

SAHIH IMAN SEREIS

PROPHET'S صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ RELICS



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RELICS OF PROPHET MOHAMMAD (ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺍﻟﻪ ﻭﺳﻠﻢ)

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Sahih Iman Publication

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

The preservation, reverence and blessings from the relics of Prophets is part of Islamic faith. Therefore, seeking blessings from the Relics (تَبَرُّكُ بَيْتِ الْأَثَرِ) of Prophet Mohammad (صلى الله عليه وآله وسلم), Sahabah and Awliya Allah is an established practice of Muslims from the times of Sahabah (رضى الله تعالى عنهم اجمعين).

Some Muslim sects like Salafis, Deobandis and their related groups consider the relics of Prophet Mohammad (صلى الله عليه وآله وسلم) are a source of Shirk and preserving them or kissing them out of reverence is also shirk. This booklet discusses this issue in the light of Quran and Ahadith. It is an important read for Muslims.

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SEEKING BLESSINGS FROM THE RELICS OF PROPHETS

Seeking blessings from their dress and household items used by the Prophets is mentioned in Quran.

It is in Quran - وَلَمَّا - اذْهَبُوا بِقَمِيصِي هَذَا فَاَلْفُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ - وَلَمَّا أَنْ فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفْقِدُون - قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ - فَلَمَّا أَنْ عَلَيْهِ (Yusuf) [جاء البشير ألقاه على وجهه فارتد بصيرا فقال ألم أقل لكم إني أعلم من الله ما لا تعلمون (عليه السلام) said) Take this shirt of mine and cast it over the face of my father; he will become seeing. And bring me your family, all together. And when the caravan departed (from Egypt), their father said, 'Indeed, I find the smell of Yusuf (عليه السلام) (and would say that he was alive) if you did not think me weakened in mind. They said, 'By Allah, indeed you are in your (same) old error.' And when the bearer of good tidings arrived, he cast it (the shirt) over his face, and he (Yaqaob عليه السلام) returned (once again) seeing. He said, 'Did I not tell you that I know from Allah that which you do not know?'] (Yusuf - 93-96)

It is in Quran - وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلَ [And (further) their Prophet (عليه السلام) said to them: 'A Sign of his authority is that there shall come to you the Ark of the covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Musa (عليه السلام) and the family of Haroon (عليه السلام), carried by angels. In this is a symbol for you if you indeed have faith.] (Al-Baqara - 248)

The above verse is related to Children of Israel (Jews). One of their Prophet (عليه السلام) told them that Angels will carry relics of Musa (عليه السلام) and Haroon (عليه السلام). Allah (عَزَّ وَجَلَّ) describes that these relics are sacred and important for people and a sign of security for them.

It is in Hadith - Narrated by Nafi' (رضي الله تعالى عنه) He said : I saw Ibn Umar (رضي الله تعالى عنه) touch the black stone (الحجر الأسود) with his hand then he kissed his hand. He (Ibn Umar - رضي الله تعالى عنه) said, I have never ceased to do this since I saw the Apostle of Allah (صلى الله عليه وآله وسلم) do it. (Muslim).

It is in Hadith - A Sahabi asked for the cloak of the Prophet (صلى الله عليه و آله) that a woman had gifted him. When asked why he asked the Prophet (صلى الله عليه و آله وسلم) for it, he said, 'I hope to have its *baraka* (blessings) since the Prophet (صلى الله عليه و آله وسلم) wore it, and I hope to be buried in it. (Bukhari)

LOVE OF PROPHET MOHAMMAD (صلى الله عليه و آله وسلم) IS PART OF ISLAMIC FAITH

Since the love of the Prophet (صلى الله عليه و آله وسلم) is part of Islamic faith, preservation and reverence and seeking blessings from the relics of Prophet (صلى الله عليه و آله وسلم) is the established practice of Muslims from the times of Prophet Mohammad (صلى الله عليه و آله وسلم) and Khulafa-e-Rashideen (رضى الله تعالى عنهم اجمعين).

It is in Quran - النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ [The Prophet (صلى الله عليه و آله وسلم) has more right on the believers than their own selves, and his wives are their mothers.] (Al-Ahzab - 6)

What is the meaning of 'the Prophet (صلى الله عليه و آله وسلم) has more right on the believers than their own selves.?

It means that believers should love the Prophet (صلى الله عليه و آله وسلم) more than their own selves.

It is in Hadith - It is narrated on the authority of Anas (رضى الله تعالى عنه) that the Prophet (صلى الله عليه و آله وسلم) said : 'None of you will have faith till he loves me more than his father, his children and all mankind. (Bukhari)

It is in Hadith - It is narrated on the authority of Abdullah bin Hisham (رضى الله تعالى عنه) that he said : We were with the Prophet (صلى الله عليه و آله وسلم) and he was holding the hand of 'Umar bin Al-Khattab (رضى الله تعالى عنه) and he said, 'Umar (رضى الله تعالى عنه) said to Him, O' Allah's Apostle (صلى الله عليه و آله وسلم) you are dearer to me than everything except my own self.' The Prophet (صلى الله عليه و آله وسلم) said, 'No, by Him in Whose Hand my soul is, (you will not have complete Iman) till I am dearer to you than your own

self.' Then Umar (رضى الله تعالى عنه) said to him, 'However, now, by Allah, you are dearer to me than my own self.' The Prophet (صلى الله عليه و آله و سلم) said, 'Now, O' Umar (رضى الله تعالى عنه) (you are a true believer). (Bukhari)

What is the meaning of 'the wives of the Prophet (صلى الله عليه و آله و سلم) are the mothers of the believers?'

It means that the love and respect of Ummaha-tul-Momineen (امهات المومنين رضى الله تعالى عنهم اجمعين) has to be more than the love of the biological mothers of the believers which is an indication of their love of the Prophet (صلى الله عليه و آله و سلم).

Similarly, love of Ahle Bait-e-At haar (رضى الله تعالى عنهم اجمعين) is a requirement and an indication and fulfillment of love of Prophet Mohammad (صلى الله عليه و آله و سلم).

The love of Prophet Mohammad (صلى الله عليه و آله و سلم) and his Ahle Bait-e-Athaar also demands that we preserve and seek blessings from everything that was touched by them or was under their use because it is fulfillment of our love and blessings associated with them.

It is in Quran - قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ [(O Prophet ﷺ), say to them : 'I do not ask you any recompense except your love for my close relatives (Ahl-e-Bait - رضى الله عنهم اجمعين)'. He who does a good deed shall be repaid many times over. Surely Allah is All Forgiving, Most Appreciative.] (Ash-Shura - 23).

Similar is the case with Sahabah, dignitaries of Islam and Awliya Allah. You cannot claim love of the Prophet (صلى الله عليه و آله و سلم) while you accuse, abuse or blame any member of Prophet's (صلى الله عليه و آله و سلم) house hold like the way Shias, Salafis, Deobandis, Ahle-Hadith and their likeminded groups. They also claim their sacred graves and relics are a source of Shirk.

Imam Ahmad Ibn Hanbal was asked about touching the Prophet's (صلى الله عليه و آله و سلم) pious grave and kissing it and he saw nothing wrong with it. His son 'Abdullah related this from him. The Imam is reported to have said to his son, if it is asked: 'Why did the Prophet's (صلى الله عليه و آله و سلم) Companions not do this?' We reply: 'Because they saw him with their very eyes when he was alive, enjoyed his presence directly, kissed his very hand, nearly fought each other over the remnants of his ablution water, shared his purified hair on the day of the Greater Pilgrimage, and even if

he spat it would virtually not fall except into someone's hand so that he could pass it over his face. Since we have not had the tremendous fortune of sharing this, we throw ourselves on his pious grave as a mark of commitment, reverence, and acceptance, even to kiss it. Thabit al-Bunani (رضي الله تعالى عنه) kissed the hand of Anas ibn Malik (رضي الله تعالى عنه) and placed it on his face saying, 'this is the hand that touched the hand of the Apostle of Allah (صلى الله عليه و آله وسلم). (Ad-Dhahabi, Siyar A'lam al-Nubala)

RELICS OF PROPHET MOHAMMAD

(صلى الله عليه و آله وسلم)

It is in Hadith - Asma' bint Abi Bakr (رضي الله تعالى عنها) said : "Here is the cloak (Jubba) of Allah's Apostle (صلى الله عليه و آله وسلم), (which) was with Ummul Momineen Aisha (رضي الله تعالى عنها) until she died, then I got possession of it. The Apostle of Allah (صلى الله عليه و آله وسلم) used to wear it, and we washed it for the sick so that they could seek cure thereby."(Muslim).

Nawawi in Sharh Sahih Muslim (Book 37 Chapter 2 #10) wrote, this Hadith is a proof that it is recommended to seek blessings through the relics of the righteous and their clothes.)

Abdullah ibn Ahmad (the son of Imam Ahmad Ibn Hanbal) said : 'I saw my father take a hair that belonged to the Prophet (صلى الله عليه و آله وسلم), put it on his mouth, and kiss it. I believe I saw him put it on his eyes. He also dipped it in water and drank the water to obtain cure. I saw him take the Prophet's (صلى الله عليه و آله وسلم) bowl (qas'a), wash it in water, and drink from it. I saw him drink Zamzam water in order to seek cure with it, and he wiped his hands and face with it." (Ad-Dhahabi, Siyar A'lam al-Nubala' (9 : 457). Chapter on Imam Ahmad, section entitled Min Adabih).

DEVIANT SECTS

Wahhabis/Salafis and likeminded groups, say that the relics of Prophet Mohammad (صلى الله عليه و آله وسلم) are a source of Shirk and preserving them or kissing them out of reverence is also shirk. They destroyed all traces of Islam that were preserved by Muslims Ummah for 1300 years in Hijaz and elsewhere in the Arab World. They even destroyed Prophet Mohammad's (صلى الله عليه و آله وسلم) house in Makka where he lived 28 years with his family and converted it into a public toilet in Makka.

They also desecrated the pious graves of Sahabah, members of Prophet's (صلى الله عليه و آله وسلم) household and all dignitaries of Islam. We do not know what they did with the pious bodies of over 60,000 Sahabah and dignitaries of Islam in Arabian Peninsula.

Other Groups like Deobandis, Tabhlighees, Jamaat-e-Islami, and like minded, support Salafis/Wahhabis in these actions.

It is reported that Salafis attempted to destroy the Green dome and the Graves of Prophet Mohammad (صلى الله عليه و آله وسلم), Hadhrat Abu Bakr (رضي الله تعالى عنه) and Omer. (رضي الله تعالى عنه).

Ahmad bin Ali Basri wrote in his book 'Faslul Khitaab fi Rad'di Dalaalati Ibn Abdil Wahab' as follows :

'From among the things he (Abdul Wahab Najdi) mentioned one thing : 'if I attain the opportunity to do so, then I will break down the Rauza of Holy Prophet (صلى الله عليه و آله وسلم)'. (Faslul Khitaab fi Rad'di Dalaalati Ibn AbdulWahab).

A pamphlet published in 2007 by the Ministry of Islamic (Wahhabi) Affairs, Kingdom of Saudi Arabia, endorsed by Abdulaziz Al Sheikh, the Grand Mufti of Saudi Arabia, and distributed at the Prophet's (صلى الله عليه و آله وسلم) Mosque, read as follows :

"The green dome shall be demolished, and the three graves flattened in the Prophet's (صلى الله عليه و آله وسلم) Mosque"; according to Alawi, Executive Director of the

London based Islamic Heritage Research Foundation. This shocking sentiment was echoed in several speeches by Ibn al-Uthaymeen, one of Saudi Arabia's most prominent Wahhabi clerics, who delivered sermons in Mecca's Grand Mosque for over 35 years. He said : 'We hope one day we will be able to destroy the green dome of the Prophet Mohammed (صلى الله عليه و آله وسلم) in a recording provided by Al Alawi.

The other sects, like Ahle Hadith, Deobandis, Jama'at-e-Islami, Tabhlighee Jama'at, etc., also say that green dome of Prophet Mohammad (صلى الله عليه و آله وسلم) should be destroyed.

The same Wahhabis acted differently when the Sufi cemetery was razed by Syrian Wahhabis to make way for the University of Damascus and its campus in that city. King Abdul Aziz Ibn Sa`ud of Saudi Arabia intervened personally to preserve intact the graves and tombs of Ibn Taymiyya and his student Ibn Kathir near Baramkeh, Syria, inside Damascus University campus.

This kind of behavior points to the fact that these sects are enemies of Prophet Mohammad (صلى الله عليه و آله وسلم). In the guise of purifying Islam, they attempt to disintegrate and destroy Islam. (Astaghfirullahal Azeem)

