

HAND-SHAKING AFTER EID SALAAT

Written by Administrator
Friday, 04 August 2017 16:02 -

THE BID'AH OF EMBRACING AND HAND-SHAKING AFTER EID SALAAT

Question

A Mufti says that shaking hands and hugging after Eid Salaat are permissible. In his fatwa he says:

What is the shar'i ruling regarding hugging after the eid salah. Jazakallah

Answer

The day of Eid is a day of joy and happiness.

The Sahabah used to congratulate each other on the day of Eid by saying,

بَارِكُوا فِيَّ يَوْمَ عِيدِي بَارِكُوا فِيَّ يَوْمَ عِيدِي

May Allah accept from us and you.

Musafahah (shaking hands) and Mu'anaqah (embracing) on the day of Eid is generally done as an expression of ones joy and happiness. One should not regard shaking hands or embracing as compulsory in Deen for the day of Eid.

Is this fatwa correct?

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ANSWER

No, the fatwa is erroneous. The Fatwa of our Akaabir Ulama of Deoband has always been that shaking hands after Eid Salaat or after any Salaat is bid'ah. Nowadays, molvis who claim to be 'Deobandis', speak with forked tongues. They water down the Fatwas of the Ulama of Deoband to appease the juhala and the laeity. They hanker after the wealthy on whose donations they rely for their projects, comforts and conveniences, hence they adorn their fatwas to appease people regardless of the displeasure to Allah Ta'ala.

The strongest argument to debunk the fatwa of permissibility of shaking hands after Eid Salaat is that it never was the practice of the Sahaabah and the Salafus Saaliheen of the *Khairul Quroon* era.

The mufti's flaccid attempt to justify musaafahah after Eid Salaat on the basis of the dua of some Sahaabah on the occasion of Eid is nonsensical and academically bankrupt. Firstly, it was not the practice of the Sahaabah to customarily offer this dua to one another after Eid Salaat. When they would meet by coincidence, the dua was proffered.

Secondly, the question deals with *musaafahah* (hand-shaking), not dua. There is a vast difference between the two. To justify the Barelwi and Shiah Bid'ah of hand-shaking after Salaat – any Salaat – the molvi sahib is required to prove the practice on the basis of the Fataawa of the Fuqaha, and to cite such Ahaadith which clearly reveal that shaking hands after Eid Salaat was the custom of the Sahaabah. Since the molvi has no such daleel, he clung to the straw of the dua equating it to musaafahah.

Speaking in riddles, he says that one should not regard shaking hands or embracing as compulsory for the day of Eid. But the reality is that this is precisely the motive underlying musaafahah and mu-aanaqah after Eid Salaat. It is an entrenched custom. If musaafahah is shunned, people become annoyed. Those who do not engage in this bid'ah feel obliged to respond by accepting the hands of the one practising the bid'ah.

The customary practices of musaafahah and mu-aanaqah after Eid Salaat are bid'ah and not permissible. These acts are considered integral to the Eid proceedings, hence people travelling in the same vehicle will not make musaafahah before the Eid Salaat, but immediately after Eid

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Salaat they indulge in this bid'ah.

Regarding this bid'ah, Shaami states:

“Making musaafahah after Salaat is Makrooh (i.e. Makrooh Tahrimi – forbidden and sinful) in every case (i.e. every Salaat). Because, verily, the Sahaabah did not shake hands after Salaat, and because it is of the practices of the Rawaafidh (Shiahs).

It is narrated from Ibn Hajar of the Shaafi'iyyah: “Verily, it is a Makrooh (detestable) bid'ah which has no basis (in the Shariah), Verily, the one who practises it, should be reprimanded firstly, and secondly he should be punished. Ibnul Haaj of the Maalikiyyah said in Al-Mudkhal: ‘Verily, it is from among the bid'ah. The occasion of musaafahah according to the Shariah is when a Muslim meets his brother (Muslim), not after Salaat. Thus, it should be practised according to the Shariah. Therefore it should be prohibited and its perpetrator be punished since he practises in conflict with the Sunnah.’”

Musaafahah is an old bid'ah originated by the Shiah, adopted by the juhala in our communities, condemned by the Fuqaha and all our Akaabir Ulama, and now given acceptance by *maajin* muftis.

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