

Historical Facts of the Transmission of **MOO-E-MUBARAK**

The Hair of Prophet Muhammad ﷺ

Dr. Mohamed Mahmood Begg Naqshbandi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Historical Facts of the Transmission of MOO-E-MUBARAK

The Hair of Prophet Muhammad ﷺ

Dr. Mohamed Mahmood Begg Naqshbandi

Written with the Permission of his Master,

Maulana Sheikh Mohammed Nazim Adil Al-Haqqani

Al-Qubrusi An-Nasqshbandi

(40th Grand Sheikh of the Naqshbandi Sufi Order)



DR BEGG WITH SHEIKH NAZIM, NORTH CYPRUS, 2006

FOREWORD

This book has been compiled by Dr. Mohammad Mahmood Begg who is a well known scholar based at De Montfort University in Leicester. Dr. Begg has been associated with the Union of Muslim Organisations (UMO) and the Leicester Central Mosque since 1988 and has been engaged in the work of Islamic dawah through these organisations, particularly he has been lecturing in religious meetings on the life and sirah of Prophet Mohammad (Peace and Blessings of Allah be upon Him). He has also been participating in the programmes of Milaad-un-Nabi for a very long time.

In this book he has compiled through reliable resources some of the fascinating facts about the blessed hair (Moo-e-Mubarak) of Prophet Mohammad (Peace and Blessings of Allah be upon Him).

Traditionally Ahl-us-Sunnah (Sunni Muslims) have respectfully preserved the blessed hairs of the Prophet (Peace and Blessings of Allah be upon Him) all over the Muslim world. Lately Muslims have managed to bring these blessed hairs from their native countries to Britain also. Generally in the month of Rabi-ul-Awwal during the Milaad-un-Nabi celebrations these blessed hairs are displayed for Ziyarah (observation) and thousands of lovers of the Prophet (Peace and

Blessings of Allah be upon Him) enthusiastically look forward to this privilege and seek the blessings of Allah Almighty with the Wasilah of the blessed hairs. This practise is based upon the traditions of the Sahabah (companions) of the Prophet (Peace and Blessings of Allah be upon Him). There are many Ahadith (Prophetic sayings) supporting this practise.

I hope that readers will benefit from this book and it will strengthen their Imaan and love for the Prophet (Peace and Blessings of Allah be upon Him).

MOHAMMAD SHAHID RAZA

President, The World Islamic Mission, European Region
Head Imam, The Leicester Central Mosque, Leicester

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INTRODUCTION

Every year during the month of Rabi-ul-Awal, large congregations of Miladun-Nabi, ﷺ programmes take place throughout the world including the United Kingdom. At the end of such programmes, it has become a tradition to make Ziyarat of Moo-E-Mubarak (the hair of Prophet Muhammad ﷺ) followed by food for hundreds of people referred to as Langar. SubhanAllah!

As the tradition of displaying and making Ziyarat of the Moo-E-Mubarak ﷺ has become more and more popular during recent years, some people have been expressing silent doubts about this whole matter and this is the main reason why the author of this book undertook some research into the historical facts regarding Moo-E-Mubarak ﷺ which are presented in this book to preserve the sanctity of this tradition and the honour of our beloved prophet Muhammad ﷺ. Let it be understood clearly for a start that the cursed one – the *Shaitan* – is principally responsible for creating doubts in the hearts of mankind. The Arabic word for this is *waswasa* (suspicion or doubt) without real evidence. We must all guard ourselves against this by seeking protection from Allah (swt).

Read last Sura Wanaas from the holy Qur'an.

Ameen.

THE MAIN SOURCE OF MOO-E-MUBARAK ﷺ

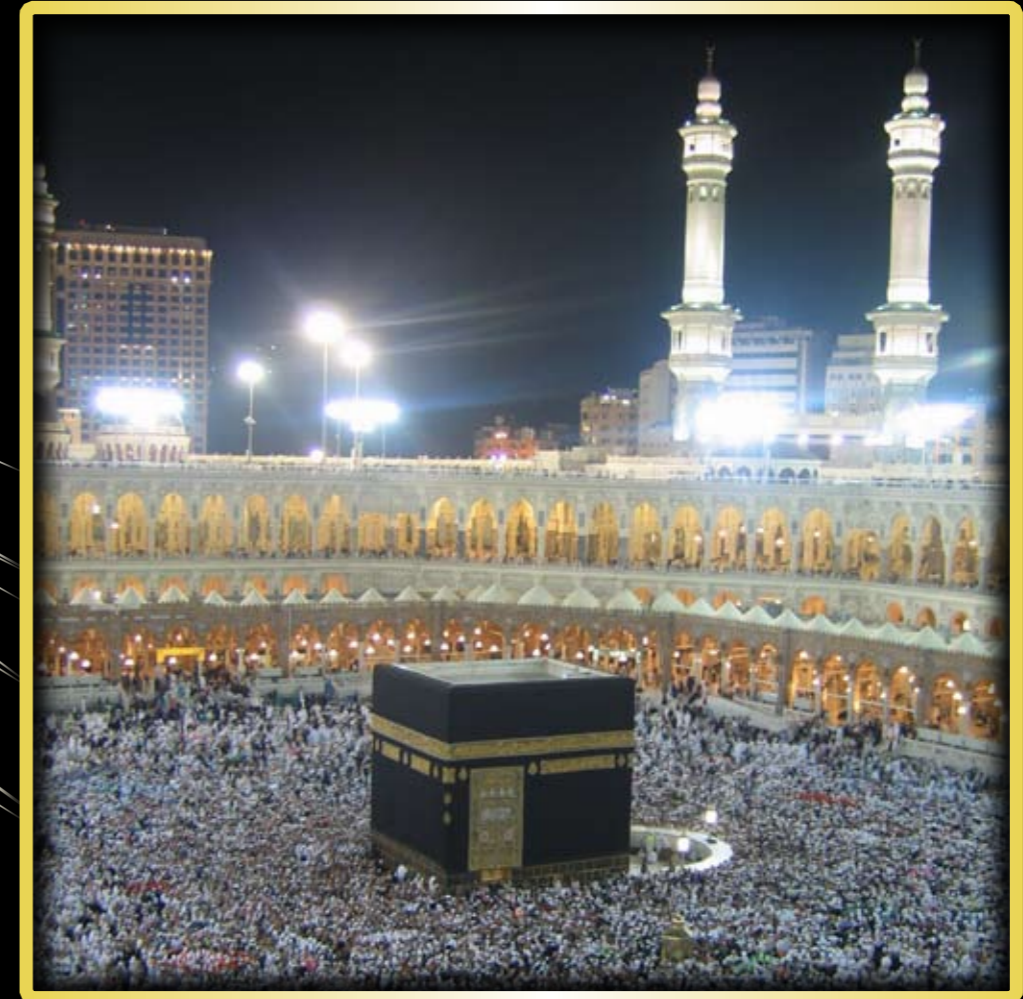
The fifth pillar of Islam, The Hajj, is well known to all Muslims and non-Muslims alike, as this event is now televised live from Makkah every year – and what a great event it is when millions of Muslims from all over the world, the young and the old, the sick and the healthy, congregate in Makkah (Saudi Arabia) to perform this great pillar of Islam.

One of the rituals of the Hajj is that men have to shave their heads or trim them very short after the Hajj is completed. It is in accordance with this requirement of the Hajj that Prophet Muhammad ﷺ also had his head shaved. The most important thing to note is that the Sahabah of our Prophet ﷺ who were a very large number by that time, did not let a single hair from the head of our Prophet ﷺ fall on to the ground.

According to Sheikh Hisham Kabbani's lecture on this subject in the United States (DVD available), Prophet Muhammad ﷺ first had his hair shaved from the right side of his head and asked a sahabi to take them to Umm Salama. The sahaba realised the sanctity of this item and wished they too could have some hair given to them. Prophet ﷺ then had his hair shaved from the left side of his head and asked Abu Talha (r.a) to distribute them among the Sahaba present at

that time. Sahaba were almost fighting each other to get some of the hair which is a clear indicator of how much they valued the sanctity of this item. These hair were in fact distributed among the Sahabah as *Tabaruk* (a sanctified item). These hair were thus preserved and passed on from one generation to the next. At the same time the Sahabah had started travelling and settling in other countries in a bid to spread Islam globally. So many of them took the hair with them as a blessing and means of success in their missions. These hairs therefore reached many countries where the Sahabah were setting their feet and even risked their lives to protect the sanctity of this item.

One example of this is that of one of the famous Sahabi called Khalid bin Walid who was a well known warrior. It was his custom to have a hair of our beloved Prophet ﷺ in his cap. It is narrated that once his cap fell in the battle field within enemy lines but he did not hesitate in going back for it and retrieved it, though some of the other Sahabah were amazed that he took such a dangerous step to recover his cap. But for Khalid bin Walid it was his respect and love for our Prophet ﷺ that took him back even though his life was endangered by this action.



TAWAAF DURING HAJJ IN MAKKAH



DR BEGG WITH SHEIKH HISHAM KABBANI, KUALA LUMPUR, 2005

When the conqueror of Africa, 'Amar ibn al-'As was dying, he put a strand of the Prophet ﷺ hair under his tongue hoping that it would help him answer questions easily in the next world.*

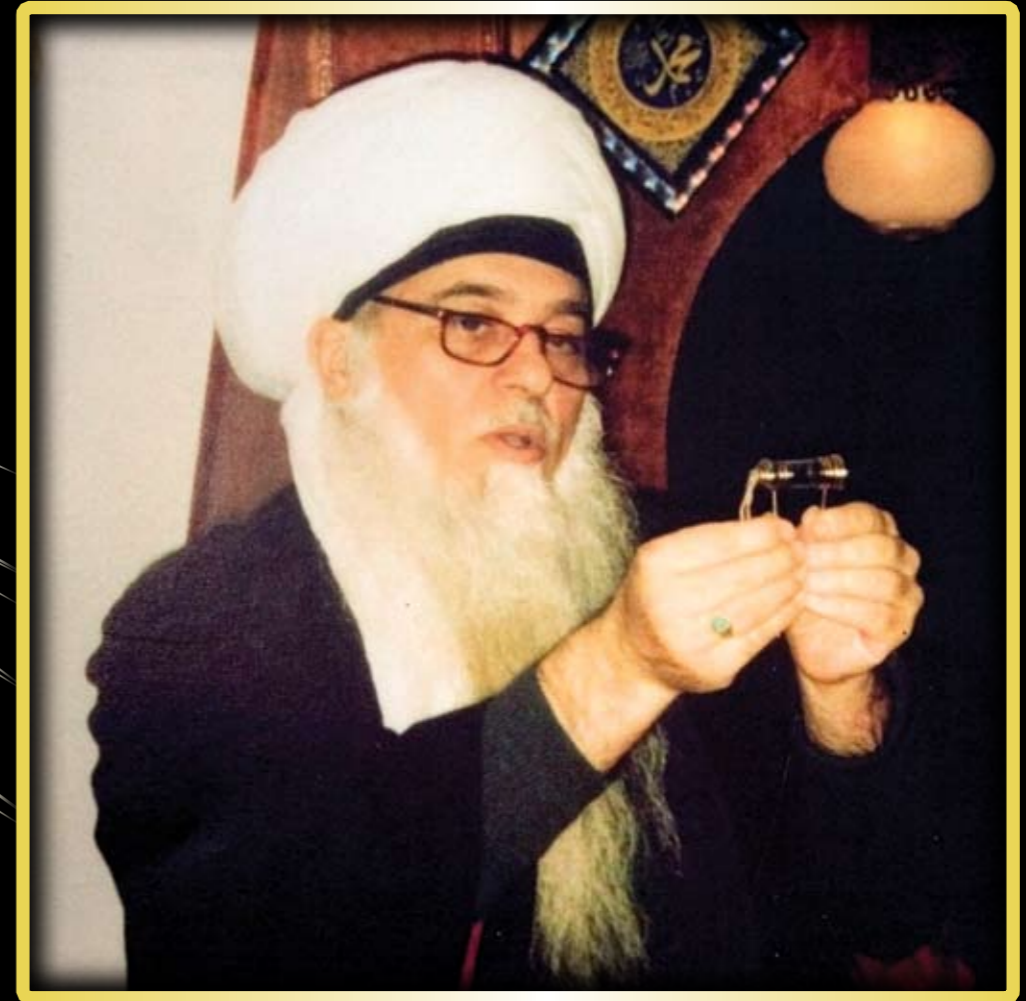
In his work, Tuhfe-i-Ataiyye, Ismail Hakki of Bursa related that Nurededin Zangi, Ruler of Damascus (1117-1173 AD), possessed some fingernail clippings and strands of hair from Prophet ﷺ. His last request was that the hair be put on his eyes and the nails on his lips. His wish was fulfilled, and Ismail Hakki commented that the ruler's tomb in Damascus became an illustrious place where prayers were answered.*

According to Umm Umara's narrative, when the Muslims stopped in Hudaibiya on their way to perform minor pilgrimage, hair shaved from the Prophet ﷺ were collected and shared among the sahaba. Umm Umara always kept a handful of the hair with her for medical purposes, it was put in water used to wash ill people and with its blessings Allah (swt) granted them Shiffa.*

Professor Dr. Tahir-ul-Qadri of Pakistan explained in one of his lectures on QTV (2008) that Imam Bukhari had kept a Moo-E-Mubarak ﷺ on his chest. This was a source of inspiration to him when compiling Hadith of our Prophet ﷺ.

Sheikh Hisham Kabbani who is resident in the United States, has some hair of our Prophet ﷺ in his possession which had reached him through a long chain of Naqshibandi Sheikhs. An annual Ziyarat of this hair takes place in the United States during Milad-un-Nabi programmes which are organised by Sheikh Hisham Kabbani, DVD records for which are available, show hundreds of people in various mosques lining up to view this hair for blessings and Baraka in their lives.

مُحَمَّدٌ رَسُولُ اللَّهِ



SHEIKH HISHAM KABBANI VIEWING MOO-E-MUBARAK



TOPKAPI MUSEUM IN ISTANBUL, TURKEY

THE OTTOMAN SULTANS 1281-1924

The Ottoman Empire spread far and wide and lasted nearly 700 years. The Ottomans had preserved some of the Moo-E-Mubarak ﷺ and every time a new Sultan was crowned, one of the main events of such a ceremony used to be the handing over of the Moo-E-Mubarak ﷺ to the new Sultan. This was usually done by the Grand Mufti of that time.

Strands of the Prophet's ﷺ hair at Topkapi Palace were primarily kept in gold and silver cases adorned with precious stones, such as diamonds, emeralds and rubies. These cases were wrapped in precious pieces of cloth, including Ka'ba covers and put in valuable silver chests or wooden chests inlaid with mother-of-pearl.*

Records in Turkey concerning the Sacred Strands of Hair indicate that some of them were specially cared for by sultans, queen mothers and prominent palace officials. Upon their deaths, the hair was returned to the Royal Treasury. Records also indicate that certain strands of the hair were donated to foundations by former palace members during visits on special occasions like the holy nights.*

Currently visitors to Turkey can notice Hair of the Prophet ﷺ kept in a box in the Islamic Section of the famous Topkapi Museum in Istanbul. Many other Islamic relics are preserved in this section. Visitors can also notice the Qur'an being recited constantly in this section. A visit to the Topkapi Museum in Istanbul is an enlightening experience for every visitor.

Hair from the Prophet's ﷺ beard is also preserved in a chest in the Mevlana Rumi Museum in Konya, Turkey. A visit to Mevlana Rumi's Maqam and Museum in Konya is also a life time memory for any visitor. Many people have embraced Islam simply as a result of visiting and seeing Mevlana Rumi's Maqam.



THE SIDI SAHABI MASJID IN KAIRUAN, TUNISIA.

The Sidi Sahabi Masjid is situated in the holy city of Kairuan in central Tunisia. This is a very beautiful masjid and complex in Kairuan. Kairuan is called a holy city for a number of reasons, one being that a Sahabi of our beloved Prophet Muhammad ﷺ called Sidi Abu Zaman Al-Balawi is resting in a special area of this masjid. The distinction of this Sahabi is that he was the barber of Prophet Muhammad ﷺ. Under normal circumstances a barber (particularly in the Arab or Asian traditions) does not occupy a very high professional status. However, the status of this Sahabi as a barber of Prophet Muhammad ﷺ was an enviable position. This can be understood by the fact that all other Sahabah were afraid of going too near to Prophet Muhammad ﷺ or even making eye contact with him as a sign of respect. However, this Sahabi had the unique opportunity of going so near to Prophet Muhammad ﷺ and even trim his hair! SubhanAllah! The only other Sahabi who ever got so close to Prophet Muhammad ﷺ was Abu Bakar As-Siddique (r.a.) as he carries the title of Yar-e-Ghar and Yar-e-Mazar, which means a companion in the cave during their actual life time on this earth and a companion in the tomb, being buried next to each other after leaving this world. SubhanAllah! And now back to the barber of Prophet Muhammad ﷺ. Through his devotion to our Prophet ﷺ, he chose to preserve the hair, never disposing of them. He



SIDI SAHABI MASJID IN KAIRUAN, TUNISIA

kept these himself and occasionally also gave them as Tabaruk to other deserving Muslims for preservation and for Baraka. This Sahabi made a *wasiah* (Will) that when he himself passed away some of the hair of Prophet Muhammad ﷺ should be put on his chest at the time of his burial. Therefore, when he passed away the hairs were duly placed on his chest at the time of lowering him into his grave, where he is now resting in the Sidi Sahabi Masjid in the holy city of Kairuan.

These details were explained to the author during his first visit to Tunisia in July, 1994 by the guardians at this tomb and through books in Tunisia. Thousands of people visit this Masjid in Kairuan (Muslims and non-Muslims) throughout the year. It is indeed a very holy site worth visiting many times over. The hairs of Prophet Muhammad ﷺ distributed by this Sahabi have also been travelling through the centuries to reach other hands today.

A SIGN OF HAYAT-UN-NABI ﷺ

One of the fundamental beliefs of Ahle-Sunnah Wal Jamaah is that our beloved Prophet Muhammad ﷺ is HAYI-UN, SAMEE-UN, BASEER-UN FI QUBRI-RASULALLAH ﷺ. This means that he is alive, hearing and seeing from his grave in Madina. Of course, let it be understood that Hayat-Un Nabi is of a higher level than ordinary people like us, therefore, there is no need to let our minds wander here and there! The Qur'anic ayat: “Ya ayuhan Nabiu, Inna arsalnaka Shahidan wa Mubasharan wa Nazira wa Daiun inanAlaha bi izniHi wa Sirajun Muneera” [SURAH 33 AL-AHZAB V. 46-49] substantiates this belief. How can our Prophet ﷺ be a *Shahid* (witness) if he cannot see or hear us?

The Moo-E-Mubarak ﷺ keep growing with the people who are preserving them (this is a sign of Hayat-Un Nabi, ﷺ). This can be seen by all as new branches of hair keep springing from one hair. The person preserving this hair may then decide to give a new branch to another person and this then starts growing afresh. This is therefore, another means through which the Moo-E-Mubarak ﷺ is spreading.

A MIRACLE OF OUR PROPHET MUHAMMAD ﷺ

During the period of research this author was informed of another source of the arrival of Moo-E-Mubarak ﷺ. It is understood that some holy person may see our beloved Prophet ﷺ in a dream and he may be presented with a Moo-E-Mubarak ﷺ in his right hand by our Prophet ﷺ. When this person wakes up he finds the Moo-E-Mubarak ﷺ in the palm of his right hand. SubhanAllah! One example of such a case has been reported by Mr. Sufi Iqbal, a well-known member of the Islamic Centre, Leicester, UK.

Dr. Tahir-ul-Qadri explained in one of his lectures that Shah Abdul Rahim, father of Shah Walli-Ullah Muhadith Dehlvi was given a hair of Prophet ﷺ when he was ill. Apparently he saw our Prophet ﷺ in his dream and liked our Prophet's ﷺ hair so much that he wished he could have some given to him. When he woke up he found the actual hair of our Prophet ﷺ under his pillow as had been indicated to him. Shah Walli-Ullah kept this hair in the family under lock and key An annual Ziyarat of this hair used to take place. It is recorded that once during such a ceremony, the lock would not open. So Shah Walli-Ullah asked the whole gathering to go home and have Ghusal and then come back for Ziyarat. When this was done, the lock opened immediately and the people made ziyarat of this particular Moo-E-Mubarak ﷺ. SubhanAllah!

ANOTHER MIRACLE OF OUR PROPHET MUHAMMAD ﷺ

On Sunday, 9th April, 2006, this author gave a short speech on the subject of Moo-E-Mubarak ﷺ at the Taj-Dare-Madina masjid in Leicester. At the end of this speech one prominent member of this masjid (Brother Giga) added to this topic by saying that he knows a place in India where Moo-E-Mubarak ﷺ is kept in a glass case. Apparently, one visitor began to express doubts about the authenticity of this Moo-E-Mubarak ﷺ. At this point the person in charge informed this visitor that our beloved Prophet ﷺ had no shadow. “Now let us place a torch at one end of this glass and see if there is a shadow”, suggested the keeper. It is reported that no shadow of this hair could be seen by anyone thus providing a proof of the authenticity of this Moo-E-Mubarak ﷺ. A Moo-E-Mubarak ﷺ is also kept in the Badshahi Mosque, Lahore, Pakistan.

SubhanAllah!

CONCLUSION

Having doubts about unknown things is perhaps human nature. However, this can be exasperated by the Shaitan to a state of disbelief. We must seek refuge in Allah (swt) to protect us from such doubts particularly in relation to our Prophet ﷺ. The purpose of this small book has been an attempt to provide the reader with a reasonable understanding of how the Moo-E-Mubarak ﷺ have travelled over the centuries to reach us. It is extremely important that whenever Moo-E-Mubark ﷺ are being shown to the public (usually to Muslims after Meelad gatherings), that we show our utmost respect towards Moo-E-Mubarak ﷺ and seek blessings from Allah (swt). Carrying doubts in our hearts can only lead us on to the path of the Shaitan and strip all blessings that could have reached us.

This is an ongoing research and the author would like readers to inform him of any other information in relation to Moo-E-Mubarak ﷺ so that this book can be updated from time to time.

May Allah (swt) keep us in His Amaan and give us love and utmost respect for His and our beloved PROPHET

MUHAMMAD



DEDICATION

This work is dedicated for the preservation of the honour and sanctity of our Beloved Prophet Mohammed ﷺ and to four distinguished people who have contributed to the Islamic knowledge and spiritual development of the author:

MAULANA SHEIKH MOHAMMED NAZIM ADIL AL-HAQQANI
AL-QUBRUSI AN-NASQSHBANDI

40th Grand Sheikh of the Naqshbandi Sufi Order and the Sheikh of the author.

SHEIKH HISHAM KABBANI

Head of the Sufi Muslim Council, U.S.A.

DR. SAYYED AZIZ PASHA,

General Secretary, Union of Muslim Organisations in the UK and Eire

IMAM SHAHID RAZA,

Head Imam, Islamic Centre, Leicester.

Finally, this work is also dedicated to **AHMED ALI BEGG** and **BIBI FEROZA BEGG**, the late parents of the author, may Allah grant them Jannah, (Ameen), Fatiah.



DR BEGG IN SHEIKH NAZIM'S HOUSE, LEFKE, NORTH CYPRUS, 2006

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Dr. Mohamed Mahmood Begg Naqshbandi
Leicester, U.K.

Email: info@mmbegg.com

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