

The ruling about kissing the hand and the head

Shaykh Aboo `Abd-al-Mu`iz `Alee Farkous al-Qoobee

Article taken and slightly adapted from: ferkous.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Question: What is the ruling about kissing elders such as grandfather and grandmother?

Answer: All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers until the Day of Resurrection.

It is authorised to kiss the head, the hand, and the front by way of respect and honour, according to the hadeeth reported by 'A'ishah رضي الله عنها who said: "**The Prophet صلى الله عليه وسلم saw her (his daughter Fatimah) coming, he welcomed her, kissed her, took her hand and sat her down in his place. And when he visits her, she welcomed him and kissed him. She visited the Prophet صلى الله عليه وسلم during his illness of death, he welcomed and kissed her**"¹.

Aboo Juhayfa رضي الله عنه said: "**When Ja'far came from the migration to Al-Habasha, he was received by the Prophet صلى الله عليه وسلم, he embraced and kissed him between his eyes**"². And in the hadeeth reported by Anas رضي الله عنه: "**The Prophet صلى الله عليه وسلم, took Ibraaheem, kissed and smelled him**"³. It is also reported by 'A'ishah رضي الله عنها that: "**When the Prophet صلى الله عليه وسلم died, Aboo Bakr As-Siddeeq رضي الله عنه came and revealed his face and kissed him between his eyes**"⁴.

It is authentically reported that the ancestors were equitable between their children in kisses. It is also authentically reported that they used to kiss the hand.

'Abd Ar-Rahmaan Ibn Razeen said: "We passed by Ar-Rabadha (a place in Madeenah), they told us here is Salama Ibn Al-Akwa'. I went and saluted him, he took out his hands and said: I

¹ Reported by Al-Bukhaaree (947), by Aboo Dawood (5217), by At-Tirmidhee (3872), by Al-Haakim in "Al-Mustadrak" (4732) and by Ibn Hibbaan in his "Saheeh" (4732) from the hadeeth of 'A'ishah رضي الله عنها. Al-Albaanee said in "Al-Mishkaat": "Its chain of narration is good" (03/1329). It is also judged Hassan (good) by Al-Waadi'ee in "As-Saheeh Al-Musnad" (1591).

² Reported by At-Tabaraanee in "Al-Mu'jam Al-Kabeer" (02/108) from the hadeeth of Aboo Juhayfa رضي الله عنه. It is also reported by Aboo Dawood in "As-Sunan" (02/777) according to the version of Ash-Sha'bi with a chain of narration that is Mursal [a Mursal hadeeth is a hadeeth where the chain of narration only goes up to a Tabi'ee (Successor)]. Al-Albaanee said in "As-Silsilah As-Saheehah": "Its chain of narration is good" (06/335).

³ Reported by Al-Bukhaaree (1241) from the hadeeth of Anas رضي الله عنه.

⁴ Reported by Al-Bukhaaree (1184) and by An-Nasaa'ee (1841) from the hadeeth of 'A'ishah رضي الله عنها.

The ruling about kissing the hand and the head

swore allegiance to the Prophet ﷺ with these. He showed us a big hand like a camel hand, then we kissed it"⁵. There are many other hadeeths and traces concerning this.

Even if kissing the hand and the head is permissible, it must be occasionally, fearing to be an obstacle in the way of the Sunnah of shaking the hands, which is authentically reported in the speech and actions of the Prophet ﷺ and his companions because: "**When they met they shook hands, and when they came from a travel they embraced each other**"⁶. In addition, shaking hands is a religious way to expiate sins and make them fall down when shaking. Indeed, the smart person does not leave this profit go away. He said ﷺ: "**If a believer found a believer and greeted him, and they shake hands, their sins fall down like tree leaves**"⁷.

We have to emphasise on **two** questions:

First, about the hadeeth of Aboo Hurairah concerning kissing the hand, the Prophet ﷺ said: "**Stop, this act is done by the foreigners to their kings, and I am not a king, but a man among you**"⁸. This is a rejected hadeeth and cannot oppose the authentic hadeeths.

Second: there is no authorisation of kissing the mouth as the Shee'ah and others do. This is odious since it is not reported from the pious predecessors. Al-Baghawee said: "If you come to kiss, then do not kiss the mouth, but it is permissible to kiss the hand, the head, and the front"⁹.

And it is mentioned in "Al-Aadaab Ash-Shar'iyah" of Ibn Muflih the explanation of the rejection by saying: "It is odious to kiss the mouth, because it explains rarely respect"¹⁰.

The perfect knowledge belongs to Allaah عز وجل. Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet, his Family, his Companions and Brothers till the Day of Resurrection.

Algiers on Rabi' Al-Awwal the 9th, 1428 H Corresponding to March the 28th, 2007 G.

⁵ Reported by Al-Bukhaaree in "Al-Adab Al-Mufrad" (973). This tradition is judged good (Hassan) in "Saheeh Al-Adab Al-Mufrad" (747).

⁶ Reported by At-Tabaraanee in "Al-Mu'jam Al-Awsat" (01/37) (97) from the hadeeth of Anas Ibn Maalik رضي الله عنه. Al-Haythamee said in "Majma' Az-Zawaa'id" (08/75): "It is reported by At-Tabaraanee in "Al-Awsat" and the narrators of its chain of narration are mentioned in the two Saheeh (Al-Bukhaaree and Muslim)". Al-Albaanee said in "As-Silsilah As-Saheehah" (06/303): "Its chain of narration is good".

⁷ Reported by At-Tabaraanee in "Al-Mu'jam Al-Awsat" (01/84) and by Al-Baihaqee in "Shu'ab Al-'Eemaan" (06/473) from the hadeeth of Hudhayfa رضي الله عنه. This Hadeeth is judged authentic by Al-Albaanee in "As-Silsilah As-Saheehah" (2692).

⁸ Reported by At-Tabaraanee in "Al-Mu'jam Al-Awsat" (06/349), by Aboo Ya'laa in "Al-Musnad" (11/23) and by Al-Baihaqee in "Shu'ab Al-'Eemaan" (05/172). Al-Haythamee said in "Majma' Az-Zawaa'id" (05/212): "There is in its chain of narration Yoosuf Ibn Ziyaad Al-Basree who is a weak narrator". Al-Albaanee in "As-Silsilah Ad-Da'eefah" judged that it is an invented (lied) hadeeth (02/42).

⁹ See: "Sharh As-Sunnah" of Al-Baghawee (12/293).

¹⁰ See: "Al-Aadaab Ash-Shar'iyah" of Ibn Muflih (02/275).