

A young boy wearing a white knitted cap is shown in profile, kissing the hands of an adult. The background is a blurred outdoor setting with green foliage. The text is overlaid on the image in white, bold, sans-serif font.

SHAIKH MIRASEDULLAH QUADRI

KISSING OF
HANDS AND FEET
OF AWLIYA ALLAH,
SHUYOOKH AND
PARENTS

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

Some Muslim sects claim that kissing of hands and feet is Shirk because, in kissing of hand, the person has to bow down like in Ruku', and in kissing the feet one has to bow down like in prostration.

This booklet provides authentic references from Ahadith that testify that kissing of hands and feet of our elders as mark of respect is sunnah and practice of Sahabah (رضى الله تعالى عنهم اجمعين).

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KISSING OF HANDS AND FEET IS SUNNAH AND THE PRACTICE OF SAHABAH (رضى الله تعالى عنهم اجمعين)

The following Ahadith confirm the fact that kissing of hands and feet of Awliya Allah and Shuyooks is Sunnah.

(1) It is in Hadith - Umm Aban, daughter of al-Wazi ibn Zari narrated that her grandfather Zari al-Abdi, who was a member of the delegation of Abd al-Qays, said : "When we came to Medina, we raced to be first to dismount and kiss the hand and feet of Allah's Apostle (صلى الله عليه و آله وسلم). But al-Mundhir al-Ashajj waited until he came to the bundle of his clothes. He put on his two garments and then he went to the Prophet (صلى الله عليه و آله وسلم).

References

(i) Abu Dawud narrates the above Hadith in his Sunan, book of Adab (vol. 4, p. 357 # 5225). **Bayhaqi** in the Sunan (7:102). **At-Tayalisi** in his Musnad. **Al-Bazzar** in his Musnad (3:278). **Al-Haithami** narrated it. **Ibn al-Muqri** narrated it in his Kitab ar-Rukhsa, p. 80 #20.

(ii) Ibn Hajar in Fath al-Bari (1989 ed. 11:67 Isti'dhan ch. 28 #6265) said: "Among the good narrations in Ibn al-Muqri's book, is the Hadith of al-Zari al-Abdi."

(iii) Ibn Abd al-Barr declared it **Hassan**, **al-Mundhiri** confirmed it in Mukhtasar al-Sunan (8:86) and declared it **Hasan**.

(iv) Tabarani declared it **Sahih** in two of his books: al-Mujam al-Kabir (vol. 5, p. 275 # 5313); and al-Mujam al-Awsat (vol. 1, p. 133 # 418).

(v) Imam Bukhari has devoted a chapter on kissing the feet in his famous book 'al-Adab al-Mufrad'. He has reported the above Hadith from **Wazi ibn Aamir** (رضى الله تعالى عنه), who was part of the delegation, in the following words on page number 339, Hadith number 975.

Imam Bukhari reports - It is reported by Zari ibn Aamir who came to Prophet (صلى الله عليه و آله وسلم) along with delegation of Abul Qays - دَاكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - قَدِمْنَا فَقِيلَ: فَأَخَذْنَا بِيَدَيْهِ وَرَجْلَيْهِ نَقَلْنَا (We came to Madina, (we) were told: That was the Holy Prophet (صلى الله عليه و آله وسلم). So we enveloped the blessed hands and feet of the Holy Prophet (صلى الله عليه و آله وسلم) and began to kiss them].

(2) It is in Hadith - Suhalb (رضى الله تعالى عنه) was the freed slave of Abbas (رضى الله تعالى عنه) He states: يَا عَمَّ ارْضَ عَنِّي : رَأَيْتُ عَلِيًّا يُقَبِّلُ يَدَ الْعَبَّاسِ وَرَجْلَيْهِ وَيَقُولُ : يَا عَمَّ ارْضَ عَنِّي (I saw Ali (رضى الله تعالى عنه) kissing the hands and feet of Abbas (رضى الله تعالى عنه) and he would keep saying this : O my Uncle! be pleased with me).

Imam Bukhari narrated the above Hadith in al-Adab al-Mufrad (p. 339 # 976).

It is also reported by **ad-Dhahabi** in Siyar Alam an-Nubala (vol. 2, p. 94); **Mizzi** reported it in Tahdhib al-Kamal (vol. 13, p. 240 # 2905); and **Muqri** in Taqbil al-Yad (p. 76 # 15).

(3) It is in Hadith - Narrated Safwan bin Assal (رضى الله تعالى عنه) Once, two Jews came to Prophet (صلى الله عليه و آله وسلم) and asked him a question. The Prophet (صلى الله عليه و آله وسلم) answered them. Thereafter, they kissed the hands and feet of the Prophet (صلى الله عليه و آله وسلم) and told him that they bear testimony that he is Prophet. (فَقَبَّلُوا بِيَدَيْهِ وَرَجْلَيْهِ وَقَالُوا: نَشْهَدُ أَنَّكَ نَبِيٌّ).

The above Hadith is narrated by **Nasai** in his Sunan (vol. 7, p. 111 # 4078). **Ibn Maja** in his Sunan (vol. 2, p. 1221 # 3705). **Tirmidhi** in Sunan (vol. 5, pp. 77, 305 # 2733, 3144). **Imam Ahmad ibn Hanbal** in his Musnad (vol. 4, pp. 239, 240). **Hakim** in his Mustadrak (vol. 1, p. 52 # 20). **Tayalisi** in his Musnad (p. 160 # 1164). And **Maqdisi** in al-Ahadith al-Mukhtara (vol. 8, p. 29 # 18).

(4) **Ibn Kathir**, the Famous student of Ibn Taymiyya writes a Hadith in the exegesis of verse 101, Sura Al-Maida that Prophet (صلى الله عليه و آله وسلم) got annoyed over something:

فَقَامَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَبَّلَ رِجْلَهُ وَقَالَ: يَا رَسُولَ اللَّهِ، رَضِينَا بِاللَّهِ رَبًّا وَبِكَ نَبِيًّا
وَبِالْإِسْلَامِ دِينًا وَبِالْقُرْآنِ إِمَامًا فَأَعْفُ عَنَّا عَفَا اللَّهُ عَنْكَ فَلَمْ يَزَلْ بِهِ حَتَّى رَضِيَ

'Then Umar (رضى الله تعالى عنه) stood up and kissed the blessed feet of the Prophet (صلى الله عليه و آله وسلم) and said : O' Apostle of Allah (صلى الله عليه و آله وسلم), we are pleased with Allah (عَزَّ وَجَلَّ) being Sustainer, you being the Prophet (صلى الله عليه و آله وسلم), Islam being the Deen and the Holy Quran being the Guide. Forgive us. Allah (عَزَّ وَجَلَّ) would further be pleased with you. So Umar (رضى الله تعالى عنه) kept on saying it till the Prophet (صلى الله عليه و آله وسلم) became pleased."

(5) **It is in Hadith** - Bukhari narrates it in his Sahih : al-Zuhri said: Anas bin Malik told me : The Prophet (صلى الله عليه و آله وسلم) came out after the sun passed the mid-point of the sky and offered the Zuhr prayer (in congregation). After finishing it with Taslim, he stood on the pulpit and mentioned the Hour and mentioned there would happen great events before it. Then he said, "Whoever wants to ask me any question, may do so, for by Allah (عَزَّ وَجَلَّ), you will not ask me about anything but I will inform you of it as long as I am at this place of mine." The people were weeping profusely (because of the Prophet's - صلى الله عليه و آله وسلم - anger). Allah's Apostle (صلى الله عليه و آله وسلم) kept saying, "Ask Me! " Then a man got and asked, "Where will my entrance be, O Allah's Apostle (صلى الله عليه و آله وسلم)?" The Prophet (صلى الله عليه و آله وسلم) said, "The Fire." Then Abdullah ibn Hudhafa got up and asked, Who is my father, O'Allah's Apostle (صلى الله عليه و آله وسلم)?" The Prophet (صلى الله عليه و آله وسلم) replied, "Your father is Hudhafa." The Prophet (صلى الله عليه و آله وسلم) then kept on saying (angrily), "Ask me! Ask me!" **Umar** (رضى الله تعالى عنه) **then fell to his knees** and said, "We have accepted Allah (عَزَّ وَجَلَّ) as our Lord and Islam as our religion and Muhammad (صلى الله عليه و آله وسلم) as our Apostle." Allah's Apostle (صلى الله عليه و آله وسلم) became quiet when Umar (رضى الله تعالى عنه) said that. Then Allah's Apostle (صلى الله عليه و آله وسلم) said, "Woe! By Him in Whose Hand my life is, Paradise and Hell were displayed before me just now, across this wall while I was praying, and I never saw such good and evil as I have seen today."

References

Muslim narrates the above Hadith in (*Kitab al-fada'il*) adds: "There was no harder day on the Companions than that day."

Bukhari narrates it in the third chapter of *Kitab al-i'tisam bi al-kitab wa al-sunna*; also in *Kitab al-'ilm*, chapters 28 and 29 (English: Volume 1, Book 3, Number 90-93), and in *Kitab mawaqit al-salat*, chapter 11: (Volume 1, Book 10, Number 515).

Tabari narrates it in *mursal* through al-Suddi in his *Tafsir* in commenting on verse 5:101

Ibn Hajar in his commentary on the collated accounts of this Hadith (*Fath al-Bari* 1989 ed. 13:335) said "there is evidence in this Hadith for (the following issues)".

(a) The Companions' close observation of the states of the Prophet (صلى الله عليه و آله وسلم) and the intensity of their fear when he became angry, lest it result in a matter that would become generalized and extend to all of them.

(b) Umar's (رضي الله تعالى عنه) confidence in the Prophet's (صلى الله عليه و آله وسلم) love.

(c) The permissibility of kissing the foot of a person.

(d) The permissibility of anger in exhortation.

(e) The student's kneeling in front of the one who benefits him.

(f) The follower's kneeling before the one followed if he asks him for a certain need.

(g) The lawfulness of seeking refuge from dissension when something occurs which might result in its fore shadowing.

(h) The use of pairing (subjects) in dua in (Umar- رضى الله تعالى عنه) words: Forgive (us), and Allah (عَزَّ وَجَلَّ) will be further pleased with you (fa'fu af 'allahu anka)."

(7) **It is in Hadith** - Imam Muqri quoted BuraIda (رضى الله تعالى عنه) as reported in his Book 'Taqbil al-Yad' (p. 64 # 5) that once a Bedouin came to Prophet (صلى الله عليه و آله وسلم). He said : I have embraced Islam but I want more so that my faith should be strengthened. Then the Prophet (صلى الله عليه و آله وسلم) allowed him and a tree came to the Bedouin on his call and the tree said : O' Prophet of Allah (صلى الله عليه و آله وسلم). (There is a long tradition that follows it). The Bedouin saw all of these signs and said - يا - رسول الله! أنئن لي أن أقبل رأسك ورجلك! (O' Prophet of Allah ((صلى الله عليه و آله وسلم)! Allow me to kiss your blessed forehead and blessed feat). The Prophet (صلى الله عليه و آله وسلم) gave permission to the Bedouin. Then he requested for falling in prostration. The Prophet (صلى الله عليه و آله وسلم) did not allow him.

Above Hadith is reported by **Qadi Iyad** in ash-Shifaa', 1:299; **al-Bazaar, Musnad, 3:49, Ibn Hajar Asqalani** has also narrated the above Hadith in Fath al-Bari (vol. 11, p. 57).

(8) **It is in Hadith** - Hakim narrated on the authority of Buraidah (رضى الله تعالى عنه) that a person came to Prophet Mohammad (صلى الله عليه و آله وسلم) and kissed his blessed hands and feet. (**Al-Hakim** - al-Mustadrak).

(9) **When Imam Bukhari** came to Nishapur, the city of Imam Muslim's residence, he (Imam Muslim) came out to see him. It is reported in almost in every book of the biography of Imams that Imam Muslim kissed the forehead of Imam Bukhari and then requested his permission to kiss his feet in these words - دعني حتى أقبل رجليك، يا أستاذ الأستاذين وسيد المحدثين وطبيب الحديث - (O' Teacher of teachers, Master of Hadith scholars and Doctor of Ahadith Authenticity, allow me to kiss your feet."

The above is reported by **Ibn Nuqta** in 'at-Taqyid li Marifa Ruwat as-Sunan wal-Masanid' (vol. 1, p. 33); **ad-Dhahabi** in Siyar Alam an-Nubala (vol. 12, p. 432, 436); **Nawawi** in 'Tahdhib al-Asma wal-Lughat' (vol. 1, p. 88); and **Ibn Hajar al-Asqalani** in Muqaddima Fath al-Bari (p. 488).

(10) It is in Hadith - A man came to Prophet (صلى الله عليه و آله وسلم) and told him that he had taken a vow that should Allah (عَزَّ وَجَلَّ) grant Rasoolullah (صلى الله عليه و آله وسلم) victory over Makka, he would go to Kaba and kiss its threshold. The Prophet (صلى الله عليه و آله وسلم) instructed him: 'Go and kiss the feet of your mother. Your vow will be complete.'**(Aynee - Umdat al Qari, sharah al-Bukhari).**

(11) It is in Hadith - Narrated Abdullah ibn Umar (رضي الله تعالى عنه) that the Sahabah (رضي الله تعالى عنهم اجمعين) kissed the blessed hands of Prophet Mohammad (صلى الله عليه و آله وسلم) **(Abu Dawood).**

(12) It is in Hadith - Ashbah (رضي الله تعالى عنه) went to the court of the Prophet (صلى الله عليه و آله وسلم), held his (Prophet صلى الله عليه و آله وسلم) hand and kissed it. Prophet (صلى الله عليه و آله وسلم) said, "In you there are two habits which are dear to Allah (عَزَّ وَجَلَّ) and the Prophet (صلى الله عليه و آله وسلم)" **(Bukhari - Adab al Mufrad).**

(13) It is in Hadith - Narrated by Ummul Momineen Aisha (رضي الله تعالى عنها) who said : When the Apostle of Allah (صلى الله عليه و آله وسلم) entered her home, she stood up to welcome him and kissed his blessed hand. **(Abu Dawood).**

(14) It is in Hadith - Tabarani narrates from Kab bin Malik (رضي الله تعالى عنه). When Prophet Mohammad (صلى الله عليه و آله وسلم) came to him, he held the hand of the Prophet (صلى الله عليه و آله وسلم) and kissed it. **(Tabarani).**

(15) It is in Hadith - Ibn Umar (رضي الله تعالى عنه) said, I was on an expedition. Some people began to flee and I was among them. We said, "What will we do now, we fled the battlefield and earned the anger of Allah (عَزَّ وَجَلَّ). Then we thought of returning to Madina and presenting ourselves to Prophet Mohammad (صلى الله عليه و آله وسلم) thinking to ourselves that if our repentance is accepted, then well and good, otherwise we will return. We came to him before the morning prayers. When he came out, he inquired as to who we were. We replied that we are the ones who fled the battlefield. He replied, "Nay, you are the ones who have returned from the battlefield. I am your 'fiah' (supporting group) and a 'fiah' to all Muslims." We came to him and kissed his hand. **(Ahmad, Bukhari, Abu Dawood, Tirmidhi, Ibn Maja, Ibn Abi Hatim and Ibn al Arabi).**

(16) It is in Hadith - Tabarani narrates with a good chain that Salamah bin Akwa (رضي الله تعالى عنه) said, "I pledged allegiance on the hands of Prophet Mohammad (صلى الله عليه و آله وسلم) and also kissed his hands. He did not prohibit me." (Tabrani, **Mujam al-Awsat**).

(17) It is in Hadith - Imam al-Ghazzali (رضي الله تعالى عنه) states that Abu Ubaida bin Jarrah (رضي الله تعالى عنه) kissed the hand of Haddrat Umar Farouk (رضي الله تعالى عنه). (**Keemya-e-Sa'adat and Awaariful Mu'aarif**).
