الحلية



A Brief Description *of the* Prophet Muḥammad ﷺ

and thirty three ways of seeing him in one's dreams & during wakefulness

from a kẖutbah given by Sẖaykẖ ᶜAbdullāh Nūrudīn Durkee

la qada jāāʾkakum rasūlam-min añfusikim ʿazīzun ʿalayhi ma ʿanittum ḥarīṣun alaykum bi-l-muʾminına raʾufur-raḥīm.

There has come to you a messenger from among your selves. Grevious to him is what you suffer; full of concern for you, to the believers kind and singularly compassionate. (9:128)

Sufyan Ibn Waki ﷺ, reported that al-Ḥusayn ﷺ quoted his father, Ali ﷺ as saying:

"He [the Prophet] ﷺ always asked permission to enter his home, from Allāh ﷻ and those within. When at home, he would divide his time into three parts, one for Allāh ﷻ, one for his family, and one for himself. Then he would divide his own portion between himself and the people. People would come as scouts seeking decisions or knowledge and would leave as guides and learned men."

Ali ﷺ said, "The Prophet ﷺ, would hold his tongue except in matters which concerned his companions. He would encourage affection and concord between them and would say nothing to alienate one from another. He honored the nobles of every people who would come to him, and make them their leaders. He would approve of that which was good and advocate it, and he would denounce that which was base and discourage it.

"All he did was in moderation, without excess or contrariness. He was not thoughtless, out of fear that those who came to him would become unmindful or weary. He was pre-pared for every situation in this world and the next. He didn't fail to fulfill what was right, and he didn't overstep his authority regarding those near him. The most meritorious and excellent people to him were those whose advice was most universal; the most significant of them to him were those most beneficial to others, and the most helpful in helping others bear their burdens."

"Assemblies with him were gatherings of gentleness, dignified conduct, modesty, patience, and trust. No voice would be raised, nor would women be spoken of in a depraved way, nor would peoples' errors be mentioned. They inclined to each other in affection out of devotion to Allah, as humble people. In these gatherings, the old were honored, the young were treated with

gentleness. They would come to the aid of the needy and would have compassion for the stranger.

"He did not sit down or stand up without mentioning Allah, nor did he reserve for himself fixed places among the people to be seated, and he forbade others also to reserve places for themselves [especially in masajids and public gatherings]. When he would go to visit a group, he would sit in the nearest available spot, and ordered that others follow this practice. He would give those seated near him his full share of attention in such a way that no one would think others had been given precedence over himself. Whenever someone he would be sitting with would tell him of his needs, he would bear with that person until that person left him.

"He was not a clamorous loudmouth, nor a repeater of obscenities. He did not find faults in others, nor did he overly praise them either. He was unconcerned about what he did not want, and this did not bother him. He allowed his soul no portion of three things — hypocrisy, acquisitiveness, and that which did not concern him. He did not allow himself to engage in three things regarding people — he would not criticize others, he would not revile anyone, and he would not seek out others' faults. He wouldn't interrupt another's speech unless it got excessive or too long, then he would end it or get up to leave.'"

"His silences were for four situations: forbearance, caution, estimation, and contemplation. As for his estimation, it was to take an impartial study of events and listen to the people in order to be just. As for his contemplation, it was about what was eternal and what was transitory. His forbearance was part of his patience, he was not angered by that which was provocative. His caution was for four reasons —

1. taking good speech or action into consideration so he might use it in an exemplary way.
2. abjuring the ugly and bad so it would be left alone.
3. exerting his judgment to improve the situation of his community.
4. establishing ways to maintain the good order of his community in regard to this world and the next." [a*sh-Shifa* , Qadi ʿIyāḍ]

ʾinna ʾarsalnaka shahidanw-wa mubashshiranw-wa nadẖira

Truly [O Prophet] We have sent you as a witness and a bearer of good news and glad tidings and a warner. [48:8]

Thirty three means of seeing the Prophet (ﷺ) in one's dreams and during wakefulness

Below are more than 30 means and methods of gaining — by the permission of Allāh ﷻ — the sound vision of the Prophet (ﷺ) in one's dreams and during the wakeful state, taken from the collective experiences of the Friends (*ʾAwliya*) of Allāh ﷻ and from the book "*Mafatiḥ al faraj li-Tarwih al-Qulūb wa Tafrij al-Kurūb*" (the Keys of Deliverance for the Comfort of Hearts and the Removal of Afflictions).

1. One of the most tried and tested means of gaining the vision of the Noble Prophet (ﷺ) during sleep, and even during wakefulness, is intense love for him, and occupying one's thoughts with him night and day, along with faithful conforming with his noble sunnah, and frequent prayers of benediction (*ṣalawat*) upon him in a continuous fashion, and complete uprightness on his way (*istiqama*) and great yearning towards seeing him ﷺ, and supplications for him, and carrying the cares of the Beloved (ﷺ), namely, calling to Allāh in secret and in public; and continual application of all of the foregoing, and the absence of despair and hopelessness in the mercy of Allāh, the Generous Bestower, for He deals in a steady manner but does not neglect anything, nor does He ruin the hopes of anyone who supplicates Him and hopes in Him, and it might be that He has hidden the treasures within the "late" response to one's supplication.

2. Some of the gnostics (*ʿarifīn*) have said: "whoever wishes to see the Prophet (ﷺ), then let him remember him frequently night and day, and love the ʾAwliya, otherwise, the door to that vision is closed shut, for they are the leaders and masters of people, and our Lord and His Messenger ﷺ get angry at (the object of) their anger..."

3. Regular recitation and meditation on the Burdah Sẖarifah of ʾImām Sẖarafuddin al-Busayri.

4. It has been mentioned from the Prophet (ﷺ) that whoever sends prayers of benediction (*ṣalawāt)* upon the spirit (*ruḥ*) of Sayyidina Muḥammad among the spirits, and his body among the bodies, and his grave among the graves, then "he will see me in his sleep, and whoever sees me in his sleep, will see me in the Day of Rising; and whoever sees me (with this special vision) in the Day of Rising, I will intercede on his behalf, and for whomever I intercede, he will drink from my pool and Allāh will forbid the Fire to touch his body."

5. Imam Nawawi wrote in his Adhkar: "whoever, on the night preceding Friday, prays two nafl rakʿas, reciting Ayat al Kursi five (5) times in each rakʿa after Fatiha, and then after this ṣalāh, sits and prays ṣalawāt 1,000 times upon the Prophet (ﷺ), then he will see him in his dream."

6. From al-Hasan (al-Basri?): "Whoever prays four rak'at (2x2) nafl in the night preceding Friday, and in each rak'a after Fatiha recites the following suras: Duha, Sharh, Qadr, Zalzala (any multiple number of times), and then when he is done with these four, sits for the jalso and reads taḥiyyat, and sends ṣalawat 70 times and makes istigẖfar 70 times, and then makes salam to end the prayer, taking care not to speak to anyone after that, then lies down on his right side and sends ṣalawāt until sleep overtakes him, he will see the Prophet (ﷺ) in his dreams in sha'Allāh."

7. Whoever recites surat al-Qadr ("inna anzalnahu..") one thousand times on Friday, then he will not die until he sees the Prophet (ﷺ).

8. Whoever wakes in the middle of the night before umuah day and recites surat al Quraysh 1000 times, he will see the Prophet (ﷺ) in his sleep and all his needs will be satisfied in sha'Allāh.

9. Ja'far as-Sadiq (ﷺ) said: "Whoever recites surat al Kawthar 1000 times, and then sends ṣalawāt 1000 times, in the night preceding Friday, and then ask Allāh to allow him to see the Prophet (ﷺ) then he will see the Prophet (ﷺ) in his sleep in sha'Allāh."

10. Whoever, in the night preceding the day of Thursday or Friday or Monday, prays four rak'at nafl (2x2), in the first rak'a reciting surat al Qadr 3 times, in the second reciting surat al Zalzala 3 times, in the third reciting surat al Kafirun 3 times, and in the fourth reciting al Falaq and an Naas 3 times (and another narration of this says to add Ikhlas 3 times here), and when he is done with this, sits and recites 1,000 times the "salat al fatih" of Sidi Mustafa al-Bakri, then he will meet with the Prophet (ﷺ). *Salat al-Fatih*: "Allahumma Salli wa Sallim 'ala Sayyidina Muḥammad, al Fatihi lima Ughliqa wa'l Khatimi lima Sabaqa, Nasir il-Haqqi bi'l Haqqi, wa'l Haadi ila Siratik al-Mustaqeem, wa 'ala aalihi Haqqa Qadrihi wa Miqdarihi-l 'Adheem."

11. Sidi Mustafa al-Bakri said: "Among the benefits of this noble name "Muḥammad" is that whoever says it every night22 times, then he will frequently see the Prophet (ﷺ)."

12. Some of the Saliheen have stated: "whoever wishes to see the Prophet (ﷺ) during one's sleep, let him pray two rak'as, and after Fatiha read surat al Ikhlas 100 times, and when he is done, say three times: "Ya Muhsin Ya Mujammil Ya Mun'im Ya Mutafaddil, Arini Wajha Muḥammadin salla-Allāhu alayhi wa sallam" then he will see him in sha'Allāh."

13. Pray two rak'as, and recite any sura you wish in them, and in the sujud say 100 times: "Ya Nur an-Noor, Ya Mudabbir al Umoor, Balligh 'Anni Ruha Muḥammadin salla-Allāhu alayhi wa sallama tahiyyatan wa salama" (O Light of light, O Manager of all Affairs, send greetings and peace to the spirit of Muḥammad (ﷺ) on my behalf).

14. One of the righteous awliya said: "I saw the Prophet (ﷺ) in a dream and he told me, "say before you sleep 'Bismillah ir Rahman ir Raheem' 5 times and 'Audhu billahi min ash shaytan ir rajeem' 5 times, and then say 'Allahumma bi Haqqi Muḥammad, Arini Wajha Muḥammadin Haalan wa Ma'aala' (O Allāh, by the right of Muḥammad, show me the face of Muḥammad in this moment and in the end), then I will come to you and will not break my promise to you."

15.Sḥaykḥ al-'Adawi also recorded that Imam al-Yafi'i stated in his book "Bustan al Fuqara" that the Prophet Muḥammad (ﷺ)

stated that, "Whoever prays this ṣalawāt upon me on Friday 1000 times, "Allahumma Salli ala Sayyidina Muḥammadin in-Nabiyy il-Ummiyy wa 'ala aalihi wa sahbihi wa Sallim" then he will see either his Lord or his Prophet or his dwelling place in heaven during his sleep, and if he does not, then let him repeat that for two Fridays or three or five." Sḥaykḥ Abdullah al-Khayyat ibn Muḥammad al-Fasi wrote in his book that he tried this practice but did not see anything, so then he said he sent ṣalawāt purely out of love for the Prophet ﷺ, and he saw a dream of glad tidings that he saw himself in the Garden.

16. Qadi Yusuf ibn Isma'il an-Nabhani on page 444 of his book "Sa'adat ad-Darayn" wrote: "whoever wishes to see him in one's sleep, then let him say an odd number of times: "Allahumma Salli ala Muḥammadin kama Amartana an Nusalliya 'alayh, Allahumma Salli ala Muḥammadin kama huwa ahluh, Allahumma Salli ala Muḥammadin kama tuhibbu wa tarda lah, Allahumma Salli 'ala Ruh Muḥammadin fi'l Arwah, Allahumma Salli ala Jasadi Muḥammadin fi'l Ajsad, Allahumma Salli ala Qabri Muḥammadin fi'l Quboor." (O Allāh, send ṣalawāt upon Muḥammad as you have ordered us to send upon him, O Allāh, send ṣalawāt upon Muḥammad as he deserves, O Allāh, send ṣalawāt upon Muḥammad as much as you love for him and are pleased with him to receive, O Allāh, send ṣalawāt upon the spirit of Muḥammad among the spirits, and upon his body among the bodies, and upon his grave among the graves).

17. Imam Qastalaani said, "I saw written in some books that whoever recites surat al Muzzammil and al Kawthar regularly will get to see him (ﷺ)."

18. Imam al-Yafi'i said: "whoever desires to see him (ﷺ), then let him make ghusl and wudu in the beginning of the night before the first Friday of the month, and wear clean white clothes, and pray the 'Isha prayer, then pray 12 rak'as (6x2), in each rak'a reciting surat al Muzzammil after the Fatiha. and when he is done with this, let him send ṣalawāt upon the Prophet ﷺ 1,000 times, and recite istigḥfar 1,000 times, and let him sleep in a state of purity...then he will see the Prophet ﷺ in his sleep in sha'Allāh."

19. Frequent Recitation of the following ṣalawāt (from Sẖaykẖ Abdul Qadir Jaylani): "Allahumma Salli Salaatan Kamilatan wa Sallim salaaman taamman ala sayyidina wa mawlana Muḥammadin illadhi tanhallu bihi-l 'uqadu wa tanfariju bihi-l kurabu wa tuqdaa bihi'l hawa'iju wa tunaalu bihi-r raghaa'ibu wa husna-l khawateem, wa yustasqa-l ghamaamu bi wajhihi-l kareem, wa 'ala aalihi wa sahbihi fi kulli lamhatin wa nafasin bi 'adadi kulli ma'lumin laka" (O Allāh, send the perfect ṣalawāt and the complete salaam upon our master and patron Muḥammad, by whom the knots are untied, and the afflictions are removed, and the needs are satisfied, and the desired goals are gained as are the best ends, and by whose noble countenance the clouds are watered; and also upon his family and companions, in every moment and breath, according to the number of things in Your Knowledge).

20. Imam Qastalaani said: "whoever recites surat al Fil on any certain night 1000 times, and then sends ṣalawāt 1000 times, then he will see the Prophet ﷺ in his sleep in sha'Allāh. Also, whoever writes surat al Fil and hangs it on one's person, then it serves as a great shield from one's enemies, and Allāh grants victory by it to him over them."

21. Whoever prays Maghrib salat, and then prays naf'al rak'at (2x2) until it is time for 'Isha, and in each rak'a reads surat Ikhlas 7 times, and when he ends the prayer (with salam), he goes down in sujud and says 7 times "subhan Allāh wa'l hamdu lillah wa la ilaha illa Allāh wAllāhu akbar" and then says 7 times "Allahumma salli 'ala-n nabiyy al ummiyy Muḥammad wa aalihi wa sallim" and then says 7 times "Ya Hayyu Ya Qayyum Ya Rahman Ya Raheem", and then gets up from that sujud and begins another two rak'ats in the same fashion, until the time for Isha comes, and then he prays Isha, and after Isha prayer he sits and says the following 1000 times: "Salla Allāhu 'ala Muḥammadin an-Nabiyy al-Ummiyy", and then goes to sleep on his right side and continues making ṣalawāt...then he will see the Prophet ﷺ in his dreams in sha'Allāh.

22. Pray two nafl rak'as, and in each rak'a recite surat Ikhlas 100 or 200 times. When you are finished, say this three times: "Ya Allāhu Ya Rahman Ya Muhsin Ya Mujammil Ya Mun'im Ya

Mutafaddil, Arini Wajha Nabiyyika Muḥammad Salla-Allāhu alayhi wa sallam", and also write these words on white paper and put it under his pillow, then he will see the Prophet ﷺ.

23. Pray Maghrib prayer in the masjid, and then pray sets of two rak'at (until the adhan for Isha prayer), and in each nafl rak'a recite surat Ikhlas 3 times after Fatiha, and after praying Isha in the masjid, return home and do not speak with anyone. And when you are ready for bed, pray two rak'as and in each rak'a recite Ikhlas 7 times and finish the prayer with salams. Then go down in sujud, and make istighfar 7 times (while in sujud) and send ṣalawāt 7 times, and then say 7 times: "subhan Allāh wal hamdu lillaah wa la ilaha illa Allāh wa Allāhu akbar wa la hawla wa la quwwata illa billahi-l aliyy al adheem." Then sit up from that prostration, and sit in the position of jalsa and raise your hands and say (7 times): "Ya Hayyu Ya Qayyum Ya Dha'l Jalali wa'l Ikram Ya Arham ar-Rahimeen Ya Rahman ad-dunya wa'l akhirata wa Raheemahuma Ya Allāhu Ya Ilaah al Awwalin wa'l Akhireen, Ya Rabb Ya Rabb Ya Rabb Ya Allāh Ya Allāh Ya Allāh." Then stand up and raise your hands and say the same thing once, and recite istighfar and ṣalawāt as much as you wish, then enter your bed and sleep on your right side...and you will see the Prophet (ﷺ) in sha'Allāh.

24. Some of the righteous awliya said, "whoever wishes to witness the Prophetic Beauty then let him make wudu' before going to bed, and then sit on his bed, making sure it is clean, and then recite suras Shams and Layl and Tin, saying the Basmala before each of them, and then make frequent ṣalawāt, and end with this du'a: "Allahumma Rabb al Balad il Haraam wa'l Halli wa'l Haraam wa-r Rukni wa'l Maqaam, Iqra' 'ala Ruhi Muḥammadin minna-s Salaam."

25. It was related that one man used to see the Prophet (ﷺ), and that he used to recite the following ṣalawāt 16,000 times: "Allahumma Salli 'ala Sayyidina Muḥammadin wa Aalihi Haqqa Qadrihi wa Miqdarih"

26. One of the Shuyukh of Sidi Ahmad Zarruq said: "After making the final salam for salat al Jum'a, say "Subhan Allāh wa Bi Hamdihi" 100 times, and then after 'Asr prayer, say 1000 times "Allahumma Salli 'ala Sayyidina Muḥammadin an-Nabiyy

al-Ummiyy," and he tried this in the Prophet's mosque in Madinah, and found it worked.

27. Sḥaykḥ Muḥammad Haqqi Afandi an-Nazili wrote in his book "The Treasurehouse of Secrets" the following: "in the year 1262 I asked my Sḥaykḥ about some special Adhkar that would unviel to me Divine knowledges and bring me closer to Allāh and connect me to the Messenger of Allāh (ﷺ), and he told me to recite Ayat al Kursi and the following ṣalawāt: "Allahumma Salli ala Sayyidina Muḥammadin wa ala Aali Sayyidina Muḥammadin fi kulli lamhatin wa nafasin bi 'adadi kulli ma'lumin laka", and he said, "if you are assiduous in this, you will take the knowledges and secrets from the Prophet ﷺ until you come to be under his direct spiritual training (*tarbiyah*). And he said, "and this is tried and tested, and so-and-so found it to be true" and he listed a number of names of people. So on the first night i tried it, i recited this ṣalawāt 100 times, and i saw the Prophet (ﷺ) in my sleep, and he told me, "(my) intercession is for you and your parents and your brothers," and then i found in my own experience what the Sḥaykḥ told me to be true. And then I told many of the Ikhwan about this practice, and i found that whoever stayed constant with it, received many extra-ordinary secrets unlike others, and in it is many secrets indeed, and this indication should suffice for you."

28. Sayyid Ahmad Dahlan, the Shafi'i Mufti of Makka, wrote in his collection of ṣalawāt the following: "and among the forms of ṣalawāt that is tried and tested for meeting the Prophet (ﷺ) is the following: "Allahumma Salli wa Sallim 'ala Sayyidina Muḥammadin al Jaami'i li Asraarika wad-Daalli 'alayk, wa 'ala Aalihi wa Sahbihi wa Sallim"...every day 1000 times each.

29. Sayyid Ahmad Dahlan also mentioned in that same book the following: Among the greatest and most beneficial forms that the gnostics mentioned was beneficial for recitation - even if only one time - on the night preceding Friday, and that whoever was constant in that, then the form of the Prophet ﷺ would appear before his spirit when he dies and when he enters the grave, until he sees that the Prophet ﷺ himself is the one who is placing him in the grave; and the gnostics said that whoever takes up this ṣalawāt should read it every day 10 times, and on

the night before Friday 100 times, so that he can attain this great favor and immense blessing in sha'Allāh. And that specific form is: "Allahumma Salli ala Sayyidina Muḥammadin an Nabiyy al Ummiyy al Habeeb, al 'Aali-l Qadr al 'Adheem al-Jaah, wa 'ala Aalihi wa Sahbihi wa Sallim". This was also related by Sḥaykḥ Ahmad as-Sawi and Imam Suyuti.

30. Sḥaykḥ Ahmad as-Sawi said in his commentary on the Wird of Sidi ad-Dardir: "the recitation of the ṣalawāt al Ibrahimiyya (the same as the one in the tashahhud) 1000 times brings one to the vision of the Prophet (ﷺ), and Sḥaykḥ al Adawi said in his commentary on Dala'il al Khayrat that whoever reads this ṣalawāt 1000 times on the night preceding Friday or Monday, then he will necessarily behold the being of the Prophet ﷺ."

31. the Qutb al-Sḥaykḥ Abdul Qadir al-Jaylani wrote in his Book "al-Ghunya" that Abu Hurayra reported that the Prophet ﷺ said: "whoever, on the night preceding Friday, prays two rak'at, and in each rak'a recites (after the Fatiha) Ayat al Kursi once and surat al Ikhlas 15 times, and then after that salat, sits and says 1000 times, "Allahumma Salli ala Sayyidina Muḥammadin an Nabiyy al Ummiyy" then he will see me in his sleep, and the next Friday will not come without him seeing me. And whoever sees me, then the Garden is his, and all his sins - past and future - are forgiven."

32. Ibn 'Abbas (رضي الله عنه) related that the Prophet (ﷺ) said: "there is no believer that prays two nafl rak'as on the night before Jum'a, and in each rak'a recites surat Ikhlas 25 times (after the Fatiha), and then after finishing the prayer says 1000 times, "Salla Allāhu ala Muḥammad in-Nabiyy il-Ummiyy", then the next Friday will not come without him seeing me in his sleep, and whoever sees me then Allāh forgives his sins."

33. Sḥaykḥ Hasan al-'Adawi in his commentary on the Dala'il al Khayrat recorded that Sḥaykḥ al-Mursi said: "Whoever recites this ṣalawāt 500 times every day and night - and is constant in that - then he will not die until he meets with the Prophet (ﷺ) in a state of wakefulness (*yaqadha*). That ṣalawāt is: "Allahumma Salli ala Sayyidina Muḥammadin 'Abdika wa Nabiyyika wa Rasulika an-Nabiyy al-Ummiyy wa 'ala aalihi wa sahbihi wa Sallim".



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