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To See The Prophet (sallAllaahu `alayhi wa sallam) In One's Dreams

Question:

What is the correctness of the *Hadeeth* reported from the Prophet (sallAllaahu `alayhi wa sallam) ãä ÑÂäí ÝÞÏ ÑÃì ÇáÍÞ "Whoever sees me (in his dream), then he has in fact seen me" And another *Hadeeth* that says: ãä ÑÂäí ÝÞÏ ÍÑãÊ Úáíå ÇáäÇÑ "Whoever sees me (in his dream), then the Fire is forbidden for him." What do they signify?

Answer:

The first Hadeeth, in which the Prophet (sallAllaahu `alayhi wa sallam) said:

ãä ÑÂäí ÝÞÏ ÑÃì ÇáÍÞ

"Whoever sees me (in his dream), then he has in fact seen me." (Al-Bukhari no. 6996 and Muslim no. 2267)

— is authentic, and there are various wordings for it, in one narration:

ãa ÑÂaí Ýí ÇáãaÇã ÝÞÏ ÑÂaí ÝÅa ÇáÔíØÇa áÇ íÊãËá Ýí ÕæÑÊí

"Whoever sees me in his sleep, then he has indeed seen me, for the Shaytan cannot impersonate me in my appearance." (Al-Bukhari no. 110)

And in another:

ãa Ñâaí Ýí ÇáãaÇã ÝÞÏ ÑÃì ÇáÍÞ Ça ÇáÔíØÇa áÇ íÊÔȪ Èí

"Whoever sees me in his sleep, then he has in fact seen me, for the Shaytan cannot impersonate me in my appearance." (Ahmad 2/261)

There are many different wordings for this *Hadeeth*, and each one confirms that the *Shaytan*, the enemy of Allaah, cannot take on the Prophet's appearance, and so when a

Other subjects of in

Science Of Hadeeth

person has a dream about the Prophet (sallAllaahu `alayhi wa sallam), he has truly seen him in the dream.

The Prophet's appearance is well-known among scholars: He was of medium height, handsome, with a reddish complexion and a thick black beard; however, later on in his life, a few of his hairs turned white.

As for the second Hadeeth -

ãä ÑÂäí ÝÞÏ ÍÑãÊ Úáíå ÇáäÇÑ

"Whoever sees me (in his dream), then the Fire is forbidden for him."

— it has no basis and is not authentic.

Shaykh `Abdul-`Azeez Bin Baz

Fatawa Islamiyah, Vol. 7, Pages 174-175, DARUSSALAM

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Hadith

send peace and blessings upon Muhammad, his family, and his Companions.

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To See The Prophet # In One's Dreams

Mhat is the correctness of the Hadith reported from the 🛂 Prophet 🛎

"Whoever sees me (in his dream), then he has in fact seen me" And another *Hadith* that says:

"Whoever sees me (in his dream), then the Fire is forbidden for him."

What do they signify?



The first Hadith, in which the Prophet 鑑 said:

"Whoever sees me (in his dream), then he has in fact seen $me^{-n[1]}$

— is authentic, and there are various wordings for it, in one narration:

"Whoever sees me in his sleep, then he has indeed seen me, for the Shaytan cannot impersonate me in my appearance. [2]

And in another:

«مَنْ رَآنِي فِي الْمَنَام فَقَدْ رَأَى الْحَقَّ إِنَّ الشَّيْطَانَ لَا يَتَشَبَّهُ بِي»

"Whoever sees me in his sleep, then he has in fact seen me, for the Shaytan cannot impersonate me in my appearance."[1]

There are many different wordings for this Hadith, and each one confirms that the Shaytan, the enemy of Allâh, cannot take on the Prophet's appearance, and so when a person has a dream about the Prophet &, he has truly seen him in the dream.

The Prophet's appearance is well-known among scholars: He was of medium height, handsome, with a reddish complexion and a thick black beard; however, later on in his life, a few of his hairs turned white.

As for the second Hadith -

"Whoever sees me (in his dream), then the Fire is forbidden for him."

it has no basis and is not authentic.

Ibn Baz

"Ghurhatul-Islam"

What is the meaning of the *Hadith*:

"Islam began strange and it will return strange, so good news is for the strangers."[2]

1 It means that Islam was strange and new for people in the early days of Islam, in Makkah and Al-Madinah - not many people knew of it, and fewer still believed in it and practiced it. After that it spread and people entered the fold of Islam in droves, and it was victorious over all other religions. But

^[1] Al-Bukhari no. 6996 and Muslim no. 2267.

^[2] Al-Bukhari no. 110.

^[1] Ahmad 2/261.

^[2] Muslim no. 145.