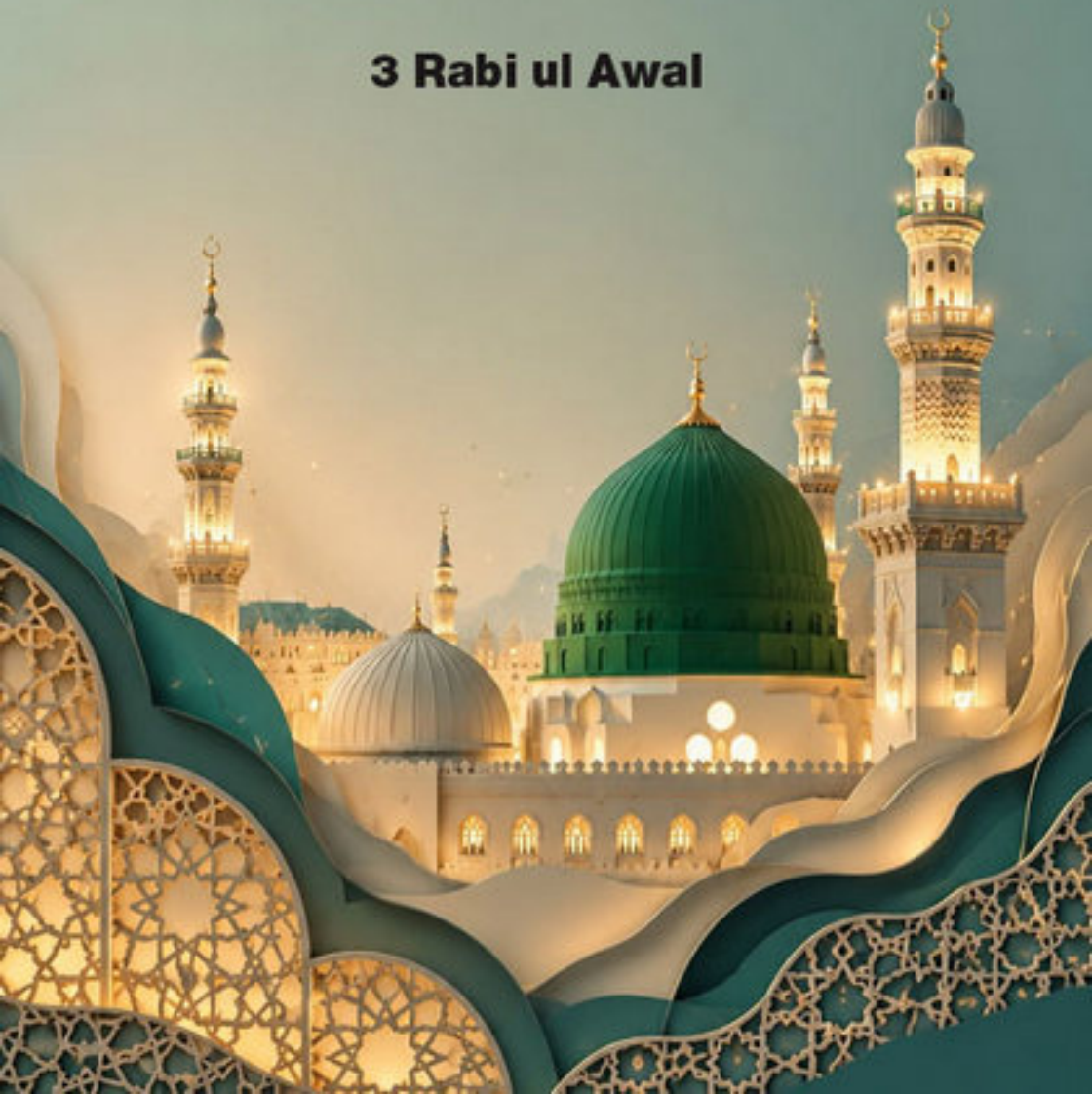
Lost in the Beauty of

Prophetic Countenance

3 Rabi ul Awal



اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Lost in the Beauty of Prophetic Countenance

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا حَبِيْبَ الله

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا نُوْرَ الله

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I make the intention of Sunnah i'tikāf.

Dear Islamic brothers! Whenever an Islamic brother enters a mosque, he should remember to make the intention for I'tikaf. In this way, he will keep receiving the reward of I'tikaf as long as he remains in the mosque. Remember! In a mosque, eating, drinking, sleeping, or having Suhoor and Iftar is not permitted by Shariah; even drinking Zamzam water or blessed water is not allowed. However, if he makes the intention for I'tikaf, all these things become permissible. The intention for I'tikaf should not be just for eating, drinking, or sleeping, but its purpose must be the pleasure of Allah the Almighty. It is mentioned in "Fatawa Shami": If someone wishes to eat, drink, or sleep in a mosque, he should make the intention for I'tikaf and perform the remembrance of Allah for a while; after that, he may do as he wishes (meaning he can now eat or sleep).

The Excellence of Ṣalāt upon the Prophet ﷺ

The Final Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

مَنْ صَلّٰى عَلَيَّ فِيْ يَوْمٍ مِائَةَ مَرَّةٍ قَضَى اللّٰهُ لَهُ مِائَةَ حَاجَةٍ سَبْعِيْنَ مِنْهَا لِاٰخِرَتِهٖ وَ ثَلَاثِيْنَ مِنْهَا لِدُنْيَاهُ

"Whosoever sends ṣalāt upon me one hundred times a day, Allah shall fulfil one

hundred of their needs: seventy of which pertain to the Hereafter, and thirty to this world.” [1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Intentions for Listening to a Bayan

The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم commanded: أَفْضَلُ الْعَمَلِ النِّيَّةُ الصَّادِقَةُ. A sincere intention is the best deed.[2] O lovers of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! An Islamic brother should make it a habit to form good intentions before every task, as a good intention leads him into Paradise. He should make good intentions before listening to a bayan as well! For example, he may make the intention: “He will listen to the full bayan to gain knowledge, he will sit with manners, he will avoid laziness during the bayan, he will listen to the bayan for his own self-reform, and he will try to convey what he learns to others.”

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

A Heartfelt Yearning

One day, an Ansari Companion رَضِیَ اللّٰہُ عَنْہُ presented himself in the prophetic court and submitted: “O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! By Allah, I love you more than my own life, my children, my family, and my wealth. If I am unable to present myself before you, if I am deprived of beholding you, I feel as though I will die.”

After making this plea, the Ansari Companion رَضِیَ اللّٰہُ عَنْہُ began to weep. The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, asked: “Why do you weep?” He submitted: “O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Death is imminent; you shall depart from this world, and I, too, shall face death. You are the Prophet of Prophets and will be in the loftiest stations in Paradise alongside the Honourable Messengers عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام. Even if I am granted entry into Paradise, I will be distant from you. If I am unable to behold you ⌜there⌝, what will I do?”

[1] Kanz al-ʿUmmāl: 2229

[2] Jam’i Saghīr, p. 81, Hadith: 1284

While the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was listening to the heart-rending aspiration of this ardent devotee, Sayyidunā Jibrīl عَلَيْهِ السَّلَام arrived, and the following verse of Surah al-Nisa (juzz 5) was revealed:[1]

وَ مَنْ یُّطِعِ اللّٰهَ وَ الرَّسُوْلَ فَاُولٰٓىٕكَ مَعَ الَّذِیْنَ اَنْعَمَ اللّٰهُ عَلَیْهِمْ مِّنَ النَّبِیّٖنَ وَ الصِّدِّیْقِیْنَ وَ الشُّهَدَآءِ وَ الصّٰلِحِیْنَۚ وَ حَسُنَ اُولٰٓىٕكَ رَفِیْقًا ﴿۶۹﴾

And whosoever obeys Allah and His Messenger will be with those upon whom Allah has bestowed Grace: the Prophets and the exceedingly truthful and the martyrs and the righteous; and how excellent these companions are![2]

The Nectar of Vision Inflamed the Heart Further

Dear Islamic brothers! The beauty of Muṣṭafā صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is unique and unparalleled beauty. No matter how exquisite a worldly object may be, a person may gaze at it once, twice, or even a thousand times, but a moment eventually arrives when the heart becomes satiated. However, the luminous countenance of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is so beautiful that the heart is never satiated by beholding it. He who glimpses it once desires to see it repeatedly, and even he who beholds it continuously finds his thirst unquenched. The honourable Companions رَضِیَ اللّٰهُ عَنْهُم enjoyed the privilege of beholding him morning and evening; yet, they desired nothing more than to remain gazing at that radiant face, wishing this manifestation would never vanish from their sight.

Sayyidunā Thumāmah b. Uthāl al-Yamāmī, the chief of the people of Yamāmah, after embracing faith, remarked:

> By Allah! There was no face on the face of the earth more detestable to me than your face. Today, this very face is the most beloved of all faces to me. By Allah! No religion was more loathsome to me than your religion; now, this very religion is the most beloved of all religions to

[1] Shu'ab al-Iman vol. 2, p. 131, Hadith: 1380 summarised

[2] Al-Quran, Surah al-Nisā, verse 69; translation from Kanz al-ʿIrfān

me. By Allah! No city was more hateful to me than your city; today, by Allah, this very city is the most beloved of all cities to me.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

- The first Caliph of Islam, Sayyidunā Abū Bakr al-Ṣiddīq رَضِیَ اللهُ عَنْهُ —the companion of the cave and the companion of the shrine—stated: "To remain gazing at the countenance of Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is most beloved to me."[2]

- Sayyidunā Abū Hurayrah رَضِیَ اللهُ عَنْهُ, among the *Aṣḥāb al-Ṣuffah*, frequently remained in the court of the Prophet; he would behold the Prophet as well as acquire sacred knowledge. One day, he came in the blessed court of the Prophet and submitted: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! When I behold your luminous face, (I forget my sorrows), my heart leaps with joy, and my eyes soothe."[3]

- On one occasion, a Companion رَضِیَ اللهُ عَنْهُ came and submitted: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! You are dearer to me than even my own children. When I am at home, your remembrance causes me profound longing. Then, I cannot remain patient and I come to behold you."[4]

- Another Companion رَضِیَ اللهُ عَنْهُ once became so lost in the blessed vision of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم that he did not even blink, gazing with fixed eyes. When the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم observed him in this state, he asked: "What is the matter? (Why are you looking in this manner?)" He submitted: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! May my parents

[1] Ṣaḥīḥ al-Bukhārī p. 1086 Hadith: 4372

[2] Al-Riyāḍ al-Naḍira, vol 1, p. 52

[3] Musnad Aḥmad vol. 4, p. 209, Hadith: 8152

[4] Ṣifat al-Jannah by al-Ḍiyāʾ al-Maqdisī, p. 61, no: 20

be sacrificed for you; I am merely deriving delight from the vision of your luminous countenance."

Father, Brother, and Husband Martyred

O devotees of the Prophet! Such is the majesty of the beauty of Muṣṭafā صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم; whoever beholds it becomes lost in it. During the Battle of Uhud, the father, brother, and husband of an Ansari female Companion رَضِیَ اللّٰهُ عَنْهَا were martyred. Upon receiving this news, she showed no concern for her loss and instead asked: "Tell me, how is the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم?" When informed that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was safe, she requested: "Allow me to see the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم." Upon beholding him, she remarked:

كُلُّ مُصِيْبَةٍ بَعْدَكَ جَلَلٌ

"In your presence, every calamity is insignificant."[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

The Beauty of Muṣṭafā (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) is the Beauty of Guidance

O devotees of the Prophet! The beauty of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم possesses numerous perfections and distinguishing attributes. For instance, the beauty of Muṣṭafā (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) is the most perfect form of beauty; no beautiful being in the universe surpasses the beauty of our Master, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم; to the extent that even the beauty of Prophet Yūsuf عَلَيْهِ السَّلَام is but a single part of the Prophetic beauty. Furthermore, his blessed beauty is a graceful and captivating beauty. Some forms of beauty can be piercing to the eyes, making it difficult to gaze at them intently, yet the blessed beauty of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is so delightful that once the eyes behold it, they cannot turn away, nor does the heart ever find satiation.

A unique and unparalleled attribute of the Prophetic beauty is that it is the "Beauty of Guidance." Millions of beautiful individuals have existed in the

[1] Ṣaḥābiyāt aur Ishq-e-Rasūl, p. 17.

world and will continue to exist until the Day of Judgement, yet beauty is often accompanied by fitna. Where beauty exists, the assaults of Satan are often more effective. Countless worshippers have fallen into the fitna of beauty and succumbed to sin; many ascetics have been ensnared by the fitna of beauty and led onto the path of Hell. This, however, pertains to the beauty of ordinary people. May our lives be sacrificed for him! Our Master, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, is the most beautiful of all, yet his beauty is not of that nature. Wherever the beautiful of this world passes, fitnas often arise; but wherever our Master صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم passes, the light of guidance begins to radiate. The Lord of the Universe fashioned the luminous countenance of His Beloved صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in such a manner that anyone who beholds that exquisite face—provided they are not eternally wretched—cannot help but recite the *kalimah*.

"This Cannot be the Face of a Liar"

Before embracing Islam, Sayyidunā ʿAbdullah b. Salām رَضِیَ اللّٰہُ عَنْہُ was a prominent scholar of the non-Muslims. He relates:

> One day, news spread in Madinah that Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم — (who had announced Prophethood in Makkah)—had migrated and arrived in Madinah. Upon hearing this, people began flocking to the Merciful Prophetic court. I also wished to see who this personage was. Consequently, I also presented myself in the blessed court of the Prophet. When I caught a glimpse of that radiant countenance amidst the crowd, I immediately exclaimed: "اَنَّ وَجْهَهٗ لَيْسَ بِوَجْهِ كَذَّاب," meaning, "*This face cannot be the face of a liar". (Undoubtedly, he is actually the true Prophet of Allah).*[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Sunan Ibn Mājah p. 215 Hadith: 1334

Faith Found a Home in the Heart

Sayyidunā Abū Rāfiʿ رَضِیَ اللّٰہُ عَنۡہُ resided in Makkah. On one occasion, the polytheists of Quraysh sent him as an envoy to the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم. He states: "When I presented myself in the blessed court of the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم, it took only a single glance at his exquisite face for Islam to enter my heart."[1]

Sayyidunā Ḥārith b. ʿAmr Sahmī رَضِیَ اللّٰہُ عَنۡہُ exclaimed: "The Holy Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم was in Mina. I presented myself and observed villagers arriving; everyone who beheld his luminous countenance would exclaim: "هٰذَا وَجۡهٌ مُبَارَكٌ," meaning, *"This is very blessed face."*"[2]

Abū Rumthah Tamīmī رَضِیَ اللّٰہُ عَنۡہُ arrived with his son and enquired people: "Where is the Messenger of Allah صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم." When people told him, he states: "The moment I beheld the exquisite face of the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم, the words escaped my lips spontaneously: "هَذَا نَبِیُّ اللّٰہ," meaning, *"He is the Prophet of Allah!"*[3]

اللّٰہ اکبر! O devotees of the Prophet! Such is the blessing of beholding the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم! Whoever sees him—unless they are truly wretched of soul—proclaims: "He is indeed the True Prophet." It is thus evident that the beauty of the Muṣṭafā صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم possesses infinite perfections, one of the most unique being that his beauty is the Beauty of Guidance.

The Eternally Disbeliever Could Not Truly See Him

Indeed, individuals like Abū Lahab and Abū Jahl—the eternally faithless who were stubborn, arrogant, and whose hearts were filled with malice and enmity—could not truly "see" the Noble Messenger صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم. The darkness upon their hearts was so thick that they were unable to perceive the

[1] Sunan Abī Dāwūd p. 441, Hadith: 2758

[2] Sunan Abī Dāwūd p. 283, Hadith: 1742

[3] Shamāʾil Muhamadiyyah, p. 25, no: 43

shimmering light of Prophethood upon the face of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Allah Almighty declared:

وَ تَرٰىهُمْ یَنْظُرُوْنَ اِلَیْكَ وَ هُمْ لَا یُبْصِرُوْنَ ﴿۱۹۸﴾

and you see them ⌜so it seems⌝ they are looking at you and yet they do not see."[1]

It is stated in *Tafsir Ṣirāṭ al-Jinān*: this verse reveals that merely seeing the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم with physical eyes is not truly beneficial; rather, beholding him with the vision of insight is what yields benefit. This is why Sayyidunā ʿIkrimah رَضِیَ اللهُ عَنْهُ, the son of Abū Jahl, beheld the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم with the vision of insight, subsequently embraced Islam, and attained the high rank of being a Companion of the Prophet. Conversely, Abū Jahl himself continued to look only with his physical eyes; consequently, he found no escape from wretchedness, was denied guidance, and became deserving of eternal Hellfire.[2]

The Act of Worship that Makes One Companion

Dear Islamic brothers! Allah has made His Beloved صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم unique and matchless. To what extent the Lord of the Universe wills the uniqueness of His Beloved صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم can be gauged from the fact that beholding the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم with the sight of faith is, in itself, an act of worship.

There are many forms of worship: offering prayer (*salah*), observing fasts, reciting the Quran, and performing Hajj and Umrah are all acts of worship with numerous religious and worldly benefits. However, beholding the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is such a unique and peerless act of worship that the effect Allah has placed within it is found in no other. Consider this: when one prays, fasts, recites the Quran, or performs Hajj or Umrah, one receives rewards. If these acts achieve acceptance in the court of Allah, the person receives reward. If Allah becomes pleased with the worship of the person, He may, by the blessings of the acts of worship, grant the worshipper high ranks of sainthood (*wilāyah*). Yet, may our lives be sacrificed! Beholding the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is such a magnificent act of worship that any fortunate soul who performed this act even

[1] Al-Quran, Surah Al-A'rāf, verse 198; translation from Kanz al-ʿIrfān

[2] Ṣirāṭ al-Jinān, vol. 3, p. 502

for a single moment during the Prophet's physical life—while in a state of faith—became a **Companion** (*Ṣaḥābī*), the leader of all saints until the Day of Judgment.

سُبْحٰنَ اللّٰه! What unique beauty, what unmatched blessing! The face of Muṣṭafā صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is a face that makes one Companion. This is why, although saints, *ghawth*, *quṭb*, and *abdāl* exist in the world, no new Companion can now be made until the Day of Judgement. Why? Because the luminous countenance, through whose blessing one became a Companion, is no longer physically present in this world.

A Momentary Vision Renders One Peerless

O devotees of the Prophet! Reflect upon this: in the light of the noble Quran and hadith, it is our firm belief that no saint, regardless of their stature—be they *ghawth*, *quṭb*, or *abdāl*—can ever equal the dust of the feet of a Companion رَضِیَ اللّٰهُ عَنْهُ. For example, consider a Companion who embraced faith in the battlefield, recited the *kalimah*, participated in the ongoing battle, and was martyred. He did not offer any prayers, did not fast, nor performed Hajj, as time did not permit; he accepted faith and was immediately martyred.[1]

On the other hand, consider the saints of the Ummah until the Day of Judgement: great worshippers, fortunate souls who spent years in worship, spent their nights awake in the remembrance of Allah, performed the *fajr* prayer with the wudu of the *'ishā'* prayer for forty years, fasted for decades, and completed the recitation of the holy Quran thousands of times. Not one of these exalted saints can equal that Companion رَضِیَ اللّٰهُ عَنْهُ.

What is the reason? On one side, there is a lifetime of worship; on the other, only a few hours of life in a state of faith. Why can years of effort not equal those few hours of life in the state of faith? There is only one reason: he is a Companion of the Prophet. He may have spent only a few hours in faith, but he was blessed with the vision of the Prophet. He possesses that supreme virtue of beholding the Prophet which the worshippers until the Day of Judgement can never attain.

[1] Madārij al-Nabuwwah, p. 240

سُبْحٰنَ اللّٰہ! This is the blessing of beholding the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! He who was granted this vision during the apparent life of the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم while in a state of faith became a leader of all Muslims until the Day of Judgement.

The Blessings of Beholding the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم in Dream

O devotees of the Prophet! These were the blessings of beholding the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم with the physical eyes during his blessed worldly life. اَلْحَمْدُ لِلّٰہ! Our Master صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم continues to grant the nectar of his vision to his devotees in their dreams.

Dear Islamic brothers! Let us consider the profound blessings associated with beholding the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم in a dream:

A Ṣaḥīḥ hadith from *Bukhārī* relates, on the authority of the renowned Companion, Sayyidunā Abū Hurayrah رَضِیَ اللّٰہُ عَنْہُ, that the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said:

مَنْ رَاٰنِیْ فِی الْمَنَامِ فَسَیَرَانِیْ فِی الْیَقْظَةِ وَلَا یَتَمَثَّلُ الشَّیْطَانُ بِیْ

"Whosoever beholds me in a dream shall soon behold me in wakefulness, and Satan cannot assume my likeness."[1]

The illustrious commentator of the holy Quran, Mufti Aḥmad Yār Khān Naʿīmī رَحْمَۃُ اللّٰہِ عَلَیْہ has mentioned different interpretations of this hadith:

1. One meaning is that any Muslim who beholds the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم in a dream shall be honoured with his vision in a state of wakefulness on the Day of Judgement.
2. A second interpretation suggests that a Muslim who beholds the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم in a dream shall also behold him with their physical eyes during their worldly life.[2]

On one occasion, Sayyidunā ʿAbdullah b. ʿAbbās رَضِیَ اللّٰہُ عَنْہُمَا was blessed with the vision of the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم in a dream. Upon waking, he reflected deeply upon this hadith, wondering that after beholding the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم in a

[1] Ṣaḥīḥ al-Bukhārī: 6993

[2] Mirʾāt al-Manājīḥ, vol. 6, p. 287

dream, how would he behold him in wakefulness? In this state of contemplation, he presented himself before his maternal aunt, the Mother of the Believers, Sayyidatunā Maymūnah رَضِیَ اللّٰہُ عَنۡہَا, and recounted the entire event. Upon hearing this, she رَضِیَ اللّٰہُ عَنۡہَا presented him with the mirror of the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم. As soon as Sayyidatunā ʿAbdullah b. ʿAbbās رَضِیَ اللّٰہُ عَنۡہُمَا looked in the mirror, instead of his own reflection, the luminous countenance of the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم became visible to him.[1]

- Beholding the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم in a dream serves as a proof of well-being in both this world and the Hereafter.
- If a scholar is granted this vision, they are bestowed with the enablement to act upon their knowledge.
- If a worshipper is blessed with this sight, they attain lofty ranks of sainthood (*wilāyah*).
- If a sinner beholds him, they are granted the enablement of repentance.
- If a non-Muslim is honoured by this vision, they are granted the enablement of embracing faith.
- If a woman receives this honour, she attains a high station, chastity, and righteous progeny.
- If the orphaned or the impoverished behold the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم, they achieve eminent status.
- If a physician is granted this vision, cure is placed in their hands, and people benefit from them.
- If a patient beholds him, they receive cure.
- If one who has not yet performed the Hajj beholds the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم, they are blessed with the opportunity to perform Hajj.

[1] Saʿādat al-Dārayn, p. 381

The blessings of seeing the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in a dream are not restricted solely to the dreamer; in certain instances, these blessings extend to the entire Muslim community:

- For a traveller facing hardship—for instance, a caravan in the desert lacking water—if he beholds the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, it serves as a sign of imminent rain and deliverance from distress for all.
- Similarly, if someone in a city plagued by famine or drought is honoured with this vision, it indicates that the famine shall be averted from the city.
- To behold the blessed neck of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم signifies that the ruler of the land shall be generous.
- If one sees the open fingers of the blessed hand of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in a dream, it is a sign that the ruler of the land shall distribute sustenance, and the dreamer shall be honoured with Hajj.[1]

The Yearning to Behold the Prophet ﷺ

Dear Islamic brothers! Attaining the honour of beholding the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in a dream is certainly not within our personal control; it is an act of his grace and benevolence, bestowed upon whomsoever he wills. Nevertheless, we ought to harbour a profound desire and an agonising yearning for it. At least have this wish eagerly that if only our eyes shut whilst reciting *ṣalawāt* and our dormant fortune would awaken! If only, our beloved Master—dearer to us than life itself—the Chosen One, the Final Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, would grace his servant's dream to straighten their crooked matters!

Dear Islamic brothers! Whether the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم appears in the dream or not rests entirely upon his will; however, it is our duty to seek his vision, for thereafter, all depends upon his sovereign grace.

[1] Saʿādat al-Dārayn, pp. 425-427

Let us listen to a litany (*waẓīfah*) for beholding the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The Amir of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه states in *Madani Panj Surah* (page 167):

اَللّٰهُمَّ صَلِّ عَلٰى رُوْحِ مُحَمَّدٍ فِى الْاَرْوَاحِ وَعَلٰى جَسَدِهٖ فِى الْاَجْسَادِ وَعَلٰى قَبْرِهٖ فِى الْقُبُوْرِ

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

> Whosoever recites this *ṣalāt* shall behold me in a dream; and whosoever beholds me in a dream shall also behold me on the Day of Judgement; and whosoever beholds me on the Day of Judgement, I shall intercede for them; and for whomsoever I intercede, they shall drink from the Pond of Kawthar, and Allah shall make their body haram upon Hell.[1]

Dear Islamic brothers! May Allah grant us also the vision of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and on the Day of Judgement, may He grant us his intercession and the privilege of drinking the nectar of Kawthar from his blessed hands.

اٰمِيْن بِجَاهِ خَاتَمِ النَّبِيّٖن صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

[1] Kashf al-Ghummat ʿan Jamīʿ al-Ummah, juzz, 1, p. 325