

The Holy Prophet (Allah's grace and peace be upon him) has said that when two Muslims shake hands on meeting, their sins are forgiven by Allah even before they part company.

PROBLEM:- Shaking hands is sunnat and its significance has been emphasised in a number of Hadees. In one Hadees it is said when a Muslim shakes hands with another Muslim's brother, all his sins fall off. This happens each time two Muslims shake hands with each other. It is Mustahab to shake hands with each other every time two Muslims meet.

PROBLEM:- Shake hands or Musafah means joining the palms with other man's palms, preferable of both hands, merely touching fingers of one another does not Musafah (shake hand) which is often seen on busy pathways or in crowds. While shaking hands there should be no cloth or anything in between hands.

PROBLEM:- Embracing (Mu'aa'naqah) is also permissible when the general condition is conducive to meeting without fear and with a feeling of affection between the two, when it is not likely to create a sensation of passion. The man with whom Mu'aa'niqah (embracing) is done should be dressed which means bare chested embarrassing is not desirable. It is confined that the Holy Prophet (Allah's grace and peace be upon him) has done embracing (mu'aa'niqah) with companions.

PROBLEM:- Mu'aa'niqah is common among fellow religionists on the happy occasions of both the Eids as also on occasions of festive celebrations. Mu'aa'niqah is desirable among people of some age-group or grown up people. Adolescents or boys of raw age need not be embraced as a rule especially when they are not so familiar or known before.

Similarly, kissing of hands is also permissible but with a person of erudition and religious knowledge where the feeling of reverence and honour should be the prime motive kissing the forehead has the same motive behind it. Hazrat Abu Bak'r Siddique (May Allah be pleased with him) had kissed between the eyebrows of the Holy Prophet (Allah's grace and peace be upon him). Kissing among the companions and their follower has also been reported. Which makes eventual kissing as a source of mutual love and respect.

PROBLEM:- Some people kiss their own hands after shaking hands with a religious dignitary. This is makrooh (undesirable).

PROBLEM:- Religious scholars and Just and kind hearted King of Islam can have their hands kissed by their devotees and admirer and this is permissible. It is also permissible that if some obedient

follower requests the virtuous scholar to extend his hand or foot so that the devotee may kiss them. The scholar is expected to oblige the request maker.

PROBLEM:- Prostration of reverence for any dignified personality is haram, even if it be as a matter of respect. When the prostration is done as a way of worship whatever the status of the person concerned is an act of Kuf'r (blasphemy).

PROBLEM:- Bending at the time of meeting of someone (as a formality or as a matter of respect) is forbidden. Here bending means to the extent of RUKU in namaz.

PROBLEM:- Standing up by way of respect and honour for a religious dignitary is not only permissible but also appreciable when the person concerned is qualified for such a treatment.