

To Honor and Kiss Holy Relics (Tabarrukaat)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. To touch and kiss the hands and feet of Awliya Allah and to preserve and respect their belongs, such as their hairs, dress, etc. as blissful relics after their leaving the world, are regarded as Mustahab.
2. It is said in the "*Mishkaat*", Babul Musafaha (Handshake) wal Muaniqah (Embracing): Hazrat Zaraa (*radi Allahu anhu*), who was a member of the delegation from the tribe Abdul Qais, says: "*When we neared the Holy City of Madina we hastened to alight from our riding animals. Thereafter, we kissed the holy hands and the feet of the Holy Prophet (sallal laahu alaihi wasallam).*"
3. In the "*Mishkaat*" it is reported on the authority of Abu Dawud that the Holy Prophet (*sallal laahu alaihi wasallam*) kissed Usman Ibne Mazoon (*radi Allahu anhu*) although he had passed away.
4. It is said in "*Shifa Shareef*" that the Mimbar (Pulpit) on which the Holy Prophet (*sallal laahu alaihi wasallam*) used to deliver the sermons, Hazrat Abdullah ibne Umar (*radi Allahu anhu*) (whenever he intended to climb) would first place his hand on the Mimbar and then kissed his own hand (signifying as if kissing the holy Mimbar).
5. It is said in "*Shar'h Bukhari*" that through the kissing of sectors of the Holy Kaaba, the Ulama have derived justification of kissing the relics (Tabarrukaat of Awliya Allah) by way of proof in doing so.
6. It is reported by Hazrat Imam Ahmad bin Hambal (*radi Allahu anhu*) that when someone asked him how he took the kissing of the Holy Mimbar and the Holy Grave of the Holy Prophet (*sallal laahu alaihi wasallam*) he replied that it did not matter (It was permissible as allowed).
7. Ibne Abi Sanaf Tamani (*radi Allahu anhu*), one of the Ulama of the Shafa'ees, says that kissing the Holy Quran, Ahadith pages and the graves of Awliya Allah is permissible.
8. Allama Jalaluddin Suyuti (*radi Allahu anhu*) says that on the basis of kissing the Hajar-e-Aswad, some spiritual Scholars have deduced the permissibility of kissing the graves of the Awliya Allah and other saintly personages. (*Tausheekh*)
9. Kissing the Holy Kaaba, the Holy Quran and the pages of the Ahadith is not only permissible (Ja'iz) but also as a source of blessings especially in times of distress and need for assistance in battles in the way of Allah. The Holy Qur'an proves this. At one place in Surah Baqarah, verse 248, it is said: "*And their Prophet said to the Children of Bani Isra'il that the Token (Symbol or Sign) of the kingdom of Talut is that there shall come unto you the Ark (Taboot) wherein is peace of reassurance from your Lord Allah, and a remnant (relic) which the House of Musa and the House of Haroon have left behind, carried by the Angels. In this there is Sign for those who believe.*"
10. The word "*Taboot*" (Ark) is meant the wooden box made of the Sesame wood containing the pictures of the Messengers of Allah (not drawn by human hands, but Divine semblances together with the drawings of the their holy houses). The famous Staff (Asaa) of Hazrat Musa (*alaihis salaam*), his clothes, sandals (Nalain), the Staff (Asaa) of Hazrat Haroon (*alaihis salaam*) and his turban (Amamah). It is said that when ever the Bani Isra'il were engaged in battles against their enemies they used to carry these relics along with them up to the battlefield and keeping them in front of them they prayed for success and victory in the battle as a source of Divine Help. This clearly establishes that receiving blessings from the relics is the Sunnat of the Messengers of Allah. (*Khazin, Ruhul Bayan, Madarik, Jalalain*)
11. In Surah Yusuf we learn that when Hazrat Yaqub (*alaihis salaam*) sent Hazrat Yusuf (*alaihis salaam*) along with

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his brothers, he rolled the shirt of Hazrat Ibrahim (*alaihis salaam*) as an amulet and kept it under the clothes of Hazrat Yusuf (*alaihis salaam*) as a token of blessing and safety from any danger. (*Tafsir-e-Khazin, Madarik, Ruhul Bayan, Tafsir-e-Kabeer*)

12. The blessings of the Zam Zam is so due to the fact that it had sprung up by the tramping of the holy feet of the infant Hazrat Ismail (*alaihis salaam*) who was then feeling thirsty.
13. The dignity and veneration of the Maqam-e-Ibrahim within the four walls of the Khana-e-Kaaba is because of Hazrat Ibrahim (*alaihis salaam*). The Holy Quran commands us to make our place of worship where Ibrahim stood for prayer. (*Surah Baqarah: 125*)
14. The Holy City of Makka was given the honour and dignity as being the dwelling place of the Holy Prophet (*sallal laahu alaihi wasallam*) to such a high degree of honour and Almighty Allah swore by its dignity as mentioned in the opening verse of the Surah Balad.
15. It is said in the "*Mishkaat*", Kitaabul Libaas, that there was a long coat which the Holy Prophet (*sallal laahu alaihi wasallam*) gave to Hazrat Asma binte Abu Bakr Siddique (*radi Allahu anhu*). It is said that whenever some ailing and diseased person approached her for relief from pain and distress, she used to wash that Coat (Jubba) of the Holy Prophet (*sallal laahu alaihi wasallam*) and gave the water of the washed coat to the ailing person. This brought cure from the disease.
16. Once the Holy Prophet (*sallal laahu alaihi wasallam*) went to the house of Hazrat Kabsha (*radi Allahu anhu*) and drank some water from the water carrier itself. Hazrat Kabsha (*radi Allahu anhu*) cut out that mouthpiece of the water carrier as a relic of blessing. (*Miskhaat*)
17. Hazrat Khalid bin Waleed (*radi Allahu anhu*) used to keep a hair of the Holy Prophet (*sallal laahu alaihi wasallam*) in his cap and whenever he fought a battle in the way of Allah, he used to wear that cap as an omen of good fortune in the battle to overcome the enemy.
18. Once the Holy Prophet (*sallal laahu alaihi wasallam*) made ablution with water. Hazrat Bilal (*radi Allahu anhu*), who was attending him, collected the water as it dripped from the hands of the Holy Prophet (*sallal laahu alaihi wasallam*). When the people saw this, they ran to Hazrat Bilal (*radi Allahu anhu*) to get that holy water. Those who could not get the water because of the rush, they touched the wet hands of others and passed it over their face. (*Miskhaat*)
19. From these Ahadith it can be gathered that to use the things of the pious is the Sunnat of the Companions. These things carry blessings because of their having been in use of the pious who were the chosen servants of Allah.
20. Hazrat Imam Maalik (*radi Allahu anhu*) lived all his life in Madina Shareef. With the exception of the time of illness, he never answered the call of nature inside the boundaries of Madina. Hazrat Shah Abdul Aziz Muhaddith-e-Dehlwi (*radi Allahu anhu*) states: "*Imam Maalik (radi Allahu anhu) used to be very conscious concerning the (respect and honour) of Madina Munawwarah. It is said that in his entire life, he never sat in the boundaries of Madina Munawwarah to answer the call of nature. He used to go outside the boundaries of Madina, except during illness and in great need.*" (*Bustaanul Muhaditheen*)
21. Hazrat Imam Maalik (*radi Allahu anhu*) used to sit in Madina on his mount and say, "*I am ashamed before Allah that I am trodding the hooves of a horse on this ground where the Prophet (sallal laahu alaihi wasallam) is resting.*" (*Shifa Shareef*)
22. Allama Qaazi Ayaaz (*radi Allahu anhu*) states: "*One type of the respect of the Prophet (sallal laahu alaihi wasallam) is this - that any place or thing that is associated to the Prophet (sallal laahu alaihi wasallam) - that place where the Prophet (sallal laahu alaihi wasallam) kept his blessed feet, Makkah Mu'azzama, Madina Munawwarah, the blessed house of the Prophet (sallal laahu alaihi wasallam), that place where the Prophet (sallal laahu alaihi wasallam) used to visit often, and that object which was touched by the Prophet (sallal laahu alaihi wasallam) or that thing which is recognised through the Prophet (sallal laahu alaihi wasallam) - all such things should be respected.*" (*Shifa Shareef*)

23. The Ulema and the A'imma have requested that the Naalain Shareef (Sandals) of the Prophet (*sallal laahu alaihi wasallam*) to be printed on paper and in books. They have commanded that it be kissed, rubbed over the eyes and kept on the head. It can be used as mediation, cure for illness and has great blessings.
24. Khaatimul Muffasireen, Allama Ismaeel Haqqi (*radi Allahu anhu*), states the following in commentary of this verse concerning the Khirqah (religious dress of mendicant): "*Faqeer says that this Khirqah wearing is the way of the Mashaa'ikh-e-Kiraam (radi Allahu anhuma). These personalities wear the Khirqah for the gaining of blessings. These people do this due to Ilhaam (Divine Message) from Allah. No one has the right to object to this as it will be improper and Bid'ate Sa'iya in Shariat.*" (Roohul Bayaan)
25. Hazrat Shah Wali'ullah Muhaddith-e-Dehlwi (*radi Allahu anhu*), who is even accepted by the Wahabis, states: "*In Haramain Sharifain, a certain person attained the Killah Mubaarak of Hazrat Ghaus-e- Azam (radi Allahu anhu) from one of his superiors. One night, he saw Hazrat Ghaus-e-Azam (radi Allahu anhu) in his dream and he was saying, 'Pass this hat on to Abul Qaasim Akbar Abaadi.'* As a test, this person also added an expensive cloak. He took it to the prescribed person and said, '*This is the Tabaruk of Hazrat Ghaus-e-Azam (radi Allahu anhu) and I have been commanded to give it to you. Hazrat Abul Qaasim accepted it and was very happy. The person then said, 'Invite the people of the city for a meal in thanks of gaining these Tabrukaat. (Abul Qaasim radi Allahu anhu) asked him to come in the morning. In the morning, many people arrived. All of them ate delicious foods and made Fateha. He was the questioned, 'You are a poor man. From where did you get all this food.'* He said, '*I sold the cloak and preserved the Tabaruk.'* (On hearing this), the people said, '*Thank Allah that the Tabaruk went to one worthy of it.*" (Infaasul Arifeen)
26. Some people say that the pictures of the Nalain Mubarak (Sandals) of the Holy Prophet (*sallal laahu alaihi wasallam*) are doubtful, that these pictures are made of the local ink and paper. To kiss this picture is not permissible.
27. The picture of the Nalain Mubarak is the photocopy of the holy Sandals, which were used by the Holy Prophet (*sallal laahu alaihi wasallam*) in his life. It bears the description and the related story connected with it. We pay respect to the Holy Quran which is printed on paper with the ink or colour used in its printing. Both the paper and the ink are locally manufactured and these were not brought from the Heaven. But we give due reverence to it believing it as the print of the Holy Quran and no other book. The respect paid to the printed Quran is in fact the respect paid to the Holy Quran, which was revealed to the Holy Prophet (*sallal laahu alaihi wasallam*).
28. After examining all the narrations and quotations, it is clear that in every era the respect of the Tabarukaat was in progress. The Sahaba-e-Kiraam, Akaabireen, A'imma-e-Mujtahideen, Awliyah and the Ulema have always respected and honoured the Tabrukaat. Those who showed disrespect towards it were engulfed by the Azaab (Punishment) of Almighty Allah. Thus, it is necessary upon the Muslims to respect and honour the Islamic relics.