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## Seeking Benediction And Cure From The Signs And Traces Of Awliya'

The Wahhabis reckon *tabarruk* (seeking benediction) towards the traces of *awliya*' to be polytheism and label the one who kisses the altar and pulpit of the Holy Prophet (S) as polytheist even though in doing that he doesn't believe in any kind of godliness in it. Rather, love and affection to the Holy Prophet (S) becomes the cause of kissing the signs and traces related to him. Here we ask, what have they to say about the shirt of Yusuf (a')?

Yusuf (a) says: 'Take my shirt and cast it over my father's face so that he regains his eye-sight. (Holy Qur'an, Surah Yusuf, 12:93)

Ya'qub (a) too kept the shirt of Yusuf over his eyes and at that same moment realized that he could see. As he says:

So when the bearer of good news came he cast it on his face, so forthwith he regained his sight. (Holy Qur'an, Surah Al-Yusuf, 12:96)

If Ya'qub (a) would have done such a thing in front of the *Najdis* and followers of Muhammad bin 'Abd Al-Wahhab, how would have they behaved with him? Now would they explain the action of an immaculate Prophet who is free from sins and mistakes!?

Now if the Muslims keep the soil of the grave of the last of the Prophets (S) or his shrine over their eyes

and kiss out of respect, the grave and shrine of the divine leaders or seek *tabarruk* and say that God has exerted some effect in this soil and wishes to follow the Ya'qub (a) of today in so and so affair then why should they be subjected to curse and be accused of heresy?1

Those who are aware of the life history of the Holy Prophet (S) know that the companions of the Holy Prophet (S) were always taking precedence to each other in doing *tabarruk* to the water of his *wudhu* (ablution). It is sufficient in this case, to briefly refer to *Sahih Al–Bukhari* and *Sahih Muslim* which are thought to be the most authentic among the six *Sihah2*. Here, we mention some of them:

- **1.** About the event of 'Peace of Hudaybiyyah' Bukhari writes:
- "Whenever the Holy Prophet (S) was taking ablution, his companions used to take precedence to each other in collecting the drops of water of his ablution."3
- **2.** In the chapter of 'Last of the Prophets', Bukhari narrates from Sa'ib bin Yazid that: "My aunt took me to the Holy Prophet (S) and informed him about my illness. The Holy Prophet (S) made ablution and asked Allah for blessings for me and I drank from the water of his ablution."4
- **3.** In the chapter of 'The characteristics of the Prophet', Bukhari narrates from Wahab bin 'Abdullah that: "People were rubbing the hands of the Holy Prophet (S) over their faces and I too took the hands of the Prophet and rubbed them over my face and his hands were more fragrant than musk." 5
- 4. In the chapter of 'The characteristics of the Prophet', Bukhari narrates:

The Holy Prophet (S) was in 'Abtah' standing beside the tents. Bilal came out from a tent and called the people for prayers. Again, he went inside and brought out the remaining drops of water of ablution of the Holy Prophet (S). The people rushed towards it and sought *tabarruk* from it.6

5. Muslim narrates in his *Sahih* from Anas that: "When the Holy Prophet (S) was shaving his head, his companions were besides him and each one of them held one string of his hair in their hands.7

These were some examples of the affection of the companions and their *tabarruk* to the signs and traces of the Holy Prophet (S) and collecting these incidents necessitates the writing of one separate book.

By referring to the last chapter of *Sahih Al-Bukhari* about *jihad* and also the chapter related to the armour, stick, sword, vessels, seal, ring, hair and shroud of the Holy Prophet (S) one can become aware of the evident examples of *tabarruk*.

These traditions expose and explain the baseless nature of the culture of the Wahhabism that prevents the people from seeking *tabarruk* to the holy shrine of Prophet (S) and have employed special groups of persons to beat physically and use foul language with those who seek *tabarruk* to the holy shrine of the Holy Prophet (S). They thus stop the Muslims from expressing such love and affection which had been in practice during the period of the Holy Prophet (S) in his very presence.

The matter of prevention of *tabarruk* to the traces of the Holy Prophet (S) and kissing of his shrine and pulpit is one of the greatest ideological expressions of the Wahhabism. The Wahhabi Government of Saudi Arabia under the garb of 'amr bi Al-maˈruf (enjoining the good) and nahi 'an Al-munkar (forbidding the evil) have stationed their agents around the holy shrine in order to prevent the pilgrims from performing such action and they too behave harshly and mercilessly with the pilgrims. Many times, at such occasions innocent blood is shed and many persons' honor and prestige got damaged. The root cause of their belief is that kissing and honoring the shrine amounts to worshipping the one in grave, as if 'every respect is worship.'

Since these helpless people who are far from the reality of Islamic teachings are unable to interpret *'ibadah* (worship) in the logical sense, they have become puzzled and confused and take every type of respect to the dead to be an *'ibadah*. In the next chapter, we shall draw a precise limit and boundary for *'ibadah*, but what is important now is to know what was the practice of the Muslims in this matter:

**1.** After the Holy prophet's burial, his daughter Fatima (a) stood near his grave and then taking some soil from the grave she put it over her face. She later cried and recited these two couplets:

"What happens to the one who smells the soil of grave of Ahmad, who till he is alive, shall smell no more the expensive musks."

"I was faced with such calamities that if it had befallen on the bright day it would have changed to night."8

- 2. The great companion Bilal (r) who left Medina for some reason and settled by order of the frontier guards, in the districts of Syria saw in his dream that the Holy Prophet (S) was saying: "What kind of injustice is this, O Bilal? Has not the time come that you visit us!? He woke up from his sleep, in sadness and sat on his horse and left for Medina. When he reached the grave of the Holy Prophet (S) he started to cry and rubbed his face over it. Later he saw Al-Hasan and Al-Husayn and kissed both of them.9
- **3.** Amir Al-mu'minin Ali (a) says: "Three days had lapsed from the burial of the Holy Prophet (S) when a Bedouin Arab came and threw himself over the grave of the Holy Prophet (S). He sprinkled the soil of his grave over his head and started to converse with the Holy Prophet (S). He said: 'O Prophet of Allah, you spoke and we listened. You received the truth from Allah and we too received it from you. From the things which Allah revealed to you is this:

## ولو أنهم إذ ظلموا أنفسهم

I have done injustice upon myself. So seek forgiveness for me from Allah. Suddenly he heard a voice saying: Your sins have been forgiven."

This incident has been narrated by most of the historians mainly Al-Samhudi in *Wafa' Al-Wafa'*, vol. 2, page 612 and Sheikh Dawud Al-Khalidi (died in 1299 A.H.) in *Sulh Al-'Ikhwan* and others.

**4.** Al-Hakim narrates in *Al-Mustadrak* that: Marwan bin Al-Hakam entered the mosque and saw a man putting his face over a grave. Marwan caught hold of his neck and said: "Are you aware of what you are doing?" The man lifted his head and it became apparent that he was Abu Ayyub Al-Ansari. He said: 'I have not come to visit a stone, but have come to visit the Holy Prophet (S). O Marwan, I have heard the Holy Prophet (S) saying: When the pious people bear the leadership do not cry for that. Do cry when unworthy men become the leaders (i.e. you and your Umayyid household).'10

This period of history reveals the root of 'creation of obstacle' to prevent seeking *tabarruk* from the grave of the Holy Prophet (S) and shows that the companions of the Holy Prophet (S) were constantly seeking *tabarruk* from the holy grave of the Holy Prophet. It was people like Marwan bin Al–Hakam who used to prevent people from this well–known deed.

The historical incidents in this case are so numerous that narrating all of them will lengthen our discussion. Interested readers can refer to the book *Tabarruk Al–Sahabah bi'l–Nabi wa Atharuh* 11 and the valuable book *Al–Ghadir* vol. 5, page 146–156.

In the end, we are bound to mention that all these historical narratives can never be false and baseless. Now, even if we assume that all of them are false and baseless yet they will serve our purpose. Because, if such actions were heresy, polytheism, unlawful or forbidden, then the fabricators would have never attributed them to religious personalities since the liars fabricate instances that are worthy of approval by the society so that the people believe and accept their made-up stories. They never attribute anything which is heresy, polytheism, forbidden or unlawful to the pious people because in such a case they will be confronted with the resistance and non-acceptance of the people and their arrows will hit the stone and miss the target.

- 1. All the Muslims, right from the time of the Holy Prophet (S) till now, have been seeking tabarruk from the traces of the Holy Prophet (S). Sheikh Muhammad Tahir Makki Kurdi (published by Maktabtul Qahira, Cairo, Egypt) has proved this matter with decisive historical evidences in his treatise which was printed in 1385 A.H. This treatise is entitled تبرک الصحابة and has been translated into Persian.
- 2. Sihah Al-Sittah.
- 3. Sahih Al-Bukhari, vol.3, page 255.
- 4. Sahih Al-Bukhari, vol.4, page 227; and Sahih Muslim, Chapter of 'Last of the Prophets'.
- 5. Sahih Al-Bukhari, vol.4, page 226.
- 6. Sahih Al-Bukhari, vol. 4, page 231.
- 7. Sahih Muslim, vol. 4., Book of 'Virtues of Companions'.

- 8. Many of the research scholars have narrated this incident such as Al-Shabrawi in Al-Tuhaf page 9 and Al-Samhudi in Wafa' Al-Wafa', vol. 2 page 444 and Al-Khalidi in Sulh Al-Ikhwan, page 57 and others.
- 9. This incident has been narrated by a group such as, Al-Subki in Shifa Al-Saqam narrating from Ibn 'Asakir, and Ibn Al-'Athir in Usd Al-Ghabah, vol. 1 page 28.
- 10. Mustadrak Al-Hakim, vol. 4 page 515
- 11. Written by Sheikh Sa'id 'Abd Al-Qadir Ibn Salim Bashanfar.

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