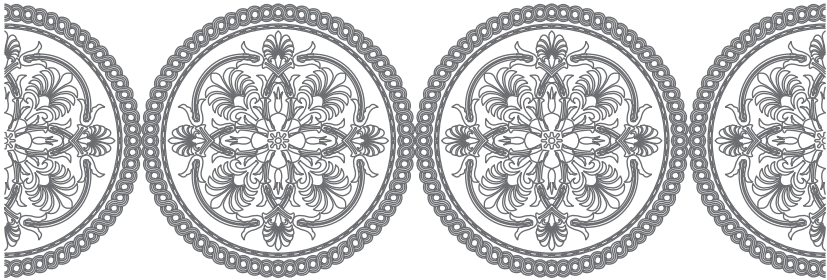




ISSUES RELATED TO
SEEING
THE PROPHET ﷺ IN A
DREAM



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HOW CAN ONE BE
SURE
THAT HE HAS SEEN
THE PROPHET ﷺ
HIMSELF?



Reply by Shaikh Salih al-Munajjid,

“Following are various narrations which describe the Prophet ﷺ. If what you saw in your dream is in accordance with this, then you did indeed see the Prophet ﷺ because he said, "Whoever sees me in a dream has really seen me, because Shaytaan cannot appear in my image." [Saheeh al-Bukhaaree (5729)]

Rabee'ah ibn Abi Abdur-Rahmaan said, "I heard Anas ibn Malik ﷺ describing the Prophet,

“He was of average height, not too tall and not too short, with a pinkish color, not very white and not dark, and his hair was neither very curly nor very straight. The revelation came to him when he was forty years old, and he stayed in Makkah for ten years after the revelation came, then in Madeenah for ten years. When he died, there were no more than twenty white hairs on his head and in his beard." [Saheeh al-Bukhaaree (3283)]

Al-Baraa ibn Aazib ﷺ said,

“The Messenger of Allah ﷺ was broad shouldered and had thick hair coming down to his shoulders and earlobes. He was wearing red garment. I have never seen anything more beautiful than him." [Saheeh Muslim no. 2338]



Ali ؑ said,

"He was neither tall nor short, and had large hands and feet. He had a large head and was big-boned, and the thin line of hair (starting from his chest and extending to the navel) was long. When he walked, he would lean forward, as if he was walking downhill. I have never seen anyone like him, before or since." [at-Tirmidhee (3570) who said this is a saheeh hasan hadeeth]

Jaabir ibn Samurah ؑ said,

"The Messenger of Allah ﷺ was *dalee' al-fam*, *ashkal al-'ayn* and *manhoos al-'aqib*."

Shu'bah said, "I asked Maalik, 'What is *dalee' al-fam*?'"

He replied, "Wide-mouthed."

I asked, "What is *ashkal al-'ayn*?"

He replied, "Big-eyed."

I asked, "What is *manhoos al-'aqib*?"

He replied, "His heels were not fleshy." [Saheeh Muslim (the book of virtues - 2339)]



IT IS NOT POSSIBLE
TO SEE THE PROPHET
(IN A DREAM)
IN A FORM THAT IS
DIFFERENT
FROM HIS TRUE FORM



Question: Is it possible to see the Messenger ﷺ in dreams in several forms, i.e., for one person to see him in one form and for another to see him in another form?

Reply by Shaikh Salih al-Munajjid: The Prophet ﷺ said, "Whoever sees me in a dream has indeed seen me, for the Shaytaan cannot imitate me." [Saheeh Muslim (2266)]

In their commentary on this hadeeth, the scholars said that this is to be understood as referring to seeing the Prophet ﷺ in the physical form that is described in the saheeh ahaadeeth because the Shaytaan cannot imitate the form of the Prophet ﷺ. But if the Shaytaan comes in another form, whether one is asleep or awake, then lies and says, 'I am the Messenger of Allah ﷺ' then this does not count as seeing the Prophet ﷺ."

So you should know the physical attributes of the Prophet ﷺ, which are mentioned in many ahaadeeth which describe his stature, his hands, his forearms, his mouth and teeth, his eyes and his hair. There were many people who resembled the Prophet ﷺ. Those who most resembled him were al-Hasan ibn 'Ali and 'Abd-Allaah ibn Ja'far ibn Abi Talib. So if you see the Prophet ﷺ in the form that is narrated in the Sunnah,



then you have truly seen him, but if you see him in a form that is different from what is described in the Sunnah and the Seerah (biography) – such as if you see him clean-shaven, or missing a hand or foot – then there are two scholarly points of view in this case:

1. That this is indicative of a person's shortcoming in religious commitment.
2. The view which Shaikhul-Islam Ibn Taymiyyah (rahimahullah) thought more likely to be correct, which is that this is a false image that comes from the Shaytaan, especially if one sees it whilst awake. It is definitely a false image because the Prophet ﷺ is alive in al-Barzakh and no one can see him during wakefulness and he ﷺ cannot visit or speak to anyone.

What some people claim - that the Prophet ﷺ came to them during wakefulness, spoke to them and informed them about things - is undoubtedly from the Shayaateen and Jinn especially since such incidents did not occur with the greatest Sahabah such as Abu Bakr, Umar, Uthmaan, Ali, al-Zubayr, Talhah, Abdur-Rahmaan ibn Awf, Sa'eed ibn Zayd, Abu Ubaydah and Saa'd or the people who were present at Badr or had given their bay'ah (oath of allegiance) beneath the tree, and other great and god-fearing Sahabah. ...We should not be deceived by the stories that are narrated by some people who are thought to be righteous, such as stories about seeing the Prophets and sitting with them. We may believe that they sat with them but with whom were they sitting? They sat with the Jinn and Shayaateen so that they may cause fitnah (tribulation).



But those whom Allah protects by their following the Qur'aan and Sunnah and reciting dhikrs, Aayat al-Kursi, al-Mu'awwidhaat (the soorahs seeking refuge with Allah) and seeking the help of Allah, will be protected against that Insha-Allaah, as happened with the Awliya and those who fear Him – as was narrated by Shaykh al-Islam in his valuable book, 'al-Furqaan bayna Awliya al-Rahmaan wa Awliya al-Shaytaan.'

... The scholars have stated that if a person sees the Prophet, who tells him something that goes against the apparent meaning of the Qur'aan or Sunnah or something which requires proof from the Book and the Sunnah – (in this case,) he should not act upon it because what one sees in a dream is not binding. What is binding are the facts that one learns when he is awake. You should note that the dreams of the Prophets are wahy (revelation), but seeing the Prophets in a dream is not wahy – according to the scholarly consensus. Rather it is *bushra* (glad tidings) as explained by al-Nawawi (rahimahullah).



SHAYTAAN CAN COME IN A FORM OTHER THAN THE PROPHET ﷺ AND CLAIM TO BE HIM



Question: Once I saw Prophet Muhammad ﷺ in my dream but his ﷺ appearance did not match with what I have read about him ﷺ. I hope that it was him because I asked him ﷺ, "Are you really Muhammad ﷺ?" and he ﷺ replied saying, 'Yes.' - Who, except the Prophet himself can say this? How can I know for sure that the man I saw was the Prophet truly?

Reply by Shaikh Salih al-Munajjid: It is possible for a person to see the Prophet ﷺ in a dream and it is true that the Shaytaan cannot appear in the image of the Prophet ﷺ but the **Shaytaan can appear in another form and claim that he is the Prophet ﷺ**. It was narrated that Abu Hurayrah ؓ said, "I heard the Prophet ﷺ say, "...The Shaytaan cannot take my shape." [Saheeh al-Bukharee (6592) and Saheeh Muslim (2266)] According to a report narrated by Ahmad (3400), The Prophet ﷺ said, "The Shaytaan cannot resemble me."

Al-Haafidh Ibn Hajar said,

"We have narrated it with a complete isnaad from Hamaad ibn Zayd from Ayyoob who said, "If a man told Muhammad (i.e., Ibn Sireen) that he had seen the Prophet ﷺ



(in a dream), he would say, “Describe to me the one whom you saw.” If the man (who dreamt) gave a description which he (i.e., Ibn Sireen) did not recognize, he would say, “You did not see him.” - Its isnaad is saheeh, and I have found another report which corroborates it.

Al-Haakim narrated via Aasim ibn Kulayb (who said), my father told me, 'I said to Ibn Abbas, “I saw the Prophet ﷺ in a dream.” He said, “Describe him to me.” He said, “I mentioned al-Hasan ibn Ali and said that he looked like him.” He said, “You did indeed see him.” Its isnaad is jayyid (good).” [Fath al-Baaree (12/383, 384)]

With regard to those who say that the Prophet ﷺ may appear in all forms (in dreams), quoting as evidence the report narrated by Ibn Abi Aasim from Abu Hurayrah that the Messenger of Allah ﷺ said, “Whoever sees me in a dream has indeed seen me, for I may be shown in all forms.” – This narration is Da’eef (weak). Al-Haafidh Ibn Hajar said, "Its isnaad includes Saalih, the freed slave of al-Taw’amah, who is da’eef (weak); he became confused (in old age), and this is a report from someone who heard it after he became confused." [Fath al-Baree (12/384)]

As for seeing the Prophet ﷺ as a young man or a child – this is possible but is subject to the conditions mentioned above, which is that he should look as he looked at that age.



Al-Haafidh Ibn Hajar said,

"The phrase "[the Shaytaan] cannot" indicates that although Allah gave him the ability to appear in any form he wants, He does not allow him to appear in the form of the Prophet ﷺ. This was the opinion of a group who said concerning the Hadeeth, "What this refers to is when a person sees him as he really looked."

Some of them restricted it even further and said, "One must see him as he looked when he died, so he must even take into consideration the number of his white hairs which was no more than twenty." The correct view is that he may be seen at any age or in any condition, so long as he appears as he really looked at any time, whether as a youth, in the prime of manhood, in old age or any other time of his life." [Fath al-Baaree (12/386)]

So, once the above is understood, it is possible for the Shaytaan to come to a person in his sleep and claim to be the Prophet ﷺ while he comes to him in a form other than the way in which Allah formed the Prophet at all stages of his life."



CAN ONE SEE
THE PROPHET ﷺ
DURING
WAKEFULNESS?



Reply by Shaikh Salih al-Munajjid, "...With regard to seeing the Prophet ﷺ when one is awake, this is akin to Sufi myths. There is no basis for that in the Sharee'ah or in real life. Tremendous events befell the Sahabah ؓ after the death of the Prophet ﷺ, and they were in the greatest need of seeing him - So why did he not appear to them? Why did they not see him when he was the dearest of people to them and they were the dearest of people to him?

With regard to those who quote the following hadeeth narrated in the two saheehs from the Prophet ﷺ, "Whoever sees me in a dream will see me when he is awake." – as evidence that it is possible to see the Prophet ﷺ when one is awake, there is nothing in this hadeeth to support what they say. Rather it is glad tidings to the one who sees him in a dream - that he will see him in Paradise. It does not mean that he will see him when he is awake in this world.

Al-Haafidh ibn Hajar (rahimahullah) said, "Some of the righteous erred and claimed that it is possible to see him with one's own eyes." [Fath al-Baaree (12/384)]

An-Nawawi (rahimahullah) said in Sharh Muslim (15/26) concerning the meaning of the words of the Prophet ﷺ, "... He will see me when he is awake..." - there are a number of opinions concerning this.



1. It referred to the people of his own time - i.e., whoever saw him in a dream and had not migrated, Allah would enable him to migrate and see him with his own eyes when he was awake.
2. He (the one who dreamt) would see the confirmation of that dream whilst awake in the Hereafter, because all of his ummah will see him in the Hereafter.
3. He will see him in a specific sense in the Hereafter, by being close to him and attaining his intercession, and so on.

What an-Nawawi mentioned in the first opinion is not contradicted by the opinion of al-Haafidh ibn Hajr that it is not possible to see him because an-Nawawi stated the first opinion concerning the people of his own time while al-Haafidh ibn Hajr objected to those who claim to have seen him in a real sense after he ﷺ passed away.

Abul-Abbaas al-Qurtubi said refuting those who said that the Prophet ﷺ could be seen when one is awake, "This idea (that the Prophet ﷺ may be seen when one is awake) may easily be refuted by common sense, because it implies that no one can see him except in the form in which he died, and that two people may see him at the same time in two different places, and that he may come to life sometimes and emerge from his grave and walk about in the marketplaces and converse with the people. That implies that his body is not in his grave and there is nothing left in his grave, so the grave is visited and salaam is said to one who is not there, because he may be seen by night and by day in his real form outside his grave." [Quoted by al-Haafidh ibn Hajar in Fath al-Baaree (12/384)]

Moreover, if it were true that someone could see the Prophet ﷺ when he is awake, then he would be one of his companions and there would be Sahabah until the Day of



Resurrection. Al-Haafidh ibn Hajar al-Asqalaani stated that Ibn Abi Jamrah narrated from some of the Sufis that they saw the Prophet ﷺ in a dream, then they saw him after that when they were awake, and they asked him about some things which they were worried about, and he told them how to deal with them, and they followed his advice and achieved the desired results. Then al-Haafidh commented on that by saying. "This is very odd. If we interpret it as it appears to be, then these people would be Sahabah, and there could be Sahabah until the Day of Resurrection. But this may be refuted by the fact that many people see him when they are asleep but no one says that that they saw him when they were awake, so there is an inconsistency." [Fathul-Baaree (12/385)]

The scholars of the Standing Committee said refuting the beliefs of al-Tijaani,

"There is no proven report from the Rightly-Guided Caliphs or from the rest of the Sahaabah ﷺ, who are the best of mankind after the Prophets - that any of them claimed to have seen the Prophet ﷺ when he was awake. It is well known - and no Muslim has any excuse for not knowing - that the religion was completed during the lifetime of the Prophet ﷺ and that Allah perfected this ummah's religion for it and completed His Favour upon it before the death of His Messenger ﷺ. Allah says, "This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion." [Soorah al-Ma'idah (5): 3]

So there can be no doubt that what Ahmad al-Tijaani claims, that he saw the Prophet ﷺ when he was awake, and learned the Tijani tareeqah from him orally when he was awake, and that he told him what wird to recite to remember Allah (dhikr) and send blessings upon His Messenger, is false



and is evident misguidance." [Fatawa al-Lajnah ad-Daa'imah (2/325-326)]

They also said in another Fatwa,

"The Messenger of Allah ﷺ died after having conveyed the Message in full and after Allah had perfected His religion through him and established proof against His creation through him. His companions ﷺ offered the funeral prayer for him and buried him where he died - in the room of Aa'isha (radhi allahu anha). After him came the Rightly-Guided Caliphs, during whose time events occurred which they dealt with on the basis of their own reasoning (Ijtihad), and they did not refer concerning any of them to the Messenger of Allah ﷺ. Whoever claims after that to have seen the Prophet ﷺ when he was awake, living and speaking to him, or to have heard anything from him before the Day of Resurrection - his claim is false because it goes against the texts, the narrated reports and the laws of Allah that govern His creation. There is nothing in this hadeeth to suggest that he will be seen when one is awake in this world, because it could be interpreted as meaning, "he will see me in the Hereafter." or it may mean, "he will see the interpretation of his dream.", because this dream is true according to what is stated in other reports that the Prophet ﷺ said, "... he has indeed seen me." The believer may truly see the Prophet ﷺ in his dream in the form in which he appeared when he was alive." [Fatawa al-Lajnah ad-Daa'imah (1/486, 487)]

To summarize: ... It is not permissible for anyone to claim to have seen the Prophet ﷺ when he was awake. Perhaps these illusions came from some of those who do not have any Islamic knowledge or maturity, so they imagine things that are not there. And Allah knows best.

