



**GOOD DEEDS TO BE PERFORMED IF WE WISH  
TO SEE OUR BELOVED PROPHET  
MUHAMMAD AL-MUSTAFA ﷺ  
IN A DREAM OR IN WAKING VISION**

**by: Siddiq Osman Noormuhammad**



## AL-FATIHA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢ الرَّحْمَنِ الرَّحِيمِ ٣  
مَلِكِ يَوْمِ الدِّينِ ٤ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦  
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٧

In the Name of Allah, the Beneficent, the Merciful.

All praise is for Allah, Lord of the worlds.

The Beneficent, the Merciful.

Owner of the Day of Judgement.

You only do we worship, and You only do we beg for help.

Guide us on the Straight Path.

The path of those whom You have favoured; not (the path) of those on whom is (Your) anger, nor of those who go astray. (1:1-7)

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## GOOD DEEDS TO BE PERFORMED IF WE WISH TO SEE OUR BELOVED NOBLE PROPHET MUHAMMAD AL-MUSTAFA ﷺ IN A DREAM OR IN WAKING VISION

### CONTENTS

**Part A: Examples given in Kayfiyyatu'l Wusul li ru'yati Sayyidina'r-Rasul Muhammad ﷺ  
(How to obtain the vision of our Master Sayyidina Muhammad, Allah's Prophetic  
Messenger ﷺ) by ash-Shaykh Hasan Muhammad Shaddad bin 'Umar Ba 'Umar رضى الله عنه**

The books from which the author ash-Shaykh Hasan Muhammad Ba 'Umar has quoted  
the examples

The names of the luminaries about whom these examples have been reported

The categorization of these examples according to the following topics:

- I. Ahadith (Sayings) of the Prophet ﷺ and reports of the Sahaba رضى الله عنهم about seeing the Prophet ﷺ
- II. Authorizations or recommendations personally given by the Prophet ﷺ if you wish to see him
- III. Seeing the Prophet ﷺ in waking vision
- IV. Pray Salah an-Nafila to see the Prophet ﷺ
- V. Recitation of verses or Surahs of the Noble Qur'an after which the Prophet ﷺ was seen
- VI. Recitation of some of the recommended adhkaar (in the remembrance of Allah ﷻ) to see the Prophet ﷺ
- VII. Recitation of Salawaat ala'r-Rasul ﷺ
- VIII. Recitation of books of Salawaat to be recited if you wish to see the Prophet ﷺ
- IX. Qasidas (religious poems) and couplets
- X. Recitation of ad'iya (plural of du'a, supplications to Allah ﷻ)
- XI. Other examples of good deeds if you wish to see the Prophet ﷺ

XII. Reports by the author ash-Shaykh Hasan Ba ‘Umar who says that he saw him many times  
Taqaariz (appreciations) of the book Kayfiyyatu’l Wusul by various shaykhs

**Part B: More examples of seeing our Beloved Prophet ﷺ in a dream or in waking vision from other sources**

- (a) Examples of the first and foremost pious predecessors
- (b) Examples of the books of Salawaat ala’n-Nabi ﷺ to be recited
- (c) Examples of books of Mawlid u’n-Nabi ﷺ
- (d) Examples of qasidas (eulogies) in praise of the Makki Madani Prophet ﷺ
- (e) Examples of my shaykh, some other shaykhs, and the salihin (pious) who saw the Prophet ﷺ
- (f) Examples of ladies who saw the Prophet ﷺ

A summary of the main findings and conclusions

References and related web-pages

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

**Indeed, Allah and His angels shower blessings on the Prophet  
O you who believe! Invoke Allah’s blessings on him and salute him with a worthy salutation.  
(33:56)**

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

O Allah! Bless him and grant him peace!

Please recite ﷺ after the Name of Allah,

ﷺ after the name of Prophet Muhammad,

ﷺ after the name of a Prophet,

ﷺ after the name of a Family member of the Prophet ﷺ or one of his Companions,

ﷺ being its plural,

ﷺ or ﷺ after the name of a WaliyyAllah, shaykh or ‘aalim,

ﷺ and ﷺ being their respective plural forms,

and their feminine forms where required.

## **GOOD DEEDS TO BE PERFORMED IF WE WISH TO SEE OUR BELOVED NOBLE PROPHET MUHAMMAD AL-MUSTAFA ﷺ IN A DREAM OR IN WAKING VISION**

By: Siddiq Osman Noormuhammad

### **Introduction**

اللَّهُمَّ (All Praise is for Allah ﷻ)!

May Allah ﷻ fulfil our dream to see our Beloved Prophet Sayyidina wa Mawlana Muhammad al-Mustafa ﷻ in our dreams as well as in waking vision. Amin!

Many books have been written on this subject. One such kitab (book) is titled Kayfiyyatu’l wusul li ru’yati Sayyidina’r-Rasul Muhammad ﷻ. (How to Obtain the Vision of our Master Sayyidina Muhammad, Allah’s Prophetic Messenger ﷻ), compiled by ash-Shaykh Hasan Muhammad Shaddad bin ‘Umar Ba ‘Umar (henceforth referred to as ash-Shaykh Hasan Ba ‘Umar for short). May Allah ﷻ raise his darajaat (ranks) in Paradise, as well as of the other luminaries who have been mentioned in this article. Amin!

In this book of 140 pages, he has given 134 examples of ‘ulama’ (scholars), Awliya’ Allah (Friends of Allah) and mashayikh (spiritual guides) who performed various recitations and/or other good

deeds after which they saw the Noble Prophet ﷺ in their dreams or in waking visions. He has obtained these examples from books or from meeting various ‘ulama’, Awliya’ Allah and mashayikh especially in Madina al-Munawwarah, as he lived there for many years. Al-Hamdu Lillah, we are blessed with the company of some of these luminaries.

Ash-Shaykh Hasan Ba ‘Umar (1357-1424 A.H) was born in Barawa, Somalia, and his final resting place is the Ma‘lah cemetery in Makkah al-Mukarramah. We learn this from his biography ‘Abiru’l Widad (Fragrance of Love) by al-Ustadh Salim ‘Awd. Fourteen of the twenty books he wrote have already been published.

أَلْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)

This article is in two parts:

PART A: Explanation of the examples of seeing our Noble Prophet ﷺ given in Kayfiyyatu’l wusul.

PART B: More examples of seeing our Beloved Prophet ﷺ from other books and reports.

First, we come to Part A.

**PART A: Explanation of the examples of seeing our Noble Prophet ﷺ given in Kayfiyyatu’l wusul li ru’yati Sayyidina’r-Rasul Muhammad ﷺ**

In the Introduction to the book, the author, ash-Shaykh Hasan Ba ‘Umar رحمته الله quotes this Hadith of the Prophet ﷺ:

وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى فِإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِي "

Hadrat Anas bin Malik رضي الله عنه narrated that RasulAllah ﷺ said: Whoever saw me in sleep, then he truly saw me (and no one else) because shaytan cannot take my likeness. (Sahih al-Bukhari)

Hujjatu’l Islam Imam Muhammad bin Muhammad al-Ghazali نفعنا الله has advised in his Ihya’ ‘Ulum id-Deen (The Revival of Religious Knowledge) that if we wish to see him, we should sleep with wudu which is the proper adab (etiquette) of seeing him.

An elderly lady I knew in Kenya used to say: Anyone who sleeps in a state of wudu and dies in sleep, dies a shahid (martyr). She always went to sleep in a state of wudu and she passed ahead in her sleep.

سُبْحَانَ اللَّهِ (Glorified is Allah ﷻ)!

In the Introduction, the author quotes the example of Imam Yusuf ibn Isma‘il an-Nabhani نفعنا الله who supplicated to Allah ﷻ that he wanted to see RasulAllah ﷺ in sleep just as his Sahaba

(Companions) رضوان الله عليهم saw him. He recited Surah al-Ikhlās 3000 times and saw the Benevolent Prophet ﷺ in sleep with his exalted noble attributes.

**أَلْحَمْدُ لِلَّهِ (All praise is for Allah ﷻ)!**

“Just as the Sahaba رضوان الله عليهم saw him”, with his noble attributes, one of which is his noor (light). However, if we see him, we should do it with perfect adab (respect), just as his Companions رضوان الله عليهم used to do.

My shaykh, al-Habib Ahmad Mashhur bin Taha al-Haddad تفجعا بآية الله said in one of his durus (study sessions) in Kenya that the author ash-Shaykh Hasan Ba ‘Umar saw the Beloved Prophet ﷺ 200 times.

**اللَّهُ أَكْبَرُ (Allah ﷻ is Supremely Great)!**

I met ash-Shaykh Hasan Ba ‘Umar in Nairobi. I went to the home of brother Laldin Sonara where he was a guest. A book was lying on the table titled Nafahaat u’l-Fawz wa’l-Qabul fi’s-Salati wa’s-Salami ‘ala Sayyidina’r-Rasul Muhammad ﷺ (The Breaths of Success and Acceptance in the Invocation of Blessings and Salutations on our Master Sayyidina Muhammad, Allah’s Prophetic Messenger ﷺ). It consists of more than 700 salawaat in rhyming prose. The cover page had his name as the author. I greeted him and asked him, “Did you write this book?” He said, “No! The Prophet ﷺ gave it to me”, such was his loving attachment (ta‘alluq) with the Prophet ﷺ which Allah ﷻ had bestowed upon him.

**سُبْحَانَ اللَّهِ (Glorified is Allah ﷻ)!**

When I came to Toronto, I gave his address in Madina al-Munawwarah to ash-Shaykh ‘Umar Essa of Somalia when he was going for Hajj more than fifteen years ago. He sent me the book through Shaykh ‘Umar. “JazakAllahu khayr” (may Allah ﷻ reward you well) Shaykh ‘Umar for bringing me the book.

In this book, the author gives 134 examples, for many of which he says are “mujarrabaatu’l-‘azimah”, great recitations that have been tried and proven to be effective, that is, he, and/or others saw the Most Beautiful Prophet ﷺ after the recommended recitation or good deed, and their wish was fulfilled.

**أَلْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!**

The recitations that have been taught by the Most Knowledgeable Prophet ﷺ in his Hadith are obviously of the first priority, that is why following the Sunnah of the Final Prophet ﷺ is one of the major means that has been mentioned in the book of seeing the Incomparable Prophet ﷺ in a dream. The recitations that have been recommended in dreams are also very important, however, they are of second priority and should be adopted as additional optional recitations for more

opportunities of seeing him in a dream, once the recommendations in the Hadith have been followed to our best ability.

Following scholarly tradition, the author calls each of the incidents he has mentioned as “faa’idah” (benefit), meaning that benefit is to be obtained from each of them. In the Introduction to the book, he calls these mubashshiraat (glad tidings). His advice is not to give up on the recommended good deeds and recitations if we do not see the Most Exalted Prophet ﷺ because we continue to get the benefit of rewards from Allah ﷻ for these recitations and good deeds.

Allah ﷻ has given us uncountable blessings such as Prophet Muhammad ﷺ to guide us, breaths to breathe, sleep for rest, and vision to see, and He blesses some people more with the visions of our Prophet ﷺ in sleep, and/or while awake. We should be grateful to Allah ﷻ for all these blessings by worshipping Him more and more.

Allah ﷻ bestowed on the Blessed Prophet ﷺ innumerable noble attributes in immense measure. An attempt has been made to mention some of these together with his praiseworthy name to gain barakaat (blessings).

There is a spiritual mystery mentioned in the book which is difficult to understand, so I shall not mention it.

This is a scholarly piece of extensive research. He has quoted incidents from 43 books, as well as ijaazaat (authorizations) received, and 35 incidents personally reported by various shaykhs.

### **The books from which the author has quoted the examples**

First, I come to the books he has referenced.

He has quoted 30 incidents from Sa’adatu’ d-Daarayn (Bliss in this world and in the Hereafter) of Imam Yusuf ibn Isma’il an-Nabhani which has been published by Ihsanica as a separate booklet titled On the Means of Beholding the Prophet ﷺ in a dream.

As we go through Kayfiyyatu’l Wusul, we find that ash-Shaykh Hasan Ba ‘Umar has quoted incidents from 43 books of which other well-known books are (in the sequence in which they occur in the text):

- a) Khazinat u’l-Asrar (Treasures of Spiritual Mysteries)  
by ash-Shaykh Muhammad Haqqi an-Nazili,
- b) Majmu’ah (A Compendium of Salawaat ala’r-Rasul ﷺ)  
by al-‘Allamah as-Sayyid Ahmad Zayni bin Dahlan,
- c) Al-Fawaaid u’l-Hasanaat (Benefits of Good Deeds)  
by al-Habib Hasan bin Muhammad Fad’aq,
- d) Al-Ghunyatu li-talibi Tariqi’l Haqq (Provisions for the seeker on the Path of Truth)  
by Sayyiduna Qutb Rabbani Muhyuddin ash-Shaykh ‘Abd al-Qadir al-Jilani,
- e) Ijaazaat wa Mukaatabaat (Authorizations and Correspondences)  
by al-Habib ‘Abdallah bin Hadi al-Haddaar,

- f) Adh-Dhakhaairu'l Muhammadiyyah (The Muhammadan Treasures)  
by as-Sayyid Muhammad bin 'Alawi al-Maliki,
- g) Ad-Durru'l Munazzam fi'l Mawlid i'l-Mu'azzam (Poetic Pearls about the exalted Birth of the Revered Prophet ﷺ)  
by ash-Shaykh Abu Qasim as-Subki,
- h) At-Tabaqaat al-Wusta (A Compendium of biographies of great Muslims of the Middle Generations)  
by ash-Shaykh 'Abd al-Wahhab ash-Sha'arani,
- i) Sharh Dalail u'l-Khayraat (Commentary on Dalail u'l-Khayraat, Proofs of Good Deeds, of Imam Muhammad al-Jazuli)  
by ash-Shaykh Hasan al-'Alawi,
- j) Sharh Wird ad-Dardir (Commentary on the Recitations of Zikrullah compiled by ash-Shaykh ad-Dardir)  
by ash-Shaykh Ahmad as-Sawi,
- k) An-Namus al-A'zam fi ma'rifati Qadri'n-Nabiyy ﷺ (The Great Secret Revealed in Knowing the Esteem of the Prophet ﷺ)  
by ash-Shaykh 'Abd al-Karim al-Jili,
- l) Wasilat u'l-'ibaad ilaa zaadi'l ma'aad (A Means for people to provide for the Hereafter)  
by Qutb u'l-Irshaad Imam 'Abdallah bin 'Alawi al-Haddad,
- m) Mukhkhu'l 'Ibadah (The Kernel of Worship)  
by al-Habib as-Sayyid 'Abdallah bin Mustafa al-'Aydarus, and
- n) Bidayat u'l-Hidaya (The Beginning of Guidance)  
by Imam al-Ghazali.

نعمانهم (May Allah ﷻ make us benefit from them). Amin.

### The names of the luminaries about whom these examples have been reported

He also quotes ijaazaat (authorizations) received by himself or others, and 35 incidents (in the sequence given in the book) as reported by:

1. Imam Abu'l Hasan ash-Shadhili,
2. Sayyiduna Jamalud-din Abu'l-Mawahib ash-Shadhili,
3. As-Sayyid Abu'l-'Abbas al-Mursi as-Shadhili,
4. Ash-Shaykh 'Abd al-Aziz ad-Dabbagh,
5. Ash-Shaykh Muhammad Shaddad bin 'Umar Ba 'Umar, the father of the author,
6. Al-Habib 'Abdallah bin 'Aqil bin Mustafa,
7. Al-Habib Hasan bin 'Abdallah ash-Shatiri,
8. Ash-Shaykh Bahauddin al-Hanafi,
9. Imam al-Qastalani,
10. Imam 'Afif u'd-Din Muhammad al-Yafi'i al-Yamani,
11. Ash-Shaykh as-Sanusi,
12. As-Sayyid 'Abd ar-Rahman ar-Rifa'i,
13. Al-Habib 'Abd al-Qadir bin Ahmad as-Saqqaf,
14. As-Sayyid Shihab u'd-Din bin 'Ali al-Mashhur,
15. Ash-Shaykh Muhammad Ba Khabirah,
16. Al-Habib Ahmad Mashhur bin Taha al-Haddad,
17. Al-Habib Salim bin 'Abdallah ash-Shatiri,

18. Al-Habib Zayn bin Ibrahim,
19. Al-Habib Abu Bakr bin ‘Ali al-Mashhur,
20. Al-Habib Ahmad bin Muhammad al-Kaaf,
21. As-Sayyid Husayn bin Hamid al-Mihdaar,
22. Al-Habib ‘Umar bin Hafiz,
23. Al-Habib Muhammad bin ‘Alawi bin Shihabuddin,
24. Al-Habib Salim bin Hafiz (the grandfather of al-Habib ‘Umar bin Hafiz),
25. Al-Qutb al-Habib ‘Ali bin Muhammad al-Habashi,
26. Al-Habib Muhammad al-Haddar,
27. Ash-Shaykh Ahmad at-Tayyib bin Bashir,
28. Ash-Shaykh Ibrahim Hilmi al-Qadiri,
29. Ash-Shaykh as-Sayyid Muhammad Yusuf al-Misri,
30. As-Sayyid ‘Ali Ba Shaykh bi’l-Faqih,
31. As-Sayyid al-‘Allamah al-Muhaddith Salim bin Ahmad bin Jundan,
32. Al-Habib ‘Abd ar-Rahman bin Ahmad al-Kaaf,
33. As-Sayyid Ahmad al-Badawi, Abu Faraj, and
34. Al-Habib Zayn bin Sumayt.

**نفعنا الله** **Naf’an Allahu bi ‘ulumihim**, may Allah ﷺ make us benefit from their knowledge and from all the other luminaries who have been mentioned in this article. Amin!

The book is in Arabic so examples are from the Arabic tradition. Once I have talked about these, I shall come to more examples from other books and reports, some of which are in the Urdu tradition as well. These have been given in Part B of this article.

### **The categorization of these examples according to topics**

I have categorized the 134 examples he has given according to the following topics to clarify the subject matter:

- I. Ahadith (Sayings) of our Beloved Prophet ﷺ, and reports of the Sahaba رضي الله عنهم,
- II. Authorizations or recommendations personally given by the Noble Prophet ﷺ,
- III. Seeing the Most Beautiful Prophet ﷺ in waking vision,
- IV. Praying rak‘atayn (two rak‘ah) or four raka‘aat Salah an-nafila with specified recommendations,
- V. Recitations of verses or Surahs of the Noble Qur’an after which the Kind and Merciful Prophet ﷺ was seen in a dream,
- VI. Recitation of adhkaar (in the remembrance of Allah ﷻ),
- VII. Recitation of Salawaat ‘ala’r-Rasul ﷺ, invocation of blessings on the Blessed Prophet ﷺ,
- VIII. Recitation of any one of the seven books that have been recommended,
- IX. Recitation of various qasidas (religious poems, eulogies, panegyrics) or specified couplets,
- X. Recitation of ad‘iya (supplications to Allah ﷻ),
- XI. Other examples of good deeds if you wish to see the Final Prophet ﷺ. Examples are:  
Talking about the Noble Prophet ﷺ, with love;  
carrying a depiction of the blessed sandal of the Prophet ﷺ;

following the teachings and the commands of the Most Knowledgeable Prophet ﷺ with love, and avoiding what he prohibited;  
going for da'wa Ilallah, calling people to Allah ﷻ, and

XII. Examples about himself who says that he saw the Beloved Prophet ﷺ many times.

For some of these examples, there are multiple reports, that is, many people have testified that they did the recommended recitations and/or the good deeds, and they saw the Highly Esteemed Prophet ﷺ. For the sake of brevity, I shall only mention some examples in each category to gain barakaat (blessings). I shall not quote each incident in detail as this might be overwhelming. I shall not give details of recitations which are more difficult to adopt. Some incidents occur in more than one category as they involve more than one recitation. I shall quote sources as given in the text. Wherever appropriate, I have quoted incident numbers following the sequence in the book. In mentioning the names of books, I shall mention the name of the author and the meaning of the name of the book only the first time, and will not repeat it. I shall quote the names of the luminaries and their titles as given in the text.

I have quoted at least one incident in each category in detail for those who wish to adopt more than one recitation/approach. Incident numbers from the book are given in brackets. I have put a \* in incident numbers which are easier to adopt and/or which are of the essence, so that we might consider adopting these to begin with.

### **I. Ahadith (Sayings) of the Beloved Prophet ﷺ and reports of the Sahaba رضى الله عنهم**

**(a) Ahadith of the Beloved Prophet ﷺ about seeing him reported by:**

Hadrat 'Abdallah ibn 'Abbas رضى الله عنه (Incident # 8)

Hadrat Anas bin Malik رضى الله عنه (# 11)

Hadrat Abu Hurayra رضى الله عنه (# 20)

**(b) A Report of a Sahabi**

Hadrat 'Abdallah ibn 'Abbas رضى الله عنه (Incident number 7)

(Incident number 7 in detail)

Hadrat 'Abdallah ibn 'Abbas رضى الله عنه said: Whoever recites Surah al-Ikhlās a thousand times at night shall see the Prophet ﷺ in his dream.

(Reported in Al-Wasaail ash-Shafi'ah, The Means of Intercession, of Imam al-Khered)

### **II. Authorizations or recommendations personally given by the Prophet ﷺ if you wish to see him**

As-Sayyid Ahmad Ghalib bin Husayn al-Husayni (Incident numbers 86 and 87)

(\* Incident number 87 in detail)

As-Sayyid Ahmad Ghalib reported that someone requested the Prophet ﷺ in a gathering to give him the Ism u'l-A'zam (Greatest Name). The Prophet ﷺ said to Sayyiduna 'Ali al-Murtada رضى الله عنه who was present to give him this recitation:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا نُورَ النُّورِ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ صَاحِبِ النُّورِ

In the Name of Allah, The Beneficent, The Merciful  
O the Light of all light (Allah ﷻ, The One Who Illuminates all light)  
Bless our master Sayyidina Muhammad and the descendants of our master Sayyidina Muhammad  
who is the possessor of the light.

Sayyiduna Jamal u'd-Din Abu'l-Mawahib ash-Shadhili (Incident numbers 13 and 76)

(\* Incident # 13 in detail)

Sayyiduna Jamal u'd-Din Abu'l-Mawahib ash-Shadhili said that he saw RasulAllah ﷺ in his sleep who asked him to recite before sleeping:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
اللَّهُمَّ بِحَقِّ مُحَمَّدٍ أَرِنِي وَجْهَ مُحَمَّدٍ حَالًا وَ مَأَلًا

**Audhu Billahi min ash-shaytan-i'r-rajim** (five times)

I seek protection in Allah from the accursed devil

**Bismillah-i'r-Rahman-ir-Rahim** (five times)

In the Name of Allah, The Beneficent, The Merciful

Then say:

O Allah! For the right of Sayyidina Muhammad  
let me see the face of Sayyidina Muhammad  
at present and in the future

Ash-Shaykh Hasan Ba 'Umar, the author, reports that this was tried and proved to be effective in seeing the Prophet ﷺ.

اللَّهُمَّ سُبْحَانَ اللَّهِ! (Glorified is Allah ﷻ)!

Another salat received from the Prophet ﷺ (# 31)

(\* Incident number 31 in detail)

Reported by Imam an-Nabhani in Sa'adatu'd-Daarayn, p. 484, that ash-Shaykh Abu Qasim as-Subki narrated in his kitab Ad-Durru'l Munazzam fi'l-Mawlid i'l-Mu'azzam (Poetic

Pearls about the exalted Birth of the Revered Prophet ﷺ), that if someone recites the salat ala'n-Nabi ﷺ which the Prophet ﷺ recommended to be recited, he shall see him in his sleep, and if he sees him in his sleep, he shall see him on the Day of Judgement, and he shall intercede for him, and the one for whom he intercedes, shall drink from his basin, and hell-fire shall be prohibited for his body (till the end of what he said).

The salat ala'n-Nabi ﷺ is:

اللَّهُمَّ صَلِّ عَلَى رُوحِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَرْوَاحِ وَعَلَى جَسَدِهِ فِي الْأَجْسَادِ  
وَعَلَى قَبْرِهِ فِي الْقُبُورِ

O Allah! Bless the soul of our master Sayyidina Muhammad among the souls,  
and his body among the bodies  
and his grave among the graves.

Ash-Shaykh Muhammad Ba Khabirah (# 68)

(\* Incident number 68 in detail)

Authorization to recite the following salat was given by the Prophet ﷺ to ash-Shaykh Muhammad Ba Khabirah who then gave the authorization to as-Sayyid Shihab ud-Din bin 'Ali al-Mashhur, who in turn authorized the author Shaykh Hasan Ba 'Umar to recite it, who says he found it effective in seeing the Prophet ﷺ.

الْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!

The salat is:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ بِعَدَدِ حَسَنَاتِ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَوَسَلِمٌ

O Allah! Bless and grant peace to our master Sayyidina Muhammad and his descendants as many times as the good deeds of our master Sayyidina Muhammad.

### III. Seeing the Most Beautiful Prophet ﷺ in waking vision

(Incident numbers 21, 58, 122 and 134)

(Incident number 21 in detail)

Imam Abu'l-'Abbas al-Mursi said: Recite the following salat ala'n-Nabi ﷺ during the day and at night 500 times each, and you shall not die until you see the Prophet ﷺ in waking vision.

(Reported in Sa'adatu'd-Daarayn, p. 488.)

The salat is:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُوْلِكَ النَّبِيِّ الْاُمِّيِّ  
وَعَلٰى اٰلِهِ وَصَحْبِهِ وَسَلَّمَ

O Allah! Bless and bestow peace on our master Sayyidina Muhammad ﷺ,  
Your Ultimate Devotee, Your Prophet and Your Prophetic Messenger,  
the Prophet not taught by anyone but directly by You (O Allah ﷻ)  
and bless and bestow peace as well on his descendants and Companions.

(Incident number 122)

Do the good deeds that have been mentioned in Bidayatu'l-Hidaya (The Beginning of Guidance) of Imam al-Ghazali and you shall see the Prophet ﷺ in waking vision.

#### **IV. Pray the specified Salah an-nafilah to see the Makki Madani Prophet ﷺ**

Examples of these have been cited in incident numbers 10, 16, 34, 36, 39, 40, 42, 53, 56, and 120.

(Incident number 16 in detail)

It has been said that if someone wishes to see the glittering Prophet ﷺ, he/she should pray two rak'ah Salah an-nafila after which he/she should recite 100 times:

يَا نُورَ النُّوْرِ يَا مَدَبِّرَ الْأُمُورِ بَلِّغْ عَنِّي رُوحَ سَيِّدِنَا مُحَمَّدٍ  
وَأَرْوَاحَ آلِ سَيِّدِنَا مُحَمَّدٍ تَحِيَّةً وَسَلَامًا

O The Light of all light! O The One Who Directs all matters (O Allah!)

May I get the opportunity to convey my benedictions and greetings to the soul of our master Sayyidina Muhammad  
and the souls of the descendants of Sayyidina Muhammad

#### **V. Recitation of verses or Surahs of the Noble Qur'an after which the Prophet ﷺ was seen**

It is essential to mention here that to recite the Surahs mentioned in the Hadith is of the first priority. Examples are the tradition of reciting Surah YaaSeen after Salat al-Fajr, Surah al-Mulk at night, Surah al-Waqi'ah at any time of the day, Surah al-Kahf on Friday, and so on. That is why one of the basic good deeds that has been mentioned in the book if we wish to see the Beloved Prophet ﷺ in a dream is to follow his Sunnah. Then, if we have more time, we should adopt more recitations that have been recommended in dreams.

##### **(a) Verses of the Qur'an**

(\* Incident number 65)

Recite the first fourteen verses of Surah Taha and then recite salat ala'r-Rasul ﷺ.

As-Sayyid ‘Abd ar-Rahman ar-Rifa‘i informed the author that one of the pious informed him about this.

Recite the verse (4:64) of the Qur’an. (\* Incident # 81)

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

**And we sent no Prophetic Messenger but that He should be obeyed by Allah’s Permission. And had they, when they wronged themselves, come to you (O Prophet), and begged forgiveness from Allah, and if the Prophetic Messenger had asked forgiveness for them (from Allah), indeed they would have found Allah Ever-Relenting, Most Merciful. (4:64)**

### **(b) Recitation of Surahs of the Qur’an**

#### **(i) Recitation of long Surahs**

Surah al-Muzzammil in Salah an-nafilah (Incident number 34)

Recite Surah at-Takwir, Surah al-Infitar and Surah al-Inshiqaq, (\* Incident # 12)

#### **(ii) Recitation of short Surahs**

Surah al-Fatiha, 300 times (Incident # 116)

(Authorization for this was received by as-Sayyid ‘Ali Ba Shaykh Balfaqih from as-Sayyid al-‘Allamah al-Muhaddith Salim bin Ahmad bin Jundan)

Surah al-Qadr, 21 times before sunrise and 21 times after sunset, (# 1)

Surah al-Fil, 1000 times every night, (# 37)

(Incident number 37 in detail)

Imam al-Qastalani advised: Transcribe Surah al-Fil and recite it 1000 times every night and salat ala’n-Nabi ﷺ 1000 times.

Surah al-Quraysh, 1000 times after midnight on Friday night, (# 6)

Surah al-Kawthar, 1000 times at night, (# 2, # 38, #78 and # 79)

(Incident number 38 in detail)

Whoever recites Surah al-Kawthar 1000 times after midnight on Thursday, sees the Prophet ﷺ, said Imam Ja‘far as-Sadiq ؑ as reported by Imam an-Nabhani in Sa‘adatud-Daarayn, p. 486.

(At this juncture, let us recite these short Surahs one time each for barakaat, blessings.)

**VI. Recitation of some of the recommended adhkaar (in the remembrance of Allah ﷺ) to see the Prophet ﷺ**

(\* Incident # 10)

Recite **أَسْتَغْفِرُ اللَّهَ Astaghfirullah** (I beg forgiveness from Allah ﷻ) 70 times and salat ala'n-Nabi ﷺ 70 times after Salah an-nafileh on Thursday night.

(Incident # 126)

Recite 200 times:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا رَسُولُ اللَّهِ

(I bear witness that none is worthy of worship except Allah and I bear witness that our master Sayyidina Muhammad is His Prophetic Messenger).

As-Sayyid al-Habib Abd ar-Rahman al-Kaaf received a verbal ijaza (authorization) for this in Madina al-Munawwarah from someone unknown to him whom he could not see.

(Incident # 63): Recite 12,000 times

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

**Laa ilaha Illallah Muhammad-u'r-Rasulullah**

None is to be worshipped but Allah

Muhammad is the Prophetic Messenger of Allah

(Incident numbers 51 and 94)

Recite the salat 'ala'n-Nabi ﷺ that has been mentioned, then recite **يَا وَهَّاب Ya Wahhab** (O The Bestower) (one of the Most Beautiful Names of Allah ﷻ) 1000 times.

(\* Incident number 94 in detail)

Al-Habib Abu Bakr bin 'Ali al-Mashhur narrated in the biography of his grandfather al-Habib 'Alawi bin 'Abd ar-Rahman al-Mashhur that he received authorization in Masjid al-Haram from as-Sayyid Ahmad bin Zayni Dahlan who was the mufti of Makkah al-Mukarramah to recite this salat ala'n-Nabi ﷺ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدِ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِ الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

O Allah! Bless and bestow peace on our master Sayyidina Muhammad ﷺ,  
the Prophet not taught by anyone but directly by Allah,

the Beloved, of high esteem and supreme rank  
(and bless and bestow peace as well)  
on his descendants and Companions.

After that, recite يَا وَهَّابُ **Ya Wahhab** (O The Besower) 1000 times if you wish to see the Prophet ﷺ. The author, Shaykh Hasan Ba ‘Umar says that it has been tried and has proved to be effective.

اللَّهُ أَكْبَرُ (Allah ﷻ is Supremely Great)

## VII. Recitation of Salawaat ala’r-Rasul ﷺ

There are fifty-seven examples of these, the largest number. For the sake of brevity, I shall quote only a few. Many of the salawaat (invocations of blessings) on the Most Blessed Prophet ﷺ that have been reported are from Dalail u’l-Khayraat of Imam al-Jazuli.

Links to some of the books and the salawaat that have been mentioned have been given in the “References” at the end of this article.

Some of the salawaat that have been cited are:

As-Salatu Ibrahimiyya as given in the Hadith in Sahih al-Bukhari to be recited 1000 times, (incident # 52)

Salat about Hajj and ‘Umrah, to be recited 3 times, (# 101)

As-Salatu Kanzi’l A‘zam by Qutb Rabbani Muhyuddin Sayyiduna ash-Shaykh ‘Abd al-Qadir al-Jilani (after which Surah al-Ikhlās, Surah al-Falaq and Surah an-Naas are recited 3 times each), (\* Incident # 32)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ اجْعَلْ أَفْضَلَ صَلَوَاتِكَ أَوَّلًا وَأَنْمِ بَرَكَاتِكَ سَرْمَدًا وَأَزْكِ تَحِيَّاتِكَ فَضْلًا  
وَعَدَدًا عَلَى أَشْرَفِ الْحَقَائِقِ الْإِنْسَانِيَّةِ وَالْجَانِيَّةِ وَمَجْمَعِ الدَّقَائِقِ الْإِيمَانِيَّةِ وَطُورِ  
التَّجَلِّيَّاتِ الْإِحْسَانِيَّةِ وَمَهْبِطِ الْأَسْرَارِ الرَّحْمَانِيَّةِ وَعَرْوَسِ الْمَمْلَكَةِ الرَّبَّانِيَّةِ وَاسِطَةِ  
عَقْدِ النَّبِيِّينَ وَمَقَدِّمِ جَيْشِ الْمُرْسَلِينَ وَقَائِدِ رُكْبِ الْأَوْلِيَاءِ وَالصِّدِّيقِينَ وَأَفْضَلِ الْخَلَائِقِ  
أَجْمَعِينَ حَامِلِ لَوَائِ الْعِزِّ الْأَعْلَى وَمَالِكِ أَرْمَةِ الْمَجْدِ الْأَسْنَى شَابِدِ أَسْرَارِ الْأَزَلِ  
وَمُشَابِدِ أَنْوَارِ السَّوَابِقِ الْأَوَّلِ وَتَرْجُمَانِ لِسَانِ الْقَدِيمِ وَمَنْبَعِ الْعِلْمِ وَالْحِلْمِ وَالْحِكْمِ  
وَمُظْهِرِ سِرِّ الْوُجُودِ الْجُزْئِيِّ وَالْكُلِّيِّ وَإِنْسَانِ عَيْنِ الْوُجُودِ الْعُلُويِّ وَالسُّفْلِيِّ رُوحِ  
جَسَدِ الْكُونِيِّينَ وَعَيْنِ حَيَاةِ الدَّارَيْنِ الْمُنْحَقِقِ بِأَعْلَى رُتَبِ الْعُبُودِيَّةِ وَالْمُتَخَلِّقِ بِأَخْلَاقِ

الْمَقَامَاتِ الْإِصْطِفَائِيَّةِ الْخَلِيلِ الْأَعْظَمِ وَالْحَبِيبِ الْأَكْرَمِ سَيِّدِنَا وَمَوْلَانَا وَحَبِيبِنَا  
مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ عَدَدَ مَعْلُومَاتِكَ  
وَمِدَادَ كَلِمَاتِكَ كُلَّمَا ذَكَرَكَ وَذَكَرَهُ الذَّاكِرُونَ وَغَفَلَ عَن ذِكْرِكَ وَذَكَرَهُ الْغَافِلُونَ  
وَسَلِّمْ تَسْلِيمًا دَائِمًا كَثِيرًا

In the Name of Allah, the Beneficent, the Merciful.

O Allah! Bestow forever Your best blessings  
and ever increasing and eternal favours,  
and Your Most Pure greetings, graciously and abundantly, on him  
who is the Most Noble in the domain of the realities of the nature of humanity and jinns,  
and who has gathered in himself all subtleties of Faith,  
and is the Mount Sinai of Divine Illuminations,  
the cradle of the mysteries of Divine Mercy,  
and who is the bridegroom in the Kingdom of the Lord,  
the center in the chain of the Prophets,  
the leader of the army of the Prophetic Messengers sent by Allah,  
the leader of the caravan of the saints and the truthful,  
the best in all creation,  
the bearer of the flag of the highest honour,  
the owner of the reigns to the most shining glory,  
the Beholder of the mysteries of eternity,  
the Witness of the Preceding First Light,  
the interpreter of the Divine Language,  
the fountain of knowledge, gentleness and wisdom,  
the manifestation of the secret of the existence of all creation, in whole and in its parts,  
who is the cause of the existence of everything above and below,  
the soul of the body of both the worlds (the here and the Hereafter that keeps them alive),  
the eye of life of this world and the Hereafter,  
the one who has realized in himself the high rank of worshipping Allah  
and is the beholder of the virtues of the choicest spiritual stations of morality,  
the Exalted Friend of Allah  
and His highly honoured Beloved,  
our Master, our Patron, our Beloved,  
Sayyidina Muhammad, son of ‘Abdullah ibn ‘Abdulmuttalib,  
may Allah bless him, his Family and Companions,  
as many times as what is in Your Knowledge (O Allah)  
and (as many times as) the amount of ink required to write Your Words,  
whenever You are remembered and he is remembered  
by those who remember  
and whenever You are not remembered and he is not remembered  
by the negligent,  
(that is, not leaving out any one in the count)  
and bestow on him abundant, never ending, complete peace (as well).

Here ends the translation of As-Salatu Kanzi'l A'zam.

Salat by as-Sayyid al-Qutb Ahmad ar-Rifa'i, to be recited 12,000 times, (# 24)

As-Salat al-Fatih by as-Sayyid Muhammad al-Bakri, to be recited 100 times every Thursday night, (# 18 and # 96)

As-Salat an-Nuraniyyah of as-Sayyid Ahmad Badawi, to be recited 100 times before Fajr, (# 71)

As-Salat al-'Azimiyyah of al-Qutb Ahmad bin Idris al-Maghribi, (# 72 and # 95)  
(Also given in Mukhkhu'l 'Ibadah, The Kernel of Worship)

Salat of ash-Shaykh 'Abdu's-Salam ibn Mashish, to be recited 3 times before going to sleep, (# 89)

Salat of As-Sayyid Abu'l 'Abbas al-Mursi, to be recited 500 times during the day and 500 times at night, (# 21)

This salat has already been given earlier in Category III: Seeing the Most Beautiful Prophet ﷺ in waking vision.

As-Salat at-Taajjiyyah of ash-Shaykh Abu Bakr bin Salim, to be recited 7 times every day, and Allah ﷻ shall fulfil one's needs. (# 61)

Salat of al-Habib al-Qutb 'Ali bin Muhammad al-Habashi, to be recited in abundance, (# 30)

(\* Incident number 30 in detail)

Al-Habib Zayn bin Ibrahim bin Sumayt said that al-Habib 'Ali bin Muhammad al-Habashi رضي الله عنه said that whoever recites this salat in abundance shall see the Prophet ﷺ.

The author, ash-Shaykh Hasan Ba 'Umar said that he was given ijaza (authorization) to recite this salat by al-Habib al-Fadil as-Sayyid Hasan bin 'Abdallah al-Shatiri when he first met him at the Rawda of the Prophet ﷺ in Masjid Nabawi.

The salat is:

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ  
مِفْتَاحِ بَابِ رَحْمَةِ اللَّهِ عَدَدَ مَا فِي عِلْمِ اللَّهِ  
صَلَاةً وَسَلَامًا دَائِمِينَ بِدَوَامِ مُلْكِ اللَّهِ

O Allah! Bless and bestow peace and salutations on our master Sayyidina Muhammad and on the descendants of our master Sayyidina Muhammad, (the Prophet) who is the Key to the Door of Allah's Mercy,

as many blessings and salutations as are in the Knowledge of Allah,  
as abiding as the everlasting Kingdom of Allah.

Salat by al-Habib ‘Abd al-Qadir bin Ahmad as-Saqqaf, (# 67); and

Salat by al-Habib Ahmad Mashhur bin Taha al-Haddad, which he recommended to be  
recited 10 to 100 times, (# 69)

(\* Incident number 69 in detail).

The salat is:

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ حَبِيبِ الرَّحْمَنِ وَسَيِّدِ الْاَكْوَانِ  
وَالْحَاضِرِ مَعَ مَنْ صَلَّى عَلَيْهِ فِي كُلِّ زَمَانٍ وَمَكَانٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

O Allah! Bless and bestow peace on our master Sayyidina Muhammad  
who is the Beloved of the Beneficent Allah,  
and the master of what Allah has brought into existence,  
who is present with whoever invokes Allah’s blessing on him,  
in every era and place, and  
(O Allah! Bless and bestow peace as well)  
on his descendants and his Companions.

### **VIII. Recitation of any one of the books of salawaat that have been mentioned if you wish to see the Prophet ﷺ**

These are:

Dalail u’l-Khayraat (Proofs of Good Deeds) of Imam al-Jazuli al-Hasani (Incident  
number 70)

(More incidents about this have been cited in Part B of this article)

Nafahatu’l Fawz wa’l Qabul fi’s-Salati wa’s-Salami ‘ala Sayyidina’r-Rasul  
Muhammad ﷺ (The Breaths of Success and Acceptance in the Invocations of  
Blessings and Salutations on our Master Sayyidina Muhammad, Allah’s Prophetic  
Messenger ﷺ) by the author ash-Shaykh Hasan Ba ‘Umar with more than 700  
salawaat, a hurufiyyah in rhyming prose. In this kitab, each sentence ends and rhymes  
in a particular letter. The sentences in the first chapter rhyme in the letter “hamza”, in  
the second chapter in the letter “baa”, in the third chapter in the letter “taa”, and so on  
until the last chapter which is a “yaa” in which all the sentences end and rhyme  
in the letter “yaa”. In this way, all the letters of the Arabic alphabet are covered. Hence,  
it is a “hurufiyyah”, from the word “huruf” meaning “letters of the alphabet”. (# 75)

اللَّهُ أَكْبَرُ (Allah ﷻ is Supremely Great)!

Following the tradition of Imam al-Jazuli, this book is in seven parts for its recitation to be completed in a week.

He says in the opening page of the book:

“There is good news for those who love the Prophet ﷺ and wish to see him to maintain the recitation of this kitab. Many have tried that and their wish has been fulfilled and their hearts have been cleaned in a beautiful way”.

Tanbihu'l Anaam fi bayan 'Uluww Maqam Nabiyyuna Muhammad ﷺ (Exhorting Mankind in Explaining the Exalted Station of our Prophet Muhammad ﷺ) of ash-Shaykh 'Abd al-Jalil bin 'Azum of Qairawan, Tunisia, to be recited regularly. It has been said that al-Habib al-A'zam (the Most Beloved Prophet ﷺ) is present with his ruh (soul) when it is recited. (# 83)  
(More explanation about this has been given in Part B)

Kunuz u'l-Asraar fi's-salati wa's-salami 'ala'n-Nabiyyi'l-Mukhtar wa Alihi wa Ashabihi'l-Abrar (Treasures of Mysteries in the Invocation of Blessing and Peace on the Chosen Prophet ﷺ and his Righteous descendants and Companions (رضي الله عنهم) of Sayyiduna 'Abdallah bin Muhammad al-Harushi al-Fasi, (as reported in the kitab Mafatih u'l-Mafatih, The Keys of Keys, anonymous) (# 84)

Fayd u'l-Anwar fi Sirati'n-Nabiyyi'l Mukhtar ﷺ (Emanations of Lights in the History of the Chosen Prophet ﷺ) of ash-Shaykh Hasan Muhammad Ba 'Umar, the author. (# 85)

(Incident number 85 in detail)

The author narrates that once he was sitting with his Shaykh al-Habib Ahmad Mashhur bin Taha al-Haddad نفعنا الله in Masjid an-Nabawi in Madina al-Munawwarah. A young man came and sought the advice of al-Habib Ahmad. He asked what he should recite as he wished to see the Prophet ﷺ. Al-Habib told him: “Recite the kitab Fayd u'l-Anwar fi Sirati'n-Nabiyyi'l Mukhtar ﷺ of our son Hasan Muhammad (Ba 'Umar). So, the young man took the kitab and came back the next morning very happy as he informed them that he had recited the kitab and had seen the Prophet ﷺ.

سُبْحَانَ اللَّهِ (Glorified is Allah ﷻ)!

The author ash-Shaykh Hasan Muhammad adds that he has mentioned this incident not to show off but to recall Allah's blessing. It is very clear why he has said that many of these methods of seeing the Prophet ﷺ are mujarrab (tried and proven to be effective).

أَلْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!

Salat al-Anwar wa Sirri'l Asraar li ru'yati'n-Nabiyyi'l Mukhtar ﷺ (A Blessing of Lights, and the Secret of Secrets for Seeing the Chosen Prophet ﷺ), by Ash-Shaykh Ahmad 'Abd al-Jawad al-Madani, (# 118)

Al-Fath at-taamm li'l-khass wal-'aamm fi's-salati wa's-salami 'ala Khayri'l Anaam Sayyidina Muhammad ﷺ (The Complete Spiritual Opening for both the Elect as well as ordinary people in the Invocation of Blessing and Peace on the Best of Mankind, our Master Sayyidina Muhammad ﷺ), of the author, ash-Shaykh Hasan Ba 'Umar. He mentions that from it is received al-Fath u'l-kabir (the great spiritual opening). (\* # 128)

اللَّهُ أَكْبَرُ (Allah ﷻ is Supremely Great)!

Those of us who love more and more recitations would surely make the niyyah (intention) to recite these books when they become available to us, if we have not yet recited them.

#### **IX. Qasidas (panegyrics, eulogies, religious poems) or specified couplets**

Recite the couplet that has been mentioned from Qasida al-Hamziyyah of Imam Sharafuddin Muhammad al-Busiri 41 times. There are multiple reports of this, including that of the author's father, ash-Shaykh Muhammad Ba 'Umar. (Incident number 23)

The relevant couplet is:

لَيْتَهُ حَصَّنِي بِرُؤْيَا وَجْهِهِ      زَالَ عَنْ كُلِّ مَنْ رَأَاهُ الْبِئْسَاءُ

If only he singles me out with the vision of his face  
whoever sees him, all his misfortunes disappear

Recite Qasida al-Burda and Qasida al-Mudariyyah of Imam al-Busiri, (# 73 and # 93)

(Incident number 73 in detail)

Al-'Alim al-'Allamah al-Habib Zayn bin Ibrahim as well as others informed the author ash-Shaykh Hasan Ba 'Umar that whoever recites Qasida al-Mudariyyah everyday sees the Blessed Prophet ﷺ in his sleep.

One of the shaykhs of the author and his father's shaykh, al-Habib 'Umar bin Ahmad bin Sumayt said: Whoever recites Qasida al-Burda and Qasida al-Mudariyyah everyday sees the Mantled Prophet ﷺ in his sleep.

The author narrates another incident as follows. Once, someone who was attached to the Shining Prophet ﷺ was walking along the seashore in Barawa, Somalia, intending to visit ash-Shaykh Nurayn Ahmad Sabir while reciting Qasida al-Mudariyyah. When he reached the couplet that has been quoted, he was covered in lights from the east to the west. He

halted for a while until he was able to walk again. He was blessed with the nur (light) of the Trustworthy Prophet ﷺ.

The couplet from Qasida al-Mudariyyah that has been quoted is:

نُـمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ مَا طَلَعَتْ شَمْسُ النَّهَارِ وَمَا قَدْ شَعَشَعَ الْقَمَرُ

Then the blessing on the Chosen Prophet ﷺ who rose as the blazing sun in daytime and who shone as the bright moon

Recite the specified couplet from Qasida al-Burda 10 times (# 77 and # 107)

(\* Incident number 107 in detail)

Al-Habib Ahmad Mashhur bin Taha al-Haddad shared the good news with the author that a loving disciple came to him, seeking advice how to see the Beloved Prophet ﷺ in a dream. He advised him to recite the following couplet from Qasida al-Burda once, after which to recite salat ala'n-Nabi ﷺ 10 times.

نَعْمَ سَرَى طَيْفٌ مِّنْ أَبْوَى فَارَقَنِي وَالْحُبُّ يَعْزِضُ اللَّذَاتِ بِالْأَلَمِ

Yes, visions of the Beloved came to me at night and kept me awake for love obstructs pleasures with pain.

He did that and saw the Prophet ﷺ.

صَلُّوْا عَلَى النَّبِيِّ  
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah's blessings on the Prophet ﷺ  
O Allah! Bless him and grant him peace!

#### **X. Recitation of ad'iyah (Supplications to Allah ﷻ)**

The du'a' given in Manba' u's-Sa'aadaat (The Fountain of Bliss) and in Adh-Dhakhaairu'l Muhammadiyah (The Muhammadan Treasures) (100 times), (incident # 15)

Du'a' as reported by ash-Shaykh as-Sanusi in Sa'adatu'd-Daarayn, (# 53)

Du'a' of Sayyiduna al-Khadir عليه السلام reported by as-Sayyid al-Haddar Muhammad al-Haddar, (# 106)

Ad-Da'awaat al-Idrisiyyah (The Supplications of ash-Shaykh Ahmad ibn Idris al-Fasi) to be recited 41 times. The ijaza (authorization) for this was received by the author ash-Shaykh Hasan Ba 'Umar from ash-Shaykh Muhammad al-Habib as-Sayyid, (# 124)

Du'a' of Qutb u'l-Irshaad Imam 'Abdallah bin 'Alawi al-Haddad which has also been given on page 96 of his Wasilatu'l 'Ibad ilaa Zaadi'l Ma'aad (A Means for People to Provide for the Hereafter), (# 62)

Du'a' of al-Qutb al-Habib 'Ali bin Muhammad al-Habashi, (# 115)

(\* Incident number 115 in detail)

Recite this du'a' of al-Qutb al-Habib 'Ali bin Muhammad al-Habashi 100 times.

رَبِّ أَشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي بِحَقِّ سَيِّدِنَا مُحَمَّدٍ ﷺ

O Lord! Expand for me my bosom and make my matter easy for me for the right of Sayyidina Muhammad ﷺ.

## **XI. Other examples of good deeds if we wish to see the Final Prophet ﷺ**

Talk about the Chosen Prophet ﷺ with love. Imam Yusuf an-Nabhani reported it in his Sa'adatu'd-Daarayn from Imam ash-Sha'arani. (\* # 54)

Carry a depiction of the blessed sandal of the Beloved Prophet ﷺ. (# 57)

(Incident number 57 in detail)

Imam Yusuf an-Nabhani ﷺ reported this in his Sa'adatu'd-Daarayn from Ash-Shihab Ahmad al-Muqri. As-Sayyid Muhammad bin 'Alawi al-Maliki also reported it in Adh-Dhakhaairu'l Muhammadiyyah.

At the end of the book Kayfiyyatu'l Wusul, ash-Shaykh Hasan Ba 'Umar has given 34 couplets which he composed in honour of the blessed sandals of the Beloved Prophet ﷺ. (A depiction of the blessed sandal of the Prophet ﷺ is normally printed on prayer caps)

Follow the teachings and commands of the Most Knowledgeable Prophet ﷺ with love, and avoid what he prohibited, says Imam Yusuf an-Nabhani in Sa'adatu'd-Daarayn (\* Incident # 58)

Going for Da'wa Ilallah (to invite towards Allah ﷻ), as reported by al-Habib Muhammad bin 'Alawi bin Shihab ud-Din. (# 91)

Let us make the niyyah (intention) to do the good deeds that have been mentioned in this section as well as in the rest of the article, with the hope of seeing our Beloved Prophet ﷺ, who is the personification of the Remembrance of Allah ﷻ.

## XII. Reports by the author ash-Shaykh Hasan Ba ‘Umar who personally saw him in sleep or in waking vision many times

Let us then benefit from one final incident about him.

(Incident # 109 in detail)

He recited the following salat 400 times and saw the Prophet ﷺ

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ فِي كُلِّ وَقْتٍ وَحِينٍ  
صَلَاةً نَسْعُدُ بِهَا فِي الدُّنْيَا وَالْآخِرَةِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ أَجْمَعِينَ

O Allah! Bless and bestow peace on our master Sayyidina Muhammad and on his descendants and all his Companions, at every time and moment, a blessing which helps us in worldly life as well as in religion.

نفعنا الله نaf’anAllahu bi ‘ulumihim, may Allah ﷻ make us benefit from the knowledge of all the luminaries who have been mentioned in this article. Amin!

### Taqaariz (appreciations)

This kitab is held in very great esteem by the scholars. This can be gauged from the fact that eighteen taqaariz (appreciations) were written about it. Of these, I shall mention appreciations by five ‘ulama’ who are very well known to gain barakaat (blessings). They are:

- (i) Al-Habib ‘Abd al-Qadir bin Ahmad as-Saqqaf,
- (ii) Al-Habib Ahmad Mashhur bin Taha al-Haddad,
- (iii) Al-Habib Abi Bakr ‘Ali al-Mashhur al-‘Adani,
- (iv) As-Sayyid al-‘Allamah Muhammad bin ‘Alawi al-Maliki al-Hasani, and
- (v) As-Sayyid al-‘Allamah al-Ustadh Muhammad Shareef Sa‘eed al-Beidh

نفعنا الله نaf’an Allahu bihim (may Allah ﷻ make us benefit from them). Amin!

In the Introduction to the book, he said that this was the second edition. Many people had reported that they had recited the first edition and their wish of seeing the Prophet ﷺ had been fulfilled. Hence, there was a great demand for it and a second edition was needed.

سبحان الله (Glorified is Allah ﷻ!)

He added that he had named the first edition Magnaatis al-Qabul fi’l Wusul ila Ru’yati Sayyidina’r-Rasul ﷺ (The Accepted Magnet in Obtaining the Vision of our Master, Allah’s Prophetic Messenger ﷺ).

Indeed, in the taqiriz that as-Sayyid al-Ustadh Muhammad wrote, he composed a qasida in its praise, saying that it is **maghnaatis al-qabul** (the accepted magnet) that draws you in the magnetic field of the Beloved Prophet ﷺ, and helps you to see him.

Those who wrote the taqaariz have mentioned the influence of his father in grooming him. His father, ash-Shaykh Muhammad ‘Abdallah Shaddad bin ‘Umar Ba ‘Umar was also a great shaykh who wrote a kitab of Mawlid u’n-Nabi ﷺ titled Ad-Durru’l-Munaddad fi Sirati Sayyidina Muhammad ﷺ (Stringed Pearls in the History of our Master Sayyidina Muhammad ﷺ).

They also made du‘a’ for him that may Allah ﷻ accept his efforts and exertions. Amin!

This brings us to the end of the appreciation of the kitab Kayfiyyatu’l wusul li-ru’yati Sayyidina’r-Rasul Muhammad ﷺ (How to obtain the vision of our Master Sayyidina Muhammad, Allah’s Prophetic Messenger ﷺ).

Al-Fatiha ilaa Hadrati’n Nabiyyi Mawlana Muhammad al-Mustafa ﷺ. Al-Fatiha!

## **Part B: More examples of seeing our Beloved Prophet ﷺ in a dream or in waking vision from other books and reports**

Now we come to some more examples that I have come across from other books and reports. These examples are both from the Arabic as well as the Urdu tradition. Examples from the Arabic tradition are called **fawaaid** (benefits) while those in the Urdu tradition are referred to as **bishaaraat** (glad tidings).

I have categorized them into these sections.

- (a) Examples of the first and the foremost pious predecessors.
- (b) Examples of books of Salawaat ala’n-Nabi ﷺ.
- (c) Examples of books of Mawlid u’n-Nabi ﷺ.
- (d) Examples of qasaids (eulogies) in praise of the Makki Madani Prophet ﷺ.
- (e) Examples of my shaykh, some other shaykhs and the salihin (the pious) who saw the Prophet ﷺ, who is Miftah u’l-Jannah (The Key to Paradise).
- (f) Examples of ladies who saw the Prophet ﷺ, who is Shaafi‘ u’l-Mushaffa‘ (the Intercessor who has been established as an Intercessor by Allah ﷻ).

We shall come to each of these sections in turn.

### **(a) Examples of the first and the foremost pious predecessors**

Al-Ghawth al-A‘zam Sayyiduna ash-Shaykh ‘Abd al-Qadir al-Jilani نفعنا الله saw the Beloved Prophet ﷺ in his dream. This has been narrated in his biography Qalaid al-Jawahir (Necklaces of gems) by ash-Shaykh Muhammad bin Yahya at-Tadifi رحمته الله. Al-Ghawth al-A‘zam did not begin to preach in Baghdad until he reached the age of 50. Then the Noble

Prophet ﷺ, who is the Madinatul ‘Ilm (City of knowledge) and Sayyiduna ‘Ali ibn Abi Talib رضي الله عنه, who is the Bab ul-ilm (Gate of knowledge) came to him in separate dreams to bless him and encourage him to start preaching.

**سبحان الله (Glorified is Allah ﷻ!)**

The next example is that of Imam Abu’l Hasan ash-Shadhili رضى الله عنه. He saw RasulAllah ﷺ, Nabi Musa عليه السلام, Nabi ‘Isa عليه السلام and Hujjatu’l Islam Imam al-Ghazali رضى الله عنه in a dream. RasulAllah ﷺ asked Nabi Musa عليه السلام and Nabi ‘Isa عليه السلام whether they had a scholar like Imam al-Ghazali in their communities. They said: “No”! This has been reported in the biography of Imam al-Ghazali.

Imam al-Haddad رضى الله عنه has captured this incident in couplet numbers 62 and 63 in his “qasida al-‘ayniyyah al-kubra” which consists of 143 couplets. This has been explained in the sharh (Appreciation) of his Diwan (Collected Religious Poems, p. 359-360) by ash-Shaykh ‘Abd al-Qadir Jailani Salim al-Khered.

**أَلْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ!)**

Now we come to the incident about Imam ash-Shafi’i رضى الله عنه. Imam al-Ghazali reports in Ihya’ ‘Ulum id-Deen (Revival of Religious Knowledge, Vol I, Book 2, Chapter 2) that Imam Abu’l Hasan ash-Shadhili saw the Noble Prophet, Imam u’l-Mursalin ﷺ in a dream and asked him how Imam ash-Shafi’i رضى الله عنه had been rewarded on his behalf, to which he replied that Imam ash-Shafi’i would enter Paradise without questioning for the sake of the **salat** he wrote in his book, Ar-Risalah (The Message).

**اللَّهُ أَكْبَرُ (Allah ﷻ is Supremely Great!)**

The **salat** is:

وَصَلِّ اللّٰهُمَّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُونَ وَغَفَلَ عَنْ ذِكْرِهِ  
الْغَافِلُونَ

And O Allah! Bless Sayyidina Muhammad and the Family of Sayyidina Muhammad, whenever he is remembered by those who remember and whenever he is not remembered by the negligent (that is, not leaving out anyone in the count).

Hazrat Khwaja Gharib Nawaz Mawlana Mu‘inuddin Chishti رضى الله عنه, in his “Recommended Adhkaar” (recitations) has given the advice to pray Salah an-nafila to see the Prophet ﷺ. His advice is to make a sincere intention of seeing the Prophet ﷺ. Anytime on the night of Jumu‘a, pray 2 rak‘ah Salah an-nafilah, in which, after Surah al-Fatiha, recite Ayatu’l Kursi once and Surah al-Ikhlās 15 times. After that go to sleep on neat and clean bedding without speaking to anyone. With the Will of Allah ﷻ, you shall see the Prophet ﷺ.

One incident about Hazrat Khwaja Gharib Nawaz رحمته الله is very well known. It has been reported in his biography that he heard a voice in Masjid an-Nabawi telling him to go to the town of Ajmer in India to spread Islam. Through his preaching, an uncountable number of Hindus accepted Islam. He is called the foremost representative of HabibAllah رحمته الله in India.

Imam Sharafuddin an-Nawawi رحمته الله reports in Manasik (Muslim Ceremonies and Rituals) that Imam al-'Utbi رحمته الله narrated that one day, while he was sitting before the Rawda of the Beloved Prophet رحمته الله in Masjid an-Nabawi, a bedouin came, offered salaams (greetings) to the Prophet رحمته الله and recited this verse from Surah an-Nisaa':

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ  
لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

**And had they, when they wronged themselves, come to you (O Prophet) and begged forgiveness from Allah, and the Prophetic Messenger had asked forgiveness for them (from Allah), indeed they would have found Allah, Ever-Relenting, Most Merciful. (4:64)**

Then, he requested the blessed Prophet رحمته الله who is Taha and YaaSeen to intercede for him with Allah رحمته الله, and recited these two couplets.

يَا خَيْرَ مَنْ دُفِنَتْ بِالْقَاءِ أَعْظُمُهُ فَطَابَ مِنْ طَيْبِهِنَّ الْقَاعُ وَالْأَكْمُ  
نَفْسِي الْفِدَاءِ لِقَبْرَانَتِ سَاكِنُهُ فِيهِ الْعَفَافُ وَفِيهِ الْجُودُ وَالْكَرَمُ

O the best person ever laid to rest! When his blessed body touched the earth  
His fragrant bones made the depth and the height fragrant

May I be sacrificed for the tomb you rest in  
In it there is purity, and in it there is bounty and munificence

Having recited these two couplets, the bedouin left. Imam al-'Utbi then saw the Beloved Prophet رحمته الله in a dream who told him to give the bedouin the glad tidings that Allah رحمته الله had forgiven him!

**الله (Glorified is Allah رحمته الله)!**

Now we come to the incident of Sultan Mahmud Ghaznawi (971-1030 C.E.) of Ghazni, Aghanistan, who was the Sultan of the Ghaznawid Empire, ruling from 998-1030 C.E. His empire extended from Iran in the west to India in the east. It has been mentioned in his

biography that he used to recite Salawaat ala'r-Rasul ﷺ so many times everyday that he did not have much time to meet people who came to him to address their needs. So, our Beloved Prophet ﷺ who is Khayri Khalqillah (the Best Creation of Allah ﷻ) came to him in a dream and told him that as he needed to meet the people as well, he should recite the salaah which he gave him, which fills about half a page. He said that the recitation of this salaah is equivalent in merit to 100,000 salawaat. Hence this salaah is known in Urdu as Durud Lakhkhi as a "lakh" in Urdu is 100,000.

أَلْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!

It has been reported in the biography of the Turkish Sultan Nuruddin Mahmud Zangi (1118-1174 C.E.) who ruled in Syria with piety and justice and who passed ahead in Damascus, that our fearless warrior Prophet Muhammad ﷺ informed him in a dream to save the situation in Madina al-Munawwarah. He was shown the faces of two persons. So, he at once journeyed to Madina, and said he wished to meet everyone there. When he identified the two persons he had been shown in his dream, he asked who they were. He was informed that they were very pious persons who worshipped Allah ﷻ day and night and did not meet anyone, so they had been given a special place near the grave of the Prophet ﷺ. So, Sultan Nuruddin went there with them and his entourage, and when he pulled away the rug that was there, a tunnel was seen leading to the grave of the Prophet ﷺ. Since they had been openly identified as the culprits, they admitted that they were Christians working as crusaders. This is a remarkable historical event in which the Final Prophet ﷺ came in a dream to save the situation.

اللَّهُ أَكْبَرُ (Allah ﷻ is Supremely Great)!

Someone reported in a study session of Habib Ahmad Mashhur bin Taha al-Hadad نفعنا الله that he had heard that Imam Abu'l 'Abbas al-Mursi نفعنا الله, the Khalifa of Imam ash-Shadhili نفعنا الله had said that he continuously saw RasulAllah ﷺ in waking vision. What level of spirituality is that? So, al-Habib Ahmad responded: "How is it possible for us to live without the presence of RasulAllah ﷺ? Even al-Habib 'Abd ar-Rahman bin 'Umar al-'Attas نفعنا الله said that it is not possible for us to live without the presence of RasulAllah ﷺ". What level of intimacy with the Beloved Prophet ﷺ is that?

سُبْحَانَ اللَّهِ (Glorified is Allah ﷻ)!

### (b) Examples of books of Salawaat ala'n-Nabi ﷺ to be recited

The first major book of Salawaat ala'n-Nabi ﷺ that was compiled is Dalail u'l Khayraat (Proofs of Good Deeds) of Imam al-Jazuli رحمته الله. In Part A of this article, this is one of the books that has been recommended to be recited if we wish to see the Blessed Prophet ﷺ who is Dalil u'l-Khayraat (The Proof of Good Deeds). I am mentioning it here again for the sake of completeness.

Ash-Shaykh ‘Abd al-Jalil bin ‘Azum رحمته الله of Qayrawan, Tunisia wrote a kitab of salawaat ‘ala’n-Nabi صلى الله عليه وسلم with more than 6000 salawaat titled Tanbihu’l Anaam (Exhorting Mankind). This is another kitab that has been recommended to be recited, as mentioned in Part A, if we wish to see the Prophet صلى الله عليه وسلم. In the Introduction to this kitab, he says that he saw the Beloved Prophet صلى الله عليه وسلم in his dream. His house appeared lit up from the light of Prophet Muhammad al-Mustafa صلى الله عليه وسلم. He greeted him three times.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Blessing and salutation upon you, O Prophetic Messenger of Allah.

Then he requested him for his shafa‘ah (intercession). The Beloved Prophet صلى الله عليه وسلم kissed him and gave him the good news that he will attain his shafa‘ah. He was filled with joy and composed these two couplets.

رَأَيْتُ الْمُصْطَفَى فِي النَّوْمِ حَقًّا      بَدَارِي أَخِذًا بِيَدِي الْيَمِينِ  
وَقَبَّلَنِي      وَبَشَّرَنِي      وَآلِي      عَلَى نَيْلِ الشَّفَاعَةِ بِالْيَمِينِ

I truly saw the Chosen Prophet صلى الله عليه وسلم in my sleep  
in my house, taking me by my right hand

And he kissed me and gave me the good news and promised  
that I shall get his intercession with those on the right (the blissful).

سُبْحَانَ اللَّهِ (Glorified is Allah صلى الله عليه وسلم)!

Ash-Shaykh as-Sayyid Ahmad bin Thabit al-Maghribi رحمته الله (passed ahead 1152 A.H) compiled a kitab of Salawaat ala’r-Rasul صلى الله عليه وسلم with 45 chapters and about 700 salawaat, titled At-Tafakkur wa’l I’tibar (The Contemplation and the Trust). In the Introduction, he narrates that he saw the Beloved Prophet صلى الله عليه وسلم twelve times, one of which was in waking vision, indicating acceptance of the salawaat he was composing.

أَلْحَمْدُ لِلَّهِ (All Praise is for Allah صلى الله عليه وسلم)!

In Chapter 24, p. 168 of the kitab, we find that one of the salawaat he has composed is about seeing the Prophet صلى الله عليه وسلم who is Akrami Khalqillah (the Most Noble Creation of Allah صلى الله عليه وسلم) in a dream. It is:

أَللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ  
صَلَاةً تُكْرِمُنَا بِهَا يَا مَوْلَانَا بِرُؤْيَيْتِهِ

O Allah! Bless and bestow peace on our master and our patron Sayyidina Muhammad

and on the descendants of our master Sayyidina Muhammad,  
a blessing with which You shall ennoble us, O our Lord in seeing him.

**(c) Examples of books of Mawlid u'n-Nabi ﷺ**

Al-Habib Ahmad Mashhur bin Taha al-Haddad تفعا لله informed his disciples that the Beloved Prophet ﷺ is present at the time of the recitation of Salams on the Most Celebrated Prophet ﷺ in the celebration of Mawlid u'n-Nabi ﷺ. He added that the Prophet ﷺ is present during the recitation of the whole kitab of Mawlid u'n-Nabi ﷺ composed by ash-Shaykh al-Hafiz 'Abd ar-Rahman ad-Dayba'i رحمته عليه. This shows that al-Habib Ahmad saw al-Habib al-A'zam Muhammad al-Mustafa رحمته عليه whenever he attended gatherings of Mawlid un-Nabi ﷺ. How many times is that and what level of intimacy with the Beloved Prophet ﷺ is that?

صَلُّوْا عَلَيَّ الْحَبِيْبِ الْأَعْظَمِ  
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah's blessing on the Most Beloved Prophet ﷺ!  
May Allah bless him and grant him peace!

Dozens of kutub (books) of Mawlid u'n-Nabi ﷺ have been written which are either poetic or are in rhyming prose. For example, Mawlid Dayba'i of al-Hafiz 'Abd ar-Rahman ad-Dayba'i رحمته عليه which has just been mentioned, is a baiyyah in rhyming prose in which the penultimate words in all the sentences rhyme in the letter "ba". Interestingly, the Mawlid u'n-Nabi ﷺ composed by ash-Shaykh al-'Arif Billah as-Sayyid Muhammad 'Uthman al-Mirghani رحمته عليه rhymes in two letters. All the odd number sentences rhyme in the letter "haa" and all the even number sentences rhyme in the letter "noon" in all its fourteen chapters. You cannot help exclaiming: "What a brilliant Shaykh"! Where does this brilliance come from? The Shaykh informs us in the second fasl (chapter) that our Beloved Prophet ﷺ instructed him to compose a kitab of Mawlid with two rhyming letters. So, the brilliance is that of RasulAllah رحمته عليه. This is more than approval. It is to instruct how to compose the kitab of Mawlid u'n-Nabi ﷺ itself. The Noble Prophet ﷺ not only wants a kitab of Mawlid u'n-Nabi ﷺ to be written and recited, he also instructs how it is to be written. And he also told the Shaykh, the author, that he shall be present when it is recited.

صَلُّوْا عَلَيَّ النَّبِيِّ  
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke the blessing of Allah تفعا لله on the Prophet ﷺ!  
May Allah تفعا لله bless him and grant him peace!

Then we come to the heart-warming incident about al-Habib 'Ali bin Muhammad al-Habashi تفعا لله "Sahib Mawlid" Simtu'd-Durar (A Necklace of Pearls) which he composed.

He was sitting in front of the Rawda of Rasulullah ﷺ, and he saw him in waking vision descend in the middle of Masjid an-Nabawi as a brilliant light. This has been reported in his biography in Simtu'd-Durar published by Maktaba Sulayman Mar'i of Singapore.

The phenomenon of the presence of the Beloved Prophet ﷺ is now well-known world-wide. Allah ﷻ has appointed him as the universal leader here and in the Hereafter. So, it is not difficult to understand why Shareef 'Abd ar-Rahman Khitami رضى الله عنه used to chant "Mtume hadir" (the Prophet ﷺ is present") at the Annual Mawlid u'n-Nabi celebration in Lamu, Kenya. And those present would respond: "Hadir"! ("He is present"!).

صَلُّوْ عَلَي النَّبِيِّ  
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke the blessing of Allah ﷻ on the Prophet ﷺ!  
May Allah ﷻ bless him and grant him peace!

It is well-known among Urdu speaking Muslims that the Noble Prophet ﷺ is seen at the time of the recitation of Salams in Mawlid u'n-Nabi ﷺ. Let us then also benefit from the opening line as well as two more lines from a famous naat (eulogy) in Urdu:

فلک کے نظارو، زمیں کی بہارو      سب عیدیں مناؤ حضور آگئے ہیں  
ہواؤں میں جذبات ہیں مرحبا کے      فضاؤں میں نغمات صل علی کے  
دروہوں کے گجرے سلاموں کے تحفے      غلامو سجاؤ حضور آگئے ہیں

Onlookers from heaven      (and) the earth's spring in full bloom  
You should all celebrate Eid!      The Prophet ﷺ has arrived!

.....

There is the passion of welcome in the air  
and melody in the atmosphere of "blessing on you" (O Prophet ﷺ)  
Garlands of blessings (salawaat) and gifts of salutations (salams)  
O servants of the Prophet ﷺ adorn! The Prophet ﷺ has arrived!

The most well-known salam (greeting of peace on the Prophet ﷺ) in Urdu that is recited at gatherings of Mawlid an-Nabi ﷺ is by A'la Hadrat Imam Ahmad Raza Khan رضى الله عنه whose opening hemistich is:

مصطفیٰ جانِ رحمت پہ لاکھوں سلام

Millions of salams on the Chosen Prophet ﷺ, life of mercy!

Syed Hamid Yazdani saheb, the Urdu poet of Toronto, has done a tazmin (in this instance takhmis: quintification) of it in which in the fourteenth stanza, he has added a hemistich about seeing the Beloved Prophet ﷺ in a dream by means of recitation of salawaat ala'n-Nabi ﷺ. The hemistich is:

باعث قرب خواب حضوری درود

The salat on the Prophet ﷺ is a means to bring you close to his presence in a dream.

سُبْحَانَ اللَّهِ (Glorified is Allah ﷻ)!

In another stanza, Syed Hamid Yazdani has waxed lyrical about this spiritual reality:

جن کے چہروں کی رونق ہے ایماں کا نور  
 پاک سینوں میں حُبِّ نبی کا وفور  
 جن کو حاصل ہے واللہ دائم حضور  
 ”باقی ساقیانِ شرابِ طہور  
 زینِ اہلِ عبادت پہ لاکھوں سلام“

The splendour of whose faces is the light of Faith  
 Profuse love for the Prophet is in their pure hearts  
 By Allah, they have presence with the Prophet at all times  
 “The rest of those who drink at the pure fount of Islamic monotheism  
 Millions of salutations on the beauty of those who worship Allah”.

#### (d) Examples of qasidas (eulogies) in praise of the Makki-Madani Prophet ﷺ

One of the most well-known examples in this connection is that of Imam al-Busiri رحمۃ اللہ علیہ, who, when he was in a state of paralysis, saw RasulAllah ﷺ, the Physician and the Healer. RasulAllah ﷺ touched the paralyzed part of his body, put his burda (cloak) on him and he was cured.

He got stuck in the middle while composing his universally acclaimed eulogy, Al-Burda (The Prophet's Mantle) in praise of the Beloved Prophet ﷺ, so the Truthful and the Trustworthy Prophet ﷺ completed the couplet for him by adding the second hemistich.

فَمَبْلَغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ وَأَنَّهُ خَيْرُ خَلْقِ اللَّهِ كُلِّهِمْ

So the knowledge about him is that he is a man  
and that he is the best of all the creations of Allah.

Once the Most Praised Prophet ﷺ had completed the couplet for him, he became rejuvenated and completed the panegyric.

This shows that the Most Exalted Prophet ﷺ not only approved of his qasida, but he actually helped him to write it. So, it is more than approval.

Imam al-Busiri wrote that when he woke up on completing the Qasida al-Burda, he went out. He had not yet informed anyone of his dream. Someone met him on the way and asked him to give him the qasida in which he praised the Mantled Prophet ﷺ. He said that he saw the Noble Prophet ﷺ the previous night when it was recited in his presence. He approved of it and put a cloak on the reciter. So, Imam al-Busiri gave him the qasida.

سُبْحَانَ اللَّهِ (Glorified is Allah ﷻ)!

Ash-Shaykh Uways bin Muhammad al-Qadiri al-Barawi رَضِيَ اللَّهُ عَنْهُ of Somalia composed many qasidas in praise of the Most Praised Prophet ﷺ with salawaat ala'n-Nabi ﷺ. He saw the Noble Prophet ﷺ in front of the Rawda in Masjid an-Nabawi ﷺ. He mentions it in one of his qasidas in Jawharu'n Nafis (Precious Ornaments, p. 93). The relevant couplets are:

رَأَيْتُ الْمُنْصَطَقَى فِي الْمَنَامِ بِرَوْضَةِ أَشْرَفِ الْمَقَامِ  
تَلَكَ الرُّؤْيَا لَيْلَةَ الْخَمِيسِ مِنْ رَبِّ الْأَنَامِ

I saw the Chosen Prophet ﷺ in my sleep  
In front of his Rawda, the most noble place

That vision was on Thursday night  
It was bestowed by the Lord of Creations

Now we come to another incident. A disciple of ash-Shaykh Abd ar-Rahman bin Ahmad az-Zayla'i رَضِيَ اللَّهُ عَنْهُ of Somalia saw RasulAllah NabiyyAllah ﷺ in a dream who told him to ask his shaykh to compose a qasida with 100 couplets. As-Shaykh Abd ar-Rahman az-Zayla'i composed an 'ayniyyah with 100 couplets, in which all the qawafi (penultimate words) rhyme in the letter 'ayn. In it, he mentions the dream of his disciple. As a result, this qasida is recited in majalis (gatherings) of Mawlid u'n-Nabi ﷺ. This is also more than approval. It is to instruct the type of qasida that is to be composed.

**(e) Examples of my shaykh, some other shaykhs and the salihin (pious) who saw the Prophet ﷺ, who is Miftah u'l-Jannah (The Key to Paradise)**

It has been narrated in the biography of A'la Hazrat Imam Ahmad Raza Khan رحمته الله that when he went for Hajj, he saw the Prophet ﷺ in front of the Rawda in Masjid an-Nabawi in waking vision. He mentioned this incident in a couplet in one of his qasidas.

**مُبْحَانَ اللَّهِ (Glorified is Allah ﷻ)!**

Examples about my shaykh, al-Habib Ahmad Mashhur bin Taha al-Haddad رحمته الله have already been given earlier. Now I come to some more incidents about him.

Al-Habib's grandson as-Sayyid Muhammad bin Mustafa Abu Numay رحمته الله narrated an anecdote in Manba' u'l-Imdad (p. 197) which shows the intimacy of al-Habib رحمته الله with our Beloved Prophet ﷺ. He wrote:

“When I mentioned to my master, my grandfather, may Allah make us benefit from his spiritual mysteries, that we heard that al-Habib al-‘Arif Billah Muhammad bin ‘Adnan al-Ahdal رحمته الله, Sahib Lamu said: “Al-Haddad does not leave Hadhramaut for the coast of Kenya with his own wish until he is instructed by al-Habib u'l-A‘zam, Allah’s Most Beloved (Muhammad al-Mustafa ﷺ)”. My master, may Allah be pleased with him, said: “That is so”.

In one of his durus (talks, study sessions), Sayyidi wa Murshidi al-Habib Ahmad Mashhur bin Taha al-Haddad رحمته الله, said that he saw the Beloved Prophet Muhammad al-Mustafa ﷺ with all his noble attributes. This has been reported by al-Habib's grandson, as-Sayyid Muhammad bin Mustafa Abu Numay رحمته الله in Manba' u'l-Imdad (A Fountain of Help).

In yet another dars, al-Habib said that the presence of the Shaykh in a gathering of Dhikrullah (remembrance of Allah ﷻ) brings on the presence of RasulAllah ﷺ. Everyone is awake in a gathering. So, obviously the mashayikh (spiritual masters) see RasulAllah ﷺ who is Akmal Khalqillah (the most perfect creation of Allah ﷻ) in waking vision, and how many times is that?

صَلُّوْا عَلَيَّ الْحَبِيْبِ الْأَعْظَمِ  
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah's blessing on the Most Beloved Prophet ﷺ!  
May Allah bless him and grant him peace!

Now we come to another incident that happened in the earlier years of al-Habib's stay in Mombasa in the 1960's.

Manba' u'l-Imdad has a narration on page 197 that the Beloved Prophet ﷺ came to ash-Shaykh 'Abbas Jahdhamy رحمته الله in a dream to advise him not to stay too long at night with

al-Habib نفعنا به so that he could have more time for himself and his family. Al-Habib نفعنا به narrated in his own words:

“Brothers as-Sayyid Muhammad ash-Shatri, ‘Abbas al-Jahdhamy, Muhammad al-Jahdhamy, Saleh Eleyyan, Mbarak Washo and others (رضي الله عنهم) used to sit for very long when they came to visit me at my home. They sat till 11 p.m. or till mid-night. This was heavy on me as I was deprived of time for my studies and worship, and time to sit with the family. So, one day, ‘Abbas Jahdhamy came to me at dawn and said to me: “O Habib Ahmad! What did you say to your ancestor the Most Beloved Prophet ﷺ? I saw him yesterday and he said to me: ‘Why do you sit for so long with my son Ahmad Mashhur?’” So, after this dream, they offered Salat al-‘Isha’ and left”.

**أَلْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!**

Now I come to some more incidents about al-Habib نفعنا به that were narrated to me by Brother Jamildin Ziauddin of Nairobi. He has set aside a separate room in his house as a zawiya (spiritual retreat) which he has named after our shaykh al-Habib Ahmad Mashhur. He informed me that the Beloved Prophet ﷺ is seen in waking vision with al-Habib in the zawiya.

Brother Jamildin told me that his sister Saira once saw that al-Habib had come with the Noble Prophet ﷺ at their home in Nairobi during a gathering when it was full.

He informed me that he met people in Madina al-Munawwarah who see RasulAllah ﷺ in waking vision five times every day.

**اللَّهُ أَكْبَرُ (Allah ﷻ is Supremely Great)!**

Now I come to an incident about another shaykh that was narrated to me by uncle ‘Abdullah Hajji Muhammad Jin رضي الله عنه of Mombasa, Kenya. His ustadh, Mawlana Fasiuz-Zamaan رحمته الله who taught him in Madrasa Muhammadiyyah in Mombasa, Kenya narrated to him this incident.

When Mawlana Fasiuz-Zamaan was a child, he saw the Most Bountiful Prophet ﷺ in the company of the Sahaba (his Companions رضي الله عنهم) in his dream. RasulAllah ﷺ asked one of the Sahaba to serve sweet milk to everyone, which he did. RasulAllah ﷺ asked him whether he had served everyone. He said: “Yes”. Then, RasulAllah ﷺ told him: “You left out one boy in the last line. Go and give it to him”. So, he was served as well.

When he woke up, he could feel that the sweet milk was flowing on his lips. He reported this to his Ustadh who told him not to tell anyone about it, otherwise the milk would stop flowing. While the milk flowed, Mawlana Fasiuz-Zamaan did not feel hungry and did not eat the whole day. His mother became worried. When he did not eat for three days, his mother was besides herself with worry, so the Mawlana reported this to his Ustadh who

told him that he had no option but to let his mother know. When he did that, the milk stopped flowing.

Brother Naeem Alauddin رحمته الله of Toronto, informed me that he had recited Dalail u'l-Khayraat of Imam al-Jazuli رحمته الله for the past fourteen years, one fasl (chapter) every day. He said that he recited in front of the Rawda of RasulAllah ﷺ a few couplets of the naat (poem) in Urdu that his Shaykh, Mawlana Shah Ahmad Noorani Siddiqui رحمته الله used to recite, and he saw the Beloved Prophet ﷺ the next day. He was waving at the Beloved Prophet ﷺ with both hands raised, while the Noble Prophet ﷺ passed in front of him, looking at him.

**سُبْحَانَ اللَّهِ (Glorified is Allah ﷻ)!**

Someone in Toronto informed me that he saw the Beloved Prophet ﷺ in a dream with Sayyiduna Abu Bakr as-Siddiq رضي الله عنه and his shaykh Mian Muhammad Hanafi Saifi Naqshbandi رحمته الله. The Beloved Prophet ﷺ asked Sayyiduna Abu Bakr as-Siddiq to put an imamah on ash-Shaykh Mian Muhammad Hanafi. He narrated this dream to his shaykh who told him that he gets such dreams because of his **husn u'z-zann**, good thoughts about others.

**أَلْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!**

This next incident was narrated by the Imam of Masjid Zawiya Qadiriyyah at a Mawlid u'n-Nabi ﷺ gathering in Mombasa in 1442 A.H. / 2021.

Someone saw the Most Knowledgeable Prophet ﷺ in a dream and asked him, “Do you know me, Ya RasulAllah?” The Prophet ﷺ said, “I do not know you”. The person reported the dream to his shaykh who asked him, “Do you recite salawaat ala'r-Rasul ﷺ a lot?”. He said, “I recite it only a little”. He advised him to recite salawaat ala'r-Rasul ﷺ in abundance in the morning as well as in the evening. He did that and he saw the Beloved Prophet ﷺ in his dream and asked him the same question. The Prophet ﷺ said, “How can I not know you while you recite salawaat in abundance in the morning and in the evening?”

Ash-Shaykh Omar Essa of Toronto, originally of Somalia, informed me that he saw the Prophet ﷺ in dreams on five different occasions. In one of these dreams, he gifted him with a sibha with 100 beads for counting to do the daily recitations. The next day, a lady visited him and gifted him with a sibha.

Let us recall as I mentioned at the beginning of this article that it was ash-Shaykh Omar Essa of Tariqa al-Qadiriyyah who brought for me the kitab Kayfiyyatu'l wusul li-ru'yati Sayyidina'r-Rasul Muhammad ﷺ (How to obtain the vision of our master Sayyidina Muhammad, Allah's Prophetic Messenger ﷺ) that forms the theme of this article. He has attended our religious gatherings for more than 30 years.

Everyday, he recites the Qur'an Karim, the adhkaar in the remembrance of Allah ﷻ, salawaat ala'n-Nabi ﷺ in abundance, and on appropriate days, keeps the Sunnah fasts.

Ash-Shaykh Tarif Arabi of Syria also saw the Noble Prophet ﷺ. Some of those who associated with him in Los Angeles have reported that he visited Madina al-Munawwarah regularly and saw the Beloved Prophet ﷺ many times, both in dreams and in waking vision.

Brother Yousuf Haq of Los Angeles was also immensely blessed to see the Most Blessed Prophet ﷺ in one of his dreams, from among the many beautiful dreams that he regularly has.

Someone saw our Beloved Prophet Sayyidina Muhammad ﷺ in waking vision at a gathering of Dhikrullah at the house of Brother Mahmud Laldin Sonara, which was next to Masjid Pangani in Nairobi. The Prophet ﷺ who is Sahib u'l-Mi'raj (the one who went on Heavenly Ascension) entered the house with maidens of Paradise who were all decked in gold.

سُبْحَانَ اللَّهِ (Glorified is Allah ﷻ)!

Someone informed me that he saw al-Habib Ahmad Mashhur bin Taha al-Haddad نفعنا الله in his dream, who took his hand in his hand and made du'a' for him, after which he saw that he was in the presence of RasulAllah ﷺ, the Most Written about Prophet ﷺ.

أَلْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!

Someone who associates with al-Maqasid Institute of U.S.A informed me of his waking vision. He told me that he saw his whole janaza in waking vision where there were many people, after which he was buried by al-Habib 'Umar bin Hafiz, Shaykh Yahya Rhodus and his own son who had all descended in the grave to bury him in the cemetery of al-Maqasid Institute in Macungie, Pennsylvania. Then, al-Habib Ahmad Mashhur bin Taha al-Haddad نفعنا الله came to fetch him in his grave and took him by the hand to our Beloved Prophet Muhammad al-Mustafa ﷺ, who was with some of his Sahaba (Companions رَضِيَ اللَّهُ عَنْهُمْ). Then the Beloved Prophet ﷺ took him to Madina al-Munawwarah. What more can one ask for?

**(f) Examples of ladies who saw the Prophet ﷺ, who is Shafi' u'l-Mushaffa' (the Intercessor who has been established by Allah ﷻ as an Intercessor)**

This is another incident that was narrated by the Imam of Masjid Zawiya Qadiriyyah at a Mawlid u'n-Nabi ﷺ gathering in Mombasa in 1442 A.H. / 2021.

Recently, an elderly lady in Egypt called for the Imam of the local masjid so that he could come and solve her problem. When he came, she told him that her problem was that she had not seen the Most Honourable and Graceful Prophet ﷺ for the past three days. The

Imam of the local masjid said, “It is we who have a problem. Do you see him every day?” She said, “yes”. “What is your secret?” She said, “Every day, I recite Salawaat ala’r-Rasul ﷺ continuously whenever I am free”.

Aisha Maa Khamisa رضيها الله, the disciple of al-Habib Ahmad Mashhur نفعنا الله, once informed me that she once saw the Beloved Prophet ﷺ in waking vision.

سُبْحَانَ اللَّهِ (Glorified is Allah ﷻ)!

A lady from Nairobi is now a resident in Toronto. At one of our Dhirkullah gatherings in Masjid Imdad in Toronto, she saw the Best Creation of Allah ﷻ, Muhammad ibn ‘Abdillah Nurin min Nurillah رضي الله, and our Shaykh al-Habib Ahmad Mashhur نفعنا الله in waking vision.

الْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!

My eldest daughter Aisha saw the Pure and Purifying Prophet ﷺ in her dream in Toronto when she was a young girl. He was in flowing robes, with long hair up to his shoulders. He was at the sea-shore, the sea was deep blue, and there was noor (light) all around.

سُبْحَانَ اللَّهِ (Glorified is Allah ﷻ)!

My youngest daughter Amina w/o al-Marhum Mohamed Hasan Khandwalla رضي الله has expressed her wish so well about this in her poem “My Blessed Hajj, ‘Umrah and Ziyarah” in this couplet:

Sending Salawaat to our Beloved ﷺ from morning till night  
Wishing to see a glimpse of his luminous face in my dream or with my sight

### **A summary of the main findings and conclusion**

Many books have been written on the subject of seeing our Beloved Prophet Muhammad al-Mustafa ﷺ in a dream or in waking vision. Part A of this article is an appreciation of one such book titled Kayfiyyatu’l wusul li ru’yati Sayyidina’r-Rasul Muhammad ﷺ (How to obtain the vision of our Master Sayyidina Muhammad, Allah’s Prophetic Messenger ﷺ) compiled by ash-Shaykh Hasan Muhammad Shaddad bin ‘Umar Ba ‘Umar رضي الله of Barawa, Somalia.

It is a scholarly piece of heart-warming research. He has quoted 134 examples from 43 books, as well as ijaazaat (authorizations) received, and 35 reports from various shaykhs about their personal experiences.

Of the 43 books he has referenced, he has quoted 30 examples from Sa‘adatu’d-Daarayn (Bliss in this world and in the Hereafter) of Imam Yusuf ibn Isma‘il an-Nabhani, while about 100 examples are from other books.

The important facts that we learn in Part A are:

- (a) The Noble Sayings of the Blessed Prophet ﷺ on this subject and reports of his Companions رضي الله عنهم who saw him;
- (b) recommendations and authorizations to do various recitations personally given by the Most Praised Prophet ﷺ in dreams if others wish to see him;
- (c) reports about seeing the Prophet ﷺ who is Shaahid (Witness) given in classics of Muslim spirituality written by many spiritual luminaries. From this we learn about the loving attachment of Muslims with the Most Beloved Prophet ﷺ throughout history and their yearning to see him. We also learn about the depth and breadth of Muslim scholarship worldwide;
- (d) that the spiritual masters and the shaykhs who have reported seeing the Most Obeyed Prophet ﷺ are from early Islamic history up to the previous generation, as well as contemporaries. Some of them have seen the Beloved Prophet ﷺ many times, for example, the author himself, ash-Shaykh Hasan Ba ‘Umar;
- (e) the majority of the reports are about seeing the Most Beautiful Prophet ﷺ in a dream; however, there are some reports of seeing him in waking vision;
- (f) there are more than a hundred reports of seeing the Beloved Prophet ﷺ after praying some recommended Salah an-nafila as well as after the performance of various recitations a number of times such as,
  - (i) the recitation of verses or Surahs of the Glorious Qur’an. A majority of the recommendations in this connection are about recitations of short Surahs such as al-Fatiha, al-Qadr, al-Fil, al-Quraysh, al-Kawthar and al-Ikhlās which a majority of us know by heart;
  - (ii) adhkaar in the remembrance of Allah ﷻ, the most well-known of which are, **Astaghfirullah** (I beg forgiveness from Allah ﷻ), and **Kalima at-Tawhid** which has firmly established Islam worldwide as a religion of pure monotheism;
  - (iii) salawaat ala’n-Nabi ﷺ;
  - (iv) the recitation of any one of the seven books that have been mentioned, the most well-known of which is Dalail u’l-Khayraat (Proofs of Good Deeds) of Imam al-Jazuli;
  - (v) various world famous qasidas, especially of Imam al-Busiri, such as Qasida al-Burdah, Qasida al-Mudariyyah and Qasida al-Hamziyyah, or specific couplets from them; and
  - (vi) du‘as, supplications to Allah ﷻ.

Other good deeds that have been recommended to be performed are:

- (i) to follow the teachings and commands of the Mantled Prophet ﷺ with love and avoid what he prohibited,
- (ii) to talk about him with love,
- (iii) to carry a depiction of his blessed sandals, and

- (iv) to go for da‘wa Ilallah, calling people to Allah ﷻ.

Each of these is referred to in Muslim scholarship as a **faidah** (benefit). If we perform any of these recitations or do any of these good deeds, the benefit of that, we have been told, is that we shall see the Prophet ﷺ, leader of men and jinn. However, even if we do not see him, we shall have at least benefited from the recitations and actions as they are acts which please Allah ﷻ.

Another benefit is that when we go to sleep, we make the good intention of seeing the Prophet, Bashir u’n-Nadhir ﷺ, and any good intention is itself a good deed. Other good deeds that flow from that good intention are that we sleep in a state of wudu. We recite Surah al-Ikhlās, Surah al-Falaq and Surah an-Naas, blow on our hands, and pass our hands over our body, following the Prophetic tradition. When we begin to sleep, we face in the direction of the Ka‘ba or to our right (whichever is possible), we sleep on clean bedding, and we do not waste time after the recommended recitations but rather, we go to sleep immediately after that.

Fifty-seven examples have been given of recitation of salawaat ala’n-Nabi ﷺ, the largest number in any category. The most well-known of these is as-Salatu Ibrahimiyah which is recited every day in every Salah (Prayer). Other salawaat that have been quoted are:

- (i) salat about Hajj and ‘Umrah,
- (ii) as-salatu Kanzi’l A‘zam by Qutb Rabbani Muhyuddin Sayyiduna ash-Shaykh ‘Abd al-Qadir al-Jilani,
- (iii) salat by as-Sayyid al-Qutb Ahmad ar-Rifa‘i,
- (iv) as-salat al-Fatih by as-Sayyid Muhammad al-Bakri,
- (v) as-salat u’n-Nuraniyyah of as-Sayyid Ahmad Badawi,
- (vi) as-salat u’l-‘Azimiyyah of al-Qutb Ahmad bin Idris al-Maghribi,
- (vii) salat of ash-Shaykh ‘Abdu’s Salam ibn Mashish,
- (viii) salat of al-Imam Abu’l-‘Abbas al-Mursi,
- (ix) as-salat u’t-Taajiyah of ash-Shaykh Abu Bakr bin Salim,
- (x) salat of al-Habib al-Qutb ‘Ali bin Muhammad al-Habashi,
- (xi) salat by al-Habib ‘Abd al-Qadir bin Ahmad as-Saqqaf, and
- (xii) salat by al-Habib Ahmad Mashhur bin Taha al-Haddad.

نفعنا الله

(May Allah ﷻ make us benefit from them)! Amin!

Now we come to a summary of the main findings in Part B of the article which gives about 40 more examples from other books and reports.

When we study these examples, we find that:

- (i) The Highly Esteemed Prophet ﷺ is seen both in dreams and in waking vision worldwide;
- (ii) he is seen by men and women, the young and the old, even the children;
- (iii) he is seen by ordinary people, the pious, as well as the spiritual elite;

- (iv) he is seen in the company of the Noble Prophets ﷺ, his Family members and Companions ﷺ, the Awliya' Allah ﷺ (Friends of Allah), the angels ﷺ, and the pious people of Paradise ﷺ;
- (v) some shaykhs see him multiple times;
- (vi) some unique shaykhs see him continuously;
- (vii) some shaykhs see him in all the Mawlid u'n-Nabi gatherings which they attend to celebrate his birth;
- (viii) some residents of Madina al-Munawwarah see him five times a day;
- (ix) in some instances, all the members of the family see him; and
- (x) in some instances, those who are attached to their shaykh see him.

سُبْحَانَ اللَّهِ (Glorified is Allah ﷻ)!

Examples of the spiritual masters cited, the luminaries who saw the Glittering Prophet ﷺ are:

- (i) Ghawth al-A'zam Muhyuddin ash-Shaykh 'Abd al-Qadir al-Jilani,
- (ii) al-Imam Abu'l-Hasan ash-Shadhili,
- (iii) Sultan u'l-Hind Hazrat Khwaja Gharib Nawaz Mawlana Mu'inuddin Chishti Ajmeri,
- (iv) al-Imam al-'Utbi,
- (v) al-Imam Abu'l 'Abbas al-Mursi ash-Shadhili,
- (vi) al-Habib 'Abd ar-Rahman bin 'Umar al-'Attas,
- (vii) ash-Shaykh 'Abd al-Jalil bin 'Azum of Qayrawan, Tunisia,
- (viii) ash-Shaykh as-Sayyid Ahmad bin Thabit al-Maghribi,
- (ix) ash-Shaykh as-Sayyid Muhammad 'Uthman al-Mirghani,
- (x) al-Habib 'Ali bin Muhammad al-Habashi,
- (xi) ash-Shaykh Uways bin Muhammad al-Qadiri al-Barawi of Somalia,
- (xii) ash-Shaykh 'Abd ar-Rahman az-Zayla'i of Somalia,
- (xiii) A'la Hazrat Imam Ahmad Raza Khan, and
- (xiv) al-Habib Ahmad Mashhur bin Taha al-Haddad.

نَعْمًا يَا رَبِّهِ (May Allah ﷻ make us benefit from them)! Amin!

Of these, ash-Shaykh 'Abd al-Jalil bin 'Azum composed a book with about 6000 salawaat in rhyming prose arranged by topics; as-Sayyid Ahmad bin Thabit composed a book with about 700 salawaat in rhyming prose; while ash-Shaykh Hasan Ba 'Umar, as mentioned in Part A, composed a book with more than 700 salawaat in rhyming prose, rhyming in each letter of the alphabet from "alif" to "yaa" arranged in chapters.

Who can beat Muslim scholarship?

We have been advised to recite salawaat on the Blessed Prophet ﷺ, who is Blessed by Allah ﷻ, and to talk about him with love. They composed whole books of salawaat, such was their love for him!

The Generous Prophet ﷺ approved that they composed salawaat, so Allah ﷻ rewarded them with the Prophet's vision.

الْحَمْدُ لِلَّهِ (All Praise is for Allah ﷺ)!

Other examples are about writing a book of Mawlid u'n-Nabi ﷺ and about composing qasidas in Arabic, and naats in Urdu in praise of the Prophet ﷺ. For example, Imam Muhammad bin 'Ali al-Habashi composed a book of Mawlid u'n-Nabi ﷺ and he saw him, while ash-Shaykh Uways bin Muhammad al-Qadiri composed qasidas, and A'la Hazrat Imam Ahmad Raza Khan composed naats (eulogies) and they too saw him. These examples indicate that the Prophet ﷺ, who is the Bearer of the Seal of Prophethood, approved of the writing of a book of Mawlid u'n-Nabi ﷺ and the composition of qasidas and naats.

Now let us recall instances in which there is not only approval but more than approval.

Examples are:

- (i) The Most Knowledgeable Prophet ﷺ came in a dream to ash-Shaykh as-Sayyid Muhammad 'Uthman al-Mirghani to instruct him on how to compose a book of Mawlid u'n-Nabi ﷺ in rhyming prose with two rhyming letters. So, we find that in his book, all the odd number sentences rhyme in the letter "haa" while all the even number sentences rhyme in the letter "noon" in all the 14 chapters. This is more than approval. The Most Brilliant Prophet ﷺ came personally in a dream to instruct him how to compose a book of Mawlid u'n-Nabi ﷺ in a more brilliant way!
- (ii) It is well known world-wide that when Imam al-Busiri became stuck in the middle of his composition of Qasida al-Burda, the "Kamli Waalay" Mantled Prophet ﷺ completed the couplet for him where he was stuck. This is more than approval. It is actual help in showing how the poet should proceed.
- (iii) The Loving Prophet ﷺ came in a dream to a disciple of ash-Shaykh 'Abd ar-Rahman bin Ahmad az-Zayla'i, instructing him to tell his shaykh to compose a qasida with a hundred couplets. So, ash-Shaykh az-Zayla'i dutifully obeyed and composed a qasida al-'ayniyyah with a hundred couplets all of which rhyme in the letter 'ayn. This shows that the Bountiful Prophet ﷺ not only approved that qasidas should be written but he also advised how many couplets the qasida should have!

It is appropriate to complete this summary with the example of al-Imam Abu'l 'Abbas al-Mursi. He revealed the amazing spiritual mystery that he continuously saw our Beloved Prophet Muhammad al-Mustafa ﷺ in waking vision. When someone who had heard this wished to authenticate it, he reported it in a study session of al-Habib Ahmad Mashhur bin Taha al-Haddad. Then, al-Habib said: "How is it possible for us to live without the presence of RasulAllah ﷺ? Even al-Habib 'Abd ar-Rahman bin 'Umar al-'Attas said that it is not possible for us to live without the presence of RasulAllah ﷺ" (as reported in Manba' u'l-Imdad).

اللَّهُ أَكْبَرُ (Allah ﷻ is Supremely Great)!

From this we learn that Allah ﷻ has bestowed on some Awliya' Allah such amazing basira (inner-sight) that they see all spiritual mysteries as living reality. Some spiritual masters reveal them, while others are reticent until they can no longer hide such spiritual realities.

نعمنا بهم (May Allah ﷻ make us benefit from them)! Amin!

The loving ta'alluq (attachment) of Muslims worldwide with our Beloved Prophet ﷺ is plain for everyone to see. The reality of seeing the Noble Prophet ﷺ in dreams and in waking vision is very well known. That is why we recite:

“Al-Fatiha ilaa Hadrati'n-Nabi” ﷺ (The Fatiha to the presence of the Prophet ﷺ)!  
Al-Fatiha!

Al-Fatiha ilaa Hadrati'sh-shaykh (The Fatiha to the presence of the Shaykh)!  
Al-Fatiha!”

### **Appreciations**

JazakAllahu khayr Brother Abid Paiker Chishti for typing the Arabic and Urdu.

JazakAllahu khayr Syed Hamid Yazdani saheb for proof-reading.

JazakAllahu khayr Sidi Ahmad Hasan Shaddad, the son of the author, for proof-reading. JazakAllahu khayr Muhibb u'l-Habaib Brother Abdulalim Essa of U.K. for proof-reading and for getting it proof-read by Sidi Ahmad.

JazakAllahu khayr Dr. Yasin Syed, Hafiz Usman Munawwar, Ustadh Irshaad Rashid, and Dr. Ali Ahmad for proof-reading earlier drafts.

JazakAllahu khayr Nurjehan Sidik also for proof-reading.

JazakAllahu khayr Dr. Ali Ahmad for designing such a beautiful cover page.

JazakAllahu khayr Aisha Mamdani and Mansur Mamdani for typing the first draft of this article.

By: Siddiq Osman Noormuhammad  
14 Rajab 1447 A.H. / January 2026  
Toronto.

## References

### **Qur'an Karim**

Various translations based on the Urdu translation of A'la Hazrat Imam Ahmad Raza Khan, especially by Mawlana Muhammad Husain Mukaddam, Zia-u'l-Qur'an Publications, Lahore; and Darul Uloom Pretoria, South Africa, 2003.

### **Hadith**

Sahih al-Bukhari, by al-Imam Muhammad bin Isma'il al-Bukhari; Swahili translation by ash-Shaykh 'Abdullah Muhsin bin 'Ali al-Barwani, Zanzibar, Tanzania, Jan. 2015.  
noor-book/en/book/review/336018

### **Classics of Muslim Spirituality**

Ghawth al-A'zam Muhyuddin ash-Shaykh 'Abd al-Qadir al-Jilani, Ghunyatu talibi li-Tariqi'l Haqq (Provisions for the seeker on the Path of Truth), Dar al-Albab, Damascus, n.d; translated by ash-Shaykh Muhtar Holland, Al-Baz Publishing, Ft. Lauderdale, Florida, U.S.A, 1997.

Al-Imam Muhammad bin Muhammad al-Ghazali, Ihya' 'Ulum i'd-Deen (The Revival of Religious Knowledge), Dar al-Kutub al-'Ilmiyyah, Beirut, Lebanon, 1417 A.H, 1996.

Al-Imam al-Ghazali, Bidayatu'l Hidayah (The Beginning of Guidance), Maktaba Mustafa al-Babi Halabi, Cairo, 1374 A.H, 1955.

Al-Imam Sharafuddin Yahya an-Nawawi, Manasik (Hajj Rituals), Dar al-Kutub al-'Ilmiyyah, Beirut, 1985.

### **Adhkaar and Awraad (Regular Voluntary Recitations in the Remembrance of Allah ﷻ)**

Al-Imam an-Nawawi, Al-Adhkaar (Invocations and Supplications in the Remembrance of Allah ﷻ for all occasions), al-Maktaba ath-Thaqqafiyyah, Beirut, 1983.

Qutb u'l-Irshaad al-Imam 'Abdallah bin 'Alawi al-Haddad, Wasilat u'l-'ibaad ilaa zaadi'l ma'aad (A Means for people to provide for the Hereafter), a Compendium of Invocations and Supplications of al-Imam al-Haddad, compiled by al-Habib 'Alawi bin Muhammad bin Tahir al-Haddad, Maktaba Isha'at al-Islam, New Delhi, India, 10<sup>th</sup> edition, 1397 A.H, 1977.

Al-Habib 'Abdallah bin Mustafa bin Hasan al-'Aydarus, Mukhkhul 'Ibadah li Ahli's-Suluk wa'l-Iradah (The Essence of Worship for Intending Spiritual Travelers), being a Compendium of Invocations and Supplications, Dar u'l-Hawi, Beirut, 1424 A.H, 2003.

## Salawaat ala'n-Nabi ﷺ

“As-Salatu Ibrahimiyah”, p. 62;

“Salat about Hajj and ‘Umrah”, p. 72;

“As-Salat u'n-Nuraniyyah” of as-Sayyid Ahmad Badawi, p. 173; and

“As-Salat at-Taajiyah” of ash-Shaykh Abu Bakr bin Salim, p. 180-181; in

Risalatul Hajj Mabruur wa's-Sa'yi'l Mashkur (A Treatise about an accepted Hajj and a Sa'y worthy of thanks), compiled by as-Sayyid ash-Shaykh Muhammad ‘Abdallah bin ash-Shaykh al-Husayni al-Hadrami, n.d.

“Salat” of ash-Shaykh ‘Abdu’s Salam ibn Mashish, p. 41-41;

“As-Salat al-Fatih”, of as-Sayyid Muhammad al-Bakri, p. 44; and

“As-Salat u'l-‘Azimiyyah” of al-Qutb Ahmad ibn Idris al-Maghribi, p. 44;

in Shawaariqu'l Anwaar (Burst of Morning Sunlight), of as-Sayyid Muhammad bin ‘Alawi al-Maliki al-Hasani, Makkah al-Mukarramah, n.d.

## Books of Salawaat and Salaams

Al-Imam Muhammad bin Sulayman al-Jazuli al-Hasani, Dalail u'l-Khayraat (Proofs of Good Deeds), Dar u'r-Rashaad al-Hadithah, Dar u'l-Baydaa', Morocco, 1437 A.H, 2016.

Its sharh (Appreciative Explanation) in Arabic by al-‘Allamah ash-Shaykh ‘Abd al-Majid ash-Shurnubi, al-Azhar, Cairo, 1415 A.H, 1994.

Ash-Shaykh ‘Abd al-Jalil bin ‘Azum al-Maghribi al-Qayrawani, Tanbihu'l Anaam fi bayan ‘Uluww Maqam Nabiiyuna Muhammad ﷺ (Exhorting Mankind in Explaining the Exalted Station of our Prophet Muhammad ﷺ), Maktaba Mustafa al-Babi al-Halabi, Cairo, 1347 A.H, 1928, p. 9.

Al-Imam Yusuf ibn Isma‘il an-Nabhani, Sa‘adatu'd-Daarayn fi's-Salati ‘alaa Sayyidi'l Kawnayn (Bliss in this world and in the Hereafter in the invocations of blessings on the Leader of both the worlds), Maktaba Haamidiyyah, Lahore, 1409 A.H, 1988.

Ash-Shaykh Hasan Muhammad Shaddad ‘Umar Ba ‘Umar, Nafahatu'l Fawz wa'l-Qabul fi's-Salati wa's-Salami ‘alaa Sayyidina'r-Rasul Muhammad ﷺ (The Breaths of Success and Acceptance in the Invocation of Blessings and Salutations on our master Sayyidina Muhammad ﷺ), n.d.

Ash-Shaykh as-Sayyid Ahmad bin Thabit al-Maghribi, At-Tafakkur wa'l-I'tibar (The Contemplation and the Trust), Maktaba Nuru'l Hidayah, Markaz al-Hijazi, Halab, 1429 A.H, 2008; p. 145, and p. 168.

A‘la Hazrat Imam Ahmad Raza Khan, Hadaiq-e-Bakhshish (Gardens of Gifts), “Salaat-o-Salaam” (Invocation of Blessings and Salutations on the Beloved Prophet Sayyidina Muhammad ﷺ), p. 141-150; Chishti Kutub Khana, Faisalabad, n.d.

Syed Hamid Yazdani, Bahar-e-Qabul (The Spring Season of Acceptance), (the tazmin of the Salaam of A‘la Hazrat Imam Ahmad Raza Khan), Madrasa Hidayat, Ramadan 1431 A.H, 2010, Toronto; also published by Na‘at Research Centre, Karachi, 1445 A.H, 2024.

### **Books of Mawlid u’n-Nabi ﷺ**

Ash-Shaykh al-Hafiz ‘Abd ar-Rahman bin ‘Ali ad-Dayba‘i, Mawlid u’n-Nabi ﷺ, Maktaba Isha‘at al-Islam, Delhi, n.d.

Ash-Shaykh as-Sayyid Muhammad ‘Uthman al-Mirghani, Mawlid u’n-Nabi ﷺ, al-Maktaba ath-Thaqqafiyyah, Beirut, 1350 A.H.

Al-Habib ‘Ali bin Muhammad al-Habashi, Simtu’d-Durar (A Necklace of Pearls), Maktaba Sulayman Mar‘i, Singapore, 1339 A.H.

Ash-Shaykh Muhammad ‘Abdallah Shaddad bin ‘Umar Ba ‘Umar, Ad-Durru’l Munaddad fi Sirati Sayyidina Muhammad ﷺ (Stringed Pearls in the History of our Master Sayyidina Muhammad ﷺ), Damascus, Syria, 1389 A.H, 1969.

### **Biographies**

Munshi ‘Abdul Hamid Bihari, Hindal Wali Khwaja Gharib Nawaz, Sufi Saint of India, p.77.

### **Qasaaid (Religious Poems, Panegyrics)**

Al-Imam Sharaf u’d-Din Muhammad al-Busiri, Al-Hamziyyah wa’l-Burdah wa’l-Muhammadiyah, compiled by Muhammad Nuruddin ‘Adnan al-Jazairi, published by al-Majeed Publications, Mombasa, n.d.

Al-Imam al-Busiri, Qasida Mudariyyah (A Poem with the name of the Prophet’s ancestor Mudar in the opening couplet), in Manba’ u’l-Wurraad (A Thirst-Quenching Fount), compiled by As-Sayyid Muhyuddin ‘Abd ar-Rahman Muhammad az-Zanzibari, Zanzibar, 1987.

Al-Imam ‘Abdallah bin ‘Alawi al-Haddad, “Qasida al-‘Ayniyyah al-Kubra”, p. 356-366, in his Diwan (Collected Religious Poems), compiled by ash-Shaykh ‘Abdallah bin ‘Ali bin ‘Abdallah bin Shihabuddin, 1326 A.H; published by ash-Shaykh ‘Abd al-Qadir Jailani Salim al-Khered, 1422 A.H.

Ash-Shaykh Uways bin Muhammad al-Qadiri al-Barawi, Qasida about when he saw the Prophet ﷺ, p. 93, in Al-Jawharu'n-Nafis (The Precious Ornaments), a biography of ash-Shaykh Uways, by ash-Shaykh 'Abd ar-Rahman bin ash-Shaykh 'Umar 'Ali al-Qadiri, Maktaba Isha'at al-Islam, New Delhi, 1383 A.H, 1964.

Ash-Shaykh 'Abd ar-Rahman bin Ahmad az-Zayla'i, "Qasida al-'Ayniyyah", p. 71-82, in Majmu'ah Mushtamila (A Compendium of Writings), al-Maktaba al-Islamiyyah, Djibouti, n.d.

### **The text appreciated in this article**

Ash-Shaykh Hasan Muhammad Shaddad 'Umar Ba 'Umar, Kayfiyyatu'l wusul li ru'yati Sayyidina'r-Rasul Muhammad ﷺ (How to obtain the vision of our Master Sayyidina Muhammad, Allah's Prophetic Messenger ﷺ), Maktaba al-Muti'i, al-Qahirah, Misr, 27 Ramadan, 1407 A.H.

Also later published by Wasila Press, Toronto in 1442 A.H, 2021 and translated by Ustadh Rashad Jameer as Muhammadan Visions: Visions of the Prophet Muhammad ﷺ and Proven Means to Dream of him, by Shaykh Hassan Shaddad Ba 'Alawi and Ustadh Abdulaziz Ahmad Abdulaziz.

### **Related web-pages**

Dalail u'l-Khayraat (Proofs of Good Deeds), of al-Imam al-Jazuli: An Appreciation [iqra.net/Salawaat/dalaail/DalaailArabic.pdf](http://iqra.net/Salawaat/dalaail/DalaailArabic.pdf)

Tanbihu'l Anam (Exhorting Mankind), of ash-Shaykh 'Abd al-Jalil bin 'Azum: An Appreciation [iqra.net/Salawaat/tanbeeh/tanbih.pdf](http://iqra.net/Salawaat/tanbeeh/tanbih.pdf)

As-Salatu Kanzi'l A'zam, p. 11-14, in "Salawaat of Ghawth al-A'zam Muhyuddin ash-Shaykh 'Abd al-Qadir al-Jilani: An Appreciation" [iqra.net/Salawaat/gauth/SalawaatGhawthAzamArabic.pdf](http://iqra.net/Salawaat/gauth/SalawaatGhawthAzamArabic.pdf)

As-Salatu Kanzi'l A'zam, of Sayyiduna ash-Shaykh 'Abd al-Qadir al-Jilani [madrasahidaya.net/SalawaatAndSalaamsKanzalAzam.html](http://madrasahidaya.net/SalawaatAndSalaamsKanzalAzam.html)

Salawaat of al-Habib Ahmad Mashhur bin Taha al-Haddad [madrasahidaya.net/EE1%20Salawat%20of%20al-Habib%20with%20Arabic.pdf](http://madrasahidaya.net/EE1%20Salawat%20of%20al-Habib%20with%20Arabic.pdf)

Al-Habib Ahmad Mashhur bin Taha al-Haddad, Manba' u'l-Imdad (The Fountain of Help), his talks, study sessions and anecdotes compiled by his grandson, as-Sayyid Muhammad bin Mustafa Abu Numay, Mombasa, Kenya, 1421 A.H. [madrasahidaya.net/ClassicsOnIslamManba.html](http://madrasahidaya.net/ClassicsOnIslamManba.html)

Ihya' 'Ulum id-Deen of al-Imam al-Ghazali: An Appreciation, Dars 40, in [Manba' u'l-Imdad](#) (A Fountain of Help), of al-Habib Ahmad Mashhur bin Taha al-Haddad  
[madrasahidayah.net/Dars40.htm](http://madrasahidayah.net/Dars40.htm)

Qasida al-Burda is universally popular, Dars 57 in [Manba' u'l-Imdad](#)  
[madrasahidayah.net/Dars57.htm](http://madrasahidayah.net/Dars57.htm)

Qasida al-Burda (in Arabic)  
[madrasahidayah.net/Burda\\_Arabic.html](http://madrasahidayah.net/Burda_Arabic.html)

Al-Burda: El Poema del Manto: Qasida al-Burda de al-Busiri (Arabic text with Spanish translation of Qasida al-Burda)  
[musulmanandaluces.org/publicaciones/al%20burda/AL%20BURDA.htm](http://musulmanandaluces.org/publicaciones/al%20burda/AL%20BURDA.htm)

Shalawat Sulthon, Teks Arab, Kisah dan Khasiatnya  
[jatman.or.id/shalawat-sulthon-teks-arab-kisah-dan-khasiatnya](http://jatman.or.id/shalawat-sulthon-teks-arab-kisah-dan-khasiatnya)  
(The Arabic text of the salat of Sultan Mahmud Ghaznawi and the historical incident which explains its speciality, in Indonesian).

Al-Habib Ahmad Mashhur bin Taha al-Haddad, A (tadhkira) memoriam by Siddiq Osman Noormuhammad, Part D, Chapter D15, "Al-Habib is seen in dreams and in waking vision together with the Beloved Noble Prophet ﷺ"  
[madrasahidayah.net/My%20shaykh%20Part%20D%20combined%20file%20updated%201.pdf](http://madrasahidayah.net/My%20shaykh%20Part%20D%20combined%20file%20updated%201.pdf)

## **Oral Tradition**

Siddiq Osman Noormuhammad  
14 Rajab 1447 A.H, January 2026, Toronto.