

THE BLESSED HAIR

Of the Beloved Messenger ﷺ

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CONTENTS

Compiler's Note	4
Excellence of Tabarrukat in the Light of Qur'an and Hadith	6
Narrations about Excellence of Baal Mubarak.....	12
Distribution of the Baal Mubarak	12
Sahaba e Kiraam Honoured through the Baal Mubarak	13
Victory attained through the Baal Mubarak	14
Disrespect of Baal Mubarak leads one to Hell.....	16
Baal Mubarak more valuable than anything on Earth	17
Excellence of Water which is used on Baal Mubarak	17
Victory attained by Muslim Army.....	18
Request for Hair that was Touched by the Prophet	19
Bequest of Hazrat Anas <small>رضي الله عنه</small>	20
Baal Mubarak placed in the Kaffan.....	20
Rasoolullah <small>ﷺ</small> personally gives Baal Mubarak.....	21
Statement of the Mujaddid of the 14 th Century	24
Ala Hazrat on respect of the picture of Nalayn Shareef.....	25
Conclusion	26

Compiler's Note

All Praise is due to Allah ﷻ, Durood and salaams upon the Holy Prophet ﷺ.

It has always been the practice of the Muslims of every era in history to show utmost respect and to preserve Tabarukaat (Islamic Relics especially those attributed to the Holy Prophet ﷺ). 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 Rasoolullah ﷺ used to gain blessings from the blessed relics of Sayyiduna Rasoolullah ﷺ. They also used the Tabarukaat as a means of having their prayers accepted. Volumes can be written concerning the respect and honour that should be accorded to Tabarukaat such as the BAAL MUBAARAK of the Holy Prophet ﷺ. A few facts have been placed before the readers in order that the beliefs of the true believers are reinforced and that their Imaan and practices be increased.

Brother Anwar initially came to our offices and requested that a book pertaining to the excellence and permissibility of keeping and

respecting the Baal Mubaarak (Blessed Hair of Rasoolullah ﷺ) and other Tabarukaat (Islamic relics) be prepared as he intended to host a function at his home wherein he would allow those present to make Ziyaarat of the Blessed Baal Mubaarak. Due to very short notice, I have compiled a book with information from Tabarukaat Ki Shari' Haisiyat by Mufti Mahmood Akhtar and from a few other books.

I pray that this book will be a means of blessing for all those who read it. I also pray that Allah blesses us all with the understanding of Deen through the Wasila of Rasool-e-Akram ﷺ.

Sag-e-MUFTI-E-AZAM

Muhammad Afthab Cassim Al-Qaadiri Razvi Noori

Imam Mustafa Raza Research Centre

Excellence of Tabarrukat in the Light of Qur'an and Hadith

Allah ﷻ says in the Holy Qur'an:

﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

﴿“And make the standing place of Ibraheem, the place of Salaah”﴾

[Surah Baqarah: 125]

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

It has been stated in the famous and authentic books of Tafseer that:

"Muqaam-e-Ibraheem is that stone wherein is the impression of the footprint of Hadrat Ibraheem (alaihi salaam). Muqaam-e- Ibraheem is that stone on which Hadrat Ibraheem (alaihi salaam) stood and built the Holy Kaaba."

[Tafseer Jalaalain]

This one single stone which has been associated to Hazrat Ibraheem ﷻ 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. Allah ﷻ has made it one of His tokens (signs). It is stated that:

﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ فِيهِ

آيَاتٌ بَيِّنَاتٌ مِّمَّا قَامَ إِبْرَاهِيمَ ﴾

﴿ “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 it are clear signs, the standing stone of Ibraheem.” ﴾

[Surah Aale Imran: 96-97]

Commenting on the above verse of the Holy Qur’an, Hazrat Mujahid رحمته الله, the exalted student of Hazrat Abdullah ibn Abbas رحمته الله says,

"For the impression of both the blessed feet of Hazrat Ibraheem عليه السلام to be imprinted on the stone is a clear sign."

[Ibn Jareer; ibnil Munzir]

For a stone that has been related to Hazrat Ibraheem عليه السلام, for that stone to become (part of) a verse of the Holy Qur’an 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 Allah ﷻ

become blessed and religious relics! They should be respected and also preserved.

﴿وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ
مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ
فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ﴾

﴿“The Prophet of Bani Israeel (Shamwail ﷺ) 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”﴾

[Surah Baqarah: 238]

This trunk contained belongings and relics such as the Aasa (Staff) and Na'lain Shareef (Blessed Sandal) of Hazrat Moosa ﷺ; the Imaama (Turban) of Hazrat Haaron ﷺ; the ring of Hazrat Sulaiman ﷺ; a few Scripts of the Tauraat, and many other Tabarukaat. 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 Hazrat Moosa عليه السلام, and the Turban of Hazrat Haroon عليه السلام and a few pieces of Mun (Food from the skies) that used to come to the People of Israeel, and a few parts of scriptures."

[Tafseer Jalaalain]

"Those relics were portions of scriptures, the Staff (stick of Jannat) of Moosa عليه السلام, his clothing, his Sandals, the Turban of Hazrat Haroon عليه السلام, some of the Tauraat, the ring of Hazrat Sulaiman عليه السلام 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 and 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."

[Tafseer Jalaalain]

In has also been stated:

"When the Bani Israeel used to present them selves in battle, they would 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 Imaaqa 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, Allah ﷻ appointed Imaaqa over them. They became victorious over the Bani Israeel and took the trunk away from them. They kept it in the toilet area. When Allah ﷻ willed to make Taaloot the King, then Allah ﷻ sent problems on Imaaqa 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 Imaaq, 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.

Narrations about Excellence of Baal Mubarak

Distribution of the Baal Mubarak

It has been narrated from Hazrat Anas رضي الله عنه that the Holy Prophet صلی اللہ علیہ وسلم summoned a barber to remove the right-hand side of his hair. He then called Hazrat Abu Talha Ansaari رضي الله عنه and gave all the hair to him. He then commanded the left-hand side of his hair to be removed and gave it to Hazrat Abu Talha رضي الله عنه, saying,

"Distribute it amongst the people."

[Bukhari; Muslim]

Commenting on this Hadith, Imam-e-Ajal Abu Zakariyyah Nawawi Shaafa'i رضي الله عنه states:

"From this Hadith it has been proven that to take blessings from the blessed hair of the Holy Prophet صلی اللہ علیہ وسلم and to keep it with you is permissible."

[Muslim, Vol. 1, page 421]

The command of the Holy Prophet صلی اللہ علیہ وسلم 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.

Sahaba e Kiraam Honoured through the Baal Mubarak

Hazrat Anas رضي الله عنه states:

"I saw that the barber was shaving the blessed head of Rasoolullah ﷺ. The Sahaba-e-Kiraam were moving in circles around the Prophet ﷺ with the intention that should any hair fall, then it will fall in one of their hands."

[Muslim, Vol. 2, page 256]

Hazrat Imam Nawawi رحمته الله states as follows concerning the above mentioned narrations:

"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 Rasoolullah ﷺ.

They used to place the hands of Huzoor ﷺ 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.

Victory attained through the Baal Mubarak

It has been narrated that Hazrat Khalid bin Waleed رضي الله عنه never went into any battle without his hat wherein he kept the Blessed Baal Mubaarak of Holy Prophet صلى الله عليه وسلم. Once he had taken a small army and gone against a huge battalion of Romans. During this battle, death was staring the Muslim army in the face as the Romans overpowered them during battle. Even during this battle, it was through the barkat of the Baal Mubaarak that the army of Hazrat Khalid bin Waleed gained victory.

During this battle, Hazrat Khalid bin Waleed رضي الله عنه had forgotten his hat at home. During the battle, the chief in command of the Roman army was killed, so his second in-charge commanded his army to attack the Muslims all at once. When this offensive against the Muslim army occurred, the Sahaba-e-Kiraam were in a very difficult situation. The situation was so difficult that Hazrat Raafi bin Umar Taa'i رضي الله عنه said to Hazrat Khalid bin Waleed رضي الله عنه that he felt that their last day had come. Hazrat Khalid bin Waleed رضي الله عنه said, "What you say may be right and this is all happening because I left my hat at home in which is the blessed Baal Mubarak of the Holy Prophet صلى الله عليه وسلم. Whilst this was happening on the battle field, the Holy Prophet صلى الله عليه وسلم

appeared in the dream of Hazrat Sayyidina Abu Ubaidah bin Al Jar'raah رضي الله عنه who was one of the commanders of a Muslim Battalion.

The Prophet صلوات الله عليه appeared in his dream and said, “You are asleep in such a time. Rise! And go to the assistance of Khalid bin Waleed. The kufaar have placed them under siege.” He woke from his sleep and immediately assembled his battalion and left towards the battle. As they drew close to the battle, they saw someone riding a swift horse racing towards the battle field. He stopped the rider and found that it was the blessed wife of Hazrat Khalid bin Waleed رضي الله عنه.

She explained that when she heard that Hazrat Abu Ubaidah رضي الله عنه had left to assist Hazrat Khalid bin Waleed رضي الله عنه as he was under siege, she could not understand as she knew that he never lost in any battle due to the Baal Mubaarak of Rasul-e-Paak صلوات الله عليه which he had in his hat. She states that it was only then that she realized that he had left the particular hat at home, so she took the hat and a swift horse and intended to have the hat delivered to her husband.

Hazrat Abu Ubaidah رضي الله عنه asked her to continue towards the Battle field. Hazrat Raafi رضي الله عنه states that they were about to be overpowered when they saw someone arrive with a swift horse on the battle field. When Hazrat Khalid bin Waleed رضي الله عنه went close, he realized it was his wife who had brought his hat.

The narrator swears an oath saying, “The moment Hazrat Khalid bin Waleed رضي الله عنه placed the hat on his head and commanded us to attack the kufaar, the kufaar could not defend themselves against us and we had gained victory.” SubhanAllah, this is the blessing of the Baal Mubaarak of Rasul-e-Paak صلوات الله عليه

Disrespect of Baal Mubarak leads one to Hell

Hazrat Ali رضي الله عنه states,

“Once I saw the Holy Prophet صلوات الله عليه holding on strand of his blessed hair in his hand. He then said, “Anyone who shows any disrespect to my one strand of hair will have Paradise made haraam upon him.”

[Kanzul Umaal]

Hazrat Allama Yusuf bin Ismaeel Nabhani رحمته الله quotes the following statement of Hazrat Imam Fakhruddeen Raazi رحمته الله: “If a person disrespects even on hair of the Holy Prophet صلوات الله عليه, I will call such a person an infidel.”

[Jawaahirul Bihaar]

Baal Mubarak more valuable than anything on Earth

Hazrat Imam Muhammad bin Sireen رضي الله عنه states,

“When I told Sayyidina Ubaida رضي الله عنه that I had a Baal Mubarak of Rasoolullah صلى الله عليه وسلم which I receive from Hazrat Anas رضي الله عنه, He (Hazrat Ubaidah) said, ‘According to me, to have one strand of the Baal Mubarak of Rasoolullah صلى الله عليه وسلم is more beloved and valuable than the world and everything in it.’”

[Mawahibul Laduniyah]

Excellence of Water which is used on Baal Mubarak

Alhumdulillah, there are many people who have the Baal Mubarak of Rasoolullah صلى الله عليه وسلم in their homes. They allow people to make Ziyaarat of this great Tabaruk and during the Ziyaarat, they pour water over the Baal Mubarak. There are those who object to this saying that there is no need to do this as cannot clean the Baal Mubarak. I agree, we cannot clean the Baal Mubarak. It is absolutely pure, but this is not why we pour water over the Baal Mubarak. We do not give ghusl to it with intention of cleaning it (Allah عز وجل forbid), but we do so, so that the water that touches the Baal Mubarak is a means of cleansing our hearts and our illnesses.

Hazrat Sayyidina Uthman ibn Abdullah رضي الله عنه states,

“My wife gave me a bowl of water and asked to take it to Ummul Momineen Bibi Umme Salma (radi Allahu anha). It was my wife’s habit that when anyone fell ill or had Nazr, she would send me with a bowl of water to Sayyida Umme Salma (radi Allahu anha). The reason for this was because Umme Salma (radi Allahu anha) had a Baal Mubaarak of Rasoolullah ﷺ which she kept in a silver casing. She used to remove the Baal Mubaarak from the casing and shake the Baal Mubaarak in the water. Those who were ill would gain shifa (cure) after drinking this blessed water.”

[Bukhari Shareef]

Victory attained by Muslim Army

Hazrat Khalid bin Walid رضى الله عنه kept a few blessed hairs of the Holy Prophet ﷺ in his hat. In one of the battles, Hazrat Khalid bin Walid's رضى الله عنه 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. Hazrat Khalid bin walid رضى الله عنه said:

"This offensive which I commanded was not for the hat but it was for the blessed hair of Rasoolullah ﷺ, that it's Barkat should stay by me and not get into the hands of the Kufaar."

[Shifa Shareef]

This attack of Hazrat Khalid bin Walid رضي الله عنه 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.

Request for Hair that was Touched by the Prophet

This was the respect and the honour of the blessed hair of the Prophet ﷺ which is more excellent than everything in the world. All their lives, the Sahaba respected even that hair on which the Prophet ﷺ passed his blessed hands.

Hazrat Abu Makhdoora رضي الله عنه was the Mu'azzin of the Prophet ﷺ. His wife, Hazrat Safia bint Najda (radi Allahu anha), reports that Hazrat Abu Makhdoora's رضي الله عنه 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 Rasoolullah ﷺ 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 Rasoolullah ﷺ. 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, Hazrat Allama Shahbud'deen Khafaaji رحمۃ اللہ علیہ has stated:

"He kept that hair which had been touched by the Holy Prophet ﷺ 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]

Bequest of Hazrat Anas رضی اللہ عنہ

Hazrat Sayyidina Thaabit Bunaani رضی اللہ عنہ states that Hazrat Anas ibn Maalik رضی اللہ عنہ, one of the chosen companions of the Prophet ﷺ said to me,

"Here is a strand of blessed hair from the hair of the Prophet ﷺ. After my demise, you must place it under my tongue. Thus after his demise, I placed it under his tongue as per his bequest and he was laid to rest in his grave like this."

Baal Mubarak placed in the Kaffan

Hazrat Sheikh Muhaqqiq Sheikh Abdul Haq Muhadith Dehlwi رحمۃ اللہ علیہ quotes the following narration in his world renowned book 'Madarijun Nabuiwat':

When the time of Hazrat Sayyidina Umar bin Abdul Aziz's ﷺ wisaal drew near, he asked for a few strands of the blessed hair of Rasoolullah ﷺ and some blessed nail clippings of Rasoolullah ﷺ. He then made wasiyat that they should be placed in his kaffan and it was done as he had requested.

[Madarijun Nabuiwat]

Rasoolullah ﷺ personally gives Baal Mubarak

Shah Waliullah Muhadith narrates in Anfasul Aarifeen as follows:

“My father Hazrat Shah Abdur Raheem Dehlwi narrated a very blessed incident about the Baal Mubaarak of Rasoolullah ﷺ. The incident is as follows:

He (Shah Abdur Raheem) says, ‘Once I had a very severe fever and this lasted for a long time.

I had actually given up hope on life. During this time, I dozed off for a while and dreamt that Shah Abdul Aziz was by me and he was informing that Rasoolullah ﷺ had come to visit me (make Iyaadat – to visit the sick) and possibly, he will come from the direction where your bed is facing (in other words the foot of the bed).

You must thus turn your beds direction so that your feet are not facing the direction from which he ﷺ will come as this is disrespectful.

On hearing this, I asked those near me to move my bed, so that my feet are not facing the said direction.

Then in my dream, I saw Holy Prophet ﷺ and he said, 'My dear son! How are you feeling?' When he ﷺ asked me this I lost control of my emotions. The Prophet ﷺ then held me in his blessed arms. He held me in such a way that his blessed beard was over my head. I became ecstatic and began to cry and the blessed clothing of the Prophet ﷺ was wet with my tears.

Then slowly I started to feel relaxed. I then felt in my heart that much time has passed. I then thought, how nice it would be, if I could get a Baal Mubaarak of Rasoolullah ﷺ from somewhere. I thought how wonderful it would be if Rasoolullah ﷺ presented me with one of his Baal Mubaarak personally.

As I thought this, the Prophet ﷺ became aware of my thoughts and he ran his blessed hands over his beard and two blessed strands came into his blessed hands. He gave both these strands to me.

I was wondering in my dream if both the Baal Mubaarak will remain with me after I wake from my dream or not. The Prophet ﷺ said,

'My son! These two strands will remain with you.' The Prophet ﷺ then gave me glad tidings of good health and life. I heard this and felt comfortable.

When I awoke, I felt completely relaxed and well. I then asked for someone to bring a lantern and when I looked, I found that both the Baal Mubaarak were not in my hand. I became saddened and meditated in the court of Rasoolullah ﷺ. I then saw him again and he said to me, “My son! I placed both the Baal Mubaarak under your pillow for their safekeeping. You may take them from there.”

I immediately woke again and looked under the pillow and found them there. I then kept them in a safe place with respect. When the fever broke, I started to feel weak.

Those present near me thought that the time of my death was near and started to cry. Since I did not have much strength to talk, I just used signs to show them I was fine and after some time, I felt better.”

Shah Abdur Raheem says that the beauty of the two Baal Mubaaraks was that they were always entwined, but when Durood was recited, they would separate and stand up.”

Statement of the Mujaddid of the 14th Century

Sayyidina A'la Hazrat, Azeemul Barkat, Ash Shah Imam Ahmed Raza Khan Fazil-e Bareilwi رحمۃ اللہ علیہ beautifully states:

"It is Huzoor Pur Noor, Sayyidul Mubaarikeen صلی اللہ علیہ وسلم 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 صلی اللہ علیہ وسلم. Awaken and become an 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]

Ala Hazrat on respect of the picture of Nalayn Shareef

"If this is the respect and Barkat of a picture, then imagine the Barkat and excellence of the real Naalain-e-Paak.

Place your sight on the belongings such as the Cloak and the Turban and then that which is thousands of times more excellent than these Tabarukaats, in other words, the blessed finger nails, since all the above mentioned were belongings, and this, is part of the actual body and even more excellent and exalted and superior than this, is the blessed hair from the blessed beard of the Prophet ﷺ.

The Imaan of a Muslim is witness that the seven skies and the seven earths cannot reach the excellence of one blessed hair (of Rasoolullah ﷺ).

It is 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 Rasoolullah ﷺ."

[Badrul Anwaar fi Adaabil Asraar]

Conclusion

After examining all the narrations and quotations, it is clear as day that in every era the respect of the Tabarukaat was in progress.

The Sahaba-e-Kiraam, Akaabireen, A'imma-e-Mujtahideen, Awliyah and the Ulama have always respected and honoured the Tabrukaat. Those who showed disrespect towards it were engulfed by the Azaab (Punishment) of Allah ﷻ. 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 ﷻ.

Make arrangements for Ziyaarat so that others may be blessed with an opportunity of gaining spiritual benefit.

May Allah ﷻ through the Wasila of Nabi Muhammad ﷺ grant the Muslims the Taufeeq of respecting the Tabarukaat and may we all benefit through its blessings.

Aameen

Bijaahis

Sayyidil

Mursaleen 