

Kissing Graves

The following is an expansion on the question above:

Q: Imaan-75: Reporting from Sha'bi, Kanzul Ibaad reports that there is no harm in kissing the graves of one's parents. A narration is reported stating that a person once approached Rasulullaah SAW. saying, O Rasulullaah SAW. I have sworn an oath that I shall kiss the door of Jannah and the damsels of jannah. How am I to fulfill this oath?" Rasulullaah SAW. replied, "You will be Absolved of your oath by kissing your mother's feet and your father's forehead." The person then asked, "What am I to do if my parents are deceased?" "Kiss their graves," Rasulullaah SAW. replied. "But I do not know where their graves are," the man responded. Rasulullaah SAW. then told him to draw two lines on the ground, each representing the grave of each parent and to kiss these lines.

Using the above narration as proof, Imaam Tahtaawi RAH. states that there is therefore no harm in kissing the grave of one's spiritual mentor since his status is higher than that of one's parents. The commentary of Durrul Mukhtaar, called Tawaali'ul Anwaar states that apart from kissing the Qur'aan, the Ulema of the Ummah are strongly opposed to kissing anything else for blessings, including the graves of the Ambiyaa ALY. martyrs and saints.

Answer: The correct opinion is that it is also forbidden to kiss the grave of one's parents. It is wrong to ignore this preferred opinion to one that is solitary and not strong, The following question and answer appears in the Persian book Mi'ah Masaa'il' by Hadhrat Shah Muhammad Is'haaq RAH. ?Question; Is it permissible or sinful to kiss the graves of one's parents? If sinful, then what category of sin? Answer: The preferred opinion is that it is not permissible to kiss the graves of one's parents. It is stated in Madaarijun Nubuwwaah that it is Haraam to kiss graves, to prostrate before them and to rub the cheek against them. Although a narration has been reported with regard to kissing the graves of one's parents, the preferred and most correct opinion is that this is impermissible. The least to be expected of an impermissible act is that it constitutes a minor sin and repeatedly carrying out a minor sin constitutes a major sin."

The Ridha Khan book Bihaare Shari'ah' also states that although some Ulema permit kissing graves, the preferred opinion is that this is forbidden (Mishkaat). He reasons that it is foolish to punt weak narrations and isolated and doubtful reports against authentic Ahadeeth'. In fact, the Ahadeeth quoted in support of the permissibility cannot be sourced in the books of Ahadeeth and it will therefore be slanderous to associate these narrations with Rasulullaah SAW. Rasulullaah SAW. Explicitly mentioned that the person who attributes to him anything that he did not state should prepare his abode in Jahannam. And Allaah knows best what is most correct.

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