

# The Lawful Conditions of Islamic Relics – Tabarrukat bil Athar

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

by

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## TRANSLATORS NOTE

All praise is due to Almighty Allah, Peace and Salutations of Almighty Allah upon His most Perfect and Exalted of creations Sayyiduna Rasoolullah (Sall Allahu 'alaihi wa Aalihi wa sallim).

I thank Almighty Allah through the Sadqa of Sayyiduna Rasoolullah (Sall Allahu 'alaihi wa Aalihi wa sallim) for granting me with the opportunity of translating this book for the benefit of the English reading Muslims public. I was requested to translate this book of Maulana Mahmood Akhtar Al Qaderi by His Eminence Muhadith-e-Kabeer Sayyidinaa Allama Maulana Mufti Mohammed Zia-ul-Mustapha Al Qaderi on His visit to South Africa in Ramadaanul Mubaarak 1995. On hearing the request of Muahadith-e-Kabeer, I immediately made my intention to translate this book and through the Karam of Sayyiduna A'la Sayyidinaa Azeemul Barkat and Sarkaar Ghausul Waqt Huzoor Mufti Azam Hind (radi Allahu anhum) I managed to complete the translation of this book.

Many people today ask questions concerning the importance of the Relics (Tabarukaat) of the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) and the pious servants of Almighty Allah. Thus I find this book to be an excellent one to answer their questions and remove any doubt from their minds concerning the respect of the relics of the pious people. I would also like to commend the author Maulana Mahmood Akhtar Al Qaderi for his efforts in compiling such an excellent booklet on the topic. I pray to Almighty Allah through the Sadqa of Rasoolullah (Sall Allahu 'alaihi wa Aalihi wa sallim) for

this book to be accepted in his most High Court. Ameen

I would like to thank My Peero-Murshad Maulana Abdul Hamid Palmer for his spiritual guidance in my translation. I would also like to thank Brother Yunus Abdul Kareem and Qari Mohammed Shaffee Adam Chishti for reading through and making valuable suggestions in the translation.

Shukran

Was Salaam

Humble Servant of Islam

**Muhammad Afthab Cassim Radawi**

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**Bismillah hir Rahman nir Raheem**

**Nahmadahu Wa Nusalli A'la Rasoolihil Kareem**

## INTRODUCTION

It has been the practice of the Muslims of every period in history to show utmost respect to preserve Tabarukaat (Islamic Relics). To show respect and veneration of Islamic Relics, to gain blessings from them, to utilise them as a means for gaining victory, and to keep them near at the time of problems, or during any illness, or to steer away hardships, is not a new custom as some believe.

This argument is supported by the teachings of the Holy Quran. It is also proven from the books of Ahadith that the Companions of Sayyiduna Rasulullah (Sall Allahu 'alaihi wa Aalihi wa sallim) used to gain blessings from the blessed relics of Sayyiduna Rasulullah (Sall Allahu 'alaihi wa Aalihi wa sallim). They also used the Tabarukaats as a means of having their prayers accepted.

Volumes can be written concerning the respect and honour that should be accorded to Islamic Relics and this little booklet cannot fully serve that purpose. The author has placed a few facts before the readers in order that

the beliefs of the true believers be reinforced and that their Imaan and practices be increased.

For those people of corrupt perceptions and wicked hearts who say that Tabarukaats are Bid'at (Innovation) and that they are Haraam (Prohibited), and are who opposed to the blessings that can be gained from the religious relics and blessed belongings, let this book serve as exposing their falsehood and as a means of correcting themselves.

**ALLAHU RABBU MUHAMMADIN SALLA ALAIHI WASALLAMA**

**NAHNU IBAADI MUHAMMADIN SALLA ALAIHI WASALLAMA**

**Bismillah Hir Rahmaan Nir Raheem**

**Nahmadahu Wa Nusalli A'la Rasoolihil Kareem**

Almighty Allah says in the Holy Quran: "And make the standing place of Ebrahim, the place of Salaah." (*Sura Baqara*)

In this verse, the command for Salaah to be performed at the place of "Muqaam-e-Ebrahim" was given. The question is: From the entire area of the Haram, why has the spot of "Muqaam-e-Ebrahim" received such a high distinction?

It has been stated in the famous and authentic books of Tafseer that: "Muqaam-e-Ebrahim is that stone wherein is the impression of the footprint of Sayyidinaa Ebrahim (alaihis salaam). Muqaam-e-Ebrahim is that stone on which Sayyidinaa Ebrahim (alaihis salaam) stood and built the Holy Kaaba." (*Jalaalain*)

This one single stone which has been associated to Sayyidinaa Ebrahim (alaihis salaam) has become so blessed that after making the Tawaaf of the Holy Kaaba, it is greater to read two Rakaats Salaah at that place than any other place. Almighty Allah has made it one of His tokens (signs). It is stated that: "Verily the very first house which was selected for the people, is that which is in Makkah. It is a blessed one and one that shows the path to the entire world. In is clear signs, the standing stone of Sayyidinaa Ebrahim (alaihis salaam)." (*Sura Nisa*)

Commenting on the above verse of the Holy Quran, Sayyidinaa Mujahid (radi Allahu anhu), the exalted student of Sayyidinaa Abdullah ibn Abbas (radi Allahu anhu) says, **"For the impression of both the blessed feet of Sayyidinaa Ebrahim (alaihis salaam) to be imprinted on the stone, is a clear sign."** (Ibn Jareer; Ibnul Munzir)

For a stone that has been related to Sayyidinaa Ebrahim (alaihis salaam), for that stone to become (part of) a verse of the Holy Quran and also a spot for the performance of Salaah, and for it to be protected for so many centuries is the proof of the excellence of that stone - that those objects which are associated to the beloved servants of Almighty Allah become blessed and religious relics! They should be respected and also preserved.

**"The Prophet of Bani Israeel (Shamwail alaihis salaam) said to them: The sign of Taloots Kingship is this that a trunk from your Creator will come towards you in which there will be tranquillity of the hearts, and a few preserved objects from the belongings of respected Moosa and respected Haroon. This will be brought by the Angels. Verily in it for you is a great sign if you keep faith." (Sura Baqara)**

This trunk contained belongings and relics such as the Aasa (Staff) and Na'lain Shareef (Blessed Sandal) of Sayyidinaa Moosa (alaihis salaam); the Imaama (Turban) of Sayyidinaa Haaron (alaihis salaam); the ring of Sayyidinaa Sulaiman (alaihis salaam); a few Scripts of the Tauraat, and many other Tabarukaats. It was through the blessings of these relics that the Bani Israeel, when fighting any battle, would place the trunk before them, and would become victorious and conquer their enemies. The books of Tafseer record that they used the trunk for all their needs, to fulfil whatever they wished for and as mediation.

**"Those relics were the Sandal and Staff of Sayyidinaa Moosa (alaihis salaam), and the Turban of Sayyidinaa Haroon (alaihis salaam) and a few pieces of *Mun* (Food from the skies) that used to come to the People of Israeel, and a few pieces of scriptures." (Jalaalain)**

**"Those relics were portions of scriptures, the Staff (stick of Jannat) of Moosa (alaihis salaam), his clothing, his Sandals, the Turban of Sayyidinaa Haroon (alaihis salaam), some of the Tauraat, the ring of Sayyidinaa Sulaiman (alaihis salaam) and a few pieces of *Mun* (Food from the skies)." (Roohul Bayaan, Vol.**

1, pg. 386)

The proof that the Bani Israeel kept this trunk before them in times of war, that they asked through its mediation and for victory over their enemies is present in the books of Tafseer. It has been stated: **"The Bani Israeel used to ask, through the mediation of this trunk, for victory over their enemies. They used to place it in front of them in a battle, and this used to give them tranquillity." (Jalaalain)**

It has also been stated: **"When the Bani Israeel used to present themselves in battle, then they used to keep that trunk in front of them and they used to ask for victory over their enemies through its mediation." (Roohul Bayaan, Vol. 1, page 385)**

From these clarifications, we learn that it is necessary to respect and honour the relics and belongings of the pious servants. It is through their blessings that victory is gained over the enemies, prayers are accepted and needs are fulfilled. By respecting and honouring the blessed belongings, one gains blessings and great benefit. By disrespecting and insulting these blessed relics, one is faced with many problems, sickness begins to spread, and destruction and devastation occurs.

The clear proof of this is that when Imaaqah stole the sacred trunk from the Bani Israeel and began to show disrespect and insult towards it, they became engulfed in all types of illnesses and all five of their villages were destroyed. It is recorded that:

**"When the Bani Israeel showed disobedience and began causing turmoil, Almighty Allah appointed Imaaqah over them. They became victorious over the Bani Israeel and took the trunk away from them. They kept it in the toilet area. When Almighty Allah intended to make Taaloot the King, then Almighty Allah sent problems on Imaaqah to this extent that any person who urinated near the trunk got piles, and five towns and their population were destroyed. The Kaafirs then knew that all this destruction was being caused through the disrespect of the Trunk. Thus, they took the trunk out of their locality. (Roohul Bayaan, Vol. 1, page 385)**

We learn from this incident of the destruction and problems of Imaaqah, that showing disrespect and insult to the blessed belongings of the pious

servants leads to destruction.

It is also evident that to respect, honour, show respect and use these blessed belongings as mediation is the sign of the believers. To show disrespect and insult to these blessed relics is a sign of being misled.

**"Take this shirt of mine and place it on my fathers face and his eyesight will be regained." (Sura Yusuf)**

In Cairo, Sayyidinaa Yusuf (alaihis salaam) asked his brothers concerning the condition of his father, Sayyidinaa Yaqoob (alaihis salaam). They replied that he cries much in the loss of Sayyidinaa Yusuf (alaihis salaam) and that he cannot see any more. When Sayyidinaa Yusuf (alaihis salaam) heard this, he instructed his brothers to take his Kurta (shirt) and place it on his father's face. This will enable him to see. When his brothers took the shirt and placed in on the face of Sayyidinaa Yaqoob (alaihis salaam), he immediately regained his eyesight. Almighty Allah says:

**"And when the person with glad tidings arrived, he placed the Kurta (shirt) on the face of Yaqoob, immediately his eyes turned (he began to see)." (Sura Yusuf)**

The shirt that Sayyidinaa Yusuf (alaihis salaam) gave to his brothers was also from the belongings of Sayyidinaa Ebrahim (alaihis salaam). Sayyidinaa Ebrahim (alaihis salaam) used the very same shirt to confront Namrud. It was this same shirt that reached Sayyidinaa Yaqoob (alaihis salaam).

Sayyidinaa Yaqoob (alaihis salaam) later made the shirt into a Ta'weez and placed it around the neck of Sayyidinaa Yusuf (alaihis salaam) as a protection against evil sight, and other things. This is evident in "Tafseer-e-Jalaalain", "Tafseer-e-Saawi" and other books.

**"And that shirt belonged to Sayyidinaa Ebrahim (alaihis salaam) which he wore at the time when he was put into the fire. It was also around the neck of Sayyidinaa Yusuf (alaihis salaam) when he was thrown into the well." (Jalaalain)**

**"That shirt was by Sayyidinaa Ebrahim (alaihis salaam). When he passed away, Sayyidinaa Yaqoob (alaihis salaam) then received it. He placed the shirt in a silver cover, lengthened the top and placed it around the neck of**

Sayyidinaa Yusuf (alaihis salaam) for the protection from evil sight. When he was thrown bare into the deep well, then Jibraeel (alaihis salaam) came and removed the shirt from the Ta'weez and dressed him in it." (*Tafseer Saawi, Vol. 2, page 258*)

Sayyiduna Ebrahim Khaleelullah's (alaihis salaam) shirt passing from one Nabi to another Nabi, it being placed as a Ta'weez around the neck of Sayyidinaa Yusuf (alaihis salaam), for it to be used for the regaining of sight, and for Sayyidinaa Yusuf (alaihis salaam) to send the Kurta to his father, Sayyidinaa Yaqoob (alaihis salaam), is clear proof that to preserve the Tabarukaat of the pious servants, to show respect and honour towards it, to keep it for the cure of illnesses, etc. is not only permissible, but is the manner of the Ambiya (alaihimus salaam).

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#### ARGUMENTS FROM HADITH SHAREEF

There are many Ahadith Shareef concerning Tabarukaat that cannot be included in this booklet. From these (Hadith), a few are being quoted to prove our position:

1. It has been narrated from Sayyidinaa Anas (radi Allahu anhu) that the Holy Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) summoned a barber to remove the right-hand side of his hair. He then called Sayyidinaa Abu Talha Ansaari (radi Allahu anhu) and gave all the hair to him. He then commanded the left-hand side of his hair to be removed and gave it to Sayyidinaa Abu Talha (radi Allahu anhu), saying, **"Distribute it amongst the people."** (Bukhari; Muslim)

Commenting on this Hadith, Imam-e-Ajal Abu Zakariyyah Nawawi Shaafa'i (radi Allahu anhu) states: **"From this Hadith it has been proven that to take blessings from the blessed hair of the Holy Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) and to keep it with you is permissible."** (Muslim, Vol. 1, page 421)

The command of the Holy Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) to distribute the hair among the Sahaba-e-Kiraam is evident that Tabarukaat are objects of benefit and blessings. Whoever receives this will become

prosperous.

2. Sayyidinaa Anas bin Maalik (radi Allahu anhu) also narrates that when Rasulullah (Sall Allahu 'alaihi wa Aalihi wa sallim) used to perform his morning prayer, the servants of Madinatul Munawwarah used to come with dishes full of water. Huzoor (Sall Allahu 'alaihi wa Aalihi wa sallim) used to dip his blessed fingers in whichever dish that was placed before him. (Muslim - Vol 2 - Page 256)
3. Sayyidinaa Anas (radi allahu anhu) states: "I saw that the barber was shaving the blessed head of Rasulullah (Sall Allahu 'alaihi wa Aalihi wa sallim). The Sahaba-e-Kiraam were moving in circles around the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) with the intention that should any hair fall, then it will fall in one of their hands." (Muslim, Vol. 2, page 256)

Concerning both the above mentioned Ahadith, Sayyidinaa Imam Nawawi (radi Allahu anhu) states: "In this, there is explanation of gaining blessing from the relics of pious people. The habit and manners of Sahaba-e-Kiraam shows that they used to gain blessings from the possessions of Rasulullah (Sall Allahu 'alaihi wa Aalihi wa sallim). They used to place the hands of Huzoor (Sall Allahu 'alaihi wa Aalihi wa sallim) and gain blessings from it. They used to gain blessings from his blessed hair. They showed such respected and excellence to it that before one hair would fall anywhere, it would fall into the hands of the person in that position." (*Sharah Muslim, Vol. 2, page 256*)

From this it can be learnt that to be the first in gaining any blessings, showing utmost respect and honour, and to gain benefit and blessings from it is not an innovation, but it is the Madhab and way of the Sahaba-e-Kiraam (radi Allahu anhumul ajma'in).

Sayyidinaa Abu Juhaifa (radi Allahu Anhu) states: "During intense heat, Nabi (Sall Allahu 'alaihi wa Aalihi wa sallim) came to us. Wudhu water was presented in his respected court. Huzoor (Sall Allahu 'alaihi wa Aalihi wa sallim) performed his Wudhu and the Sahaba took the Wudhu water and rubbed it on themselves." (*Bukhari, Vol. 1, page 31*)

In connection with this Hadith, Sayyidinaa Imam Ahmad bin Muhammad

Qistilaani (radi Allahu anhu) states: "To acquire blessings from anything that touches the blessed bodies of pious people is proven from this hadith." *(Irshaadus Saari; Sharah Sahih Bukhari)*

In the explanation of this hadith, Sayyidinaa Badrud'deen A'ini (radi Allahu anhu) states: "In this Hadith, the proof is to gain blessings from the Tabarukaat of the pious Servants." *(A'ini, Vol. 1, page 823)*

"When the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) used to perform Wudhu, the Sahaba used to rush for the water in such a manner that it would seem as if they are at the verge of struggling with one another." *(Bukhari Shareef, Vol. 1, page 31)*

We realise from this Hadith that the Sahaba-e-Kiraam (radi Allahu anhumul ajma'in) used to regard the water of Rasulullah (Sall Allahu 'alaihi wa Aalihi wa sallim) to be more important than their lives. They would try their best to obtain it and to gain its blessings. They used to rub this blessed water on their bodies and face. Those who did not get this water used to take the wetness from the hands of the other Sahaba and rub it on themselves. By the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) not stopping this action is clear evidence that anything which touched the hand of Rasulullah (Sall Allahu 'alaihi wa Aalihi wa sallim) became blessed.

Sayyidinaa Utbaan bin Maalik Ansari (radi Allahu anhu) once said in the blessed court of Rasulullah (Sall Allahu 'alaihi wa Aalihi wa sallim): "Ya Rasulullah (Sall Allahu 'alaihi wa Aalihi wa sallim)! It is my desire that Huzoor (Sall Allahu 'alaihi wa Aalihi wa sallim) blesses the home of this humble servant with his presence, and perform Salaah in my home so that I may set this spot for my Salaah."

Sayyidinaa Utbaan (radi Allahu anhu) further states: "Huzoor (Sall Allahu 'alaihi wa Aalihi wa sallim) then came to my humble home. Sayyidinaa Abu Bakr Siddique (radi Allahu anhu) was with the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim). The sun was already high. Rasulullah (Sall Allahu 'alaihi wa Aalihi wa sallim) requested permission to enter the house. This servant granted permission to enter. On entering the house, Huzoor (Sall Allahu 'alaihi wa Aalihi wa sallim) said, 'Which spot in your house do you desire that I may perform Salaah?' I then pointed to one corner of the house. Huzoor (Sall Allahu 'alaihi wa Aalihi wa sallim) stood there and made Takbeer. We made

our Safs and Huzoor (Sall Allahu 'alaihi wa Aalihi wa sallim) performed two Rakaats Salaah and turned Salaam." (*Bukhari Shareef*)

**Note!** The Aqida and the Imaan of the Sahaba-e-Kiraam (radi Allahu anhumul Ajma'in) was that the place where Huzoor (Sall Allahu 'alaihi wa Aalihi wa sallim) presents himself, even that place becomes full of blessings and goodness. For Rasulullah (Sall Allahu 'alaihi wa Aalihi wa sallim) to accept the request and grace the home of the Sahaba by presenting himself there is proof enough that this is an action which is permissible and desirable. Imam Ibn Hajr Asqilani (radi Allahu anhu) has stated in the commentary of this Hadith that, "**From this Hadith, it is certified that those places where Huzoor (salall laahu alaihi wasallam) performed Namaaz or on that ground on which he kept his blessed feet, it is of such a status that blessings may be gained from it.**" (Fathul Baari; Sharah Sahih Bukhari)

In the commentary of this Hadith, Sayyidinaa Imam Nawawi (radi Allahu anhu) states: "**To gain blessings from the Saints and their belongings, to perform Salaah where the pious people keep their feet, and to ask them to make anything blessed, is all proven from this Hadith.**" (Sharah Muslim, Vol. 1, page 233)

It is therefore proven from the above mentioned Ahadith Shareef that the Sahaba (radi Allahu anhum) used to gain blessings from the belongings of the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) and even tried to attain his belongings even during his physical life on earth. Now examine this fact, that for the education of the Ummah, the Holy Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) personally showed the excellence of the Wudhu water of a believer.

Sayyiduna Abdullah ibn Umar (radi Allahu anhu) states: "**The Holy Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) used to ask for drinking water from the place where the Muslims used to make Wudhu. He did this for obtaining Barkat from the hands of the Muslims.**" (Tibrani; Abu Naeem)

To understand the essence of this Hadith, this quotation of Sayyiduna A'la Sayyidinaa, Azeemul Barkat, Ash Shah Imam Ahmed Raza Khan Fazil-e Bareilwi (radi Allahu anhu) is sufficient: "**It is Huzoor Pur Noor, Sayyidul Mubaarikeen (Sall Allahu 'alaihi wa Aalihi wa sallim) whose dust from his blessed sandals is blessing to the heart and soul and Surma for the eyes of**

Imaan. He made that water blessed that was used to wash the hands of the Muslims; and requested that water for drinking, even though, I swear by Allah, that the Barkat that is in the hand, tongue, heart and soul of the Muslims was also bestowed to them by him. All these blessings were gained through the Sadqa of his blessed Sandals. This was all done for the education of the Ummah and as a warning for those who are lost in their dreams - that if you do not understand it in this way, then listen to the action of your Leader (Sall Allahu 'alaihi wa Aalihi wa sallim). Awaken and become a attainer of the blessings of the Awliyah and Ulema. What kind of an ignorant and deprived person is he who cannot recognise the relics and belongings of the beloveds of Allah and who does not gain blessings from them." (Badrul Anwaar fi Adaabil Aathaar)

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#### ARGUMENTS FROM THE ACTIONS AND SAYINGS OF THE SAHABA-E-KIRAAM (RADI ALLAHU ANHUMUL AJMA'IM)

The sayings and the conditions of the Sahaba-e-Kiraam are minarets of light and guidance for us. Their very sayings and actions are proofs of Shariat. The solution to many laws concerning the permissibility and prohibition can be attained from the actions of the Sahaba-e-Kiraam. Thus, in the argument of gaining benefit and blessings from the blessed belongings and relics of pious people, it is of utmost importance to examine the sayings of the Sahaba-e-Kiraam so that the solution becomes absolutely clear.

There are various sayings of the Sahaba-e-Kiraam concerning the respect and honour of Tabarukaat and the gaining of blessings from it. But, we will quote only a few for the benefit of the readers.

1. Sayyidinaa Asma bint Abu Bakr Siddique (radi Allahu anhuma) took out a Kasrani cloak. Its plait was silk and both the collars had silk work. She said: "This is the Cloak of Rasulullah (Sall Allahu 'alaihi wa Aalihi wa sallim). It was in the possession of Umul Mo'mineen, Sayyidinaa Aisha Siddiqa (radi Allahu anha), and I took it after her demise. Nabi (Sall Allahu 'alaihi wa Aalihi wa sallim) used to wear it and we used to continuously wash it and give to the ill to drink and acquire

**cure from it." (Bukhari; Muslim)**

It is realised from this hadith that to obtain blessings from Tabarukaats - to wash them and give it to the sick for strength -is the manner of the Sahaba-e-Kiraam. It is also Mustahab (desirable). Therefore, in the commentary of this Hadith, Imam Nawawi (radi allahu anhu) states: **"In this hadith, there is proof of gaining blessings from the belongings and garbs of the pious people."** (Sharah Muslim, Vol. 2, page 191)

It is also evident from this Hadith of the Prophet (salall laahu alaihi wasallam) that the Sahaba used to receive Tabarukaat with much pleasure. They used to keep it with great care. They also allowed others to make Ziyaarat of it and they believed that cure and blessing can be gained from it. Sayyidinaa Sheikh Abdul Haq Muhadith-e-Dehlwi (radi Alalhu anhu) quotes: **"It is said that Sayyidinaa Asma used to allow Ziyaarat of the Cloak just for the sake of Tabrukaat and blessings."** (Ash'atul Lam'aat, Vol. 2, page 446)

So, the Ziyaarat of the belongings of the pious people is the way of the Sahaba-e-Kiraam and this has been continuing till now.

2. Sayyidinaa Abdullah bin Umar (rad Allahu anhuma) was seen to be rubbing his hands on the spot of the Mimbar where Rasulullah (Sall Allahu 'alaihi wa Aalihi wa sallim) used to sit and he used to rub his hands on his face. (Shifa Shareef; Tabqaat-e-Ibne Sa'ad)

Note! Sayyiduna Abdullah ibn Umar (radi Allahu anhuma) was gaining blessings from that spot where the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) used to be present. From this, it is understood that to gain blessings from the Tabarukaat - to touch and kiss these blessed relics - is the way of the Sahaba.

3. **"I swear by Allah, that when anything came out of the blessed nose of the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim), then it would go into the hand of any Sahaba who used to rub it on his face and body. If Rasulullah (Sall Allahu 'alaihi wa Aalihi wa sallim) commanded them to do anything, then they would act swiftly. When the Prophet (salall laahu alaihi wasallam) would perform Wudhu, then it was close that they may struggle for your wudhu water."** (Bukhari, Vol. 1, page 279)

We gain from this that anything from the blessed body of the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) was respected and exalted. The Sahaba showed so such respect and honour to them that even before anything fell onto the ground, they used to take it and rub it onto their faces and bodies. This is the excellence of their Imaan.

From this it is also gained that every possession of a pious person is blessed and to gain blessing from it is the method of the Sahaba-e-Kiraam. Imam Ahmed bin Ali bin Hajr Asqilaani (radi Allahu anhu) states: **"From this hadith it is proven that the moisture from the nose, and the hair which is separated from the body is paak (pure) and to gain blessing from the pure parts of the pious people is permissible."** (Fathul Baari, Vol. 5, page 341)

4. Sayyidinaa Khalid bin Walid (radi Allahu Anhu) kept a few blessed hairs of the Holy Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) in his hat. In one of the battles, Sayyidinaa Khalid bin Walid's (radi Allahu anhu) hat fell off his head, with the result that he advanced a powerful attack to retrieve it. This was also due to certain objections from his companions. Many Muslims were martyred in this battle. Sayyidinaa Khalid bin walid (radi Allahu anhu) said: **"This attack of mine was not for the hat but it was for the blessed hair of Rasulullah (Sall Allahu 'alaihi wa Aalihi wa sallim), that it's Barkat should stay by me and not get into the hands of the Kufaar."** (Shifa Shareef)

This attack of Sayyidinaa Khalid bin Walid (radi Allahu anhu) was such that he did not wish to be deprived of the blessings of the blessed hair. This clearly proves that the Sahaba believed in gaining blessings from the blessed Baal Mubaarak (Hair), they protected and the respected the blessed hair, and they would even put their lives in jeopardy for it.

5. This was the respect and the honour of the blessed hair of the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) which is more excellent than everything in the world. All their lives, the Sahaba respected that hair on which the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) passed his blessed hands.

Sayyidinaa Abu Makhdoora (radi alalhu anhu) was the Mu'azzin of the Prophet (salall laahu alaihi wasallam). His wife, Sayyidinaa Safia bint Najda (radi Alalhu anha), reports that Sayyidinaa Abu Makhdoora's (radi Allahu

anhu) hair, that was in front of his forehead, was so long that when he used to sit and open it, it used to touch the ground. People asked him as to why he did not trim his hair. He replied: **"I am not going to separate these hairs because Rasulallah (salall laahu alaihi wasallam) rubbed them with his blessed hands."** (Shifa Shareef)

We can derive from this that the Sahaba highly respected that which was touched by the hand of Rasulallah (Sall Allahu 'alaihi wa Aalihi wa sallim). They did their best to gain blessing from this. If something was Makrooh for others, then they did not accept this for themselves. Concerning this, Sayyidinaa Allama Shahbud'deen Khafaaji (radi Allahu anhu) has stated: **"He kept those hairs which had been touched by the Holy Prophet (salall laahu alaihi wasallam) because he may gain blessing from it. For this reason there is no objection like for others. If the hair is grown other than a reason of such blessings, then there is room for objection."** (Naseemur Riyaadh, Vol. 3, page 434)

6. Sayyidinaa Bisha (radi Allahu anhu) reports: **"Rasulallah (salall laahu alaihi wasallam) came to my humble home. There was a bottle of water hanging outside. Rasulallah (Sall Allahu 'alaihi wa Aalihi wa sallim) drank from the mouth of the bottle. After he had finished, I got up and cut out the mouth of the bottle."** (Tirmizi)

The reason for cutting the mouth of the bottle is proof that whatever is touched by any part of the blessed body of Rasulallah (Sall Allahu 'alaihi wa Aalihi wa sallim), becomes Tabaruk. The preservation of Tabarukaat was the habit of the Sahaba.

7. Ibne Sirrin (radi Allahu anhu) states: **"I said to Sayyidinaa Ubaida (radi Allahu anhu) that we have the blessed hair of Rasulallah (Sall Allahu 'alaihi wa Aalihi wa sallim) which we received through Sayyidinaa Anas (radi Alalhu anhu) or his close people. Then Sayyidinaa Ubaida (radi Alalhu anhu) said, 'If I had the blessed hair of the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim), I will love it more than the entire world and all the contents of this world.'" (Bukhari, Vol. 1, page 29)**

Look at how much the Sahaba and Taabi'een respected the Tabarukaat! They accepted one hair of the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) to be more precious than the entire world with its

worldly

belongings.

8. Sayyidinaa Umaara (radi Allahu anhu) possessed the blessed hair of Rasulullah (Sall Allahu 'alaihi wa Aalihi wa sallim). The mother of Sayyidinaa Umaara (radi Allahu anhuma) used to wash it and give it's water to the sick. They used to recover. **(Noorul Imaan)**
9. Sayyidinaa Abdullah ibn Umar (radi Allahu anhu) used to dismount to perform his Salaah. He would ask a passer by concerning the spot where Rasulullah (salall laahu alaihi wasallam) performed his Salaah. When he (found) that spot where the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) had dismounted and sat, he would place his hands on that spot and rub them over his face. **(Noorul Imaan)**

**Readers!** Note, that to respect and honour the Tabrukaat, to gain its blessings, to give its water to the ill, to make Ziyaarat of it, to touch it and rub your hands on the face and body is proven from the Sahaba-e-Kiraam. If someone still considers these actions to be Shirk, Haraam or Bid'at, then whose heart and sight is more blind that this?

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#### SAYINGS AND ACTIONS OF THE AWLIYAH AND THE ULEMA

Proof of the actions and sayings of the Awliyah and Ulema concerning the permissibility of showing respect and gaining blessing from Tabarukaat is as bright as daylight. If all the sayings of the Awliyah and Ulema has to be combine, then a massive book of various volumes can be written. A few such sayings are being quoted below:

1. Sayyidinaa 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. Sayyidinaa 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)**

2. Sayyidinaa 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 (Sall Allahu 'alaihi wa Aalihi wa sallim) is resting." (Shifa Shareef)

This is the manner of how to respect the respected city of the Holy Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim)! It is for this reason that Allama Qaazi Ayaaz (radi Allahu anhu) states: "**One type of the respect of the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) is this - that any place or thing that is associated to the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) - that place where the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) kept his blessed feet, Makkah Mu'azzama, Madina Munawwarah, the blessed house of the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim), that place where the Prophet (salall laahu alaihi wasallam) used to visit often, and that object which was touched by the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) or that thing which is recognised through the Prophet (salall laahu alaihi wasallam) - all such things should be respected.**" (Shifa Shareef)

To respect and honour the belongings of the Holy Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim), is to respect and honour him. It should be noted that there is really no need for research on this topic. All that is required and sufficient to know is that anything that is associated or recognised through the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) becomes worthy of respect and a means of blessing. It is for this reason that the Ulema and the A'imma have requested that the Naalain Shareef of the Prophet (salall 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. Concerning this topic alone, the Ulema have written a number of authentic books.

Sayyiduna A'la Sayyidinaa, Azeemul Barkat (radi Allahu anhu), states: "**If this is the respect and Barkat of a picture, then imagine the Barkat and excellence of the real Naalain-e-Paak. Then place your sight on the belongings, the Cloak, the Turban, that which is thousands of times more excellent than these Tabarukaats, the blessed finger nails since all the above mentioned were**

belongings, and this, part of the actual body and more excellent and exalted and superior than this, is the blessed hair from the blessed beard of the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim).

**"The Imaan of a Muslim is witness that the seven skies and the seven earths cannot reach the excellence of one blessed hair. It has become evident from the sayings of the A'imma-e-Kiraam that there is no need for evidence or any certification. All that is required is that it be associated to the blessed name of Rasulullah (salall laahu alaihi wasallam)." (Badrul Anwaar fi Adaabil Asraar)**

If, according to the A'imma-e-Kiraam, one piece of paper bearing the picture of the Naalain-e-Paak is so exalted, then what will be the condition and the excellence of the actual relics of the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim). It is for this reason that the pious people have attained blessings from the belongings of the past Awliyah. However, 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'iyah in Shariat." (Roohul Bayaan, Vol. 4, page 315)**

Sayyidinaa 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 Sayyidinaa Ghaus-e- Azam (radi Allahu anhu) from one of his superiors. One night, he saw Sayyidinaa 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 Sayyidinaa Ghaus-e-Azam (radi Allahu anhu) and I have been commanded to give it to you.** Sayyidinaa 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 Aarifeen).**

After examining all the narrations and quotations, it is clear as bright as the sun 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.

Never go without Tahaarat in the place where the Tabarukaat is kept. Always keep it in a clean and pure place. Always read the Quran and Durood Shareef in abundance in that room. Do not show your back or feet towards the Tabarukat. Try as much as possible not to sleep in that room as disrespect can occur while asleep. Do not keep it in such a place where there is a fear of disrespect being shown since respect is necessary and disrespect will take you far from the Mercy of Allah. Make arrangements for Ziyaarat so that others may be blessed with an opportunity of gaining spiritual benefit.

May Almighty Allah through the Wasila of Nabi Muhammad (Sall Allahu 'alaihi wa Aalihi wa sallim) grant the Muslims the Taufeeq of respecting the Tabarukaat and may we all benefit through it's blessings. **Aameen Bijaahis Sayyidil Mursaleen (Sall Allahu 'alaihi wa Aalihi wa sallim).**

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