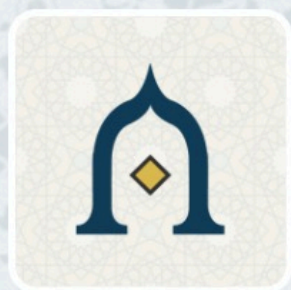


# **Shaking Hands Immediately After Salat**

# **Shaking Hands Immediately After Salat - Islamic Queries 19**



**The Porch of Wisdom Cultural  
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**Translated by  
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# Shaking Hands Immediately after Salat

Answer Provided By

**The Porch of Wisdom Institute**

Under The Guidance Of

**Ayatullah Shaykh Hadavi Tehrani**

The below Question and Answer was extracted from:

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## Question

It is known that in the matter of shaking hands after prayers (*salat*), although there is no *hadith* supporting it, it is not considered an innovation (*bid'ah*) in religion.

However, because it has been emphasized in narrations that immediately after prayers and without performing any act which would nullify the 'state and form' of the prayers, we should recite the *tasbih* of Lady Fatimah al-Zahra' ('a), would it not be better that people abstain from this handshake (right after the prayers), considering that it involves turning around and conversing with one another?

Is the *tasbih* of Lady Fatimah al-Zahra' ('a) considered the first post-prayer act of worship (*ta'qib*) for all of the daily prayers? Or is there something else that should be performed immediately following some of the prayers?

## Detailed Answer

In response to this question, several points need to be considered:

Although shaking hands after prayers is not regarded as one of the '*ta'qibat*' (recommended acts of worship to be performed immediately after the *salat*), nor has it been explicitly recommended in the *ahadith* of the fourteen immaculate ones ('a), however, it may be deemed a praiseworthy act for the below reasons:

1. The practice of shaking hands among fellow believers is generally considered to be a commendable action (*mustahab*), and although not explicitly emphasized in the narrations, it has been encouraged and is not restricted to any specific time or place.
2. Supplication (*du'a'*) is considered one of the post-prayer acts of worship (*ta'qib*), and it is often accompanied by shaking hands as a gesture of praying for each other's prayers to be accepted [for example, in addition to shaking hands with each other, believers will say '*taqabbal Allah*' – may Allah accept your act of worship (in this case the *salat*)].
3. Among the wisdoms of congregational prayers is the fostering of connection and affection among believers, and shaking hands can contribute to this sense of camaraderie, especially when a worshipper is a stranger to others [for example, if they are visiting a new place or have not been introduced to the people of that community].

On this basis, although scholars (the *maraji' taqlid*) – while tolerant in matters of commendable acts – do not forbid shaking hands after prayers, rather they consider it a commendable practice. [1](#)

However, as some narrations suggest avoiding any delay between the conclusion of the *salat* and the recitation of the *tasbih* of Lady Fatima az-Zahra' ('a), it can be argued that shaking hands does not disrupt this practice, and in fact, does not necessarily create a delay. However, it should not be done excessively, such as when a worshipper tries to shake hands with individuals seated at a distance to them [or gets up out of their place and walks around shaking the hands of people all around them].

Some narrations also suggest that performing *sajdah al-shukr* (a prostration of gratitude) immediately after prayers is recommended, while other narrations mention that it should be performed after the general *ta'qibat*. For further information on this topic, one may refer to the section on the quality and reward of *sajdah al-shukr* available as an addendum to this article. [2](#)

Furthermore, if we were to assign shaking hands to **after** the *tasbih*, it should be noted that changing a cultural norm will require some time, and explicit opposition to it may have the opposite effect, sometimes leading to discord among believers. Therefore, it is advisable – gradually and without causing offense to anyone – to try to move the practice of shaking hands after prayers to **after the *tasbih***.

Based on this, one should not dismiss extending a hand for a handshake under the pretext of performing post-prayer acts of worship (*ta'qibat*) because preserving the respect of a Muslim is more valuable than performing a recommended act. Thus, we know that returning the greeting (*salam*) of a believer, even amidst the prayers, is obligatory (*wajib*).

Nevertheless, it is appropriate – if possible and gradually, without causing distress to anyone – to strive for handshakes among worshippers to be deferred until **after** the *tasbih* of Lady Fatima az-Zahra' ('a) has been recited and the prostration of gratitude (*sajdah al-shukr*) has been performed.

Additionally, the response of Ayatullah Hadavi Tehrani (may Allah prolong his life) to this question is as follows: “Although there is no specific recommendation [in the Islamic teachings] about shaking hands after the completion of the congregational prayers, considering that shaking hands [in general] is recommended, and believers praying for each other's acceptance of prayers is praiseworthy, it is recommended for worshippers to shake hands with one another after the congregational prayers, and wish each other for the acceptance of their prayers. Innovation (*bid'ah*) occurs when something is introduced into the religion without any knowledge of its absence in the *shari'ah*. Therefore, if someone, knowing that shaking hands after prayers is not explicitly established in the *shari'ah*, introduces it as if it were, then it would be considered an innovation and impermissible. However, such a practice is not customary among Muslims in general.”

Therefore, in conclusion we can say that although it is permissible to shake hands with one another right after the prayers are completed, it is still better to wait until after the *ta'qibat* – such as the *tasbih* of Lady Fatima az-Zahra' ('a) and the *sajdah al-shukr* – have been performed.

## O Allah! Send Your prayers upon Muhammad and the family of Muhammad!

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1. Gulpaygani, Sayyid Muhammad Rida, Majma' al-Masa'il, Vol. 1, Pg. 112, No. 310, Dar al-Quran al-Karim, Qum, 2nd edition, 1409 AH; Khameini, Sayyid 'Ali, A'jwab al-Istifta'at, Pg. 151, No. 730, Office of Sayyid 'Ali Khamenei, Qum, 1st edition, 1424 AH; Tabrizi, Mirza Jawad, New Inquiries, Vol. 1, Pg. 87, No. 413, Qum, 1st edition, n.d.; Khoei, Sayyid Abul Qasim Musawi, Sirat al-Najat, Vol. 3, Pg. 72, No. 205, Maktab Nashr al-Muntakhab, Qum, 1416 AH; Lankrani, Muhammad Fadil, Jami' al-Masa'il, Pg. 97, No. 398, Amir Qalam Publications, Qum, 1425 AH; Makarem Shirazi, Nasir, Al-Fatawa al-Jadidah, Vol. 1, Pg. 78, No. 281, Imam 'Ali ibn Abi Talib School Publications, Qum, 1427 AH.

2. Originally found at: <https://www.islamquest.net/fa/archive/question/fa40006> [11] – the English translation of this article is available at [www.al-mubin.org](http://www.al-mubin.org) [12]. (Tr.)

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