



2260 - Kissing the Mus-haf, kissing one's fingers and swaying whilst reciting Qur'an

the question

My questions relate to Bida'a. At the Mosque I attend I see brothers performing actions which I think are Bida'a but require confirmation with sources. I would like to try correct these practices, Inshallah with Hickma, if there are incorrect.

1. Blowing on fingers and wiping eyes with thumbs after making Dua'a.
2. Always ending Dua'a with Al-Fatiha.
3. Kissing the Qu'ran when picking it up and before putting it down.
4. Swaying while sitting in Salat or reading Qu'ran.

Detailed answer

Praise be to Allah.

Any act of worship must be based on evidence (daleel) from the Quraan or saheeh Sunnah. One of the principles of this religion is that Allaah cannot be worshipped except in the ways that He has prescribed, and He cannot be worshipped in innovated ways (bidah). The Prophet (peace and blessings of Allaah be upon him) said: Whoever innovates something in this matter of ours [i.e., Islam] that is not part of it, will have it rejected, i.e., his deed will be unacceptable to Allaah. There is no evidence in either the Quraan or Sunnah for ending duaas with al-Faatihah. Similarly, there is no evidence for blowing onto ones fingers and wiping the eyes with them after making duaa. Al-Shuqayri (may Allaah have mercy on him) mentioned the bidah of kissing the thumbnails and wiping the eyes with them after making duaa following salaah, or bunching the fingertips together and touching them to the eyes after prayer, and reciting certain things whilst doing so; he said that these are silly innovations.

(Al-Sunan wal-Mubtadaaat, p. 71). With regard to the question of kissing the Mus-haf (copy of the



Arabic text of the Quraan), the Fatwa Standing Committee (al-Lajnah al-Daaimah lil-Iftaa) answered a question on this matter with the following fatwa: We know of no basis for kissing the Quraan. In another response to a similar question, they said: We know of no evidence that prescribes kissing the Quraan, which was revealed to be recited, respected, understood and acted upon. (Fataawa al-Lajnah al-Daaimah, no. 4172)

In Al-Aadaab al-Shariyyah (2/273, Al-Risaalah edition), Ibn Muflih says:

It was reported that he (Imaam Ahmad) did not give an opinion [??] on this matter (kissing the Quraan) and touching it to one's forehead and eyes.

Al-Qaadi said in al-Jaami al-Kabeer: He did not give an opinion on that, although it contains an element of respect and honour, because in the case of deeds intended to draw closer to Allaah, if there is no comparable precedent in the Sunnah, then it is better not to do it. Do you not remember when Umar saw the Black Stone, he said: You cannot do any harm or any good. If it were not for the fact that the Messenger of Allaah (peace and blessings of Allaah be upon him) kissed you, I would not kiss you.

(Reported by al-Bukhaari, 1597; Muslim, 1270).

As for swaying when reciting Quraan or praying, this is habit of the Jews in their worship, so the Muslim should not do it deliberately.

(See Bida al-Qurra by Bakr Abu Zayd, p. 57). One of the ways of wisdom (hikmah) in dawah and combatting wrongdoing, to which you refer in your question, is to ask people for the evidence for what they are doing, because it is not permissible to worship in ways for which there is no evidence, as we have pointed out above. The burden of proof rests on the person who is doing the deed, not on the one who is seeking to correct him. May Allaah give us and you the strength to do good. May Allaah bless our Prophet Muhammad.