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Venerating someone other than Allah (may He be Praised)

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Fatwa No. 2294 :

Q: What is the ruling on welcoming an approaching person by standing up and kissing him?

A: First: With regard to standing up for an approaching person, Ibn Taymiyyah gave a detailed reply in this regard based on legal evidences. We find it proper to cite these evidences here as they will be of much benefit. He (may Allah be merciful to him) said: It was not the habit of the Salaf (righteous predecessors) at the time of the Prophet and his rightly-guided Caliphs to stand up whenever they saw the Prophet (peace be upon him) approaching them, unlike what many people do. [Anas ibn Malik said](#): "No one was dearer to them i.e. the Companions, than the Prophet (peace be upon him) yet if they saw him, they would not stand up for him, as they knew that he disliked it. But they might have stood up to welcome a person coming from travel." [As it is reported](#) [that the Prophet \(peace be upon him\) stood up to welcome `Ikrimah.](#) [Similarly, He said to the Ansar \(Helpers, inhabitants of Madinah who supported the Prophet\) when Sa`d ibn Mu`adh came: 'Stand up for your master.'](#) [Sa`d was coming to judge the Jews of Banu Qurayzhah, for they affirmed their agreement to accept his judgment. Hence, people should follow the Salaf traditions during the lifetime of Allah's Messenger \(peace be upon him\), as they are the best generations. Undoubtedly, the best speech is Allah's speech](#)

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and the best guidance is that of Muhammad (peace be upon him). No one should abandon the path of the best of Creation and the best generation for any other path. A leader should not accept the tradition of standing up for him or her by his or her peers when approaching them. As for standing up to welcome a person coming from travel, it is desirable. Similarly, if it is a customary act to welcome a person by standing up, out of respect for them lest they should feel ignored or disrespected due to an unawareness of the Sunnah. It would be better to stand up for them because that would make peace and remove hatred and grudge. As for a person who knows that the habits of people are based on the Sunnah, then it would do him no harm if it is abandoned. Indeed, this standing is different from that mentioned in the Saying of the Prophet (Peace be upon him) [Let him who likes people to stand up before him prepare his place in Hell.](#) This means that they stand up for him while he is sitting, not while he is approaching them. There is a difference between standing up for someone who is approaching and standing up for someone who is sitting. If you stand up for an approaching person, this implies that you are equal to him unlike when you stand up for someone who is sitting. It is reported in [Sahih Muslim: When the Prophet \(peace be upon him\) performed](#)

prayer while he was sitting during his illness and his Companions were standing, he (peace be upon him) ordered them to sit down and said to them: Do not glorify me as the non-Arabs do with each other.)He forbade them to stand in Salah while he was sitting, so they might not be acting like the non-Arabs who used to stand up for the great people among them while they are sitting. The gist of all this is to stick to the habits and morals of the Salaf and strive as hard as one can to stick to their practices.

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If a person has no knowledge that this act of Sunnah is the people's custom and people fear that abandoning this act of respect with him or her may result in harm, then it is better to go with the lesser harm than the greater one just as the better of two good deeds prevails.) That is the end of the speech of Ibn Taymiyyah. What he mentioned is well explained through the story mentioned in the two Sahih books about Ka`b ibn Malik when Allah accepted his repentance and the repentance of his two Companions (may Allah be pleased with them all). When Ka`b entered the mosque Talhah ibn `Ubaydullah stood up for him and rushed to greet and congratulate him on repentance. The Prophet (peace be upon him) did not object to this,) which indicates the permissibility of standing up to meet an approaching person to greet him. It is also authentically reported and considered good by al-Timidhi concerning the Prophet (peace be upon him) that: (Whenever he went to his daughter Fatimah she would stand up for him and take his hand and make him sit in her place, and whenever she went to him, he would stand up for her and take her hand and make her sit in his place)

Second: As for kissing a visitor, there is a report that lends support to its permissibility. (On the authority of `Aisha (may Allah be pleased with her) who said: Zayd ibn Harithah came to Madinah while Allah's Messenger (peace be upon him) was in my room. When he knocked on the door, Allah's Messenger (peace be upon him) stood up for him while `Uryan (wearing nothing but Izar garment worn below the waist) with his garment trailing in the ground. By Allah I have never seen him `Uryan before nor after that, then he embraced and kissed him.)

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Narrated by Al-Tirmidhi who said it is a Hasan Hadith. This Hadith indicates that it is permissible to kiss a visitor. Similarly, on the authority of Abu Hurayrah (may Allah be pleased with him): (who said: The Prophet (peace be upon him) kissed Al-Hasan ibn `Ali, then Al-Aqra` ibn Habis said: I have ten children, but I have never kissed any of them, whereupon Allah's Messenger (may peace be upon him) said: Whoever lacks mercy i.e. in treating others, is deprived of mercy i.e. of Allah.) Narrated by Al-Bukhari and Muslim. This Hadith indicates the permissibility of kissing as a means to show mercy towards children. But kissing a person when meeting in regular meetings is not permissible, for the reports related in this regard. It is sufficient to shake hands with him, for the report related on the authority of Qatadah (may Allah be pleased with him) who said: (I asked Anas: "Was it the custom of the companions of the Prophet (peace be upon him) to shake hands with one another?" He said, "Yes.") Narrated by Al-Bukhari. Likewise, on the authority of Anas (may Allah be pleased with) who said: (When the people of Yemen came, the Messenger of Allah (PBUH) said, "The people of Yemen came and they were the first to introduce handshake.") Narrated by Abu Dawud with an authentic chain of narrators. Similarly, on the authority of Al-Bara' (may Allah be pleased with him) who said: Allah's Messenger (peace be upon him) said: (Whenever two Muslims meet and shake hands, their sins will be forgiven before they leave each other.) Narrated by

Abu Dawud , Ahmad, and Al-Tirmidhi who said: It is Sahih. On the authority of Anas (may Allah be pleased with him) said: ("A man asked, 'O Messenger of Allah, when a man meets his brother or friend, should he bow to him? He (peace be upon him) said, 'No.' The man further asked, 'Should he embrace and kiss him?' The Messenger of Allah (peace be upon him) replied, 'No.' The man asked again, 'Should he hold his hand and shake hands?' The Messenger of Allah (peace be upon him) replied, 'Yes.'") Narrated by Al-Tirmidhi who said it is a Hasan Hadith, so he said but its chain of narrators is weak, for Hanzhalah Al-Sadusi is one of its narrators and he is weak according to hadith scholars. However, Al-Tirmidhi may regard it as Hasan, due to the other similar Hadiths related in this regard that lend support to this account. Ahmad, Al-Nassa'i, Al-Tirmidhi, and others have authentically reported on the authority of Safwan ibn `Assal: (Two Jewish men asked the Prophet (peace be upon him) about the nine clear signs. When he answered them, they kissed his hands and feet and said: We testify that you are a Prophet...) Al-Tirmidhi judged this hadith as sahih. Al-Tabarani also reported in good chain of narrator that Anas (may Allah be pleased with him) said: (The Prophet's Companions used to shake hands when they met each other and used to embrace each other when returning from travel.) This account is mentioned by the polymath scholar Ibn Muflih in his book entitled, 'Al-Adab Al-Shar`iyah i.e. the legal etiquette.'

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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