

from the roots of *Salq*<sup>[1]</sup> and barley.<sup>[2]</sup> And this is the correct opinion regarding the question of greeting women, that one should greet old women and women for whom one is a *Mahram*, but not others (i.e. unrelated marriageable women).<sup>[3]</sup>

And in 'Saheeh Al-Bukhari', it is reported that the Prophet ﷺ said:

«يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالرَّاكِبُ عَلَى الْمَاشِي، وَالْقَلِيلُ عَلَى الْكَثِيرِ»

“The young person should give salutations of peace to the older person, the passerby to the one sitting, the rider to the walker and those few in number to those greater in number.”<sup>[4]</sup>

And in (the compilation of) At-Tirmidhi:

«يُسَلِّمُ الْمَاشِي عَلَى الْقَائِمِ»

“The walker should give salutations of peace to the standing person.”

And in Al-Bazzar's 'Musnad', it is reported from the Prophet ﷺ that he said:

«وَالْمَاشِيَانِ أَيُّهُمَا بَدَأَ فَهُوَ أَفْضَلُ»

“And two walkers, whichever of them begins (with salutation) first is the best of them.”<sup>[5]</sup>

It was a part of his guidance ﷺ to deliver salutations of peace when he visited a people and to do so upon leaving them; and it has been

[1] *Salq*: Chard, a kind of green vegetable, whose leaves are often chopped up and eaten in salad or as a side dish.

[2] Narrated by Al-Bukhari, on the authority of Sahl ؓ.

[3] This is Ibn Al-Qayyim's opinion. However, it is reported in 'Saheeh Al-Bukhari' that in the time of the Prophet ﷺ, men used to give greetings of peace to women and women to men.

[4] Narrated by Al-Bukhari and Muslim, on the authority of Abu Hurairah ؓ.

[5] Mentioned by Al-Haitahmi, in 'Al-Majma', on the authority of Jabir ؓ and he attributed it to Al-Bazzar, saying: "All of the narrators are narrators of authentic *Hadeeth*."

confirmed from him ﷺ that he said:

«إِذَا قَعَدَ أَحَدُكُمْ فَلْيُسَلِّمْ، وَإِذَا قَامَ، فَلْيُسَلِّمْ، فَلْيَسْتِ الْأُولَى بِأَحَقَّ مِنْ الْآخِرَةِ»

“When any of you sits, he should give salutations of peace and when he stands up, he should do so; and the first salutation is not a greater obligation than the second.”<sup>[1]</sup>

And Abu Dawûd has reported from him ﷺ that he said:

«إِذَا لَقِيَ أَحَدُكُمْ صَاحِبَهُ، فَلْيُسَلِّمْ عَلَيْهِ، فَإِنْ حَالَ بَيْنَهُمَا شَجَرَةٌ أَوْ جِدَارٌ، ثُمَّ لَقِيَهُ، فَلْيُسَلِّمْ عَلَيْهِ أَيْضًا»

“If any of you meets his companion, he should greet him with salutations of peace; and if a tree or a wall intervenes between them, then he meets up with him gain, he should greet him with salutations of peace also.”<sup>[2]</sup>

And Anas ؓ said: “When the Companions of the Messenger of Allâh ﷺ were walking, if they encountered a tree or a hill, they would split up to the right and left of it, then when they met beyond it, they would greet each other with salutations of peace.”<sup>[3]</sup>

It was also a part of his guidance that the person who entered the mosque should begin by offering a two *Rak'ah* prayer, then come and greet the worshippers with salutations of peace; so the salutation to the mosque should be before the salutation of those present therein, for that is an obligation towards Allâh, while greeting them is an obligation towards them; and an obligation to Allâh in such circumstances as these is more worthy to be fulfilled first, as opposed to financial obligations, for there is disagreement among scholars regarding them. And the difference between them both is the need of a person and the insufficiency of the money to fulfill both obligations.

[1] Narrated by Abu Dawûd, At-Tirmidhi, Al-Bukhari in 'Al-Adab Al-Mufrad' and Ahmad, on the authority of Abu Hurairah ؓ.

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

[3] Narrated by Ibn As-Sunni and Al-Bukhari in 'Al-Adab Al-Mufrad', on the authority of Anas ؓ.

So based upon this, it is prescribed for one who enters the mosque, if there are a number of people there, to perform three greetings, in order: (i) The first is that he says upon entering the mosque:

«بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ»

“Bismillahi Was-Salatu Was-Salamu ‘Ala Rasûlillah”

“In the Name of Allâh and may the Peace and Blessings of Allâh be upon the Messenger of Allâh,”

then (ii) he should offer the prayer of salutation to the mosque and then (iii) he should greet the people with salutations of peace.

When he entered the house of his family at night, he would Say: “As-Salamu ‘Alaikum” in a manner which did not awaken a sleeper, but which would be heard by a wakeful person. This was narrated by Muslim.<sup>[1]</sup>

At-Tirmidhi reported from him ﷺ that he said:

«السَّلَامُ قَبْلَ الْكَلَامِ»

“Give salutations of peace before speaking.”<sup>[2]</sup>

And Abu Ahmad has reported on the authority of Ibn ‘Umar ﷺ in a *Marfû’* form:

«السَّلَامُ قَبْلَ السُّؤَالِ»

“Greetings of peace should be given before asking a question.”

So whoever asks a question before giving greetings of peace, do not answer him.”<sup>[3]</sup> It is also reported from him ﷺ that he said:

[1] Narrated in the Book of Drinks, in the Chapter on Hospitality Towards a Guest, on the authority of Al-Miqdad ﷺ.

[2] Narrated by At-Tirmidhi, on the authority of Jabir Ibn ‘Abdillah ﷺ, it contains in its chain of narrators one ‘Anbasah Ibn ‘Abdir-Rahman, who is abandoned by scholars of *Hadeeth* and who was accused by Abu Hatim of having fabricated *Ahadeeth* and his Shaikh (from whom he narrates) is Muhammad Ibn Zazan, who is also abandoned, so the *Hadeeth* is not authentic.

[3] Narrated by Ibn ‘Adiyy in *‘Al-Kamil’*, it contains in its *Sanad* one Hafs Ibn

«لَا تَأْذَنُوا لِمَنْ لَمْ يَبْدَأْ بِالسَّلَامِ»

“Do not give permission (to speak) to one who does not begin with greetings of peace.”<sup>[1]</sup>

When he came to someone’s door, he would not stand directly facing it, but to the right or left side of it and he would say:

«السَّلَامُ عَلَيْكُمْ»

“As-Salamu ‘Alaikum”.<sup>[2]</sup>

And he would give salutations himself to a person who stood before him and he would send greetings to one who was absent<sup>[3]</sup> and he would bear the responsibility of conveying them, as he did to Khadeejah (from Allâh)<sup>[4]</sup> and he said to the second *Siddeeqah* (i.e. ‘A’ishah) ﷺ:

«هَذَا جِبْرِيلُ يَقْرَأُ عَلَيْكَ السَّلَامَ»

“This is Jibreel greeting you.”<sup>[5]</sup>

It was also a part of his guidance to add to his greeting: “*Wa Rahmatullahi Wa Barakatuh*” (and His Mercy and Blessings). And it was a part of his guidance to give salutations of peace three times, as reported in *‘Saheeh Al-Bukhari’*, on the authority of Anas ﷺ. Most likely, this was his practice when giving salutations of peace to a lot of people who were not reached by one greeting, or if he thought that the first or second had not been heard. And anyone who studies his

‘Umar, of whom ‘Ibn ‘Adiyy said: “All of his *Ahadeeth* are *Munkarah*, either in their content or in their chains of narrators.” However, Ibn As-Sunni narrated something similar, with a *Hasan* chain of narrators, according to Shu’aib and ‘Abdul Qadir Al-Arna’ûti. And Allâh knows better.

[1] Narrated by Abu Na’eem in *‘Akhbar Asbahan’*, it contains an unknown person in its *Sanad*, according to Al-Haithami.

[2] Narrated by Abu Dawûd, on the authority of ‘Abdullah Ibn Busr ﷺ.

[3] Narrated by Muslim, on the authority of Anas ﷺ.

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

[5] Narrated by Al-Bukhari and Muslim, on the authority of ‘A’ishah ﷺ.

guidance knows that repetition (otherwise) is something contrary (to the *Sunnah*). He would begin by giving salutations to the people whom he met, and if anyone greeted him, he would immediately reply to him with the same greeting or better, unless there was some reason for not doing so, such as answering the call of nature. He would not answer with his hand, nor with his head, nor with his finger, except when he was praying; in that case, it has been authentically reported from him that he answered salutations of peace by indicating.

When he began first with greetings of peace, he would say:

«السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ»

“*As-Salamu ‘Alaikum Wa Rahmatullah.*”

And he disliked for the one who began first with salutations to say: “*Alaikas-Salam*” (Upon you be (Allâh’s) Peace). To the Muslim, he would reply: “*Wa ‘Alaikumus-Salam*” (And may [Allâh’s] Peace be upon you) with letter ‘*Wauw*’ (and). Some groups have said that if the person who replies does not pronounce the ‘*Wauw*’, he has not fulfilled the obligation of reply, because he has contradicted the *Sunnah* and because it is not known if it is a reply or initiation of the salutation. Another group holds that the reply is correct; this was determined by Ash-Shafi’i, and he cited as evidence for it the Words of Allâh, Most High:

﴿فَقَالُوا سَلَامًا قَالَ سَلَامٌ﴾

“And said: “*Salam* (peace be upon you)!” He answered: “*Salam* (peace be upon you).”<sup>[1]</sup>

That is, it must be said: “*Salamun ‘Alaikum*” (May [Allâh’s] Peace be upon you all), but it is good to remove the ‘*Wauw*’ in the reply due to its having been removed in the first *Tasleem*; and they cited as evidence for this the aforementioned reply of the angels to Adam (ﷺ).



<sup>[1]</sup> *Sûrah Adh-Dhariyat* 51:25

## Chapter

### Regarding His ﷺ Guidance in Giving Salutations of Peace to the People of the Scripture

It has been authentically reported from the Prophet ﷺ that he said:

«لَا تَبْدُؤْهُمْ بِالسَّلَامِ، وَإِذَا لَقَيْتُمُوهُمْ فِي الطَّرِيقِ، فَاضْطَرُّوهُمْ إِلَى أَضْيَقِ الطَّرِيقِ»

“Do not anticipate them in offering salutations of peace; and if you meet them in the road, force them to the narrowest part of it.”<sup>[1]</sup>

However, it has been said: That was in special circumstances, when he ﷺ went out to Banu Quraizah and he said: “Do not anticipate them in offering salutations of peace.” The question is, is that general for all of *Ahl Adh-Dhimmah*,<sup>[2]</sup> or is it specific to those who are in the same situation those people? But in ‘*Saheeh Muslim*’, it says:

«لَا تَبْدُؤُوا الْيَهُودَ وَلَا النَّصَارَى بِالسَّلَامِ، وَإِذَا لَقَيْتُمْ أَحَدَهُمْ فِي الطَّرِيقِ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ»

“Do not anticipate the Jews and Christians in offering salutations of peace; and if you meet one of them in the road, force him to the narrowest part of it.”<sup>[3]</sup>

<sup>[1]</sup> Narrated by At-Tirmidhi, Abu Dawûd and Ahmad.

<sup>[2]</sup> *Ahl Adh-Dhimmah*: Those Jews and Christians living under Muslim protection in an Islamic State.

<sup>[3]</sup> Narrated by Muslim, on the authority of Abu Hurairah (رضي الله عنه).

And it would appear that this is general.

There is also disagreement among scholars regarding the reply to them, but the correct opinion is that it is obligatory. And the difference between them and the innovators is that we are commanded to desert them, unlike the People of the Scripture. And it has been confirmed from him ﷺ that he passed by a mixed group of Muslims and polytheists and he gave salutations of peace to them.<sup>[1]</sup>

And he wrote to Heraclius and others:

«السَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى»

“May the Peace of Allâh be upon those who follow the guidance.”<sup>[2]</sup>

And it is reported from him ﷺ that he said: ‘

«يُجْزَى عَنْ الْجُلُوسِ أَنْ يَرُدَّ أَحَدُهُمْ»

“It is sufficient for an assembly that one of them reply.”<sup>[3]</sup>

This is the opinion of those who hold that the reply is *Fardh Kifayah*,<sup>[4]</sup> sufficiency duty. But how good this would be if it were confirmed, for in it there is Sa’eed Ibn Khalid, of whom Abu Zur’ah (Ar-Razi) said: “Weak,” and Abu Hatim said likewise.

It was also a part of his ﷺ guidance that if anyone conveyed salutations of peace to him from another, he would reply to him and to the bearer of the greetings. And it was a part of his guidance not to begin with greetings of peace or reply to a person who had committed a bad deed until he repented.

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

[2] Narrated by Al-Bukhari and Muslim.

[3] Narrated by Abu Dawûd, on the authority of ‘Ali Ibn Abi Talib ؓ, it contains in its *Isnad* one Sa’eed Ibn Khalid, of whom Al-Bukhari said: “There is doubt about him,” while Abu Hatim Ar-Razi said: “Weak,” and Ibn Hibban said: “Makes atrocious mistakes.” Imam Malik narrated something similar in ‘*Al-Muwatta*’, on the authority of Zaid Ibn Aslam, however Zaid is a Tabi’i, thus the *Hadeeth* is *Mursal*.

[4] *Fard Kifayah*: An obligation upon the Muslim community which is considered to have been fulfilled if some of them undertake it.

## Chapter

### Regarding His ﷺ Guidance in Asking Permission

It has been authentically reported from the Prophet ﷺ that he said;

«الاسْتِئْذَانُ ثَلَاثًا، فَإِنْ أذِنَ لَكَ، وَإِلَّا فَارْجِعْ»

“Seek permission (to enter) three times, then if it was permitted for you, (enter); if not, then return.”<sup>[1]</sup>

And it was authentically reported from him that he said:

«إِنَّمَا جُعِلَ الْاسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ»

“Seeking permission has only been made incumbent for the sake of (guarding) the eyes (from seeing what it is forbidden to look at).”<sup>[2]</sup>

And it has been authentically reported from him that he used to make *Tasleem* before seeking permission and that he taught his Companions ؓ to do likewise. And it has been reported that a man sought permission from him, saying: “May I enter?” The Messenger of Allâh ﷺ said to a man:

«اخْرُجْ إِلَى هَذَا فَعَلَّمَهُ الْاسْتِئْذَانَ، فَقُلْ لَهُ: قُلِ السَّلَامَ عَلَيْكُمْ أَدْخُلْ»

[1] Narrated by Al-Bukhari, Abu Dawûd and Malik, on the authority of Abu Sa’eed Al-Khudri ؓ.

[2] Narrated by Al-Bukhari, Muslim, An-Nasa’i and Ahmad.

“Go out to this man and teach him how to seek permission and say to him: “Say: “*As-Salamu ‘Alaikum*”, may I enter?”

The man heard him and said this and the Prophet ﷺ permitted him to enter and he did so.<sup>[1]</sup> In this *Hadeeth* there is a reply to those who said that one should seek permission first and to those who said that if his eye fell upon the owner of the house before he entered it, he should begin by saying “*As-Salamu ‘Alaikum*”, but if not, he should seek permission.

And it was a part of his ﷺ guidance that if he sought permission three times and permission was not given to him, he would leave. And this is a reply to those who say that if he thinks that they did not hear him, he may seek permission more than three times. And it is a reply to those who say that he may repeat his request using different words.

It was also a part of his guidance that if it was said to the person seeking permission: “Who are you?” he should reply: “So-and-so, the son of so-and-so,” or he should mention his *Kunyah*, but he should not say: “It is I.” Abu Dawûd narrated from the Prophet ﷺ that:

«أَنَّ رَسُولَ الرَّجُلِ إِلَى الرَّجُلِ إِذْنُهُ»

“The messenger of a man to a man is his permission.”<sup>[2]</sup>

This was also reported by Al-Bukhari in a *Mu‘allaq* form, then he mentioned what proves that permission has been granted after one is invited, which is the *Hadeeth* of the invitation of *Ahl As-Suffah*<sup>[3]</sup> and the saying of Abu Hurairah ؓ: “So I invited them and they approached and sought permission (to enter).” Some said that these two *Hadeeths* relate to two situations and that if the person invited comes along with the messenger immediately, he does not need to

[1] Narrated by Abu Dawûd and Ahmad.

[2] Narrated by Abu Dawûd, on the authority of Abu Rafi’ ؓ. This means that if someone sends a message to a person inviting him to his house and he arrives with the bearer of the message, it is permissible for him to enter with the messenger.

[3] *Ahl As-Suffah*: A group of poor people who slept in the Prophet’s Mosque during the time of the Prophet ﷺ.

ask permission, but if he delayed, he is required to do so. Others said if there is someone with the person inviting who had been given permission to enter before the person invited arrives, then he does not need to ask permission to enter, but otherwise, he should ask permission.

And when the Prophet ﷺ entered a place in which he wished to be alone, he would appoint someone to guard the door and no one could enter without permission.

As for the seeking of permission which Allâh enjoined upon slaves and minors at the three times when a person’s *‘Aurah*<sup>[1]</sup> may be uncovered, they are: (i) before *Fajr*, (ii) at *Zuhr* time (when it is a *Sunnah* to take rest) and (iii) when sleeping (at night). Ibn ‘Abbas ؓ used to order the people to act upon it and he said: “The people have abandoned acting upon it.” One group said that the Verse<sup>[2]</sup> has been abrogated, but they did not bring any evidence to support their claim. Another group said that the order is one indicating preference, but they have no evidence for changing the meaning of the command from its apparent meaning. Another group said that the command is only for women, and this is clearly false. Another group said the opposite (i.e. that it is only for men) based upon the wording: *Al-Ladheena* (i.e. those [masc.] who), but this is rejected by the context of the Verse, so reflect on it. Another group said that the command is only applicable when a certain cause exists and that when the cause is removed, so is the command – and that cause is need: Abu Dawûd has reported in his *‘Sunan*’ that some people said to Ibn ‘Abbas ؓ: “What is your opinion regarding this Verse, when no one acts upon it?” He said: “Verily, Allâh is Most Forbearing and Full of Kindness

[1] *‘Aurah*: The portion of the body which must remain covered from public gaze.

[2] The Verse referred to is the Saying of Allâh, Most High:

﴿يَتَأْتِيهَا الذَّيْبُ ءَأَمَّاؤُا يَسْتَعِزُّدِكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَوْ يَبْتَغُوا الْخَلْمُ مِنْكُمْ لَمَنْعْتُمْ عَنْهُمْ﴾

“Oh, you who believe! Let those whom your right hands possess (i.e. slaves and slave-girls) and those among you who have not reached the age of puberty ask your permission (before they come into your presence) on three occasions.” (*Sûrah An-Nûr* 24:58)

towards the Believers and He loves them to screen themselves, but the people did not have screens or curtains, and so the servant or the child might enter while a man was having sexual intercourse with his wife and so Allâh ordered them to ask permission at these times of undress. Then Allâh, Most High gave them screens and goodness (i.e. wealth) and so I have not seen anyone acting upon this since. Some have doubted the authenticity of this narration, maligning 'Ikrimah, saying that he did not do anything and they also disparaged 'Amr Ibn Abi 'Amr, but the compilers of the 'Saheehayn' (i.e. Al-Bukhari and Muslim) both asserted his reliability, therefore, disparaging him is mere obstinacy without reason. Another group said that the Verse is valid and there is nothing to invalidate it.

The correct opinion is that the ruling is dependent upon the existence of a cause, which was indicated by the Verse, so if there is something to take the place of asking permission, such as opening a door, then opening it is an evidence for entering, or lifting a screen, or hesitation on the part of the person entering or the like and it is unnecessary to ask permission. But if there is nothing to take its place, then permission must be asked, for if the cause is present, the ruling must also be present and if it is absent, then the ruling must also be absent.



## Chapter

It has been confirmed from the Prophet ﷺ that he said:

«إِنَّ اللَّهَ يُحِبُّ الْعُطَّاسَ، وَيَكْرَهُ التَّنَاطُوبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللَّهَ كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ: يَرْحَمُكَ اللَّهُ، وَأَمَّا التَّنَاطُوبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَنَاءَبَ أَحَدُكُمْ، فَلْيُرِدْهُ مَا اسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا تَنَاءَبَ ضَحِكَ الشَّيْطَانُ»

“Verily, Allâh loves sneezing and He dislikes yawning, so if any of you sneezes and praises and thanks Allâh (by saying: “*Al-Hamdu Lillah*”), it is incumbent upon every Muslim who hears him to say to him: “*Yarhamukallah*” (May Allâh have mercy on you). But as for yawning, it is only from Satan, so if one of you yawns, he should try to suppress it as much as he can, because when one of you yawns, Satan laughs at him.”

This was mentioned by Al-Bukhari.<sup>[1]</sup> Also in his 'Saheeh', it is reported that he ﷺ said:

«إِذَا عَطَسَ أَحَدُكُمْ، فَلْيَقُلْ: الْحَمْدُ لِلَّهِ، وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللَّهُ. فَإِذَا قَالَ لَهُ: يَرْحَمُكَ اللَّهُ. فَلْيَقُلْ: يَهْدِيكُمُ اللَّهُ وَيُصْلِحْ بِأَلْسِنَتِكُمْ»

“If any of you sneezes, he should say: “*Al-Hamdu Lillah*” and those who hear him should say: “*Yarhamukallah*”. And if it is said to him: “*Yarhamukallah*”, he should reply: “*Yahdeekumulla-*

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

*hu Wa Yuslihu Balakum'* (May Allâh guide you and improve your condition)."[1]

And in *'Saheeh Muslim'*, it is reported that he ﷺ said:

«إِذَا عَطَسَ أَحَدُكُمْ، فَحَمِدَ اللَّهَ، فَشَمَّتُوهُ، وَإِنْ لَمْ يَحْمِدِ اللَّهَ، فَلَا تُشَمَّتُوهُ»

"If any of you sneezes and praises and thanks Allâh, invoke Allâh's Mercy on him; but if he does not praise and thank Allâh, then do not invoke Allâh's Mercy on him." [2]

It is also narrated in his *'Saheeh'* that the Prophet (ﷺ) said:

«حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ: إِذَا لَقِيْتَهُ، فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ، فَانصَحْ لَهُ، وَإِذَا عَطَسَ وَحَمِدَ اللَّهَ فَشَمَّتْهُ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ، وَإِذَا مَرِضَ فَعُدَّهُ»

"The rights of a Muslim upon another Muslim are six: (i) When you meet him, greet him with salutations of peace, (ii) if he invites you, accept his invitation, (iii) if he asks your advice, advise him, (iv) if he sneezes and praises and thanks Allâh, invoke Allâh's Mercy upon him, (v) if he is sick visit him and (vi) if he dies, follow him (to the place of burial)."[3]

At-Tirmidhi has narrated on the authority of Ibn 'Umar ﷺ that he said: "The Messenger of Allâh ﷺ taught us to say upon sneezing:

«الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ»

*"Al-Hamdu Lillahi 'Ala Kulli Hal"*

"All praise and thanks be to Allâh in all circumstances." [4]

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

[2] Narrated by Muslim and Ahmad, on the authority of Abu Mûsa Al-Ash'ari ﷺ.

[3] Narrated by Al-Bukhari, Muslim and Ibn Majah.

[4] Narrated by At-Tirmidhi, in the 'Book of Good Manners' and according to Shu'aib and Ibraheem Al-Arna'ût, all of the narrators in its *Sanad* are trustworthy.

And Malik has reported on the authority of Nafi' Ibn 'Umar ﷺ: "If any of you sneezes and it is said to him: *"Yarhamukallah"*, he should say:

«يَرْحَمُنَا اللَّهُ وَإِيَّاكُمْ، وَيَغْفِرُ لَنَا وَلَكُمْ»

*"Yarhamunallahu Wa Iyyakum Wa Yaghfiru Lana Wa Lakum"*

"May Allâh have mercy upon us and you and may He forgive us and you."

It is apparent from the *Hadeeth* with which the chapter began that invoking Allâh's Mercy is *Fardh 'Ain*; [1] this was the view Ibn Abi Zaid and there is no contradiction to it.

And since the sneezer obtains blessing and benefit through the expulsion of congested mucus from his nose, it was legislated for him ﷺ to praise and thank Allâh for this blessing, in addition to his organs remaining in their place after this convulsion, which to the body is like an earthquake to the earth. And when he sneezed, he would place his hand or his garment over his mouth and thereby suppress his voice; [2] and it is reported from him ﷺ that: "Loud yawning and severe sneezing are from Satan." [3]

And it has been authentically reported from him ﷺ that a man sneezed in his presence and he said:

«يَرْحَمُكَ اللَّهُ»

*"Yarhamukallah"*,

then the man sneezed again and he said:

«الرَّجُلُ مَرْكُومٌ»

"The man is suffering from a cold."

This is the wording of Muslim. According to At-Tirmidhi's version, he

[1] *Fardh 'Ain*: An obligation upon every Muslim individual.

[2] Narrated by Abu Dawûd, At-Tirmidhi, An-Nasa'i and Ahmad and authenticated by Al-Hakim.

[3] Narrated by Ibn As-Sunni, on the authority of Umm Salamah ﷺ, according to Shu'aib and 'Abdul Qadir Al-Arna'ût, it is a weak *Hadeeth*.

said it after the third sneeze and he (At-Tirmidhi) said: "It is an authentic *Hadeeth*." Abu Dawûd reports on the authority of Abu Hurairah ؓ in a *Mawqûf* form that he said: "Invoke Allâh's Mercy for your brother three times, then anything more than this is a cold."<sup>[1]</sup> And if it is said: "The one who is suffering from a cold is more worthy to be supplicated for," it may be said: "Supplication is made for him as it is made for the sick person, but as for the *Sunnah* of sneezing which Allâh loves, it is a blessing and it is up until a third sneeze has been made. As for his words: "The man is suffering from a cold," it is to apprise the people of the necessity to supplicate Allâh for his good health and implicit is an excuse for leaving off invoking Allâh's Mercy for him.

If he praises and thanks Allâh and some of them hear him while others do not, then the correct position is that those who did not hear him should invoke Allâh's Mercy for him, if it is ascertained that he praised and thanked Allâh, for the Prophet ﷺ said:

«فَإِنْ حَمِدَ اللَّهُ، فَشَمِّتُوهُ»

"If he praises and thanks Allâh, then invoke Allâh's Mercy for him."

And if he forgot to say: "*Al-Hamdu Lillah*" Ibn Al-'Arabi said: "He should not be reminded to do so." And it is apparent from the *Sunnah* that this is a strong opinion, because the Prophet ﷺ did not remind anyone who forgot and he was the best in applying the *Sunnah* and teaching it. And it has been authentically reported from him ﷺ that the Jews used to sneeze in his presence, hoping that he would say: "*Yarhamukumullah*" (May Allâh have mercy on all of you), but he would say:

«يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بِأَلْسِنَتِكُمْ»

"*Yahdeekumullahu Wa Yuslihu Balakum*".<sup>[2]</sup>

<sup>[1]</sup> Abu Dawûd narrated this *Hadeeth* in both a *Mawqûf* and a *Marfû'* form and all of its narrators are trustworthy.

<sup>[2]</sup> Narrated by Abu Dawûd, At-Tirmidhi, Ahmad and Al-Bukhari in '*Al-Adab Al-Mufrad*', it was declared authentic by At-Tirmidhi, An-Nawawi and Al-Hakim.

## Chapter

### Regarding His ﷺ Guidance in the Manners of Traveling

It has been authentically reported from the Prophet ﷺ that he said:

«إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ، فَلْيَرْكَعْ رَكَعَتَيْنِ»

"If any of you is concerned about some matter, he should offer two *Rak'ahs*."<sup>[1]</sup>

So he replaced thereby for his people the practice which they had followed in the days of ignorance, which was holding back from embarking on a journey due to *At-Tair*,<sup>[2]</sup> seeking decision through *Al-Azlam*,<sup>[3]</sup> and that is similar to *Al-Qar'ah*,<sup>[4]</sup> which the brothers of the polytheists used to employ in order to seek knowledge of what was apportioned to them in the unseen, which is why it is known as *Istiqsam*.<sup>[5]</sup> He replaced seeking omens, astrology, the movements of celestial bodies and the like for them with supplication, which is *Tawheed* and *Tawakkul* and asking the One aside from Whom none makes it possible for us to earn *Hasanat* and aside from Whom none

<sup>[1]</sup> Narrated by Al-Bukhari, At-Tirmidhi, An-Nasa'i, Abu Dawûd, Ibn Majah and Ahmad.

<sup>[2]</sup> *At-Tair*: In pre-Islamic times, the Arabs believed that the movements of certain birds were good or bad omens.

<sup>[3]</sup> *Al-Azlam*: Divining arrows.

<sup>[4]</sup> *Al-Qar'ah*: Casting lots.

<sup>[5]</sup> *Istiqsam*: From the Arabic root *Qasama*, which means to distribute or share something out.

removes *Sayyi'at*. And this supplication is the good fortune of the successful people, as opposed to the people of *Shirk*

﴿الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ﴾ (٩٦)

“Who set up along with Allâh another *Ilah* (god); but they will come to know.”<sup>[1]</sup>

And implicit in this supplication is the affirmation of His Existence and of His Attributes of Perfection, including His Perfect Knowledge, His Ability to do all things and His Will, and implicit in it also is the affirmation of His Lordship, trust in Him and dependence on Him (*Tawakkul*) and the slave's acknowledgement of his own inability to know what is beneficial for him and the lack of his ability to achieve it or will it. It is narrated by Ahmad on the authority of Sa'd Ibn Abi Waqqas ؓ in a *Marfû'* form that the Prophet ﷺ said:

«إِنَّ مِنْ سَعَادَةِ ابْنِ آدَمَ اسْتِخَارَةَ اللَّهِ وَرِضَاهُ بِمَا قَضَى اللَّهُ، وَإِنْ مِنْ شَقَاوَةِ ابْنِ آدَمَ تَرَكَ اسْتِخَارَةَ اللَّهِ وَسُخْطَهُ بِمَا قَضَى اللَّهُ»

“Among the means of (achieving) happiness for the son of Adam is to seek Allâh's Guidance (*Istikharah*) and his acceptance of what Allâh has decreed; and one of the causes of wretchedness for the son of Adam is his not seeking Allâh's Guidance and his rejection of what Allâh has decreed.”<sup>[2]</sup>

Observe how that which has been ordained takes place in accordance with two things: (i) *Tawakkul*, which consists of *Istikharah* before it, and (ii) acceptance of what Allâh has decreed after it.

When he ﷺ mounted his riding camel, he would make *Takbeer* three times, then he would say:

﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لِمُؤْمِنِينَ وَإِنَّا إِلَى رَبِّنَا

[1] *Sûrah Al-Hijr* 15:96

[2] Narrated by Ahmad in his '*Musnad*' and by At-Tirmidhi, in its chain of narrators is one Muhammad Ibn Abi Humaid, who is weak; according to Ahmad, Al-Bukhari, Yahya Ibn Ma'een, Ibn Hajr and others, he narrated *Ahadeeth* which were *Munkarah*. In spite of this, Ibn Hajr declared the *Hadeeth* to be *Hasan*. And Allâh knows better.

﴿لَمَنْقَلِبُونَ﴾ (٩٧)

“*Subhanalladhee Sakhkhara Lana Hadha Wa Ma Kunna Lahu Muqrineena Wa Inna Ila Rabbina Lamunqalibûn*”

“Glory be to Him Who granted this [journey] to us and we were not able to do it and to our Lord we are turning back.”<sup>[1]</sup>

Then he would say:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِي هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هُونْ عَلَيْنَا السَّفَرَ، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ اصْحَبْنَا فِي سَفَرِنَا، وَاخْلُفْنَا فِي أَهْلِنَا»

“*Allâhumma, Innee As'aluka Fee Safaree Hazal-Birra Wat-Taqwa Wa Minal-'Amali Ma Tarda. Allâhumma, Hawwin 'Alainas-Safara Watwai 'Anna Bu'dah. Allâhumma, Antas-Sahibu Fis-Safari Wal-Khaleefatu Fil-Ahli. Allâhummas-habna Fee Safarina Wakhulfna Fee Ahlina*”

“Oh, Allâh! I ask You in this journey of mine righteousness and piety and deeds which are pleasing to You. Oh, Allâh! Make this journey easy for us and cause us to cover the distance [quickly]. You are our Companion on the journey and the One in Whose Charge we leave our families. Oh, Allâh! Accompany us on our journey and take charge of our families in our absence.”<sup>[2]</sup>

When he returned, he would say the same thing, adding:

«أَبِينْ تَائِبُونَ إِنْ شَاءَ اللَّهُ عَابِدُونَ لِرَبِّنَا حَامِدُونَ»

“*Ayibûna Ta'ibûna, In sha' Allâhu 'Abidûna Lirabbina Hamidûn*”

“We are returning, turning to Allâh in repentance, if Allâh wills, worshipping our Lord and praising and thanking Him).<sup>[3]</sup>

And Ahmad has reported from him ﷺ that when he returned home

[1] Narrated by Muslim, At-Tirmidhi, Abu Dawûd, Ahmad and Ad-Darimi.

[2] Narrated by At-Tirmidhi, Ahmad and Ad-Darimi.

[3] Narrated by Al-Bukhari, Muslim, At-Tirmidhi, Abu Dawûd, Ahmad and Malik.

to his family, he would say:

«تَوْبًا تَوْبًا، لِرَبِّنَا أَوْبًا، لَا يُعَادِرُ عَلَيْنَا حَوْبًا»

“Tawban, Tawban Lirabbina Awban, La Yughadiru ‘Alaina Hawban”

“Repenting, repenting to our Lord, we return [home]; may He not leave us as sinners.”<sup>[1]</sup>

And when he placed his foot in the stirrup in order to mount his riding beat, he would say: “Bismillah” and once he had sat on its back, he would say: “Al-Hamdu Lillah” (three times), then he would say:

«سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَمُرْمِقِينَ»

“Subhanallahdee Sakhkhara Lana Hadha Wa Ma Kunna Lahu Muqrineen”

“Glory be to Him Who granted this [journey] to us and we were not able to do it.”

And when he bade farewell to his Companions ﷺ before setting off on a journey, he would say:

«أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ»

“Astawdi‘ullaha Deenaka Wa Amanataka Wa Khawateema ‘Amalik”

“I commend to Allâh your Religion, what you are responsible for and your final deeds.”<sup>[2]</sup>

And a man said to him: “I wish to undertake a journey.” So he ﷺ said to him:

«أَوْصِيكَ بِتَقْوَى اللَّهِ، وَالتَّكْبِيرِ عَلَى كُلِّ شَرَفٍ»

“I advise you to fear Allâh and to make *Takbeer* in every elevated place.”<sup>[3]</sup>

[1] Narrated by Imam Ahmad, on the authority of Ibn ‘Abbas ﷺ.

[2] Narrated by At-Tirmidhi and Abu Dawûd on the authority of Ibn ‘Umar ﷺ and At-Tirmzi and Ahmad graded it *Hasan-Saheeh*, while Ibn Hibban and Al-Hakim declared it authentic and Az-Zahabi confirmed this.

[3] Narrated by At-Tirmidhi and Ibn Majah, on the authority of Abu Hurairah ﷺ and declared authentic Ibn Hibban and Al-Hakim and Az-Zahabi confirmed it.

And when the Prophet ﷺ and his Companions ﷺ ascended the mountain paths, they would say: “Allâhu Akbar” and if they descended, they would say: “Subhanallah” (Glory be to Allâh) and the prayer was erected upon that.<sup>[1]</sup> Anas ﷺ said: “When the Prophet ﷺ ascended an elevated piece of ground, he would say:

«اللَّهُمَّ لَكَ الشَّرْفُ عَلَى كُلِّ شَرَفٍ، وَلَكَ الْحَمْدُ عَلَى كُلِّ حَالٍ»

“Allâhumma, Lakash-Sharafu ‘Ala Kulli Sharaf Wa Lakal-Hamdu ‘Ala Kulli Halin”

“Oh, Allâh! High above every elevation are You and all praise and thanks are due to You in all circumstances.”<sup>[2]</sup>

And he said:

«لَا تَصْحَبُ الْمَلَائِكَةَ رُفْقَةً فِيهَا كَلْبٌ وَلَا جَرَسٌ»

“The angels do not accompany a group of travellers which includes a dog or a bell.”<sup>[3]</sup>

He disliked that a person traveling alone should set out at night and he said:

«لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ مَا سَارَ أَحَدٌ وَحْدَهُ بِلَيْلٍ»

“If the people knew what is entailed by traveling alone, no one would set out on his own at night.”<sup>[4]</sup>

Indeed, he disliked that anyone should travel alone and he informed us that:

«الْوَاحِدُ شَيْطَانٌ وَالْإِثْنَانِ شَيْطَانَانِ، وَالثَّلَاثَةُ رَكْبٌ»

[1] Narrated by Muslim without the words: “and the prayer was erected upon that.” This is in Abu Dawûd’s version and it is *Mudraj* (something inadvertently included in the *Hadeeth* from the words of the narrator), according to Shu’aib and ‘Abdul Qadir Al-Arna’ût.

[2] Narrated by Ahmad, on the authority of Anas Ibn Malik ﷺ.

[3] Narrated by Muslim, Abu Dawûd, At-Tirmidhi, Ahmad and Ad-Darimi.

[4] Narrated by Al-Bukhari, Ahmad and Ad-Darimi, on the authority of Ibn ‘Umar ﷺ.