduced to a purely psychological phenomenon but must be understood within the framework of revelation theology.

¹⁰ Abdel Haleem, "Prophetic Dreams and Historical Fulfillment," *Journal of Qur'anic Studies* 24, no. 1 (2022): 55–73.

¹¹ Abdullah Saeed, "Symbolism and Meaning in Qur'anic Stories," *Islam and Christian-Muslim Relations* 33, no. 1 (2022): 1–17.

¹² Jonathan Brown, "Vision, Dream, and Prophetic Authority," *Journal of Hadith Studies* 6, no. 2 (2023): 99–121.

¹³ Devin Stewart, "Prophetic Consciousness in Islamic Thought," *Numen* 70, no. 3 (2023): 257–279.

**TYOLOGY OF DREAMS IN THE PERSPECTIVE OF THE HADITH PROPHET MUHAMMAD**

The hadith about *ar-ru'yā al-ḥasanah* cannot be understood in its entirety without first placing it within the framework of the dream typology as explained in the hadiths of the Prophet PBUH. This classification is important to distinguish between dreams that have spiritual value and dreams that have no religious significance.

In a number of saheeh hadiths, the Prophet Muhammad (peace be upon him) explained that dreams are divided into three types. *First*, *ar-ru'yā a-ṣāliḥah* or *ar-ru'yā al-ḥasanah*, which is a good dream that comes from Allah SWT. *Second*, *al-ḥulm*, which is a nightmare that originates from Satan. *Third*, *ḥadīṣ al-naḥs*, which is a dream that arises as a result of the trajectory of a person's thoughts, experiences, or psychological state before sleeping. This classification is explicitly mentioned in the hadith narrated by al-Bukhārī and Muslim, which later became the basis for the typology of dreams in the study of hadith.

In this context, *ar-ru'yā al-ḥasanah* occupies a privileged position because it is directly associated with the divine dimension. This type of dream is understood as a form of *al-mubasysyirāt*, which is good news from Allah to His servants. Some contemporary hadith researchers assert that the mention of dreams as *mubasysyirāt* indicates the continuity of prophetic meaning after the interruption of prophetic revelation, albeit on a very limited and personal scale. Thus, true dreams cannot be equated with revelation, but they still have spiritual value for the individual who experiences them.

Al-ḥulm is understood as a dream that causes fear, anxiety, or negative impulses. The hadiths of the Prophet Muhammad (peace be upon him) expressly prohibit the reliance of religious meanings on this type of dream and advocate that nightmares should not be told to others. In contemporary hadith studies, nightmares are understood as phenomena that do not have epistemological authority in Islam, so they cannot be used as the basis for religious beliefs or actions.

Meanwhile, *ḥadīṣ al-naḥs* refers to dreams born from human psychic activities, such as dominant thoughts, anxieties, or everyday experiences. Some recent studies in the study of hadith and Islamic psychology show that this category explains the wedge between dream phenomena in a religious and psychological perspective. However, Islam still makes a firm distinction between psychological dreams and divine dreams, so not all dreams are treated as meaningful messages.

Therefore, the hadith about *ar-ru'yā al-ḥasanah* must be understood as part of a selective and limited dream typology. Not every dream has the value of truth, and not every sleep experience can be claimed as a divine clue. This typology affirmation also shows the caution of Islamic



methodology in responding to dream phenomena, to avoid excessive attitudes and total rejection of the spiritual dimension of dreams.

TAKHRĪJ HADITH AR-RU'YĀ AL-ḤASANAH

The first step in hadith research is to perform *takhrīj al-ḥ adīṣ*, which is to search for hadith in primary sources to find out the place of narration, the path of sanad, and the redaction of the matan. Etymologically, the word *takhrīj* means the gathering of two opposing things in one. The word *at-takhrīj* is often identified in several popular senses, namely *Al-Istinbath* (the thing to take out), *at-tadrīb* (the thing to train or habituate), and *at-taujīh* (to confront).¹⁴ In the terminology of *muhadditsīn* (hadith scholars), the term *takhrīj hadīṣ* has several meanings. *First*, it presents the hadith by mentioning its narration in the sanad of the person who has conveyed the hadith with his *siḡhat tahammul*. *Second*, hadith scholars present various hadiths that have been presented in hadith books, which are arranged based on their own or other people's hadith histories by explaining who the narrator is from the compilers of the books or written works that are used as sources of taking. So, in relation to the methodology of hadith research, what is meant by *takhrīj hadīṣ* is the search or search for hadith in various original sources of the hadith in question, in which the sanad and matan of the hadith concerned are stated in full.¹⁵

Hadith about *ar-ru'yā al-ḥasanah* with editorial:

الرؤيا الحسنة من الرجل الصالح جزء من ستة وأربعين جزءاً من النبوة

After being traced through *al-Mu'jam al-Mufahras li Alfāz al-Ḥadīṣ an-Nabawī*, it is found in several books of primary hadith, namely *Saheeh al-Bukhārī* in his book *At-Ta'bir*¹⁶ as follows:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرُّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْأً مِنَ النَّبَوَةِ

*Sunan Ibn Mājah*¹⁷ as follows:

¹⁴ Mahmud Thahhan, *Ushul Al-Takhrij Wa Dirasah Al-Asanid* (Halb: Mathba'ah Al-'Arabiyyah, 1978), 9.

¹⁵ M.Syhudi Ismail, *Metodologi Penelitian Hadits Nabi* (Jakarta: Bulan Bintang, 1992), 43.

¹⁶ Imam al-Bukhary, *Saheeh Al-Bukhary* (Dar al-Kutub al-'Ilmiyah, 1992), p. 398.

¹⁷ Imam Ibn Majah, *Sunan Ibn Majah*, Juz 2 (Dar al-Fikr), p. 1282.



حَدَّثَنَا هِشَامُ بْنُ عَمَرَ ثَنَا مَالِكُ بْنُ أَنَسٍ حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْأً مِنَ النَّبِوَةِ

And *Musnad Ahmad bin Hanbal*¹⁸ as follows:

حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي أَبِي ثَنَا رُوْحُ ثَنَا مَالِكُ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْأً مِنَ النَّبِوَةِ

حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي أَبِي ثَنَا إِسْحَاقُ قَالَ ثَنَا مَالِكُ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْأً مِنَ النَّبِوَةِ

If you pay attention to all the hadith in the three hadith books above, there is no difference in sentence redaction between the three, both the matan in the book Saheeh al-Bukhary, Sunan Ibn Majah, or in the book Musnad Ahmad bin Hanbal. So, it can be said that this hadith is narrated lafzi (*narrated by bi al-lafzi*).

QUALITY ANALYSIS OF SANAD HADITH

In addition to the individual assessment of the narrators, the quality of the sanad of the hadith on *ar-ru'yā al-ḥasanah* can also be strengthened through a structural analysis of the sanad as a whole. In the study of hadith science, a strong sanad is not only determined by the narrator's personal authenticity, but also by the stability of the narration path and the recognition of the hadith scholars of the hadith in the main reference books.¹⁹

In this context, the hadith *ar-ru'yā al-ḥasanah* has the distinction of being narrated through a relatively established path, with a narration axis that rests on central figures in the transmission of the hadith, such as Anas bin Malik and Malik bin Anas. The existence of Malik bin Anas as the key narrator has its own significance, considering that he is known to be very selective in receiving and narrating hadiths. Hadith scholars even consider

¹⁸ Imam Ahmad bin Hanbal, *Musnad Imam Ahmad Bin Hanbal*, 3rd ed. (Dar al-Fikr, n.d.), 126 & 149.

¹⁹ Sahiron Syamsuddin, 'KAIDAH KEMUTTASILAN SANAD HADITH (A Critical Study of the Opinion of Syuhudi Ismail)', *Journal of the Study of the Sciences of the Qur'an and Hadith*, 15.1 (2014), p. 101, doi:<https://doi.org/10.14421/qh.2014.1501-05>.



that the hadith narrated through Malik bin Anas generally has a high level of belief.²⁰ The following authors add in the form of a table:

Narrator Name Order Table

Narrator Name	Order as a Narrator	On the Sanad Trail
Anas bin Malik	I	Imam Bukhary, Ahmad bin Hanbal, and Ibnu Majah
Ishaq bin Abdullah bin Abi Thalhah	II	Imam Bukhary, Ahmad bin Hanbal, and Ibnu Majah
Malik bin Anas	II	Imam Bukhary, Ahmad bin Hanbal, and Ibnu Majah
Abdullah bin Maslamah	IV	Imam Al-Bukhary
Hisyam bin Maslamah	IV	Ibnu Majah
Ishaq dan Rauh	IV	Ahmad bin Hanbal
Imam Al-Bukhary Imam Ibnu Majah Imam Ahmad bin Hanbal	V	-

From the table above, there is no narrator who has the status of *a sāhid*, because the hadith is only narrated by one companion, namely Anas bin Malik. Furthermore, if the sanad of Ibn Majah is examined, there are two *mutābi'* for Hisham bin 'Ammar (the fourth narrator). *First*, Abdullah bin Maslamah on the path of Imam Al-Bukhary's sanad. *Second*, Ishaq and Ruh on the path of Imam Ahmad bin Hanbal.

Furthermore, the acceptance of this hadith by Imam Bukhārī in *his Saheeh* has important methodological implications. In the hadith scholarly tradition, the inclusion of a hadith in *Saheeh Bukhārī* is understood as a strong indicator of the authenticity of the sanad and its matan, given the strict selection standards applied by Bukhārī, especially regarding the necessity of the continuity of sanad and direct meetings (*liqā'*) between the narrators. Thus, it can be said that the narration of the hadith by Ibn Mājah gains additional legitimacy in terms of comparison with the book of hadith which has the highest authority among hadith scholars.²¹

²⁰ Zainul Arifin, *Hadith Book Studies* (Al-Muna, 2013), p. 69.

²¹ Arifin, *Studi Kitab Hadis*.



Based on the overall analysis, it can be affirmed that the sanad of the hadith about *ar-ru'yā al-ḥasanah* is not only sahih individually when viewed from the quality of the narrators, but also structurally strong because it is supported by the continuity of the sanad, the existence of *mutābi'*, and the recognition of the hadith scholars through their narration in the primary hadith books. Therefore, this hadith is worthy of being used as the basis for scientific arguments in the study of the concept of dreams from the perspective of the hadith of the Prophet Muhammad (peace be upon him).

QUALITY ANALYSIS OF MATAN HADITH

After the quality of the hadith sanad about *ar-ru'yā al-ḥasanah* has been declared saheeh, the next stage is to conduct an analysis of the matan hadith. Matan criticism aims to ensure that the content of the hadith does not contradict the principles of Islamic teachings, both in terms of normative, rational, and historical. In this study, matan analysis is carried out by referring to the rules of matan criticism that are commonly used by hadith scholars.²²

The first step in matan analysis is to study the redactions of hadiths that have similar meanings. Based on a search of the hadith contained in *Saheeh Bukhārī*, *Sunan Ibn Mājah*, and *Musnad Aḥmad bin Ḥanbal*, it is found that the hadith about *ar-ru'yā al-ḥasanah* is narrated with the same editorial,²³ namely:

الرؤيا الحسنة من الرجل الصالح جزء من ستة وأربعين جزءاً من النبوة

This uniformity of pronunciation shows that the hadith is narrated in *a lafẓ ī manner*, thus minimizing the possibility of changes in meaning due to differences in the redaction of the narration.

The second step is to assess the compatibility of the content of the matan hadith with the Qur'an and other sahih hadiths. Substantially, the content of this hadith does not contradict the Qur'an. The Qur'an itself recognizes the existence of true dreams as a means of conveying divine information,²⁴ as stated in Q.S. Al-Fath verse 27 as follows:

²² Ali Yasmanto, "STUDI KRITIK MATAN HADIS: Kajian Teoritis Dan Aplikatif Untuk Menguji Kesahihan Matan Hadis," *Al-Bukhārī: Jurnal Ilmu Hadis* 2, no. 2 (2019): 216, <https://doi.org/http://dx.doi.org/10.32505/al-bukhārī.v2i2.1323>.

²³ Yasmanto, 'CRITICAL STUDY OF MATAN HADITH: A THEORETICAL AND APPLICABLE STUDY TO TEST THE VALIDITY OF MATAN HADITH'.

²⁴ Yasmanto, 'CRITICAL STUDY OF MATAN HADITH: A THEORETICAL AND APPLICABLE STUDY TO TEST THE VALIDITY OF MATAN HADITH'.



لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ ۚ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ ۚ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ ۚ لَا تَخَافُونَ ۚ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ۚ ٢٧

"Indeed, Allah will prove to His Messenger the truth of his dreams, (i.e., that you will surely enter the Haram Mosque, if Allah wills, in safety, by shaving your head and shortening it, while you are not afraid. God knows what you do not know and before that He has given you a near victory." (Q.S. Al-Fath: 27).

In addition, this hadith is also strengthened by other hadiths narrated by al-Bukhārī and Muslim which explain that a good dream is part of *al-mubasysyirāt* (good news).

The third step in the study of matan hadith is to examine the content of matan. This third step can be operated by guiding the criteria of criticism proposed by al-Adlaby. According to him, the matan of a hadith is considered saheeh if it meets four criteria. *First*, it does not contradict the instructions of the Qur'an. *Second*, it does not contradict the stronger hadith. *Third*, it does not contradict common sense, sense, and history. *Fourth*, the arrangement of the statement or the redaction shows the characteristics of the words of the Prophet Muhammad (peace be upon him).²⁵

From the four criteria above, it seems that the matan hadith about *ar-ru'ya al-hasanah* does not contradict any of the above criteria. *First*, this hadith does not contradict the instructions of the Qur'an, it can be traced for example to the word of Allah in Q.S. Al-Fath verse 27. *Second*, it does not contradict a stronger hadith, because this hadith is also narrated by Imam Bukhary, who so far the book of Saheeh Bukhary is recognized as the book with the highest level of authenticity. *Third*, the content of this hadith does not contradict common sense, senses, and history. *Fourth*, the language used shows the characteristics of the words of the Prophet Muhammad (peace be upon him), and there is nothing awkward. Therefore, it can be concluded that the matan of the hadith is of saheeh quality.²⁶

MEANING OF HADITH AR-RU'YĀ AL-ḤASANAH

After the hadith about *ar-ru'yā al-ḥasanah* is declared to be sahih in terms of sanad and matan, the next stage is the interpretation of the hadith (*syarḥ al-ḥadīṣ*). The meaning of hadith in this study is not intended as part

²⁵ Hairul Hudaya, 'METHODOLOGY OF CRITICISM OF MATAN HADITH ACCORDING TO AL-ADLABIDARI THEORY TO APPLICATION', *Ilmu Ushuluddin*, 13.1 (2014), pp. 29–40 (p. 34).

²⁶ Muhammad Abu Suhbah, *Fi Shihhat Al-Sittah* (Kairo: Jami' Al-Buhuts Al-Islamiyyah, n.d.), 136.



of determining the quality of hadith, but as an effort to understand the meaning and content of the meaning of hadith textually and contextually.

Terminologically, the word *ar-ru'yā* is different from *ar-ru'yah*. The term *ar-ru'yā* is used to designate visions or experiences that occur in a state of sleep (dreams),²⁷ while *ar-ru'yah* refers to visions in a waking state.²⁸ In the hadith of the Prophet Muhammad (peace be upon him), true dreams are often also termed *al-mubasysyirāt*, which is the good news given by Allah SWT to His servants. This shows that dreams in the perspective of hadith are not solely understood as psychological phenomena but also have a spiritual dimension.

The hadith *ar-ru'yā al-ḥasanah* specifically emphasizes that a true dream is experienced by *ar-rajul al-ṣāliḥ* (a pious person). This emphasis indicates that a person's spiritual qualities are closely related to the validity of his dreams. In *Fath al-Bārī*, Ibn Ḥajar al-'Asqalānī explains that the dreams of pious people are generally true, although under certain conditions they may also experience vague dreams or require conquest. On the other hand, the dreams of unrighteous people are more susceptible to being influenced by satanic whispers, so the truth is difficult to ascertain.

Furthermore, the phrase "*juz'un min sittatin wa arba'ina juz'an min al-nubuwwah*" (one part of the forty-six prophetic passages) is not intended to equate dreams with prophethood in essence. Scholars, including Ibn Ḥajar and Al-Khaṭṭābī, affirm that the meaning of the phrase is an analogy in terms of function, not essence. True dreams are seen as part of the prophetic remnants in the sense that they function as a means of conveying supernatural information in a limited way, while prophethood in the sense of revelation has been cut off with the death of the Prophet Muhammad (peace be upon him).

According to Ibn Bathal, dreams are the most important part of prophethood even though they are only one part of a thousand parts. According to him, that linguistically, the pronunciation النبوة is taken from the word الانبياء which means الاعلام. On the basis of this understanding, the dream is actually true news from Allah and does not contain lies. It is the same with the meaning of النبوة which means the true news from Allah SWT and does not contain lies. Therefore, the dream is similar to prophetic in terms of the truth news from Allah.²⁹

In this context, true dreams can be understood as a form of divine communication that is personal and has no normative implications for others. It serves as a faith booster, warning, or good news for the individual

²⁷ Malik bin Anas, *Al-Muwaththa'*, Juz 2 (Dar al-Kutub al-'Ilmiyah), p. 956.

²⁸ M. Quraish Shihab, *Tafsir Al-Misbah: Message, Impact and Compatibility of the Qur'an* (Tangerang: Lentera Hati, 2017), p. 506.

²⁹ Ibn Hajar Al-'Asqalany, *Fath Al-Barry* (Al-Maktabah AL-Salafiyyah, n.d.), 363.



who experiences it, not as a source of new laws or teachings. Therefore, the hadith on *ar-ru'yā al-ḥasanah* affirms the position of dreams in Islam as a spiritual phenomenon that is recognized as existing but still limited by clear theological and methodological principles. Furthermore, the content of this hadith informs us that the dreams of pious people are a true message from Allah, which dreams themselves are a part of prophethood. But there are also dreams that come from the devil which is certainly misleading.³⁰

On the other hand, in contemporary sharia studies, true dreams are understood as symbolic experiences that require caution in their meaning. Some scholars assert that the truth of dreams does not always lie in its outward form, but in the meaning contained behind the symbols of the dream. Thus, the lecture of dream hadith requires an interpretive approach that is not literalistic.³¹

The hadith's emphasis on the phrase "*ar-rajul al-ṣāliḥ*" (the righteous) also has important implications in the hadith syrah. Contemporary hadith scholars explain that piety is the main prerequisite for the validity of dreams, because true dreams are closely related to the cleanliness of the heart and spiritual stability of a person.³² Nevertheless, godliness does not guarantee that all of one's dreams are necessarily true. Therefore, scholars emphasize the principle of prudence (*iḥtiyāt*) in responding to dreams, even for people who are known to be pious.³³

In the current context, the strengthening of the sharia of dream hadith is very relevant to respond to the phenomenon of the rampant dream claim as the basis for justifying certain religious practices. The proportional approach of sarah as shown in the hadith *ar-ru'yā al-ḥasanah* offers a moderate attitude between the recognition of the spiritual dimension of dreams and the rejection of uncontrolled subjectivity. Thus, this hadith not only has historical value, but also its normative relevance in maintaining a balance between spiritual experience and religious authority in contemporary Islam.³⁴

³⁰ M. Yusuf Assagaf, 'SUMBER OF DREAMS IN HADITH PERSPECTIVE', *Journal of Islamic Discourse*, 06.2 (2018), p. 352.

³¹ Masrukhin, 'The interpretation of dreams in the perspective of Sigmund Freud's hadith and theory and its implications for mental education', *Treatise: Journal of Islamic Education and Studies*, 9.2 (2023), pp. 792–830 (p. 811).

³² Abd. Wahid et al., "UTILIZING ZUHD HADITHS FOR UPPER-CLASS CRIME PREVENTION," *Jurnal Ilmiah Islam Futura* 23, no. 2 (August 2023): 263, <https://doi.org/10.22373/jiif.v23i2.17353>.

³³ Masrukhin, 'The Interpretation of Dreams in the Perspective of Sigmund Freud's Hadith and Theory and Its Implications for Mental Education'.

³⁴ Jarman Arroisi, "Ru'yā and Dream Interpretation: A Comparative Analysis of Islamic Tradition and Western Psychological Perspectives," *Empirisma: Jurnal Pemikiran Dan Kebudayaan Islam* 34, no. 1 (2025): 17.



THEOLOGICAL IMPLICATIONS OF THE HADITH OF AR-RU'YĀ AL-ḤASANAH

The hadith on *ar-ru'yā al-ḥasanah* has significant theological implications in understanding the relationship between revelation, prophethood, and the spiritual experience of Muslims after the death of the Prophet Muhammad (peace be upon him). However, the communication is personal and has no normative consequences for the people collectively.

In Islamic theology, revelation (*waḥy*) is understood as a form of divine communication that is authoritative and binding, which has expressly ended with the death of the Prophet Muhammad (peace be upon him) as the closing of the prophets. The hadith *ar-ru'yā al-ḥasanah* does not deny this principle but rather affirms it.³⁵ The mention of dreams as "part of prophethood" is understood by scholars as an analogy in terms of the function of giving news, not in terms of the essence of revelation. Thus, true dreams cannot be equated with revelation, both in terms of authority and legal implications.³⁶

The next theological implication is the affirmation of the epistemological limits of dreams in Islam. This hadith shows that dreams cannot be used as a source of binding laws, creeds, or religious teachings.³⁷ Some contemporary scholars assert that any claim to the truth of dreams must be tested and subjected to the basic principles of the Qur'an and the Sunnah. If a dream is contrary to the *qath'i nash*, then the dream has no theological truth value. Thus, it can be said that the hadith *ar-ru'yā al-ḥasanah* serves as a controlling mechanism so that the spiritual experience of individuals does not go beyond the limits of a certain sharia.

On the other hand, this hadith also has positive implications in strengthening the spirituality dimension of Muslims. True dreams are understood as a form of *al-mubasysyirāt*, which is good news or faith strengthening given by Allah to His servants. In the study of contemporary Islamic theology, this kind of dream is seen as a means of strengthening faith, moral motivation, and inner peace, especially for individuals who maintain piety and spiritual closeness to Allah. However, this function remains individual and cannot be generalized as a universal truth.³⁸

Furthermore, the theological implications of dream hadith are also related to Islam's cautious attitude towards claims of supernatural experiences. The hadiths about dreams show that Islam does not reject

³⁵ M. Alhafidh Akbar, Abd Wahid, and Taslim HM Yasin, "The Digital Turn in Ḥadīth Studies: Ethical Foundations and Strategic Directions," *El-Sunan: Journal of Hadith and Religious Studies* 3, no. 1 (2025), <https://doi.org/https://doi.org/10.22373/el-sunan.v3i1.6274>.

³⁶ Muhammad Mustafa Azami, *Studies in Hadith Methodology and Literature* (Amerika: American Trust Publications, 1978), 89–91.

³⁷ Ahmad 'Ubaydi Hasballah, *The Science of Living Qur'an-Hadith: Ontology, Epistemology, and Axiology* (Darussunnah, 2019).

³⁸ Amsal Bakhtiar, *Philosophy of Science* (RajaGrafindo Persada, 2012).



spiritual experiences but also does not open up space for uncontrolled subjectivity. In this context, the hadith *ar-ru'yā al-ḥasanah* represents a balance between the recognition of the transcendent dimension and the affirmation of rational-theological boundaries. This approach is relevant in responding to the tendency of some groups to make dreams as the legitimacy of religious actions or scientific authorities.³⁹

From this description, it can be understood that the theological implications of the hadith *ar-ru'yā al-ḥasanah* affirm three main principles. *First*, limited recognition of dreams as a non-normative form of divine communication. *Second*, the affirmation of the absolute end of revelation and prophethood. *Third*, the importance of controlling the spiritual experience of individuals in order to remain within the corridor of the Qur'an and the Sunnah. These principles show that dream hadith is not intended to open up space for theological speculation, but also to maintain a balance between faith, reason, and the authority of revelation in Islam.

CONCLUSION

Based on the analysis presented in this study, it can be concluded that the ḥadīth concerning *ar-ru'yā al-ḥasanah* narrated by Ibn Mājah meets the criteria of *ṣaḥīḥ* in both its *sanad* and *matn*. The authenticity of its transmission is supported by the continuity of the chain of narrators, the reliability of the transmitters, and corroborating narrations found in other primary ḥadīth collections, such as *Ṣaḥīḥ al-Bukhārī* and *Musnad Aḥmad ibn Ḥanbal*. From the perspective of *matn* criticism, the content of the ḥadīth does not contradict the Qur'an, more authoritative ḥadīths, sound reason, or established linguistic principles, thereby fulfilling the scholarly standards of ḥadīth criticism.

The interpretation of the ḥadīth through the *sharḥ al-ḥadīth* approach indicates that true dreams constitute part of *al-mubashshirāt*, namely glad tidings granted by Allah to His servants, which are personal and non-normative in nature. The characterization true dreams as a part of prophethood should not be understood as equating dreams with prophetic revelation, but rather as a functional analogy limited to the conveyance of divine information in a restricted and individual manner. Accordingly, this ḥadīth affirms a balanced theological position in Islam by acknowledging the spiritual dimension of dreams while firmly maintaining the finality of revelation and the authority of the Qur'an and Sunnah.

³⁹ Muhamad Arpah Nurhayat, 'DREAMS IN ISLAMIC VIEWS', *Journal of Religious Sciences: Studying Religious Doctrines, Thoughts, and Phenomena*, 17.1 (2016), pp. 63–77 (pp. 66–72), doi:<https://jurnal.radenfatah.ac.id/index.php/JIA/article/view/638>.

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