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Ruling on Tabarruk by the Prophet's relics and supplicating to him

From 'Abdul 'Aziz bin 'Abdullah ibn Baz to the honorable Shaykh, Muhammad Wa`yz Zadah Al-Kharasany, may Allah help him and me comprehend religion and save us from the path of those upon whom Allah has invoked His anger and those who went astray, namely, the Jews and the Christians, Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have received your letter; all that you explained in your letter is clear. May Allah grant you guidance and success!

Some matters which you tackled need more explanation to remove the doubts you fall into, acting upon the saying of the Prophet (peace be upon him): [Religion is based on advising one another.](#) He (peace be upon him) also said: [One who guides to something good has a reward similar to that of its doer.](#) There are so many Hadiths to the same effect.

This was highlighted in the Saying of Allah (may He be Glorified and Exalted): [Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\)](#) He (may He be Glorified) says: [Invite \(mankind, O Muhammad peace be upon him\) to the Way of your Lord \(i.e. Islâm\) with wisdom \(i.e. with the Divine Revelation and the Qur`ân\) and fair preaching, and argue with them in a way that is better.](#) You have mentioned in your letter that which reads: "I appreciate your efforts in this regard, but I have some notes which I would like to point out to you, hoping that it could bring good to Islam and Muslims, make them cling to the Rope of Allah (i.e. the Qur'an) in the way of bringing Muslims together and uniting them with regard to `Aqidah (creed) and Shari`ah (Islamic law).

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First: I have noticed that you always express that some of the common acts among people such as Tabarruk (seeking blessings) from the relics of the Prophet (peace be upon him), his family and some Awliya' (pious people), by touching the walls and doors in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) is considered Shirk (associating others with Allah in His Divinity or worship) and `Ibadah (worship) to things other than Allah. So is seeking their help and supplicating to them. I would like to say here that there is a difference; asking the Prophet or the Awliya', believing that they can fulfill one's needs, instead of or along with Allah, is clear unquestionable Shirk. With regard to the common acts among Muslims which the scholars do not prohibit all over the Islamic World, without differentiating between creeds, they are not essentially for seeking needs from the Prophet or the Awliya' and do not mean taking them as lords besides Allah. Nevertheless, this could go back to - with the exception of the deeds of common ignorant people - one of two reasons: Tabarruk and supplicating to the Prophet and his relics or to other people who are close to Allah (may He be Glorified and Exalted).

With regard to Tabarruk by the relics of the Prophet without asking him for needs or supplicating to him, this arises from deep love and affection, hoping that Allah would give them all good through getting close to His Prophet and loving him as well as Tabarruk by the relics of others who are close to Allah.

I have not found a Muslim who believes that the door or the wall can fulfill his needs or that the Prophet or the Awliya' could fulfill them; rather he seeks by this Allah Alone, by honoring His Prophet or any of his Awliya' so that Allah would bless him. As you and whoever reads the Sirah (the Prophet's biography) knows it, Tabarruk by the relics of the Prophet (peace be upon him) was done at the time of the Prophet (peace be upon him), they would seek blessings from things like the water he used for Wudu' (ablution), his garment, his food

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and drink, his hair and everything from him. The Prophet (peace be upon him) did not forbid them from doing so. You may say, yes it was; but this is still practiced with regard to living Awliya', and it is peculiar to the living rather than the dead, for there is no evidence for its permissibility except in the case of them being alive. However, I would say

that the Sahabah (Companions of the Prophet) sought blessings from the relics of the Prophet (peace be upon him) after his death. `Abdullah ibn `Umar (may Allah be pleased with them) used to wipe the Minbar (pulpit) of the Prophet (peace be upon him) after his death seeking its blessings.

There are evidences that they used to keep the hair of the Prophet (peace be upon him). Besides, the Abbassid Caliphs and the Ottomans after them, preserved the cloak of the Prophet, seeking blessings from it, especially at times of war. None of the high scholars and Fuqaha' (Muslim jurists) who are acknowledged for their Fiqh (Islamic jurisprudence) and religion denied this act." End of quote.

The answer is to say that what you mentioned needs a detailed dicussion:

With regard to Tabarruk by things that touched his body, (peace be upon him), such as the water of his Wudu', sweat, hair and so on, this was known and was permissible according to the Sahabah (may Allah be pleased with them), and those who followed them in righteousness, because of the goodness and blessings that are to be found in that. The Prophet (peace be upon him) approved of that.

With regard to touching the doors, walls, windows, etc, of Al-Masjid Al-Haram (the Sacred Mosque in Makkah) or Al-Masjid Al-Nabawy, this is a Bid`ah (innovation in religion) for which there is no basis. This should be stopped, because acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion) and it is not permissible to do any act of worship except those which are approved by the Shari`ah. The Prophet (peace be upon him) said: [Whoever introduces something into this affair of ours that is not of it, it is to be rejected.](#) (Agreed upon by Al-Bukhari and Muslim)

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In another narration by Muslim, that Al-Bukhari (may Allah be merciful with him) recorded affirmatively in his Sahih Book of Hadiths in the form of Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet): [He who does any act for which there is no sanction from our behalf, that is to be rejected.](#))

It was narrated in the Sahih Book of Hadiths by Muslim on the authority of Jabir (may Allah be pleased with him) that [The Prophet \(peace be upon him\) used to say in his Khutbah \(sermon\) on Friday: Indeed, the](#)

best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad. The Most evil of matters are innovations; and every Bid`ah leads to misguidance.) There are so many Hadiths to the same effect, so Muslims should follow that which Allah has prescribed, such as touching and kissing Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) and Yemeni Corner (southern corner of the Ka`bah facing Yemen).

It was authentically reported that when `Umar ibn Al-Khattab (may Allah be pleased with him) kissed Al-Hajar Al-Aswad, he said: ("I know that you are a stone and you cannot bring benefit or cause harm. Had I not seen Allah's Messenger (peace be upon him) kissing you I would not have kissed you.")

From this we know that touching the other corners of Al-Ka`bah and the walls or pillars, is not Mashru` (Islamically acceptable), because the Prophet (peace be upon him) did not do that, and he did not teach others to do it, because that is one of the means of Shirk. The same applies even more to the walls, pillars and windows of the grave of the Prophet (peace be upon him), because the Prophet (peace be upon him) did not prescribe that or teach people to do it, and his Sahabah (may Allah be pleased with them) did not do it either.

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With regard to what was reported that Ibn `Umar (may Allah be pleased with them) used to follow the traces of the Prophet (peace be upon him) and touch his Minbar; this was a personal act on his part, which neither his father nor the Sahabah agreed upon, and his father is more knowledgeable than him in this regard and the knowledge of the Sahabah is in agreement with the Sahih (authentic) Hadiths.

`Umar (may Allah be pleased with him) cut the tree where the pledge of allegiance was given to the Prophet (peace be upon him) in Al-Hudaybiyyah when it came to his knowledge that some people go to offer Salah (Prayer) near it, lest that this may cause Fitnah (trial) and as a way of Sadd-ul-Dhara'i` (blocking the means leading to sins).

With regard to Invoking, appealing and vowing for prophets and pious people, it is considered major Shirk (associating others with Allah in His Divinity or worship), which was practiced by the Kafirs (disbelievers) of Quraysh with their idols and statutes as well as by the other Mushriks (those who associate others with Allah in His Divinity or worship). They did so thinking that the idols could intercede with Allah on their behalf or could bring them near to Allah; they did not think that

the idols could fulfill their needs, heal their diseased or give them victory over their enemy. Allah (may He be Glorified) points this out in His Saying: ﴿ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." ﴾ Allah (may He be Glorified) refutes their allegation and says: ﴿ Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)! ﴾ In Surah (Qur'anic chapter) Az-Zumar, Allah (may He be Glorified and Exalted) says: ﴿ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴾ Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliya' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ﴾

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In this holy Ayah (Qur'anic verse), Allah (may He be Glorified) points out that the Kafirs did not intend that their idols would heal their diseased or fulfill their needs; rather, they wanted them to bring them closer to Allah, so Allah (may He be Glorified) refuted their lies with His saying: ﴿ Truly, Allâh guides not him who is a liar, and a disbeliever. ﴾ Allah called them liars and disbelievers in this concern.

You should contemplate this situation and pay attention to it. Their Kufr (disbelief) due to this belief is also indicated in Allah's Saying: ﴿ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴾ In this holy Ayah, Allah called them Kafirs and considered them so for they supplicate to people other than Allah, including the prophets, angels, Jinn (creatures created from fire) and others.

This is also indicated in Allah's Saying in Surah Fatir: ﴿ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴾ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad peace be upon him) like Him Who is the Well-Acquainted (with everything). ﴾ In this Ayah, He (may He be Glorified) deemed the supplications of the Mushriks to anyone other than Allah, including prophets, Awliya', angels, Jinn, idols, etc., as Shirk. There are so many Ayahs to the same effect for whoever contemplates the Book of Allah.

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Here is a quote by Shaykh Al-Islam, Ibn Taymiyyah, (may Allah be merciful with him) from Al-Fatawa: vol. 1, p. 157: "The Mushriks whom Allah and His Messenger described are of two kinds: The people of Nuh and the people of Ibrahim (Abraham). As for the people of Nuh, their Shirk was represented by their intent in devotion to the graves of pious people, then they sculptured statues for them and then worshipped them. As to the people of Ibrahim, their Shirk was represented by their `Ibadah of the stars, the sun and the moon. In fact, they all worshipped Jinn, the devils would insinuate to them to make things in the belief that they worship angels, though they really worship Jinn. It is the Jinn who help them and are stratified with their Shirk. Allah (may He be Exalted) says: [And \(remember\) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?"](#)

[x](#) They (the angels) will say: "Glorified are You! You are our Walî (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them." [y](#)