

Tabarruk

Tabarruk means blessed. In special terms, it means to obtain blessing from the pious. This is permissible, but there are some people who say: to obtain blessing from the pious or their possessions is not permissible and if one says it is permissible, he is leading the people into the way of shirk. We the Ahle Sunnah say, it is proved from the Sunnah and Qur'an that this is permissible and to call it Kufir and Shirk is not acceptable.

Proof from the Qur'an

Allah Almighty says in the Qur'an,

“And their Prophet said to them: ‘the sign of his kingship is that there would come to you an ark in which there is tranquility of hearts from your Lord, and there are something left on the relics of the respectable Musa and the respectable Haroon, the angels raising it would bring. No doubt, in it there is great sign for you if you believe”. (Surah Al Baqarah Verse 248).

Hafidhh ibn Kathir and Qadi Shawkani write:

In the box there was Musa and Haroon's clothes, Musa's stick, and pieces of the Old Testament and some things of the previous Prophets, which had touched their bodies. When Bani Isra'il went to war, they took that box with them and they used to win.

[Tafsir ibn Kathir and Tafsir Fathul Qadir by Hafidhh ibn Kathir and Qadi Shawkani]

From the above, it has been proved that it is permissible to keep the possessions of the pious for blessings.

Proof from the hadith

Imam Muslim writes:

The Companions of the Prophet (Sallallahu 'alaihi wa sallam) used to get blessings from him. At one time our Prophet (Sallallahu 'alaihi wa sallam) performed wudu with some water. When he left, Bilal (Radi Allahu anhu) came and saw the left over water he took the water from the house and brought it outside. The Companions took the water and began to wipe it all over their bodies. The other people who were behind were not able to get any water began to wipe the water from the Companions hands and wiped it on themselves. In this way everyone got the blessings from the water that the Prophet (Sallallahu 'alaihi wa sallam) did wudu with. [Muslim Shareef, chapter of Salaah]

Imam Muslim writes:

The people of Madinah used to take tubs of water to the Prophet (Sallallahu 'alaihi wa sallam.) The Prophet (Sallallahu 'alaihi wa sallam) used to dip his hand in the water and the people used to take the tubs back (to get blessings from the water) [Muslim Sahreef chap Fada'il]

Hafidhh ibn Kathir writes:

Once a barber cut the Prophet (Sallallahu 'alaihi wa sallam's) hair. The Prophet (Sallallahu 'alaihi wa sallams) Companions were there as well, when the Prophet (Sallallahu 'alaihi wa sallams) hair used to drop, the companions used to catch the hair to prevent it from dropping onto the ground, which they kept as Tabarruk.

[Muslim Shareef, chapter of Fada'il, Tareekh, Ibn-e-Kathir, chapter, Hajj of Prophet (Sallallahu 'alaihi wa sallam)]

Imam Muslim writes:

Once the Prophet (Sallallahu 'alaihi wa sallam) went to Ummay Salma's house. While in her house he went to sleep. While he was sleeping he began to sweat. Ummay Salma got a small bottle and began to catch and collect the sweat of the Prophet Sallallahu 'alaihi wa sallam. When the Prophet (Sallallahu 'alaihi wa sallam) awoke he asked her what she was doing. She replied, I am collecting your sweat and hope that my children will get blessings from this, Prophet (Sallallahu 'alaihi wa sallam) said: "whatever you have hoped is right."

[Muslim Shareef, chapter Fada'il]

Imam Muslim writes:

Once Suhail RadiAllaho unho gave the Prophet (Sallallahu 'alaihi wa sallam) some water in a goblet. The Prophet (Sallallahu 'alaihi wa sallam) drank some water from the goblet. When the Prophet (Sallallahu 'alaihi wa sallam) had finished drinking, Sohail Radi Allaho unho kept the goblet as Tabarruk. When the Chaliph Ummar bin Abdul Aziz asked him to give the goblet to him. Sohail Radi Allaho unho gave the goblet to Ummar bin Abdul Aziz and he kept it. (Tabarruk) [Sahih Muslim chapter Kitab-ul-Ashriba]

Imam Muslim writes:

Asma Radi Allaho unha had a gown of the Prophet sallAllahu 'alaihi wa sallam. Sick people used to come to Asma Radi Allaho unha and she used to dipp the gown in the water. She would then take the gown out and give some of the water for the sick to drink as Tabarruk.

[Muslim Shareef, Kitab-ul-Labaas]

Imam Bukhari writes:

The Prophet Sallallahu 'alaihi wa sallam had a large piece of cloth. A person came to the Prophet (Sallallahu 'alaihi wa sallam) and asked: If he could have the cloth 'The Prophet Sallallahu 'alaihi wa sallam gave him the cloth. People asked the individual, 'why did you take the cloth, when the Prophet (Sallallahu 'alaihi wa sallam) liked wearing this'. The individual replied: that he was not going to wear the cloth. He said that: 'When I die I want to be buried in this cloth as it is blessed' When the person died he was buried in the cloth.

[Bukhari, Kitab-ul-Labaas and Kitab-ul-Janaais]

Imam Bukhari writes:

Ummar Radi-Allahu-unhu asked Aisha Radi allho unha if he could be buried next to where Abu Bakr Radi-Allahu-unhu and the Prophet (Sallallahu 'alaihi wa sallam) were buried. She allowed him to be buried there. Ummar Radi allhu said: 'This is more valuable to me than anything on earth.' "

[Bukhari, Kitab-ul-Janaais]

This narration proves that to get Tabarruk from the grave of the Prophet (Sallallahu 'alaihi wa sallam) is permitted.

Hafidhh ibn Kathir writes:

Khalid bin Waleed Radi-Allahu-unhu had a hat. In the hat he put two of the Prophet's Sallallahu 'alaihi wa sallams hair. Once he was in the battle of Yarmouk. The battle got very tense. Khalid's hat dropped onto the ground. He got off his horse and picked up the hat. After the war a person said to Khalid bin Waleed: 'You had a cheap hat and to pick it up during a war is not a wise thing to do'. Khalid replied: 'In that hat I had the Prophet's (Sallallahu 'alaihi wa sallam)s hair, the blessing from that hair gives me victory in every war.

[Tareekh Ibn-Kathir Chapter, Death of Khalid bin Waleed]

Hafidhh ibn Kathir writes:

Mu'awiyah had the Prophet's Sallallahu 'alaihi wa sallam's nails and hair. He said: 'When I die, can you bury the nails and hair with me in my grave.'

[Tareekh Ibn Kathir, chapter, Death of Mu'awiyah]

Ummar Bin Abdul Aziz had the Prophet (Sallallahu 'alaihi wa sallam's) hair. He said: 'When I die bury me with the hair in my grave.'

[Tabaqat Ibn Sa'ad, Chapter, Death of Ummar bin Abdul Aziz]

Hafidhh Ibn Taymiyyah states:

Imam Ahmed Ibn Hanbal Rahmatullah was asked 'Is it permitted to do Masa of Mimber of Prophet (Sallallahu 'alaihi wa sallam), to touch the Mimber for blessing. He replied 'Yes it is permitted'. Abdullah Ibn Ummar, Sa'eed Ibn-ul-Musayyid, Yahya bin Sa'eed, and other great Scholars of Madinah used to do Masa of the Mimber.

[Iqtidat Sirratal Mustaqeem page 203]

Hafidhh Asqalani says:

From the grave of Imam Bukhari comes a beautiful smell of fragrance, there are pillars built around the grave and when people go there they take a small amount of clay from it. (Tabarruk)

[Fat-hul-bari by Hafidhh As-qalani biography of Imam Bukhari]

Hafidhh Ibn Kathir say's:

When Hafidhh Ibn Taymiyyah passed away some people came and gathered around him and sat close to his body to obtain blessing from him. Also a group of women came and the water that was left over after bathing him they drank to get blessing from it as Tabarruk. The left over leaves of a tree which were also used in bathing him, were distributed among themselves for the purpose of Tabarruk. Whatever touched his body, like for example handkerchief, scarf which he used wear round his neck, was sold for a large amount of money, to someone to keep as Tabarruk. People used to come day and night to his grave, and some people use to even spend the night there'. [Tareek Ibn Kathir chap death of Ibn Taymiya]

If from the clothes or from the water which is left over from touching his body or by sitting close to Hafidhh Ibn Taymiyya you may obtain blessing, then how can it be wrong to get blessing from the other pious people of Allah. Or how can that be called Bid'ah or go even as far as calling someone Mushrik for doing that.

One Clarification

Some people assert, that there is no benefit (blessings) in items possessed by our Prophet (May Allah bless him and grant him peace), i.e. clothes, hair, and nails. Those who doubt narrate Ahadith in which our Prophet (May Allah bless him and grant him peace) gave a shirt to Abdulah Bin Ubay as Tabarurk, which had no effect for his forgiveness.

The answer to this is that an unbeliever or a Munafiq (hypocrite) will gain no benefit from our Prophet (May Allah bless him and grant him peace)'s Tabarruk. Abdullah Bin Ubaid was the leader of the Munafiqeen so how can he gain blessings from the shirt. Yes, a believer, such as the companions did benefit, as mentioned previously. They kept items such as, shirts, hair, nails, and clothes. Some even asked to be buried with these items.

The second answer to this, question as provided by Hafidhh Ibn Kathir, is:

There is a narration from the Salaf that the shirt which our Prophe, (May Allah bless him and grant him peace), gave was not for Tabarruk. This was because the Munafiq gave a shirt to our Prophet (May Allah bless him and grant him peace)s uncle, Abbas (R.adialla hu anhu), in return our Prophet (May Allah bless him and grant him peace) only repaid him.

[Tafsir Ibn Kathir, under Surah Toba'h verse 82 by Hafidhh Asqalani].

A further doubt by those who disbelieve in Tabarruk is with regards to the tree where the companions pledged their allegiance (bay'a) to our Prophet (May Allah bless him and grant him peace). Umar (Radiall hu anhu) saw that the people would go to the tree to gain Taburk. So he had the tree cut, from this they claim that Tabarruk is not permissible.

Whenever we mention our views on Islamic issues (such as those described in this book) we are confronted by people who say: "Show us the evidence in Bukhari or Muslim".

We ask the same people to look in either of these books and show us where the above mentioned narration's are mentioned regarding Umar (Radiall hu anhu) ordered the tree to be cut down.

Consider the following :

1) In Imam Bukhari's version; he says that Sa'eed Bin Musayib said: "My Father told me when he went to look for the tree of Bay'a, he said he could not recognize the place where it was and had forgotten the exact place where it was." (It had disappeared.)

[Bukhari chapter Hu daibiyya]

2) Tariq Bin Abdullah says: 'I saw one tribe there who were performing their prayers'.

1) In the last moments of Jabir Bin Abdullah he had lost his sight he use to say: 'If I could see today I would show you where the tree was, where the Prophet (May Allah bless him and grant him peace) received the Ba'ya of the companions".

2) [Bukhari chap,Al-Magazi]

The above mentioned narration above prove that:

1) The tree was not cut, but vanished.

2) The companions knew where the tree was like Jabbir Bin Abdullah.

3) Ta'beain would go there to perform Salaah.

3) From the narration in Bukhari we can say no one was stopped to go there. Hafidhh Ibn Hajar Asqalani says in the commentry: "Some people forgot where this place was like Sa'eed Bin Al-Musayib's Father, and some knew where it was like Jabir Bin Abdullah".

4) [Fathul bari, chapter Bay'a Ridwan].

Sayid Maududi writes that Imam Tabari said:

During the period of Umar (Radiall hu anhu's) Khalifet, he went for pilgrimage, when he passed Hudaiba' he asked: "Where is the tree under which the bay'a took place?" A person replied: 'This one". Someone said: 'This one". Umar (Radiall hu anhu) said: "Forget the inconvenience".

[Tafsir Tafhemul Qur'an Surah Fata'h under verse 18 by Sayyid Maududi].

This must be the reason why Hafidhh Ibn Kathir has not mentioned the narration about the cutting of the tree in Tafsir, Tareekh, and not even in Sirat-un Nabi.

The evidence above proves that it is permitted to get Tabarruk from the pious people and their things in their life and after death. The Ahl-us-Sunnah's belief is based upon the above evidence. However there are many more similar events proving the permissibility of Tabarruk.

The people who say that it is Shirk/Kufr to believe in Tabarruk should have proof from the either the Qur'an or Sunnah. There is no Hadith that proves that to get Tabarruk from the pious is forbidden.