

# Can One See The Prophet ﷺ While Awake? Will They Become Sahabi?

## Darulifta Ahlesunnat

(Dawateislami)

### Question

What do the noble scholars and jurists of Islamic law say about the following: A person claims that The Holy Prophet ﷺ can't be seen in a wakeful state and what has been narrated about some people seeing him is incorrect. Otherwise, they would be called Sahabi. The question is, can He ﷺ be seen while awake and will such a person be called a Sahabi?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

It is possible to see The Holy Prophet ﷺ while asleep and while awake and the scholars of Hadith have agreed on this. The explanation is that after tasting death for just a moment, He ﷺ was granted the worldly, physical, bodily existence in his blessed grave. Whenever he wants and wherever he wants, he can travel with his physical, spiritual, and 'Misali' (the being existing in the world of forms) body and he can honor any of his Ummatis with his blessed vision.

### Three ways of seeing the beauty of The Messenger ﷺ

(1) The one who sees The Messenger ﷺ will see him in his physical appearance as He ﷺ saw Musa عليه السلام offering Salah in his grave with his physical body.

(2) The one seeing him ﷺ only sees his blessed soul which appears in a human form. This soul is still connected with the body which is present in the grave. Hazrat Jibreel عليه الصلاة والسلام would take the shape of Dihya Kalbi رضى الله عنه or someone else while he عليه السلام would physically be on Sidrah Al-Muntaha.

(3) He ﷺ is seen with his 'Jism Misali' which has a connection to the blessed soul. This 'Jism Misali' can be present in many places at once.

The scholars have mentioned the method of recognizing the Jism Haqiqi and Jism Misali. They say that if one sees The Messenger ﷺ in his known appearance, as per the description mentioned in the Hadith, that means he has seen the Jism Haqiqi. If one sees him in any other state, he has seen the Jism Misali.

However, even the one blessed with his sight in a wakeful state cannot be labeled a Sahabi. A Sahabi is the one who has seen The Messenger ﷺ during his apparent life while being in the state of Iman. The one who sees him ﷺ, after his apparent demise, even if in the wakeful state, will not be labeled a Sahabi.

### **Seeing Him ﷺ in the wakeful state**

It has been narrated in *Sahih Bukhari, Sahih Muslim, Sunan Abi Dawood, Mu'jam Kabir Li Al-Tabrani, Kanz Al-Ummal*, and various books of Hadith:

أن أبا هريرة قال: سمعت النبي صلى الله عليه وسلم يقول: من رآني في المنام فسيراني في اليقظة، ولا يتمثل الشيطان بي

Translation: Abu Hurairah رضى الله تعالى عنه stated, I heard The Messenger ﷺ say, “Whoever has seen me in his dream, soon he will see me in wakefulness, and Satan cannot take my shape.” (Sahih Bukhari, Book of Interpretations, Vol. 6, p. 2567, Publ. Dar Ibn Kasir)

Regarding the above-mentioned Hadith, it is stated in *Subul Al-Huda Wa Al-Rashad*:

قال الامام أبو محمد بن أبي جمرة في (تعليقه) على الأحاديث التي انتقاها من البخاري هذا الحديث يدل على أن من رآه صلى الله عليه وسلم في النوم فسيراه في اليقظة وهل هذا على عمومه في حياته وبعد مماته أو هذا في حياته؟ وهل ذلك لكل من رآه مطلقاً أو خاص بمن فيه الأهلية والاتباع لسنته، واللفظ على العموم ومن يدعي الخصوص فيه بغير مخصص منه صلى الله عليه وسلم فمتعسف

Translation: Imam Abu Muhammad Bin Abi Jamrah wrote in his commentary of a few chosen Ahadith of Bukhari: “This Hadith shows that the one who saw The Messenger ﷺ in a dream will soon see him while awake. Is this unrestricted, i.e. during his life and after his apparent passing, or restricted to his life? Is this glad tiding for everyone who sees him in his dream or is it specific to the one who is worthy and steadfast on the Sunnah? (The answer is that) The words indicate generality. Therefore, the one who claims that

this Hadith is restricted without any restriction (from him ﷺ), is inaccurate. (Subul Al-Huda Wa Al-Rashad, Vol. 10, p. 465, Publ. Dar Al-Kutub Al-'Ilmiyyah, Lebanon)

Allama Abdul Raof Manawi رحمه الله تعالى states in the explanation of this Hadith:

قال جمع منهم ابن أبي جمرة: بل يراه في الدنيا حقيقة... وقد نص على إمكان رؤيته بل وقوعها أعلام منهم حجة الإسلام

Translation: A group, which includes Ibn Abi Jamrah, said: (The one who saw The Messenger ﷺ in his dream) will soon see him in reality. Many Scholars have written about the possibility, rather the certainty, of seeing him (while awake). Among those scholars is

Hujjah Al-Islam (Imam Ghazali رحمه الرحمة). (Faid Al-Qadir Sharah Jami' Al-Saghir, Vol. 6, p. 132, Publ. Al-Maktabah Al-Tijarah Al-Kubra, Egypt)

Allama Fadl-e-Rasool Badayuni رحمه الله تعالى states:

اعلم انه لا خلاف بين الحفاظ في جواز رؤيته صلى الله عليه وسلم يقظة ومناما

Translation: You must know that there is no difference of opinion amongst the Huffaz (scholars of Hadith) concerning the possibility of seeing The Messenger ﷺ while awake and while asleep. (Al-Mu'taqad Al-Muntaqad, p. 132, Publ. Dar Ahl Al-Sunnah)

**The Messenger ﷺ seeing other Prophets عليهم السلام in his Wakeful state:**

Mentioning The Holy Prophet ﷺ seeing Prophet Musa عليه السلام in his wakeful state, Anas رضي الله تعالى عنه narrates from him ﷺ:

مررت على موسى ليلة اسرى بي عند الكثيب الاحمر وهو قائم يصلي في قبره

Translation: On the night of Mi'raj, I passed by the grave of Musa عليه السلام, which is situated by a red mound, and he was offering Salah while standing in his grave. (Sahih Muslim, vol. 7, p. 102, Publ. Dar Al-Taba'ah Al-'Aamirah, Turkey)

Under the above-mentioned Hadith, it is stated in *Al-Hawi Lil-Fatawa*:

وهذا صريح في اثبات الحياة لموسى فانه وصفه بالصلاة وانه كان قائما ومثل هذا لا يوصف به الروح وانما وصف به الجسد وفي تخصيصه بالقبر دليل على هذا فانه لو كان من اوصاف الروح لم يحتاج لتخصيصه بالقبر فان احدالم يقل ان ارواح الانبياء مسجونة في القبور مع الاجساد و ارواح الشهداء او المؤمنين في الجنة

Translation: This is explicit proof of the life of Musa عليه السلام. He was described to be offering Salah and that too while standing. These aren't descriptions of the soul, but rather of the body. Specifying (that he was offering Salah in) the grave is proof of this. If this (being alive and praying while standing in a grave) was a characteristic of the soul, there would be no need to mention the grave as no one claims that the souls of the Prophets are imprisoned along with the body in the graves while the souls of the martyrs and believers are in Jannah. (Al-Hawi Lil-Fatawa, vol. 2, p. 251, Publ. Dar Al-Kutub Al-'Ilmiyyah, Beirut)

Regarding seeing Yunus عليه السلام, Hazrat Ibn Abbas رضى الله تعالى عنه has narrated:

قال سمرنا مع رسول الله صلى الله عليه وسلم بين مكة والمدينة فمررنا بواد فقال: اي واد هذا؟ فقالوا: وادى الازرق، فقال: كاني انظر الى موسى عليه السلام فذكر من لونه وشعره شيئا لم يحفظه داود واضعا اصبعيه في اذنيه له جوار الى الله بالتلبية مارا بهذا الوادى قال: ثم سمرنا حتى اتينا على ثنية فقال: اي ثنية هذه؟ قالوا: هرشى، اولفت، فقال: كاني انظر الى يونس على ناقه حمراء عليه جبة صوف خطام ناقته ليف خلبة مارا بهذا الوادى ملبيا

Translation: He said: We were traveling with The Messenger ﷺ between Makkah and Madinah during the night, and we passed by a valley. He said, "Which valley is this?" Others said, "This is the valley of Azraq." Then He ﷺ said, "It is as if I am looking towards Musa (he said something about the color and hair of Musa عليه السلام, but Imam Dawood couldn't remember it). He is passing through this valley with his finger inserted in his ears, supplicating to Allah, reciting Talbiyah." Ibn Abbas رضى الله تعالى عنه said we traveled further until we reached a gorge. The Messenger ﷺ asked, "Which gorge is this?" Others replied this is gorge 'Harshi' or 'Luft'. He ﷺ then said, "It is as if I am seeing Yunus عليه السلام riding a red she-camel, wearing a wool cloak. The halter is like that of a fiber of a date. He is passing

through the gorge reciting Talbiyah.” (Sahih Muslim, vol. 1, p. 105, Publ. Dar Al-Taba’ah, Al-‘Aamirah, Egypt)

It is stated in *Al-Hawi Lil-Fatawa*:

وقال القرطبي في التذكرة في حديث الصعقة تقلا عن شيخه: الموت ليس بعدم محض وإنما هو انتقال من حال إلى حال ويدل على ذلك أن الشهداء بعد قتلهم وموتهم أحياء يرزقون فرحين مستبشرين وهذه صفة الأحياء في الدنيا، وإذا كان هذا في الشهداء فالأنبياء أحق بذلك وأولى وقد صح أن الأرض لا تأكل أجساد الأنبياء وأنه صلى الله عليه وسلم اجتمع بالأنبياء ليلة الإسراء في بيت المقدس وفي السماء ورأى موسى قائماً يصلي في قبره، وأخبر صلى الله عليه وسلم أنه يرد السلام على كل من يسلم عليه إلى غير ذلك مما يحصل من جملة القطع بان موت الأنبياء إنما هو راجع إلى أن غيبوا عنا بحيث لا ندر كههم وإن كانوا موجودين أحياء وذلك كالحال في الملائكة فإنهم موجودين أحياء ولا يراهم أحد من نوعنا إلا من خصه الله تعالى بكرامته

Translation: Imam Tabari mentions in ‘Al-Tazkirah’, about the Hadith of ‘Sa’qah’, narrating from his Shaykh: “Death isn’t mere disappearance. It is transferring from one condition to another. This is proven by the fact that even after the killing and death of a martyr, they are alive. They are given sustenance. They remain joyful and pleased. These are the attributes of those who are alive in the world. If the martyrs are also such, the Messengers are more worthy being so. This matter has also been established that the earth doesn’t eat the body of the Prophets عليهم السلام. Also, during the night of Mi’raj, The Messenger ﷺ gathered with the Prophets عليهم السلام in Bayt Al-Maqdas and the skies. He saw Musa عليه السلام standing and praying in his grave. The Messenger ﷺ himself said that he replies to the Salam of all those who send Salam upon him, etc. The certain conclusion that can be drawn from these narrations is that the death of The Prophets is in essence, their being hidden from us in a way that we can no longer sense them, though they are present and alive. That is similar to the state of the angels; they are alive and present, but no one can see them, except those who Allah bestows his mercy upon.” (Al-Hawi Lil-Fatawa, vol. 2, p. 250, Publ. Dar Al-Kutub Al-‘Ilmiyyah, Beirut)

**The blessed companions seeing The Messenger ﷺ in wakefulness:**

Regarding Usman Bin Affan رضى الله تعالى عنه seeing The Messenger ﷺ in the wakeful state, it is stated in *Al-Hawi Lil-Fatawa*:

قال عبد الله بن سلام: ثم أتيت عثمان لأسلم عليه وهو محصور فقال: مرحباً أخي، رأيت رسول الله صلى الله عليه وسلم في هذه الخوخة فقال: يا عثمان حصروك؟ قلت: نعم، قال: عطشوك؟ قلت: نعم، فأدلى لي دلوا فيه ماء فشربت حتى رويت حتى إني لأجد برده بين ثديي وبين كتفي، فقال: إن شئت نصرت عليهم، وإن شئت أفطرت عندنا، فاخترت أن أفطر عنده، فقتل ذلك اليوم -- وهذه القصة مشهورة عن عثمان مخرجة في كتب الحديث بالإسناد أخرجهما الحارث بن أبي أسامة في مسنده وغيره، وقد فهم المنصف منها أنها رؤية يقظة

Translation: Abdullah B. Salam said: I came to Usman to offer my Salam while he had been besieged. He (Usman) رضى الله تعالى عنه said: Welcome my brother! I have seen The Messenger ﷺ in this window. He ﷺ said: Oh Usman! Have they besieged you? I said: Yes. He ﷺ said: Have they kept you thirsty? I replied: Yes. Then he handed me a bucket of water which I drank until I was quenched. I feel its coolness in the middle of my chest and between my shoulders. Then He ﷺ said: If you want, you will be assisted against them. If you want, you can have Iftar with us. (He says) I have chosen to have Iftar with him. That same day, he was martyred. This is a famous narration about Usman رضى الله تعالى عنه which has been narrated in the books of Hadith with chains of narrations. Al-Haris Bin Abi Salamah has narrated this in Musnad, along with others. From this, the author has understood that this sight (of The Messenger ﷺ) occurred while awake. (Al-Hawi Lil-Fatawa, vol. 2, p. 315, Publ. Dar Al-Fikr, Beirut, Lebanon)

The following narration has been mentioned in *Al-Majalis Al-Wa'ziyah* about Abdullah b. Abbas رضى الله تعالى عنه seeing the Messenger ﷺ while awake:

حكى عن ابن عباس رضى الله عنه أنه رأى النبي صلى الله عليه وسلم في النوم فتذكر هذا الحديث، وبقي يفكر فيه، ثم دخل على بعض أزواج النبي صلى الله عليه وسلم وهي ميمونة فقص عليها قصته، فقامت وأخرجت له مرآته صلى الله عليه وسلم قال: فنظرت في المرأة فرأيت صورة النبي صلى الله عليه وسلم ولم أر لنفسي صورة

Translation: It has been narrated from Ibn Abbas رضى الله تعالى عنه that he saw The Messenger ﷺ while sleeping. Then he remembered this Hadith (the one who sees me in his dream will soon see me while awake) and started contemplating about this. Then he came to some wife of the Holy Prophet ﷺ, which was Maimunah رضى الله تعالى عنها, and narrated his story to her. She stood and took out the mirror of The holy prophet ﷺ for him (Ibn Abbas). He said: when I looked in the mirror, I saw the blessed face of The Holy Prophet ﷺ and not my reflection. (Al-Majalis Al-Wa'ziyah Fi Sharh Ahadith Khair Al-Bariyah, vol. 2, p. 191, Publ. Dar Al-Kutub Al- 'Ilmiyyah, Beirut, Lebanon)

It is stated in *Al-Hawi Lil-Fatawa*:

قد ذكر عن بعض الصحابة أظنه ابن عباس أنه رأى النبي صلى الله عليه وسلم في النوم فتذكر هذا الحديث وبقي يفكر فيه ثم دخل على بعض أزواج النبي أظنها سيمونة فقص عليها قصته، فقامت وأخرجت له مرآته صلى الله عليه وسلم قال: فنظرت في المرأة فرأيت صورة النبي صلى الله عليه وسلم ولم أر لنفسي صورة

Translation: It is narrated about some companions; I assume it is about Ibn Abbas, he saw The Prophet ﷺ in his dream. He remembered this Hadith and started contemplating about it. Then he came to some wife of The Prophet ﷺ, I assume it was Maimunah رضى الله تعالى عنها and narrated his story to her. She stood and took out the mirror of The holy prophet ﷺ for him (Ibn Abbas). He said: when I looked in the mirror, I saw the blessed face of The Holy Prophet ﷺ and not my reflection. (Al-Hawi Lil-Fatawa, vol. 2, p. 308, Publ. Dar Al-Fikr, Beirut, Lebanon)

### **The pious predecessors seeing The Holy Prophet ﷺ in the wakeful state:**

Mentioning the occurrence of Ali Bin Muhammad رحمه الله تعالى عليه about attaining the blessed vision of The Messenger ﷺ while awake, Imam Shahab-Uddin Qastalani رحمه الله تعالى عليه narrated:

كنت وأنا ابن خمس سنين أقرأ القرآن على رجل يقال له الشيخ يعقوب، فأتيته يوماً فرأيت إنساناً يقرأ عليه سورة الضحى -- فرأيت النبي صلى الله عليه وسلم يقظة لا مناماً وعليه قميص أبيض قطن، ثم رأيت القميص على فقال لى: اقرأ فقرأت عليه سورة والضحى وألم نشرح ثم غاب عني، فلما بلغت إحدى وعشرين أحرمت بصلاة الصبح بالقرافة فرأيت النبي صلى الله عليه وسلم قبالة وجهي فعانقني فقال لى: وأما بنعمة ربك فحدث

Translation: When I was 5 years old, I would recite the Quran to a man named Al-Shaykh Ya'qoob. I came to him one day and saw another man reciting Surah Duha to him. Then, while I was awake and not sleeping, I saw The Prophet ﷺ wearing a white cotton cloak. Then I saw that cloak on myself, and he said to me: Recite! So, I recited Surah الضحى, and الم نشرح to him. After that, he disappeared. When I reached the age of 21, I began the morning Salah in 'Al-Qarafah' and I saw him ﷺ in front of myself. He hugged me and said: وأما بنبعة ربك فحدث (and as for the blessing of your Lord, publicize it). (Al-Mawahib Al-Ladunniyah Bi Al-Minh Al-Muhammadiyah, vol. 2, p. 373, Publ. Al-Maktaba Al-Tawwqiyyah, Cairo, Egypt)

In *Subul Al-Huda Wa Al-Rashad*, it is stated about Shaykh Khalifah Nahr Malki رحمه الله تعالى عليه:

قال الشيخ سراج الدين بن الملقن في طبقات الأولياء في ترجمة الشيخ خليفة النهر ملكي: كان كثير الرؤية لرسول الله صلى الله عليه وسلم يقظة ومناما فكان يقال: أن أكثر أفعاله متلقاة منه بأمر منه إما يقظة وإماما

Translation: Shaykh Siraj-Uddin Al-Mulaqqin has stated in 'Tabqaat Al-Awliya' in the introduction of Shaykh Khalifah Al-Nahr Al-Malki: He would often see The Messenger of Allah ﷺ while awake and while asleep. It would be said that most of his acts were those about which he was commanded from him (ﷺ), while awake or while asleep. (Subul Al-Huda Wa Al-Rashad, vol. 10, p. 467, Publ. Dar Al-Kutub Al- 'Ilmiyyah, Beirut, Lebanon)

Allama Mahmood Aalusi Baghdadi رحمه الله تعالى عليه writes:

وقعت رؤيته صلى الله عليه وسلم بعد وفاته لغير واحد من الكاملين من هذه الامة والا خدمته يقظة قال الشيخ سراج الدين بن الملقن في طبقات الاولياء: قال الشيخ عبد القادر الكيلاني قدس سره: رايت رسول الله صلى الله تعالى عليه وسلم قبل الظهر فقال لي: يا بني لم لا تتكلم؟ قلت: يا ابتاه أنا رجل اعجم كيف اتكلم على فصحاء بغداد فقال: افتح فاك ففتحته فتفل فيه سبعا وقال: تكلم على الناس وادع إلى سبيل ربك بالحكمة والموعظة الحسنة فصليت الظهر وجلست وحضرتي خلق كثير فارتج علي فرايت عليا كرم الله تعالى وجهه قائما بازائي في المجلس فقال لي: يا بني لم لا تتكلم؟ قلت: يا ابتاه قد أرتج علي فقال: افتح فاك ففتحته فتفل فيه ستا فقلت: لم لا تكملها سبعا قال: أدب مع رسول الله صلى الله عليه وسلم ثم تواري عني

Translation: After the apparent passing of The holy prophet ﷺ, many righteous people of this Ummah were granted his blessed



vision and attained his blessings while awake. Al-Shaykh Siraj-Uddin Bin Al-Mulaqqin has stated in ‘Tabqat Al-Awliya’ that Al-Shaykh Abdul Qadir Al-Jilani قدس سره said: I saw The Messenger of Allah ﷺ before Zuhr and he said to me, “Oh my son, why do you not speak?” I replied, oh my father, I am a non-Arab man. How am I supposed to speak in front of the eloquent of Baghdad? So, He ﷺ said, “open your mouth.” I opened it and he blessed my mouth with his saliva seven times and said, “Speak in front of the people and call towards the way of your Lord with wisdom and good counsel.” Then I offered Zuhr and sat down. Many people approached me and began screaming at me. I saw Ali كرم الله تعالى وجهه الكريم standing across me in the gathering. He said, “Oh my son, why do you not speak?” I replied, oh my father, they scream at me. He said, “Open your mouth.” I opened it, then he blessed my mouth with his blessed saliva 6 times. I said, why didn’t you complete it seven times? He said, “Out of respect for The Messenger of Allah ﷺ.” Then he disappeared. (Tafsir Ruh Al-Ma’ani, vol. 11, p. 214, Publ. Dar Al-Kutub Al- ‘Ilmiyyah, Beirut)

It is further stated:

الشيخ خليفة بن موسى النهر ملكي: كان كثير الرؤية لرسول الله صلى الله تعالى عليه وسلم يقظة ومناما فكان يقال: إن أكثر أفعاله يتلقاه منه صلى الله تعالى عليه وسلم يقظة ومناما وراه في ليلة واحدة سبع عشرة مرة قال له في إحداهن: يا خليفة لا تضجر مني فكثير من الأولياء مات بحسرة رؤيتي، وقال الشيخ تاج الدين بن عطاء الله في لطائف المنن: قال رجل للشيخ أبي العباس المرسي ياسيدي صافحني بكفك هذه فإنك لقيت رجلا وبلا دافقال: والله ما صافحت بكفي هذه إلا رسول الله صلى الله تعالى عليه وسلم قال: وقال الشيخ لو حجب عني رسول الله صلى الله تعالى عليه وسلم طرفة عين ما عدت نفسي من المسلمين، ومثل هذه النقول كثير من كتب القوم جدا

Translation: Al-Shaykh Khalifah B. Musa Al-Nahr Malki would often see The Messenger ﷺ while awake and while sleeping. It is said that many of his actions were those which he was taught from The holy prophet ﷺ, while awake and while asleep. One night, he saw Him seventeen times. He ﷺ said to him in one of those times, “Oh Khalifah, don’t be irritated from my vision. Many Awliya have passed yearning to see me.” Al-Shaykh Tajuddin Bin A’ta-Ullah has

said in 'Lataif Al-Minan': A man said to Shaykh Abi Al-Abbas Al-Marsi "O my master, shake my hand with this hand of yours for you have met many men and seen many places." He said, "I haven't shaken anyone's hand, with this hand of mine, except for the hand of The messenger of Allah ﷺ." He (Al-Shaykh Siraj-Uddin Bin Mulaqqin (رحمة الله تعالى عليه) states, Shaykh (Marsi (رحمة الله تعالى عليه) said, "If The Messenger of Allah ﷺ were do disappear from my sight even for a blink of an eye, I wouldn't consider myself a Muslim." Many such saying have been narrated in the books.(Tafsir Ruh Al-Ma'ani, vol. 11, p. 214, Publ. Dar Al-Kutub Al- 'Ilmiyyah, Beirut)

It is stated in *Fatawa Hadithiyah*:

”(وسئل) نفع الله بعلمه ورضى عنه هل يمكن الآن الاجتماع بالنبي صلى الله تعالى عليه وسلم في اليقظة والتلقي منه (فاجاب) بقوله نعم يمكن ذلك فقد صرح بأن ذلك من كرامات الأولياء الغزالي والبارزي والتاج السبكي والعفيف اليافي من الشافعية والقرطبي وابن أبي جمرة من المالكية وقد حكى عن بعض الأولياء أنه حضر مجلس فقيه فروى ذلك الفقيه حديثاً، فقال له الولي هذا الحديث باطل قال ومن أين لك هذا قال هذا النبي صلى الله تعالى عليه وسلم واقف على راسك يقول إني لم أقل هذا الحديث وكشف للقيه فرآه

Translation: He (Allama Ibn Hajr Haytami), May we benefit from his knowledge, and may Allah be pleased with him, was asked, "Is it still possible to meet him ﷺ and attain knowledge from Him while awake?" He answered, yes, that is possible, and this is from the Karamat (miracles) of the Awliyah. From the Shafa'ee scholars, Imam Ghazali, Bazuri, Taj-uddin Al-Subki, 'Afeef Al-Yafi'I, and from the Malikis, Imam AL-Qurtubi and Ibn Abi Jamrah رحمهم الله السلام have explicitly mentioned this. It is narrated that once some Awliya attended the gathering of a Jurist and the Jurist narrated a Hadith. The Wali said, "This Hadith is rejected." He (the Jurist said), with which reference are you saying this? He said, "The Messenger ﷺ is standing by your head and saying that I haven't said this." Then the Wali removed the veils for the Jurist, and he saw The Messenger ﷺ as well.(Al-Fatawa Al-Hadithiyah, p. 211, Publ. Dar Al-Fikr, Beirut)

It is stated in *Subul Al-Huda Wa Al-Rashad*:

ثم قال فذكر عن السلف والخلف وهلم جرا عن جماعة ممن كانوا رأوه صلى الله عليه وسلم في النوم وكانوا مما يصدقون بهذا الحديث فرأوه بعد ذلك يقظة وسألوه عن أشياء كانوا منها متشوشين فأخبرهم بتفريجها ونص لهم على الوجوه التي منها يكون فرجها

Translation: Then he said, that from the Salaf (predecessors) till the Khalaf (contemporary scholars), large groups of scholars have narrated that those who saw The Messenger ﷺ and testified about this Hadith, saw Him ﷺ while awake as well. They asked him about things that they were doubtful about. He ﷺ removed their doubt and told them the ways to remove their doubts. (Subul Al-Huda Wa Al-Rashad, vol. 10, p. 465, Publ. Dar Al-Kutub Al- 'Ilmiyyah, Beirut, Lebanon)

It is mentioned in *Al-Hawi Lil-Fatawa*:

قال البارزي: وقد سمع من جماعة من الأولياء في زماننا وقبله أنهم رأوا النبي صلى الله عليه وسلم في اليقظة حيا بعد وفاته

Translation: Al-Barzi said, it has been heard from a group of Awliya of this era and the previous era, that they saw The Prophet ﷺ alive, after his apparent demise, while they were awake. (Al-Hawi Li Al-Fatawa, vol. 2, p. 311, Publ. Dar Al-Fikr, Beirut, Lebanon)

### **Seeing the Jism Haqiqi, Ruhani, and Misali of The Messenger ﷺ and recognizing it**

After narrating Ahadith and the saying of the scholars about seeing the Jism Haqiqi and Misali in the state of wakefulness, Allama Jalal-Uddin Abdul Rahman Bin Abu Bakr Suyuti رحمه الله تعالى عليه writes in conclusion:

فحصل من مجموع هذه القول والأحاديث أن النبي صلى الله عليه وسلم حي بجسده وروحه، وأنه يتصرف ويسير حيث شاء في أقطار الأرض وفي الملكوت وهو بهيئته التي كان عليها قبل وفاته لم يتبدل منه شيء، وأنه مغيب عن الأبصار كما غيبت الملائكة مع كونهم أحياء بأجسادهم، فإذا أراد الله رفع الحجاب عن من أراد إكرامه برؤيته رآه على هيئته التي هو عليها، لا مانع من ذلك، ولا داعي إلى التخصيص برؤية المثال

Translation: The conclusion of all these narrations and Hadith is that The Messenger ﷺ is alive with his body and soul. He can do as he wants and travel in the land and the skies wherever he wants. He remains in the same appearance he was before his apparent demise. Nothing has changed. He is hidden from our sights like the angels are hidden though they are alive with their bodies. When Allah wills

to remove the veils for whoever he wills to honor with the sight of him ﷺ. The person sees him ﷺ in the state in which he is. There is nothing that prevents this nor is there anything that specifies him to be seen with his Jism Misali. (Al-Hawi Lil-Fatawa, vol. 2, p. 319, Publ. Dar Al-Fikr Li Al-Taba'ah Wa Al-Nashr, Beirut, Lebanon)

رحمة الله further writes about Qazi Abu Bakr Bin Arabi رحمة الله تعالى عليه  
تعالى عليه:

فصل القاضي أبو بكر بن العربي فقال: رؤية النبي صلى الله عليه وسلم بصفته المعلومة إدراك على الحقيقة، ورؤيته على غير صفته إدراك للمثال، وهذا الذي قاله في غاية الحسن، ولا يمتنع رؤية ذاته الشريفة بجسده وروحه، وذلك لأنه صلى الله عليه وسلم وسائر الأنبياء أحياء ردت إليهم أرواحهم بعدما قبضوا وأذن لهم بالخروج من قبورهم

**Translation:** Al-Qazi Abu Bakr Bin Arabi stated while mentioning the details, "Seeing the Messenger ﷺ according to his known descriptions is observing his Haqiqah (reality). Seeing him in other than his known attributes is seeing his Misal. This saying reaches the extent of beauty. It isn't impossible to see He ﷺ with his body and soul because he and all other Prophets are alive. Their souls were returned to them after being taken, and they were granted permission to exit their graves. (Al-Hawi Lil-Fatawa, vol. 2, p. 316-317, Publ. Dar Al-Fikr Lil-Taba'ah Wa Al-Nashr, Beirut, Lebanon)

Allama Abdul Raof Manawi رحمة الله تعالى عليه writes:

سئل شيخ الاسلام زكريا... هل المرئي ذاته صلى الله عليه وسلم أروحه أو مثل ذلك؟ أجاب... رؤية المصطفى صلى الله عليه وسلم بصفته المعلومة إدراك لذاته ورؤيته بغير صفته إدراك لمثاله

**Translation:** Shaykh Al-Islam Zakariyyah was asked, is The Messenger ﷺ himself, his soul, or Misal seen? He replied, Seeing the Messenger ﷺ with his known attributes is seeing him, and seeing him in other attributes is seeing his Misal. (Faid Al-Qadir Sharah Jami' Al-Saghir, vol. 6, p. 132, Publ. Al-Maktabah Al-Tijarah Al-Kubra, Egypt)

It is stated in *Ruh Al-Ma'ani*:

المرئي إماروحوه صلى الله عليه وسلم التي هي أكمل الأرواح تجردا وتقدساً بأن تكون قد تطورت وظهرت بصورة مرئية بتلك الرؤية مع بقاء تعلقها بجسده الشريف الحي في القبر السامي المنيف على حد ما قاله

بعضهم من أن جبريل عليه السلام مع ظهوره بين يدي النبي صلى الله عليه وسلم في صورة دحية الكلبي أو غيره لم يفارق سدرة المنتهى

Translation: That which is seen is either the soul of He ﷺ, the most esteemed soul in terms of purity and sanctity. The soul appears in a visible state, such that it has a connection with the blessed body that is alive in the grave. This opinion follows that which the research scholars have said that when Jibreel عليه السلام would come to The Messenger ﷺ in the shape of Dihya Kabi and others, he would remain on Sidrah Al-Muntaha. (Jibreel عليه السلام is on the earth and at the same time he is on Sidrah Al-Muntaha) (Ruh Al-Ma'ani, vol. 11, p. 2115-216, Publ. Dar Al-Kutub Al-'Ilmiyyah, Beirut)

It is mentioned in *Madarij Al-Nubuwwah*:

اس کے بعد اگر کہیں کہ رب تعالیٰ نے حضور کے جسم پاک کو ایسی حالت و قدرت بخشی ہے کہ جس مکان میں چاہیں تشریف لے جائیں، خواہ بعینہ اس جسم سے، خواہ جسم مثالی سے، خواہ آسمان پر، خواہ قبر میں تو درست ہے۔

Translation: After this, if it is said: that Allah granted the body of The holy prophet ﷺ such a state and such power that he can go to any place he wants to, whether with his physical body or a Jism Misali, whether on the skies or in his grave; it is correct. (Madarij Al-Nubuwwah, vol. 2, p. 450, Publ. Markaz-e-Ahl-e-Sunnat Barkat-e-Raza)

It is in *Jaa Al-Haq*:

قوتِ قدسیہ والا ایک ہی جگہ رہ کر تمام عالم کو اپنے کفِ دست کی طرح دیکھے اور دور و قریب کی آوازیں سنے یا ایک آن میں تمام عالم کی سیر کرے اور صدہا کوس پر حاجتمندوں کی حاجت روائی کرے، یہ رفتار خواہ صرف روحانی ہو یا جسم مثالی کے ساتھ ہو یا اسی جسم سے ہو جو قبر میں مدفون ہے یا کسی جگہ موجود ہے۔

Translation: The one with great spiritual power, while remaining in one place, can see the entire universe like he sees his palm, hear sounds from far and near, travel the universe in a single moment, and help those in need thousands of miles away. This movement may be with the soul, Jism Misali, or with the exact body buried in the grave or present in some place. (Ja Al-Haq, p. 349, Publ. Maktab Ghousiyah, Karachi)

It is in *Maqalat-e-Kazmi*:

حضور صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ کا جمال دیکھنے میں یہ بھی کہا جاسکتا ہے کہ دیکھنے والے نے حضور کی ذات اقدس اور روح مبارک کو دیکھا اور یہ بھی کہہ سکتے ہیں کہ جمال محمدی دیکھنے والا حضور سید عالم صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ کے اس مبارک جسم مثالی کو دیکھ رہا ہے، جس کے ساتھ حضور صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ کی روح مجردہ قدسیہ متعلق ہے اور اس امر سے کوئی شے مانع نہیں ہے کہ حضور صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ کے مثالی اجسام بے شمار تعداد میں متعدد ہو جائیں۔

Translation: About seeing the beauty of The Messenger ﷺ, it can be said that the one seeing is in fact seeing The Blessed body along with the soul. It can also be said that the one seeing the blessed beauty is seeing the Jism Misali which is related to the soul. There is nothing that prevents there from becoming many Jism Misali. (Maqalat-e-Kazmi, vol. 3, p. 197, Publ. Kazmi Publications)

### **Multiple Jism Misalis**

The Jurist and Sufis conclude the existence of multiple Jism Misali from the following Hadith which Imam Ahmad has narrated in his book *Musnad Ahmad*. Thus, Qurrah Muzani رضى الله تعالى عنه states:

أن رجلا كان يأتي النبي صلى الله عليه وسلم ومعه ابن له، فقال له: النبي صلى الله عليه وسلم: أتحبه؟ فقال: يا رسول الله، أحبك الله كما أحبه، ففقدته النبي صلى الله عليه وسلم، فقال ما فعل ابن فلان؟ قالوا: يا رسول الله، مات، فقال النبي صلى الله عليه وسلم لأبيه: أما تحب أن لا تأتي بابا من أبواب الجنة، إلا وجدته ينتظرك؟ فقال رجل: يا رسول الله، أله خاصة أم لكلنا؟ قال: بل لكلكم

Translation: A man would come to the court of The Messenger ﷺ and along with him, his child. The Prophet ﷺ asked that man, “Do you love him?” He replied, may Allah love you as much as I love him. Then later, he ﷺ didn't see the child. Then The Messenger ﷺ asked, what happened to the son of so and so. The Sahabah replied that he passed away. The Messenger ﷺ said to that man, “Do you not love that whichever door of Jannah you enter, your son be present there from before waiting for you?” A man asked, Oh Rasool of Allah, is this glad tiding specifically for him or all of us? He ﷺ said, “for all of you.” (Musnad Ahmad B. Hanbal, vol. 24, p. 361, Publ. Muasisah Al-Risalah, Beirut)

Under the above-mentioned Hadith, Allama Ali Qari Hanafi رحمه الله writes:

وفيه إشارة إلى خرق العادة من تعدد الأجساد المكتسبة، حيث إن الولد موجود في كل باب من أبواب الجنة

Translation: In this Hadith, there is an indication that there can be multiple Jism Misali, going against the norm, because the child will be present at every door at the same time. (Mirqat Al-Mafatih, vol. 3, p. 1253, Publ. Dar Al-Fikr, Beirut)

He writes in another place:

ولا تباعد من الأولياء حيث طويت لهم الأرض، وحصل لهم أبدان مكتسبة متعددة، وجدوها في أماكن مختلفة في آن واحد

Translation: When the land can be folded for the Awliya, is not inconceivable that they can have multiple such Jism Misalis which can be present in many places at once. (Mirqat Al-Mafatih, vol. 3, p. 1183, Publ. Dar Al-Fikr, Beirut)

It is in *Tafseer Ruh Al-Ma'ani*:

جسد مثالي تعلق به روحه صلى الله عليه وسلم المجردة القدسية، ولا مانع من أن يتعدد الجسد المثالي إلى ما لا يحصى من الأجسام مع تعلق روحه القدسية عليه من الله تعالى ألف ألف صلاة وتحية بكل جسد منها ويكون هذا التعلق من قبيل تعلق الروح الواحدة بأجزاء بدن واحد ولا تحتاج في إدراكاتها وإحساساتها في ذلك التعلق إلى ما تحتاج إليه من الآلات في تعلقها بالبدن في الشاهد

Translation: The Jism Misali with which the pure and sanctified soul of The Messenger ﷺ is connected, nothing is preventing there from being an uncountable number of them while they are all connected with the sanctified soul, upon each of those bodies be thousands of salutations and greetings. This connection is the same as the connection of the soul with the different parts of a body. It isn't dependent on those resources upon which it is dependent when it is attached to the body in order to perceive and sense. (Ruh Al-Mani, vol. 11, p. 215-216, Publ. Dar Al-Kutub Al- 'ilmiyyah, Beirut)

رحمة Sheikh Abdul Haq, the Muhadith of Dehli Al-Hanafi Al-Bukhari

الله تعالى عليه writes:

بعض محققين ابدال کی وجہ تسمیہ میں بیان کرتے ہیں کہ انہیں جب کسی جگہ جانا مقصود ہوتا ہے، تو وہ پہلی جگہ اپنے بدلے میں اپنی مثال چھوڑ کر جاتے ہیں اور سادات صوفیہ کے نزدیک عالم اجسام اور ارواح کے درمیان ایک عالم مثال بھی ثابت ہے، جو عالم اجسام سے لطیف اور عالم ارواح سے کثیف ہوتا ہے اور روحوں کا مختلف صورتوں میں متمثل ہونا اسی عالم مثال پر مبنی ہے۔

Translation: Some researchers have mentioned the following while telling the reason for the name of the Abdaal. They say that when they intend to go somewhere, they first leave their example in

their place. According to the masters of the Sufiyah, between the Alam-e-Ajsam (physical realm) and Alam-e-Arwah (realm of the souls), there is an Alam-e-Misal, which is more subtle than Alam-e-Ajsam and denser than Alam-e-Arwah. The souls taking different shapes is dependent on this Alam-e-Misal. (Jazb Al-Quloob, p. 193, Publ. Nooriyah Razawiyah Publishing Company, Lahore)

### **Those who see The Messenger ﷺ while awake aren't categorized as Sahabi**

It is written in *Al-Siraj Al-Munir Sharah Jami' Al-Saghir*:

حمله ابن أبي جمرة وطائفة على أنه يراه في الدنيا حقيقة ويخاطبه وإن ذلك كرامة من كرامات الأولياء وقال ابن حجر هذا مشكل جدا لأنه يلزم أن يكون هؤلاء أصحابه وتبقى الصحابة إلى يوم القيامة ولأن جمعاً ممن رآه في المنام لم يره في اليقظة والخبر الصادق لا يختلف وأقول الجواب على الأول منع الملازمة لأن شرط الصحبة أن يراه وهو في عالم الدنيا وذلك قبل موته وأما رؤيته بعد الموت وهو في عالم البرزخ فلا تثبت بها الصحبة وعن الثاني أن الظاهر أن من لم يبلغ درجة الكرامات ممن هو في عموم المؤمنين إنما تقع له رؤيته قرب موته عند طلوع روحه --- ويكرم الله به من شاء قبل ذلك فلا يتخلف الحديث وأما أصل رؤيته صلى الله عليه وسلم في اليقظة فقد نص على إمكانها ووقوعها جماعة من الأئمة

Translation: Ibn Abi Jamarah and a group have implied that (the one who saw He ﷺ in his dream) he will see He ﷺ in this world in reality and he will speak to Him. That is a miracle from the miracles of the Awliya. Ibn Hajar said: This is extremely problematic as it will necessitate that those who sees him in reality are Sahaba and Sahaba will remain till the day of judgment. Also, all those who have seen him ﷺ in their dream haven't seen him while awake, whereas a Khabr Sadiq (valid Hadith) cannot be contradicted. I say as an answer to the first that this (the one who will see He ﷺ will become a Sahabi) is not necessary because to become a Sahabi, it is necessary to see him while he is present in the Dunya which was only possible before his apparent demise. As for seeing him after his demise, which would be seeing him in the realm of the hereafter, this will not cause companionship. As for the second matter, it is clear that the one who doesn't reach the rank of miracles from among the common Muslims will see Him ﷺ near his death at the time of the soul leaving his body. Allah can bless whoever he wills before that. Therefore, the Hadith isn't inconsistent. As for seeing



He ﷺ while awake, a big group of scholars have explicitly stated the possibility of this. (Al-Siraj Al-Munir Sharah Jami' Al-Saghir, vol. 3, p. 359, Publ. Dar Al-Nawadir, Lebanon)

Allama Abdul Raof Manawi رحمه الله تعالى عليه writes in the explanation of this Hadith:

قول ابن حجر يلزم عليه أن هؤلاء صحابة وبقاء الصحبة للقيامه رداً بشرط الصحبة رؤيته على الوجه المتعارف

Translation: The claim of Ibn Hajar that seeing Him ﷺ will necessitate that companions remain until the day of judgment is rejected because the condition of companionship is seeing Him ﷺ in the usual manner. (Faid Al-Qadir Sharah Jami' Al-Saghir, vol. 6, p. 132, Publ. Al-Maktabah Al-Tijarah Al-Kubra, Egypt)

Similarly, it is stated in *Ni'mah Al-Bari Sharah Sahih Al-Bukhari*:

میں کہتا ہوں: جن کا ملین نے خواب میں رسول اللہ صلی اللہ تعالیٰ علیہ وآلہ وسلم کی زیارت کے بعد بیداری میں آپ کی زیارت کی، اس سے یہ لازم نہیں آئے گا کہ ان پر صحابہ کا اطلاق کیا جائے، کیونکہ صحابہ وہ ہیں جو رسول اللہ صلی اللہ تعالیٰ علیہ وآلہ وسلم کی حیات ظاہری میں ایمان کے ساتھ آپ کی زیارت کریں اور جو رسول اللہ صلی اللہ تعالیٰ علیہ وآلہ وسلم کے وصال کے بعد آپ کی زیارت کریں ان کا صحابی ہونا لازم نہیں آتا۔

Translation: I say, the pious ones having seen the Messenger of Allah ﷺ in reality after seeing Him in their dreams doesn't necessitate that the word 'Sahabi' be applied to them. A Sahabi is the one, while having Iman, has seen The Messenger of Allah ﷺ in his apparent life. Seeing Him ﷺ after his apparent demise doesn't necessitate the one seeing become a Sahabi. (Ni'mah Al-Bari, vol. 15, p. 799, Publ. Zia Al-Quran Publication, Karachi)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Allah Almighty knows best and His Messenger ﷺ knows best.)

**Answered By:** Abdul Rab Shakir Attari Madani

**Verified By:** Mufti Muhammad Qasim Attari

**Ref No:** FSD-8718

**Date:** 14th Rajab Al-Murajjab 1445 AH/ 25th January 2024



## *Dar-ul-IftaAhlesunnat (Dawat-e-Islami)*



[www.fatwaqa.com](http://www.fatwaqa.com)



[daruliftaahlesunnat](https://www.facebook.com/daruliftaahlesunnat)



[DaruliftaAhlesunnat](https://www.youtube.com/DaruliftaAhlesunnat)



[Dar-ul-ifta AhleSunnat](https://play.google.com/store/apps/details?id=com.daruliftaahlesunnat)



[feedback@daruliftaahlesunnat.net](mailto:feedback@daruliftaahlesunnat.net)