

# The Blessed Hair of The Prophet

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Thought-provoking speech of weekly  
sunnah-inspiring ijtima

(For Islamic Brothers)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## The blessed hair of the Prophet

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

“I have made the intention of Sunnah *i'tikaf*.”

Dear Islamic brothers, whenever you enter a masjid, make the intention of *i'tikaf*, for you will be rewarded as long as you stay in the masjid. Remember, inside a masjid, there is no *shar'i* permission to eat and drink, sleep or have suhoor and iftar, and not even to drink Zamzam water and the water on which *dam* has been made. However, if the intention of *i'tikaf* is made, all these acts will become permissible. One should not make intention to observe *i'tikaf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: “If someone wants to eat, drink or sleep in a masjid, he should make intention to observe *i'tikaf* and do the dhikr of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).”

## Excellence of sending *salāt* upon the Prophet ﷺ

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said,

حَيْثُ مَا كُنْتُمْ فَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي

“Wherever you are, recite *ṣalāt* upon me, for indeed your recital of *ṣalāt* reaches me.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: **أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ**, “A truthful intention is the best action.”<sup>2</sup> O devotees of the Prophet! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to the *bayan*, make good intentions. For example,

- You will listen to the entire *bayan* to gain the knowledge of Islam.
- You will sit in a respectful manner.
- You will refrain from laziness during the *bayan*.
- You will listen to the *bayan* to reform yourself.
- Whatever you hear and learn, you will try to convey it to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

<sup>1</sup> *Al-Mu'jam al-Kabir*: 2729

<sup>2</sup> *Jāmi' al-Ṣaghīr*: 1284

## Devotee of the Blessed Prophetic Hair

There was a trader from the land of Balkh who was very wealthy. Alongside his worldly wealth, he possessed a unique treasure in the form of three blessed strands from the auspicious hair of the Messenger of Allah ﷺ. The trader had two sons, and when he passed away, they divided his wealth between themselves equally. However, they encountered a difficulty as the blessed strands numbered three.

The elder brother said to his younger sibling, “You keep one, I will keep one also, and we will divide the third into two parts; one for each of us. In this way the blessed strands will also be equally divided amongst us.”

The younger brother, overwhelmed by his devotion to the beloved Prophet ﷺ, exclaimed, “I cannot bear splitting the blessed hair of the beloved Prophet ﷺ.”

The elder brother, overcome with love of worldly wealth, spoke, “If you have such love for the blessed hair, give me your share of the wealth and keep all three strands of the blessed hair.”

What else did a true devotee need? The younger brother immediately accepted the offer and took the blessed strands of hair, handing over all his wealth. Then, the younger brother began to live separately. Although he no longer had that worldly wealth, he had a unique treasure. He would view the blessed hair daily with great devotion and recite *salāt* upon the Prophet in abundance. He also began a small business. The first blessing of the blessed strands manifested as his wealth began to increase every day.

On the other hand, the elder brother’s wealth began to diminish. Time passed in this way until that true devotee, the younger brother who had shunned worldly wealth, passed away. After his passing, a pious predecessor of that time was blessed with the vision of the beloved

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Inform the people. Whoever has a need should visit the grave of the trader’s youngest son and make dua for his need; it will be fulfilled.”

The resting place of that devotee became revered and people would go in droves to seek the fulfilment of their needs. He received this rank due to his etiquette with the blessed hair. Even when noteworthy personalities would come near his resting place, they would dismount their rides and pass by it walking.<sup>1</sup>

سُبْحَانَ اللَّهِ Dear Islamic brothers! Did you see the unique virtue of the strands of the blessed hair? May Allah Almighty also grant us love of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ through the blessings of that auspicious resting place and allow us to view the blessed hair and gain its blessings.

## The blessed hair in the noble Quran

Allah Almighty states in Part 30, Sūrah al-Ḍuḥā, verses 1-2:

وَالضُّحَىٰ وَاللَّيْلِ إِذَا سَجَىٰ

“By the oath of the forenoon. And by the night when it covers (everything with its darkness).”<sup>2</sup>

When the sun rises up high above the horizon, it is the time of ḍuḥā (forenoon). This is the same time when Allah Almighty honoured Sayyidunā Mūsā عَلَيْهِ السَّلَام with speaking to Him directly, and also when the magicians with Pharaoh recited the testimony of faith and prostrated before Allah Almighty. Some of the Quranic commentators

<sup>1</sup> Zikr Jameel, pp. 77-78

<sup>2</sup> Al-Quran, 93: 1-2, Translation from Kanz al-Īmān

mention that the forenoon indicates upon the light of the beloved Prophet's beauty, and night indicates upon the fragrant hair of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>1</sup>

In this case, the verse would mean: 'O beloved (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), by your radiant countenance! And by your blessed hair when it veils your noble face.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Description of the blessed hair

Dear Islamic brothers! Our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ always kept all the hair of his blessed head (i.e., he never cut a part and left another part. He kept it in full, or whenever he shaved it, he shaved it all). Sometimes his beautiful tresses would reach to half his ear, sometimes to his earlobe, and sometimes they would caress his blessed shoulders. His blessed hair was neither curly nor completely straight, rather it was between these two.<sup>2</sup>

## Keeping longer hair is a Sunnah

Dear Islamic brothers! It is also established from narrations that our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ always kept long hair. Cutting the hair or shaving it is not established except in the state of *ihram*. If only we devotees are also blessed to keep long hair, following the Sunnah.

Unfortunately, these days strange hairstyles are in fashion. Some ignorant people grow very long hair that fall below their shoulders and walk around with ponytails like women. Many have their hair cut in varying styles.

<sup>1</sup> *Tafsir Khazāin al-'Irfān, al-Duha, verse no: 1-2, p. 1108*

<sup>2</sup> *Seerat-i-Mustafa, p. 567*

## Men and Ponytails

In ‘Malfūzāt-i-Ala Hazrat’, it is mentioned that the reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ, was asked:

Is it permissible for men to tie their hair in ponytails?

He replied:

It is haram. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, لَعَنَ اللهُ الْمُسْتَبِيهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالْمُسْتَبِيهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ “Allah curses the men who imitate women and the women who imitate men.”<sup>1</sup>

The erudite Hanafi jurist, Muftī Amjad ‘Alī al-A‘ẓamī رَحْمَةُ اللهِ عَلَيْهِ, states in Bahār-e-Sharī‘at, volume 16:

It is not permitted for a man to grow his hair to the length which women keep. Some of the pseudo-Sufis extend their hair to the extent that it sways like snakes on their chests. This is impermissible and contrary to Islamic law. Spiritual wayfaring (Tasawwuf) is not in extending one’s hair and wearing colourful clothing, rather it is to completely emulate the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and suppress the wrongful desires of the carnal-self.

He further states:

It is disliked to grow the hair of the head whilst shaving the hair of the neck. Nowadays, there is a widespread trend of keeping a tuft on top by trimming all the surrounding hair very short and leaving long hair in the centre. This is emulation of the disbelievers and is impermissible.<sup>2</sup>

<sup>1</sup> Musnad Imām Aḥmad: 3151

<sup>2</sup> Bahār-e-Sharī‘at, vol. 3, p. 587, part, 16

May Allah Almighty grant us love for the Sunnah. If only we became followers of the Sunnah and our hair, clothes, sitting and walking all became in accordance with the Sunnah.

## Distribution of the blessed hair

Sayyidunā Anas b. Mālik رَضِيَ اللهُ عَنْهُ states that on the occasion of the Farewell Hajj, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to Mina and stoned Jamarat al-‘Aqabah. After this, he performed the ritual slaughter and returned to where he had encamped. He then called for the barber and had the right side of his hair shaved off and handed it to Sayyidunā Abū Ṭalḥah al-Anṣārī رَضِيَ اللهُ عَنْهُ. Following this, he had the left side of his hair shaved and also handed it to him. He then said, “Distribute this hair amongst the people.”<sup>1</sup>

## Reason for Distributing the Blessed Hair

‘Allāmah al-Zurqānī رَحِمَهُ اللهُ عَلَيْهِ states:

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ distributed his blessed hair to the noble Companions عَلَيْهِمُ الرِّضْوَانُ so that it would remain as a source of blessings and a blessed relic, and it was as though he was also indicating to his imminent departure from this worldly life.<sup>2</sup>

سُبْحَانَ اللهِ Dear Islamic brothers! We learn two pearls of wisdom from this:

1) The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was able to inform of matters of the unseen through the knowledge granted to him by Allah Almighty. He was aware of the time of his passing, and for this reason, he granted the *ummah* a special grace and distributed these sacred relics amongst them.

<sup>1</sup> *Ṣaḥīḥ Muslim: 1305*

<sup>2</sup> *Sharḥ al-Zurqānī ‘ala al-Mawāhib, vol. 11, p. 437*

## Knowledge of the time of passing

It is stated in the noble Quran:

وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ<sup>ط</sup>

“And no soul knows the place where it will die.”<sup>1</sup>

The meaning of this is that no person can know of the time or place of his passing independently without Allah Almighty informing him. Allah Almighty is indeed All-powerful. He informs whom He wills about matters of the Unseen, as has been mentioned in the noble Quran:

عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

“(Allah is) the Knower of the unseen; He does not completely inform His (exclusive knowledge of the) unseen to anyone except (some of which) to His chosen Messengers”<sup>2</sup>

From this it is apparent that Allah Almighty is the Knower of all the unseen and informs His chosen Messengers of this knowledge. As for the knowledge of the time and place of death, it is known by the angel that records the divine decree about a child in the womb of a mother.

Sayyidunā Ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ relates that the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Indeed, the creation of a human being is put together in the womb of his mother in forty days as a drop of liquid, then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then, Allah Almighty sends an

<sup>1</sup> Al-Quran, 31:34, Translation from Kanz al-Īmān

<sup>2</sup> Al-Quran, 72: 26-27, Translation from Kanz al-Īmān

angel who is ordered to write four things. It is said to it, “Write down his deeds, his livelihood, his lifespan, and whether he will be blessed or wretched.” Then, the soul is breathed into him.

By the One besides whom there is none worthy of worship, indeed, a man amongst you may perform the actions of the people of Paradise until there is only a handspan between him and Paradise, and then what has been decreed for him overtakes him, so he performs the deeds of the denizens of Hellfire, and he reaches it. And [Another] may carry out the actions of the people of Hell until there is only a handspan between him and the Hellfire, and then what has been decreed for him overtakes him, so he starts doing the deeds of the people of Paradise, and he enters it.<sup>1</sup>

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ الْفَرْدَوْسَ بِغَيْرِ حِسَابٍ

## Encouragement to seek blessings

2) Dear Islamic brothers! The second pearl of wisdom from the distribution of the blessed Prophetic hair is that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself desired for his ummah to safeguard his blessed relics and seek blessings from them. Therefore, he ordered for them to be distributed for these reasons.

الْحَدِيثُ لِلَّهِ عَلَيْهِمُ الرِّضْوَانُ The noble Companions attached great importance to these blessed relics, safeguarding and securing them with utmost etiquette, and continued to seek blessings from them. Some of the blessed hairs were then transferred onwards generation by generation.

<sup>1</sup> Ṣaḥīḥ al-Bukhāri: 3208

الْحَبْدُ لِلَّهِ These are preserved with many devotees of the Messenger of Allah to this day.

### Caught a blessed strand of hair

Once, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was running between Şafā and Marwah when a strand of his blessed hair was separated from his blessed beard and descended towards the ground. Sayyidunā Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ quickly moved forward and took hold of it before it reached the floor. Making dua for him, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “May Allah Almighty remove every disliked matter from you.”<sup>1</sup>

### The blessed Companions عَلَيْهِمُ الرِّضْوَانُ are the standard of faith

O devotees of the blessed hair! Reflect on how these are the blessed Companions عَلَيْهِمُ الرِّضْوَانُ that have been declared a benchmark of faith. Allah Almighty states:

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا<sup>2</sup>

If they (i.e. the Jews) then also believe in the same way as you (O Companions of the Prophet Muhammad) have believed, so they are rightly guided.<sup>2</sup>

It is apparent that the expressions of faith of the noble Companions عَلَيْهِمُ الرِّضْوَانُ are guidance for us. It is only when we bring faith like the faith of the noble Companions عَلَيْهِمُ الرِّضْوَانُ that we will be guided.

<sup>1</sup> Al-Mu'jam al-Kabīr: 3942

<sup>2</sup> Al-Quran, 2:137, Translation from Kanz al-Īmān

## Love does not require evidence; it is subordinate to Islamic law

Observe the blessed action of Sayyidunā Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ! He immediately caught the blessed strand of the Prophet's hair before it could reach the ground. This is proof that love does not need evidence. However, it is subservient to Islamic law. Protecting the blessed hair from touching the floor is not a command in a particular verse or Hadith. Sayyidunā Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ performed this action before the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and he did not prohibit it. In fact, he made dua for him. On the other hand, when the noble Companions عَلَيْهِمُ الرِّضْوَانُ asked for permission to prostrate to him, he forbade them.<sup>1</sup>

It is evident that the action which demonstrates love and does not fall outside the boundaries of Islamic law is permissible and lawful; in fact, it earns the pleasure of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, decorating homes during Rabīʿ al-Awwal, raising flags, hanging lights, holding gatherings, cooking food, feeding the poor, attending processions, etc. are perfectly permissible as the devotees of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ perform these in happiness at his birth out of love for him, and they do not contravene Islamic law. Therefore, how can they be termed impermissible innovations?

## Unique Remedy for all Illnesses

At Ḥudaibiyah, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had his hair cut and placed on a tree. The noble Companions عَلَيْهِمُ الرِّضْوَانُ gathered under the tree and began to take the strands from one another. Sayyidatuna Umm ʿAmārah رَضِيَ اللهُ عَنْهَا states, "I also acquired a few strands of hair at that time. After the apparent passing of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, if anyone became ill, I would dip those strands in some water and

<sup>1</sup> Sharḥ al-Zurqāni 'ala al-Mawāhib, vol. 6, p. 540

give the water to the ailing person to drink. **رَضِيَ اللهُ لِيهِ** Allah Almighty would grant the patient cure through this blessed water.”<sup>1</sup>

## Honour of viewing the blessed hair

Sayyidunā ‘Uthmān b. ‘Abdullāh **رَضِيَ اللهُ عَنْهُ** mentions that there were strands of the blessed Prophetic hair with the Mother of the believers, Sayyidatuna Umm Salamah **رَضِيَ اللهُ عَنْهَا**. They were respectfully kept in a silver container. If any person suffered from evil eye, he would be sent to her. She would bring out the strands of hair, dip them in the water and give the water for the ailing person to drink by which he would attain cure. He says that he too was sent by his family on one occasion, and commented, “I looked into the container and saw some red strands of hair.”<sup>2</sup>

Mufti Aḥmad Yār Khan Naḥḥīmī **رَحِمَهُ اللهُ عَلَيْهِ** writes below this Hadith:

The redness in these strands was not from henna, rather those blessed hairs had been placed in perfume and the red colour was the hue of that perfume. Several points can be extracted from this narration: 1) The noble Companions **عَلَيْهِمُ الرِّضْوَانُ** would keep the blessed Prophetic hair in their homes for blessings. 2) They would treat the blessed hair with utmost respect by placing it in special boxes with perfume. 3) The noble Companions **عَلَيْهِمُ الرِّضْوَانُ** believed the blessed hairs repelled calamities and provided cure, so they would dip them in water and drink that water for this purpose.<sup>3</sup>

<sup>1</sup> *Madārij al-Nubuwwah, part, 2. P. 217*

<sup>2</sup> *Ṣaḥīḥ al-Bukhārī: 5896*

<sup>3</sup> *Mirāt al-Manājīḥ, vol. 6, p. 248*

## Proofs for cure in blessed relics

It is mentioned in the noble Quran that when the sight of Sayyidunā Ya‘qūb عَلَيْهِ السَّلَام was affected, Sayyidunā Yūsuf عَلَيْهِ السَّلَام said to his brothers:

اَذْهَبُوا بِقَمِيصِي هَذَا

“Take this shirt of mine”<sup>1</sup>

اللَّهُ أَكْبَرُ Ponder! The clothing which temporarily touched the blessed body of Sayyidunā Yūsuf عَلَيْهِ السَّلَام was a source of cure. Then, what of the blessed hair that is a part of the blessed body of the master of all the prophets صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; how can that not be a source of cure!

## Imam Aḥmad b. Ḥanbal’s love for the Prophetic hair

The great devotee of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Imam Aḥmad b. Ḥanbal رَحِمَهُ اللَّهُ عَلَيْهِ had a blessed strand of Prophetic hair in his possession. Sometimes, he would place it on his eyes, and at times of illness, he would drink the water it had been dipped into, and thereby attain cure.<sup>2</sup>

## Continual Victory

Dear Islamic brothers! The blessed hair of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is not only a source of cure, it also repels calamities. The great Companion, Sayyidunā Khālīd b. al-Walīd رَضِيَ اللَّهُ عَنْهُ, states:

<sup>1</sup> Al-Quran, 12:93, Translation from Kanz al-Īmān

<sup>2</sup> Seyar A‘lam al-Nubala, vol. 9, p. 457

On the occasion of the Farewell Hajj, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had his hair shaved, so I kept some strands of his blessed hair with me.”

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked me, مَا تَصْنَعُ بِهِمْ يَا خَالِدُ

“What will you do with these O Khālid?”

I replied, أَنْبِرُكَ بِهَا يَا رَسُولَ اللَّهِ وَأَسْتَعِينُ بِهَا عَلَى الْقِتَالِ وَتَسَالُ أَعْدَائِي

“I will seek blessings from them and seek assistance through them in battle against my enemies.”

So, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, لَا تَبْرَأُ مِنْهُمْ وَأَمَّا مَا مَعَكَ

“You will remain victorious as long as they remain with you.”

Sayyidunā Khālid رَضِيَ اللهُ عَنْهُ stated: “Therefore, I placed them in the front portion of my hat. And I never ever met an army except that they were defeated through the blessings of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”<sup>1</sup>

## Demanding proof for sacred relics

سُبْحَانَ اللَّهِ Dear Islamic brothers! You heard about the great blessings of the blessed Prophetic hair. الْحَيْدُ لِلَّهِ Even today, sacred relics are in the possession of many devotees, and they allow people to view them from time to time. One should try and gain the blessings of viewing them even if he has to wait for a lengthy time in a queue. Even if a person had to spend the entire wealth of this earth to gain a glimpse, it would be little. Some people who let their intellects run wild start to raise questions;

<sup>1</sup> Futuh al-Sham, vol. 1, p. 258

they remain deprived and ruin other people's mindsets as well. May Allah Almighty protect us from such people.

Here is a summary of the words of the reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ:

It is a reality that seeking blessings from the sacred relics of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been practised from the Prophetic era until now, and there is scholarly consensus upon it being commendable. In such a matter (i.e. sacred relics), there is absolutely no need for definite proof. Chasing after verification for this and otherwise remaining detached from reverence of these relics is severe deprivation and misfortune. The imams of the religion deemed the widespread ascription of an artefact to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sufficient for its veneration.<sup>1</sup>

Imam Qāḍī Iyād رَحْمَةُ اللهِ عَلَيْهِ states: "Veneration of whatever thing is widely attributed to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ falls within the reverence of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."<sup>2</sup>

## Fascinating discussion relating to the Prophetic hair

Shaykh al-Hadith, 'Allāmah 'Abd al-Muṣṭafā al-A'zamī رَحْمَةُ اللهِ عَلَيْهِ states:

There was a gathering for the viewing of the blessed Prophetic hair in a place, and people were participating in it. Suddenly, a young man became obstinate, saying, "Where is the proof that this is the blessed hair of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?" There was a lot of disputation concerning this, and the people of

<sup>1</sup> *Fatāwā al-Razawīyyah, vol. 14, pp. 414-415*

<sup>2</sup> *Kitāb-al-Shifa, part. 2, p. 47*

that locality brought him to me at the seminary. That young man spoke to me very insolently and asked me to prove that the blessed hair at that particular place was indeed the beloved Prophet's.

With utmost courtesy, I asked him, "What is your name?"

He replied, "'Abd al-Qādir."

Then I questioned him, "What is your father's name?"

He responded, "'Abdullāh."

I remained silent for a moment and then enquired, "Are you 'Abdullāh's son?"

He answered, "Yes."

Again, I was silent momentarily, and then queried, "Are you indeed 'Abdullāh's son?"

Upon this question, he yelled, "Will you repeatedly ask me this question? Yes, I am certainly 'Abdullāh's son."

I held my silence and now his anger was boiling, so I said, "I do not accept that you are 'Abdullāh's son. What proof do you have that you are his son. Until you provide me with evidence for this, I can never accept it."

Hearing this, he fell silent.

I said, "Why do you not answer? Do you have proof that you are the son of 'Abdullāh?"

He was silent again, but his face had changed.

When I sensed that he was unable to answer, I myself said to him, “Brother. What proof do you have that you are ‘Abdullah’s son other than your mother informing you that you are? There is neither another witness to you being his son apart from your mother nor any other evidence. However, purely on your mother’s saying you have such certainty about ‘Abdullāh being your father that you will say with the Quran placed on your head, inside the Kabah that, ‘I am ‘Abdullāh’s son.’

My dear brother, you have accepted on the saying of one lady and have certainty that ‘Abdullāh is your father. From hundreds of years ago until today, hundreds and thousands of Muslims have been saying this is a blessed hair of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If we have certainty in that, what scope is there for objecting to it?”

Listening to this impassioned discourse from me, he was so impressed that he began to cry, and placing his head on my knees, he spoke tearfully, “I repent. I will never disrespect these sacred strands of hair again, and I am certain that the agreement of hundreds of thousands of Muslims cannot be wrong.”

After this, he said, “I have another doubt in my heart that perturbs me. Please cast light on it. Over 1,350 years have passed since the passing of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and after such a long time, let alone hair, bones would not remain in their original form. Can a strand of hair remain the same for 1,350 years without any change?”

I replied, “Son! You are right about our hair. It would not remain unchanged for two years, let alone 1,350 years. However, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَهُ

الانبياءَ قَتَبِي اللهُ سَمِعُ رِزْقُ 'Indeed Allah has forbidden the earth to devour the bodies of the prophets. So, all the prophets of Allah Almighty are alive, receiving sustenance.'<sup>1</sup> From this narration it is established that the disintegration of their blessed bodies is impossible. As the blessed hair is part of the beloved Prophet's body, it also shares this virtue."

Hearing this, the young man began to cry again and said, "By Allah Almighty! All my doubts have been dispelled, and I have certainty that the beloved strands of hair are real."

I thanked Allah Almighty. The people were very happy, and that young man became a true devotee of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>2</sup>

Dear Islamic brothers! We learn another beautiful point from this incident. The young man who had some doubt in his heart relating to the blessed strands of the Prophetic hair and repeatedly demanded proof was taken to the erudite scholar of that time, a true devotee, Shaykh 'Abd al-Muṣṭafā al-A'zamī رَحْمَةُ اللهِ عَلَيْهِ to receive satisfactory answers to his objections.

It was as though the people of the locality knew where his malady would be cured. Then, such a beautiful manner was employed by the shaykh in explaining matters to that young man with knowledge and wisdom. The blessings of this manifested in him understanding his errors, expressing his regret, being shameful of his approach and repenting.

If we ever face a scenario of this nature, we should neither try to argue ourselves nor direct the confused person to someone who is of deviant

<sup>1</sup> *Sunan Ibn Mājah: 1637*

<sup>2</sup> *Muntakhab Hadithain, pp. 195-198*

creed himself. Rather, we should take him to a devotee of the Prophet who is a mufti or scholar of the Ahl al-Sunnah to remove his doubts.

May Allah Almighty grant us etiquette and allow us to maintain it. Instead of letting our intellects roam unrestrainedly, we should become people of devotion. May Allah Almighty grant us love for the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for the sake of these devotees.

### Pious deed number 32

اَلْحَمْدُ لِلّٰهِ In this era of tribulation, the religious movement of Dawat-e-Islami is active in igniting the love of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in hearts, inviting to piety and transforming people into devoted worshippers. You too should affiliate yourselves with the religious environment of Dawat-e-Islami, participate wholeheartedly in the 12 religious activities of the zeli halqah, travel in the Madani qafilahs and act upon the Pious Deeds booklet. ان شاء الله You will attain countless blessings in this world and the next.

O devotees of the Prophet, a true devotee acts upon the Sunnah of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. How can one claim to be a devotee and abandon the Sunnah? In order to make us pious and people who act upon the Sunnah, the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالَمِيَّة has gifted us the 72 Pious Deeds booklet. One of the pious deeds mentioned therein is pious deed number 32, namely:

Did you offer the Sunnah units prior to the *farḍ* of Zūhr prayer today?

Many people become complacent regarding the Sunan. Through the blessings of acting upon this pious deed, we will become people who observe the Sunnah. May Allah Almighty make us people who act upon the Sunan.

أَمِيرِينَ بِجَاذِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Sunan and etiquette of miswak

Dear Islamic brothers! Let us listen to the etiquette and Sunan of using miswak from Amir Ahl al-Sunnah's booklet named '163 Madani Pearls'.

Firstly, take note of the following two sayings of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Two units [offered] with miswak are superior to 70 units [offered] without miswak.<sup>1</sup>
2. Adhere to [using the] miswak because it cleanses the mouth and pleases Allah Almighty.<sup>2</sup>
  - ♦ It is related from Sayyidunā Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا that there are ten virtues in miswak. Some of them are as follows: it is pleasing to Allah Almighty, using it is a Sunnah, it delights the angels, cleanses the mouth, strengthens the gums, strengthens eyesight, removes phlegm, and eliminates mouth odours.

## Announcement

The remaining Sunan of miswak will be mentioned in the study circles, so please do participate in them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

<sup>1</sup> Al-Tarhib wa al-Tarhib, vol. 1, p. 102, hadith 18

<sup>2</sup> Musnad Imām Aḥmad: 5869