



**Kissing The Hands, Feet, Head, Cheek, Forehead, Body
And Flank Of The Loved Ones As A Sign Of Respect,
Love and Welcoming**

By

Muhammad Yaasir Ashrafi

In the name of Allah

The most Merciful the most Compassionate

**Blessings and Darood be upon our most beloved
Prophet and Messenger**

**Hazrat Muhammad Mustwafa (صلی اللہ
علیہ وسلم)**

**This humble work in hand is dedicated through
Ithaaluth Thawaab**

To our Nabi and Rasoul

**Hazrat MuhammadMustwafa (صلی اللہ
علیہ وسلم)**

And my Peer Murshid

**Hazrat Shaikh Tariquat Syed Shah Naeem Ashraf
Ashrafi Jilani (رحمة اللہ علیہ)**

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Introduction

Assalaamou'alaikum Wa Rahmatullaahi Wa Barakaatouh

All praise be to Allah, the All Mighty and much of Darood Shareef be upon the prophet of Islam Hazrat Muhammad (ﷺ). Blessings be upon all the prophets (عليهم السلام), the Swahaabah (رضي الله عنهم), the Awliya Ullah (رحمة الله عليهم), Hazrat Shaikh 'Abdul Qadir Al Jilani (رحمة الله عليه) and my Peer Mursheed Hazrat Shaikh Tariquat Shah Na'eem Ashraf Ashrafi Jilani (رحمة الله عليه).

It is with great pleasure that I am presenting to you this book in hand "Kissing The Hands, Feet, Head, Cheek, Forehead, Body And Flank Of The Loved Ones As A Sign Of Respect, Love and Welcoming". The aim of this work is at the outset to please our Rabb Allah and His Nabi (ﷺ). This little and humble work will be hopefully a facilitator in understanding one of the belief of Ahlus Sunnah Wal Jama'ah. This work will include proofs from Qur'an and Hadith.

I would like to thank all those who contributed in a way or the other in this realization and we ask the forgiveness of Allah for any shortcoming in undertaking such responsibility.

This work is dedicated to Our Nabi and Rasoul Muhammad (ﷺ) and my Peer Mursheed Hazrat Shaikh Tariquat Syed Shah Na'eem Ashraf Ashrafi Jilani (رحمة الله عليه).

Muhammad Yaasir Ashrafi

(Humble Seeker)

Love for a prophet, a father, a son, a daughter, a child or for any loved ones can be expressed through different means. One of them is through kissing the person. It does not matter whether the person is related or not as long as the Shari'ah underlining the Mahram is observed. In this document we will analyse the fact surrounding kissing during the time of the prophet (ﷺ) and his Ashab. Was kissing their practice or a Bid'ah? This is done in order to consolidate our *Ahlu Sunnah Wal Jama'ah 'Aqeedah*.

The Prophet (ﷺ) Used To Kiss His Wives During The Month Of Ramadhan

Hadith No. 1

Sahih al-Bukhari » Fasting » Hadith

كتاب الصوم

Fasting

Chapter (24): Kissing by a fasting person

باب الْقُبْلَةِ لِلصَّائِمِ

وَقَالَ جَابِرُ بْنُ زَيْدٍ إِنْ نَظَرَ فَأَمْنَى يُتِمُّ صَوْمَهُ.

Hazrat Hisham's father (رضي الله عنه) said:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. رَضِيَ اللَّهُ عَنْهَا. قَالَتْ إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَقْبِلَ بَعْضَ أَزْوَاجِهِ وَهُوَ صَائِمٌ. ثُمَّ ضَحِكَتُ.

Hazrat Aisha (رضي الله عنها) said, "Allah's Messenger (ﷺ) used to kiss some of his wives while he was fasting," and then she smiled.

Reference : Sahih al-Bukhari 1928

In-book reference : Book 30, Hadith 36

Other References:

Sahih Muslim 1106 d (Book 13, Hadith 82)

Sahih Muslim 1106 e (Book 13, Hadith 83)

Jami` at-Tirmidhi 727 (Book 8, Hadith 46)

Sunan Abi Dawud 2384 (Book 14, Hadith 72)

Al Muwatta Book 18, Hadith 14 (Book 18, Hadith 647)

Points to be noted:

1. It is a Swahih Hadith
2. It is a Muttafaq ‘Alai Hadith (being recorded by both Imaam Bukhariy and Imaam Muslim)
3. The name of the chapter itself is ‘Kissing by a fasting person’ (باب الْقُبْلَةِ لِلصَّائِمِ)
4. It is said in this hadith that ‘Allah's Messenger (ﷺ) used to kiss some of his wives while he was fasting’ (إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَقْبَلُ بَعْضَ أَزْوَاجِهِ وَهُوَ صَائِمًا)
5. The presence of (كَانَ لَيَقْبَلُ) in this hadith indicates that the prophet (ﷺ) used to kiss his wives.
6. It is also said that the prophet (ﷺ) used to kiss ‘some of his wives’ (بَعْضَ أَزْوَاجِهِ)
7. This means that it was a habit of the prophet (ﷺ) as a sign of love to kiss his wives. If kissing one’s wife was prohibited, would the prophet (ﷺ) have done it with his wives? NO
8. Did that action was accepted and brought good atmosphere with the prophet’s (ﷺ) wives? YES as it is said that ‘then she smiled’ (ثُمَّ ضَحِكَتْ)
9. This mere action of the prophet (ﷺ) was appreciated by his wives.

Did the prophet (ﷺ) kiss his wives? YES (إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَقْبَلُ)

(بَعْضَ أَزْوَاجِهِ)

Was that action welcome by his wives? YES (ثُمَّ ضَحِكَتْ)

As such it is sunnah to kiss our married partners (wives / husbands)
If kissing one's married partner is not forbidden, then is kissing the hand of a descendant /
offspring of our nabi (ﷺ) shirk, bid'ah, kufr or haram? NO

**The Prophet (ﷺ) Used To Stand Up, Welcome Her Daughter Hazrat Bibi
Faatima (رضي الله عنها), Kiss Her And Make Her Sit In His Place. Hazrat Bibi
Faatima (رضي الله عنها) Did The Same Towards Her Father (ﷺ)**

Hadith No. 2

Al-Adab Al-Mufrad » Greetings » Hadith

كتاب السلام

Hazrat 'A'isha (رضي الله عنها), the Umm al-Mu'minin, said:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَيْسِرَةَ
بِنِ حَبِيبٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ
قَالَتْ: مَا رَأَيْتُ أَحَدًا كَانَ أَشْبَهَ حَدِيثًا وَكَلَامًا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ
فَاطِمَةَ، وَكَانَتْ إِذَا دَخَلَتْ عَلَيْهِ قَامَ إِلَيْهَا، فَرَحَّبَ بِهَا وَقَبَّلَهَا، وَأَجْلَسَهَا فِي مَجْلِسِهِ، وَكَانَ
إِذَا دَخَلَ عَلَيْهَا قَامَتْ إِلَيْهِ فَأَخَذَتْ بِيَدِهِ، فَرَحَّبَتْ بِهِ وَقَبَّلَتْهُ، وَأَجْلَسَتْهُ فِي مَجْلِسِهَا،
فَدَخَلَتْ عَلَيْهِ فِي مَرَضِهِ الَّذِي تُوُفِّيَ، فَرَحَّبَ بِهَا وَقَبَّلَهَا.

"I did not see anyone who more resembled the Messenger of Allah, may Allah bless him and grant him peace, in manner of speaking that Fatima. When she came to him, he stood up for her, made her welcome, kissed her and had her sit in his place. When the Prophet (ﷺ) came to her, she stood up for him, took his hand, made him welcome, kissed him, and made him sit in her place. She came to him during his final illness and he greeted her and kissed her."

English reference : Book 42, Hadith 971

Arabic reference : Book 1, Hadith 971

Other References:

Adab ul Mufrad Book 40, Hadith 947 (Book 1, Hadith 947)

Sunan Abi Dawud 5217 (Book 43, Hadith 445)

Jami' Al Tirmidhi Vol. 1, Book 46, Hadith 3872 (Book 49, Hadith 4246)

Points to be noted:

1. It is a Swahih Hadith
2. It has been graded as Swahih by Wahabi Guru Albani
3. It is found in the Book of 'Greeting' (كتاب السَّلام) recorded by Imaam Bukhariy (رضي الله عنه)
4. It is said that 'When she came to him, he stood up for her, made her welcome, kissed her and made her sit in his place' (وَكَانَتْ إِذَا دَخَلَتْ عَلَيْهِ قَامَ إِلَيْهَا، فَرَحَّبَ بِهَا وَقَبَّلَهَا،) (وَأَجْلَسَهَا فِي مَجْلِسِهِ).
5. What is noted here? What would the prophet (صلى الله عليه وسلم) do when his daughter (رضي الله عنها) would come to meet him? He would
 - (i) Stand up for her (قَامَ إِلَيْهَا). If standing for a guest was haram would the prophet (صلى الله عليه وسلم) have done it for his daughter? NO
 - (ii) Welcome her (فَرَحَّبَ بِهَا)
 - (iii) Kiss her (قَبَّلَهَا) If Kissing a loved one was prohibited would the prophet (صلى الله عليه وسلم) have done it? NO
 - (iv) Make her sit in his place (أَجْلَسَهَا فِي مَجْلِسِهِ) If giving one's own place to a guest was prohibited, would the prophet (صلى الله عليه وسلم) have done it to his daughter? NO
6. This is the sunnah of the prophet (صلى الله عليه وسلم) in welcoming a Swahaabiy, that is a pious person.
7. Now, what would be the reaction of the daughter of the prophet (صلى الله عليه وسلم) when the prophet (رضي الله عنها) would come to meet her? Hazrat Bibi Faatima (رضي الله عنها) would as such:

- (i) Stand up for him (قَامَتْ إِلَيْهِ)
- (ii) Take his hand (أَخَذَتْ بِيَدِهِ)
- (iii) Make him welcome (رَحَّبَتْ بِهِ)
- (iv) Kiss him (قَبَّلَتْهُ)
- (v) Make him sit in her place (أَجْلَسَتْهُ فِي مَجْلِسِهَا)

8. This is thus the sunnah of Hazrat Bibi Faatima (رضي الله عنها)

9. As such it is permissible to stand up to receive, to welcome, to kiss and to make a loved one sit in one's place.

10. This is thus the sunnah of the prophet (صلى الله عليه وسلم), Hazrat Bibi Faatima (رضي الله عنها) and the Ahlus Sunnah Wal Jama'ah of how to welcome a guest or an 'Alim (scholar)

What did the prophet (صلى الله عليه وسلم) did when his daughter Hazrat Bibi Faatima would come to meet him?

What would Hazrat Bibi Faatima (رضي الله عنها) would do when her father would come to meet her?

- (i) Stand up for her / him
- (ii) Take his hand
- (iii) Welcome her / him
- (iv) Kiss her / him
- (v) Make her / him sit in his / her place

It is the sunnah of the people of Ahlus Sunnah Wal Jama'ah

If kissing one's daughter is not forbidden, then is kissing the hand of a descendant / offspring of our nabi (صلى الله عليه وسلم) shirk, bid'ah, kufr or haram? NO

**The Prophet (ﷺ) Kissed A Swahaabiy Hazrat Zaid bin Haritha (رضي الله عنه)
To welcome Him**

Hadith No. 3

Riyad as-Salihin » The Book of Greetings » Hadith

كتاب السلام

The Book of Greetings

Hazrat 'Aishah (رضي الله عنها) reported:

وعن عائشة رضي الله عنها قالت: قدم زيد بن حارثة المدينة و رسول الله صلى الله عليه وسلم في بيتي، فَأَتَاهُ فَفَرَعَ الْبَابَ، فَقَامَ إِلَيْهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اللهُ عَلَيْهِ وَسَلَّمَ يَجُرُّ ثَوْبَهُ، فَأَعْتَقَهُ وَقَبَّلَهُ" ((رواه الترمذي وقال: حديث حسن)).

Hazrat Zaid bin Harithah (رضي الله عنه) came to the Messenger of Allah (ﷺ) when he was in my house. Zaid knocked at the door. The Prophet (ﷺ) rose to receive him, trailing his garment. He embraced and kissed him.

Arabic/English book reference : Book 6, Hadith 891

Other References:

Jami` at-Tirmidhi 2732 (Book 42, Hadith 45)

Points to be noted:

1. It is a Hasan Hadith
2. It is said in this hadith that 'Zaid bin Harithah knocked at the door' (فَفَرَعَ الْبَابَ) of the house of Hazrat Aisha where the prophet (ﷺ) at that specific moment was. What did happen then?

3. It is said that ‘The Prophet (ﷺ) rose to receive him, trailing his garment. He embraced and kissed him’ (فَقَامَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ)
(وَسَلَّمَ يَجْرُ ثَوْبَهُ، فَأَعْتَقَهُ وَ قَبَّلَهُ)
4. What did the prophet (ﷺ) do? The prophet (ﷺ):
- (i) Stood up to receive him (فَقَامَ إِلَيْهِ النَّبِيُّ)
 - (ii) Embraced him (أَعْتَقَهُ)
 - (iii) Kissed him (قَبَّلَهُ)
5. These 3 steps are thus the sunnah of the prophet (ﷺ)
6. If standing up to receive a guest, embracing a guest and kissing a loved guest was and is haram, then the prophet (ﷺ) would not have done them all.
7. As such it is permissible to stand up to receive, to embrace and to kiss a Muslim stranger as Hazrat Zaid bin Harithah (رضي الله عنه) was the slave of the prophet (ﷺ) and was not a member of his family. But the prophet (ﷺ) considered him as his adopted son.

What did the prophet (ﷺ) do when Zaid bin Harithah (رضي الله عنه) came? The prophet (ﷺ)

- (i) Stood up to receive him (فَقَامَ إِلَيْهِ النَّبِيُّ)
- (ii) Embraced him (أَعْتَقَهُ)
- (iii) Kissed him (قَبَّلَهُ)

It is thus the sunnah of the prophet (ﷺ) and the practice adopted with proof by the Ahlus Sunnah Wal Jama’ah

If kissing one’s affectionate friend, fellowman and adopted son is not forbidden, then is kissing the hand of a descendant / offspring of our nabi (ﷺ) shirk, bid’ah, kufr or haram? NO

The Prophet (ﷺ) Kissed A Swahaabiy Hazrat Ja'far ibn Abu Twalib In Between His Two Eyes

Hadith No. 4

Sunan Abi Dawud » General Behaviour / Good manners » Hadith

كتاب الأدب

Chapter (158): Regarding kissing between the eyes

باب فِي قُبْلَةِ مَا بَيْنَ الْعَيْنَيْنِ

Hazrat Ash-Sha'bi (رضي الله عنه) narrated:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَجْلَحَ، عَنِ الشَّعْبِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَلَقَّى جَعْفَرَ بْنَ أَبِي طَالِبٍ فَالْتَزَمَهُ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ .

The Prophet (ﷺ) received Ja'far ibn Abu Twalib, embraced him and kissed him between both of his eyes (forehead).

Reference : Sunan Abi Dawud 5220

In-book reference : Book 43, Hadith 448

Points to be noted:

1. The Book here is 'General Behaviour / Respect / Good manners' (كتاب الأدب) and the chapter is 'Regarding kissing between the eyes' (باب فِي قُبْلَةِ مَا بَيْنَ الْعَيْنَيْنِ). This gives us an idea of the 'Aqeedah of Imaam Abu Dawood for creating such chapter.
2. It is said that 'The Prophet (ﷺ) received Ja'far ibn Abu Twalib' (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَلَقَّى جَعْفَرَ بْنَ أَبِي طَالِبٍ). The question is: how did the prophet (ﷺ) receive him?
3. The prophet (ﷺ) would:

(i) Embrace him (التَّرْمَهُ)

(ii) Kiss him (قَبَّلَ)

4. The question here is where did the prophet (صلى الله عليه وسلم) kiss him? It is said that the prophet (صلى الله عليه وسلم) 'kissed him between both of his eyes' (قَبَّلَ مَا بَيْنَ عَيْنَيْهِ) that is his forehead.
5. As such it is the sunnah of the prophet (صلى الله عليه وسلم) to kiss the loved ones on the forehead, that is in between the eyes.
6. If it was haram to kiss someone in between the forehead, then the prophet (صلى الله عليه وسلم) would not have done it.
7. As such it is permissible to embrace and kiss one's own cousin as Ja'far bin Abi Twalib (رضي الله عنه) was the cousin of the prophet (صلى الله عليه وسلم)

What did the prophet (صلى الله عليه وسلم) do to welcome Hazrat Ja'far bin Abi Twalib who was his cousin?

The prophet (صلى الله عليه وسلم)

(i) Embrace him (التَّرْمَهُ)

(ii) Kissed him between both of his eyes' (قَبَّلَ مَا بَيْنَ عَيْنَيْهِ)

It was thus a sunnah of the prophet (صلى الله عليه وسلم) and the adopted practice of the Ahlus Sunnah Wal Jama'ah.

If kissing one's cousin is not forbidden, then is kissing the hand of a descendant / offspring of our nabi (صلى الله عليه وسلم) shirk, bid'ah, kufr or haram? NO

The Prophet (ﷺ) Kissed A Swahaabiy Hazrat Uthman bin Maz'un (رضي الله عنه) When The Latter Died

Hadith No. 5

Sunan Abi Dawud » Funerals » Hadith

كتاب الجنائز

Funerals (Kitab Al-Jana'iz)

Chapter (40): Kissing The Deceased

باب فِي تَقْبِيلِ الْمَيِّتِ

Hazrat 'Aisha (رضي الله عنها) said:

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ عُثْمَانَ بْنَ مَظْعُونٍ وَهُوَ مَيِّتٌ حَتَّى رَأَيْتُ الدَّمُوعَ تَسِيلُ .

I saw the Messenger of Allah (ﷺ) that he kissed Uthman ibn Maz'un while he was dead, and saw that tears were flowing (from his eyes).

Reference : Sunan Abi Dawud 3163

In-book reference : Book 21, Hadith 75

Other References:

Jami` at-Tirmidhi 989 (Book 10, Hadith 25)

Shama'il Muhammadiyah (Book 44, Hadith 309) (Book 45, Hadith 326)

Points to be noted:

1. It is a Swahih Hadith
2. It has been graded as Swahih by Wahabi Guru Albani

3. It is seen that the chapter of this hadith is ‘Kissing The Deceased’ (**بَاب فِي تَقْبِيلِ**) (**الْمَيِّتِ**). This is enough to say that the ‘Aqeedah of Imaam Abu Dawood is for the kissing of the death people.
4. It is said that ‘the prophet (**صلى الله عليه وسلم**) kissed Uthman ibn Maz'un while he was dead’ (**رَسُولَ**) (**اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقْبِلُ عُثْمَانَ بْنَ مَظْعُونٍ وَهُوَ مَيِّتٌ**).
5. Was the Swahaabiy alive at that moment? No as it is said that he was dead (**وَهُوَ مَيِّتٌ**)
6. Nevertheless what did the prophet (**صلى الله عليه وسلم**) do? The prophet (**صلى الله عليه وسلم**) kissed him (**يُقْبِلُ عُثْمَانَ**) (**بْنِ مَظْعُونٍ**)
7. Did the prophet (**صلى الله عليه وسلم**) was acquainted with the Swahaabiy? Yes, it is said that ‘and I saw that tears were flowing’ (**حَتَّى رَأَيْتُ الدَّمْعَ تَسِيلُ**). This means that the prophet (**صلى الله عليه وسلم**) loved and had affection for the Swahaabiy Hazrat Uthman bin Maz'un (**رضي الله عنه**).
8. If kissing a person out of respect or love is considered by some as haram, did the prophet (**صلى الله عليه وسلم**) not know about it? But the prophet (**صلى الله عليه وسلم**) kissed a Swahaabiy who left this world.
9. As such it is permissible to kiss a known Muslim stranger though after his death.
10. It is thus the sunnah of the prophet (**صلى الله عليه وسلم**) to kiss the loved persons after their death.

Did the prophet (**صلى الله عليه وسلم**) kissed the dead Swahaabiy? YES (**رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**)

(**يُقْبِلُ عُثْمَانَ بْنَ مَظْعُونٍ وَهُوَ مَيِّتٌ**)

It is thus the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah to kiss the dead person as sunnah of the prophet (**صلى الله عليه وسلم**)

If kissing a Swahaabiy who passed away is not forbidden, then is kissing the hand of a descendant / offspring of our nabi (**صلى الله عليه وسلم**) shirk, bid'ah, kufr or haram? NO

Hadith No. 6

Sunan Ibn Majah » Etiquette » Hadith

كتاب الأدب

Chapter (16): A man kissing another man's hand

باب الرَّجُلِ يُقَبِّلُ يَدَ الرَّجُلِ

It was narrated that Hazrat Ibn Umar (رضي الله عنه) said:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ ابْنِ عُمَرَ، قَالَ قَبَّلْنَا يَدَ النَّبِيِّ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

We kissed the hand of the Prophet (صلى الله عليه وسلم).

Reference : Sunan Ibn Majah 3704

In-book reference : Book 33, Hadith 48

Hadith No. 7

Sunan Abi Dawud » General Behavior / Good manners » Hadith

كتاب الأدب

General Behavior / Good manners (Kitab Al-Adab)

Chapter (160): Regarding kissing the hand

باب فِي قُبْلَةِ الْيَدِ

Narrated Abdullah ibn Umar (رضي الله عنه):

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ، أَنَّ عَبْدِ الرَّحْمَنِ بْنَ أَبِي لَيْلَى، حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ وَذَكَرَ قِصَّةً قَالَ فَدَنَوْنَا - يَعْنِي - مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَبَّلْنَا يَدَهُ .

Hazrat Ibn Umar (رضي الله عنه) told a story and said: We then came near the Prophet (صلى الله عليه وسلم) and kissed his hand.

Reference : Sunan Abi Dawud 5223

In-book reference : Book 43, Hadith 451

Hadith No. 8

Riyad as-Salihin » The Book of Greetings » Hadith

كتاب السلام

The Book of Greetings

In a narration of Ibn Umar (رضي الله عنه) said:

وعن ابن عمر، رضي الله عنهما، قصة قال فيها: فدنونا من النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم فقبلنا يده ((رواه أبو داود)).

We came near the Prophet (صلى الله عليه وسلم) and kissed his hand.

Reference : Book 6, Hadith 46

Arabic/English book reference : Book 6, Hadith 890

Hadith No. 9

Al-Adab Al-Mufrad » General Behaviour / Good manners » Hadith

كتاب الأدب

General Behaviour / Good manners

Chapter (267): Deliberation in Affairs

بَابُ التُّؤَدَةِ فِي الْأُمُورِ

Hazrat Mazida al-'Abdi (رضي الله عنه) said:

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا طَالِبُ بْنُ حُجَيْرٍ الْعَبْدِيُّ قَالَ: حَدَّثَنِي هُوْدُ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدٍ، سَمِعَ جَدَّهُ مَزِيْدَةَ الْعَبْدِيَّ قَالَ: جَاءَ الْأَشْجُ يَمْشِي حَتَّى أَخَذَ بِيَدِ النَّبِيِّ

صلى الله عليه وسلم فقبَّلَهَا، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَمَا إِنَّ فِيكَ لَخُلُقَيْنِ يُحِبُّهُمَا اللهُ وَرَسُولُهُ، قَالَ: جَبَلًا جُبِلْتُ عَلَيْهِ، أَوْ خُلِقًا مَعِيَ؟ قَالَ: لَا، بَلْ جَبَلًا جُبِلْتُ عَلَيْهِ، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي جَبَلَنِي عَلَى مَا يُحِبُّ اللهُ وَرَسُولُهُ.

"Al Ashajjou came and took the hand of the Prophet (صلى الله عليه وسلم) and kissed it. The Prophet (صلى الله عليه وسلم) told him, 'You have two qualities which Allah and His Messenger love.' He asked, 'Was I born with them or are they characteristics which I have acquired?' He said, 'No, they are part of the natural character on which you were formed.' Ashajjou said, 'Praise belongs to Allah who has created me with what Allah and His Messenger love!'"

Reference : Al-Adab Al-Mufrad 587

In-book reference : Book 30, Hadith 50

Hadith No. 10

Al-Adab Al-Mufrad » Greetings » Hadith

كتاب السَّلام

Ibn 'Umar said, "We were on a raid and the people fled. We said, 'How can we meet the Prophet (صلى الله عليه وسلم) when we have run away? It has been revealed, "unless he is withdrawing to rejoin the fight" (8:16)."

حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا فِي غَزْوَةٍ، فَحَاصَ النَّاسُ حَيْصَةً، قُلْنَا: كَيْفَ نَلْقَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَدْ فَرَرْنَا؟ فَنَزَلَتْ: {إِلَّا مُتَحَرِّفًا لِقِتَالٍ}، فَقُلْنَا: لَا نَقْدِمُ الْمَدِينَةَ، فَلَا يَرَانَا أَحَدٌ، فَقُلْنَا: لَوْ قَدِمْنَا، فَخَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ صَلَاةِ الْفَجْرِ، قُلْنَا: نَحْنُ الْفَرَارُونَ، قَالَ: أَنْتُمْ الْعَكَارُونَ، فَقَبَّلْنَا يَدَهُ، قَالَ: أَنَا فِتْنَتُكُمْ.

We said, 'We will not go to Madina and then no one will see us.' Then we said, 'Perhaps we should go.' The Prophet (ﷺ) came from the Fajr prayer and we said, 'We fled.' He said, 'You are those rejoining the fight.'" We kissed his hand. He said, 'I am your group.'"

English reference : Book 42, Hadith 972

Arabic reference : Book 1, Hadith 972

Points to be noted:

1. If we collect all hadith from Hadith no. 6 to hadith no. 10 we will see that the titles of the chapters are:

(i) 'A man kissing another man's hand' (باب الرَّجُلِ يُقَبِّلُ يَدَ الرَّجُلِ) found in the Book of 'General Behaviour / Etiquette / Good manners' (كتاب الأدب)

(ii) 'Regarding kissing the hand' (باب فِي قُبْلَةِ الْيَدِ) also found in the Book of 'General Behaviour / Etiquette / Good manners' (كتاب الأدب)

2. We will also see that there is a common sentence in all the 5 hadith as:

(i) 'We kissed the hand of the Prophet (ﷺ)' (قَبَّلْنَا يَدَ النَّبِيِّ . صَلَّى اللهُ عَلَيْهِ) (in hadith no. 6

(ii) 'We then came near the Prophet (ﷺ) and kissed his hand' (فَدَنَوْنَا - يَعْنِي -) (مِنْ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَبَّلْنَا يَدَهُ) in hadith no. 7

(iii) 'We came near the Prophet (ﷺ) and kissed his hand' (فَدَنَوْنَا مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (اللهُ عَلَيْهِ وَسَلَّمَ اللهُ عَلَيْهِ وَسَلَّمَ فَقَبَّلْنَا يَدَهُ) in hadith no. 8

(iv) 'Al Ashajjou came and took the hand of the Prophet (ﷺ) and kissed it' (جَاءَ (الأشججُ يمشي حتى أخذ بيد النبي صلى الله عليه وسلم فقبلها) in hadith no. 9

(v) 'We kissed his hand' (فقبلنا يده) in hadith no. 10

3. We will also find that there is no where that the prophet (ﷺ) prohibited the Ashab from kissing his hands and no where did the prophet (ﷺ) say that they (the Ashab) had committed kufr, shirk, bid'ah or an act of haram. But instead the prophet (ﷺ) reacted and said:

(i) 'The Prophet (ﷺ) told him, 'You have two qualities which Allah and His Messenger love' (فقال له النبي صلى الله عليه وسلم: أما إن فيك لخلقين) (يحبهما الله ورسوله) in hadith no. 9

(a) What are these qualities mentioned here? It is said in Hadith of the prophet (ﷺ) (Al-Adab Al-Mufrad 584 (Book 30, Hadith 47)) that 'You have two qualities which Allah loves.' I asked, 'What are they, oh messenger of Allah (ﷺ)?' He said, 'Patience and modesty' (إن فيك لخلقين يحبهما الله،) (فقلت: وما هما يا رسول الله؟ قال: الحلم والحياء) Why did the prophet (ﷺ) gave him that good news of having 'patience and modesty'?

(b) It is said in the hadith of the prophet (ﷺ) (Sunan Abi Dawud 5225 (Book 43, Hadith 453) Albani said that it is a Hasan Hadith) that the Swahaabiy Al Al Ashajjou (رضي الله عنه) changed his cloth when he entered Madina, then went to the prophet (ﷺ) and kissed his hand. Then the prophet (ﷺ) gave him that good news of being 'patient and modest'.

(c) If the prophet (ﷺ) did not approve of the attitudes of the Swahaabiy he (ﷺ) would never have given such good news to the Swahaabiy Al Ashajjou (رضي الله عنه)

(ii) 'He said, 'I am your group' (قال: أنا فئتكم) in hadith no. 10

- (a) If the prophet (ﷺ) had disapproved of the deeds of the Ashab through the kissing of his hand, do you think that he would have said that ‘I am your group’ meaning that the Ashab were part of him (ﷺ) and he (ﷺ) was being part of them?
- (b) If the Ashab had committed an unlawful act condemned by Islam would the prophet (ﷺ) consider these people part of his group and him part of their group?
- (c) If the Ashab had committed Bid’ah, kufr, shirk or haram through the kissing of the prophet (ﷺ) hand would the prophet (ﷺ) consider such kind of people as part of his group?

4. This means that the kissing of the hands of the prophet (ﷺ) is permissible in Islam.

Did the Ashab kiss the hands of the prophet (ﷺ)? YES

Did the prophet (ﷺ) reprimand them? NO

Did the prophet (ﷺ) approve of their act or gave them good news? YES

It is thus permissible and the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah

If the ashab kissed the hands of the prophet (ﷺ) and the prophet (ﷺ) accepted their act, then is kissing the hand of a descendant / offspring of our nabi (ﷺ) shirk, bid’ah, kufr or haram?

NO

A Delegation From The Jews Converted To Islam And Kissed The Hands And Feet Of The Prophet (ﷺ)

Hadith No. 11

Sunan Ibn Majah » Etiquette » Hadith

كتاب الأدب

Etiquette

Chapter (16): A man kissing another man's hand

باب الرَّجُلِ يُقَبِّلُ يَدَ الرَّجُلِ

It was narrated from Hazrat Safwan bin 'Assal (رضي الله عنه) that:

حَدَّثَنَا أَبُو بَكْرِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَعُذْرٌ، وَأَبُو أُسَامَةَ عَنْ شُعْبَةَ، عَنْ عَمْرِو
بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ، أَنَّ قَوْمًا مِنَ الْيَهُودِ قَبَّلُوا يَدَ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِجْلَيْهِ .

A group (Some people) among the Jews kissed the hand and feet of the Prophet(صلى الله عليه وسلم).

Reference : Sunan Ibn Majah 3705

In-book reference : Book 33, Hadith 49

Points to be noted:

1. It is a Hasan hadith
2. It has been graded as Hasan hadith by Albani and Darussalam
3. From the title of the chapter 'A man kissing another man's hand' (باب الرَّجُلِ يُقَبِّلُ يَدَ الرَّجُلِ) itself it indicates that kissing the hand is allowed.
4. It is said in the hadith that 'A group (Some people) among the Jews kissed the hand and feet of the Prophet(صلى الله عليه وسلم)' (أَنَّ قَوْمًا مِنَ الْيَهُودِ قَبَّلُوا يَدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (وَرِجْلَيْهِ))
5. When that group of Jews met the prophet (صلى الله عليه وسلم) what did they do? It is said that they:
 - (i) Kissed the hand of the prophet (صلى الله عليه وسلم) (قَبَّلُوا يَدَ النَّبِيِّ)

(ii) (Kissed) his feet (وَرَجَلَيْهِ)

6. The question here is: did the prophet (صلى الله عليه وسلم) allow the Jews to kiss his hand and feet? YES he (صلى الله عليه وسلم) allowed them. The fact that there was a group of Jews (meaning many Jews) give more emphasis to the act of kissing the hands and feet.

7. The second question here is: were the Jews still Jews at that moment or they had already converted to Islam?

(i) If we say that the prophet (صلى الله عليه وسلم) allowed the Jews as being Jews, at the same time people of the book or strayed people (whatever the case) at that moment to kiss his hand and feet, then this means that the prophet (صلى الله عليه وسلم) allowed non Muslims to kiss his hand and feet.

(ii) But if we say that the prophet (صلى الله عليه وسلم) allowed the Jews who just converted to Islam at that moment to kiss his hand and feet, then this means that the prophet (صلى الله عليه وسلم) allowed Muslims to kiss his hand and feet.

(iii) Which brings us to say that there is no way out for excuses to deny the permissibility of kissing the hands and feet of the prophet (صلى الله عليه وسلم).

(iv) However it is mentioned that the Jews converted to Islam (See coming Ahaadith below)

Did the Jews kiss the hand and feet of the prophet (صلى الله عليه وسلم)? YES

Did the prophet (صلى الله عليه وسلم) allow them to do so? YES

It is thus the 'Aqeedah of the Prophet (صلى الله عليه وسلم) and Ahlus Sunnah Wal Jama'ah

If the Jew (thus being converted) kissed the hand and feet of the prophet (صلى الله عليه وسلم), then is kissing the hand of a descendant / offspring of our nabi (صلى الله عليه وسلم) shirk, bid'ah, kufr or haram?

NO

Hadith No. 12

Al-Adab Al-Mufrad » Greetings - » Hadith

كتاب السَّلام

Hazrat Al-Wazi' ibn 'Amir (رضي الله عنه) said:

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا مَطْرُ بْنُ عَبْدِ الرَّحْمَنِ الْأَعَنُقُ قَالَ: حَدَّثَنِي
امْرَأَةٌ مِنْ صَبَاحِ عَبْدِ الْقَيْسِ يُقَالُ لَهَا: أُمُّ أَبَانَ ابْنَةُ الْوَارِعِ، عَنْ جَدِّهَا، أَنَّ جَدَّهَا الزَّارِعَ
بْنَ عَامِرٍ قَالَ: قَدِمْنَا فَقِيلَ: ذَلِكَ رَسُولُ اللَّهِ، فَأَخَذْنَا بِيَدَيْهِ وَرَجَلَيْهِ نُقَبُّهَا.

We came and were told, 'That is the Messenger of Allah.' So We took his hands and feet and kissed them."

English reference : Book 42, Hadith 975

Arabic reference : Book 1, Hadith 975

Points to be noted:

1. It is found in Adab ul Mufrad by Imam Al Bukhariy (رضي الله عنه) and is considered as Swahih
2. If Imaam Bukhariy (رضي الله عنه) has included this hadith under the 'Book Of Greetings' (كتاب السَّلام) this means that Imaam Bukhariy considered the hadith as a code of behavior for those who meet for greetings
3. If this is included this means that it is the 'Aqeedah of Imaam Bukhariy (رضي الله عنه) to consider the hadith and the actions therein as sunnah
4. It is thus said in the hadith that 'We came and were told, 'That is the Messenger of Allah' (قَدِمْنَا فَقِيلَ: ذَلِكَ رَسُولُ اللَّهِ) They entered Madina and they were shown the prophet (صلى الله عليه وسلم). When they saw the prophet (صلى الله عليه وسلم) what did they do?

5. It is said that 'So We took his hands and feet and kissed them' (فَأَخَذْنَا بِيَدَيْهِ وَرِجْلَيْهِ)

(نُقِبَلُهَا) It is said that the group of people:

- (i) Took the 2 hands of the prophet (صلى الله عليه وسلم) as the word (بِيَدَيْهِ) is in dual meaning the 2 hands
- (ii) Took the 2 feet of the prophet (صلى الله عليه وسلم) as the word (رِجْلَيْهِ) is in dual meaning the 2 feet
- (iii) Kissed the 2 hands and the 2 feet of the prophet (صلى الله عليه وسلم) as the word (نُقِبَلُهَا) is attached with the suffix (هَا) referring to the 2 hands and 2 feet.

6. This means that it is permissible to kiss the 2 hands and 2 feet of the prophet (صلى الله عليه وسلم)

As such the people of 'Abdul Qays took the 2 hands and 2 feet of the prophet (صلى الله عليه وسلم) and kissed both of them

It is also the 'Aqeedah of the Ahlus Sunnah Wal Jama'ah

If the people of 'Abdul Qays kissed the 2 hands and 2 feet of the prophet (صلى الله عليه وسلم), then is kissing the hand of a descendant / offspring of our nabi (صلى الله عليه وسلم) shirk, bid'ah, kufr or haram? NO

Hadith No. 13

Sunan Abi Dawud » General Behavior / Good manners » Hadith

كتاب الأدب

General Behavior / Good manners

Chapter (162): Regarding kissing the feet

باب قُبْلَةِ الرَّجْلِ

Hazrat al-Wazi' ibn Zari' (رضي الله عنه) said:

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ الطَّبَّاعِ، حَدَّثَنَا مَطَرُ بْنُ عَبْدِ الرَّحْمَنِ الْأَعْنَقِيُّ، حَدَّثَنِي أُمُّ
أَبَانَ بِنْتُ الْوَازِعِ بْنِ زَارِعٍ، عَنْ جَدِّهَا زَارِعٍ وَكَانَ فِي وَفْدِ عَبْدِ الْقَيْسِ قَالَ لَمَّا قَدِمْنَا
الْمَدِينَةَ فَجَعَلْنَا نَتَبَادَرُ مِنْ رَوَاحِلِنَا فَنُقَبِّلُ يَدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِجْلَهُ - قَالَ -
 وَاِنْتِظَرَ الْمُنْذِرُ الْأَشْجُ حَتَّى أَتَى عَيْبَتَهُ فَلَيْسَ تَوْبِيهِ ثُمَّ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 فَقَالَ لَهُ " إِنَّ فِيكَ خَلْتَيْنِ يُحِبُّهُمَا اللَّهُ الْجِلْمُ وَالْإِنَاءَةُ " . قَالَ يَا رَسُولَ اللَّهِ أَنَا أَتَخَلَّقُ بِهِمَا
 أَمْ اللَّهُ جَبَلَنِي عَلَيْهِمَا قَالَ " بَلِ اللَّهُ جَبَلَكَ عَلَيْهِمَا " . قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَبَلَنِي عَلَى
 خَلْتَيْنِ يُحِبُّهُمَا اللَّهُ وَرَسُولُهُ .

Umm Aban, daughter of al-Wazi' ibn Zari', quoting his grandfather, who was a member of the deputation of Abdul Qays, said: When we came to Medina, we raced to be first to dismount and kiss the hand and foot of the Messenger of Allah (ﷺ). But al-Mundhir al-Ashajjou waited until he came to the bundle of his clothes. He put on his two garments and then he went to the Prophet (ﷺ). He said to him: You have two characteristics which Allah likes: gentleness and deliberation. He asked: Have I acquired them or has Allah has created (them) my nature? He replied: No, Allah has created (them) in your nature. He then said: Praise be to Allah Who has created in my nature two characteristics which Allah and His Apostle like.

Reference : Sunan Abi Dawud 5225

In-book reference : Book 43, Hadith 453

Points to be noted:

1. The chapter of the hadith 'Regarding the kissing the feet' (باب قُبْلَةِ الرَّجْلِ) implies that Imaam Abu Dawood has seemed it important and part of belief and 'Aqeedah to create a chapter on the subject.

2. It is said that 'kiss the hand and foot of the Messenger of Allah (ﷺ)' (فَنُقَبِّلُ يَدَ النَّبِيِّ (ﷺ))

(صلى الله عليه وسلم وَرِجْلَهُ)

3. Again it is so clear and obvious that the kissing of the hand and foot of the prophet (ﷺ) is a Sunnah of the Ashab (رضي الله عنه).

Did the Ashab kiss the hand and feet of the prophet (ﷺ) ? YES

It is thus part of belief and Imaan of Ahlus Sunnah Wal Jama'ah

If the ashab kissed the hand and feet of the prophet (ﷺ) and it is not forbidden, then is kissing the hand of a descendant / offspring of our nabi (ﷺ) shirk, bid'ah, kufr or haram?

NO

Hadith No. 14

Jami` at-Tirmidhi » Chapters on Seeking Permission » Hadith

كتاب الاستئذان والآداب عن رسول الله صلى الله عليه وسلم

Chapters on Seeking Permission

Chapter (33): What Has Been Related About Kissing The Hand And The Feet

باب مَا جَاءَ فِي قُبْلَةِ الْيَدِ وَالرَّجْلِ

Hazrat Safwan bin Assal (رضي الله عنه) said:

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَأَبُو أُسَامَةَ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مَرْة، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ، قَالَ قَالَ يَهُودِيٍّ لِصَاحِبِهِ إِذْ هَبَّ بِنَا إِلَى هَذَا النَّبِيِّ . فَقَالَ صَاحِبُهُ لَا تَقُلْ نَبِيٌّ إِنَّهُ لَوْ سَمِعَكَ كَانَ لَهُ أَرْبَعَةٌ أَعْيُنٍ . فَأَتَيْتَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَاهُ عَنْ تِسْعِ آيَاتٍ بَيِّنَاتٍ . فَقَالَ لَهُمْ " لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا تَمْشُوا بِيَدِي إِلَى ذِي سُلْطَانٍ لِيَقْتُلَهُ وَلَا تَسْحَرُوا وَلَا تَأْكُلُوا الرِّبَا وَلَا تَقْدِفُوا مُحْصَنَةً وَلَا تُولُوا الْفِرَارَ يَوْمَ الزَّحْفِ وَعَلَيْكُمْ خَاصَّةٌ الْيَهُودَ أَنْ لَا تَعْتَدُوا فِي السَّبْتِ " . قَالَ فَقَبَّلُوا يَدَهُ وَرَجْلَهُ فَقَالَ نَشْهَدُ أَنَّكَ نَبِيٌّ . قَالَ " فَمَا يَمْنَعُكُمْ أَنْ تَتَّبِعُونِي " . قَالُوا إِنَّ دَاوُدَ دَعَا رَبَّهُ أَنْ لَا يَزَالَ

فِي ذُرِّيَّتِهِ نَبِيٍّ وَإِنَّا نَخَافُ أَنْ تَبْعَنَّاكَ أَنْ تَقْتُلَنَا الْيَهُودُ . وَفِي الْبَابِ عَنْ يَزِيدَ بْنِ الْأَسْوَدِ
وَأَبْنِ عُمَرَ وَكَعْبِ بْنِ مَالِكٍ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

"A Jew said to his companion: 'Accompany us to this Prophet.' So his companion said: 'Do not say: "Prophet". For if he hears you (say that) then he will be very happy.' So they went to the Messenger of Allah (ﷺ) to question him about nine clear signs. So he said to them: 'Do not associate anything with Allah, nor steal, nor commit unlawful intercourse, nor take a life which Allah has made prohibited prohibited, except for what is required (in the law), nor hasten to damage the reputation of one of power so that he will be killed, nor practice magic, nor consume Riba, nor falsely accuse the chaste woman, nor turn to flee on the day of the march, and for you Jews particularly, to not violate the Sabbath.'" He said: "So they kissed his hands and his feet, and they said: 'We bear witness that you are a Prophet.' So he (ﷺ) said: "Then what prevents you from following me?' They said: 'Because Dawud supplicated to his Lord that his offspring never be devoid of Prophets and we feared that if we follow you then the Jews will kill us.'"

Reference : Jami` at-Tirmidhi 2733

In-book reference : Book 42, Hadith 46

Points to be noted:

1. It is a Hasan Hadith
2. It has been graded Hasan by the Wahabi Guru Albani
3. It is said that when 2 men of Abd ul Qays met the prophet (ﷺ), they ‘kissed the hand and foot of the prophet (ﷺ) (فَقَبَّلُوا يَدَهُ وَرِجْلَهُ) ’
4. Then they accepted Islam as ‘we witness that you are a prophet ’ (نَشْهَدُ أَنَّكَ نَبِيٌّ)
5. Did the prophet (ﷺ) stop them and say that this is shirk, bid’ah, kufr or haram? NO instead the prophet (ﷺ) asked them ‘Then what prevents you from following me?’ (فَمَا يَمْنَعُكُمْ أَنْ تَتَّبِعُونِي)
6. What does this mean? This means that:

- (i) Two men came to the prophet (ﷺ) to question him
 - (ii) In fact the prophet (ﷺ) advised them
 - (iii) Seeing the truth they kissed the hand and foot of the prophet (ﷺ)
 - (iv) They accepted Islam
 - (v) The prophet (ﷺ) did not disapprove of their actions
 - (vi) But instead the prophet (ﷺ) asked them why they did not accept Islam much earlier
 - (vii) The two men were afraid of being killed by the Jews
7. If the kissing of the hand and foot of the prophet (ﷺ) was haram, then the first lesson that the prophet (ﷺ) should have given the new converts should have been on kissing the hand and foot of someone is haram. But did the prophet (ﷺ) act as such? NO
8. Either both jews took the hands and feet of the prophet (ﷺ) simultaneously and kissed them or it was done one by one. In any case if it was haram the prophet (ﷺ) would have prohibited the action and declared it as haram.

Did the 2 converts kiss the hand and foot of the prophet (ﷺ)? YES

Did the prophet (ﷺ) object to their actions? NO

This is a sign of approval as the silence of the prophet (ﷺ) means his approval (according to hadith literature)

If the 2 converts kissed the hand and foot of the prophet (ﷺ) and it is not forbidden, then is kissing the hand of a descendant / offspring of our nabi (ﷺ) shirk, bid'ah, kufr or haram? NO

Hadith No. 15

Jami` at-Tirmidhi » Chapters on Tafsir - » Hadith

كتاب تفسير القرآن عن رسول الله صلى الله عليه وسلم

Hazrat Safwan bin 'Assal Al-Muradi (رضي الله عنه) said:

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، حَدَّثَنَا أَبُو دَاوُدَ، وَيَزِيدُ بْنُ هَارُونَ، وَأَبُو الْوَلِيدِ، وَاللَّفْظُ، لَفْظُ
يَزِيدَ وَالْمَعْنَى وَاحِدٌ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ صَفْوَانَ
بْنِ عَسَّالٍ الْمُرَادِيِّ، أَنَّ يَهُودِيَيْنِ، قَالَ أَحَدُهُمَا لِصَاحِبِهِ اذْهَبْ بِنَا إِلَى هَذَا النَّبِيِّ نَسْأَلُهُ
فَقَالَ لَا تَقُلْ لَهُ نَبِيٌّ فَإِنَّهُ إِنْ سَمِعَنَا نَقُولُ نَبِيٌّ كَانَتْ لَهُ أَرْبَعَةٌ أَعْيُنٍ فَأَتَى النَّبِيَّ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ فَسَأَلَاهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ : (وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ) فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَرْبُؤُوا وَلَا تَقْتُلُوا النَّفْسَ الَّتِي
حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا تَسْرِقُوا وَلَا تَسْحَرُوا وَلَا تَمْشُوا بِبِرْيَاءٍ إِلَى سُلْطَانٍ فَيَقْتُلُهُ وَلَا تَأْكُلُوا
الرِّبَا وَلَا تَقْدِفُوا مُحْصَنَةً وَلَا تَقْرُوا مِنَ الزَّحْفِ شَكَّ شُعْبَةَ وَعَلَيْكُمْ الْيَهُودَ خَاصَّةً أَنْ لَا
تَعْدُوا فِي السَّبْتِ " . فَقَبَلَا يَدَيْهِ وَرَجَلَيْهِ وَقَالَا نَشْهَدُ أَنَّكَ نَبِيٌّ . قَالَ " فَمَا يَمْنَعُكُمَا أَنْ
تُسَلِّمَا " . قَالَ إِنْ دَاوُدَ دَعَا اللَّهَ أَنْ لَا يَزَالَ فِي ذُرِّيَّتِهِ نَبِيٌّ وَإِنَّا نَخَافُ إِنْ أَسْلَمْنَا أَنْ
تَقْتُلَنَا الْيَهُودُ . قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

"A Jew said to his companion: 'Accompany us to this Prophet.' So his companion said: 'Do not say: "Prophet," for if he hears you calling him a Prophet then he will be happy.' So they went to the Prophet (صلى الله عليه وسلم) to question him about Allah, the Most High, saying: And indeed we gave Musa nine clear signs (17:101). So the Messenger of Allah (صلى الله عليه وسلم) said to them: 'Do not associate anything with Allah, nor commit unlawful intercourse, nor take a life which Allah has made prohibited, except for what is required (in the law), nor steal, nor practice magic, nor hasten to damage the reputation of an innocent person in front of a ruler, so that he will be killed, nor consume Riba, nor falsely accuse the chaste woman, nor turn to flee on the day of the march (i.e. flee from war).' - Shu'bah was in doubt - 'and for you Jews particularly, to not violate the Sabbath.'" He said: "So they kissed his hands and his feet and they said: 'We bear witness that you are a Prophet.' So he said: 'Then what prevents you from accepting Islam?' They said: 'Because Dawud supplicated to his Lord, that his offspring never be devoid of Prophets, and we feared that if we follow you then the Jews will kill us.'"

English reference : Vol. 1, Book 44, Hadith 3144

Hadith No. 16

Sunan an-Nasa'i » The Book of Fighting [The Prohibition of Bloodshed] » Hadith

كتاب تحريم الدم

The Book of Fighting [The Prohibition of Bloodshed]

Chapter (18): Magic

باب السحر

It was narrated that Hazrat Safwan bin 'Assal (رضي الله عنه) said:

أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، عَنِ ابْنِ إِدْرِيسَ، قَالَ أَنْبَأَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ، قَالَ قَالَ يَهُودِيٌّ لِصَاحِبِهِ إِذْ هَبَّ بِنَا إِلَى هَذَا النَّبِيِّ . قَالَ لَهُ صَاحِبُهُ لَا تَقُلْ نَبِيٌّ لَوْ سَمِعَكَ كَانَ لَهُ أَرْبَعَةٌ أَعْيُنٍ . فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَأَلَهُ عَنْ تِسْعِ آيَاتٍ بَيِّنَاتٍ فَقَالَ لَهُمْ " لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِفُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا تَمْشُوا بِبِرِّي إِلَى ذِي سُلْطَانٍ وَلَا تَسْحَرُوا وَلَا تَأْكُلُوا الرِّبَا وَلَا تَقْذِفُوا الْمُحْصَنَةَ وَلَا تَوَلُّوا يَوْمَ الرِّحْفِ وَعَلَيْكُمْ خَاصَّةً يَهُودُ أَنْ لَا تَعْدُوا فِي السَّبْتِ " . فَقَبَّلُوا يَدَيْهِ وَرَجَلَيْهِ وَقَالُوا نَشْهَدُ أَنَّكَ نَبِيٌّ . قَالَ " فَمَا يَمْنَعُكُمْ أَنْ تَتَّبِعُونِي " . قَالُوا إِنَّ دَاوُدَ دَعَا بِأَنْ لَا يَزَالَ مِنْ ذُرِّيَّتِهِ نَبِيٌّ وَإِنَّا نَخَافُ إِنْ اتَّبَعْنَاكَ أَنْ تَقْتُلَنَا يَهُودُ .

"A Jew said to his companion: 'Let us go to this Prophet.' His companion said to him: 'Do not say Prophet; if he hears you, he will become big-headed.' So they came to the Messenger of Allah [SAW] and asked him about nine clear signs. He said to them: 'Do not associate anything with Allah, do not steal, do not commit adultery, do not kill any soul whom Allah has forbidden you to kill, except by right, do not speak falsely about an innocent man before a ruler, do not engage in magic, do not consume Riba (usury), do not slander chaste women, and do not flee on the day of the march (to battle). And for you Jews especially, do not break the Sabbath.' They kissed his hands and feet and said: 'We bear witness that you are a Prophet.' He said: 'What is keeping you

from following me?' They said: 'Dawud prayed that there would always be a Prophet among his descendants, and we are afraid that if we follow you, the Jews will kill us.'"

Reference : Sunan an-Nasa'i 4078

In-book reference : Book 37, Hadith 113

Points to be noted:

1. They are Hasan Hadith
2. Both above hadith have been declared as Hasan by Darussalam and Albani
3. It is said that 'So they both kissed his hands and his feet and they said: 'We bear witness that you are a prophet ' (فَقَبَّلُوا يَدَيْهِ وَرِجْلَيْهِ وَقَالُوا نَشْهَدُ أَنَّكَ نَبِيٌّ) and 'They kissed his hands and feet and said: 'We bear witness that you are a prophet ' (فَقَبَّلُوا يَدَيْهِ وَرِجْلَيْهِ) (وَقَالُوا نَشْهَدُ أَنَّكَ نَبِيٌّ) in hadith no. 16 and hadith no. 17 respectively.
4. This means that at one instance there were 2 jews and at the other instance there more than 2 jews.
5. For both situations, the people kissed the hands and feet of the prophet (صلى الله عليه وسلم)

It is clear and evident that the prophet (صلى الله عليه وسلم) allowed the 2 or more Jews who converted to Islam to kiss his hands and feet

This is the 'Aqeedah of Ahlus Sunnah Wal Jama'ah

If 2 or more converts kissed the hand and feet of the prophet (صلى الله عليه وسلم) and it is not forbidden, then is kissing the hand of a descendant / offspring of our nabi (صلى الله عليه وسلم) shirk, bid'ah, kufr or haram? NO

Hadith No. 17

Sunan Ibn Majah » Supplication » Hadith

كتاب الدعاء

Supplication

Chapter (9): The Greatest Name Of Allah

باب اسم الله الأعظم

It was narrated that Hazrat 'Aishah (رضي الله عنها) said:

حَدَّثَنَا أَبُو يُوسُفَ الصَّيْدَلَانِيُّ، مُحَمَّدُ بْنُ أَحْمَدَ الرَّقِّيُّ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنِ
الْفَزَارِيِّ، عَنْ أَبِي شَيْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمِ الْجُهَنِيِّ، عَنْ عَائِشَةَ، قَالَتْ سَمِعْتُ
رَسُولَ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . يَقُولُ " اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الطَّاهِرِ الطَّيِّبِ
الْمُبَارَكِ الْأَحَبِّ إِلَيْكَ الَّذِي إِذَا دُعِيَ بِهِ أَجَبْتَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ وَإِذَا اسْتُرْحِمَتْ بِهِ
رَحِمْتَ وَإِذَا اسْتُفْرِجَتْ بِهِ فَرَّجْتَ " . قَالَتْ وَقَالَ ذَاتَ يَوْمٍ " يَا عَائِشَةُ هَلْ عَلِمْتَ أَنَّ اللَّهَ
قَدْ دَلَّنِي عَلَى الْإِسْمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ " . قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ
وَأُمِّي فَعَلَّمَنِيهِ . قَالَ " إِنَّهُ لَا يَنْبَغِي لَكَ يَا عَائِشَةُ " . قَالَتْ فَتَنَحَّيْتُ وَجَلَسْتُ سَاعَةً ثُمَّ
قُمْتُ فَقَبَّلْتُ رَأْسَهُ ثُمَّ قُلْتُ يَا رَسُولَ اللَّهِ عَلَّمَنِيهِ . . .

"I heard the Messenger of Allah (صلى الله عليه وسلم) say: O Allah! I ask You by Your pure, good and blessed Name which is most beloved by You, which if You are called thereby You answer, and if You are asked thereby You give, if You are asked for mercy thereby You bestow mercy, and if You are asked for relief (from distress) thereby You grant relief." She said: "He said one day: 'O 'Aishah, do you know that Allah has told me the Name which, if He is called thereby, He responds?' I said: 'O Messenger of Allah, may my father and mother be ransomed for you! Teach it to me.' He said: 'You should not learn it, O 'Aishah.' So I moved aside and sat for a while, then I got up and kissed his head, then I said: 'O Messenger of Allah, teach it to me.' Etc ...

Reference : Sunan Ibn Majah 3859

In-book reference : Book 34, Hadith 33

Points to be noted:

1. It is a Swahih Hadith
2. It is mentioned in the hadith that Hazrat Aisha said ‘I said: ‘O Messenger of Allah, may my father and mother be ransomed for you! Teach it to me’ (فَقُلْتُ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ) (وَأُمِّي فَعَلَّمْنِيهِ). It was about the sacred names of Allah.
3. As such the prophet (صلى الله عليه وسلم) replied ‘‘You should not learn it, O ‘Aishah’ (إِنَّهُ لَا يَنْبَغِي لَكَ) (يَا عَائِشَةُ). What did Hazrat Aisha (رضي الله عنها) then do?
4. It is said that ‘So I moved aside and sat for a while, then I got up and kissed his head, then I said: ‘O Messenger of Allah, teach it to me.’ (فَتَحَّيْتُ وَجَلَسْتُ سَاعَةً ثُمَّ قُمْتُ فَقَبَّلْتُ) (رَأْسَهُ ثُمَّ قُلْتُ يَا رَسُولَ اللَّهِ عَلَّمْنِيهِ)
5. As it is said Hazrat Aisha (رضي الله عنها) kissed the head of the prophet (صلى الله عليه وسلم) and it was done out of love for her husband.

Did Hazrat Aisha (رضي الله عنها) kiss the head of the prophet (صلى الله عليه وسلم)? YES

If it was a prohibited act, the prophet (صلى الله عليه وسلم) would have already sanctioned the act of kissing

This is the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah

If Hazrat Aisha kissed the head of the prophet (صلى الله عليه وسلم) and it is not forbidden, then is kissing the hand of a descendant / offspring of our nabi (صلى الله عليه وسلم) shirk, bid’ah, kufr or haram? NO

A Swahaabiy (رضي الله عنه) Kissed The Body And The Side (Flank) Of The Prophet (صلى الله عليه وسلم)

Hadith No. 18

Sunan Abi Dawud » General Behavior / Good manners » Hadith

كتاب الأدب

General Behavior / Good Manners

Chapter (161): Regarding kissing the body

باب فِي قُبْلَةِ الْجَسَدِ

Hazrat Usayd ibn Hudayr (رضي الله عنه) said:

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا خَالِدٌ، عَنْ حُصَيْنٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ، - رَجُلٍ مِنَ الْأَنْصَارِ - قَالَ بَيْنَمَا هُوَ يُحَدِّثُ الْقَوْمَ وَكَانَ فِيهِ مِرَاحٌ بَيْنَا يُضْحِكُهُمْ فَطَعَنَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي خَاصِرَتِهِ بِعُودٍ فَقَالَ أَصْبِرْنِي . فَقَالَ " اصْطَبِرْ " . قَالَ إِنَّ عَلَيْكَ قَمِيصًا وَلَيْسَ عَلَيَّ قَمِيصٌ . فَرَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَمِيصِهِ فَأَحْتَضَنَهُ وَجَعَلَ يُقَبِّلُ كَشَحَهُ قَالَ إِنَّمَا أَرَدْتُ هَذَا يَا رَسُولَ اللَّهِ

Abdur Rahman ibn Abu Layla, quoting Usayd ibn Hudayr, a man of the Ansar, said that while he was given to jesting and was talking to the people and making them laugh, the Prophet (صلى الله عليه وسلم) poked him under the ribs with a stick. He said: Let me take retaliation. He said: Take retaliation. He said: You are wearing a shirt but I am not. The Prophet (صلى الله عليه وسلم) then raised his shirt and the man embraced him and began to kiss his side. Then he said: This is what I wanted, Messenger of Allah!

Reference : Sunan Abi Dawud 5224

In-book reference : Book 43, Hadith 452

Other References:

Sunan Abi Dawud 1669 (Book 9, Hadith 114)

Sunan Abi Dawud 3476 (Book 24, Hadith 61)

Points to be noted:

1. It is a Swahih Hadith
2. It has been graded as Swahih by the Wahabi Guru Albani
3. The title of the Book is ‘General Behaviour / Good manners / Etiquette’ (كتاب الأدب) and the chapter is named ‘Regarding kissing the body’ (باب في قبلة الجسد). This means that kissing the body forms part of Good manners as it was included in this chapter.
4. It is said in the hadith that ‘the prophet (صلى الله عليه وسلم) poked a man under his ribs with a stick’ (فَطَعَنَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي خَاصِرَتِهِ بِعُودٍ) and he wanted ‘retaliation’ (أَصْبِرْنِي). The prophet (صلى الله عليه وسلم) agreed.
5. What did happen? It is said that ‘The Prophet (صلى الله عليه وسلم) then raised his shirt’ (فَرَفَعَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثِيَابَهُ) for the man to retaliate.
6. What did the man then do? The man:
 - (i) ‘So the man embraced him’ (فَاَحْتَضَنَهُ)
 - (ii) ‘and began to kiss his side’ (وَجَعَلَ يُقَبِّلُ كَشْحَهُ)
 - (iii) ‘Then he said: This is what I wanted, Oh Messenger of Allah’ (قَالَ إِنَّمَا أَرَدْتُ هَذَا يَا رَسُولَ اللَّهِ)
7. It is said that the man kissed prophet (صلى الله عليه وسلم) at his (كَشْحَهُ). What does () mean? It is the side, region of the hip, haunch, flank, waist etc...
8. What was the purpose of the demand of the Swahaabiy? He had the intention to show his affection and love for the holy prophet (صلى الله عليه وسلم) by embracing him, kissing his side and he admitted it by saying ‘this is what I wanted’

9. This is done out of love

10. Did the prophet (ﷺ) object to the man's action. NO

11. In the hadith (Sunan Abi Dawud 3476(Book 24, Hadith 61)) it is said that 'My father asked the Prophet (ﷺ) for permission (to kiss his body). (When he was given permission), lifting his shirt he approached his body, and began to kiss and stick to him' (استأذن أبي)

(النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ بَيْنَهُ وَبَيْنَ قَمِيصِهِ فَجَعَلَ يُقَبِّلُ وَيَلْتَرِمُ

Did the Swahaabi kiss the prophet (ﷺ) at his side? YES

Did the Swahaabi kiss the prophet (ﷺ) body? YES

Did the prophet (ﷺ) object? No.

If the Swahaabi kissed the side and body of the prophet (ﷺ) and it is not forbidden, then is kissing the hand of a descendant / offspring of our nabi (ﷺ) shirk, bid'ah, kufr or haram? NO

Situation Where A Swahaabi (رضي الله عنه) Could Have Kissed The Prophet (ﷺ)

Hadith No. 19

Shama'il Muhammadiyah » Seal Of Nubuwwah (Prophethood) Of Rasoolullah - » Hadith

باب ما جاء في خاتم النبوة

Hazrat Rumaythah (رضي الله عنها) said:

حَدَّثَنَا أَبُو مُصْعَبٍ الْمَدِينِيُّ، قَالَ: حَدَّثَنَا يُوسُفُ بْنُ الْمَاجِشُونِ، عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ جَدَّتِهِ رُمَيْثَةَ، قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَلَوْ أَشَاءُ أَنْ أُقْبَلَ الْخَاتَمَ الَّذِي بَيْنَ كَتِفَيْهِ مِنْ قُرْبِهِ لَفَعَلْتُ، يَقُولُ لِسَعْدِ بْنِ مُعَاذٍ يَوْمَ مَاتَ: اهْتَرَّ لَهُ عَرْشُ الرَّحْمَنِ.

"I heard this subject from Rasullullah (ﷺ) and at that time I was so near him, that if I wanted to, I could have kissed the Seal of Prophethood which is in between his two shoulders. That subject is: `Rasullullah (ﷺ) was talking about Sa's bin Mu'aadh (رضي الله عنه), that because of Sa'd's death, the `Arsh (Throne) of Allah shook".

English reference : Book 2, Hadith 17

Arabic reference : Book 2, Hadith 18

Points to be noted:

1. It is a Swahih Hadith
2. It is said that 'if I wanted to, I could have kissed the Seal of Prophethood which is in between his two shoulders' (أَشَاءُ أَنْ أُقْبِلَ الْخَاتَمَ الَّذِي بَيْنَ كَتِفَيْهِ مِنْ قُرْبِهِ لَفَعَلْتُ) What does that mean?
3. This means that it is the 'Aqeedah of the Swahaabiy that it is allowed to kiss the prophet (ﷺ)

Hazrat Abu Bakr (رضي الله عنه) Kissed The Prophet (ﷺ) After His Death

Hadith No. 20

Sahih al-Bukhari » Military Expeditions led by the Prophet (ﷺ) » Hadith

كتاب المغازي

Military Expeditions led by the Prophet (ﷺ)

Chapter (83): The sickness of the Prophet (ﷺ) and his death

بَابُ مَرَضِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَفَاتِهِ

وَقَوْلِ اللَّهِ تَعَالَى: {إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ}.

Hazrat Aisha (رضي الله عنها) and Hazrat Ibn `Abbas (رضي الله عنه):

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَائِشَةَ، وَابْنِ عَبَّاسٍ أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَبَّلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ مَوْتِهِ.

Abu Bakr kissed the Prophet (ﷺ) after his death.

Reference : Sahih al-Bukhari 4455

In-book reference : Book 64, Hadith 473

Other References:

Sahih al-Bukhari 4456 (Book 64, Hadith 474)

Sahih al-Bukhari 4457 (Book 64, Hadith 475)

Ibn Majah Vol. 1, Book 6, Hadith 1457 (Book 6, Hadith 1524)

Sunan an-Nasa'i 1840 (Book 21, Hadith 23)

Points to be noted:

1. It is a Swahih hadith
2. It has been graded as Swahih by Wahabi Guru Albani and Darussalam
3. It is said that 'Abu Bakr kissed the Prophet (ﷺ) after his death' (أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَبَّلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ مَوْتِهِ)
4. This means that it is the 'Aqeedah of Hazrat Abu Bakr (رضي الله عنه) to kiss another person
5. This means that it is the 'Aqeedah of Hazrat Abu Bakr (رضي الله عنه) to kiss the holy prophet (ﷺ) though after he had left this world
6. If it was haram, then Hazrat Abu Bakr (رضي الله عنه) having the title of Swiddiq, the truthful, would not have done it.

Did the Swahaabiy Hazrat Abu Bakr Swiddiq (رضي الله عنه) kiss the prophet (ﷺ) after his death? YES

This means that kissing a dying and dead person is allowed.

This is the 'Aqeedah of Ahlus Sunnah Wal Jama'ah

If Hazrat Abu Bakr (رضي الله عنه) kissed the prophet (صلى الله عليه وسلم) after his death and it is not forbidden, then is kissing the hand of a descendant / offspring of our nabi (صلى الله عليه وسلم) shirk, bid'ah, kufr or haram? NO

Hazrat Abu Bakr (رضي الله عنه) Kissed In Between The Eyes / The Forehead Of The Prophet (صلى الله عليه وسلم) Twice After His Death

Hadith No. 21

Sunan an-Nasa'i » The Book of Funerals » Hadith

كتاب الجنائز

The Book of Funerals

Chapter (11): Kissing the Deceased

باب تَقْبِيلِ الْمَيِّتِ

It was narrated from Hazrat 'Aishah (رضي الله عنها) that:

أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو، قَالَ أَنْبَأَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ أَبَا بَكْرٍ قَبَّلَ بَيْنَ عَيْنَيْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مَيِّتٌ .

Hazrat Abu Bakr (رضي الله عنه) kissed the Prophet (صلى الله عليه وسلم) between the eyes when he had died.

Reference : Sunan an-Nasa'i 1839

In-book reference : Book 21, Hadith 22

Other References:

Shama'il Muhammadiyah Book 53, Hadith 373

Shama'il Muhammadiyah Book 53, Hadith 374

Points to be noted:

1. It is a Swahih Hadith
2. It has been graded as Swahih by Wahabi Guru Albani and Darussalam

3. Both the title of the book ‘The Book of Funerals’ (كتاب الجنائز) and the chapter ‘Kissing the Deceased’ (باب تقبيل الميت) speak for the validity and permissibility of kissing the dead person.
4. This shows the ‘Aqeedah of Imaam An Nasa’i
5. It is said that ‘Hazrat Abu Bakr (رضي الله عنه) kissed the Prophet (صلى الله عليه وسلم) between the eyes.’ (أَنَّ أَبَا بَكْرٍ قَبَّلَ بَيْنَ عَيْنَيْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). What was the state of the prophet (صلى الله عليه وسلم) when Hazrat Abu Bakr (رضي الله عنه) kissed the prophet (صلى الله عليه وسلم) on the forehead?
6. It is said that ‘when he had died’ (وَهُوَ مَيِّتٌ)
7. This means that Hazrat Abu Bakr (رضي الله عنه):
 - (i) Kissed the prophet (صلى الله عليه وسلم)
 - (ii) In between his eyes
 - (iii) On his forehead
 - (iv) After he (صلى الله عليه وسلم) passed away
8. That was the ‘Aqeedah of Hazrat Abu Bakr (رضي الله عنه)

It is the sunnah of Hazrat Abu Bakr (رضي الله عنه) to kiss a dead person in between his / her eyes and on his / her forehead.

It is thus the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah

If Hazrat Abu Bakr kissed the forehead of the prophet (صلى الله عليه وسلم) and it is not forbidden, then is kissing the hand of a descendant / offspring of our nabi (صلى الله عليه وسلم) shirk, bid’ah, kufr or haram? NO

**The Ashab (رضي الله عنهم) Kissed The Same Hand Of A Swahaabiy Who
Touched The Prophet (صلى الله عليه وسلم)**

Hadith No. 22

Al-Adab Al-Mufrad » Greetings » Hadith

كتاب السَّلام

Hazrat Anas (رضي الله عنه) was asked:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ جُدْعَانَ، قَالَ ثَابِتٌ لِأَنَسٍ:
أَمَسَّسْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِكَ؟ قَالَ: نَعَمْ، فَاقْبَلَهَا.

"Did you touch the Prophet (صلى الله عليه وسلم) with your hand?" He replied, "Yes," so they kissed it.

English reference : Book 42, Hadith 974

Arabic reference : Book 1, Hadith 974

Points to be noted:

1. It is a Swahih Hadith
2. It has been recorded by Imaam Al Bukhariy (رضي الله عنه)
3. The question was set to Hazrat Anas (رضي الله عنه): ‘Did you touch the Prophet (صلى الله عليه وسلم) with your hand?’ (أَمَسَّسْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِكَ؟)
4. What was the idea and motive behind that question? When the people there were sure that Hazrat Anas (رضي الله عنه) touch the prophet (صلى الله عليه وسلم) with his hands when he answered ‘Yes’ (نَعَمْ), what have they done?
5. It is said that ‘he kissed it’ (فَقَبَّلَهَا) meaning that he kissed the hand of Hazrat Anas (رضي الله عنه). That is the people present there kissed the hands of Hazrat Anas (رضي الله عنه) who touched the prophet (صلى الله عليه وسلم) with that same hand.
6. As such it is the sunnah of Ashab to kiss the hands of other Ashab.
7. Was Hazrat Anas (رضي الله عنه) a prophet or a messenger? NO

8. Did the people kiss his hand? YES
9. Why did they kiss his hand? Because that same hand touched the hand of the prophet (صلی اللہ علیہ وسلم)
10. This means that the Ashab kissed the hand of Hazrat Anas (رضی اللہ عنہ) due to the relationship it had with the hand of the prophet (صلی اللہ علیہ وسلم).
11. If Hazrat Anas (رضی اللہ عنہ) was not a prophet and a messenger, then what status did he have? He was a Swahaabiy and undoubtedly a Swahaabiy is a pious person or known as a Waliy-Ullah.
12. This proves that kissing the hand of another person who is pious or a Waliy-Ullah is the sunnah of both the Ashab towards the prophet (صلی اللہ علیہ وسلم) and the sunnah of the Ashab towards other Ashab.

Did the Ashab kiss the hand of another Swahaabiy? YES

Is it found in Hadith recorded by Imaam Bukhariy (رضی اللہ عنہ)? YES

So what's the problem in kissing the hands of pious person?

This is the 'Aqeedah of Ahlus Sunnah Wal Jama'ah

If one Swahaabiy had kissed the hand of another Swahaabiy and it is not forbidden, then is kissing the hand of a descendant / offspring of our nabi (صلی اللہ علیہ وسلم) shirk, bid'ah, kufr or haram? NO

Hadith No. 23

Al-Adab Al-Mufrad » Greetings - » Hadith

کتاب السلام

Hazrat 'Abdur Rahman ibn Razin (رضی اللہ عنہ) said:

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا عَطَّافُ بْنُ خَالِدٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ رَزِينٍ قَالَ: مَرَرْنَا بِالرَّيْدَةِ فَقِيلَ لَنَا: هَا هُنَا سَلَمَةُ بْنُ الْأَكْوَعِ، فَأَتَيْنَاهُ فَسَلَّمْنَا عَلَيْهِ فَأَخْرَجَ يَدَيْهِ فَقَالَ: بَايَعْتُ بِهِاتَيْنِ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَخْرَجَ كَفًّا لَهُ ضَخْمَةً كَأَنَّهَا كَفُّ بَعِيرٍ، فَقُمْنَا إِلَيْهَا فَقَبَّلْنَاهَا.

"We passed by az-Zubda and were told, 'There is Salama ibn Al Akwa'. We went to him and we greeted him. Then he brought out his 2 hands and stated, 'With these two hands I offered allegiance to the Messenger of Allah, may Allah bless him and grant him peace.' He held out his palm which was as huge as a camel's foot, and we got up for it and kissed it."

English reference : Book 42, Hadith 973

Arabic reference : Book 1, Hadith 973

Points to be noted:

1. It has been graded as Hasan by Wahabi Guru Albani
2. It is said that Salama bin Akwa ‘Then he brought out his 2 hands and stated, 'With these two hands I offered allegiance to the Messenger of Allah, may Allah bless him and grant him peace.’ (فَأَخْرَجَ يَدَيْهِ فَقَالَ: بَايَعْتُ بِهِاتَيْنِ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) This means that Hazrat Salama touched the hands of the prophet (صلى الله عليه وسلم) when he swore allegiance to the prophet (صلى الله عليه وسلم). What did he do then?
3. It is said that ‘He held out his palm which was as huge as a camel's foot’ (فَأَخْرَجَ كَفًّا لَهُ) (ضَخْمَةً كَأَنَّهَا كَفٌ بَعِيرٍ) meaning that he showed and presented his huge hand to the Ashab. What did the Ashab then do?
4. It is said that ‘we got up for it’ (فَقَمْنَا إِلَيْهَا) meaning we stood up to go towards it, to see it but really what was the reason why the Ashab stood up?
5. It is said that ‘we kissed it’ (فَقَبَّلْنَاهَا) meaning that the reason for standing up was to kiss the hand of Hazrat Salama (رضي الله عنه)
6. Again here Hazrat Salama (رضي الله عنه) was neither a prophet nor a messenger but due to the fact that he had contact with the prophet (صلى الله عليه وسلم) the other Ashab kissed his hand.
7. It is thus permissible to kiss the hands of a person though he is not a prophet / messenger.

Did the Ashab kiss the hands of Hazrat Salama bin Al Akwa (رضي الله عنه)? YES

As such, kissing the hands of others than a prophet / messenger is the sunnah of the Ashab

If the Ashab had kissed the hands of Hazrat Salama bin Al Akwa and it is not forbidden, then is kissing the hand of a descendant / offspring of our nabi (ﷺ) shirk, bid'ah, kufr or haram? NO

A Swahaabiy (رضي الله عنه) Kissed The Head Of Another Swahaabiy (رضي الله عنه)

Hadith No. 24

Jami` at-Tirmidhi » The Book on Business » Hadith

كتاب البيوع عن رسول الله صلى الله عليه وسلم

The Book on Business

Chapter: What Has Been Related About The Permission To Buy On Credit

باب مَا جَاءَ فِي الرُّخْصَةِ فِي الشِّرَاءِ إِلَى أَجَلٍ

Hazrat 'Aishah (رضي الله عنها) said:

حَدَّثَنَا أَبُو حَفْصٍ، عُمَرُ بْنُ عَلِيٍّ أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، أَخْبَرَنَا عُمَارَةُ بْنُ أَبِي حَفْصَةَ، أَخْبَرَنَا عِكْرَمَةُ، عَنْ عَائِشَةَ، قَالَتْ كَانَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَوْبَانِ قَطْرِيَّانِ غَلِيظَانِ ... قَالَ أَبُو عِيْسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ . وَقَدْ رَوَاهُ شُعْبَةُ أَيْضًا عَنْ عُمَارَةَ بْنِ أَبِي حَفْصَةَ . قَالَ وَسَمِعْتُ مُحَمَّدَ بْنَ فِرَاسِ الْبَصْرِيِّ يَقُولُ سَمِعْتُ أَبَا دَاوُدَ الطَّيَالِسِيِّ يَقُولُ سُئِلَ شُعْبَةُ يَوْمًا عَنْ هَذَا الْحَدِيثِ فَقَالَ لَسْتُ أُحَدِّثُكُمْ حَتَّى تَقُومُوا إِلَى حَرَمِيِّ بْنِ عُمَارَةَ بْنِ أَبِي حَفْصَةَ فَتُقَبِّلُوا رَأْسَهُ . قَالَ وَحَرَمِيُّ فِي الْقَوْمِ . قَالَ أَبُو عِيْسَى أَيْ إِعْجَابًا بِهَذَا الْحَدِيثِ .

"The Messenger of Allah (ﷺ) was wearing two thick Qitri garments on. ... Abu 'Isa said: The Hadith of 'Aishah is Hasan Sahih Gharib Hadith. Shu'bah has also reported it from 'Umarah bin Abi Hafsah. He said: I heard Muhammad bin Firas Al-Basri saying: "I heard Abu Dawud At-Tayalisi saying: 'One day Shu'bah was asked about this Hadith, and he said: "I will not narrate it to you (people) until you stand up before Harami bin 'Umarah bin Hafsah to kiss his head." He said: 'And Harami was there among the people.'" Abu 'Isa said: Meaning: "approving of this Hadith."

Reference : Jami` at-Tirmidhi 1213

In-book reference : Book 14, Hadith 12

Points to be noted:

1. It is a Swahih Hadith
2. It has been graded as Swahih by Darussalam
3. I abridged the first part of the hadith to avoid lengthiness
4. It is said that ‘One day Shu’bah was asked about this Hadith’ (**سُئِلَ شُعْبَةُ يَوْمًا عَنْ هَذَا**) (**الْحَدِيثِ**) That is Hazrat Shu’bah wanted to hear the hadith again. Then what was the reply to him?
5. It is said that Abu Dawud At-Tayalisi said that ‘I will not narrate it to you (people) until you stand up before Harami bin 'Umarah [bin Hafsah]’ (**لَسْتُ أُحَدِّثُكُمْ حَتَّى تَقُومُوا إِلَيَّ**) (**حَرَمِيِّ بْنِ عُمَارَةَ بْنِ أَبِي حَفْصَةَ**). The question is for what reason? Why did Abu Dawud want Shu’bah and other people to stand up? Here reference is made to many people as the word (**تَقُومُوا**) is in plural form. Meaning the order to stand was for many people.
6. The reason was ‘to kiss his head’ (**فَتَقَبَّلُوا رَأْسَهُ**) and the word was for many people. Here reference is made to the head of Harami bin 'Umarah bin Hafsah (**رضي الله عنه**).
7. If Abu Dawood At Tayalisi allowed himself to ask the people to stand up and kiss the head of Harami bin 'Umarah bin Hafsah and then he would narrate them the hadith, this means that kissing the head of a person is allowed in Islam.

Through this hadith it is clear that the ‘Aqeedah of the Ashab was that kissing is a sign of respect and a practice to show love.

If the Swahaabiy thought it right to kiss the head of another Swahaabiy and it is not forbidden, then is kissing the hand of a descendant / offspring of our nabi (**صلى الله عليه وسلم**) shirk, bid’ah, kufr or haram? NO

Hadith No. 25

Sunan Abi Dawud » General Behavior / Good manners (Kitab Al-Adab) » Hadith

كتاب الأدب

General Behavior / Good manners (Kitab Al-Adab)

Chapter (159): Regarding kissing the cheek

باب فِي قُبْلَةِ الْخَدِّ

Narrated Abu Nadrah (رضي الله عنه):

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ إِيَّاسِ بْنِ دَعْفَلٍ، قَالَ رَأَيْتُ أَبَا نَضْرَةَ قَبَّلَ خَدَّ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ .

Ilyas ibn Daghfal said: I saw Abu Nadrah kissing on the cheek of al-Hasan bin ‘Ali (رضي الله عنه).

Reference : Sunan Abi Dawud 5221

In-book reference : Book 43, Hadith 449

Points to be noted:

1. It is a Swahih Hadith
2. It has been graded as Swahih by Albani
3. The chapter in which this hadith lies is ‘Regarding kissing the cheek’ (**باب فِي قُبْلَةِ الْخَدِّ**) and it shows the ‘Aqeedah of Imaam Abu Dawood and its permissibility.
4. It is said in the hadith that Ilyas ibn Daghfal said that ‘I saw Abu Nadrah kissing on the cheek of al-Hasan bin ‘Ali’ (رضي الله عنه) (**رَأَيْتُ أَبَا نَضْرَةَ قَبَّلَ خَدَّ الْحَسَنِ بْنِ عَلِيٍّ**)
5. This means that if one Swahaabiy had kissed the cheek of the grandson of the prophet (صلى الله عليه وسلم) then it is allowed.

6. In this context there are other hadith saying that the prophet (ﷺ) kissed Hasan and Husain.
7. Why did the Swahaabiy kiss Al Hasan? It was done due to the fact he was related to the prophet (ﷺ) and was his descendant.

Did the Swahaabiy kiss the cheek of Imam Hasan (رضي الله عنه) ? YES

Why did he kiss al hasan? Because al hasan was the descendant of the prophet (ﷺ)

As such it is the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah to kiss the descendant of the prophet

(ﷺ)

If the Swahaabiy had kissed the cheek of Imaam Hasan who is a descendant of the holy prophet

(ﷺ) and it is not forbidden, then is kissing the hand of a descendant / offspring of our nabi

(ﷺ) shirk, bid’ah, kufr or haram? NO

The Prophet (ﷺ) kissed Al Hasan bin ‘Ali (رضي الله عنه) and Advised The Ashab To Kiss Their Children

Hadith No. 26

Sahih al-Bukhari » Good Manners and Form (Al-Adab) » Hadith

كتاب الأدب

Good Manners and Form (Al-Adab)

Chapter (18): To be merciful to children and embrace them

باب رَحْمَةِ الْوَالِدِ وَتَقْبِيلِهِ وَمُعَانَقَتِهِ

وَقَالَ ثَابِتٌ عَنْ أَنَسٍ أَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِبْرَاهِيمَ، فَقَبَّلَهُ وَشَمَّهُ.

Hazrat Abu Huraira (رضي الله عنه) said:

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا

هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . قَالَ قَبَّلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَسَنَ بْنَ عَلِيٍّ

وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الْأَقْرَعُ إِنَّ لِي عَشْرَةَ مِنْ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ " مَنْ لَا يَرْحَمُ لَا يُرْحَمُ"

Allah's Messenger (ﷺ) kissed Al-Hasan bin `Ali while Al-Aqra' bin H'Abis at-Tamim was sitting beside him. Al-Aqra said, "I have ten children and I have never kissed anyone of them," Allah's Messenger (ﷺ) cast a look at him and said, "Whoever is not merciful to others will not be treated mercifully."

Reference : Sahih al-Bukhari 5997

In-book reference : Book 78, Hadith 28

Other References:

Sahih al-Bukhari 5998 (Book 78, Hadith 29)

Al-Adab Al-Mufrad 365 (Book 19, Hadith 4)

Sahih Muslim 2317 (Book 43, Hadith 85)

Sahih Muslim 2318 a (Book 43, Hadith 86)

Points to be noted:

1. It is a Swahih Hadith and a Muttafaq ‘Alai hadith (being recorded by both Imaam Bukhariy and Imaam Muslim)

2. It is said that ‘the messenger of Allah kissed Al Hasan bin ‘Ali’ (قَبَّلَ رَسُولُ اللَّهِ صَلَّى)

(الله عليه وسلم). As such it is the sunnah of the prophet (ﷺ) to kiss their children and their offsprings / descendants.

3. What did the prophet (ﷺ) say concerning the affection being shown to our children? The prophet (ﷺ) said that ‘Whoever is not merciful to others will not be treated mercifully’

(مَنْ لَا يَرْحَمُ لَا يُرْحَمُ). This means that when we show mercy and signs of affection to our children, Allah will be Merciful towards us.

As such it is a sunnah of the prophet (ﷺ) to kiss our children and offsprings

This affectionate action will bring mercy of Allah in this world and the next for both the parents and the children.

If the prophet (ﷺ) has advised us to kiss our children and it is not forbidden, then is kissing the hand of a descendant / offspring of our nabi (ﷺ) shirk, bid’ah, kufr or haram?

NO

Concluding Remarks

The following points can be concluded:

1. We have seen that The Prophet (ﷺ) Used To Kiss His Wives During The Month Of Ramadhan (Hadith no. 1)
2. We have seen that The Prophet (ﷺ) Used To Stand Up, Welcome Her Daughter Hazrat Bibi Faatima (رضي الله عنها), Kiss Her And Make Her Sit In His Place. Hazrat Bibi Faatima (رضي الله عنها) Did The Same Towards Her Father (ﷺ) (Hadith No. 2)
3. We have seen that The Prophet (ﷺ) Kissed A Swahaabiy Hazrat Zaid bin Haritha (رضي الله عنه) To welcome Him (Hadith no. 3)
4. We have seen that The Prophet (ﷺ) Kissed A Swahaabiy Hazrat Ja'far ibn Abu Twalib In Between His Two Eyes (Hadith no. 4)
5. We have seen that The Prophet (ﷺ) Kissed A Swahaabiy Hazrat Uthman Bin Maz'un (رضي الله عنه) When The Latter Died (Hadith no. 5)
6. We have seen that The Ashab (رضي الله عنهم) Kissed The Hands Of The Prophet (ﷺ) (Hadith no. 6, 7, 8, 9, 10)
7. We have seen that A Delegation From The Jews Converted To Islam And Kissed The Hands And Feet Of The Prophet (ﷺ) (Hadith No. 11, 12, 13, 14, 15, 16)
8. We have seen that Hazrat Aisha (رضي الله عنها) Kissed The Head Of The Prophet (ﷺ) (Hadith no. 17)
9. We have seen that a Swahaabiy (رضي الله عنه) Kissed The Body And The Side (Flank) Of The Prophet (ﷺ) (Hadith no. 18)
10. We have seen that there was a Situation Where A Swahaabiy (رضي الله عنه) Could Have Kissed The Prophet (ﷺ) (Hadith No. 19)
11. We have seen that Hazrat Abu Bakr (رضي الله عنه) Kissed The Prophet (ﷺ) After His Death (Hadith no. 20)
12. We have seen that Hazrat Abu Bakr (رضي الله عنه) Kissed In Between The Eyes / The Forehead Of The Prophet (ﷺ) Twice After His Death (hadith no. 21)
13. We have seen that The Ashab (رضي الله عنهم) Kissed The Same Hand Of A Swahaabiy Who Touched The Prophet (ﷺ) (Hadith no. 22, 23)
14. We have seen that A Swahaabiy Kissed The Head Of Another Swahaabiy (Hadith no. 24)
15. We have seen that A Swahaabiy (رضي الله عنه) Kissed The Cheek Of Al Hasan (رضي الله عنه) (Hadith No. 25)

16. We have seen that The Prophet (ﷺ) kissed Al Hasan bin ‘Ali (رضي الله عنه) and Advised The Ashab To Kiss Their Children (Hadith No. 26)
17. We have seen chapters like ‘Kissing by a fasting person’ (باب الْقُبْلَةِ لِلصَّائِمِ)
18. There are chapters like ‘Regarding kissing between the eyes’ (باب فِي قُبْلَةِ مَا بَيْنَ الْعَيْنَيْنِ)
19. We have seen chapters like ‘Kissing The Deceased’ (باب فِي تَقْبِيلِ الْمَيِّتِ)
20. We have seen that there are chapters like ‘A man kissing another man's hand’ (باب الرَّجُلِ يُقَبِّلُ يَدَ الرَّجُلِ)
21. We have seen chapters like ‘Regarding kissing the hand’ (باب فِي قُبْلَةِ الْيَدِ)
22. We have seen that there are chapters like ‘Regarding kissing the feet’ (باب قُبْلَةَ الرَّجْلِ)
23. We have seen that there are chapters like ‘What Has Been Related About Kissing The Hand And The Feet’ (باب مَا جَاءَ فِي قُبْلَةِ الْيَدِ وَالرَّجْلِ)
24. We have seen chapters like ‘Regarding kissing the body’ (باب فِي قُبْلَةِ الْجَسَدِ)
25. We have seen chapters like ‘Regarding kissing the cheek’ (باب فِي قُبْلَةِ الْخَدِّ)
26. We have seen that there are chapters like ‘To be merciful to children and embrace them’ (باب رَحْمَةِ الْوَالِدِ وَتَقْبِيلِهِ وَمُعَانَقَتِهِ)

Many people propound that it is shirk, bid’ah, kufr or haram to kiss the hands of the scholars in Islam (The ‘Ulama). However, we have seen that it was the practice of:

- (i) the prophet (ﷺ) to kiss his wives, his daughter and his grandsons (that is his family)
- (ii) the prophet (ﷺ) to kiss his adopted son (outside his family)
- (iii) the prophet (ﷺ) to kiss his Ashab (his friends)

- (iv) the Ashab to kiss the Ahl ul Bait (due to love and respect for them)
- (v) the Ashab to kiss other Ashab (due to love and respect for them)

We have also seen a hadith where one Swahaabiy (At Tayalisi) asked the other Ashab to kiss the head of another Swahaabiy (Harami bin 'Umarah bin Hafsah) and then he would narrate hadith.

As such, it is clear that it is permissible to kiss the hand of the descendants of the prophet (ﷺ) and the 'Ulama from whom we are learning

Many people say that when the Ahlus Sunnah Wal Jama'ah kiss the hands of their 'Ulama, they are committing:

- (i) Bid'ah
- (ii) Shirk
- (iii) Kufr / Haram

Our answers are for:

- (i) Bid'ah: How can it be Bid'ah when it is found in all these above hadith? How can it be Bid'ah when the prophet (ﷺ) and his Ashab (رضي الله عنهم) did it? **It is thus not Bid'ah BUT it is a Sunnah**
- (ii) Shirk: If we say that it is shirk, then did the prophet (ﷺ) and the Ashab commit shirk and were Musriqin? (Astaghfirullah: may Allah protect us from this) After all where is it said that kissing the hand is like associating someone with Allah (the definition of shirk). Then why do we kiss Hajar Aswad? **It is thus not Shirk BUT it is a Sunnah**
- (iii) Kufr / Haram: If we say that it is kufr / haram, then the prophet (ﷺ) and the Ashab had committed acts of haram and they became Kuffar? (Astaghfirullah: may Allah protect us from this) Where is that verse of the Qur'an saying that it is haram? **It is thus not Kufr / Haram BUT it is a Sunnah**

However, there are those Wahabi / Salafi / Tawheed 'Ulama (scholars) who say that kissing of such kind is prohibited, they are the same who are doing it. The pictures below will give us an idea to what extent the Wahabi Imaam (leaders) are hypocrites (that is they are doing what they say is forbidden).

Imam of Macca Shaikh Abdur Rahman Sudais
and other Imaam Kissing the nose of Abdallah of
Saudi Arabia

Please

View clip at:

<http://www.youtube.com/watch?v=fw3978-7B-g>

or Type on YouTube

'Ulama and Imaam of Haramain Kissing nose of
Abdullah.avi

Where are those who keep on issuing Fatwa
against Ahlus Sunnah Wal Jama'ah?

Who dares issue fatwa against these Imaam and
their king?



Another set of Pictures showing kings of Saudi Arabia in postures that they say are prohibited

This is the 'king' Abdallah of Saudi Arabia
With
One of the ex-presidents of USA



Where are the 'Ulama who used to say that
kissing is prohibited?
Can these 'Ulama condemned their own king
of Saudi Arabia?
Come on guys ... where are all the Fatwa of
prohibition?



This is another ancient king of Saudi Arabia
We can see that there is a man kissing the hand
of the king.
Come on guys ... where are all the Fatwa of
prohibition?
Come on ... Have the guts to issue Fatwa
against your own king of Saudi Arabia?



Shaikh Abdur Rahman Sudais and the Kissing of the Shoulders Of Saudi King

Shaikh Abdur Rahman Sudais Kissing beard
of a person

View clip at:

http://www.youtube.com/watch?v=uvik0ES_FgI&feature=youtu.be

or Type on YouTube

Shaikh Abdur Rahman Sudais kissing
beard.avi



Shaikh Abdur Rahman Sudais giving his
hand and allowing people to kiss it **several
times**

View clip at:

https://www.youtube.com/watch?v=P1_RadFKXIU

or Type on YouTube

Kissing hands of Shaikh Abdur Rahman
Sudais.avi



Kissing Fahd Ibn Sa'oud Shoulder

View clip at:

<http://www.youtube.com/watch?v=4z3CDBYvcUk&feature=youtu.be>

or Type on YouTube

Kissing shoulders of Fahd Ibn Sa'oud and
girls singing.flv



In these above pictures the main question is:

How can they preach one thing and they do otherwise?

In fact, kissing the hands of the Descendant of the prophet (ﷺ) and the ‘Ulama of Ahlus Sunnah Wal Jama’ah is:

- (i) A sunnah of the prophet (ﷺ)
- (ii) A sunnah of the Ashab
- (iii) A sunnah of the pious person
- (iv) A sunnah of the Ahl ul Bait
- (v) A sign of respect
- (vi) A sign of allegiance

Kissing the hands of ‘Ulama does not in any way show:

- (i) Bowing to a person (think about when the ashab kissed the hands of the prophet (ﷺ))
- (ii) An act of Shirk
- (iii) An act of Bid’ah
- (iv) An act of Kufr
- (v) An act of Haram

But Kissing the hands of the ‘Ulama is the sunnah of the Ashab towards the prophet (ﷺ) and also towards other Ashab.

For how long are we going to be stubborn in denying the truth.

Now it is up to you ... readers to derive your own conclusions.

Allah and His Rasoul Muhammad (ﷺ) know best. (اللَّهُ وَرَسُولُهُ أَعْلَمُ)

4 Dhul Hijjah 1434 / 10 October 2013

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6. Ibn Majah
7. Sunan An Nasa'i
8. Al Muwatta
9. Jami' Al Tirmidhi
10. Shama'il Muhammadiyah
11. Riyad as-Salihin