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*The* BLESSED HAIR  
*of* THE PROPHET ﷺ

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Praise be to Allah, the Creator of the Universe. Peace and blessings, upon the liegelord of all messengers, the seal of prophets, our master Muhammad ﷺ; and upon his descendants and his Companions.



Muslims show utmost respect and love to the Prophet of Islam ﷺ. This love and admiration extends to anything and everything that is associated with him. Our history testifies that the blessed relics of the Prophet ﷺ were devoutly respected by the Companions ﷺ and the pious ancestors after them.

I will now present some proofs of the Muslims honouring, respecting and preserving the blessed hair of the Prophet ﷺ.

#### THE PRACTICE *of* PRESERVING HIS ﷺ BLESSED HAIRS

From authentic hadith, it is clear that preserving and respecting the Prophet's ﷺ blessed hair is a practice which the Prophet ﷺ himself encouraged:

Anas b. Mālik states: When the Prophet ﷺ had his head shaved [on the occasion of Hajj], Abū Ṭalḥa was the first to take some of his ﷺ hair.<sup>1</sup>

Anas reports: I saw the Prophet ﷺ when the coiffeur was cutting his hair. The Companions were circling him. Every one of them wanted [even for a single strand of] the blessed hair to fall in their hands.<sup>2</sup>

1 Al-Bukhārī, *Ṣaḥīḥ* (171).

2 Aḥmad, *Musnad* (11951); Muḥammad Ṭāhir al-Kurdī, *Tabarruk al-ṣaḥābah bi āthār rasūl allāh ﷺ wa bayān faḍlihi al-ʿaẓīm* (p. 13). Maktaka al-Qāhira Publications, Cairo, 1997.

The Prophet ﷺ gifted his blessed hair and nails to ‘Abd-Allah b. Zayd [and others] at Minā.<sup>3</sup>

If his hairs were of no importance or significance, the Prophet ﷺ would have prohibited his Companions from preserving them. No report is to be found as such. On the contrary, we find that the Prophet ﷺ wanted his Companions to keep them, as a form of *barakah* (blessing). The report of Muslim clearly highlights this, where Abū Ṭalḥa was explicitly told by the Prophet ﷺ: ‘Distribute the hairs among the people.’<sup>4</sup>

#### THE WAY OF THE COMPANIONS & PIOUS ANCESTORS

**They attached great value, honour and importance to his ﷺ hairs.** Ibn Sīrīn once told ‘Ubayda: ‘We have some hair of the Prophet ﷺ that we attained from Anas.’ ‘Ubayda replied: ‘Possessing a single hair of the Prophet ﷺ is more beloved to me than the world and all of its contents.’<sup>5</sup>

**They would seek *shifā’* (cure) from his blessed hair.** Lady Umm Salama<sup>6</sup> ﷺ possessed some blessed hair of the Prophet ﷺ. When people were ill or affected by the evil eye, then they would come to her with water in a basin. She would then dip the hair of the Prophet ﷺ in the water. They would in turn drink this water or bathe from it as a means of *shifā’*.<sup>7</sup>

**They would seek victory and success through its *barakah*.** Qāḍī ‘Iyāḍ writes that Khālīd ibn Walīd had some hair of the Prophet ﷺ in his cap. He used to wear this cap in battle and would be victorious with the blessings of the hair of the Prophet ﷺ. In the battle of *Yamāmah*, his cap accidentally fell off during the battle. Rather than to continue fighting without the cap, Khālīd ibn Walīd began searching for his cap, and this was all despite the intensity of fighting at the time. The Companions were astonished and confused when they saw him pursuing his cap rather than protecting his life from the enemies. After the battle, Khālīd ibn Walīd explained to the Companions why the cap was so valuable:

3 Ibn Khuzaymah, *Ṣaḥīḥ* (2931).

4 Muslim’s *Ṣaḥīḥ* (2300). The same report is also to be found in al-Tirmidhī’s *Sunan* (836) and Abu Dāwūd’s *Sunan* (1691).

5 Al-Bukhārī, *Ṣaḥīḥ* (165).

6 The noble wife of the Prophet ﷺ.

7 Al-Bukhārī, *Ṣaḥīḥ* (5446).

I did not do it for the cap itself, but because of the hair of the Prophet ﷺ that was in it so that I would not be stripped of its blessing and to avoid it falling into the hands of the idol-worshippers.<sup>8</sup>

There are many lessons to be learnt from this heart-warming episode. Firstly, it was the belief and conviction of Khālid ibn Walīd that such was the power and *barakah* of the hair, that it was a means to victory in battles. Secondly, Khālid ibn Walīd valued the hair more than his own life. In the heat of the battle, when the enemies were pressing forward and threatening to kill the Muslims, Khālid ibn Walīd was more anxious to preserve the Prophet's ﷺ hair more than his own life. Finally, the enemies of the Prophet ﷺ have no right to his relics or the blessings therein.

**They would seek peace and bliss in the grave from its *barakah*.** Anas ibn Mālik requested to be buried with the hair of the Prophet ﷺ placed under his tongue.<sup>9</sup> Mu'āwiyah possessed the shirt, nails and hair of the Prophet ﷺ. He asked to be buried with these relics. When he made this bequest, he remarked: 'If anything will benefit me [in the grave], then these relics will.'<sup>10</sup> Ahmad b. Hanbal had three hairs from the noble body of the Prophet ﷺ. He requested to be buried with one placed on his mouth and the other two on each eye.<sup>11</sup>

#### ETIQUETTES OF THE ZIYĀRAH OF HIS ﷺ BLESSED HAIR

When visiting to view a relic or the blessed hair of the Prophet ﷺ, certain etiquettes must be observed.

- **One should be in state of purification.** Aḥmad ibn Fazlawiyya possessed the bow belonging to the Prophet ﷺ. He said: I have never touched this bow with my hands, expect in a state of *wuḍū'*, since I learnt that the Prophet ﷺ held this bow with his hand.<sup>12</sup>
- One must display humbleness and humility.
- One must be engrossed in sending peace and salutations upon the Prophet ﷺ during this august visitation.

8 'Iyād, *al-Shifā'* (p. 275). Dār Ibn Ḥazm Publications, Beirut, 2002.

9 *Tabarruk al-ṣaḥābah bi āthār rasūl allāh ﷺ wa bayān faḍlihi al-ʿaẓīm* (p. 16).

10 Ibid. (p. 24).

11 Ibid. (p. 17).

12 *al-Shifā'* (p. 275).

- Do not turn your back towards the blessed hair or any relic of the Prophet ﷺ.
- You must not raise your voice during this visit.

Allah give benefit through this.