

“I seek refuge with You from “*Al-Hamm*” (anxiety) and “*Al-Hazn*” (sorrow).

and they are both near to each other in meaning, because when something which is disliked afflicts the heart, the cause of it is either something which has already occurred, in which case, it results in sorrow, or else, it is expected to occur in the future, in which case, it gives rise to anxiety – and both of them are from helplessness, because that which has already occurred cannot be dispelled by sorrow; but rather by acceptance, praise and thanks (to Allâh), patient perseverance, belief in Allâh’s *Qadar* and the saying of the slave:

«قَدَّرَ اللهُ وَمَا شَاءَ فَعَلَ»

“*Qaddarallahu Wa Ma Sha’a Fa’l*”

“Allâh has ordained and as He willed, He has done.”

And that which has yet to happen cannot be repelled by anxiety, for either there is a solution for it, in which case, he is able to do it, or there is no solution, in which case, he is unable to do it; and he should don the garments of *Tawheed* and *Tawakkul*^[1] and display acceptance of Allâh as his Lord, regarding the things which he loves and the things which he hates. And anxiety and sorrow weaken the will and enfeeble the heart and form a barrier between the slave and striving to achieve what is beneficial for him and so they are a heavy burden on the wayfarer’s back.

And it is from the Wisdom of the Almighty, the Most Wise that he inflicts these two things upon the hearts which reject Him, in order to turn them away from many of the acts of disobedience which they commit; and these hearts remain in this prison until they reach a state of pure, unadulterated acceptance and affirmation of Allâh’s Oneness and draws near to Allâh; and there is no way to purify the hearts from that (imprisonment) except this, and there is no recourse except to Allâh, Alone, for nothing leads to Allâh except Allâh and nothing guides to Him but He. And whatever situation the slave finds

[1] *Tawakkul*: Depending upon Allâh, but at the same time, undertaking the necessary steps to achieve one’s objective.

himself in, it is Allâh Who placed him in it and it is thanks to Him and His Wisdom. And He does not forbid the slave from any right which is his; rather, he prevents him in order that he may implore Allâh through the deeds which He loves and then He gives him; and (He prevents him) in order that he may return to Him and strengthen him through humility towards Him, to make him independent (of people) through his need for Allâh, to restore him by submission before Allâh, to raise him to the noblest position and to show him the Wisdom in His Ability and the Mercy in His Might. And truly, when His Forbiddance is in fact giving and His Punishment is in fact Discipline. And when He causes an enemy to be victorious over him, it is in order that he be guided to Allâh; And Allâh knows better where and to whom, He gives His Bounty and He knows better where and with whom He places His Message:

﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾

“Thus We have tried some of them with others, that they might say: ‘Is it these (poor believers) whom Allâh has favoured from amongst us?’ Does not Allâh know best those who are grateful?”^[1]

So He, Most Glorified knows better whom He should choose. Therefore, when a person is prevented from something, it becomes a gift bestowed on him, while whoever busied himself with what was bestowed upon him, it becomes a prevention for him (from the reward of the Hereafter). What He, Most Glorified, Most High requires of us is that we be upright and take the Path which leads to Him; and He informed us that this desire cannot be achieved until a person wills as Allâh wills, as He, Most High says:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

“And you cannot will unless (it be) that Allâh wills — the Lord of the ‘*Alamun* (mankind, jinn and all that exists).”^[2]

[1] *Sûrah Al-An’am* 6:53

[2] *Sûrah At-Takweer* 81:29

For if the slave possessed a second soul, its relationship to the first soul would be as that of the first soul to his body, with which he seeks to do Allâh's Will; If he does not, then his situation does not merit that he be given; and he has no vessel in which the gift may be placed, for whoever comes with no vessel will return with nothing and he has no one to blame but himself.

And what is meant is that he ﷺ sought refuge from worry and sorrow – and they are connected to each other and they are due to helplessness and laziness, which are also connected, so if the slave delayed performing righteous deeds or performed them imperfectly, it would be either due to inability on his part, and that is helplessness, or it would be that he was able to do it, but he did not want to, and that is laziness. And the result of these two characteristics is that he would miss every good thing and attain every evil. And included in this evil is his failing to perform physical acts which are beneficial, and this is cowardice, and to use his wealth, and this is miserliness. The result of this is that he is oppressed by two things: One of them rightfully, and that is the oppression of being in debt and one of them falsely, which is the oppression of men. And all of these things are the result of helplessness and laziness. And from this is the saying in the authentic *Hadeeth* of the man against whom a judgement was made:

«حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ»

“*Hasbiyallahu Wa Ni'mal-Wakeel*”

“Allâh is sufficient for me and He is the Best Disposer of Affairs.”

Verily, Allâh censures helplessness and weakness, but you must be intelligent and resourceful, then if something gets the better of you, you should say:

«حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ»

“*Hasbiyallahu Wa Ni'mal-Wakeel*”^[1]

This man said it after he failed to do all that was required of him in

[1] Narrated by Abu Dawûd and Ahmad, on the authority of 'Awf Ibn Malik ﷺ.

order to win his case, which if he had done, the case would have been decided in his favour. And if he had undertaken the necessary measures to achieve his aim, then he had been defeated, he should have said it and it would have had its effect, as when Abraham (Ibraheem ﷺ), Allâh's *Khaleel*, said, when he had undertaken the necessary means to reach his goal which he was commanded to do, and he did not fail to do any of them; then the enemy overcame him and they threw him in the fire and he said: “*Hasbiyallahu Wa Ni'mal-Wakeel*”. And so the words were spoken in their proper place and they had their effect.

Likewise, when it was said to the Messenger of Allâh ﷺ and his Companions ﷺ on the day of the Battle of Uhud after they had departed from there:

﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ﴾

“Verily, the people (i.e. the pagans) have gathered against you (a great army), so fear them.”^[1]

They prepared themselves and went out to meet them, then they said the words (*Hasbiyallahu Wa Ni'mal-Wakeel*) and they had their effect. This is why Allâh, Most High says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿١﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

“And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.”^[2]

And He, Most High says:

﴿وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

“So fear Allâh. And in Allâh let the believers put their trust.”^[3]

[1] *Sûrah Âl 'Imrân*: 3:173

[2] *Sûrah At-Talâq*: 65:2-3

[3] *Sûrah Al-Ma'idah*: 5:11

So *Tawakkul* (dependence on Allâh) and *Al-Hasb* (declaring that Allâh is Sufficient) without undertaking the measures which have been commanded is pure weakness and helplessness, even though there may be an element of *Tawakkul* in it. It is not fitting that the slave should let his *Tawakkul* be in the form of helplessness, nor that he should claim that his helplessness was in fact *Tawakkul*; instead, he should make his *Tawakkul* one of the necessary measures, without which one's aim will not be achieved.

On this point, two groups have gone astray: One of them claimed that *Tawakkul* alone is an independent means, so they denied the means which are necessitated by Allâh's Wisdom. The second undertook the means and rejected *Tawakkul* as having no role in the matter. And what is meant (by this *Hadeeth*) is that the Prophet ﷺ guided the slave to that wherein lies his utmost perfection, that he takes care to do what is beneficial for him and to strive hard; in that case his declaring that Allâh is Sufficient for him will benefit him, as opposed to one who is neglectful and then says: "*Hasbiyallahu Wa Ni'mal-Wakeel*". Allâh will blame him for this and He will not be Sufficient for him in that case, for He is only Sufficient for those who fear Him, then place their trust and dependence on Him.



Chapter

Regarding His ﷺ Guidance in *Dhikr* (Mentioning Allâh's Name)

He ﷺ was the most perfect of people in remembrance of Allâh, the Almighty, the All-Powerful; indeed, all of his speech was remembrance of Allâh and the Help which He gave to him. And his command, his prohibition and his legislation were all remembrance of Allâh from him. And his informing us of the Lord's Names and His Attributes, His Judgements, His Actions, His Promise and His Threat were all forms of remembrance of Him. And his extolling Him by His Signs, exalting Him, glorifying Him and praising Him were remembrance of Him, as was his silence a form of remembrance of Him in his heart. His remembrance of Allâh flowed with his breath, whether he was standing, sitting, lying on his side, walking or riding, upon his departure and upon his arrival, when he was traveling and when he was residing.

And when he awoke, he would say:

«الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ»

"Al-Hamdu Lillahil-Ladhee Ahyana Ba'da Ma Amatana Wa Ilaihin-Nushûr"

"All praise and thanks be to Allâh, Who brought us to life after He had brought death [i.e. sleep] to us, and to Him will be the Resurrection."^[1]

Then he (i.e. Ibn Al-Qayyim) mentioned *Ahadeeth* that had been narrated regarding what a person should say when he wakes up, when he opens the prayer, when he leaves his house and when he

^[1] Narrated by Al-Bukhari, Muslim, Ibn Majah, Ahmad and Ad-Darimi.

enters the mosque and what he should say in the evening and in the morning, when he dons his clothes, when he enters the house, when he enters the privy, when ablution is made, when the call to prayer is made, when the new moon is sighted, when eating and when sneezing.



Chapter

Regarding His ﷺ Guidance Upon Entering His House

He never used to take his family by surprise by entering upon them all of a sudden, which might cause harm to them; rather, he would enter upon his family with their knowledge that he was going to do so and he would deliver salutations of peace to them. And when he entered, he would begin by asking how they were, or he would ask of them. And he might say:

«هَلْ عِنْدَكُمْ مِنْ عَدَاءٍ؟»

“Do you have anything to eat?”^[1]

And he might remain silent until whatever was available was brought before him.

And it has been authentically reported from him that a man delivered salutations of peace to him while he was urinating, but he did not reply to him, and he informed that Allâh, Most Glorified, Most High abhors that a person should speak while defecating. He would not face towards the *Qiblah*, nor turn his back to it when he was defecating or urinating and he forbade others to do so.



^[1] Narrated by Muslim, on the authority of 'A'ishah ﷺ.

Chapter

It has been authentically reported from him ﷺ that he legislated the calling of the *Adhan* with reverberation and without reverberation in the voice and he legislated that the *Iqamah* be called reciting each phrase twice and reciting each phrase only once; however, single recitation of the phrase:

«قَدْ قَامَتِ الصَّلَاةُ»

“*Qad Qamatis-Salah*”

“The prayer has commenced” has never been authentically reported from him ﷺ. Similarly, what has been authentically reported from him is repetition of the words of *Takbeer* at the start of the *Adhan*, but it has not been authentically reported from him that it may not be recited more than twice; and he legislated five ways for responding to the *Adhan* for his community (i.e. the Muslims):

The First: That they should say as the *Mu'adhdhin* does, except for the words: “*Hayya 'Alas-Salah*” (Hurry to prayer) and: “*Hayya 'Alal-Falah*” (Hurry to success); instead, he instructed that they should say:

«لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

“*La Hawla Wa La Quwwata Illa Billah*”

“There is no power and no strength save in Allâh.”^[1]

And it has not been transmitted to us that he combined them, nor limiting oneself to saying: “*Hayya 'Alas-Salah, Hayya 'Alal-Falah*”, and this is dictated by the wisdom behind this, since the words of the *Adhan* are *Dhikr*, while the words: “*Hayya 'Alas-Salah, Hayya 'Alal-Falah*” are an invitation to prayer; therefore, it is legislated for one who hears the *Adhan* to seek help (from Allâh) by the words of

^[1] Narrated by Al-Bukhari, Muslim and Malik.

seeking help (*La Hawla Wa La Quwwata Illa Billah*).

The Second: That they should say:

«رَضِيتُ بِاللَّهِ رَبًّا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا»

“*Radeetu Billahi Rabban Wa Bil-Islami Deenan Wa Bimuhammadin Rasûla*”

“I am well pleased with Allâh as my Lord, with Islam as my Religion and with Muhammad as a Messenger.”

And he informed us that who said that: “His sins will be forgiven.”^[1]

The Third: That they should send prayers on the Prophet ﷺ upon completing the reply to the *Mu'adhdhin*, and the most perfect is that which he taught to his people, even though those who feign knowledge may claim to know better.

The Fourth: That they should say after sending prayers upon him:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ، وَالصَّلَاةُ الْقَائِمَةُ، آتِ مُحَمَّدًا الْوَسِيلَةَ
وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا»

“*Allâhumma, Rabba Hazihid-Da'watit-Tammati, Was-Salatil-Qa'irati, Ati Muhammadan Al-Waseelata Wal-Fadheelata Wab'athhu Maqaman Mahmûda*”

“Oh, Allâh! Lord of this most complete supplication and of the established prayer, grant Muhammad the place of intercession, the most virtuous place and raise him to a praiseworthy position.”

The Fifth: That they supplicate for themselves after that; and in the ‘*Sunan*’, it is reported from him ﷺ that he said:

«الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ»

“Supplication between the *Adhan* and the *Iqamah* is not rejected.”

They said: “What should we say, O, Messenger of Allâh?” He ﷺ replied:

^[1] Narrated by Muslim, the compilers of the ‘*Sunan*’ and Ibn Khuzaimah.

«سَلُوا اللَّهَ الْعَاقِبَةَ فِي الدُّنْيَا وَالْآخِرَةِ»

“Ask Allāh for well-being in the life of this world and in the Hereafter.” (An authentic *Hadeeth*)^[1]

He used to supplicate much on the tenth of Dhul Hijjah and he ordered his Companions ﷺ thereon to declare Allāh’s Oneness and to glorify Him and praise Him; and it is reported from him ﷺ that he used to make *Takbeer* from the *Fajr* prayer on the Day of ‘*Arafah*, until the ‘*Asr* prayer on the last Day of *Tashreeq*; and he would say:

«اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَاللَّهُ
الْحَمْدُ»

“*Allāhu Akbar, Allāhu Akbar, La Ilaha Illallah, Wallahu Akbar, Allāhu Akbar, Wa Lillahil-Hamd*”

“Allāh is Most Great, Allāh is Most Great, None has the right to be worshipped except Allāh, and Allāh is Most Great, Allāh is Most Great, and to Allāh are due all praise and thanks.”

And although the *Sanad* of this may not be authentic, it may be acted upon; and its wording is thus, with the *Takbeer* pronounced twice. As for it being pronounced three times, it has only been reported on the authority of Jabir and Ibn ‘Abbas ﷺ that they did so but three times in succession and both narrations are *Hasan*. Ash-Shafi’i said: “If a person adds to it, saying:

«اللَّهُ أَكْبَرُ كَثِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا»

“*Allāhu Akbaru Kaberaan, Wal-Hamdu Lillahi Katheeran, Wa Subhanallahi Bukratan Wa Aseelan*”, it is good.”

[1] Narrated by At-Tirmidhi, on the authority of Anas Ibn Malik ﷺ. It contains in its *Sanad* one Yahya Ibn Yaman, of whom Ibn Hajr says: “He was a righteous man, but they (i.e. the scholars of *Hadeeth*) are agreed that he used to make many mistakes, especially in the *Hadeeth* of (Sufyan) Ath-Thawri.” It was also reported by Imam Ahmad as: “Supplication between the *Adhan* and the *Iqamah* is not rejected, so supplicate.” Its *Sanad* was declared to be authentic by Ibn Khuzaimah and Ibn Hibban.

Chapter

When the Prophet ﷺ placed his hand in the food, he would say: “*Bismillah*” (In the Name of Allāh) and he ordered his Companions ﷺ to do likewise. If he forgot to do so, he would say when he remembered:

«بِسْمِ اللَّهِ أَوْلَهُ وَآخِرُهُ»

“*Bismillahi Awwalahu Wa Akhirahu*

“In the Name of Allāh, in the beginning and in the end).” (An authentic *Hadeeth*)^[1]

And the correct view is that it is obligatory to invoke Allāh’s Name when starting to eat; and when a person fails to do so, the devil shares his food and drink with him. And the *Ahadeeth* which enjoin this are authentic and clear and there is nothing which contradicts them, nor is there any consensus which would warrant disagreement with them.

But does the invocation of one member of a group prevent the participation of the devil? Ash-Shafi’i has determined that the invocation of Allāh’s Name by each individual is effective. It might be said that the participation of Satan with an eater is not interdicted except by his personal invocation of Allāh’s Name, but it is narrated by At-Tirmidhi – and he declared it to be authentic – on the authority of ‘A’ishah ﷺ that (she said): “The Messenger of Allāh ﷺ was eating with six of his Companions ﷺ and a Bedouin man came and ate a couple of bites and the Messenger of Allāh ﷺ said:

«أَمَا إِنَّهُ لَوْ سَمَى لَكَفَأَكُمُ»

“If he had said: “*Bismillah*”, it would have sufficed you all (i.e. it would have prevented the devil from eating any of the food).”

[1] Narrated by At-Tirmidhi and Abu Dawûd and declared authentic by Ibn Hibban and Al-Hakim and Az-Zahabi confirmed this.

And it is well known that the Prophet ﷺ and his Companions used to invoke Allāh's Name. This is why it was reported in the *Hadeeth* of Huzaifah ؓ: "We came to eat and a girl came as if she was impelled forward, and went to put her hand in the food, but the Messenger of Allāh ﷺ grabbed her hand. Then a Bedouin man came and it was as if he was impelled forward, but the Prophet ﷺ seized his hand and he said:

«إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لَا يُذَكَّرَ اسْمُ اللَّهِ عَلَيْهِ، وَإِنَّهُ جَاءَ بِهَذِهِ الْجَارِيَةِ لِيَسْتَحِلَّ بِهَا، فَأَخَذْتُ يَدَيْهَا، فَجَاءَ بِهَذَا الْأَعْرَابِيِّ لِيَسْتَحِلَّ بِهِ، فَأَخَذْتُ يَدِي، وَالَّذِي نَفْسِي بِيَدِهِ إِنْ يَدُهُ لَفِي يَدِي مَعَ يَدَيْهِمَا»

"Verily, Satan considers it permissible for him to eat of food over which the Name of Allāh is not invoked, and he brought this girl in order to make it permissible for him, but I seized her hand and so he brought this Bedouin man in order to make it permissible for him, but I grabbed his hand. By Him in Whose Hand is my soul, Verily, his (i.e. the devil's) hand is in my hand with their hands."

Then he mentioned Allāh's Name and ate.^[1] However, it might be said in reply that the Prophet ﷺ had not yet placed his hand in the food when the girl started eating. As for the matter of responding to salutations of peace and invoking Allāh's Blessings on a person who sneezes, there is some doubt about them; and it has been authentically reported from him ﷺ that he said:

«إِذَا عَطَسَ أَحَدُكُمْ فَحَمِدَ اللَّهَ، فَحَقَّ عَلَى كُلِّ مَنْ سَمِعَهُ أَنْ يُسَمِّتَهُ»

"If any of you sneezes and then says: '*Al-Hamdu Lillah*' (All praise and thanks be to Allāh), then it is incumbent upon everyone who hears him to invoke Allāh's Mercy on him."^[2]

[1] Narrated by Muslim, Abu Dawūd and Ahmad, on the authority of Huzaifah ؓ. The addition: "Then he mentioned Allāh's Name and ate" is in Muslim's version.

[2] Narrated by Al-Bukhari, Muslim and Ahmad.

But even though the ruling in them is established, the difference between them and the matter of a person eating is obvious, for the devil is only able to partake of food with him (the one who did not invoke Allāh's Name) and if someone else invokes His Name, the participation of Satan is diminished for him, but his participation remains with those who did not mention Allāh's Name. And it is reported that when the Prophet ﷺ drank from a cup, he would take three breaths while drinking from it (i.e. he would not drink it all in one gulp), praising Allāh with every breath and thanking Him with the last breath.^[1] He never criticized food; rather, if he disliked it, he would not eat it, but he would remain silent about it,^[2] or he might say:

«أَجِدُنِي أُعَافُهُ»

"I find that I do not desire it."^[3]

He would sometimes praise food, by saying for example, when it was said to him:

«يَعْمُ الْإِدَامُ الْخَلُّ»

"We have nothing but vinegar."

"The best condiment is vinegar."^[4] He said it in order to placate the one who offered it to him (i.e. his wife), not to say that vinegar is preferable to all other condiments.^[5] When food was brought to him

[1] Narrated by Ibn As-Sunni, on the authority of Ibn Mas'ūd ؓ, it contains in its chain of narrators a person known as Al-Ma'la Ibn 'Irfan, of whom Az-Zahabi said in *Al-Meezan*: "(Yahya) Ibn Ma'een said: "He is nothing." Al-Bukhari said of him: "His *Ahadeeth* are *Munkarah*." An-Nasa'i said: "His *Ahadeeth* are abandoned." However, the fundamental principle of taking three breaths while drinking is established by *Ahadeeth* narrated by Al-Bukhari, Muslim and Abu Dawūd, but without the mention of praising Allāh and thanking Him.

[2] Narrated by Al-Bukhari and Muslim.

[3] Narrated by Al-Bukhari and Muslim, on the authority of Khalid Ibn Al-Waleed ؓ.

[4] Narrated by Muslim, At-Tirmidhi, Abu Dawūd, Ahmad and Ad-Darimi.

[5] This is Ibn Al-Qayyim's opinion.

and he was fasting, he would say:

«إِنِّي صَائِمٌ»

“I am fasting.”^[1]

And he ordered whoever is presented with food while he is fasting to pray, i.e. to supplicate Allâh for the one who brought it and if he is not fasting, to eat from it.^[2]

When he was invited to eat and he had someone with him, he would inform the owner of the house, saying:

«إِنَّ هَذَا تَبِعَنَا، فَإِنْ شِئْتَ أَنْ تَأْذِنَ لَهُ، وَإِنْ شِئْتَ رَجَعَ»

“This person is with us, if you wish, you may permit him and if you wish, he will return.”^[3]

He used to speak while he was eating, as when he said to his step-son (‘Umar Ibn Abi Salamah ؓ):

«سَمِّ اللَّهَ، وَكُلْ مِمَّا يَلِيكَ»

“Invoke Allâh’s Name and eat from what is in front of you.”^[4]

And sometimes he might repeatedly urge his guests to partake of the food, as hospitable people do, like in the *Hadeeth* of Abu Hurairah ؓ, in which he urged him to drink milk until he was full. And when he ate with a people, he would not leave without supplicating Allâh for them. Abu Dawûd reported from him in the story of Abul Haitham ؓ: “They ate, and when they had finished, he ؓ said:

«أَثِيبُوا أَخَاكُمْ»

“Reward your brother.”

They said: “Oh, Messenger of Allâh! What is his reward?” He said:

«إِنَّ الرَّجُلَ إِذَا دَخَلَ بَيْتَهُ، فَأَكَلَ طَعَامَهُ، وَشَرِبَ شَرَابَهُ فَدَعَا لَهُ،

[1] Narrated by Al-Bukhari, on the authority of Anas Ibn Malik ؓ.

[2] Narrated by Muslim, on the authority of Abu Hurairah ؓ.

[3] Narrated by Muslim, on the authority of Abu Mas’ûd Al-Ansari

[4] Narrated by Al-Bukhari, Muslim, the compilers of the ‘*Sunan*’, Ahmad, Malik and Ad-Darimi.

فَذَلِكَ إِثَابُهُ»

“When a man’s house is entered, his food eaten and his beverage drunk, and then they supplicate Allâh for him, that is his reward.”^[1]

And it has been authentically reported from him ؓ that he entered his house at night and looked for food, but he did not find it, so he said:

«اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي، وَاسْقِ مَنْ سَقَانِي»

“Oh, Allâh! Feed the one who fed me and give drink to the one who gave drink to me.”^[2]

He also used to supplicate for those who gave hospitality to the poor and needy and he would praise them. He would not disdain eating with anyone, whether an eminent person or an insignificant one, whether a free man or a slave. And he ordered us to eat with the right hand and prohibited eating with the left, saying:

«إِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ، وَيَشْرَبُ بِشِمَالِهِ»

“Verily, Satan eats with his left hand and drinks with his left hand.”^[3]

Accordingly, eating with it is unlawful – and that is the correct opinion. And he ordered those who complained to him that they were not satisfied by what they ate together and not to separate and to

[1] Narrated by Abu Dawûd, on the authority of Jabir Ibn ‘Abdillah, it contains in its *Sanad* a narrator identified only as “a man”, thus the chain is weak. It also contains one Abu Ahmad, who, according to Imam Ahmad: “made a lot of mistakes when he narrated from Sufyan (Ath-Thawri),” – as in this case.

[2] Narrated by Muslim, on the authority of Al-Miqdad ؓ. This is a long *Hadeeth*, in which it is reported that Al-Miqdad ؓ, who was staying with the Prophet ﷺ drank his milk while he was absent; upon his return, he made the above supplication and so Miqdad ؓ went and milked the Prophet’s goats and gave him to drink.

[3] Narrated by Muslim, on the authority of Ibn ‘Umar ؓ.

mention Allâh's Name over it."^[1] And it has been narrated from him:

«أَذْيَبُوا طَعَامَكُمْ بِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالصَّلَاةِ، وَلَا تَنَامُوا عَلَيْهِ،
فَتَفْسُقُوا قُلُوبَكُمْ»

“Consume your food by mentioning Allâh, the Almighty, the All-Powerful and prayer and do not sleep on it and harden your hearts thereby.”^[2]

It deserves to be considered authentic and experience supports it.



^[1] Narrated by Abu Dawûd, Ibn Majah and Ahmad, on the authority of Wahshi Ibn Harb ؓ; his son, Harb Ibn Wahshi Ibn Harb was, according to Al-Bazzar, known as the son of Wahshi ؓ, however his reliability as a narrator was unknown. Likewise, his son (who narrated from him), whose name was Wahshi, was, according to Az-Zahabi: “Lax in reporting *Hadeeth*.” There are however, a number of authentic *Ahadeeth* which support its meaning, according to Shu'aib and 'Abdul Qadir Al-Arna'ût.

^[2] Narrated by Ibn As-Sunni in '*Amalul-Yawmi Wal-Lailah*' and by Ibn Hibban in '*Ad-Du'afa*', it contains in its chain of narrators one Bazeegh Ibn Hassan, who was declared a liar by scholars of *Hadeeth*, including Ibn Hibban and Ibn Hajr Al-'Asqalani. As for Ibn Al-Qayyim's comment: “Experience supports it,” experience does not confirm the authenticity of a *Hadeeth*, according to the consensus of scholarly opinion.

Chapter

Regarding His ﷺ Guidance in Delivering Salutations of Peace, Asking Permission and Invoking Blessings on the Sneezer

It is reported in the '*Saheehayn*' from the Prophet ﷺ that he said:

«إِنَّ أَفْضَلَ الْإِسْلَامِ إِطْعَامُ الطَّعَامِ، وَأَنْ تَقْرَأَ السَّلَامَ عَلَى مَنْ عَرَفْتَ
وَمَنْ لَمْ تَعْرِفْ»

“The best Islam is to feed (others) and to greet those whom you know and those whom you do not know.”^[1]

And it is also mentioned in the '*Saheehayn*' that he ﷺ said:

«إِنَّ آدَمَ لَمَّا خَلَقَهُ اللَّهُ قَالَ لَهُ: اذْهَبْ إِلَى أَوْلِيَاكَ النَّفَرِ مِنَ الْمَلَائِكَةِ
فَسَلِّمْ عَلَيْهِمْ، وَاسْتَمِعْ مَا يُحْيُونَكَ، فَإِنَّهَا تَحْيِيَّتُكَ وَتَحْيِيَّةُ ذُرِّيَّتِكَ.
فَقَالَ: السَّلَامُ عَلَيْكُمْ. فَقَالُوا: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ. فَرَادَوْهُ:
وَرَحْمَةُ اللَّهِ»

“Verily, when Allâh created Adam, He said to him: “Go to those individuals from among the angels and give salutations of peace to them and listen to what they inform you, for it is your salutation and that of your descendants.” So he said: “*As-Salamu 'Alaikum*” (May the Peace of Allâh be upon you).” And they replied: “*Wa 'Alaikumus-Salamu Wa Rahmatullah*” (May the Peace of Allâh and His Mercy be upon you). So they added: “*Wa*

^[1] Narrated by Al-Bukhari and Muslim.

Rahmatullah" (and His Mercy)."^[1]

It is also reported in the *'Saheehayn'* that he ﷺ ordered his Companions ﷺ to spread salutations of peace among themselves, and he told them that if they did so, it would cause them to love one another and that they would not enter Paradise until they had complete faith and that they would not have complete faith until they loved one another.^[2] He also said that faith consists of three things: To be just towards oneself, to give salutations of peace to the world and to give in charity when one is in straitened circumstances.^[3]

These three basic principles include goodness and all its branches, for justice necessitates that a person perform all the rights of Allâh in full and all of the rights of mankind as well, and to treat them in the way that he would like to be treated by them. It also includes justice towards oneself, so he should not claim for himself that which is not his, nor should he soil his soul through the perpetration of acts of disobedience.

What is meant by this is that acting with justice towards his own self enjoins upon a person knowledge of his Lord and knowledge of himself and that he vie not with its Owner for it and that he divide not his desire between the Will of his Master and his own will, for that is a most unfair division, like the division of those who said:

﴿ هَكَذَا لِلَّهِ بِرَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ
إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِنْ شُرَكَائِهِمْ سَاءَ مَا
يَحْكُمُونَ ﴾

"This is for Allâh" according to their claim, "and this is for our (Allâh's so-called) partners." But the share of their (Allâh's so-called) "partners" reaches not Allâh, while the share of Allâh reaches their (Allâh's so-called) "partners"! Evil is the way they

[1] Narrated by Al-Bukhari, on the authority of Abu Hurairah ﷺ.

[2] Narrated by Muslim, on the authority of Abu Hurairah ﷺ. It was not narrated by Al-Bukhari in his *'Saheeh'*, as the author says, but in *'Al-Adab Al-Mufrad'*. It was also narrated by Ibn Majah and others.

[3] Narrated by Al-Bukhari, in a *Mu'allaq* form.

judge!"^[1]

So the slave should make sure that he is not one of those who make this unfair division without him realizing it, for he was created unjust and ignorant. So how may justice be sought from one whose nature is injustice and ignorance? And how may one who is unjust to his Lord be just towards the creation? As Allâh says in the (*Qudsi*) narration: "Son of Adam! You have not been just to Me: I created you and you worship another and I sustain you and you thank other than Me."^[2] So how can one who is unjust to himself act with justice towards others, but instead is guilty of the worst kind of injustices towards his own self, while he thinks that he is honouring it?!

And conveying greetings of peace implies humility, that a person should not behave arrogantly towards anyone; and charity will not emanate from a person who is in straitened circumstances unless he trusts firmly in Allâh and has strong certainty (that Allâh will not let harm come to him thereby) and who has compassion (towards his fellow man), ascetism and a generous soul and rejects the warning of those who warn him of poverty and order him to commit abominable sins.

And it has been authentically reported from him ﷺ that he passed by some young boys and he greeted them with salutations of peace.^[3] And At-Tirmidhi reported that he passed by a group of women and he waved his hand in greeting of peace. And Abu Dawûd reported on the authority of Asma' Bint Yazeed that: "The Prophet ﷺ passed by us when we were sitting among a group of women and he greeted us with salutations of peace." And this is the narration of the *Hadeeth* of At-Tirmidhi, so it is apparent that they both relate to the same incident and that he gave salutations to them with his hand. And in Al-Bukhari, it is reported that the Companions ﷺ were leaving the Friday prayer and they passed by an old woman on their way and they greeted her with salutations of peace and she gave them food

[1] *Sûrah Al-An'am* 6:136

[2] Narrated by Ad-Dailami and Ar-Rafi'i, on the authority of Ali ﷺ, according to Shu'aib and 'Abdul Qadir Al-Arna'ût, it is weak.

[3] Narrated by Al-Bukhari and Muslim.