

247163 - Is it proven in the hadith that whoever kisses the Black Stone will be admitted to Paradise without being brought to account?

the question

I want to ask about the soundness of a hadith that I heard. The text of the hadith is, “Whoever kisses the Black Stone will be admitted to Paradise without being brought to account.” I do not know its chain of narrators (isnaad). If this hadith is not sound (saheeh), is there any text which indicates that whoever kisses the Black Stone will be admitted to Paradise without being brought to account, or is this not true?

Detailed answer

With regard to the words mentioned, “Whoever kisses the Black Stone will be admitted to Paradise without being brought to account,” we have not found this in any of the books of Sunnah, either with a saheeh (sound) isnaad or a da’eef (weak) one. We do not know of any basis for this from the Prophet of Allah (blessings and peace of Allah be upon him), and it is not permissible to attribute it to the Prophet (blessings and peace of Allah be upon him).

What is proven regarding the virtue of the Black Stone is that touching it is an expiation for sins, and that on the Day of Resurrection, it will testify for those who touched it with due respect. It was narrated by at-Tirmidhi (961), who classed it as hasan (good), and by Ahmad (2796), that Ibn ‘Abbaas said: The Messenger of Allah (blessings and peace of Allah be upon him) said concerning the Black Stone: “By Allah, Allah will raise it on the Day of Resurrection with two eyes with which to see and a tongue with which to speak, and it will testify for those who touched it with due respect.”

Classed as saheeh by al-Albaani in Saheeh at-Tirmidhi.

The commentators on al-Musnad said: Its isnaad is qawiy (strong).

It was narrated by at-Tirmidhi (959), who classed it as hasan, from ‘Ubayd ibn ‘Umayr, that Ibn ‘Umar used to push his way through the crowd to reach the two corners [of the Ka’bah, the

Yemeni Corner and the Black Stone Corner], in a manner that I never saw from any of the other Companions of the Prophet (blessings and peace of Allah be upon him). I said: O Abu ‘Abd ar-Rahmaan, why do you push your way through the crowd to reach the two corners [the Black Stone and the Yemeni Corner] in a manner that I never saw from any of the other Companions of the Prophet (blessings and peace of Allah be upon him)?

He said: The reason I do that is that I heard the Messenger of Allah (blessings and peace of Allah be upon him) say: “Touching them is an expiation for sins.”

Classed as saheeh by al-Albaani in Saheeh at-Tirmidhi.

See also question no. [1902](#).

And Allah knows best.