34497 - Ruling on standing up for who comes in, and kissing him

the question

What is the ruling on standing up for who comes in, and kissing him?.

Detailed answer

Praise be to Allah.

Firstly:

With regard to standing up for who comes in, Shaykh al-Islam Ibn Taymiyah gave a detailed answer to this question, based on shar'i evidence, which we think should be quoted because it serves the purpose. He said:

It was not the custom of the salaf at the time of the Prophet (peace and blessings of Allaah be upon him) and the Rightly-Guided Caliphs to stand up every time they saw him [the Prophet] (peace and blessings of Allaah be upon him), as many people do. Rather Anas ibn Maalik said: "No person was dearer to them than the Prophet (peace and blessings of Allaah be upon him), but when they saw him they did not stand up for him because they knew that he disliked that." Narrated by al-Tirmidhi, 2754; classed as saheeh by al-Albaani in Saheeh al-Tirmidhi. But they may have stood up for one who was returning from away, in order to greet him, as it was narrated that the Prophet (peace and blessings of Allaah be upon him) stood up for 'Ikrimah, and he said to the Ansaar when Sa'd ibn Mu'aadh came: "Stand up for your chief." Narrated by al-Bukhaari, 3043; Muslim, 1768. That was when he [Sa'd] came to pass judgement on Banu Qurayzah, because they said that would accept his verdict.

What people should do is get accustomed to following the salaf in their customs at the time of the Messenger of Allaah (peace and blessings of Allaah be upon him), for they are the best of generations and the best of speech is the Word of Allaah, and the best of guidance is the guidance of Muhammad (peace and blessings of Allaah be upon him). No one should turn away from the

guidance of the best of mankind and the guidance of the best of generations and follow something that is inferior to it. And the chief or leader should not approve of that among his companions, so that when they see him they should not stand up for him, rather they should simply greet him in the usual manner.

With regard to standing up for one who has come from a journey and the like, to greet him, that is fine. If it is the custom of the people to honour one who comes by standing up for him, and if that may make him feel insulted if they do not do it, and he does not know the custom that is in accordance with the Sunnah, then it is better to stand up for him, because that will create a good relationship between them and will remove rancour and hatred. But if a person is familiar with the custom of some people that is in accordance with the Sunnah, not doing that will not offend him.

Standing up for a newcomer is not the standing mentioned in the words of the Prophet (peace and blessings of Allaah be upon him): “Whoever likes the people to stand up for him, let him take his place in Hell.” Narrated by al-Tirmidhi, 2755; classed as saheeh by al-Albaani in Saheeh al-Tirmidhi. That refers to when they stand up for him when he is seated; it does not refer to when they stand up to welcome him when he comes. Hence the scholars differentiated between the two types of standing, because those who stand up to greet a newcomer are equal with him, unlike those who stand for one who remains seated.

It was proven in Saheeh Muslim that when the Prophet (peace and blessings of Allaah be upon him) led them in prayer sitting down, because he was ill, and they prayed standing, he told them to sit down and said: “Do not venerate me as the Persians venerate one another.” And he forbade them to stand in prayer whilst he was sitting, lest they resemble the Persians who used to stand for their leaders whilst the leaders were seated. In conclusion, the best is to follow the customs and attitude and views of the salaf as much as possible.

If a person does not believe in that and is not familiar with this custom, and if not dealing with him in the manner in which people are accustomed to showing respect will lead to a greater evil, then we should ward off the greater of two evils by doing the lesser of them, and do that which serves a greater interest at the expense that which serves the lesser interest.

End quote from Shaykh al-Islam Ibn Taymiyah.

What will make this clearer is the report narrated in al-Saheehayn concerning the story of Ka'b ibn Maalik, when Allaah accepted his repentance and that of his two companions (may Allaah be pleased with them all), in which it says that when Ka'b entered the mosque, Talhah ibn 'Ubayd-Allaah stood up, ran to him and greeted him, and congratulated him on Allaah's forgiveness, and the Prophet (peace and blessings of Allaah be upon him) did not denounce that. This indicates that it is permissible to stand up for someone who comes in, and to shake his hand and greet him. Similar to this is the report that when the Prophet (peace and blessings of Allaah be upon him) entered upon his daughter Faatimah, she would stand up for him and take his hand, and make him sit in her place. And when she entered upon him, he would take her hand and make her sit in his place. Classed as saheeh by al-Tirmidhi.

Secondly:

With regard to kissing, there is evidence narrated from the Prophet (peace and blessings of Allaah be upon him) which indicates that this is allowed in sharee'ah. It was narrated that 'Aa'ishah (may Allaah be pleased with her) said: Zayd ibn Haarithah came to Madeenah and the Messenger of Allaah (peace and blessings of Allaah be upon him) was in my house. He came to him and knocked at the door, and the Messenger of Allaah (peace and blessings of Allaah be upon him) stood up (to open the door) for him wearing nothing but an izaar (waist wrapper) dragging his garment, and by Allaah I never saw him wearing nothing but an izaar before or after that. And he embraced him and kissed him. Narrated by al-Tirmidhi, who said: a hasan hadeeth.

This hadeeth indicates that it is allowed to do that with one who comes. But this hadeeth was classed as da'eef by al-Albaani in Da'eef al-Tirmidhi, 2732.

It was narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Prophet (peace and blessings of Allaah be upon him) kissed al-Hasan ibn 'Ali. Al-Aqra' ibn Haabis said: "I have ten children and I have never kissed any of them." The Prophet (peace and blessings of Allaah be upon him) said: "He will not be shown mercy who does not show mercy (to others)." Agreed upon.

This hadeeth indicates that kissing is prescribed if it is done out of mercy and compassion. With regard to kissing when meeting someone in a the regular manner, there is evidence that indicates that this is not prescribed, and that it is sufficient to shake hands. It was narrated that Qataadah (may Allaah be pleased with him) said: I said to Anas, “Did the companions of the Messenger of Allaah (peace and blessings of Allaah be upon him) shake hands?” He said, “Yes.” Narrated by al-Bukhaari.

And it was narrated from Anas that when the people of Yemen came, the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The people of Yemen have come, and they are the first who came shaking hands.” Narrated by Abu Dawood with a saheeh isnaad.

It was narrated that al-Bara’ (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “There are no two Muslims who meet and shake hands, but they will be forgiven before they part.” Narrated by Abu Dawood and Ahmad; narrated and classed as saheeh by al-Tirmidhi; also classed as saheeh by al-Albaani in Saheeh Abi Dawood, 5212.

It was narrated that Anas (may Allaah be pleased with him) said: A man said, “O Messenger of Allaah, when a man among us meets his brother and friend, should he bow to him?” He said, “No.” He said, “Should he embrace him and kiss him?” He said, “No.” He said, “Should he take his hand and shake hands?” He said, “Yes.” Narrated by al-Tirmidhi, who said: a hasan hadeeth; but he also said that its isnaad is da’eef, because it includes Hanzalah al-Sadoosi, who is da’eef according to the scholars. But perhaps al-Tirmidhi classed it as hasan because there are other ahaadeeth which support it. It was also classed as hasan by al-Albaani in Saheeh al-Tirmidhi, 2728.

Ahmad, al-Nasaa’i, al-Tirmidhi and others narrated with their saheeh isnaads, and al-Tirmidhi classed it as saheeh, from Safwaan ibn ‘Assaal that two Jews asked the Prophet (peace and blessings of Allaah be upon him) about the nine clear signs (given to Moosa), and when he answered their question, they kissed his hands and feet and said, “We bear witness that you are a Prophet.”

Al-Tabaraani narrated with a jayyid isnaad from Anas (may Allaah be pleased with him) that he said: When the companions of the Prophet (peace and blessings of Allaah be upon him) met, they would shake hands, and when they came from a journey they would embrace one another.” This was mentioned by Ibn Muflih in al-Adaab al-Shar’iyyah.

And Allaah is the Source of strength. May Allaah send blessings and peace upon our Prophet Muhammad and his family and companions.

Fataawa al-Lajnah al-Daa’imah, 1/144-147.

And Allaah knows best.