

THE PROHIBITION OF NEEDLESSLY
RAISING THE VOICE IN BATTLE

AND WE RELATE from the *Sunan* of Abū Dāwūd from Qays ibn 'Ubād, a *Tābi*, may Allah be merciful to him—spelled with a *ḍammah* on the 'ayn and an undoubled *bā'*—that the Companions of the Messenger of Allah ﷺ used to dislike it when people raised their voices in battle.¹

SAYING 'I AM SO-AND-SO' IN BATTLE IN
ORDER TO TERRIFY THE ENEMY

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim that the Messenger of Allah ﷺ said on the Day of Hunayn: "I am the Prophet and that is no lie; and I am the son of 'Abd al-Muṭṭalib."²

We relate in the same *Ṣaḥīḥs* that Salamah ibn al-Akwa' ﷺ related that when 'Alī challenged Marḥabah al-Khaybarī he said: "I am the one whose mother named him Ḥaydar (the Lion)."³

We also relate from the same *Ṣaḥīḥs* that Salamah said, while fighting those who attacked the camels: "I am the son of al-Akwa' and this is the day of destruction."⁴

THE DESIRABILITY OF RECITING POETRY DURING COMBAT

THE HADITHS IN the previous chapter apply [here also].

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that al-Barā' ibn 'Azib ﷺ reported

1 Abū Dāwūd (2656) and *al-Futūḥāt* (5/67). According to Ibn Ḥajar, this hadith is also reported from the Messenger of Allah ﷺ in a *ḥasan* hadith reported by Abū Dāwūd.

2 Al-Bukhārī (4315) and Muslim (1776).

3 Al-Bukhārī (4196) and Muslim (1802).

4 Al-Bukhārī (3041) and Muslim (1806).

that a man asked him: "Did you run away from the Messenger of Allah ﷺ on the Day of Hunayn?" Al-Barā' said: "But the Messenger of Allah ﷺ did not run away. I saw him on his white mule with Sufyān ibn al-Ḥārith holding the reins. The Messenger of Allah ﷺ was saying:

'I am the Prophet and that is no lie;
and I am the son of 'Abd al-Muṭṭalib.'"¹

In one narration it is, "And he alighted, supplicated and sought help."

We relate in both *Ṣaḥīḥs* that al-Barā' ﷺ also said: "I saw the Prophet ﷺ moving sand on the Day of the Confederates. Dust had covered the skin of his abdomen. He was saying:

'Had it not been for You, we would not have been guided,
we would not have given charity, or prayed.
Send down peace and tranquillity upon us,
and make our feet firm when we meet the foe.
They have transgressed against us;
when they wanted trouble we refused.'"²

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
فَأَنْزِلْ لَنَا سَكِينَةً عَلَيْنَا وَتَبِّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا
إِنَّ الْأُلَى قَدْ بَغَوْا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً أَيْنَا

*Law lā Anta ma-htadaynā wa lā taṣaddaqnā wa lā ṣallaynā.
Fa-anzilan sakinatan 'alaynā wa thabbiti-l-aqdāma in laqaynā.
Inna-l-ulā qad baghaw 'alaynā idhā arādū fitnatan abaynā.*

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Anas ﷺ reported: "The *Muhājirūn* and the *Anṣār* were digging the Trench and carrying the earth on their backs, saying: 'We are the ones who made a pledge with Muḥammad [to stay true to] Islam . . .'"³

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْإِسْلَامِ . . .
Naḥnu-lladhina bāya'ū Muḥammadan 'ala l-Islāmi . . .

Another narration has: ' . . . [to wage] jihād as long as we live.'

عَلَى الْجِهَادِ مَا بَقِينَا . . .

' . . . alā-l-jihādi mā baqīnā.

"The Prophet ﷺ replied:

1 Al-Bukhārī (4317), Muslim (1776), and at-Tirmidhī (1688).

2 Al-Bukhārī (4106) and Muslim (1803).

3 Al-Bukhārī (4100), Muslim (1805), and at-Tirmidhī (3856).

'O Allah, there is no good but the good of the Hereafter,
so bless the Helpers and the Emigrants.'

اللَّهُمَّ إِنَّهُ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ فَبَارِكْ فِي الْأَنْصَارِ وَالْمُهَاجِرَةِ.

Allāhumma innahu lā khayra illā khayru-l-ākhirah,
fa-bārik fi-l-Anṣāri wa-l-Muhājirah.

162

THE DESIRABILITY OF DISPLAYING PATIENCE AND
STRENGTH TO A PERSON WHO HAS BEEN WOUNDED

AND ALSO GIVING him glad tidings of what he will attain because of his wounds for the Cause of Allah, and where he will reach because of his martyrdom, and urging him to be happy with that; and showing that there is no harm to him in that, but rather it is our aim and our ultimate hope and quest.

Allah ﷻ says:

"Think not of those who are slain in Allah's cause as dead. Rather, they live, finding their sustenance from their Lord. They rejoice in the bounty provided by Allah; and with regard to those left behind, who have not yet joined them [in their bliss], the [martyrs] glory in the fact that they have no fear, nor have they [cause to] grieve. They rejoice in the grace and the bounty from Allah, and in the fact that Allah suffers not the reward of the believers to be lost—those who answered the call of Allah and the Messenger even after being wounded. For those who do good and are Godfearing there shall be a great reward. Those to whom people said, 'The people have gathered against you, so fear them.' But that merely increased their faith and they said, 'Allah is enough for us and the Best of Guardians.' So they returned with blessings and bounty from Allah and no evil touched them. They pursued the pleasure of Allah. Allah's favour is indeed immense."

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾ * فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ * يَسْتَبْشِرُونَ بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ *

318

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ * الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ * فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانِ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Anas ﷺ narrated the hadith about the reciters of the Qur'ān of Bi'r Ma'ūnah whom the disbelievers betrayed and killed. One of the *kāfirūn* stabbed the uncle of Anas, Ḥarām ibn Miḥān, and pierced him. Ḥarām said: "Allah is greater. I have triumphed by the Lord of the Ka'bah." In Muslim's version it states: "Allah is the Greatest!". I say that Ḥarām has a *fathah* on the letters *hā'* and *rā'*.

اللَّهُ أَكْبَرُ، فُزْتُ وَرَبِّ الْكَعْبَةِ.

Allāhu akbar, fuztu wa Rabbi-l-Ka'bah.

163

THE WHAT TO SAY WHEN THE MUSLIMS ARE
VICTORIOUS AND DEFEAT THEIR ENEMY

IT IS IMPERATIVE to give thanks to Allah ﷻ and to praise and extol Him, acknowledging that [the victory was] due to His grace and bounty, not our strength or power, and that victory comes from Allah. One should be careful not to be impressed by numbers, because there is a risk that it may weaken [one's resolve]. As Allah ﷻ says: "[Truly Allah did help you on many battlefields] and on the Day of Ḥunayn, when your numbers elated you, but they availed you naught. So the earth, though wide, did constrain you, and you turned back in retreat."

﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۗ وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ﴾

1 Al-Bukhārī (4092) and Muslim (677).

2 Qur'ān 9:25.

319



WHAT TO SAY WHEN SEEING THE MUSLIMS DEFEATED,
MAY ALLAH THE MOST GENEROUS BE OUR REFUGE

IT IS *MUSTAḤABB*, upon seeing this, to hasten to do *dhikr* of Allah ﷻ, beg His forgiveness, supplicate to Him and implore Him to fulfil His promise to the believers to assist them and make their religion prevail. One should supplicate with the *du'ā'* of distress cited above: *There is no god but Allah, the Great and the Clement. There is no god but Allah, Lord of the Mighty Throne. There is no god but Allah, Lord of the heavens and the earth, Lord of the Noble Throne.*

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا
إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ.

*Lā ilāha illa-llāhu-l-'Azīmu-l-Ḥalīm, lā ilāha illa-llāhu Rabbu-l-'Arshi-l-'azīm,
lā ilāha illa-llāhu Rabbu-s-samāwāti wa Rabbu-l-arḍi Rabbu-l-'Arshi-l-karīm.*

It is *mustaḥabb* to supplicate with *du'ā'*s apart from the above, and the *da'awāt* which will be narrated in the chapters on fear and destruction. As we have mentioned, when the Messenger of Allah ﷺ saw the Muslims being defeated he dismounted and asked for help and supplicated. The outcome of this was victory; and "You have in the Messenger of Allah an excellent exemplar":¹

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Anas ﷺ narrated: "On the Day of Uhud, the Muslims were exposed and undefended. My paternal uncle, Anas ibn an-Naḍr, said: 'O Allah, I apologise for what these people are doing [meaning the Companions] and I absolve myself from what these people [the *mushrikūn*] are doing.' Then he went forward and fought until he was martyred. We found him with more than eighty stab wounds from swords, spears and arrows."²

¹ Qur'an 33:21.

² Al-Bukhārī (4048), Muslim (1903), and at-Tirmidhī (3198).



ENCOURAGEMENT FOR THE IMAM TO PRAISE THOSE
WHO HAVE DISPLAYED SKILL IN BATTLE

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Salamah ibn al-Akwa' narrated a long hadith about the disbelievers who attacked the pasture of Madīnah and took the she-camels. Salamah and Abū Qatādah went after them. He recounted the rest of the hadith before stating that the Messenger of Allah ﷺ said: "Our best horseman today was Abū Qatādah and our best foot soldier was Salamah."¹



WHAT TO SAY UPON RETURNING FROM AN EXPEDITION

THE HADITHS ON this subject will come in the chapter on *adhkār* for travellers. And success is by Allah.



ISTIKHĀRAH AND CONSULTATION

KNOW THAT IT is *mustaḥabb*, when contemplating making a journey, to consult those whom one knows to be sincere in their advice and kindness, who are experienced, and whose religion and knowledge one trusts in. Allah ﷻ says: "And consult them on the matter."²

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

The texts in evidence of this are many. When a person has consulted others and it has become clear to him that there is benefit in the journey, he should seek the guidance of Allah. He should perform two *rak'ahs* of *nāfil ṣalāh* and supplicate with the *du'ā'* of *istikhārah* mentioned above in the chapter on that subject. The proof for the

¹ Al-Bukhārī (3041) and Muslim (1806).

² Qur'an 3:159.

practice of *istikhārah* is in the hadith previously mentioned from *Ṣaḥīḥ al-Bukhārī*. We have already discussed the etiquettes of this *du'ā'* and the attributes of the *ṣalāh*. And Allah knows best.

168

ADHKĀR TO PERFORM AFTER DECIDING TO TRAVEL

ONCE ONE IS certain about travelling, he should strive to accomplish certain things. He should draw up a will and he should have the will witnessed. He should seek pardon from all those with whom he has had dealings or relationships. He should seek the pleasure of his parents, teachers, and mentors. He should repent to Allah and ask for His forgiveness for all sins and transgressions. He should beseech Allah for His help on the journey.

One should also strive to learn what will be required on the journey. If he is fighting for the Cause of Allah, he should learn what those fighting for the Cause of Allah should know about doing battle, inviting [people to Islam] and things concerning booty, the gravity of defeat in battle, and so on.

If going for *Hajj* or *Umrah*, one should learn the relevant rituals and take a book about it with him. Even if one knows the rituals one should still take a book with him, for this is better. Likewise, those fighting for the Cause of Allah, and others, should take along a book which teaches what they need.

If one is a trader, one should learn whatever he requires concerning trade, what is valid and invalid, what is lawful and what is unlawful, what is desirable and what is disliked, what is permissible and what is profitable. If one is a person devoted to the worship of Allah, travelling in order to seclude himself from people, he should learn what he requires about matters of his religion; that is the most essential thing to seek. If one is a hunter, he should learn what hunters need to know: which animals are lawful and which are unlawful; what is lawful and unlawful to hunt; and what it is necessary to slaughter and what is acceptable when killed by a dog or an arrow.

If one is a shepherd, one should learn what we have mentioned about others such as those living in seclusion from other people. One should learn what one needs to know about kindness and compassion for animals, having a pure intention towards them and their owners, and vigilance in protecting them. One should get permission from their owner to slaughter occasionally what one needs.

If one travels as the emissary of one ruler to another, it is essential that he learn the etiquettes of addressing high-ranking people and how to reply to whatever may transpire in conversation. He must learn what is lawful for him by way of hospitality and gifts and what is not. It is imperative that he be heedful of sound advice, make

clear what is in his mind, and avoid treachery, deception and hypocrisy. One must be wary of committing treason or other unlawful actions.

If one is an agent or employee involved in loans and suchlike, he must learn what he needs to know about what is permissible to buy and what is not; what is permissible to sell and what is not; and what is permissible to deal in and what is not. He should learn which transactions it is essential and compulsory to have witnesses to and which it is not, and which journeys are permissible and which are not.

It is imperative for all those mentioned above, if they intend to travel across the sea, to learn the conditions under which it is permissible to traverse the sea and those in which it is not. All this is mentioned in books of jurisprudence, and it is not appropriate to delve into a detailed study in this book. My goal is only to explain the specific *adhkār*. I ask Allah for ability and guidance and a good end for myself, my loved ones, and all the Muslims.

169

ADHKĀR TO SAY WHEN INTENDING TO LEAVE HOME

IT IS *MUSTAḤABB*, when intending to leave home, to perform two *rak'ahs* of *ṣalāh*. This is based upon the hadith of Muqāṭṭam ibn al-Miqdām, the Companion رضي الله عنه, who reported that the Messenger of Allah صلى الله عليه وسلم said: "No-one has left his family with anything better than two *rak'ahs* that he performs among them when he intends to travel." Aṭ-Ṭabarānī narrated it.

According to some of our [Shāfi'i] colleagues, it is *mustaḥabb* to recite *Qul Yā Ayyuha-l-Kāfirūn* in the first of these, after *al-Fātiḥah*, and *Qul Huwa-llāhu Aḥad* in the second. Others say that one should recite *Qul A'ūdhu bi-Rabbi-l-falaq* in the first, after *al-Fātiḥah*, and *Qul A'ūdhu bi-Rabbi-n-nās* in the second. After saying the *salām*, he should recite the Verse of the Throne. It has been reported that whoever recites the Verse of the Throne before he leaves his home will not be afflicted with anything that he dislikes until he returns.² It is *mustaḥabb* to recite the chapter *Li-īlāfi Quraysh*.³ The Imam and eminent master Abū 'l-Ḥasan al-Qazwīnī, the Shāfi'i jurist who had self-evident miracles, and luminous states, and evident gnoses, said that it brings security from all evil. Abū Ṭāhir ibn Jaḥshawī said: "I was about to travel and

¹ *Al-Futūḥāt* (5/105-107). Ibn Ḥajar mentioned that this hadith was reported in aṭ-Ṭabarānī's work *al-Manāsik*. There is some weakness in its chain but it is raised to the level of *ḥasan* by other supporting narrations.

² *Al-Futūḥāt* (5/108). Ibn Ḥajar said he could not find a source for this hadith with this specific wording. However, the meaning of it is mentioned in a *gharib* hadith whose chain contains some weakness, which was reported by Ibn as-Sunni, al-Bayhaqī in *ash-Shu'ab* and Abū ash-Shaykh in *Thawāb al-'amal*.

³ Qur'an 106.

I was fearful, so I went to al-Qazwīnī and asked him for a *du'ā'*. He told me: 'Whoever wants to travel and fears an enemy or loneliness should recite *Li-ilāfi Quraysh*, for it is security from all evil.' I recited it and no incident has befallen me until now." It is *mustahabb*, upon completing this recitation, to supplicate with sincerity and grace. The best thing to say is: *O Allah, I seek Your help and in You I trust. O Allah, smooth away for me the difficulties of my affair and ease the obstacles in my journey. Grant me more good than I have asked for, and turn away from me all evil. O my Lord, expand my breast, illumine my heart, and make my affair easy. O Allah, I ask You for protection, and I entrust to You myself, my religion, my family and my relatives and all that You have favoured me and them with in this world and the Hereafter. So protect us all from every evil, Most Generous One.*

اللَّهُمَّ بِكَ أَسْتَعِينُ وَعَلَيْكَ أَتَوَكَّلُ، اللَّهُمَّ ذَلِّلْ لِي صُعُوبَةَ أَمْرِي، وَسَهِّلْ عَلَيَّ مَشَقَّةَ سَفَرِي،
وَارزُقْنِي مِنَ الْخَيْرِ أَكْثَرَ مِمَّا أَطْلُبُ، وَأَصْرِفْ عَنِّي كُلَّ شَرٍّ، رَبِّ اشْرَحْ صَدْرِي، وَنَوِّرْ
قَلْبِي، وَيَسِّرْ لِي أَمْرِي، اللَّهُمَّ إِنِّي أَسْتَحْفِظُكَ وَأَسْتَوْدِعُكَ نَفْسِي وَدِينِي وَأَهْلِي وَأَقَارِبِي
وَكُلَّ مَا أَنْعَمْتَ عَلَيَّ وَعَلَيْهِمْ بِهِ مِنْ آخِرَةٍ وَدُنْيَا، فَاحْفَظْنَا أَجْمَعِينَ مِنْ كُلِّ سُوءٍ يَا كَرِيمُ.

Allāhumma bika asta'īnu wa 'alayka atawakkal. Allāhumma dhallil li su'ūbata amrī, wa sahhil 'alayya mashaqqata safarī, wa-rzuqni mina-l-khayri akthara mimma atlub, wa-ṣrif 'annī kulla sharr. Rabbi-shrah ṣadrī, wa nawwir qalbī, wa yassir li amrī, Allāhumma innī astahfizuka wa astawdi'uka nafsi wa dinī wa ahli wa aqāribi wa kulla mā an'ama 'alayya wa 'alayhim bihi min ākhiratin wa dunyā, fa-hfaznā ajma'īna min kulli sū'in yā Karīm.

One should begin and end his *du'ā'* with praise of Allah and invoking blessings and greetings on the Messenger of Allah ﷺ. When one stands up after sitting he should say [the *du'ā'*] we have related below from Anas ﷺ.

We relate that Anas ﷺ reported that when the Messenger of Allah ﷺ was about to go on a journey he said when standing up: "O Allah, to You I turn, and to You I hold fast. O Allah, be my sufficiency for that which preoccupies me and that which does not preoccupy me. O Allah, provide me with fear of You, forgive me my sins, and turn me towards good wherever I may turn."¹

اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ، وَبِكَ اعْتَصَمْتُ، اللَّهُمَّ اكْفِنِي مَا هَمَّنِي وَمَا لَا أَهْتَمُّ لَهُ،
اللَّهُمَّ زِدْنِي التَّقْوَى، وَأَغْفِرْ لِي ذَنْبِي، وَوَجِّهْنِي لِلْخَيْرِ أَيْنَمَا تَوَجَّهْتُ.

Allāhumma ilayka tawajjaht, wa bika-taṣamt. Allāhumma-kfinī mā hammanī wa mā lā ahtammū lah. Allāhumma zawwidni-t-taqwā, wa-ghfir li dhanbī, wa wajjihni li-l-khayri aynamā tawajjaht.

¹ Ibn as-Sunnī (496) and *al-Futūḥāt* (5/11). Ibn Ḥajar states that this hadith is *gharib*, and goes on to mention certain weaknesses in its chain.

THE ADHKĀR TO PERFORM WHEN LEAVING

WE MENTIONED AT the beginning of this book what one should say on leaving the house. This is *mustahabb* for the traveller and he should say it as many times as possible. It is *mustahabb* for him to bid his family, relatives, companions and neighbours farewell. One should request their *du'ā'* and also make *du'ā'* for them.

We relate in the *Musnad* of Imam Aḥmad ibn Ḥanbal and elsewhere that Ibn 'Umar ﷺ narrated that the Messenger of Allah ﷺ said: "If Allah is asked to protect anything, He will protect it."¹

We relate in the book of Ibn as-Sunnī from Abū Hurayrah ﷺ who reported that the Messenger of Allah ﷺ said: "Anyone who is about to travel should say to those whom he leaves behind: *I leave you in the care of Allah, Who does not allow anything entrusted to Him to be lost.*"²

أَسْتَوْدِعُكُمُ اللَّهَ الَّذِي لَا تَضِيعُ وَدَائِعُهُ.

Astawdi'ukumu-llāha-lladhī lā taḍī'u wadā'i'uh.

And we relate that Abū Hurayrah ﷺ also reported that the Messenger of Allah ﷺ said: "When any of you is about to travel he should bid his brothers farewell, for Allah ﷻ puts benefit [for him] in their *du'ā'*." The Sunnah is that the one whom you are bidding farewell should say to you the following words, which we relate from the *Sunan* of Abū Dāwūd that Qaz'ah reported that Ibn 'Umar ﷺ said to him: "Come, let me bid you farewell the way the Messenger of Allah ﷺ bade me farewell: *I entrust your religion, your trusts and the last of your deeds to Allah.*"³

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ.

Astawdi'u-llāha dīnaka wa amānataka wa khawātima 'amalik.

According to Imam al-Khaṭṭābī, 'trusts' refer to one's family and those that he leaves behind, and the wealth that is with one's custodian. He said that religion is mentioned here because difficulties are most likely to arise whilst travelling. Sometimes it could cause one to neglect certain religious matters.

We relate in the book of at-Tirmidhī that Nāfi' reported that Ibn 'Umar ﷺ said: "When the Prophet ﷺ bade a man farewell he would take his hand and not release his hand until the man removed it. He said: *I entrust your religion, your trusts and the last of your deeds to Allah.*"⁴

¹ Aḥmad (2/82), an-Nasā'ī (509), and *al-Futūḥāt* (5/113). Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.

² Ibn as-Sunnī (506), an-Nasā'ī (508), and *al-Futūḥāt* (5/114). Ibn Ḥajar states that this is a *ḥasan* hadith.

³ Abū Dāwūd (2600) and *al-Futūḥāt* (5/116). Ibn Ḥajar grades it as *ḥasan*.

⁴ At-Tirmidhī (3438). Ibn Ḥajar grades this hadith as *ḥasan* owing to the supporting narrations for it.

We relate in the book of at-Tirmidhī also that Salim رضي الله عنه reported that Ibn 'Umar رضي الله عنهما used to say to people who were about to travel: "Come close to me so that I may bid you farewell as the Messenger of Allah صلى الله عليه وسلم used to bid us farewell. He said: 'I entrust your religion, your trust, and the conclusions of your deeds to Allah.'¹ According to at-Tirmidhī, this hadith is *ḥasan ṣaḥīḥ*.

أَسْتَوِدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَأَخْرَ عَمَلِكَ.

Astawdi'u-llāha dīnaka wa amānataka wa ākhira 'amalik.

We relate in the *Sunan* of Abū Dāwūd and others, with a *ṣaḥīḥ isnād*, that 'Abdullāh ibn Yazīd al-Khatmī, a Companion, رضي الله عنه reported that when the Prophet صلى الله عليه وسلم bade an army farewell he would say: "I entrust your religion, your trusts and the conclusions of your deeds to Allah."²

أَسْتَوِدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ.

Astawdi'u-llāha dīnaka wa amānataka wa khawātīma 'amalik.

We relate in the book of at-Tirmidhī that Anas رضي الله عنه narrated that a man came to the Messenger of Allah صلى الله عليه وسلم and said: "I am about to go on a journey, so give me provisions." He said: "May Allah equip you with fear of Allah."

زَوَّدَكَ اللَّهُ التَّقْوَى.

Zawwadaka-llāhu-t-taqwā.

He said: "Give me more." He added: "And may He forgive your sins."

وَعَفَّرَ ذَنْبَكَ.

Wa ḡafara dhanbak.

He said: "Give me more." He added: "May Allah make goodness easy for you wherever you are."³ According to at-Tirmidhī, this hadith is *ḥasan*.

وَيَسِّرْ لَكَ الْخَيْرَ حَيْثُ مَا كُنْتَ.

Wa yassara laka-l-khayra ḡaythu mā kunt.

¹ At-Tirmidhī (3439), Ibn Mājah (2826), and *al-Futūḡāt* (5/118). This hadith is *ḥasan* due to its supporting narrations.

² Abū Dāwūd (2601), Ibn as-Sunnī (505), and an-Nasā'ī (507).

³ At-Tirmidhī (3440). Ibn Ḥajar grades it as *ḥasan*.

THE DESIRABILITY OF SEEKING ADVICE FROM THE RIGHTEOUS

WE RELATE FROM the books of at-Tirmidhī and Ibn Mājah that Abū Hurayrah رضي الله عنه related that a man said: "Messenger of Allah, I am about to travel, so give me some advice." The Messenger of Allah صلى الله عليه وسلم said: "I advise you to have fear of Allah صلى الله عليه وسلم and to say *takbīr* on every ascent." When the man turned away he said: "O Allah, shorten the distance for him and make the journey easy for him."¹ At-Tirmidhī describes this hadith as *ḥasan*.

اللَّهُمَّ اطْوِلْهُ الْبُعْدَ وَهَوِّنْ عَلَيْهِ السَّفَرَ.

Allāhumma-ṭwi lahu-l-bu'da wa hawwin 'alayhi-s-safar.

THE DESIRABILITY OF SOMEONE REMAINING BEHIND ASKING A TRAVELLER FOR *DU'Ā'* AT BLESSED PLACES

THIS APPLIES EVEN if the person who remains behind is of higher standing than the traveller.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and others that 'Umar ibn al-Khaṭṭāb رضي الله عنه reported: "I asked the Prophet صلى الله عليه وسلم for permission to perform 'Umrah. He granted me permission and said: 'Do not forget us, my brother, in your *du'ā'*.' He said something which was more pleasing to me than owning the world." According to another report he said: "Let us share in your *du'ā'*, my brother."² At-Tirmidhī described this hadith as *ḥasan ṣaḥīḥ*.

لَا تَنْسَنَا يَا أَخِي مِنْ دُعَائِكَ.

Lā tansanā yā akhī min du'ā'ik.

أَشْرِكُنَا يَا أَخِي فِي دُعَائِكَ.

Ashriknā yā akhī fi du'ā'ik.

¹ At-Tirmidhī (3441), Ibn Mājah (2771), and al-Ḥākim in *al-Mustadrak* (2/98), who grades it as *ṣaḥīḥ*; and adh-Dhahabī agrees.

² Abū Dāwūd (1498) and At-Tirmidhī (3557), who grades it as *ḥasan*.



WHAT TO SAY WHEN MOUNTING AN ANIMAL

ALLAH ﷻ SAYS: "And He has made for you ships, and cattle on which you ride, in order that you may sit firmly on their backs and remember the favour of your Lord, saying: 'Glory to Him Who has subjected these to us, for we would never be able to do it unaided. And surely to our Lord we shall be returned.'"¹

﴿وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ * لِتَسْتَوُوا عَلَىٰ ظُهُورِهِمْ
ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ
لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ * وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾

We relate in the books of Abū Dāwūd, at-Tirmidhī and an-Nasā'ī with *ṣaḥīḥ isnāds*, that 'Alī ibn Rabī'ah related that he saw an animal being brought to 'Alī ibn Abī Tālib for him to ride. When he put his foot in the stirrup he said: "In the name of Allah." When he straightened up on its back he said: "All praise is due to Allah. Glory be to Him Who has subjected this to us, for we could not have accomplished it, and truly to our Lord are we returning." Then he said: "Praise be to Allah" thrice. Then he said: "Allah is greater" thrice. Then he said: "Glory be to You, I have wronged myself so forgive me. None forgives sins but You." Then he smiled. Someone asked him: "O Leader of the Believers, what makes you smile?" He said: "I saw the Prophet ﷺ do what I did, and then he smiled. I asked: 'Messenger of Allah, what is making you smile?' He replied: 'Your Lord is pleased with His slave when he says "Forgive me my sins", knowing that none forgives sins but Him.'"² The wording of this version is from Abū Dāwūd. According to at-Tirmidhī this hadith is *ḥasan*. Elsewhere in some versions, it is said to be *ḥasan ṣaḥīḥ*.

بِسْمِ اللَّهِ.

الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ.

الْحَمْدُ لِلَّهِ (٣).

اللَّهُ أَكْبَرُ (٣).

سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

Bismi-llāh.

¹ Qur'an 43:12-14.

² Abū Dāwūd (2602), at-Tirmidhī (3443), an-Nasā'ī (502), and *al-Futūḥāt* (5/125). This hadith is *ṣaḥīḥ*.

Al-ḥamdu li-llāhi-lladhī sakhkhara lanā hādha wa mā kunnā
lahu muqrinīn, wa innā ilā Rabbīnā la-munqalibūn.

Al-ḥamdu li-llāh (x3).

Allāhu akbar (x3).

Subḥānaka innī zalamtu nafsi fa-ghfir lī, innahu
lā yaghfiru-dh-dhunūba illā Ant.

We relate in the *Ṣaḥīḥ* of Muslim (in the Chapter on Ḥajj) that 'Abdullāh ibn 'Umar reported that when the Messenger of Allah ﷺ straightened up on his camel when setting out on a journey he said: "Allah is greater" thrice. Then he said: "Glory be to Him Who has subjugated this to us, for we could not have accomplished it, and truly to our Lord we are returning. O Allah, we ask You for piety and fear of Allah and deeds with which You will be pleased on this journey of ours. O Allah, make this journey easy for us and fold up for us its distance. O Allah, You are the Companion on the journey and the Deputy among the family. O Allah, I seek Your protection from discomfort on the journey and from a gloomy outlook, and from any evil befalling my wealth or family." When one returns one should say the same and add: Returning, repenting, worshipping, praising our Lord.¹ The wording is from Muslim's version.

اللَّهُ أَكْبَرُ (٣).

﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ * وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾
اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالْتَقْوَىٰ، وَمِنَ الْعَمَلِ مَا تَرْضَىٰ، اللَّهُمَّ هَوِّنْ عَلَيْنَا
سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ،
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ.
أَيُّونَ تَائِبُونَ عَابِدُونَ، لِرَبِّنَا حَامِدُونَ.

Allāhu akbar (x3).

Subḥāna-lladhī sakhkhara lanā hādha wa mā kunnā lahu muqrinīn wa
innā ilā Rabbīnā la-munqalibūn. Allāhumma innā nas'aluka fi safarinā
hādha-l-birra wa-t-taqwā, wa mina-l-'amali mā tarḍā. Allāhumma hawwin
'alaynā safaranā hādha, wa-ṭwi 'annā bu'dah. Allāhumma Anta-ṣ-Ṣāhibu
fi-s-safari wa-l-Khalīfatu fi-l-ahl. Allāhumma innī a'ūdhu bika min wa'thā'i-
s-safar, wa ka'ābati-l-manzari wa sū'i-l-munqalabi fi-l-māli wa-l-ahl.
Ā'ibūna tā'ibūna 'ābidūn, li-Rabbīnā ḥamidūn.

Abū Dāwūd's version adds: "The Prophet and his army would say *tabbīr* when they climbed prominences along the road and would say *tasbīḥ* when they descended."

We relate in the *Ṣaḥīḥ* of Muslim that 'Abdullāh ibn Sarjis reported that when the Messenger of Allah ﷺ went on a journey he would seek protection from the dif-

¹ Muslim (1342) and Abū Dāwūd (2599).

faculties of the journey, sadness on his return, infidelity after faith, the prayer of the oppressed, and evil befalling his wealth or family.¹

We relate in the books of at-Tirmidhī, an-Nasā'ī and Ibn Mājah, with *ṣaḥīḥ isnāds*, that 'Abdullāh ibn Sarjis رضي الله عنه reported that when the Messenger of Allah صلى الله عليه وسلم went on a journey he would say: "O Allah, You are the Companion on the journey and the Deputy among the family. O Allah, I seek Your protection from difficulties on the journey, sadness on returning, infidelity after faith, beseeching You as an oppressed person, and from evil befalling my wealth or family." At-Tirmidhī describes this hadith as *ḥasan ṣaḥīḥ*. He says that *al-hawr ba'd al-kawr* means that he narrated the word *al-kawn* with the letter *nūn* and *al-kawr* with the letter *rā'*. According to at-Tirmidhī, both versions have variants. It means returning from belief to disbelief or from obedience to disobedience. 'Return' can only mean from one thing to another thing, such as from evil [to good]. These are at-Tirmidhī's words. Other scholars have said the same: that these words with both the letters *nūn* and *rā'* mean returning from any place or any deficiency [or failing].

They say that the version with *rā'* is taken from tying a turban (*takwīr al-imāmah*) which means coiling and knotting it; and the version with the letter *nūn* is taken from the verbal noun *kawn*, which means 'remaining' or 'existing'.

I say that the version with the letter *nūn* is the most widespread and is the one in most of the sources of *Ṣaḥīḥ Muslim*, and indeed it is the best known of them.

Al-wa'thā, with *fathah* on the *wāw* and *sukūn* on the *ayn*, means 'difficulty'. The word *al-ka'ābah* means 'a change in oneself from sadness, and the like, and the word *al-munqalab* means 'the place of return'.

اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنْ وَعَثَائِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ، وَمِنْ الْحَوْرِ بَعْدَ الْكَوْنِ،
وَمِنْ دَعْوَةِ الْمَظْلُومِ، وَمِنْ سُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَالْمَالِ.

Allāhumma Anta-ṣ-Ṣāhibu fi-s-safar, wa-l-Khalīfatu fi-l-ahl.
Allāhumma innī a'ūdhu bika min wa'thā'i-s-safar, wa ka'ābati-
l-munqalab, wa mina-l-ḥawri ba'da-l-kawn, wa min da'wati-
l-mazlūm, wa min su'ī-l-manẓari fi-l-ahli wa-l-māl.

¹ At-Tirmidhī (3425), an-Nasā'ī (8/272), and Ibn Mājah (3888).

WHAT TO SAY WHEN BOARDING A SHIP

ALLAH صلى الله عليه وسلم SAYS: "So he said: 'Embark on it. In the name of Allah be its movement and its rest.'"¹

﴿ وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا ﴾

Allah صلى الله عليه وسلم says: "And He has made for you ships and mounts on which you ride."

﴿ وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴾

We relate in the book of Ibn as-Sunnī that Ḥusayn ibn 'Alī رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "The protection from drowning for my *Ummah* is to say when boarding [a ship]: 'In the name of Allah be its movement and rest. Truly my Lord is Most Forgiving, Most Merciful.'"²

﴿ بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا ۗ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴾

Bismi-llāhi majrāhā wa mursāhā, inna Rabbī la-Ghafūrur-Raḥīm.

Allah صلى الله عليه وسلم says: "No just estimate have they made of Allah as is due to Him: on the Day of Judgment the whole of the earth shall be but a handful to Him, and the heavens shall be rolled up in His right hand. Glorified and Exalted is He above the partners they attribute to him."³ Thus it is in the manuscripts: "When boarding," without mention of, "A ship".

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ وَالْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ
وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴾

¹ Qur'an 11:41.

² Qur'an 43:12.

³ Qur'an 39:67.

THE DESIRABILITY OF MAKING DU'Ā' WHILST TRAVELLING

WE RELATE FROM the books of Abū Dāwūd, at-Tirmidhī and Ibn Mājah that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "The *du'ā'* of three people is accepted, without any doubt: the *du'ā'* of someone who has been wronged, the *du'ā'* of a traveller, and the *du'ā'* of a father against his son."¹ At-Tirmidhī describes this hadith as *ḥasan*. Abū Dāwūd's version does not have 'against his son'.

THE DESIRABILITY OF A TRAVELLER SAYING TAKBĪR WHEN ASCENDING A HILL, AND TAḤMĪD AND TASBĪḤ WHEN DESCENDING INTO A VALLEY

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī that Jābir رضي الله عنه narrated: "When we ascended we would say: 'Allah is greater,' and when we descended we would say: 'Glory be to Allah.'"²

الله اكبر

سبحان الله.

Allāhu akbar.

Subḥāna-llāh.

We narrated a hadith from Abū Dāwūd in the chapter on what to say when mounting an animal. According to Ibn 'Umar رضي الله عنه, the Prophet صلى الله عليه وسلم and his armies used to say *takbīr* when they ascended and *tasbīḥ* when they descended.³

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Ibn 'Umar رضي الله عنه reported that when the Prophet صلى الله عليه وسلم returned from *Ḥajj* or 'Umrah—the narrator said, "I only know that he said 'a military expedition'"—whenever he climbed a hill or hillock he said *takbīr* thrice, and then said: "There is no god but Allah, the One Who has no partner.

¹ Abū Dāwūd (1536), at-Tirmidhī (3442), Ibn as-Sunnī (501), Ibn Mājah (3862), and al-Bukhārī in *al-Adab al-mufrad* (32). This hadith is graded as *ṣaḥīḥ* by Ibn Ḥibbān (2406).

² Al-Bukhārī (2993), an-Nasā'ī (541), and Ibn as-Sunnī (517).

³ Abū Dāwūd (2599).

His is the kingdom and His is the praise, and He has power over all things. Returning, repenting, worshipping, prostrating before our Lord, praising. Allah has fulfilled His promise, and given victory to His servant, and routed the confederates by Himself."¹ This is the wording of al-Bukhārī's variant. Muslim's variant is the same except that "I only know that he said a military expedition" is not in it. Instead of that it reads: "when he returned from armies, raiding parties, *Ḥajj* or 'Umrah."

I say that *awfā*, 'climbed', means *irtafa'a*, 'he ascended over', and *fadfad*, with a *fathah* on both *fā*'s and in between them a *dāl* with a *sukūn* and at the end another *dāl*, means 'elevated rugged land'; but some say 'waterless desert in which there is nothing', and others say 'elevated rugged land with pebbles' and yet others say 'rugged high ground'.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَيَّ
كُلِّ شَيْءٍ قَدِيرٌ، أَيُّبُونَ تَائِبُونَ، عَابِدُونَ سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ،
صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

Lā ilāha illa-llāhu waḥdahū lā sharīka lah, lahu-l-mulk, wa lahu-l-ḥamd, wa Huwa 'alā kulli shay'in qadīr. Ā'yūnā tā'ibūn, 'ābidūna sājidūn, li-Rabbīnā ḥāmidūn. Ṣadaqa-llāhu wa'dah, wa naṣara 'abdah, wa hazama-l-aḥzāba waḥdah.

We relate in the two *Ṣaḥīḥ*s that Abū Mūsā al-Ash'arī رضي الله عنه narrated: "We were with the Prophet صلى الله عليه وسلم and when we looked down upon a valley we would say 'There is no god but Allah' and *takbīr*, raising our voices." Then the Prophet صلى الله عليه وسلم said: "People, be kind to yourselves, for you are not calling on one who is deaf or who is absent. He is with you, He hears and is near."²

I say that *irba'ū* with a *bā*' means "be gentle to yourselves".

We narrated a hadith from at-Tirmidhī in the chapter on the recommendation to seek advice, in which the Messenger of Allah صلى الله عليه وسلم said: "You must have fear of Allah and say *takbīr* on every ascent."

We relate in the book of Ibn as-Sunnī that Anas رضي الله عنه narrated that when the Prophet صلى الله عليه وسلم ascended to a high place in the land he would say: "O Allah, to You belongs exaltation over every high place and to You belongs praise in every situation."³

اللَّهُمَّ لَكَ الشَّرْفُ عَلَى كُلِّ شَرَفٍ، وَلَكَ الْحَمْدُ عَلَى كُلِّ حَالٍ.

Allāhumma laka-sh-sharafu 'alā kulli sharaf, wa laka-l-ḥamdu 'alā kulli ḥāl.

¹ Al-Bukhārī (6385), Muslim (1344), *al-Muwatta'a* (1/421), Abū Dāwūd (2770), at-Tirmidhī (950), and an-Nasā'ī (540).

² Al-Bukhārī (6384), Muslim (2704), Abū Dāwūd (1527), at-Tirmidhī (3371), and Ibn Mājah (3824).

³ Ibn as-Sunnī (523).

THE PROHIBITION OF RAISING THE VOICE
EXAGGERATEDLY IN TAKBĪR AND SUCHLIKE

THE HADITH RELATED by Abū Mūsā al-Ashārī ؓ in the previous chapter refers to this.

SETTING A PACE, REVIVING THE SPIRITS, RELAXING, AND
MAKING THE JOURNEY EASY FOR OTHER TRAVELLERS

THE HADITHS IN this regard are many and well-known.

WHAT TO SAY WHEN ONE'S ANIMAL RUNS AWAY

WE RELATE FROM the book of Ibn as-Sunnī that 'Abdullāh ibn Mas'ūd ؓ reported that the Messenger of Allah ﷺ said: "If any of you has an animal which runs away in a deserted land he should call out: *O slaves of Allah, seize it! O slaves of Allah, seize it!* For Allah ﷻ has a blockade that will confine it."¹

يَا عِبَادَ اللَّهِ احْبِسُوا! يَا عِبَادَ اللَّهِ احْبِسُوا!
Yā 'ibāda-llāhi-ḥbisū! Yā 'ibāda-llāhi-ḥbisū!

I say that one of our great and knowledgeable shaykhs related to me that his animal—I think it was a mule—ran away. He knew this hadith and said it, and Allah immediately restrained it for them. On another occasion I was with a group of people when one of their beasts ran away and they were unable to catch it. I said this hadith and it stopped immediately, for no other reason but these words.

¹ Ibn as-Sunnī (509).

WHAT TO SAY WHEN ON A DIFFICULT
AND RECALCITRANT ANIMAL

WE RELATE FROM the book of Ibn as-Sunnī, a master upon whose greatness, reliable memory, religiosity and scrupulosity there is agreement, that Abū 'Abdullāh Yūnus ibn 'Ubayd ibn Dīnār al-Baṣrī, the famous *Tābi*, said: "No man who rides on a difficult animal says in its ear: 'Do they seek anything other than the religion of Allah, when all in the heavens and on Earth have, willingly or unwillingly, bowed to His will, and to Him they shall be returned?'¹ without it stopping, by permission of Allah."²

﴿أَفْغَيْرِ دِينِ اللَّهِ يَبْغُونَ وَلَهُمْ أَسْلَمَ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾

*A-faghayra dīni-llāhi yabghūna wa lahū aslama man fi-s-
samāwāti wa-l-arḍi ṭaw'an wa karhan wa ilayhi yurja'un.*

WHAT TO SAY UPON SEEING A VILLAGE WHICH
ONE DOES, OR DOES NOT, WISH TO ENTER

WE RELATE FROM the *Sunan* of an-Nasā'ī and the book of Ibn as-Sunnī that Ṣuhayb ؓ related that the Prophet ﷺ did not see any village he was about to enter without saying: "O Allah, Lord of the Seven Heavens and all that they give shade to and the Seven Earths and all that they carry; Lord of the demons and those whom they lead astray, and Lord of the winds and all that they blow away. I ask You for the good of this village and the good of its people and the good that is in it. We seek Your protection from its evil and the evil of its people and the evil that is in it."³

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَالْأَرْضِينَ السَّبْعِ وَمَا أَقْلَلْنَ،

¹ Qur'an 3:83.

² Ibn as-Sunnī (511) and *al-Futūḥāt* (5/152). According to Ibn Ḥajar, this narration is cut off (*maqṭū*). The narration from Ibn ad-Dīnār is unknown.

³ An-Nasā'ī (544), Ibn as-Sunnī (525), and *al-Futūḥāt* (5/154). Ibn Ḥajar classifies this hadith as *ḥasan*.

وَرَبِّ الشَّيَاطِينِ وَمَا أَضَلَّلْنِ، وَرَبِّ الرِّيَاحِ وَمَا دَرَبْنَ أَسْأَلُكَ خَيْرَ هَذِهِ
الْقَرْيَةِ وَخَيْرَ أَهْلِهَا، وَنَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا.

Allāhumma Rabba-s-samāwāti-s-sab'i wa mā aḏlalna, wa-l-arḏina-s-sab'i wa
mā aqlalna, wa Rabba-sh-shayāḏīni wa mā aḏlalna, wa Rabba-r-riyāḥi wa mā
dharayn. As'aluka khayra hādhihi-l-qaryati wa khayra ahlihā, wa na'ūdhu bika
min sharrihā wa sharri ahlihā wa sharri mā fihā.

We relate from the book of Ibn as-Sunnī that 'A'ishah رضي الله عنها said: "When the Messenger of Allah صلى الله عليه وسلم looked upon a region he was about to enter he would say, 'O Allah, I ask for the good in this and the good You have gathered in it, and I seek refuge from its evil and the evil You have gathered in it. Allah, give us our provision from it, protect us from its diseases, and endear us to its inhabitants, and endear us to the righteous amongst them.'"

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ هَذِهِ وَخَيْرِ مَا جَمَعْتَ فِيهَا، وَأَعُوذُ بِكَ
مِنْ شَرِّهَا وَشَرِّ مَا جَمَعْتَ فِيهَا، اللَّهُمَّ ارْزُقْنَا حَيَاةَا، وَأَعِدْنَا مِنْ
وَبَاةَا، وَحَبِّبْنَا إِلَى أَهْلِهَا، وَحَبِّبْ صَالِحِي أَهْلِهَا إِلَيْنَا.

Allāhumma innī as'aluka min khayri hādhihi wa khayri mā
jama'ta fihā, wa a'ūdhu bika min sharrihā wa sharri mā jama'ta
fihā. Allāhumma-rzuqna ḥayāhā, wa a'idhnā min wabāhā, wa
ḥabbibnā ilā ahlihā, wa ḥabbib ṣāliḥi ahlihā ilaynā.

182

WHAT TO SAY WHEN APPREHENDING HARM FROM SOME PEOPLE

WE RELATE FROM the *Sunans* of Abū Dāwūd and an-Nasā'ī with *ṣaḥīḥ isnāds* from Abū Mūsā al-Ash'arī رضي الله عنه, that when the Messenger of Allah صلى الله عليه وسلم apprehended harm from people he said: "O Allah, we make You responsible for their slaughter and we seek Your protection from their evil."¹

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.

Allāhumma innā naj'aluka fī nuḥūrihim, wa na'ūdhu bika min shurūrihim.

It is *mustaḥabb* to supplicate with the *du'ā'* of distress and others that we have already mentioned.

¹ Abū Dāwūd (1537).

183

WHAT TRAVELLERS SHOULD SAY WHEN
CONFRONTED BY AN OGRE

WE RELATE FROM the book of Ibn as-Sunnī that Jābir رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said: "If an ogre confronts you then call the *adhān*."¹

I say that an ogre is a type of *jinn* or demon, and they are their magicians. The meaning of *taghawwalat*, 'confronts', is that it manifests itself in various forms. What is intended is that you should repel its evil with the *adhān*, because Shayṭān flees when he hears the *adhān*. We have discussed a similar eventuality in the chapter on what to say if Shayṭān appears to one at the beginning of the Book on *adhkār* and *du'ā'*s for occasional circumstances (On Occasional Matters); and we mentioned that one ought to occupy oneself by reciting the Qur'an because of the *āyāt* mentioned on that subject.

I have also mentioned the words of the '*ulamā'* concerning hadiths about ghouls and ogres and their differences respecting them; and I have explained the matter in [my] book *Tahdhīb al-asmā' wa-l-lughāt* concerning [words and terms] used in the famous books of *fiqh*. Whoever wishes may have recourse to that.

184

WHAT TO SAY WHEN DISMOUNTING

WE RELATE FROM the *Ṣaḥīḥ* of Muslim as well as the *Muwatta'* of Mālik, and at-Tirmidhī and others that Khawlah bint Ḥākim رضي الله عنها reported: "I heard the Messenger of Allah صلى الله عليه وسلم say: "Whoever dismounts at a place and then says *I seek protection in the perfect words of Allah from the evil of what He has created*, nothing will harm him until he sets off again from that place."²

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

A'ūdhu bi-kalimāti-llāhi-t-tāmmāti min sharri mā khalaq.

We relate in the *Sunan* of Abū Dāwūd and others that 'Umar ibn al-Khaṭṭāb رضي الله عنه reported: "When the Prophet of Allah صلى الله عليه وسلم was travelling he would say, when night

¹ Ibn as-Sunnī (524) and *al-Futūḥāt* (5/161). According to Ibn Ḥajar, all of the narrators of this hadith are trustworthy; but Ḥasan, who narrates from Jābir, did not hear it from him, according to the majority of scholars.

² Muslim (2708), Malik (2/978), and at-Tirmidhī (3433).

was approaching: 'O Earth, my Lord and yours is Allah. I seek protection in Allah from your evil and the evil that is in you, and the evil that has been created in you, and the evil of that which crawls on you. I seek protection in Allah from lions, black things, snakes, scorpions, and the inhabitants of the land, parents and offspring alike.'¹

يَا أَرْضِ رَبِّي وَرَبِّكَ اللَّهُ، أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ وَشَرِّ مَا فِيكَ، وَشَرِّ مَا
خُلِقَ فِيكَ، وَشَرِّ مَا يَدْبُ عَلَيْكَ، وَأَعُوذُ بِاللَّهِ مِنْ أَسَدٍ وَأَسْوَدٍ، وَمِنْ
الْحَيَّةِ وَالْعَقْرَبِ، وَمِنْ سَاكِنِ الْبَلَدِ، وَمِنْ وَالِدٍ وَمَا وَلَدَ.

*Yā arḍu Rabbī wa Rabbuki-llāh. A'ūdhu bi-llāhi min sharriki wa
sharri mā fik, wa sharri mā khuliqa fik, wa sharri mā yadibbu 'alayk,
wa a'ūdhu bi-llāhi min asadin wa aswad, wa min al-ḥayyati wa-l-
'aqrab, wa min sākini-l-balad, wa min wālidin wa mā walad.*

Al-Khaṭṭābī said that 'the inhabitants of the land' means the jinns that dwell on and inhabit the earth, as well as the regions of the earth. Creatures have dwellings, even those that have no building or house. He [also] said that 'father' can sometimes mean Iblis and 'son' can sometimes mean Shayṭān. Those are al-Khaṭṭābī's words.

The word *aswad* means an individual. Any individual can be called *aswad* [i.e. they need not be dark-skinned].

We relate in the book of Ibn as-Sunnī that Anas رضي الله عنه said: 'Whenever we set out, we used to say *tasbīḥ* until we halted on our journey.'

WHAT TO SAY UPON RETURNING FROM A JOURNEY

IT IS SUNNAH to say what we have mentioned in the hadith related by Ibn 'Umar رضي الله عنه in the chapter on what to say when ascending and descending.

We relate in the *Ṣaḥīḥ* of Muslim that Anas رضي الله عنه narrated: "We returned with the Prophet صلى الله عليه وسلم, Abū Ṭalḥah and I, and Ṣafīyyah was riding behind him on his she-camel. When we were close to Madinah he said: 'Returning, repenting, worshipping, praising our Lord.' He continued to say that until we reached Madinah."²

¹ Abū Dāwūd (2603), an-Nasā'ī (563) in *ʿAmal al-yawm wa al-laylah*, and *al-Futūḥāt* (5/146). Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.

² Muslim (1345).

أَتَيْبُونَ تَائِبُونَ عَابِدُونَ، لِرَبِّنَا حَامِدُونَ.
Ā'ibūna tā'ibūna 'ābidūn, li-Rabbina ḥāmidūn.

WHAT TRAVELLERS SHOULD SAY AFTER THE ṢALĀH OF ṢUBḤ

KNOW THAT IT is *mustaḥabb* for travellers to say what others say after the *ṣalāh* of *Ṣubḥ*, which we have already explained. It is *mustaḥabb* for them also to say that which we relate from the book of Ibn as-Sunnī: that Abū Barazah رضي الله عنه reported that when the Messenger of Allah صلى الله عليه وسلم performed the *ṣalāh* of *Ṣubḥ*—the narrator said that he only knew that he said "during a journey"—he raised his voice so that his Companions heard him say: "O Allah, reform for me my religion, which You have made the preservation of my affairs. O Allah, reform for me my worldly life, in which is my livelihood" thrice; "And reform for me my Hereafter, to which You have made my return" thrice; "O Allah, I seek protection in Your pleasure from Your wrath; O Allah, I seek protection in You" thrice; "None can withhold what You grant, and none can grant what You withhold. The might of the mighty does not avail them before You."¹

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي جَعَلْتَهُ عِصْمَةً أَمْرِي، اللَّهُمَّ
أَصْلِحْ لِي دُنْيَايَ الَّتِي جَعَلْتَ فِيهَا مَعَاشِي (۳).
اللَّهُمَّ أَصْلِحْ لِي آخِرَتِي الَّتِي جَعَلْتَ إِلَيْهَا مَرْجِعِي (۳).
اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، اللَّهُمَّ أَعُوذُ بِكَ (۳).
لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

*Allāhumma aṣliḥ li dīni-lladhī ja'altahu 'iṣmata amrī, Allāhumma
aṣliḥ li duniyāya-llatī ja'alta fihā ma'āshī (x3).
Allāhumma aṣliḥ li ākhirati-llatī ja'alta ilayhā marji'i (x3).
Allāhumma a'ūdhu bi-riḍāka min sakhaṭik, Allāhumma a'ūdhu bik (x3).
Lā māni'a li-mā a'ṭayt, wa lā mu'ṭiya li-mā mana't, wa
lā yanfa'u dha-l-jaddi minka-l-jadd.*

¹ Ibn as-Sunnī (516).



WHAT TO SAY UPON SIGHTING ONE'S HOMELAND

IT IS *MUSTAḤABB* to say what we mentioned in the hadith from Anas رضي الله عنه in the previous chapter. It is also *mustaḥabb* to say upon seeing one's homeland: "O Allah, give us stability and good sustenance in it."¹

اللَّهُمَّ اجْعَلْ لَنَا بِهَا قَرَارًا وَرِزْقًا حَسَنًا.

Allāhumma-j'al la-nā bihā qarāran wa rizqan ḥasanā.



WHAT TO SAY WHEN RETURNING FROM A JOURNEY AND ENTERING ONE'S HOME

WE RELATE FROM the book of Ibn as-Sunnī that Ibn 'Abbās رضي الله عنه related that when the Messenger of Allah صلى الله عليه وسلم returned from a journey and went to his family he said: "Turning turning, to our Lord returning, not leaving behind any sin [unforgiven]."²

تَوْبًا تَوْبًا، لِرَبِّنَا أَوْبًا، لَا يُعَادِرُ حَوْبًا.

Tawban tawbā, li-Rabbīnā awbā, lā yughādiru ḥawbā.

I say that *tawban tawbā* is asking for *tawbah*, 'to turn towards'. It is in the accusative case either by being connected to the implicit [phrases] 'turn to us' (*tub 'alaynā tawbā*) or 'we ask You for repentance' (*nas'aluka tawbā*). The word *awbā* is in the same sense and takes its meaning from the verb *āba*, meaning 'he returned'. The phrase 'not leaving' means 'not discarding' and the word *ḥawbā*, meaning 'sin' (*ithm*), and is written with a *fathah* on the *ḥā* or with a *ḍammah* (*ḥūban*).

¹ *Al-Futūḥāt* (5/175). Imam an-Nawawī does not specify the book of hadiths in which this invocation can be found. It is a *ḥasan* hadith and is present in the *Kitāb ad-Du'ā'* of at-Ṭabarānī. Ibn Ḥajar mentions a supporting narration for it.

² Ibn as-Sunnī (536). Ibn Ḥajar grades it as *ṣaḥīḥ*.



WHAT TO SAY TO SOMEONE WHO IS RETURNING FROM A JOURNEY

IT IS *MUSTAḤABB* to say: 'Praise be to Allah Who has kept you safe,' or 'Praise be to Allah Who has joined together disunited affairs by means of you,' or suchlike.

الْحَمْدُ لِلَّهِ الَّذِي سَلَّمَكَ.

Al-ḥamdu li-llāhi-lladhī sallamak.

الْحَمْدُ لِلَّهِ الَّذِي جَمَعَ الشَّمْلَ بِكَ.

Al-ḥamdu li-llāhi-lladhī jama'a-sh-shamla bik.

Allah صلى الله عليه وسلم says: "If you give thanks I will certainly give you increase."¹ The hadith from 'Ā'ishah رضي الله عنها in the next chapter refers to this.

﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ط﴾



WHAT TO SAY TO SOMEONE RETURNING FROM AN EXPEDITION FOR THE CAUSE OF ALLAH

WE RELATE FROM the book of Ibn as-Sunnī that 'Ā'ishah رضي الله عنها said: "The Messenger of Allah صلى الله عليه وسلم had been on an expedition. When he came in I met him and took his hand. I said: 'Praise be to Allah, Who has given you victory, given you might, and conferred honour upon you.'"²

الْحَمْدُ لِلَّهِ الَّذِي نَصَرَكَ وَأَعَزَّكَ وَأَكْرَمَكَ.

Al-ḥamdu li-llāhi-lladhī naṣaraka wa a'azzaka wa akramak.

¹ Qur'an 14:7.

² Ibn as-Sunnī (537).



WHAT TO SAY TO SOMEONE WHO IS RETURNING FROM ḤAJJ

WE RELATE FROM the book of Ibn as-Sunnī that Ibn ‘Umar رضي الله عنه reported: “A young man came to the Prophet ﷺ and said: ‘I intend to go and perform Ḥajj.’ So the Messenger of Allah ﷺ walked with him and said: ‘Young man, may Allah provide you with the fear of Allah, turn you towards good and be your sufficiency for what is important.’ Then when he returned he greeted the Prophet ﷺ, who said: ‘Young man, may Allah accept your Ḥajj and forgive your sins and compensate you for your expenditure.’”¹

رَوَدَكَ اللَّهُ التَّقْوَى، وَوَجَّهَكَ فِي الْخَيْرِ، وَكَفَاكَ الْمُهْمَ.

قَبِلَ اللَّهُ حَجَّكَ، وَعَفَرَ ذَنْبَكَ، وَأَخْلَفَ نَفَقَتَكَ.

Zawwadaka-llāhu-t-taqwā, wa wajjahaka fi-l-khayr, wa kafāka-l-muhimm.
Qabila-llāhu Ḥajjak, wa ghafara dhanbak, wa akhlafa nafaqatak.

And we relate from the *Sunan* of al-Bayhaqī that Abū Hurayrah رضي الله عنه related that the Messenger of Allah ﷺ said: “O Allah, forgive the pilgrim and anyone for whom the pilgrim asks for forgiveness.”² According to al-Ḥākim, this hadith is *ṣaḥīḥ* according to the criteria of Muslim.

اللَّهُمَّ اغْفِرْ لِلْحَاجِّ، وَلِمَنْ اسْتَعْفَرَ لَهُ الْحَاجُّ.

Allāhumma-ghfir li-l-ḥājj, wa li-mani-staghfara lahu-l-ḥājj.



WHAT TO SAY WHEN FOOD IS BROUGHT

WE RELATE FROM the book of Ibn as-Sunnī that ‘Abdullāh ibn ‘Amr ibn al-‘Ās رضي الله عنه related that when food was brought to the Prophet ﷺ he used to say: “O Allah, bless us in that which You have given us as sustenance, and protect us from the punishment of Hell-Fire. In the name of Allah.”³

¹ Ibn as-Sunnī (538). According to Ibn Ḥajar this hadith is weak.

² *as-Sunan al-kubrā* of al-Bayhaqī (5/261). Ibn Ḥajar grades it as *ḥasan*.

³ Ibn as-Sunnī (459).

اللَّهُمَّ بَارِكْ لَنَا فِيمَا رَزَقْتَنَا، وَقِنَا عَذَابَ النَّارِ، بِسْمِ اللَّهِ.

Allāhumma bārik lanā fi-mā razaqtanā, wa qinā ‘adhāba-n-Nār. Bismi-llāh.



THE DESIRABILITY OF A HOST SAYING ‘EAT’ AND SIMILAR THINGS TO HIS GUESTS WHEN FOOD IS PRESENTED

know that it is *mustahabb* for the host to say to his guests upon presenting the food: *In the name of Allah!*, or *Eat!*, or *aṣ-Ṣalāh!*,¹ or other words that clearly express permission to start eating, when food is presented. These words are not *wājib*: it is sufficient to present the food to them. They may eat simply because the food has been presented, without any specific words. According to some of our [Shāfi‘ī] colleagues, the words are essential, but the correct view is the other one. The authentic hadiths about permission for [eating] are interpreted as indicating the desirability [of a verbal invitation].



MENTIONING THE NAME OF ALLAH WHEN EATING AND DRINKING

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim that ‘Umar ibn Abī Salamah رضي الله عنه related: “The Messenger of Allah ﷺ told me: ‘Mention the name of Allah and eat with your right hand.’”²

We relate in the *Sunans* of Abū Dāwūd and at-Tirmidhī that ‘Ā’ishah رضي الله عنها reported that the Messenger of Allah ﷺ said: “When any one of you eats, he should mention the name of Allah at the beginning; and if he forgets to mention Allah at the beginning, he should say: ‘In the name of Allah’ at the beginning and the end of it.”³ At-Tirmidhī described this hadith as *ḥasan ṣaḥīḥ*.

¹ It is recommended to wash the hands before eating; hand-washing is also sometimes called *wuḍū’*, so saying *Ṣalāh!* is metonymic since the food also comes after *wuḍū’*.

² Al-Bukhārī (5376), Muslim (2022), *Al-Muwatta’* (2/934) Abū Dāwūd (3777), at-Tirmidhī (1858), Ibn Mājah (3267) and an-Nasā’ī (278).

³ Abū Dāwūd (3767) and at-Tirmidhī (1859). Ibn Ḥajar grades it as *ḥasan*.

بِسْمِ اللَّهِ أَوَّلُهُ وَآخِرُهُ

Bismi-llāhi awwalahu wa ākhirah.

We relate in the *Ṣaḥīḥ* of Muslim that Jābir رضي الله عنه related that he heard the Messenger of Allah ﷺ say: “When a man enters his home and remembers Allah ﷻ on entering and on eating, Shayṭān says: ‘There is no lodging or supper for you.’ If he enters and does not remember Allah ﷻ, Shayṭān says: ‘You have found lodging for the night.’ If he does not remember Allah ﷻ on eating he says: ‘You have found lodging and supper.’”¹

We also relate from the *Ṣaḥīḥ* of Muslim that Anas رضي الله عنه narrated a hadith about one of the manifest miracles of the Messenger of Allah ﷺ, [which occurred] when Abū Ṭalḥah رضي الله عنه and Umm Sulaym رضي الله عنها invited him [to eat]. The Prophet ﷺ said: “Give permission for ten.” Permission was granted and they entered. The Prophet ﷺ said: “Eat and mention the name of Allah ﷻ.” They ate until he had done the same for eighty men.²

We also relate from the *Ṣaḥīḥ* of Muslim that Ḥudhayfah رضي الله عنه narrated: “When we partook of food with the Messenger of Allah ﷺ we did not lay our hands on it until the Messenger of Allah ﷺ had put his hand on it. Once, we partook of food with him and a young girl came as if pushed forward. She started to put her hand in the food, and the Messenger of Allah ﷺ took her hand [away]. Then a Bedouin came as if pushed forward, and he [the Messenger of Allah ﷺ] took his hand [away]. Then the Messenger of Allah ﷺ said: ‘Shayṭān makes food lawful for himself if the name of Allah is not mentioned on it. He brought this young girl to make the food lawful [for himself], but I took hold of her hand. Then he brought this Bedouin to make the food lawful [for himself], but I took his hand. I swear by the One Who holds my life in His hands that [Shayṭān’s] hand is in my hand with their hands.’ Then he mentioned the name of Allah and ate.”³

We relate in the *Sunans* of Abū Dāwūd and an-Nasā’ī that Umayyah ibn Makhshi, a Companion, رضي الله عنه said: “The Messenger of Allah ﷺ was sitting while a man was eating. He did not mention the name of Allah until just one morsel of his food remained. When he raised it to his mouth he said: ‘In the name of Allah at the beginning and the end of it.’ The Messenger of Allah ﷺ smiled then said: ‘Shayṭān kept on eating with him, but when he mentioned the name of Allah, Shayṭān threw up what was in his belly.’”

I say: Makhshi has *fathah* on the letter *mīm* with no vowel on the *khā*, *kasrah* on the letter *shīn*, and a doubled *yā*. This hadith suggests that the Prophet ﷺ did not know until the end that the man had not remembered the name of Allah, for if he had known he would not have refrained from telling him to mention Allah.⁴

We relate in the book of at-Tirmidhī that ‘Ā’ishah رضي الله عنها related that the Messenger of Allah ﷺ was once eating food with six of his Companions when a Bedouin came

1 Muslim (2018) and Abū Dāwūd (3765).

2 Muslim (2040).

3 Muslim (2017), Abū Dāwūd (3766), an-Nasā’ī (273), and Ibn as-Sunnī (460).

4 Abū Dāwūd (3768), an-Nasā’ī (282), Aḥmad (4/336), and al-Ḥākim (4/108), who grades it as *ṣaḥīḥ*; adh-Dhahabī agrees.

and ate it in two morsels. The Messenger of Allah ﷺ said: “If he had mentioned [Allah], it would have been enough for you all.”¹ According to at-Tirmidhī, this hadith is *ḥasan ṣaḥīḥ*.

We relate from Jābir رضي الله عنه, from the Prophet ﷺ who said: “Whoever forgets to make remembrance of Allah while eating, let him recite, ‘Say, He is Allah, One’ when he finishes”.

I say that the ‘*ulamā*’ agree as to the desirability of mentioning the name of Allah when beginning to eat. If one leaves it out at the beginning, intentionally, unintentionally or because of coercion or some other impediment and then he is able to do it while eating, it is *mustahabb* for him to mention the name of Allah. This is because of the hadith mentioned earlier. One should say *In the name of Allah at the beginning and the end of it* as is narrated in the hadith. Invoking the name of Allah when drinking water, milk, honey, soup or other drinks is as desirable as when eating. The ‘*ulamā*’ say that it is *mustahabb* to mention the name of Allah aloud, so that it may be a reminder for others to say the name and in order that one may be imitated in doing so. And Allah knows best.

IN CONCLUSION: SOME RULINGS RELATING TO MENTIONING THE NAME OF ALLAH OVER FOOD

The most important thing to know about the *tasmiyah*,² and the amount that is adequate, is that the best thing is to say: *In the name of Allah, the Beneficent, the Merciful*. If one says *In the name of Allah*, that will suffice, and he will have fulfilled the Sunnah. This applies even if that person is in a state of major ritual impurity, menstruating, or suchlike. All those who eat should remember Allah. And I have mentioned that in my *Kitāb at-Ṭabaqāt*, in the biographical notice of ash-Shāfi‘ī, may Allah have mercy on him. It resembles the greeting of *salām* and responding to a person who sneezes, in the sense that if one of a group remembers Allah it suffices for the rest.



NOT FINDING FAULT WITH FOOD

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ never found fault with food. If he had an appetite for it he ate it, and if he disliked it he left it.³ Another version of Muslim states: “And if he had no appetite for it, he remained silent”.

1 At-Tirmidhī (1859).

2 *Tasmiyah* means saying the name of Allah.

3 Al-Bukhārī (5409), Muslim (2064), Abū Dāwūd (3764), and at-Tirmidhī (2032).

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and Ibn Mājah from Ḥulb رضي الله عنه, a Companion, who said: "I heard the Messenger of Allah صلى الله عليه وسلم being asked by a man [who said] 'there are foods that I refrain from'". [The Prophet صلى الله عليه وسلم] said: "Do not let something become agitated in your breast by which you will resemble Christianity."

I say that the [name] Ḥulb is written with a *ḍammah* on the letter *ḥā'* and no vowel on the letter *lām* and with a *bā'*.

The word *yatahallajanna* is written with *ḥā'* before the *lām*, followed by the letter *jīm*. This is how it is spelt by al-Harawī, al-Khaṭṭābī and the majority of the imams, and that is how we spell it in our sources of listening to the *Sunan* of Abū Dāwūd and others with a *ḥā'*. Abū as-Sa'ādāt Ibn al-Athīr also reports the same with a *ḥā'*. He adds that it is also narrated with the letter *khā'*, but they both have the same meaning.

According to al-Khaṭṭābī, it means 'do not let him fall into doubt about it'. He said that its origin is from the word *al-ḥalj*, which means 'movement and confusion', and from which comes [the expression] 'carding cotton'. He also says that the phrase 'you will resemble Christianity' means 'you will come close to resembling it'. *Mudāra'ah* means to come close in resemblance.

196

THE PERMISSIBILITY OF SAYING 'I DO NOT HAVE AN
APPETITE FOR THIS FOOD' OR 'I DO NOT ORDINARILY
EAT IT' AND THE LIKE IF NECESSARY

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Khālid ibn al-Walīd رضي الله عنه reported that a roasted lizard was presented to the Messenger of Allah صلى الله عليه وسلم and his hand moved towards it. [Those present] said: "It is a lizard, Messenger of Allah." He raised his hand. Khālid asked: "Is the lizard *ḥarām*?" He said: "No, but this was not found in the land of my people, so I find it off-putting."¹

197

PRAISING THE FOOD THAT ONE EATS

WE RELATE FROM the *Ṣaḥīḥ* of Muslim that Jābir رضي الله عنه reported that the Prophet صلى الله عليه وسلم once asked his family for condiment to eat with bread. They said: "We have nothing

¹ Al-Bukhārī (5391), Muslim (1945), *al-Muwatta'* (2/978), Abū Dāwūd (3793), and an-Nasā'ī (7/198-199).

but vinegar." He called for it and started to eat some of it. He said: "Vinegar is a wonderful condiment, vinegar is a wonderful condiment."¹

198

WHAT TO SAY WHEN PRESENT AT A MEAL AND ONE IS FASTING,
IN THE CASE WHEN ONE DOES NOT BREAK HIS FAST

WE RELATE FROM the *Ṣaḥīḥ* of Muslim that Abū Hurayrah رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said: "If any of you is invited [to eat] he should accept. If he is fasting he should supplicate [for his host] and if he is not fasting he should eat."² The *'ulamā'* say that the meaning of *fa-l-yuṣalli* is that he should make a supplication. We relate in the book of Ibn as-Sunni as well as others that he صلى الله عليه وسلم said: "If he is not fasting he should eat, and if he is fasting he should pray for blessings upon it."³

199

WHAT TO SAY WHEN ONE IS INVITED FOR
A MEAL AND OTHERS FOLLOW

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Ibn Mas'ūd رضي الله عنه narrated that a man invited the Prophet صلى الله عليه وسلم for a meal which he had prepared. He صلى الله عليه وسلم was the fifth of five [people to be invited]. A man followed them. When he came to the door, the Prophet صلى الله عليه وسلم said: "This man followed us. Give him permission if you wish; otherwise he will go back." He said: "I give him permission, Messenger of Allah."⁴

¹ Muslim (2052), Abū Dāwūd (3820), at-Tirmidhī (1840), and an-Nasā'ī (7/14).

² Muslim (1431), Abū Dāwūd (3742), and at-Tirmidhī (781).

³ Ibn as-Sunni (410) and an-Nasā'ī (300).

⁴ Al-Bukhārī (5343), Muslim (2036), and at-Tirmidhī (1099).

HOW TO ADMONISH AND INSTRUCT
SOMEONE WHO ERRS WHEN EATING

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim that ‘Umar ibn Abi Salamah رضي الله عنه reported: “I was a young boy in the care of the Messenger of Allah صلى الله عليه وسلم. My hand used to stray in the plate. The Messenger of Allah صلى الله عليه وسلم said to me: ‘Boy, mention the name of Allah, eat with your right hand, and eat from what is in front of you.’”¹ According to a report in the *Ṣaḥīḥ* he said: “One day I ate with the Messenger of Allah صلى الله عليه وسلم and I started to eat from the sides of the plate, so the Messenger of Allah صلى الله عليه وسلم told me: ‘Eat from what is in front of you.’” I say that *tafīshu*, with a *kasrah* on the *ṭā’* and then after that a *yā’* with a *sukūn*, means to move about and to stretch over to the sides of the plate instead of confining oneself to one place.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Jabalah ibn Suḥaym said: “We were afflicted by a year of famine in the company of Ibn az-Zubayr. Then we were provided with dates. ‘Abdullāh ibn ‘Umar رضي الله عنه passed by us while we were eating, and said: ‘Do not take two [dates] at once, for the Prophet صلى الله عليه وسلم prohibited the taking of two [dates] together.’ Then he said: ‘Unless a man asks permission from his brother.’”² His words *lā tuqārinū*, ‘do not take two at once’, mean ‘let not a man eat two dates in one mouthful’.

We relate in the *Ṣaḥīḥ* of Muslim that Salamah ibn al-Akwa’ رضي الله عنه reported that a man once ate with his left hand in the company of the Prophet صلى الله عليه وسلم. He said: “Eat with your right hand.”³ [The man] said: “I cannot.” [The Prophet صلى الله عليه وسلم] said: “You will not be able to.”⁴ Nothing had prevented him but pride.⁵ He never lifted [his right hand] to his mouth again.⁶ This man was Busr— with a *ḍammah* on the *bā’* and with *sīn*—ibn Rā’ī al-‘Ayr— with a *yā’* and a *fathah* on the *‘ayn*—and he was a Companion. I have explained his circumstances and the explanation of this hadith in the *Sharḥ Ṣaḥīḥ Muslim*. And Allah knows best.

¹ Al-Bukhārī (5376) and Muslim (2022).

² Al-Bukhārī (2455), Muslim (2045), Abū Dāwūd (3834), and at-Tirmidhī (1815).

³ The instruction to eat with his right hand is proof of having to encourage good and prohibit evil, even while eating.

⁴ This is proof of the permissibility of cursing one who contravenes a religious ruling without an excuse.

⁵ According to al-Qāḍī ‘Iyāḍ, this is evidence that he was a hypocrite. The author states that pride and disobedience alone do not entail hypocrisy, but they are sins. Eating with the left hand is prohibited if there is no excuse for doing so. If there is something that prevents a person from eating with his right hand, such as sickness, a wound, or anything else, then it is not *makrūh* for them to eat with the left hand.

⁶ Muslim (2021).



THE DESIRABILITY OF TALKING WHILST EATING

ON THIS SUBJECT is the hadith of Jābir which we have already cited, in the chapter on praising food. Imam Abū Ḥāmid al-Ghazālī said in *al-Iḥyā’*, “Part of the etiquette of eating is to speak about good things while eating, and to talk about the stories of righteous people concerning food and other things.”

WHAT SOMEONE WHO EATS WITHOUT BECOMING
SATIATED SHOULD SAY AND DO

WE RELATE FROM the *Sunans* of Abū Dāwūd and Ibn Mājah that Waḥshī ibn Ḥarb رضي الله عنه narrated that the Companions of the Messenger of Allah صلى الله عليه وسلم said: “Messenger of Allah, we eat but we are not satisfied.” He صلى الله عليه وسلم said: “Perhaps you are eating separately.” “Yes,” they replied. He said: “Then come together for your meals and remember the name of Allah on your food, and you will be blessed in it.”¹

WHAT TO SAY WHEN EATING WITH SOMEONE
WHO HAS A BODILY DEFECT

WE RELATE FROM the *Sunans* of Abū Dāwūd, at-Tirmidhī and Ibn Mājah that Jābir رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم took the hand of a leper and put it in the plate with him, and said: “Eat: *In the name of Allah, trusting in Allah and relying entirely on Him.*”²

¹ Abū Dāwūd (3764) and Ibn Mājah (3286). Ibn Ḥajar grades it as *ḥasan* owing to its supporting narrations.

² Abū Dāwūd (3925), at-Tirmidhī (1818), Ibn Mājah (3542), and *al-Futūḥāt* (5/216). Ibn Ḥajar grades this hadith as *ḥasan*.

بِسْمِ اللَّهِ تَقَىٰ بِاللَّهِ وَتَوَكَّلًا عَلَيْهِ.

Bismi-llāhi thiqatan bi-llāhi wa tawakkulan 'alayh.

THE DESIRABILITY OF A HOST SAYING 'EAT' TO HIS GUESTS AND OTHERS WHEN THEY LIFT THEIR HANDS FROM THE FOOD AND SAYING IT REPEATEDLY UNTIL HE HAS ASCERTAINED THAT THEY HAVE HAD ENOUGH; AND THAT OF DOING THE SAME WITH DRINK, PERFUME, ETC.

KNOW THAT THIS is *mustahabb*, so much so that it is *mustahabb* for a man with his wife and other dependants who he suspects have lifted their hands while they still need to eat, even only a little. Here is some of the evidence for this.

We relate from the *Ṣaḥīḥ* of al-Bukhārī that Abū Hurayrah رضي الله عنه narrated a long hadith which includes manifest miracles of the Messenger of Allah صلى الله عليه وسلم. Once when Abū Hurayrah رضي الله عنه was extremely hungry he sat in the street requesting those who passed by him to recite the Qur'an to him, hoping that they would invite him [to a meal]. Then the Messenger of Allah صلى الله عليه وسلم sent him to the People of the *Suffah* and he made them all drink their fill from a single goblet [of milk]. He recounted the hadith until he said: "The Messenger of Allah صلى الله عليه وسلم told me: 'Only I and you remain.' I said: 'You have spoken the truth, Messenger of Allah.' He said: 'Sit and drink.' So I sat and drank. He said: 'Drink.' And I drank. He continued to say: 'Drink' until I said: 'No, by Him Who has sent you with the truth, I cannot find any room for it.' He said: 'Let me see it.' I gave him the goblet, and he praised Allah and mentioned His name and drank the remaining milk."¹

WHAT TO SAY WHEN ONE HAS FINISHED EATING

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī from Abū Umāmah رضي الله عنه that when the Prophet صلى الله عليه وسلم removed his table [because people had finished eating] he would recite:²

¹ Al-Bukhārī (6452).

² We omit the translation at this point since in the author's explanation which follows there are several possible interpretations.

الْحَمْدُ لِلَّهِ كَثِيرًا طَيِّبًا، مُبَارَكًا فِيهِ، غَيْرُ مَكْفِيٍّ وَلَا مُوَدَّعٍ، وَلَا مُسْتَعْنَىٰ عِنْدَهُ، رَبَّنَا.

Al-ḥamdu li-llāhi kathīran ṭayyibā, mubārakan fih, ḡhayra makfiyyin wa lā muwadda', wa lā mustaghnan 'anh, Rabbnā.

Another version states that when he had finished his meal—and he once said it while removing his table, "Praise belongs to Allah Who has sufficed us and slaked our thirst unsufficed and unrejected."

الْحَمْدُ لِلَّهِ الَّذِي كَفَانَا وَأَرْوَانَا، غَيْرُ مَكْفِيٍّ وَلَا مَكْفُورٍ.

Al-ḥamdu li-llāhi-lladhī kafānā wa arwānā, ḡhayra makfiyyin wa lā makfūr.

I say: *makfiyy*, with *fathah* on the letter *mīm* and with a doubled *yā*, is the correct and clear narration. Most narrators narrate it with the *hamzah*, but this is incorrect in the Arabic language, whether it is derived from [the words] *kifāyah* 'sufficiency' or *kafa'tu-l-inā*, 'I overturned the vessel'. In the same way, one cannot say *maqrī* for *maqrū* from *qirā'ah*, nor *marmī* for the word *marmiyy*, both with *hamzah*.

The author of *Maṭāli' al-anwār*, in his explanation of the hadith, says that all of this statement is concerned with food; and that is what the pronoun refers to.

According to al-Ḥarbī, *makfiyy* means a vessel that is upturned because there is no need for it, as he said 'not free of need for it', or because of the lack of it. And the words 'not shown ingratitude' means not denying the blessings of Allah صلى الله عليه وسلم in it but showing gratitude, not withholding acknowledgement of them and praise for them.

Al-Khaṭṭābī holds the view that what is intended by all of this *du'ā*' is the Maker صلى الله عليه وسلم and so the pronoun refers back to Him; and that *ḡhayr makfiyy* means that He feeds but is not fed—an interpretation apparently based on the root meaning of *kifāyah*, 'sufficiency'. Others have also held to this explanation of the hadith, i.e. that Allah has no need of any helper or assistant. According to al-Khaṭṭābī the meaning of *lā muwadda'* is 'not discarding seeking from Him nor the desire for Him'; and this also has the meaning of [not] being free of Him.

Rabbnā is in the *naṣb* (accusative) case according to this, in the sense of singling out and praise, or in the vocative [O our Lord]: it is as if he was saying, 'O our Lord, hear our praise and our *du'ā*.' Those who put it in the *raf'* (nominative) case (*Rabbunā*) isolate it and make it a predicate, which is how al-Aṣīlī restricted it, as if one were saying, 'That is our Lord', or 'You are our Lord'. It is also sound to use *kasrah* [*Rabbīnā*] in apposition for the Name in the words, 'Praise belongs to Allah . . . [our Lord]'.²

Abū as-Sa'ādāt Ibn al-Athīr mentions in *Nihāyat al-gharīb* something similar to this difference of opinion in summary form: "If one puts 'our Lord' in the nominative case (*Rabbunā*), then it is as a subject delayed to the end, meaning: 'Our Lord is not sufficed and not taken leave of. . .', making *ḡhayru* in the nominative case as well." He also says: "The statement can also refer back to the word 'praise' (*al-ḡhamd*) as if one were to say: '. . . much praise, that is not sufficient, or taken leave of, or free from any need of this praise'."

[Ibn al-Athīr] adds: "And not taken leave of (*muwadda*)" means 'without leaving obedience'; it is said that this is from the word *al-wadā'* (farewell), to which it refers. And Allah knows best."

And we relate from the *Ṣaḥīḥ* of Muslim that Anas رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "Allah صلى الله عليه وسلم loves it when His servant eats food and praises Him for it, and when he drinks and praises Him for it."¹

We relate in the *Sunan* of Abū Dāwūd and the books *al-Jāmi'* and *ash-Shamā'il* of at-Tirmidhī, that Abū Sa'īd al-Khudrī رضي الله عنه narrated that when the Prophet صلى الله عليه وسلم finished eating he said: "Praise be to Allah, Who has fed us and given us to drink and made us Muslims."²

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ.

Al-ḥamdu li-llāhi-lladhī aṭamanā wa saqānā wa ja'alanā Muslimīn.

We relate in the *Sunans* of Abū Dāwūd and an-Nasā'ī, with *ṣaḥīḥ isnāds*, that Abū Ayyūb Khālīd ibn Zayd al-Anṣārī رضي الله عنه reported that when the Messenger of Allah صلى الله عليه وسلم ate and drank he said: "Praise be to Allah, Who has provided [food and drink], made it easy to swallow, and made a way out for it."³

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَسَقَى، وَسَوَّعَهُ وَجَعَلَ لَهُ مَخْرَجًا.

Al-ḥamdu li-llāhi-lladhī aṭama wa saqā, wa sawwaghahu wa ja'ala lahu makhrajā.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and Ibn Mājah that Mu'adh ibn Anas رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "Whoever eats food and says: Praise be to Allah, Who has fed me this and provided me with it without any power and might from me, his past sins will be forgiven."⁴

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ.

Al-ḥamdu li-llāhi-lladhī aṭamanī hādha wa razaqanīhi min ghayri ḥawlin minnī wa lā quwwah.

We relate in the *Sunans* of an-Nasā'ī and the book of Ibn as-Sunnī, with a *ḥasan isnād*, that 'Abd ar-Raḥmān ibn Jubayr the Ṭābi'ī stated that a man who served the Prophet صلى الله عليه وسلم for eight years told him that he heard the Prophet صلى الله عليه وسلم say, when food was brought to him: "In the name of Allah," and when he had finished: "O Allah, You have fed and given to drink, You have freed from need, and You have relieved us, guided us, and revived us. So to You be all praise for what You have granted."⁵

¹ Muslim (2734).

² Abū Dāwūd (3850), at-Tirmidhī (3453), and Ibn Mājah (3283). Ibn Ḥajar grades this hadith as *ḥasan*.

³ Abū Dāwūd (3851) and an-Nasā'ī (285). Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.

⁴ Abū Dāwūd (4023), at-Tirmidhī (3454), and Ibn Mājah (3285).

⁵ Ibn as-Sunnī (466). Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.

اللَّهُمَّ أَطْعَمْتَ وَأَسْقَيْتَ، وَأَغْنَيْتَ وَأَقْنَيْتَ، وَهَدَيْتَ
وَأَحْيَيْتَ فَلَكَ الْحَمْدُ عَلَى مَا أَعْطَيْتَ.

Allāhumma aṭamta wa asqayt, wa aghnayta wa aqnayt, wa hadayta wa ahyayt, fa-laka-l-ḥamdu 'alā mā a'ṭayt.

We relate in the book of Ibn as-Sunnī that 'Abdullāh ibn 'Amr ibn al-'Āṣ رضي الله عنه reported that the Prophet صلى الله عليه وسلم used to say when he finished his food: "Praise be to Allah, Who has favoured and guided us and satisfied our hunger and our thirst, and bestowed every kindness upon us."¹

الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيْنَا وَهَدَانَا، وَالَّذِي أَشْبَعَنَا وَأَوْزَانَا، وَكُلَّ الْإِحْسَانِ آتَانَا.

Al-ḥamdu li-llāhi-lladhī manna 'alaynā wa hadānā, wa-lladhī ashba'anā wa awrānā, wa kulla-l-iḥsāni ātānā.

We relate in the *Sunans* of Abū Dāwūd and at-Tirmidhī as well as the book of Ibn as-Sunnī that Ibn 'Abbās رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "If any one of you eats food"—and in a narration by Ibn as-Sunnī "If Allah gives any one of you food"—"he should say: O Allah, bless us in it and give us better than it to eat. And anyone to whom Allah gives milk to drink should say: Allah, bless us in it and increase it for us; for there is nothing but milk that suffices both as a food and a drink in satiating hunger."² At-Tirmidhī endorsed this hadith as *ḥasan*.

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ.

Allāhumma bārik lanā fihi wa aṭimnā khayran minh.

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ.

Allāhumma bārik lanā fihi wa zidnā minh.

We relate in the book of Ibn as-Sunnī, with a weak *isnād*, that 'Abdullāh ibn Mas'ūd رضي الله عنه reported that when the Messenger of Allah صلى الله عليه وسلم drank from a vessel he would take three breaths [afterwards]; he praised Allah with every breath and thanked Him at the end.³

¹ Ibn as-Sunnī (467). Ibn Ḥajar cites some other narrations which strengthen this hadith.

² Abū Dāwūd (3730), at-Tirmidhī (3451), Ibn as-Sunnī (475), and an-Nasā'ī (286).

³ Ibn as-Sunnī (472).

THE DU'Ā' OF INVITEES AND GUESTS FOR THEIR
HOST WHEN THEY HAVE FINISHED EATING

WE RELATE FROM the *Ṣaḥīḥ* of Muslim that 'Abdullāh ibn Busr رضي الله عنه—with a *ḍammah* on the *bā'* and a *sukūn* on the *sīn*—a Companion, narrated: "The Messenger of Allah صلى الله عليه وسلم came as a guest to my father. We brought him food and a waterskin with milk and he ate from it. Then he was brought dates, and he ate one of them, placed the date-stone between his fingers, and put his index and middle fingers together." Shu'bah said, "It is my opinion that what this signifies, if Allah, exalted is He, wills, is placing the date-stone between the two fingers." "Then he was brought a drink and he drank. After that he passed it to the person on his right. My father said: 'Pray for us.' He صلى الله عليه وسلم said: 'O Allah, bless them in what You have provided for them, and forgive them and have mercy on them.'"¹

I say: *al-waṭbah*, with a *fathḥah* on the letter *wāw* and with a *sukūn* on the letter *tā*, followed by *bā'*, means a leather bag that contains milk.

اللَّهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ، وَاعْفِرْ لَهُمْ فَارْحَمُهُمْ.

Allāhumma bārik lahum fīmā razaqtahum, wa-ghfir lahum fa-rḥamhum.

We relate in the *Sunan* of Abū Dāwūd and other sources, with a *ṣaḥīḥ isnād*, that Anas رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم came to Sa'd ibn 'Ubādah رضي الله عنه. He brought some bread and oil and he ate. Then the Prophet صلى الله عليه وسلم said: "May those who fast break their fast with you, may the pious eat your food, and may the angels pray for you."²

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ.

Aḥḍara 'indakumu-ṣ-ṣā'imūn, wa akala ṭā'amakumu-l-abrār, wa ṣallat 'alaykumu-l-malā'ikah.

We relate in the *Sunan* of Ibn Mājah that 'Abdullāh ibn az-Zubayr رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم broke his fast together with Sa'd ibn Mu'adh رضي الله عنه and said: "May those who fast break their fast with you."³

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ...

Aḥḍara 'indakumu-ṣ-ṣā'imūn...

¹ Muslim (2042), Abū Dāwūd (3729), at-Tirmidhī (3571), and an-Nasā'ī (291) in *'Amal al-yawm wa al-laylah*.

² Abū Dāwūd (3854).

³ Ibn Mājah (1747).

MAKING DU'Ā' FOR SOMEBODY WHO GIVES
ONE WATER OR MILK TO DRINK

WE RELATE FROM the *Ṣaḥīḥ* of Muslim that Miqdād رضي الله عنه, in a long and well-known hadith, narrated that the Messenger of Allah صلى الله عليه وسلم lifted his head to the heavens and said: "O Allah, feed the one who has fed me and give to drink the one who has given me to drink."²

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي، وَأَسْقِ مَنْ سَقَانِي.

Allāhumma aṭ'im man aṭ'amanī, wa-sqi man saqānī.

We relate in the book of Ibn as-Sunnī that 'Amr ibn al-Ḥamiq رضي الله عنه narrated that he gave the Messenger of Allah صلى الله عليه وسلم milk to drink and he said: "O Allah, grant that he continue to enjoy his youth." He ['Amr] lived for eighty years without seeing any white hairs.³

اللَّهُمَّ أَمْتِعْهُ بِشَبَابِهِ.

Allāhumma amti'hu bi-shabābih.

I say that al-Ḥamiq has a *fathḥah* on the *ḥā'* and a *kasrah* on the *mīm*.

We relate in the same source that 'Amr ibn al-Akḥṭab رضي الله عنه—with a *khā'* and a *fathḥah* on the *tā'*—reported: "The Messenger of Allah صلى الله عليه وسلم asked for water and I brought him a wooden vessel in which was a hair, which I took out. The Messenger of Allah صلى الله عليه وسلم said:

¹ Abū Dāwūd (3853) and *al-Futūḥāt* (5/248). Ibn Ḥajar states that the chain for this hadith is weak, but that it has supporting narrations which strengthen it.

² Muslim (2055).

³ Ibn as-Sunnī (476) and *al-Futūḥāt* (5/255). Ibn Ḥajar states that the chain for this hadith is weak; however, it has two supporting narrations which are reported by aṭ-Ṭabarānī and Ibn as-Sunnī.

'O Allah, make him handsome.' The narrator said: "I saw him at the age of ninety-three, and his hair and beard were black."¹

اللَّهُمَّ جَمِّلهُ.

Allāhumma jammillh.

I say that *jumjumah*, with two *jims* both with *ḍammah* and in between them a *mim* with a *sukūn*, is a wooden vessel. Its plural is *jamājim*, after which Dayr al-Jamājim is named—that being the place in Iraq where the battle between Ibn al-Ash'ath and al-Ḥajjāj took place—because they used to make wooden vessels there. Some have said it was named thus because it was built from the wooden vessels of the slain because of the great number of those killed.

208

DU'Ā' AND ENCOURAGEMENT FOR SOMEONE
WHO ENTERTAINS A GUEST

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah رضي الله عنه reported that a man came to the Messenger of Allah صلى الله عليه وسلم and asked him for hospitality, but he did not have anything to offer him hospitality with. He said: "Who will be hospitable to this man? May Allah have mercy on him." A man from the *Anṣār* stood up and took the man with him. He recounted the rest of the hadith.²

209

PRAISE FOR SOMEONE WHO ENTERTAINS A GUEST

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah رضي الله عنه narrated that a man came to the Messenger of Allah صلى الله عليه وسلم and said: "I am in need." The Messenger of Allah صلى الله عليه وسلم sent for one of his wives, but she said: "By Him Who has sent you with the truth, I do not have anything but water." He sent for another and she said the same, until all of them had said the same. [The Prophet صلى الله عليه وسلم] asked: "Who will entertain this man tonight, and Allah will have mercy on him?" One of the *Anṣār*

¹ Ibn as-Sunnī (478). This hadith is *ḥasan*. See *al-Futūḥāt* (5/255).
² Al-Bukhārī (3798) and Muslim (2053).

stood up and said: "I, Messenger of Allah." He went with him to his house and asked his wife: "Do you have anything?" She replied: "No, except for the children's food." He said: "Put the children to sleep with something, and when our guest enters put out the lamp and make it appear to him as if we are eating. When he sits down to eat then go and get the lamp and extinguish it." They sat down, and the guest ate. When he got up in the morning he went to the Messenger of Allah صلى الله عليه وسلم, who said: "Allah was pleased with what the two of you did for your guest. Allah صلى الله عليه وسلم revealed this verse: 'They give others preference over themselves, even though poverty be their own lot.'"¹

﴿وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

I say: "This is taken to mean that the children did not have a crucial need for the food, because normally children will demand food, even if they are not hungry, when they see others eat. It also means that the man and woman gave preference to their guest. And Allah knows best."

210

THE DESIRABILITY OF WELCOMING GUESTS AND
PRAISING ALLAH FOR HAVING FOUND A GUEST TO
ENTERTAIN; ALSO, BEING HAPPY AND EXTOLLING
HIM FOR ENABLING ONE TO DO THIS

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim, through many chains, that Abū Hurayrah رضي الله عنه and Shurayḥ al-Khuzā'i رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "Whoever believes in Allah and the Last Day should honour his guest."²

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم went out one day—or one night—and he came across Abū Bakr رضي الله عنه and 'Umar رضي الله عنه. He said: "What brings you out at this hour?" They said: "Hunger, Messenger of Allah." He said: "By Allah, I have been brought out by the same thing as brought you out. Stand up." They got up and came to a man from the *Anṣār*. He was not at home. When his wife saw him she said: "Welcome." The Messenger of Allah صلى الله عليه وسلم asked her: "Where is So-and-so?" She replied: "He went to bring us fresh water." The *Anṣārī* man then came, and he saw the Messenger of Allah صلى الله عليه وسلم and his two Companions. Then he said: "All praise to Allah! No one has a more honourable guest today than I." Then he recounted the complete hadith.³

¹ Qur'an 59:9. Al-Bukhārī (3798), and Muslim (2053).
² Al-Bukhārī (6018) and Muslim (47).
³ Muslim (2038).



WHAT TO SAY AFTER EATING

WE RELATE FROM the book of Ibn as-Sunni that 'A'ishah رضي الله عنها reported that the Messenger of Allah صلى الله عليه وسلم said: "Digest your food with *dhikr* of Allah and with *ṣalāh*, and do not sleep on it lest your hearts become hard."¹

Allah تعالى says: "Then when you enter houses, greet each other—a greeting from Allah of blessing and goodness."²

﴿فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبَرَكَةً طَيِّبَةً﴾

Allah تعالى says: "When a greeting is offered to you, respond with a better greeting, or return the same."³

﴿وَإِذَا حُيِّئْتُمْ بِهِ بِحَبِيبَةٍ فَحَبِّبُوا بِأَحْسَنِ مِنْهَا أَوْ رُدُّوهَا﴾

Allah تعالى says: "Do not enter houses other than your own, until you have asked permission and greeted those in them."⁴

﴿لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْذِنُوا وَتَسَلِّمُوا عَلَىٰ أَهْلِهَا﴾

Allah تعالى says: "And when the children among you come of age, let them [also] ask for permission, as did those before them."⁵

﴿وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِن قَبْلِهِمْ﴾

Allah تعالى says: "Has the story reached you of the honoured guests of Ibrāhīm? They entered his presence, and said: 'Peace!' He replied, 'Peace!'"⁶

﴿هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ * إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ۗ قَالَ سَلَامٌ﴾

Know that the essence of greeting is established by the Book, the Sunnah, and the consensus of the *Ummah*. The specific and subsidiary rulings, however, are innumerable. I will summarise the essence of it in brief chapters, if Allah تعالى wills. All ability, guidance, rectitude and care are granted by Him.

1 Ibn as-Sunni (489) and *al-Futūḥāt* (5/264). According to Ibn Ḥajar, this is not an established hadith, even though its meaning is strong.

2 Qur'an 24:61.

3 Qur'an 4:86.

4 Qur'an 24:27.

5 Qur'an 24:59.

6 Qur'an 51:24.



THE MERITS OF GREETING AND THE ORDER TO EXTEND GREETINGS

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim that 'Abdullāh ibn 'Amr ibn al-'Āṣ رضي الله عنه reported that a man asked the Messenger of Allah صلى الله عليه وسلم: "Which part of Islam is the best?" He replied: "That you feed people and greet those whom you know and those whom you do not know."¹

And we relate from the same *Ṣaḥīḥs* that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "Allah created Adam in His form, and his height was sixty cubits (*dhirā*).² When He had created Adam, He told him: 'Go and greet that group of angels who are sitting down, and listen to what they greet you with; for that will be your greeting and the greeting of your progeny.' He said: 'Peace be upon you.' They said: 'And upon you be peace and the mercy of Allah.' They added 'the mercy of Allah.'³

السَّلَامُ عَلَيْكُمْ.

السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ.

As-salāmu 'alaykum.

As-salāmu 'alayka wa raḥmatu-llāh.

We also relate from the same *Ṣaḥīḥs* that al-Barā' ibn 'Āzib رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم instructed [people to do] seven things: visit the sick, follow funeral processions, respond when someone sneezes, help the weak, assist the oppressed, extend greetings, and fulfil vows.⁴ This is the wording of one of al-Bukhārī's narrations.

We relate from the *Ṣaḥīḥ* of Muslim that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "You [people] will not enter Paradise until you have true faith, and you will not have true faith until you love one another. Shall I not show you a thing which, if you did it, would cause you to love one another? Exchange greetings amongst yourselves."⁵

And we relate from the *Sunan* of ad-Dārimī as well as from the books of at-Tirmidhī, Ibn Mājah and others, with good *isnāds*, that 'Abdullāh ibn Salām رضي الله عنه narrated: "I heard the Messenger of Allah صلى الله عليه وسلم say: 'O people, exchange greetings, feed people, maintain family ties, and perform *ṣalāh* while others are sleeping, and you will enter the Paradise of your Lord in peace."⁶ At-Tirmidhī describes this hadith as *ṣaḥīḥ*.

1 Al-Bukhārī (12), Muslim (39), and Abū Dāwūd (5194).

2 Approximately thirty metres.

3 Al-Bukhārī (3326) and Muslim (2841).

4 Al-Bukhārī (1239), Muslim (2066), and at-Tirmidhī (2810).

5 Muslim (54), Abū Dāwūd (5193), and at-Tirmidhī (2689).

6 Ad-Dārimī (2/275), at-Tirmidhī (2487), and Ibn Mājah (3251).

We relate in the books of Ibn Mājah and Ibn as-Sunnī that Abū Umāmah رضي الله عنه reported: "The Prophet ﷺ ordered us to exchange greetings."¹

And we relate from the *Muwatta'* of Imam Mālik that Ishāq ibn 'Abdullāh ibn Abī Ṭalḥah related that aṭ-Ṭufayl ibn Ubayy ibn Ka'b told him that he used to go to [the house of] 'Abdullāh ibn 'Umar رضي الله عنه and go with him to the market. 'Abdullāh did not pass by any ragman, merchant, poor man or anybody else without greeting him. Aṭ-Ṭufayl said: "I came to 'Abdullāh ibn 'Umar one day and he followed me to the market. I asked him: 'What do you do in the market, as you do not stop for any merchandise, or ask any price, or bargain, or sit in the gatherings of the market?' He replied: 'I say: "Sit with us, let's talk." Ibn 'Umar رضي الله عنه told me: 'O Abū Baṭān' (aṭ-Ṭufayl had a big stomach), 'we only come for the greeting. We greet everyone we meet'".

We relate in the *Ṣaḥīḥ* of al-Bukhārī that 'Ammār رضي الله عنه said: "Three qualities are such that whoever possesses them all possesses the whole of faith: impartiality towards oneself, being generous in greeting the whole world, and spending despite one's miserliness."³

I say: "In these three phrases, good in the Hereafter and in this world are combined. Justice entails that one should fulfil all the rights of Allah ﷻ and what He has commanded one to do, refrain from all that He has forbidden, and to fulfil the rights of and duties towards people. One should not seek that which is not his. One should be impartial to oneself, also, and not let oneself succumb to doing any intrinsically vile deed. "Being generous in greeting the whole world" means all of mankind. This means that one should not act haughtily towards anyone, and that there should not be any ill feeling between one and anybody else that could prevent him from greeting them. Spending in spite of miserliness requires complete reliance on and trust in Allah ﷻ and compassion for the Muslims, among other things. We ask Allah ﷻ for ability and guidance to do all of this."



THE MODE AND METHOD OF GREETING

KNOW THAT THE best greeting is to say: 'Peace be upon you, and the mercy and blessings of Allah.' One should use the plural even if the person greeted is alone. The one who replies should say: 'And upon you be peace and the mercy and blessings of Allah.' One should use the conjunction 'and'.

One of those who stipulated that the best thing for the one initiating the greeting

¹ Ibn Mājah (3693) and Ibn as-Sunnī (215). The author of *az-Zawā'id* states that the chain for this hadith is *ṣaḥīḥ* and its narrators are trustworthy. It is also classified as *ḥasan* by Ibn Ḥajar.

² *Al-Muwatta'* (2/961-962). Ibn Ḥajar classes this hadith as *mawqūf ṣaḥīḥ*.

³ Al-Bukhārī (20).

is to say 'Peace be upon you, and the mercy and blessings of Allah' was the Imam and most judicious of judges Abū al-Ḥasan al-Māwardī in his book *al-Ḥāwī*, in the *Kitāb al-Ju'as-Siyar*, as well as Imam Abū Sa'd al-Mutawallī of our colleagues in *Kitāb Ṣalāt al-Jumu'ah* as well as others. The evidence for it is that which we relate from the *Musnad* of ad-Dārimī and the *Sunans* of Abū Dāwūd and at-Tirmidhī, that 'Imrān ibn al-Ḥuṣayn رضي الله عنه said: "A man came to the Messenger of Allah ﷺ and said: 'Peace be upon you.' He responded and then he sat down. The Prophet ﷺ said: "Ten." Then another came and said: 'Peace be upon you and the mercy of Allah.' He responded to him and he sat down. The Prophet ﷺ said: "Twenty." Then another came and said: 'Peace be upon you and the mercy and blessings of Allah.' He responded to him and he sat down. The Prophet ﷺ said: "Thirty." At-Tirmidhī states that this is a *ḥasan* hadith.

According to a report in Abū Dāwūd from Mu'adh ibn Anas رضي الله عنه, another man came and said: "Peace be upon you, and the mercy, blessings and forgiveness of Allah." He ﷺ said: "Forty." And he observed: "Such are the merits and rewards."¹

السَّلَامُ عَلَيْكُمْ.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ.

As-salāmu 'alaykum.

As-salāmu 'alaykum wa raḥmatu-llāh.

As-salāmu 'alaykum wa raḥmatu-llāhi wa barakātuh.

As-salāmu 'alaykum wa raḥmatu-llāhi wa barakātuhu wa maghfiratuḥ.

We relate in the book of Ibn as-Sunnī, with a weak *isnād*, that Anas رضي الله عنه related that a man used to pass by the Prophet ﷺ, herding the animals of his Companions, and say "Peace be upon you, Messenger of Allah," and the Prophet ﷺ would say to him: "And on you be peace and the mercy, blessings, forgiveness, and good pleasure of Allah." Someone said: "You have greeted this person with a greeting with which you have not greeted any of your Companions." He replied: "What is there to stop me from doing so, when he goes away with the reward of ten men or more?"²

وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ وَرِضْوَانُهُ.

Wa raḥmatu-llāhi wa barakātuhu wa maghfiratuḥu wa riḍwānuḥ.

I say: "According to our [Shāfi'i] colleagues, if the one who initiates the greeting says *as-salāmu 'alaykum*, 'Peace be upon you,' the greeting is complete. If a person says

¹ Ad-Dārimī (2/277), Abū Dāwūd (5195), and at-Tirmidhī (2690).

² Ibn as-Sunnī (234) and *al-Futūḥāt* (5/292-293). Ibn Ḥajar cites supporting narrations for this hadith which confirm its meaning.

as-salāmu 'alayk or *salāmu 'alayk* it will also be complete. The minimum reply is *wa 'alaykumu-s-salām* or *Wa 'alayka-s-salām*. If one leaves out the 'and' it will suffice as a reply. This is the correct position, as Imam ash-Shāfi'ī has written in *al-Umm*. The majority of our colleagues have adopted this position. Abū Sa'd al-Mutawalli of our colleagues was insistent in his book *at-Tatimmah* that it does not discharge his duty and it is not a reply; but this is weak or wrong, and it contradicts the Book and the Sunnah and the stated position of our Imam, ash-Shāfi'ī.

As for the Scripture, Allah ﷻ says: "They said 'Peace'; he said 'Peace'." That was the practice for those before us, and our religious text confirms this. This is the hadith from Abū Hurayrah ﷺ which we cited earlier about the reply of the angels to Adam. The Prophet ﷺ informed us that "It is your greeting and the greeting of your progeny"; and this Community (*Ummah*) is descended from his progeny. And Allah knows best.

Our colleagues agree that if one says *'alaykum* it does not suffice as a reply. If one says *wa 'alaykum*, with the 'and', does it suffice as a reply? Our colleagues have two opinions. If the one who initiates the greeting greets with the definite article or without it, then the one who replies may reply with either form. I say, however, that the definite article is more appropriate.

EXPLANATION OF THE MEANING OF THAT WHICH IS
TRANSMITTED IN A *ṢĀĤĪĤ* FASHION FROM HIM ﷺ, THAT HE
USED TO REPEAT THE GREETING OF PEACE THREE TIMES

We relate in the *Ṣāḥīḥ* of al-Bukhārī that Anas ﷺ reported that when the Prophet ﷺ made a statement he repeated it thrice to ensure it was understood, and when he came to a group of people he greeted them thrice.¹

I say: "This hadith should be taken to mean that that was when the gathering was a large one. An explanation of this case will be presented, as will the words of al-Māwardī, the author of *al-Ḥāwī*, about it, if Allah wills.

EXPLANATION OF WHAT ARE THE MINIMAL GREETING
AND ITS RESPONSE, AND WHAT IS *MUSTAḤABB*

The minimum greeting by which the Sunnah is fulfilled is that a person should raise his voice enough for those being greeted to hear him. If he does not make them hear, then he is not considered to have given the greeting, and it is not compulsory to reply to him. The minimum by which the obligation to reply is fulfilled is that a person should raise his voice enough for the one who greeted first to hear him. If he does not ensure that he hears it, he has not fulfilled the obligation to reply.

I say: "It is *mustaḥabb* to raise one's voice so that it is certain that the person or people greeted have heard; if one doubts that they have heard, he should raise his voice more. When greeting people who are awake while there are others with them

¹ Al-Bukhārī (94) and at-Tirmidhī (2724).

who are asleep, it is Sunnah to lower one's voice so that those who are awake may hear him but he does not wake up those who are asleep."

We relate in the *Ṣāḥīḥ* of Muslim that al-Miqdād ﷺ narrated, in a long hadith: "We used to bring the Prophet ﷺ his share of milk. He would come at night and greet us in such a way that he did not wake up those who were sleeping, but was heard by those who were awake. Sleep did not come to me but my two companions were asleep. The Prophet ﷺ came and greeted us as he used to."¹

EXPLANATION THAT IT IS STIPULATED THAT ONE
MUST RETURN THE GREETING IMMEDIATELY

According to Imam Abū Muḥammad, the *Qāḍī* Ḥusayn, Imam Abū al-Ḥasan al-Wāḥidī, and some other colleagues of ours, it is mandatory to answer immediately. If one delays in responding, it is not considered a reply, and one will be sinning for omitting the greeting.



THE DISAPPROVAL OF GESTURING WHEN GREETING,
WITHOUT ANY VERBAL EXPRESSION

WE RELATE FROM the book of at-Tirmidhī that 'Amr ibn Shu'ayb reported from his father, who reported from his grandfather, who narrated that the Prophet ﷺ said: "He who imitates people other than us is not one of us. Do not imitate the Jews and the Christians [in their greeting]. The greeting of the Jews is to gesture with the fingers and the greeting of the Christians is to gesture with the shoulder."^{2,3} At-Tirmidhī said that the *isnād* [of this hadith] is weak.

Another hadith we relate from the book of at-Tirmidhī from Asmā' bint Yazīd ﷺ [states] that the Messenger of Allah ﷺ passed through the mosque one day. A group of women was sitting there, and he gestured with his hand in greeting.⁴ At-Tirmidhī regards this hadith as *ḥasan*.

This is interpreted as being that the Prophet ﷺ combined speech with gesture, the proof of which is that Abū Dāwūd narrated this hadith and he said in his version that "he then greeted us with *salām*".

¹ Muslim (2055) and at-Tirmidhī (2720).

² *Katīf* 'a shoulder'. Other narrations have *kaff*, 'the palm [of his hand]', or *akuff*, 'palms [of his hands]'.

³ At-Tirmidhī (2696). Ibn Ḥajar grades it as *ḥasan* owing to its supporting narrations.

⁴ At-Tirmidhī (2698), Abū Dāwūd (5204), and al-Bukhārī in *al-Adab al-mufrad* (1047).



THE RULINGS ON GREETING

KNOW THAT TO initiate the greeting is Sunnah and not *wājib*. It is *Sunnat al-kifāyah*, so if it is a group giving the greeting, it is sufficient for only one of them to do so. However, it is better for all of them to give the greeting. Imam Qāḍī Ḥusayn, one of the imams of our colleagues, comments in *Kitāb as-Siyar*: "In our opinion, there is no *Sunnat al-kifāyah* other than this."

I say that this restriction which the Qāḍī makes is disputable: according to our [Shāfi'ī] colleagues, may Allah have mercy on them, to respond when somebody sneezes is *Sunnat al-kifāyah*, as will be explained shortly if Allah wills. One group of our colleagues—though not all of them—hold that the sacrifice [of an animal] is *Sunnat al-kifāyah* for a family, so if one of them slaughters it fulfils the rite and the Sunnah for all of them. As for replying to a greeting, if the person being greeted is alone then the reply is specific to him. If those who are greeted are a group then responding is *farḍ al-kifāyah*, so if one of them replies, the obligation no longer applies to the rest. If they all neglect it, they will all be sinning. The pinnacle of perfection and virtue is for all of them to reply, as our colleagues say—and it is a good and obvious point. Our colleagues agree that if someone other than them responds, the obligation does not fall away, and it is still compulsory for them to reply; and if they merely let a stranger respond for them, they will all be sinning.

We relate in the *Sunan* of Abū Dāwūd that 'Alī رضي الله عنه reported that the Prophet صلى الله عليه وسلم said: "It is sufficient, when a group of people are passing by, for one of them to greet [those they pass]; and it is sufficient for those sitting if one of them replies."¹

And we relate from *al-Muwaṭṭa'* that Zayd ibn Aslam رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said: "If one person in a group of people greets, it suffices for all."² I say that this is a *mursal* hadith which has a *ṣaḥīḥ isnād*.

IT IS OBLIGATORY TO RETURN A GREETING RECEIVED BY LETTER OR MESSAGE OR WHILE ONE IS BEHIND A SCREEN

According to Imam Abū Sa'd al-Mutawallī and others, if a man calls another man from behind a screen or a wall and says: 'Peace be upon you, So-and-so,' or he writes a letter in which is written 'Peace be upon you, So-and-so,' or 'Peace be upon So-and-so,' or he sends a messenger saying 'Greet So-and-so' and the messenger or the letter reaches him, it is obligatory for the other man to respond to the greeting.

¹ Abū Dāwūd (5210). This hadith is *ḥasan*. See *al-Futūḥāt* (5/305).

² *Al-Muwaṭṭa'* (2/959).

Similarly, al-Wāḥidī and others state that it is obligatory for anyone who receives a letter or a writing to return the greeting when the greeting reaches him.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that 'Ā'ishah رضي الله عنها reported: "The Messenger of Allah صلى الله عليه وسلم told me: 'This is Jibrīl, who is greeting you.' I replied: 'And upon him be the peace and mercy and blessings of Allah.'" Some versions of the *Ṣaḥīḥs* add 'and His blessings', whereas others do not; the additions are acceptable. In at-Tirmidhī's Book it reads: 'and His blessings', and he classed this as *ḥasan ṣaḥīḥ*. It is *mustaḥabb* to impart greetings to a person who is absent.

IT IS MUSTAḤABB TO REPLY TO THE PERSON WHO CONVEYS THE GREETINGS AND THE PERSON FROM WHOM THEY ARE CONVEYED

If a man sends another man greetings and the messenger says: 'So-and-so sends you greetings,' then it is *wājib* for him to reply immediately. It is *mustaḥabb* that he greet the messenger as well, saying: 'And upon you and upon him be peace.'

وَعَلَيْكَ وَعَلَيْهِ السَّلَامُ

Wa 'alayka wa 'alayhi-s-salām.

We relate in the *Sunan* of Abū Dāwūd that Ghālib al-Qaṭṭān related that a man said that his father reported that his grandfather said: "My father sent me to the Messenger of Allah صلى الله عليه وسلم and said: 'Go to him and convey my greeting.' I went to him and said: 'My father sends greetings to you.' He said: 'Upon you and upon your father be peace.'"²

عَلَيْكَ وَعَلَى أَبِيكَ السَّلَامُ

Wa 'alayka wa 'alā abika-s-salām.

I say: "Although this is a report from unknown narrators, we have mentioned that such hadiths on meritorious deeds are allowed and accepted."

According to al-Mutawallī: "If a man greets a deaf person, it is imperative for him to utter the greeting and to gesture with his hand so that the person can understand; and he is entitled to a reply. If he does not do both together, he is not entitled to a reply. Likewise, if a deaf person greets him and he wishes to reply, it is imperative for him to utter with the tongue and gesture with the hand so that he may be understood, in order for the obligation to reply to be fulfilled. If he greets a mute person who gestures with his hand, the obligation falls away because the gesture takes the place of the utterance. Likewise, if a mute person greets him with a gesture, it is obligatory to reply as we have mentioned."

¹ Al-Bukhārī (3768), Muslim (2447), and at-Tirmidhī (2694).

² Abū Dāwūd (5231), an-Nasā'ī (373), and Ibn as-Sunnī (237).

THE BOOK OF REMEMBRANCES

EXPLAINING ABOUT GREETING A CHILD AND
HIS RESPONDING TO AN ADULT

According to al-Mutawalli, "If one greets a child, it is not obligatory for them to respond, because a child is not legally responsible." What he says is correct, but it is *mustahabb* and good etiquette to reply. Al-Qāḍī Ḥusayn and his colleague al-Mutawalli said: "If a child greets a mature person, is it *wājib* for him to reply? There are two views, depending on the validity of his Islam. If we say that his Islam is valid, it is *wājib* to reply. If we say that his Islam is not valid, it is not *wājib* to reply but it is *mustahabb*." I say: "The correct position from both points of view is that it is *wājib* to reply, because Allah ﷻ says: 'When you are greeted, reply with a better reply or return it.'" As for their saying that it depends on whether the child is Muslim, ash-Shāshī said that this is a false premise; it is as he said, and Allah knows best.

If a man greets a group in which there is a child and the child replies but none of the others reply, does that relieve them of their obligation? There are two views, the sounder of which is that of al-Qāḍī Ḥusayn and his colleague al-Mutawalli: "It does not fall away, because [the child] is not legally responsible. To respond is an obligation, and it cannot be fulfilled by him, just as the obligation would not be fulfilled by him in the funeral *ṣalāh*." And Allah knows best.

The second position is—and this is the ruling of Abū Bakr ash-Shāshī, the author of *al-Mustazhiri*, one of our colleagues—that it does fall away, in the same way that his calling the *adhān* is valid for men and absolves them of the need to seek an *adhān*.

I say that as for the prayer of *janāzah*, our colleagues differ about whether one is absolved of the obligation to perform it by a child having performed it, and they have taken two well-known positions. The correct position of the two, according to our colleagues, is that [the obligation] falls away, as ash-Shāfi'ī stated in a text.

EXPLANATION OF THE FACT THAT IT IS SUNNAH TO REPEAT
THE GREETING EVEN AFTER A BRIEF SEPARATION

If a man is greeted by someone he then meets again nearby, it is Sunnah to greet him twice, thrice or more. Our colleagues agree on this. Evidence for that is in that which we relate from the *Ṣaḥīḥs* of al-Bukhārī and Muslim, and which Abū Hurayrah ﷺ narrated in a hadith about someone who erred in *ṣalāh*. He came and performed *ṣalāh* and then came to the Messenger of Allah ﷺ and greeted him. He returned his greeting and said: "Go back and pray, for you have not prayed." So he returned and performed *ṣalāh*. Then he came and greeted the Prophet ﷺ, until he had done this three times.¹

We relate in the *Sunan* of Abū Dāwūd that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "When any of you meets his brother, he should greet

¹ Qur'ān 4:86.

² Al-Bukhārī (793), Muslim (39), Abū Dāwūd (856), at-Tirmidhī (303), and an-Nasā'ī (2/152).

Kitāb al-Adhkār

him; and if a tree, wall or stone comes between them and he then meets him [again], he should greet him again."¹

We relate in the book of Ibn as-Sunnī that Anas ﷺ narrated: "The Companions of the Messenger of Allah ﷺ used to walk together. Whenever a tree or a hillock came before them and they parted to the right and to the left, when they met beyond it they would greet each other again."²

WHAT TO DO WHEN TWO PEOPLE MANAGE TO GREET EACH
OTHER SIMULTANEOUSLY OR RIGHT AFTER EACH OTHER

If two men meet and they greet each other simultaneously, or one after the other, according to al-Qāḍī Ḥusayn and his colleague Abū Sa'd al-Mutawalli, each of them becomes the initiator of the greeting and it is imperative for each to reply to his companion. Ash-Shāshī observes: "There are views about this since this wording is suitable to serve as a reply. If one greets after the other, that is a response. If they are simultaneous, then it is not a response." What ash-Shāshī says here is the correct opinion.

GREETING USING THE FORM OF THE RESPONSE

If a man meets another and the initiator says: 'And upon you be peace,' according to al-Mutawalli it is not correct and does not deserve a reply, because this form is not suitable for the beginning of a greeting. I say that if one says 'Upon you (singular)' or 'Upon you (plural) be peace' without the conjunction 'and', it is correct. Imām Abū al-Ḥasan al-Wāḥidī stated categorically that it is a greeting of peace to which it is obligatory for the person addressed to respond, even if the customary wording is inverted. What al-Wāḥidī says is the obvious truth, and the Imām al-Ḥaramayn [al-Juwaynī] also said the same quite decisively; and so it is obligatory to respond to it because it is called 'a greeting of peace'. It is conceivable that one could say that there are two positions with respect to the question whether it is a greeting of peace, like the two positions our colleagues have about the case when someone concludes his prayer by saying, 'Upon you be peace' as to whether that is a valid way of concluding the prayer. The sounder position is that that it does result [in a valid conclusion to the prayer]. But it is conceivable that one could say that this does not deserve a response in any circumstances, because of what we relate from the *Sunans* of Abū Dāwūd and at-Tirmidhī and other sources with *ṣaḥīḥ isnāds* that Abū Jurayy al-Hujaymī, a Companion, whose name was Jābir ibn Sulaym ﷺ, related: "I came to the Messenger of Allah ﷺ and said: 'Upon you be peace, Messenger of Allah.' He replied: 'Do not say: 'Upon you be peace,' for that is the greeting we give the deceased.'"³ According to at-Tirmidhī this is a *ḥasan ṣaḥīḥ* hadith.

¹ Abū Dāwūd (5200) and *al-Futūḥāt* (5/318). Ibn Ḥajar states that this hadith is *ṣaḥīḥ gharīb*.

² Ibn as-Sunnī (244).

³ Abū Dāwūd (4084) and at-Tirmidhī (2722).

I say that it is possible that this hadith is meant to describe the best and most perfect [way of greeting], not to say that ['Upon you be peace'] is not a greeting. And Allah knows best.

Imam Abū Ḥamid al-Ghazālī says in his *Ihyā'* that it is *makrūh* to say at the beginning 'upon you be peace', because of this hadith. The preferable view is that it is *makrūh* to begin with it in this form, but if someone does it, then it is *wājib* to reply because it is a greeting.

EXPLANATION THAT THE SUNNAH IS TO BEGIN WITH
THE GREETING BEFORE ANY OTHER SPEECH

It is Sunnah to greet before talking, in accordance with authentic hadiths and the actions of the earlier and later generations of the *Ummah*, as is well-known; and this is what is relied upon in evidence for its superiority.

We relate from the *Sunan* of at-Tirmidhī that Jābir رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said: "Greeting comes before speaking."¹ This is a weak hadith which according to at-Tirmidhī is *munkar*.

EXPLANATION THAT INITIATING THE GREETING
TOWARDS ANOTHER IS BETTER THAN RETURNING IT

To initiate the greeting is better, in accordance with the hadith: "The best of them is he who starts the greeting."² Thus everyone should be eager to start the greeting when they meet someone.

We relate in the *Sunan* of Abū Dāwūd with a good *isnād* that Abū Umāmah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "The closest of all men to Allah is he who greets [others] first."³ According to a report by at-Tirmidhī, Abū Umāmah رضي الله عنه reported that someone asked: "Messenger of Allah, if two men meet, which should start the greeting?" He said: "The one who is closest to Allah صلى الله عليه وسلم." At-Tirmidhī regarded this as a *ḥasan* hadith.

¹ At-Tirmidhī (2700).

² Al-Bukhārī (6077) and Muslim (2560).

³ Abū Dāwūd (5197) and at-Tirmidhī (2695). Ibn Ḥajar states that this hadith is *ḥasan*.



SITUATIONS IN WHICH IT IS MUSTAḤABB TO GREET AND IN
WHICH IT IS MAKRŪH, AND THOSE IN WHICH IT IS PERMISSIBLE

WE ARE COMMANDED to extend greetings, as already mentioned; but the command is more emphatic under certain circumstances and less in others, while in others it is prohibited altogether. The circumstances in which it is emphasised and *mustaḥabb* are innumerable since that is the basic situation, and we will not burden ourselves in presenting these in detail.

Know that this includes both greeting the living and the dead. We have mentioned the method of greeting the deceased in the Book on *Adhkār* for Funerals. The circumstances in which it is *makrūh* or less emphasised or merely permissible are exceptions and require some explanation. These include when the person being greeted is urinating or engaged in sexual intercourse. It is *makrūh* to greet a person then, and if one does greet him he does not have to reply. The same applies if one is sleeping or drowsy, or is engaged in *ṣalāh* or *adhān* or *iqāmah*, or is in the lavatory, or in any condition in which greeting him is not proper, and likewise when one is eating and has a morsel of food in his mouth. In those situations one is not entitled to a reply. If a man is eating but does not have a morsel of food in his mouth, there is no objection to greeting him and replying is obligatory. Likewise, when he is trading or engaged in any other business, he may be greeted and it is compulsory for him to reply. About greeting during the sermon on Friday our colleagues hold that to initiate it is *makrūh*, because we are commanded to listen attentively to the sermon. If someone transgresses and gives greeting [then], should he be replied to? Our [Shāfi'ī] colleagues disagree. Some say that he should not be answered because of his transgression. Others say that if listening to the sermon is considered *wājib* then he should not be answered, but if it is considered Sunnah then one of those present should reply to him. No more than one person should reply to him.

According to Imam Abū al-Ḥasan al-Wāḥidī, it is better not to greet a person engaged in reciting the Qur'ān, because he is preoccupied with the recitation of Qur'ān. If he is greeted, he should reply with a gesture. If he replies in words, he should seek protection [from Shayṭān] anew and then return to the recitation. That is the opinion of al-Wāḥidī, about which there are differing views, but the obvious position is that he should be greeted and that it is obligatory to reply in words. A person engaged and absorbed in *du'ā'* is like one who is reciting the Qur'ān. The most obvious thing in my view is that it is disapproved to greet him, because the trouble and disturbance caused is greater than when someone is eating. It is *makrūh* to greet a person who is in *iḥrām* and engaged in the *talbiyah*, because it is *makrūh* for him to interrupt the *talbiyah*, but if he is greeted he should reply verbally. Ash-Shāfi'ī made that statement in writing, as did our colleagues, may Allah have mercy on them.

EXPLANATION OF THE RULING ON RETURNING THE
GREETING IN THE AFOREMENTIONED CIRCUMSTANCES
IN WHICH GREETING IS *MAKRŪH*

We have mentioned the situations in which it is *makrūh* to greet, and stated that one is not obliged to respond. If the person being greeted wishes to volunteer a reply, is he allowed to or is it *mustahabb*? There is some detail to this. It is *makrūh* for anyone engaged in urinating or similar activities to reply and we have already dealt with this at the beginning of the book. For a person engaged in eating or the like it is *mustahabb* to respond in those instances in which it is not *wājib*. It is *ḥarām* for someone engaged in *ṣalāh* to say: 'And on you be peace.' If he does so, knowing about the prohibition, his *ṣalāh* is nullified. If he does not know that it is prohibited, his *ṣalāh* is not nullified according to the sounder of the two positions in our view. If he says, 'Upon him be peace,' with wording indicating the third person, then his prayer is not invalidated since it is a *du'ā'* and is not addressed to anyone. It is *mustahabb* to reply in *ṣalāh* with a gesture and not with words. If one replies verbally after completing the *ṣalāh* there is no objection. For someone calling the *adhān*, it is not *makrūh* to reply in the normal way because it is only short and it does not invalidate the *adhān*.

217



WHO MAY BE GREETED AND WHO MAY NOT, AND
WHO MAY BE ANSWERED AND WHO MAY NOT

ANY MUSLIM MAN who is not known for sin or innovation may greet and be greeted. It is Sunnah to greet him and it is *wājib* for him to reply. Our [Shāfi'i] colleagues say that a woman with other women is like a man with other men. Imam Abū Sa'd al-Mutawallī said about a woman [greeting] a man: "If she is his wife or female servant or a woman whom he is not allowed to marry, then the same ruling applies with her as with men greeting him. It is *mustahabb* for either of them to initiate the greeting and it is *wājib* for the other to reply. If she is a stranger, and she is beautiful and there is fear of temptation, a man should not greet her. If he does greet her, it is not permissible for her to answer him. She should not greet him, and if she does she is not entitled to a reply. If he answers her it will be *makrūh*. If she is an old woman whom he will not be tempted by, it is permissible for a man to greet her and for a man to answer her greeting.

I say that if the women are in a group and a man greets them, or there are many men and they greet one woman, it is permissible. This applies if there is no fear of temptation.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and Ibn Mājah that Asmā' bint

Yazīd رضي الله عنه narrated: "The Messenger of Allah ﷺ passed by us, among some women, and he greeted us." At-Tirmidhī says that this is a *ḥasan* hadith. What I have just quoted is the narration of Abū Dāwūd. According to the report in at-Tirmidhī, [Asmā'] said: "One day the Messenger of Allah ﷺ passed by in the mosque while a group of women were sitting there, and he gestured with his hand in greeting."

We relate in the Book of Ibn as-Sunnī that Jarir ibn 'Abdullāh رضي الله عنه reported that the Messenger of Allah ﷺ passed by some women and he greeted them.²

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Sahl ibn Sa'd رضي الله عنه said: "There was a woman among us" (and in another report, "We had an old lady") "who took chard roots and put them in a pot and ground grains of barley [with them]. When we had performed the *ṣalāh* of *Jumu'ah* we went and greeted her and she offered it to us."³

We relate in the *Ṣaḥīḥ* of Muslim that Umm Hānī bint Abī Ṭālib رضي الله عنها reported: "I came to the Prophet ﷺ on the day of the Conquest of Makkah while he was bathing and Fātimah رضي الله عنها was screening him. I greeted him." She related the whole hadith.⁴

REPLYING TO NON-MUSLIM SUBJECTS OF A MUSLIM
POLITY AND MENTION OF SOME RELATED ISSUES

Our [Shāfi'i] colleagues differ with regard to non-Muslim subjects of a Muslim polity. The majority are of the opinion that it is not permissible to initiate the greeting of peace with them. Others hold that it is not *ḥarām* but *makrūh*. If they greet a Muslim, then he should say in reply to them: 'And upon you,' without adding to this.

وَعَلَيْكُمْ

Wa 'alaykum.

Al-Māwardī mentions another opinion of our colleagues: that it is permissible to initiate the greeting with them, but the one who greets should restrict himself to saying: 'Peace be upon you' using the singular and not the plural.

السَّلَامُ عَلَيْكَ

As-salāmu 'alayk.

Al-Māwardī mentions another opinion: that one should say in reply to them 'And on you be peace,' but should not say: 'And the mercy of Allah.' I say: "These two opinions are uncommon and are to be rejected."

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Abū Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said: "Do not start greeting the Jews and the Christians with

¹ Abū Dāwūd (5204), at-Tirmidhī (2698), and Ibn Mājah (3701).

² Ibn as-Sunnī (224). According to Ibn Ḥajar this hadith is *gharīb*.

³ Al-Bukhārī (6248).

⁴ Muslim (336) and al-Bukhārī (280).

peace, and if you meet any of them on the street then force them to the narrowest part of the street.”¹

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Anas رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم said: “If the People of the Book greet you then reply ‘And upon you.’”²

وَعَلَيْكُمْ.

Wa ‘alaykum.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Ibn ‘Umar رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: “When the Jews greet you they say: ‘May death be upon you’ [saying ‘death’ (*sām*) instead of ‘peace’ (*salām*)]; so say: ‘And upon you.’”³

السَّامُ عَلَيْكَ.

وَعَلَيْكَ.

As-sāmu ‘alayk.

Wa ‘alayk.

There are many hadiths like the ones we have mentioned regarding this question. And Allah knows best.

Imam Abū Sa’d al-Mutawallī said: “If a man greets someone thinking that he is a Muslim and then it becomes clear that he is a disbeliever, it is *mustahabb* to ask him to disregard his greeting. The objective of this is to alienate him and to show him that there is no friendship between them. It is reported that Ibn ‘Umar رضي الله عنه greeted a man but then he was told that he was a Jew. He followed him and said to him: ‘Disregard my greeting.’”⁴

I say that it is reported in the *Muwatṭā’*⁵ of Imam Mālik that Mālik was asked whether a Muslim who has greeted a Jew or a Christian should ask him to consider the greeting unsaid, and he said: “No.” That is his school of thought, which Ibn al-‘Arabī chose. According to Imam Abū Sa’d al-Mutawallī, if one wishes to greet a non-Muslim, he should do so without using the word ‘peace’. One should say: ‘May Allah guide you,’ or ‘May Allah favour your morning.’

I say that this there is no harm in using the greetings mentioned here by Abū Sa’d al-Mutawallī when necessary, by saying “Good morning,” or “A blessed [morning]” or “A wholesome [morning]” or “May Allah give you a happy morning” or “happy and blessed” or “joyous”, and so on.

¹ Muslim (2167), Abū Dāwūd (5205), and at-Tirmidhī (2701).

² Al-Bukhārī (6258), Muslim (2163), Abū Dāwūd (5207), and at-Tirmidhī (3296).

³ Al-Bukhārī (6258), Muslim (2164), *al-Muwatṭā’* (2/960), Abū Dāwūd (5206), and at-Tirmidhī (1603).

⁴ *Al-Futūḥāt* (5/344). Ibn Hajar mentions that this narration can be found in *Shu‘ab al-īmān* by al-Bayhaqī.

⁵ *Al-Muwatṭā’* (2/960).

صَبَّحْتَ بِالْخَيْرِ.

...بِالسَّعَادَةِ.

...بِالْعَافِيَةِ.

Ṣubbiḥta bi-l-khayr.

...bi-s-sa‘adah.

...bi-l-‘āfiyah.

صَبَّحَكَ اللَّهُ بِالسُّرُورِ.

...بِالسَّعَادَةِ وَالنِّعْمَةِ.

...بِالْمَسْرَةِ.

Ṣabbahaka-llāhu bi-s-surūr.

...bi-s-sa‘adah wa-n-ni‘mah.

...bi-l-masarrāh.

Otherwise, if one does not need to, the best position is not to say anything, because to do so would be to show them expansiveness and familiarity and to manifest a form of affection, whereas we are commanded to be tough on them and forbidden to love them, so one ought not to make a show of it; and Allah knows best.

GOING PAST DISBELIEVERS AMONG WHOM THERE
ARE SOME MUSLIMS, IN WHICH CASE THE SUNNAH
IS TO GREET THEM INTENDING THE MUSLIMS

If one person passes by a group in which there are Muslims, or one Muslim, together with disbelievers, it is Sunnah to greet them, directing it to the Muslims or Muslim.

We relate from the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Usāmah ibn Zayd رضي الله عنه related that the Prophet صلى الله عليه وسلم passed by a gathering that was a mixture of Muslims, pagans, idol-worshippers and Jews, and the Prophet صلى الله عليه وسلم greeted them.¹

WHAT A MUSLIM OUGHT TO WRITE IF HE ADDRESSES A LETTER
TO AN IDOLATOR CONTAINING GREETINGS AND SUCHLIKE

If one writes a letter to an idolator with a greeting in it he should write along the following lines.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that in the hadith from Abū Sufyān رضي الله عنه about the story of Heraclius, he said that the Messenger of Allah صلى الله عليه وسلم wrote:

¹ Al-Bukhārī (6254), Muslim (1798), and at-Tirmidhī (2701).

THE BOOK OF REMEMBRANCES

"From Muhammad, the slave and Messenger of Allah, to Heraclius, the Mighty [leader] of Rome. Peace be upon those who follow guidance."¹

مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ، إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلَيَّ مَنْ اتَّبَعَ الْهُدَى...
Min Muḥammadin 'Abdi-llāhi wa Rasūlih, ilā Hiraqla 'azīmi-
r-Rūm. Salāmun 'alā mani-ttaba'a-l-hudā. . .

WHAT TO SAY WHEN VISITING A SICK NON-MUSLIM

Our colleagues disagree about visiting sick non-Muslims: some say that it is *mustahabb*, others that it is forbidden. Ash-Shāshī mentions the difference of opinion and then says: "The correct position in my view is that one should say that in general visiting a sick disbeliever is permissible. As an act of drawing near [to Allah] it is dependent on some kind of respect that is coupled with it, such as neighbourliness or their being a relative."

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Anas رضي الله عنه related that a Jewish boy who used to serve the Prophet صلى الله عليه وسلم became sick. The Prophet صلى الله عليه وسلم came to visit him. He sat by his head and said: "Embrace Islam." He looked at his father, who was with him. He said: "Obey Abū al-Qāsim." [The boy] embraced Islam. The Prophet صلى الله عليه وسلم went out saying: "All praise to Allah, Who has saved him from Hell-Fire."²

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that al-Muṣayyab, the father of Sa'īd ibn al-Muṣayyab رضي الله عنه, related that when death came to Abū Ṭālib, the Messenger of Allah صلى الله عليه وسلم came to him and said: "O uncle, say: 'There is no god but Allah.'" He then recounted the rest of the hadith.³

I say that any Muslim visiting a sick non-Muslim ought to invite them to Islam and explain its benefits and advantages to them. He should urge them to embrace it before reaching a state in which repentance will not benefit them. If one prays for them, one should pray for their guidance and suchlike.

GREETING AN INNOVATOR OR SOMEONE WHO HAS COMMITTED
A MAJOR WRONG ACTION BEFORE REPENTING OF IT

One ought not to greet or answer an innovator or a person who has committed a major sin but has not repented. That is the opinion of al-Bukhārī and others, for which he has adduced the following proof.

We relate in the two *Ṣaḥīḥ*s that Ka'b ibn Mālik رضي الله عنه, in his hadith about when he stayed behind from the expedition of Tabūk with his two companions, said: "The Messenger of Allah صلى الله عليه وسلم forbade people to talk to us." He said: "I used to come to the

¹ Al-Bukhārī (7) and Muslim (1773).
² Al-Bukhārī (1356) and Abū Dāwūd (3095).
³ Al-Bukhārī (3884), Muslim (24), and an-Nasā'ī (4/90-91).

Kitāb al-Adhkār

Messenger of Allah صلى الله عليه وسلم and greet him, and ask myself: 'Is he moving his lips in greeting or not?'"¹

According to al-Bukhārī, 'Abdullāh ibn 'Amr رضي الله عنه said: "Do not greet anyone who drinks wine." I say: "If one is forced to greet oppressors when going to see them, or because he fears for his worldly life, religion or some other thing if he does not greet them, then he should greet them." According to the 'ulamā', he should intend 'Peace' as being one of the names of Allah صلى الله عليه وسلم. His greeting would thus mean: 'Allah is watching you.'

IT IS SUNNAH TO GREET CHILDREN

As for children, it is Sunnah to greet them. We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Anas رضي الله عنه passed by some children and greeted them, and said: "The Prophet صلى الله عليه وسلم used to do so." According to a report in Muslim he said: "The Messenger of Allah صلى الله عليه وسلم passed by some children and greeted them."²

We relate in the *Sunan* of Abū Dāwūd and other sources as well, with *isnāds* of the two *Ṣaḥīḥ*s, that Anas رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم passed by children who were playing and greeted them.

And we relate in the book of Ibn as-Sunnī and elsewhere that [Anas] said: "He said, 'Peace be upon you, children.'"³

السَّلَامُ عَلَيْكُمْ يَا صِبْيَانُ.

As-salāmu 'alaykum yā ṣibyān.

COURTESIES AND RULINGS ON GREETING

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "One who is riding should greet one who is walking; one who is walking should greet those who are sitting; and the few should greet the many." According to a report by al-Bukhārī he said: "The small should greet the big; the walking should greet the sitting; and the few should greet the many."⁴

According to our [Shāfi'i] colleagues and other 'ulamā', what has just been mentioned is the Sunnah. So if people were to go against that, with those walking greeting

¹ Al-Bukhārī (4418) and Muslim (2769).
² Al-Bukhārī (2647) and Muslim (2168).
³ Abū Dāwūd (5202), an-Nasā'ī in 'Amal al-yawm wa al-laylah' (331), and Ibn as-Sunnī (226).
⁴ Al-Bukhārī (6231), Muslim (2160), Abū Dāwūd (5198), and at-Tirmidhī (2704).

those who are riding or those who are sitting greeting them, it would not be *makrūh*. Imam Abū Sa'd al-Mutawallī and others are explicit about this. According to this principle it is not *makrūh* for the many to greet the few, or for the big to greet the small. This will mean forgoing the greeting that one is entitled to. These rules of etiquette apply when two people meet on the street. When a person comes upon others who are sitting, the one arriving must greet those already present in all circumstances, whether they be younger or older, many or few.

ON THE DISAPPROVAL OF SINGLING OUT A PARTY FOR GREETING

Al-Mutawallī said: "If a man meets a group and he wants to specify some of them in the greeting, to the exclusion of others, it is *makrūh*, because the purpose of greeting is cordiality and sociability. Singling out some will cause the others to be uneasy and may sometimes lead to enmity."

HOW ONE SHOULD GREET WHILE WALKING IN PLACES THAT ARE MUCH FREQUENTED, SUCH AS MARKETPLACES

According to the most judicious of *Qādīs*, al-Māwardī, if a person is walking in a marketplace, or on a road alongside many other people, or in any other place where many people meet, he should greet some and not others. If he greets everyone he meets, it will distract him from matters of importance. According to al-Māwardī, one only seeks one of two things from greetings: to gain love and affection or to repel hatred.

EXPLANATION THAT IF SOMEONE IS GREETED BY A GROUP AND REPLIES TO THEM INTENDING ALL OF THEM, THAT SUFFICES HIM

According to al-Mutawallī, if a group greets one man and he says 'And on you be peace,' intending thereby to reply to all of them, the obligation to respond to all of them is fulfilled. This is the same as performing one *ṣalāh* over many deceased persons, which fulfils the obligation for all.

HOW TO GREET A BODY OF PEOPLE WHO CAN BE INCLUDED IN A SINGLE GREETING AND THOSE NOT THUS INCLUDED, SUCH AS IN A JUMU'AH MOSQUE

According to al-Māwardī, if one enters a small group of people, he may offer one greeting for them all; any greeting he adds specifically to each of them is good etiquette. One person [from the group] replying to the greeting is sufficient; but others adding is also good etiquette. If there is a gathering and one greeting is not extended to them, as in a mosque, meeting or crowd, then the way to greet is that the one who enters begins the greeting when he first enters and sees the people. All who hear [his

greeting] ought to observe the way of greeting, and the *farḍ kifāyah* arises for them all when they hear him. If he intends to greet those of them who are sitting down, those who did not hear him are exempt from the obligation to return the greeting. If he intends to sit alongside those who did not initially hear his greeting, then there are two opinions on this point.

The first is that the means of greeting for them is achieved by the greeting being given to the first of them, because they are one group. If he responds to their greetings, this is good etiquette. Also, if anyone in the mosque responds to him, the *farḍ kifāyah* is discharged for the rest.

The second is that the obligation remains to greet for those who have not yet been offered the initial greeting; it is not waived for the first [of the group] by the reply of the second.

IT IS MUSTAḤABB TO GREET ON ENTERING A PLACE WHERE THERE IS NO ONE

It is *mustaḥabb* to give greetings when entering one's home, even if there is no one there. One should say: *Peace be upon us and upon the righteous servants of Allah*. And we have previously explained in the beginning of the book what one says when one enters one's house.

السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ.

As-salāmu 'alaynā wa 'alā 'ibādi-llāhi-ṣ-ṣāliḥīn.

Likewise, when entering a mosque or someone else's house which is empty, one should give greetings by saying: *Peace be upon us and upon the righteous servants of Allah. Peace be upon you, people of the house, and may the mercy and blessings of Allah be upon you.*

السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ، السَّلَامُ

عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

As-salāmu 'alaynā wa 'alā 'ibādi-llāhi-ṣ-ṣāliḥīn. As-salāmu 'alaykum ahlā-l-bayti wa raḥmatu-llāhi wa barakātuh.

ON THE SUNNAH NATURE OF GREETING WHEN PARTING AND AN EXPLANATION OF THE RULING ON RESPONDING

If someone is sitting with a group of people and is about to get up and leave them, it is *Sunnah* to greet them.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and others, with good *isnāds*, that Abū Hurayrah ؓ narrated that the Messenger of Allah ﷺ said: "When any of

you comes to a gathering, let him extend his greetings, and when about to get up let him extend his greetings, for the former is not more important than the latter.” At-Tirmidhī says that this is a *ḥasan* hadith.

I say: “The apparent meaning of this hadith is that it is *wājib* for a group to return the greeting of a person who is greeting them or departing from them. According to the two Imams, al-Qāḍī Ḥusayn and his colleague Imam Abū Sa’d al-Mutawallī, it is customary to greet others when leaving them. That is a *du‘ā*, and it is *mustahabb* to reply to it and not *wājib*, because greeting is something that is done upon meeting and not on parting. That is their opinion. Imam Abū Bakr, the later ash-Shāshī,² however, holds that this is incorrect, because greeting is Sunnah when departing, just as it is Sunnah when sitting down. The preceding hadith is proof of this. Ash-Shāshī’s view is the correct one.”

GREETING SOMEONE WHO ONE IS CONVINCED WILL NOT RETURN
THE GREETING, AND THE RECOMMENDATION TO ABSOLVE
WHOMEVER ONE GREETS IF THEY DO NOT RETURN THE GREETING

If one passes by one person or more and suspects that he will not reply to one’s greeting—either because of the pride of the person whom one passes, because of one’s disdain for the person passing or for the greeting, or for any other reason—one should greet him and not omit it on account of that suspicion. For we are ordered to greet, and the one who is ordered to greet is the one who is passing by. He is not, however, ordered to obtain a reply; moreover, it may be that the person he passes will prove his opinion wrong and return the greeting.

There are those who do not verify things carefully, and who say that the greeting of someone passing by will cause the person passed by to fall into wrongdoing. This is manifest ignorance and blatant stupidity, because *Shari‘ah* commands are not lifted off the shoulders of those commanded because of such imaginings. If we were to look to these vain imaginings, we would give up reproving any wrong action done by someone who does it out of ignorance that it is a wrong action. We would also consider that he would not be reproved by our talking to him, because our reproving him and our acquainting him of his wrongdoing will be a cause of his guilt if he does not cease doing it. There is no doubt that we must not give up reproving [wrongdoing] for reasons like these, and the likes of this are numerous and well-known. And Allah knows best.

We relate in the book of Ibn as-Sunnī that ‘Abd ar-Raḥmān ibn Shibl, a Companion, reported that the Messenger of Allah ﷺ said: “Whoever replies to a greeting, it will be to his own benefit; and anyone who does not reply is not one of us.”³

¹ Abū Dāwūd (5208) and at-Tirmidhī (2707). According to Ibn Hajar this hadith is *ḥasan*.

² There were two well-known jurists of Tashkent called ash-Shāshī: Muḥammad ibn Aḥmad ibn al-Ḥusayn Abū Bakr ash-Shāshī (d. 507/1113–4) and Muḥammad ibn ‘Alī ibn Ḥāmid Abī Bakr ash-Shāshī (d. 485/1092–3), may Allah have mercy on them both.

³ Ibn as-Sunnī (207) and *al-Futūḥāt* (5/367). This is part of a longer hadith, which is *ṣaḥīḥ* and is

It is *mustahabb* for a person who has greeted someone who does not then reply to say to him kindly: “To respond to a greeting is *wājib*, so it is imperative for you to answer me, so that the obligation may be removed from you.” And Allah knows best.

SEEKING PERMISSION TO ENTER A HOUSE

ALLAH ﷻ SAYS: “O you who believe, enter not houses other than your own, until you have asked permission and greeted those in them.”¹

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ
حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا﴾

Allah ﷻ says: “But when the children among you come of age, let them ask permission, as did those before them.”²

﴿وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ﴾

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Mūsā al-Ash‘arī ﷺ narrated that the Messenger of Allah ﷺ said: “Permission must be sought thrice, and if you are not given permission you must turn back.”³

We have related this in both their *Ṣaḥīḥs* from Abū Sa‘īd al-Khudrī ﷺ and others from the Prophet ﷺ.

We relate in the same *Ṣaḥīḥs* that Sahl ibn Sa‘d ﷺ reported that the Messenger of Allah ﷺ said: “Seeking permission was instituted because of the gaze.”⁴

The reports about seeking permission thrice are numerous. The Sunnah is that one should greet and then seek permission standing at the door, so that one cannot see those who are in the house. Then one should say: ‘Peace be upon you. May I enter?’ If no one replies one should say it twice or thrice, and if still no-one replies one should go away.

We relate in the *Sunan* of Abū Dāwūd, with a *ṣaḥīḥ isnād*, that Rib‘ī ibn Ḥirāsh— with a *kasrah* on the *ḥā*’ and at the end a *shīn*—the eminent *Tābi*’, said: “It has been

reported by al-Bukhārī in *al-Adab al-mufrad*, and by Aḥmad, at-Ṭabarānī and al-Ḥākim.

¹ Qur’ān 24:27.

² Qur’ān 24:59.

³ Al-Bukhārī (6244), Muslim (2153), *al-Muwatta‘a* (2/963–964), Abū Dāwūd (5180), and at-Tirmidhī (2691).

⁴ Al-Bukhārī (6241), Muslim (2156), at-Tirmidhī (2710) and an-Nasā‘ī (7/60–61). “Because of the gaze” means to prevent being seen by members of the opposite sex.

reported to us that a man from Banū 'Āmir sought permission to come to the Prophet ﷺ while he was in his house. He asked: 'May I come in?' The Messenger of Allah ﷺ told his servant: 'Go out to this person and teach him how to seek permission. Tell him to say: "Peace be upon you. May I come in?"' The man heard him and said: 'Peace be upon you. May I come in?' The Prophet ﷺ gave him permission and he entered."

السَّلَامُ عَلَيْكُمْ، أَدْخُلُ.

As-salāmu 'alaykum, a-adkhul?

We relate in the *Sunans* of Abū Dāwūd and at-Tirmidhī that Kaladah ibn al-Ḥanbal, a Companion, reported that he came to the Prophet ﷺ and went into [the house] without greeting him. He said: "Go back and say: 'Peace be upon you. May I come in?'"¹ According to at-Tirmidhī, this hadith is *ḥasan*.

I say that Kaladah is written with a *fathah* on the *kāf* and the *lām*, and Ḥanbal with *fathah* on the *hā*, followed by *nūn* with *sukūn*, then *bā* with *fathah*, then *lām*.

What we have stated about greeting before seeking permission is correct. Al-Māwardī mentions three views. The first is [the Sunnah, as described above]. The second is to seek permission before the greeting. The third is that one has a choice. If the gaze of the person seeking permission falls on the owner of the house before he enters he should greet first; if he does not see him, then he should seek permission first. If he has asked for permission thrice and thinks that he has not heard him, should he ask again? Abū Bakr Ibn al-'Arabī al-Mālikī mentions three views. The first is that he should ask again. The second is that he should not ask again. The third is that if he used the above-mentioned words he should not ask again, but if he used any other words he may ask again. The most correct view is that he should not ask again. This view, which he regarded as the soundest, is the one required by the Sunnah, and Allah knows best.

WHICH COMPLETE FORMS OF INTRODUCTION ONE
OUGHT TO EMPLOY WHEN SEEKING ADMITTANCE,
AND WHICH ARE DISAPPROVED OF

If someone seeks permission to enter by greeting or knocking on the door and is asked: 'Who are you?' he should reply 'So-and-so, the son of So-and-so', or 'So-and-so al-Fulānī', or 'So-and-so, better known as Such-and-such' in order that he may be identified. It is *makrūh* to say: 'I', or 'The servant' or 'one of the boys' or 'one of the lovers' and suchlike.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that in a well-known hadith about the Prophet's Night Journey, the Messenger of Allah ﷺ said: "Then he ascended with me to the heaven closest to the earth and he asked for it to be opened." It was said: "Who is this?" He replied: "Jibrīl." It was said: "And who is with you?" He replied:

¹ Abū Dāwūd (5177).

² Abū Dāwūd (5176) and at-Tirmidhī (2711), who states that this hadith is *ḥasan gharīb*.

"Muḥammad." Then he ascended to the second, third and the rest of the heavens. It was said at the door of every heaven: "Who is this?" and he replied: "Jibrīl."

We relate in the same *Ṣaḥīḥs* that Abū Mūsā al-Ash'arī reported that while the Prophet ﷺ was sitting by a well in a garden Abū Bakr came and sought permission [to enter the garden]. [The Prophet ﷺ] asked: "Who is it?" He replied: "Abū Bakr." Then 'Umar came and sought permission and he asked: "Who?" He replied: "'Umar." Then 'Uthmān came and did the same.²

We relate again from the same *Ṣaḥīḥs*, that Jābir reported: "I came to the Prophet ﷺ and knocked on the door. He asked: 'Who is it?' I replied: 'Me.' He said: 'Me, me.' It was as if he disliked it."³

EXPLANATION THAT THERE IS NO HARM IN THE PERSON
SEEKING PERMISSION TO ENTER DESCRIBING HIMSELF IN
SOME WAY TO WHICH THERE IS NO ALTERNATIVE, EVEN IF
THERE IS SOME DEGREE OF SELF-GLORIFICATION IN IT

There is no objection to a man describing himself by a trait that he is known for, if the person who is addressed does not know him by any other name, even if there is some self-reverence in calling oneself by a title; or in saying 'I am *Muḥḥī* So-and-so,' or 'the *Qādī*,' or 'Shaykh So-and-so' etc.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Umm Hānī bint Abī Ṭālib—whose name was Fākhītah, as is well-known, although some say that it was Fāṭimah and others that it was Hind—reported: "I came to the Prophet ﷺ whilst he was having a bath and Fāṭimah was screening him. He asked: 'Who is it?' I replied: 'I am Umm Hānī.'"⁴

We relate also from the same *Ṣaḥīḥs* that Abū Dharr—whose name was Jundub although some say it was Burayr with a *ḍammah* on the *bā*, which is the diminutive of Barr—narrated: "I went out one night, and the Messenger of Allah ﷺ was walking on his own. I started walking in the moonlight. He turned around and saw me. 'Who is that?' he asked. 'Abū Dharr,' I replied."⁵

We relate in the *Ṣaḥīḥ* of Muslim that Abū Qatādah al-Ḥārith ibn Rib'ī narrated a hadith about a *wuḍū'* water container which mentions many of the miracles of the Messenger of Allah ﷺ and many branches of knowledge. In it Abū Qatādah says: "The Messenger of Allah ﷺ raised his head and asked: 'Who is this?' I said: 'Abū Qatādah.'"⁶

I say that there are many similar hadiths. The reason [for saying so] is the need and not a desire to boast.

¹ Al-Bukhārī (2887) and Muslim (162).

² Al-Bukhārī (3674) and Muslim (2403).

³ Al-Bukhārī (6250), Muslim (2155), Abū Dāwūd (5187), at-Tirmidhī (2712), and an-Nasā'ī in *ʿAmal al-yawm wa al-laylah* (328).

⁴ Al-Bukhārī (280) and Muslim (336).

⁵ Al-Bukhārī (6443) and Muslim (94).

⁶ Muslim (681).

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ؓ—whose name was ‘Abd ar-Raḥmān ibn Sakhr, according to the most reliable accounts—reported that he said: “Messenger of Allah, pray to Allah to guide the mother of Abū Hurayrah.” Then he quoted the rest of the hadith as far as “Messenger of Allah, Allah has answered your prayer and guided the mother of Abū Hurayrah.”¹

220



MATTERS RELATED TO GREETING

GREETING WHEN COMING OUT OF THE LAVATORY

IMAM ABŪ SA’D al-Mutawalli said: “To greet someone with ‘May your visit to the lavatory be pleasant’ when coming out of the lavatory has no basis. But it has been reported that ‘Alī ؓ said to a man coming out of the lavatory: ‘You have been purified, so do not defile yourself.’” I say that there is nothing authentic in this regard. There is no objection if a man says to his companion, by way of friendship, affection and in order to foster love: ‘May Allah perpetuate His favour upon you,’ or any other *du‘ā’*.

EXPRESSIONS THAT PEOPLE CUSTOMARILY USE IN PLACE OF THE GREETING OR BEFORE IT

If a person passing by starts to greet those whom he passes by saying: ‘May Allah make your morning good or happy’ or ‘May Allah strengthen you’ or ‘May Allah not desert you and leave you lonely’, or any other words which people normally use, then he is not entitled to a reply. But it is good for one to make *du‘ā’* for him in return. However, it is best to refrain from replying, as a caution against flouting and neglecting the [required] greeting, and as a lesson for him and others to be observant of the *salām*.

THE RULING ON KISSING THE FACE AND LIMBS OF ADULTS AND MINORS

If a person wishes to kiss the hand of someone [of the same gender], because of their asceticism, piety, knowledge, honour, chastity or any other religious consideration, it is not *makrūh* but *mustaḥabb*. If it is done because of his wealth, worldly status, riches, valour, influence and esteem among people, it is *makrūh* to the extent of being severely *makrūh*. Imam Abū Sa’d al-Mutawalli of our colleagues declared it to be impermissible. He indicated that it is *ḥarām*.

¹ Muslim (2491).

We relate in the *Sunan* of Abū Dāwūd that Zāri’ ؓ, who was in the delegation of ‘Abd al-Qays, reported: “We started to hasten from our riding camels and we kissed the hands and feet of the Prophet ؐ.”¹

I say that Zāri’ is with a *zāy* at its beginning and a *rā’* after *alif* according to the wording, which means ‘cultivator’ (of wheat and so on).

We relate in the *Sunan* of Abū Dāwūd that Ibn ‘Umar ؓ reported a story in which he said: “We approached the Messenger ؐ and we kissed his hand.”²

It is *Sunnah* for a man to kiss the cheek of his small child or his brother, or to kiss any other part besides the cheek out of affection, compassion or because of a love of closeness. There are many well-known hadiths in this regard. This applies regardless of whether the child is male or female. The same applies to kissing the child of a close friend, or other small children. To kiss with lust and desire is *ḥarām* by consensus. The same applies to the father and to others. To look with lust at a relative or a stranger is also *ḥarām* by consensus.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah ؓ reported that the Messenger of Allah ؐ kissed Ḥasan ibn ‘Alī ؓ while al-Aqra’ ibn Ḥābis al-Tamimi was with him. Al-Aqra’ said: “I have ten children and I have not kissed any of them.” The Messenger of Allah ؐ looked at him and said: “To him who has no mercy, no mercy will be shown.”³

We relate in the same *Ṣaḥīḥs* that ‘Ā’ishah ؓ related that some Bedouins came to the Messenger of Allah ؐ and asked: “Do you kiss your children?” “Yes,” he replied. They said: “But we, by Allah, do not kiss.” So the Messenger of Allah ؐ said: “Can I help it if Allah has removed mercy from your hearts?”⁴ That is the wording of one of the narrations, and it is narrated with different wordings.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Anas ؓ reported that the Messenger of Allah ؐ took his son Ibrāhīm and kissed him and smelled him.⁵

We relate in the *Sunan* of Abū Dāwūd that al-Barā’ ibn ‘Āzib ؓ said: “I went with Abū Bakr when he first came to Madīnah. His daughter ‘Ā’ishah ؓ was lying down, suffering from fever. Abū Bakr ؓ came to her and asked: ‘How are you, my beloved daughter?’ and kissed her cheek.”⁶

We relate in the books of at-Tirmidhī, an-Nasā’i, Ibn Mājah and others with *ṣaḥīḥ isnāds* that Ṣafwān ibn ‘Assāl ؓ the Companion—and ‘Assāl is written with a *fatḥah* on the *‘ayn* and a doubled *sīn*—narrated: “A Jew said to his companion: ‘Let us go to this prophet.’ They came to the Messenger of Allah ؐ and asked him about the nine clear signs.” He quoted the rest of the hadith as far as: “They kissed his hand and feet and said: ‘We bear witness that you are a prophet.’”⁷

¹ Abū Dāwūd (5225). The chain of this hadith is *ḥasan*. See *Mukhtaṣar Sunan Abi Dāwūd*, by al-Mun-dhīrī (8/91).

² Abū Dāwūd (5223).

³ Al-Bukhārī (5997), Muslim (2319), Abū Dāwūd (5218), and at-Tirmidhī (1912).

⁴ Al-Bukhārī (5998) and Muslim (2317).

⁵ Muslim (2316) and al-Bukhārī (10/426) in a *ta’liq* form.

⁶ Abū Dāwūd (5322).

⁷ At-Tirmidhī (2734) and Ibn Mājah (3705).

We relate in the *Sunan* of Abū Dāwūd, with a handsome (*malīh*) *ṣaḥīḥ isnād*, that 'Iyās ibn Daghfal said: "I saw Abū Naḍrah kiss the cheek of Ḥasan ibn 'Alī."

I say that Abū Naḍrah is spelled with a *nūn* and *ḍād*. His name was al-Mundhir ibn Mālik ibn Quṭa'ah and he was a trustworthy Follower. Daghfal is written with a *dāl* with a *fathah* and then a *ghayn* with a *sukūn* and then a *fā'* with a *fathah* and then a *lām*.

Ibn 'Umar used to kiss his son Sālim and say: "Be surprised at an old man kissing an old man."²

Sahl ibn 'Abdullāh at-Tustarī, one of the ascetics and pious worshippers among this *Ummah*, used to go to Abū Dāwūd as-Sijistānī and say: "Take out your tongue, with which you narrate hadiths of the Messenger of Allah, so that I may kiss it." Then he kissed it. The deeds of our pious predecessors in this regard are innumerable.

KISSING THE FACE OF THE DECEASED AND SOMEONE WHO HAS JUST ARRIVED FROM A JOURNEY

There is no harm in kissing the face of a pious deceased person to gain blessings. There is also no harm in a man kissing the face of his companion when he returns from a journey or the like. We relate in the *Ṣaḥīḥ* of al-Bukhārī that 'Ā'ishah related a long hadith about the demise of the Messenger of Allah, in which she said: "Abū Bakr came in and uncovered the face of the Messenger of Allah. Then he leaned over him and kissed him, and he wept."³

We relate in the book of at-Tirmidhī that 'Ā'ishah said: "Zayd ibn al-Ḥārith came to Madīnah while the Messenger of Allah was in his house. He knocked on the door. The Prophet stood up for him, dragging his garment [on the ground]. He embraced him and kissed him."⁴ At-Tirmidhī said that this is a *ḥasan* hadith.

Embracing or kissing the face of people other than children or those returning from a journey or suchlike is *makrūh*. Abū Muḥammad al-Baghāwī and others have written that it is *makrūh*. Evidence of its being *makrūh* is to be found in that which we have related in the books of at-Tirmidhī and Ibn Mājah from Anas who reported: "A man asked: 'Messenger of Allah, when one of us meets his brother or friend, should he kneel before him?' He answered: 'No.' He then asked: 'Should he embrace him and kiss him?' He said: 'No.' He then asked: 'Should he shake his hand?' He replied: 'Yes.'"⁵

I say: "All that we have mentioned about kissing and embracing—that there is no harm in it upon returning from a journey and that it is *makrūh* under other circumstances—does not apply to a handsome, beardless young man. It is *ḥarām* to kiss a handsome, beardless young man under any circumstances, whether he is returning from a journey or not. It is obvious that embracing him is like kissing him. It makes no difference if the one who kisses and the one who is kissed are pious men or sinners,

1 Abū Dāwūd (5221).

2 Ibn 'Allān states that this hadith is reported by Ibn Abī Khaythamah in his *Tārīkh*.

3 Al-Bukhārī (4452).

4 At-Tirmidhī (2733).

5 At-Tirmidhī (2729) and Ibn Mājah (3702).

or if only one of them is pious. They are all the same. The sound school of thought, in our view, is that to look at a handsome, beardless young man is *ḥarām* even if it is without lust and the person is safe from temptation. It is *ḥarām* just as it is in the case of a woman, since he is similar to her in that sense."

SHAKING HANDS

Know that when meeting it is a Sunnah which is agreed upon unanimously.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Qatādah reported: "I asked Anas: 'Did the Companions of the Prophet shake hands?' He replied: 'Yes.'"¹

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Ka'b ibn Mālik said in the story of Allah's acceptance of his repentance: "Abū Ṭalḥah ibn 'Ubaydullāh got up and ran up to shake my hand and congratulate me."²

We relate with a *ṣaḥīḥ isnād* from the *Sunan* of Abū Dāwūd that Anas reported that when the people of Yemen came, the Messenger of Allah said, "The people of the Yemen have come to you, and they are the first to come shaking hands."³

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and Ibn Mājah that al-Barā reported that the Messenger of Allah said: "No two Muslims meet and shake hands without being forgiven before they part."⁴

And we relate from the books of at-Tirmidhī and Ibn Mājah that Anas reported: "A man asked: 'Messenger of Allah, when one of us meets his brother or his friend, should he bow before him?' He replied: 'No.' He asked: 'Should he embrace him and kiss him?' He replied: 'No.' He asked: 'Should he shake his hand?' He replied: 'Yes.'"⁵ According to at-Tirmidhī this hadith is *ḥasan*. There are many hadiths on this subject.

We relate in the *Muwatta'* of Imam Mālik that 'Aṭā' ibn 'Abdullāh al-Khurāsānī reported: "The Messenger of Allah said: 'Shake hands with each other and it will remove hatred and rancour; give each other gifts and you will love one another, and it will remove stinginess.'"⁶

I say that this hadith is *mursal*.

Know that to shake hands is *mustaḥabb* whenever meeting. Shaking hands after the *ṣalawāt* of *Ṣubḥ* and *'Aṣr* has no religious basis but there is no harm in it, since it is of the essence of the Sunnah to shake hands.

Imam Abū Muḥammad 'Abd as-Salām reported in his book *al-Qawā'id* that innovations are of five types: *wājib*, *ḥarām*, *makrūh*, *mustaḥabb*, and *mubāḥ* (permissible). He says that an example of a permissible innovation is to shake hands after the *ṣalawāt* of *Ṣubḥ* and *'Aṣr*.

I say: "One should be careful about shaking hands with a handsome, beardless

1 Al-Bukhārī (6263) and at-Tirmidhī (2730).

2 Al-Bukhārī (4418) and Muslim (2769).

3 Abū Dāwūd (5213).

4 Abū Dāwūd (5212), at-Tirmidhī (2728), and Ibn Mājah (2703).

5 At-Tirmidhī (2729) and Ibn Mājah (3702).

6 *Al-Muwatta'* (2/908).

young man, for looking at him is *ḥarām*, as we stated in the previous section. According to our [Shāfi'i] companions, anyone whom it is unlawful to look at is unlawful to touch. Touching is more sinful. It is lawful for a man to look at a strange woman if he intends to marry her, or when buying from, selling to, or receiving something from, or giving something to her; but it is not lawful to touch in any of those situations. And Allah knows best.

IT IS *MUSTAḤABB* TO SMILE AND MAKE
DU'Ā' AS WELL AS SHAKING HANDS

It is *mustaḥabb*, when shaking hands, to smile, make *du'ā'* for forgiveness and so on.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Dharr رضي الله عنه related: "The Messenger of Allah صلى الله عليه وسلم told me: 'Do not underestimate any good deed, even if it be simply meeting your brother with a smiling face.'"¹

We relate in the book of Ibn as-Sunnī that al-Barā' ibn 'Āzib رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "When two Muslims meet and shake hands and smile with love and sincerity, their sins fall away from them." According to another report he said: "When two Muslims meet and shake hands and praise Allah صلى الله عليه وسلم and ask for forgiveness, Allah صلى الله عليه وسلم forgives them."²

We relate in [the same source] from Anas رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم said: "No two servants [of Allah] who love each other for the sake of Allah meet and shake hands and pray for blessings upon the Prophet before departing without their past and future sins being forgiven."³

We relate, again in the book of Ibn as-Sunnī, that Anas رضي الله عنه also related that the Messenger of Allah صلى الله عليه وسلم never shook the hand of any man in parting without saying: "O Allah, grant us good in this world and good in the Hereafter, and spare us from the punishment of Hell-Fire."⁴

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

Allāhumma ātinā fi-d-dunyā ḥasanah, wa fi-l-
ākhirati ḥasanah, wa qinā 'adhāba-n-Nār.

IT IS *MAKRŪH* TO BOW TO ANYONE IN ANY CIRCUMSTANCES

It is *makrūh* to bow to anyone, under any circumstances. This is indicated by the hadith of Anas رضي الله عنه in a previous section: "Messenger of Allah, when one of us meets his brother or his friend, should he bow to him?" He said: "No." This is a *ḥasan* hadith,

1 Muslim (2626).

2 Ibn as-Sunnī (192) and Abū Dāwūd (5211). According to al-Mundhirī, there is some *idtirāb* (disruption) in the chain for this hadith.

3 Ibn as-Sunnī (193).

4 Ibn as-Sunnī (203).

as we have already mentioned, and nothing has been reported to contradict it. One should not be fooled by the many people who claim to be associated with knowledge, piety and virtuous traits but who do this. Imitation and obedience is due only to the Messenger of Allah صلى الله عليه وسلم. Allah صلى الله عليه وسلم says: "Whatever the Messenger gives you, take it; and whatever he forbids you, abstain [from it]."¹

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

Allah صلى الله عليه وسلم says: "Let those who contravene the [Messenger's] order beware, lest some trial befall them or a grievous penalty be inflicted upon them."²

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

As we have mentioned previously, in the chapter on funerals, al-Fuḍayl ibn 'Iyād said: "Follow the path of guidance and do not be disillusioned by how few follow it. Beware of the paths of error and do not be deceived by how many are destroyed." And all success is by Allah.

ON IT BEING *MUSTAḤABB* TO STAND FOR SOMEONE
WHO COMES IN, IN CASES WHERE IT IS SOMEONE
OF EMINENCE, OR A PARENT OR RELATIVE

As for honouring someone who enters by standing up, we are of the opinion that it is *mustaḥabb* for those who have clear and manifest eminence in knowledge, piety or nobility, or leadership characterised by caring for others, or for one's parents or relations as well as those who are old. It should be done out of obedience, honour and respect and not for show and pomp. The practice of the first and later generations was based on this, which is our chosen position. I have compiled a small volume on the subject, in which I have collected the hadiths, traditions and rulings of the first generations and their actions which are proof of what I say. I have also mentioned the possible objections and explained the responses to them. So if anyone finds any of these matters problematic and wishes to study that volume, I hope that it will resolve his difficulties, if Allah, exalted is He, wills. And Allah knows best.

IT IS *MUSTAḤABB* TO VISIT THE ṢĀLIḤĪN AND OTHERS,
AND ALSO TO HONOUR THEM AND TREAT THEM WELL

It is emphatically *mustaḥabb* to visit pious people, brothers, neighbours, friends and relatives and to honour, be kind to and strengthen relations with them. The protocol for this varies according to the situation one is in and one's status and availability. It is imperative that one's visit be made in a way that the people visited do not dislike

1 Qur'an 59:7.

2 Qur'an 24:63.

and at times that they are happy with. The hadiths in this regard are many and well-known. The best of them are as follows.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "A man goes to visit his brother in another village, so Allah appoints an angel [to meet him] on his way. When he comes to him he asks: 'Where are you going?' [The man] replies: 'I intend to visit my brother in this village.' He asks: 'Do you have any blessing that you wish to safeguard?' [The man] replies: 'No, it is simply that I love him for the sake of Allah صلى الله عليه وسلم.' [The angel] says: 'I have been sent to you by Allah to inform you that Allah صلى الله عليه وسلم loves you as you love him."¹

I say that *madrajatuhu*, 'his way', with a *fathah* on the *mīm* and the *rā'*, means 'his path'. The meaning of *tarubbuhā*, 'safeguard', is 'preserve', 'shepherd' and 'foster', as when a man fosters the growth of his child.

We relate in the books of at-Tirmidhī and Ibn Mājah that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "To whoever visits an invalid or his brother for the sake of Allah صلى الله عليه وسلم, a caller calls out: 'You have done well; your walking is good and blessed, and you have built a mansion in Paradise."²

IT IS MUSTAḤABB FOR A MAN TO ASK HIS PIOUS
COMPANION TO VISIT HIM AND TO VISIT HIM OFTEN

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Ibn 'Abbās رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم asked Jibrīl عليه السلام: "What prevents you from visiting us more often than you already do?" Then this *āyah* was revealed: "We descend not but by command of your Lord; to Him belongs what is before us and what is behind us."³

﴿وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾

221

RESPONDING WHEN SOMEONE SNEEZES,
AND THE RULINGS ON YAWNING

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "Allah صلى الله عليه وسلم likes sneezing, but He dislikes yawning. If any of you sneeze and then praise Allah, it is the duty of any Muslim who hears them to say to them: 'May Allah have mercy on you.' As for yawning, it is from Shayṭān. So if

¹ Muslim (2567).

² At-Tirmidhī (2009) and Ibn Mājah (1442).

³ Qur'an 19:63. Al-Bukhārī (4731) and at-Tirmidhī (3157).

any of you yawn they should suppress it as much as possible. When any of you yawn, Shayṭān laughs at them."¹

يَرْحَمُكَ اللَّهُ.

Yarḥamuka-llāh.

I say that the scholars hold that this means that the cause for sneezing is something praiseworthy, namely the movement of the body which is low in vitality and nourishment; and this is a recommended thing for one because it weakens the passions and makes obedience easy, whereas yawning does the opposite. And Allah knows best.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Abū Hurayrah رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم said: "When any one of you sneezes he should say 'Praise be to Allah.' His brother and his companion should reply, 'May Allah have mercy on you.' If they say to him 'May Allah have mercy on you,' he must reply 'May Allah guide you and put straight your concerns.'"² The learned say that *bālakum* ('your concerns') means *shā'nakum* ('your affair').

الْحَمْدُ لِلَّهِ.

Al-ḥamdu li-llāh.

يَرْحَمُكَ اللَّهُ.

Yarḥamuka-llāh.

يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بِأَلْسِنَتِكُمْ.

Yahdīkumu-llāhu wa yuṣliḥu bālakum.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Anas رضي الله عنه said that two men sneezed near the Prophet صلى الله عليه وسلم, and he responded to one but not to the other. The one to whom he did not respond said: "So-and-so sneezed and you prayed for mercy for him, and I sneezed, but you did not respond." He said: "That man praised Allah but you did not praise Allah."³

We relate in the *Ṣaḥīḥ* of Muslim that Abū Mūsā al-Ash'arī رضي الله عنه related: "I heard the Messenger of Allah صلى الله عليه وسلم say: 'If any one of you sneezes and then praises Allah, [let the others] respond to him; but if he sneezes and does not praise Allah, do not respond to him."⁴

We relate in the same *Ṣaḥīḥs* that al-Barā' رضي الله عنه narrated: "The Messenger of Allah صلى الله عليه وسلم ordered us to do seven things and forbade us to do seven things. He ordered us to

¹ Al-Bukhārī (6223), Muslim (2941), Abū Dāwūd (5028), and at-Tirmidhī (2747).

² Al-Bukhārī (6224), Abū Dāwūd (5033), and an-Nasā'ī in *ʿAmal al-yawm wa al-laylah* (232).

³ Al-Bukhārī (6225), Muslim (2991), Abū Dāwūd (5039), at-Tirmidhī (2743), and an-Nasā'ī (222).

⁴ Muslim (2992).

visit the sick, to follow funeral processions, to respond when people sneeze, to accept invitations, to return greetings, to help the oppressed, and to assist in fulfilling a vow.”¹

We relate in the same *Ṣaḥīḥs* that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: “The duties of a Muslim towards other Muslims are five: to respond to their greetings, to visit them when they are sick, to follow their funeral processions, to accept their invitations and to respond when they sneeze.” According to a report by Muslim he said: “The duties of a Muslim towards another Muslim are six: when you meet him you should greet him, if he invites you you should accept, if he asks you for advice you should advise him, if he sneezes and praises Allah صلى الله عليه وسلم you should ask for mercy for him, if he is sick you should visit him, and if he dies you should follow him [in the funeral procession].”²

WHAT A PERSON WHO SNEEZES SHOULD SAY; THE WORDING FOR A PERSON WHO ASKS FOR MERCY FOR HIM; AND THE THINGS ABOUT WHICH THERE IS A DIFFERENCE OF OPINION IN FIQH

The ‘*ulamā*’ agree that it is *mustaḥabb* to say after sneezing ‘Praise be to Allah.’ It is better to say ‘Praise be to Allah, Lord of the Worlds.’ It is best to say ‘Praise be to Allah in all circumstances.’

الْحَمْدُ لِلَّهِ.

Al-ḥamdu li-llāh.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Al-ḥamdu li-llāhi Rabbi-l-‘ālamīn.

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

Al-ḥamdu li-llāhi ‘alā kulli ḥāl.

We relate in the *Sunan* of Abū Dāwūd and others, with a *ṣaḥīḥ isnād*, that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: “When any of you sneezes he should say ‘Praise be to Allah in all circumstances.’ His brother or companion should say ‘May Allah have mercy on you.’ He should reply ‘May Allah guide you and put straight your concerns.’”³

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

Al-ḥamdu li-llāhi ‘alā kulli ḥāl.

1 Al-Bukhārī (1239), Muslim (2066), at-Tirmidhī (2800), and an-Nasā’ī (4/54).

2 Al-Bukhārī (1240), Muslim (2162), Abū Dāwūd (5030), at-Tirmidhī (2738), and an-Nasā’ī (4/53).

3 Abū Dāwūd (5033).

يَرْحَمُكَ اللَّهُ.

Yarḥamuka-llāh.

يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بِأَلْسِنَتِكُمْ.

Yahdīkumu-llāhu wa yuṣliḥu bālakum.

We relate in the book of at-Tirmidhī that Ibn ‘Umar رضي الله عنه narrated that a man sneezed next to him and said: “Praise be to Allah and blessings be upon the Messenger of Allah.” So Ibn ‘Umar said: “Do not say: ‘Praise be to Allah and blessings be upon the Messenger of Allah.’ Allah’s Messenger صلى الله عليه وسلم did not teach us to do that. He taught us to say: ‘Praise be to Allah in all circumstances.’”¹

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

Al-ḥamdu li-llāhi ‘alā kulli ḥāl.

I say that it is *mustaḥabb* for all those who hear one [sneeze] to say ‘May Allah have mercy on you,’ using either the singular or the plural pronoun.

يَرْحَمُكَ اللَّهُ.

Yarḥamuka-llāh.

يَرْحَمُكُمْ اللَّهُ.

Yarḥamukumu-llāh.

رَحِمَكُمُ اللَّهُ.

Raḥimakumu-llāh.

It is *mustaḥabb* for the person who sneezed to say thereafter ‘May Allah guide you and set right your concerns,’ or ‘May Allah forgive us and you.’

يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بِأَلْسِنَتِكُمْ.

Yahdīkumu-llāhu wa yuṣliḥu bālakum.

وَيَغْفِرُ اللَّهُ لَنَا وَلَكُمْ.

Yaghfiru-llāhu lanā wa lakum.

We relate in the *Muwaṭṭa’* of Mālik from Nāfi’ that Ibn ‘Umar رضي الله عنه said: “If any of

1 Ibn Mājah (3803) and at-Tirmidhī (2735), who states that this hadith is *gharīb*.

you sneeze and someone says to him: 'May Allah have mercy on you,' he should reply: 'May Allah have mercy on us and you, and may Allah forgive us and you.'¹

يَرْحَمُنَا اللَّهُ وَإِيَّاكُمْ وَيَغْفِرُ لَنَا وَلَكُمْ.

Yarhamuna-llāhu wa iyyākum wa yaghfiru lanā wa lakum.

All of this is Sunnah and none of it is *wājib*. Our colleagues say that the *tashmīṭ*, i.e. saying, 'May Allah have mercy on you,' is a *Sunnah kifāyah*, and so if one person carries it out everyone else is absolved; but it is best for each one of them to say it, because of the literal meaning of the *ṣaḥīḥ* hadith we have previously cited, "... it is a duty on every Muslim who hears him to say to him, 'May Allah have mercy on you.'"

What we have said here about it being *mustaḥabb* to ask for mercy on the one who sneezes is [according to] our *madhhab*. The companions of Mālik differed as to whether it is incumbent. Qāḍī 'Abd al-Wahhāb said that it is Sunnah and that one person asking for mercy suffices for a group of people, as in our *madhhab*. According to Ibn Muzayn, it is incumbent on every single one of them, and Ibn al-'Arabī adopted that position.

ONE DOES NOT ASK FOR MERCY FOR PEOPLE WHO SNEEZE
IF THEY DO NOT PRAISE ALLAH, EXALTED IS HE

If the person who sneezes does not praise Allah, they should not be responded to because of the preceding hadith. The minimum praise, asking for mercy and response that one should give is to raise one's voice so that his companion may hear.

ONE SHOULD NOT ASK FOR MERCY FOR SOMEONE WHO SNEEZES
IF HE DEPARTS FROM THE WORDING 'PRAISE BE TO ALLAH'

If the person who sneezes says words other than 'Praise be to Allah,' he should not be responded to.

We relate in the *Sunans* of Abū Dāwūd and at-Tirmidhī that Sālim ibn 'Ubayd al-'Ashja'ī, a Companion, narrated: "While we were with the Messenger of Allah ﷺ a man sneezed and said 'Peace be upon you.' The Messenger of Allah ﷺ said 'And on you and on your mother.' Then he said: 'If anyone sneezes he should praise Allah, and those who are with him should say: 'May Allah have mercy on you.' He should respond to them by saying: 'May Allah forgive us and you.'"²

يَرْحَمَكَ اللَّهُ.

Yarhamuka-llāh.

¹ *Al-Muwatta'* (2/965).

² Abū Dāwūd (5029), at-Tirmidhī (2746), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (225).

يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ.

Yaghfiru-llāhu lanā wa lakum.

THE DIFFERENT VIEWS OF THE FUQAHĀ' ABOUT
SOMEONE WHO SNEEZES IN ṢALĀH

If one sneezes in *ṣalāh*, it is *mustaḥabb* for him to say: 'Praise be to Allah' loud enough so that he can hear himself. That is our position. The followers of Mālik have three rulings: first, this same ruling, which is that of [Qāḍī] Ibn al-'Arabī; second, that he should praise [Allah] within himself; and third—as Ṣaḥnūn said—that he should not praise aloud or silently.

THE PERSON SNEEZING PLACING HIS HAND OR GARMENT
OVER HIS MOUTH IS PART OF THE SUNNAH

It is Sunnah to put one's hand or garment or suchlike over one's mouth when sneezing, and to lower the voice.

We relate in the *Sunans* of Abū Dāwūd and at-Tirmidhī that Abū Hurayrah reported that when the Messenger of Allah ﷺ sneezed he put his hand or clothes over his mouth and lowered his voice.¹ The narrator was not sure as to which of the two wordings he said. At-Tirmidhī said the hadith is *ḥasan ṣaḥīḥ*.

We relate in the book of Ibn as-Sunni that 'Abdullāh ibn az-Zubayr reported that the Messenger of Allah ﷺ said: "Allah dislikes raising the voice when yawning or sneezing."²

We relate in it that Umm Salamah reported: "I heard the Messenger of Allah ﷺ say: 'Loud yawning and excessive sneezing is from Shayṭān.'"³

SOMEONE WHO SNEEZES REPEATEDLY AND
WHAT IS NARRATED ABOUT IT

If a person sneezes repeatedly, it is Sunnah to respond to him each time he sneezes, up to three times.

We relate in the *Ṣaḥīḥ* of Muslim and the *Sunans* of Abū Dāwūd and at-Tirmidhī that Salamah ibn al-Akwa' narrated that the Messenger of Allah ﷺ heard a man sneeze near him. He said to him: "May Allah have mercy on you." Then he sneezed again, and the Messenger of Allah ﷺ said: "The man has a cold."⁴ That is the wording in Muslim's narration. According to the report by Abū Dāwūd and at-Tirmidhī, Salamah

¹ Abū Dāwūd (5029) and at-Tirmidhī (2746).

² Ibn as-Sunni (268).

³ Ibn as-Sunni (264).

⁴ Muslim (2993), Abū Dāwūd (5037), at-Tirmidhī (2744), Ibn Mājah (3714) and an-Nasā'ī (223).

reported: "A man sneezed near the Messenger of Allah ﷺ when I was present. The Messenger of Allah ﷺ said: 'May Allah have mercy on you.' Then [the man] sneezed twice or thrice, so the Messenger of Allah ﷺ said: 'May Allah have mercy on you. This man has a cold.'" At-Tirmidhī classed this as a *ḥasan ṣaḥīḥ* hadith.

We relate in the *Sunans* of Abū Dāwūd and at-Tirmidhī that 'Ubaydullāh ibn Rifā'ah ؓ, a Companion, related that the Messenger of Allah ﷺ said: "Responding to someone who sneezes is to be done thrice. So if he sneezes again after that, you may respond if you wish but you do not have to."¹ This is a weak hadith: at-Tirmidhī classified it as weak and its *isnād* is *majhūl* (unidentifiable).

We relate in the book of Ibn as-Sunnī, with an *isnād* that has one unverifiable transmitter although the rest is *ṣaḥīḥ*, that Abū Hurayrah ؓ reported: "I heard the Messenger of Allah ﷺ say: 'When any one of you sneezes, those who are sitting with him must respond. If he sneezes more than thrice he has a cold, so do not respond after the third time.'"²

The *'ulamā'* differ about this. According to Ibn al-'Arabī, it is said that one should respond the second time by saying 'You have a cold'; but some say it is the third time. He says that the meaning is, 'You are not one of those who must be responded to by asking for mercy upon them after this, because what you have is a cold and an illness, not an insignificant sneeze.'

Someone may object that if he is ill then one ought to supplicate for him and respond with a supplication for mercy, since he has more right to a *du'ā'* than anyone else. The answer is that it is *mustaḥabb* to make a *du'ā'* for him—not with the *Shari'ah* *du'ā'* made for someone who sneezes, but rather with the *du'ā'* of a Muslim for well-being and safety for a Muslim and similar things. That, however, does not fall into the category of responding by asking for mercy for a person when they sneeze.

SOMEONE WHO SNEEZES AND DOES NOT PRAISE ALLAH, OR WHOSE
PRAISING IS NOT HEARD, OR IS ONLY HEARD BY SOME PEOPLE

If someone sneezes and does not praise Allah ﷻ, as already stated he should not be responded to. Likewise, if he praises Allah ﷻ and no-one hears him, he should not be responded to. If he is in a group of people and some of them hear, those who hear should respond—but not the rest.

Ibn al-'Arabī al-Mālikī mentions a disagreement about those who do not hear [a man who had sneezed] praising Allah but do hear the response of those with him. He said that [in such a case] one should respond, because he knows about the sneeze and

¹ Abū Dāwūd (5036) and at-Tirmidhī (2745). The latter states that this hadith is *gharīb* and that its chain is unknown. However, Ibn Ḥajar disagrees with him and argues that most of its narrators are trustworthy. Ibn al-'Arabī contends that although this chain contains an unknown narrator it is *mustaḥabb* to act upon it. Ibn Ḥajar also mentions supporting narrations for this hadith: see *Fathī al-Bārī* (10/605-606).

² Ibn as-Sunnī (251).

the praise because of the response of the others. Others say he should not respond because he did not hear him.

Know that if a man does not praise Allah at all, it is *mustaḥabb* for those who are near him to remind him to praise Allah. This is preferable. We have related in *Ma'ālim as-Sunan* by al-Khaṭṭābī a similar statement from the great master Ibrāhīm an-Nakha'ī. This is [part of] sincere advice, enjoining good, and helping one another towards piety and fear of Allah. Ibn al-'Arabī says that this is not to be done and that it is ignorance on the part of the person who does it; but he is mistaken in his claim, for on the contrary the correct position is that it is *mustaḥabb*, for reasons I have mentioned. And success is only by Allah.

IF A JEW SNEEZES

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and others, with *ṣaḥīḥ isnāds*, that Abū Mūsā al-Ash'arī ؓ said: "Some Jews used to pretend to sneeze near the Messenger of Allah ﷺ hoping that he would say to them 'May Allah have mercy on you', so that [the Jew] could then reply 'May Allah guide you and set right your concerns.'"¹

It is reported in the *Musnad* of Abū Ya'lā al-Mawṣilī that Abū Hurayrah ؓ narrated that the Messenger of Allah ﷺ said: "If a man narrates a hadith and someone sneezes near him, [he has spoken] the truth." Everyone in the *isnād* is reliable and proficient apart from Baqiyyah ibn al-Walid, about whom there is disagreement. Most of the *ḥāfiẓ* memorisers and imams use his narrations from the people of Shām in proof, and he did narrate this hadith from Mu'āwiyah ibn Yaḥyā ash-Shāmī.

IT IS SUNNAH TO SUPPRESS A YAWN AS MUCH AS POSSIBLE, AND
IT IS MUSTAḤABB TO PLACE ONE'S HAND OVER ONE'S MOUTH

When one yawns it is Sunnah to restrain it as much as possible because of the aforementioned *ṣaḥīḥ* hadith. It is Sunnah to cover the mouth with the hand, because of what we relate from the *Ṣaḥīḥ* of Muslim that Abū Sa'īd al-Khudrī ؓ related that the Messenger of Allah ﷺ said: "If any one of you yawns he should hold his hand over his mouth, for [otherwise] Shayṭān enters."²

I say that it is the same whether the yawning happens in *ṣalāh* or not: it is *mustaḥabb* to cover one's mouth with one's hand. It is only *makrūh* for the worshipper to put his hand over his mouth when there is no need to, as there is when yawning and the like. And Allah knows best."

¹ Abū Dāwūd (5038) and at-Tirmidhī (2740).

² Muslim (2995) and Abū Dāwūd (5026).⁷⁸ Muslim (3002), Abū Dāwūd (4804), and at-Tirmidhī (2395).



PRAISING A MAN and extolling his virtues may be done to his face or in his absence. There is no restriction on what may be said in his absence, unless the person who praises speculates and begins to lie, when it becomes *ḥarām* because of the lies and not because of the praise. Praise in which there is no falsehood is *mustahabb* as long as some benefit accrues from it and it would not cause harm if it were conveyed to the person who is praised by causing him to be tempted [into vanity] and misguided. There are hadiths which rule that praising a person to his face is permissible or *mustahabb*. There are also hadiths which rule that it is forbidden. The way to reconcile these hadiths is as follows: if the person who is praised is perfect in faith and has good conviction and spiritual understanding and knowledge, so that he will not be tempted or beguiled by it and his soul will not play games with him, then it is not *ḥarām* or *makrūh*. If there is a risk of any of these things, it is extremely *makrūh* to praise him.

Among the hadiths which prohibit it is one which we relate from the *Ṣaḥīḥ* of Muslim: that al-Miqdād رضي الله عنه related that a man started to praise 'Uthmān رضي الله عنه, so al-Miqdād knelt down and threw pebbles in his face. 'Uthmān asked him: "What is wrong with you?" He replied: "The Messenger of Allah صلى الله عليه وسلم said: 'If you see people praising [others], scatter dust in their faces.'"¹

We relate in both *Ṣaḥīḥs* that Abū Mūsā al-Ash'arī رضي الله عنه reported that the Prophet صلى الله عليه وسلم heard a man praising another man lavishly. He said: "You have destroyed" (or "you have cut") "that man's back."² I say that *yutrihi* ('praising him lavishly') is written with a *ḍammah* on the *yā*, a *sukūn* on the *ṭā*, and a *kasrah* on the *rā* after which there is a *yā*, and that *itṛā* (its verbal noun) means to praise exaggeratedly and go beyond the limits. Some say that it simply means 'praise'.

In another hadith, Abū Bakrah رضي الله عنه narrated that a man was mentioned in front of the Messenger of Allah صلى الله عليه وسلم, and good was spoken of him. So the Messenger of Allah صلى الله عليه وسلم said: "Woe to you! You have cut the neck of your companion." He said it repeatedly. He said: "If any one of you has no choice but to praise, then say: 'I think he is like this, or like that.' If he thinks he is like that, then Allah is his Judge; so do not praise any one before Allah."³

The hadiths which permit [praising people] are innumerable, but we will point out only a number of them, such as his صلى الله عليه وسلم saying in one authentic hadith to Abū Bakr رضي الله عنه: "What do you think about two, the third of whom is Allah?"⁴ According to another hadith he said: "You are not one of them"⁵—that is, one of those who wear

1 Muslim (2995) Abū Dāwūd (5026)
2 Al-Bukhārī (2663) and Muslim (3001).
3 Al-Bukhārī (2662), Muslim (3000), and Abū Dāwūd (4805).
4 Al-Bukhārī (3653), Muslim (2381), and at-Tirmidhī (3095).
5 Al-Bukhārī (3665), Muslim (2382), and at-Tirmidhī (3661).

their trousers long out of pride. According to another, he said: "Abū Bakr, do not weep. The person who has favoured me most with his company and wealth is Abū Bakr. If I had to choose a close friend from my *Ummah* I would choose Abū Bakr."¹ According to another he said: "I hope that you are one of them"²—that is, one of those who will be called from all the gates of Paradise to enter through them. According to another he said: "Grant him permission, and give him the glad tidings of Paradise."³ According to another hadith he said: "Be still, Uḥud, for upon you are a Prophet, a *ṣiddīq* (a person of immense faith), and two martyrs."⁴

The Messenger of Allah صلى الله عليه وسلم related: "I entered Paradise and I saw a palace. I asked: 'Whose is this?' They replied: 'It belongs to 'Umar.' I wanted to enter it, but I remembered your jealousy."⁵ 'Umar رضي الله عنه said: "May my father and mother be sacrificed for you, Messenger of Allah! Could I be jealous of you?" According to another hadith he said: "Umar, never does Shayṭān meet you walking on a path without him taking a different way from yours."⁶

According to another hadith he said: "Open [the door] for 'Uthmān, and give him the good news of Paradise."⁷

According to another hadith he told 'Alī: "You are from me and I am from you."⁸ According to another, he asked 'Alī: "Are you not pleased to be to me as Hārūn was to Mūsā, in status and relationship?"⁹

According to another hadith he told Bilāl رضي الله عنه: "I hear the sound of your shoes in Paradise."¹⁰

According to another hadith he said to Ubayy ibn Ka'b رضي الله عنه: "Congratulations on your knowledge, Abū Mundhir."¹¹

According to another hadith he told 'Abdullāh ibn Salām رضي الله عنه: "You will be in Islam until you die."¹²

According to another hadith he told an *Anṣārī*: "Allah smiled and was impressed with the deed you two did."¹³ According to another, he told the *Anṣār*: "You are the most beloved people to me."¹⁴

According to another hadith he said to Ashajj'Abd al-Qays رضي الله عنه: "You have two traits that Allah and His Prophet love: forbearance and perseverance."¹⁵

1 Al-Bukhārī (3656).
2 Al-Bukhārī (3666) and Muslim (86).
3 Al-Bukhārī (3674), Muslim (2403), and at-Tirmidhī (3711).
4 Al-Bukhārī (3699).
5 Al-Bukhārī (3679) and Muslim (2395).
6 Al-Bukhārī (3683) and Muslim (2396).
7 Al-Bukhārī (3674) and Muslim (2403).
8 Al-Bukhārī (7170), in a *ta'liq* form.
9 Al-Bukhārī (3706) and Muslim (2404).
10 Al-Bukhārī (1149) and Muslim (2458).
11 Muslim (810) and Abū Dāwūd (1460).
12 Al-Bukhārī (3813) and Muslim (2484).
13 Al-Bukhārī (3798) and Muslim (2053).
14 Al-Bukhārī (3785) and Muslim (2508).
15 Muslim (2593).

The hadiths that I have quoted are some of the well-known authentic ones, so I have not added any references. Other reports which mention him ﷺ praising a person to their face are innumerable. Reports about praising the Companions, the *Ṭābi'in*, the *'ulamā'*, and Imams who have many followers are countless. And Allah knows best.

Abū Ḥāmid al-Ghazālī says at the end of the chapter on *zakāh* in his *Ihyā'*: "When a man gives charity, the recipient should investigate, and if the person who gives it is one of those who love to be thanked and to publicise [their charity], he should hide it. This is because in order to fulfil his rights he must not help him in wrongdoing, and seeking thanks is wrongdoing. If he knows from his condition that he does not love being thanked and does not seek it, he should thank him and make his charity known. Sufyān ath-Thawrī said: 'One who knows himself will not be harmed by people's praise.'"

Abū Ḥāmid al-Ghazālī said, after what we have just quoted: "The finer points of these principles are what those who watch their hearts should be mindful of. If such outward acts are performed by someone heedless of these realities, they are a laughing matter for Shayṭān and a source of pleasure to him, and may involve much exertion with little benefit. An example of such knowledge is the saying 'Studying a *Sūrah* [of Qur'ān] is better than a year of worship': for this knowledge gives life to the worship of a lifetime, whereas ignorance of it kills and invalidates all the worship of a lifetime. And it is Allah Who gives guidance and ability."

223

PRAISING ONESELF AND MENTIONING
ONE'S OWN GOOD QUALITIES

ALLAH ﷻ SAYS: "So do not think highly of yourselves."

﴿فَلَا تُزَكُّوْا أَنْفُسَكُمْ﴾

Know that to speak of one's own good qualities can either be blameworthy or approved of. What is blameworthy is to mention them with pride and a display of superiority and importance over one's peers. What is approved of is that in which there is some religious benefit. This [may arise from the speaker] enjoining good and discouraging evil, advising, guiding people to what is advantageous, teaching, training, admonishing, reminding or making peace between two people, or warding off evil. A person may mention his own good qualities intending thereby to make it easier to accept his word and believe what he is saying, or that "This thing that I am telling you, you will not find it with anyone other than me, so learn it from me," and so on.

There are innumerable texts in this regard. The Prophet ﷺ said: "I am the Prophet, and that is no lie," "I am the leader of the progeny of Adam," "I shall be the first for whom the earth will split," "I am the most knowledgeable of you about Allah and I fear Him the most," and "I spend the night with my Lord." There are many similar sayings. Yūsuf ﷺ said: "Set me over the storehouses of the land. I shall be a knowledgeable guardian."¹

اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ يَا حَفِيظُ عَلِيمٌ

Shu'ayb ﷺ said: "Truly you will find me, if Allah wills, one of the righteous."²

﴿سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ﴾

We relate in the *Ṣaḥīḥ* of al-Bukhārī that when 'Uthmān ﷺ was besieged, he said: "Do you not know that the Messenger of Allah ﷺ said: 'Whoever equips the troubled army will have Paradise? I equipped them. Do you not know that the Messenger of Allah ﷺ said: 'Whoever digs the well of Rūmah will have Paradise? I dug it'". Those present confirmed what he said."³

We relate in the *Ṣaḥīḥs* about Sa'd ibn Abī Waqqāṣ that the people of Kūfah complained to 'Umar ibn al-Khaṭṭāb ﷺ about Sa'd ibn Abī Waqqāṣ ﷺ, saying: "He does not perform the *ṣalāh* properly." Sa'd said: "By Allah, I was the first of the Arabs to shoot an arrow for the Cause of Allah. We went out for the Cause of Allah with the Messenger of Allah ﷺ." He then cited the rest of the hadith.⁴

We relate in the *Ṣaḥīḥ* of Muslim that 'Alī ﷺ said: "By Him Who splits the seed and created the soul, the Prophet ﷺ made a vow to me that no one loves me but a believer and no one hates me but a hypocrite."⁵

I say that *bara'a* ('created') is written with a *hamzah*, and it means the same as *khalāqa*. *Nasamah* ('soul') means the same as *nafs* ('self' or 'soul').

We relate in both *Ṣaḥīḥs* that Abū Wā'il narrated that Ibn Mas'ūd ﷺ addressed [the *Ṭābi'in*], saying: "By Allah, I have learned from the mouth of the Messenger of Allah ﷺ some seventy *Sūrahs*. The Companions of the Messenger of Allah ﷺ knew that I was one of the most learned among them about the Book of Allah, although I was not the best of them. If I knew of anyone more learned than me I would travel to him."⁶

There are innumerable hadiths similar to these which are all interpretable in the way we have mentioned. And it is Allah Who grants success.

1 Qur'ān 12:55.

2 Qur'ān 28:27.

3 Al-Bukhārī (2778).

4 Al-Bukhārī (3728), Muslim (2966), and at-Tirmidhī (2366).

5 Muslim (78).

6 Al-Bukhārī (5002), Muslim (2462), and an-Nasā'ī (8/134).

QUESTIONS RELATED TO THE PRECEDING SUBJECT

WHAT IT IS MUSTAḤABB TO SAY TO SOMEONE WHO CALLS YOU

IT IS MUSTAḤABB to answer, when someone calls out to you, 'At your service, and at your command', or simply 'At your service.'

لَبَّيْكَ وَسَعْدَيْكَ.

Labbayka wa sa'dayk.

لَبَّيْكَ.

Labbayka.

It is *mustaḥabb* to say 'Welcome' to a person who comes to one, or to say to anyone who treats one well or whom one sees doing a good deed: 'May Allah protect you,' or 'May Allah reward you with goodness.' The proof of this is contained in many authentic hadiths.

مَرْحَبًا.

Marḥabā.

حَفِظَكَ اللَّهُ.

Ḥafizaka-llāh.

جَزَاكَ اللَّهُ خَيْرًا.

Jazāka-llāhu khayran.

There is no harm in saying to a man who is revered for his knowledge, piety and so on: 'May Allah make me your ransom' or 'May my father and mother be your ransom.' The proof of this is contained in many authentic hadiths, which I have omitted for the sake of brevity.

جَعَلَنِي اللَّهُ فِدَاكَ.

Ja'alani-llāhu fidāk.

فِدَاكَ أَبِي وَأُمِّي.

Fidāka abī wa ummī.

ON A WOMAN MAKING HER EXPRESSION ROUGHER WHEN SPEAKING TO PEOPLE OTHER THAN CLOSE FAMILY

If a woman needs to talk to a man who is not precluded from marriage to her in order to buy or sell something, she must show diffidence and roughness in her speech and she should not speak gently, to avoid the danger that he may desire her.

Imam Abū al-Ḥasan al-Wāḥidī, one of our [Shāfi'i] colleagues, says in his book *al-Basīf*: "A woman is to be instructed, when addressing strangers, to speak in a severe tone, because that is less likely to create desire for the doubtful. She should do the same if she addresses someone who is unlawful to her because of being an in-law. Do you not see that Allah ﷻ gave this advice to the Mothers of the Believers, who are eternally unlawful [to anyone but the Prophet ﷺ]? Allah ﷻ says: "Wives of the Prophet, you are not like any [other] women. If you fear Allah, be not too complaisant of speech, lest one in whose heart is disease should be moved by desire; but speak words (that are) respectable."¹

﴿يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ
بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا﴾

I say that what al-Wāḥidī says regarding roughness of voice is also mentioned by our companions. According to Shaykh Ibrāhīm al-Marwazī, one of our companions, [the best] way to roughen her voice is for her to put the back of her hand to her mouth and reply like that. And Allah knows best.

Al-Wāḥidī's point about those unlawful to marry through their being in-laws being in the same case as non-relatives is weak and contradicts what is well-known among our colleagues, because they are like those who are unlawful by way of kinship as regards looking at them and being in seclusion with them. As for the Mothers of the Believers, they are only sacrosanct in virtue of marriage to them being unlawful as well as the obligation to respect them. Hence, marriage to their daughters is permitted. And Allah knows best.

¹ Qur'an 33:32.

WHAT TO SAY WHEN ASKING FOR A WOMAN'S
HAND IN MARRIAGE FROM HER FAMILY, FOR
HIMSELF OR FOR SOMEONE ELSE

IT IS *MUSTAḤABB* for a man to start his proposal with the praise of Allah and invoking blessings upon the Messenger of Allah ﷺ, saying: "I bear witness that there is no god but Allah alone without partner, and I bear witness that Muḥammad is His slave and Messenger. I have come to you seeking your young woman So-and-so [in marriage]" or "your honoured daughter So-and-so (daughter of So-and-so)", or something similar.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

*Ashhadu an lā ilāha illa-llāh, waḥdahu lā sharika lah, wa
ashhadu anna Muḥammadan 'abduhu wa Rasūluh.*

We relate in the *Sunans* of Abū Dāwūd and Ibn Mājah that Abū Hurayrah ʿ reported that the Messenger of Allah ﷺ said: "Every speech," and in some narrations "every undertaking", "that is not started with the praise of Allah is cut off."¹ It has also been narrated as *aqṭa'*, 'severed', and both words have the same meaning. This is a *ḥasan* hadith. *Ajdham*, 'cut off', with *jīm* and *dhāl*, means that it has little blessing in it.

We relate in the *Sunans* of Abū Dāwūd and at-Tirmidhī that Abū Hurayrah ʿ reported that the Messenger of Allah ﷺ said: "Every proposal in which there is no *shahādah* is like a cut-off hand."² At-Tirmidhī says that this is a *ḥasan* hadith.

A MAN OFFERING HIS DAUGHTER'S HAND IN
MARRIAGE TO VIRTUOUS PEOPLE

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī that 'Umar ibn al-Khaṭṭāb ʿ reported that when the husband of his daughter Ḥaḥṣah ʿ passed away he said, "I met 'Uthmān ʿ and offered her to him in marriage. I said: 'If you wish, I will give you Ḥaḥṣah, daughter of 'Umar, in marriage.' He said: 'I will look into my affairs.' I waited a few days, then he met me and said: 'It has become apparent to me that I should not marry now.' Then I

1 Abū Dāwūd (4840), Ibn Mājah (1894), and an-Nasā'ī (494).

2 Abū Dāwūd (4841) and at-Tirmidhī (1106).

met Abū Bakr aṣ-Ṣiddīq ʿ and said: 'If you wish, I will give you Ḥaḥṣah, daughter of 'Umar, in marriage.' Abū Bakr ʿ kept quiet." Then he mentioned the rest of the hadith.¹

WHAT TO SAY WHEN MAKING THE MARRIAGE CONTRACT

IT IS *MUSTAḤABB* to deliver a sermon before the contract. The sermon should contain what we mentioned in the previous chapter, but this sermon should be longer. The same applies whether the sermon is delivered by the one who makes the contract or by someone else.

The best [sermon] is the following.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and Ibn Mājah, as well as others, with *ṣaḥīḥ isnāds*, that 'Abdullāh ibn Mas'ūd ʿ reported that the Messenger of Allah ﷺ taught [his Companions] the sermon of need: "All praise be to Allah. We ask for His help and His forgiveness and we seek His protection from the evil of our souls. Whomever Allah has guided none can lead astray, and whomever He has led astray none can guide. I bear witness that there is no god but Allah and I bear witness that Muḥammad is His slave and Messenger. 'O mankind, revere your Guardian Lord, Who created you from a single soul and created from it its mate, and from those two scattered countless men and women. Fear Allah, through Whom you demand your mutual rights; and revere the wombs which bore you, for Allah ever watches over you'"²

"O you who believe, fear Allah as He should be feared, and die not except in a state of Islam."³

"O you who believe, fear Allah, and say a word directed to the right, that He may make your actions sound and forgive you your sins. He that obeys Allah and His Messenger has attained a mighty triumph."⁴

الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِهِ مِنْ شُرُورِ أَنْفُسِنَا. مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ،
وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

1 Al-Bukhārī (5122) and an-Nasā'ī (6/83).

2 Qur'an 4:1.

3 Qur'an 3:102.

4 Qur'an 33:70-71.

وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي
تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

﴿يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾
﴿يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا * يُصْلِحْ لَكُمْ أَعْمَالَكُمْ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ * وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

Al-ḥamdu li-llāhi nasta'inuhu wa nastaghfiruh, wa na'ūdhu bihi min shurūri anfusinā. Man yahdi-llāhu fa-lā muḍilla lah, wa man yuḍlil fa-lā hādiya lah. Wa ashhadu an lā ilāha illa-llāh, wa ashhadu anna Muḥammadan 'abduhu wa Rasūluh. Yā ayyuhā-n-nāsu-ttaqū Rabbakumu-lladhi khalaqakum min nafsin wāhidatin wa khalaqa minhā zawjahā wa baththa minhumā rijālan kathīran wa nisā'a, wa-ttaqu-llāha-lladhi tasā'ulūna bihi wa-l-arḥām. Inna-llāha kāna 'alaykum Raqībā.

Yā ayyuha-lladhīna āmanu-ttaqu-llāha ḥaqqā tuqātihi wa lā tamūtunna illā wa antum Muslimūn.

Yā ayyuha-lladhīna āmanu-ttaqu-llāha wa qūlū qawlan sadīdan yuṣliḥ lakum a'mālakum wa yaḡfir lakum dhunūbakum. Wa man yuṭī'i-llāha wa Rasūlahu fa-qad fāza fawzan 'azīmā.

That is the wording of one of Abū Dāwūd's narrations. According to another report¹, after saying "And His Messenger" he also said: "Allah sent him with the truth as a bearer of glad tidings and a warner before the Hour. Whoever obeys Allah and His Prophet has been guided; whoever disobeys them harms none but himself, nor does he harm Allah at all."² At-Tirmidhī says that this is a ḥasan hadith.

أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ، مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ
رَشِدَ، وَمَنْ يَعْصِهِمَا فَإِنَّهُ لَا يَضُرُّ إِلَّا نَفْسَهُ، وَلَا يَضُرُّ اللَّهَ شَيْئًا.

Arsalahu bi-l-ḥaqqi bashīran wa nadhīran bayna yadayyi-s-sā'ah. Man yuṭī'i-llāha wa Rasūlahu fa-qad rashad, wa man ya'sihimā fa-innahu lā yaḍurru illā nafsah, wa lā yaḍurru-llāha shay'ā.

According to our [Shāfi'i] colleagues, it is *mustaḥabb* to say also: 'I marry you with what Allah has commanded to do: to hold together on equitable terms, or separate with kindness.'

¹ Abū Dāwūd (2118), at-Tirmidhī (1105), an-Nasā'i (6/89), and Ibn Mājah (1892).

² Abū Dāwūd (2119).

أَزْوَجَكَ عَلَيَّ مَا أَمَرَ اللَّهُ بِهِ مِنْ إِمْسَاكِ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ.
*Uzawwijuka 'alā mā amara-llāhu bihi min imsākin
bi-ma'rūfin aw tasrihin bi-ihsān.*

The shortest [possible form] of these sermons is: 'Praise be to Allah and blessings be upon the Messenger of Allah. I advise [people] to [have] fear of Allah.' And Allah knows best.

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ عَلَى رَسُولِ اللَّهِ، أَوْصِي بِتَقْوَى اللَّهِ.

Al-ḥamdu li-llāhi wa-ṣ-ṣalātu 'alā Rasūli-llāh. Uṣī bi-taqwa-llāh.

Know that this sermon is Sunnah. The chosen position is that if one does not deliver any of it the marriage is still valid, according to the consensus of the 'ulamā'. It is cited of Dāwūd az-Zāhir, may Allah be merciful to him, that he said that it is not valid, but the 'ulamā' who make careful investigation do not consider Dāwūd's difference of opinion one to be reckoned with, and he does not break the consensus by his opposition. And Allah knows best.

The bridegroom does not deliver any sermon. If the legal guardian says to him 'I marry you to So-and-so' he should say at once, 'I accept her in marriage'

زَوَّجْتُكَ فُلَانَةَ.

Zawwajtuka (name).

قَبِلْتُ تَزْوِجَهَا.

Qabiltu tazwījahā.

قَبِلْتُ نِكَاحَهَا.

Qabiltu nikāḥahā.

If [the bridegroom] says: 'Praise be to Allah and blessings be upon the Messenger of Allah. I accept,' the marriage is valid and these [extra] words between the offer and acceptance will not affect it because it is but little, and it is associated with the contract. However, some of our [Shāfi'i] colleagues have said that it invalidates the contract, while others have said that it does not invalidate it and that on the contrary it is *mustaḥabb* for [the bridegroom] to say it. The correct position, as stated above, is that he should not say that but that if he goes against [that], the marriage contract is not invalidated. And Allah knows best.

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Al-ḥamdu li-llāh, wa-ṣ-ṣalātu 'alā Rasūli-llāh ṣalla-llāhu 'alayhi wa sallam.

¹ There are two sentences in Arabic here that both mean exactly the same in English.

WHAT TO SAY TO THE GROOM AFTER THE
CONTRACT HAS BEEN MADE

IT IS SUNNAH to say: 'May Allah bless you, or 'may He send blessings upon you and may He unite you in goodness.'

بَارَكَ اللَّهُ لَكَ.

بَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ.

Bāraka-llāhu lak.

Bāraka 'alayk, wa jama'a baynakumā fi khayr.

It is *mustahabb* to say to the bride and groom: 'May Allah bless each of you in your partner and unite you in goodness.'

بَارَكَ اللَّهُ لِكُلِّ وَاحِدٍ مِنْكُمَا فِي صَاحِبِهِ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ.

Bāraka-llāhu li-kullī wāḥidin minkumā fi ṣāhibih, wa jama'a baynakumā fi khayr.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Anas رضي الله عنه related that the Prophet صلى الله عليه وسلم said to 'Abd ar-Raḥmān ibn 'Awf رضي الله عنه, when he informed him that he had got married, "May Allah bless you."¹

بَارَكَ اللَّهُ لَكَ.

Bāraka-llāhu lak.

We relate, again from the *Ṣaḥīḥ*, that he رضي الله عنه said to Jābir رضي الله عنه, when he informed him that he had got married, "May Allah bless you."²

بَارَكَ اللَّهُ عَلَيْكَ.

Bāraka-llāhu 'alayk.

We relate with *ṣaḥīḥ isnāds* from the *Sunans* of Abū Dāwūd, at-Tirmidhī, Ibn Mājah and others, that Abū Hurayrah رضي الله عنه reported that when the Prophet صلى الله عليه وسلم congratulated a man when he had married he said: "May Allah bless you, shower blessings on you, and unite you in goodness."³ According to at-Tirmidhī, this is a *ḥasan ṣaḥīḥ* hadith.

¹ Al-Bukhārī (5155), Muslim (1427), *al-Muwatta'* (2/545), Abū Dāwūd (2109), at-Tirmidhī (1094), and an-Nasā'ī (6/137).

² Al-Bukhārī (6387), Muslim (715), Abū Dāwūd (2048), at-Tirmidhī (1086), and an-Nasā'ī (6/69).

³ Abū Dāwūd (2130, at-Tirmidhī (1091), Ibn Mājah (1905), and *al-Futūḥāt* (6/79). Ibn Ḥajar mentions

بَارَكَ اللَّهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ.

Bāraka-llāhu lak, wa bāraka 'alayk, wa jama'a baynakumā fi khayr.

THE DISAPPROVAL OF ADDING 'WITH CLOSE UNION AND CHILDREN'

It is *makrūh* to say to [a newly wedded man]: 'with close union and children.' We will discuss the evidence for the disapproval of this in the chapter on guarding the tongue at the end of this book.

Rifā', with a *kasrah* on the *rā'* and with a *maddah* [on the *fā'*], means 'union.'

WHAT THE GROOM SHOULD SAY WHEN HIS BRIDE
COMES TO HIM ON THE WEDDING NIGHT

IT IS *MUSTAḤABB* to mention the name of Allah and then hold her by the forelock when he first meets her, and to say: 'May Allah bless each of us in our companion':

بَارَكَ اللَّهُ لِكُلِّ وَاحِدٍ مِنَّا فِي صَاحِبِهِ.

Bāraka-llāhu li-kullī wāḥidin minnā fi ṣāhibih.

And to say together with it that which we relate, with *ṣaḥīḥ isnāds*, from the *Sunans* of Abū Dāwūd and Ibn Mājah, that 'Amr ibn Shu'ayb reported from his father, who reported that his grandfather related that the Messenger of Allah صلى الله عليه وسلم said: "If any of you marries a woman or buys a slavegirl, he should say: 'O Allah, I ask for the good in her and the good that You have created in her, and I seek Your protection from her evil and the evil that You have created in her.'" If he buys a camel he should take hold of the top of its hump and say the same. According to another report he said: "Then he should take hold of her forelock and say a *du'a'* for blessing in the woman or the slavegirl."²

that Abū al-Faṭḥ al-Qushayrī, in his book *al-Iqtirāḥ*, grades it as *ṣaḥīḥ* according to the criteria of Imam Muslim.

¹ Abū Dāwūd (2130), at-Tirmidhī (1091), and Ibn Mājah (1905). Ibn Ḥajar states that Abū al-Faṭḥ al-Qushayrī in *al-Iqtirāḥ* grades this hadith as *ṣaḥīḥ* according to the criteria of Imam Muslim. *Al-Futūḥāt* (6/79).

² Abū Dāwūd (2160), Ibn Mājah (1918), Ibn as-Sunnī (605), and al-Ḥākim in *al-Mustadrak* (2/185), who grades this hadith as *ṣaḥīḥ*, and adh-Dhahabī agrees.

THE BOOK OF REMEMBRANCES

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ
بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.

Allāhumma innī aṣ'aluka khayrahā wa khayra mā jabaltahā 'alayh,
wa a'ūdhu bika min sharrihā wa sharri mā jabaltahā 'alayh.

230

WHAT TO SAY TO THE GROOM AFTER HIS
MARRIAGE HAS BEEN CONSUMMATED

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī that Anas رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم consummated his marriage with Zaynab رضي الله عنها and gave a banquet with bread and meat. He described the banquet and the number of guests who were invited to it. Then he said: "Then the Messenger of Allah صلى الله عليه وسلم went out and went to the room of 'Ā'ishah رضي الله عنها and said: 'Peace be upon you, people of the house, and the mercy and blessings of Allah.' She answered: 'And on you be peace and the mercy of Allah. How did you find your family [i.e. wife]? May Allah bless you.' He visited the rooms of all his wives and said the same as he had said to 'Ā'ishah رضي الله عنها, and they said the same as she had said."¹

السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللَّهِ.

As-salāmu 'alaykum ahla-l-bayti wa raḥmatu-llāh.

وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ، كَيْفَ وَجَدْتَ أَهْلَكَ؟ بَارَكَ اللَّهُ لَكَ.

Wa 'alayka-s-salāmu wa raḥmatu-llāh, kayfa wajadta ahlak? Bāraka-llāhu lak.

231

WHAT TO SAY DURING INTERCOURSE

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī that Ibn 'Abbās رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "If any one of you goes to his wife and says: 'In the name of

¹ Al-Bukhārī (4793), Muslim (1428), and an-Nasā'ī (6/79).

Kitāb al-Adhkār

Allah. O Allah, protect us from Shayṭān and keep Shayṭān away from what You have provided us; if a child is decreed for them Shayṭān will not harm him." According to another report by al-Bukhārī he said, "Shayṭān will never harm him."

بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

Bismi-llāh, Allāhumma jannibna-sh-Shayṭān, wa jannibi-sh-Shayṭāna mā razaqtanā.

232

A MAN PLAYING WITH HIS WIFE AND JOKING
AND TALKING GENTLY TO HER

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Jābir رضي الله عنه related: "The Messenger of Allah صلى الله عليه وسلم asked me: 'Have you married a virgin or a woman who has previously been married?' I replied: 'I married a woman who has previously been married.' He said: 'Why did you not marry a virgin, so that you could play with her and she with you?'"²

We relate in the book of at-Tirmidhī and the *Sunan* of an-Nasā'ī that 'Ā'ishah رضي الله عنها related that the Messenger of Allah صلى الله عليه وسلم said: "The most perfect of the believers in faith is the one who is best in character and gentlest to his family."³

233

THE ETIQUETTE FOR A HUSBAND SPEAKING
TO HIS RELATIVES BY MARRIAGE

IT IS *MUSTAḤABB* for the husband, when speaking to any of his wife's relatives, not to use words that mention intercourse, kissing, embracing or any kind of [physical] pleasure. He should also not say anything that alludes to it or could be construed to mean it.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that 'Alī رضي الله عنه said: "I used to have

¹ Al-Bukhārī (5165), Muslim (1434), Abū Dāwūd (2161), at-Tirmidhī (1092), Ibn Mājah (1919), an-Nasā'ī (266) and Ibn as-Sunnī (613).

² Al-Bukhārī (6387), and Muslim (715).

³ At-Tirmidhī (2615).

a lot of pre-seminal discharge and I was shy to ask the Messenger of Allah ﷺ about it because of the status of his daughter with me, so I told al-Miqdād and he asked him.¹

234



WHAT TO SAY DURING CHILDBIRTH AND
WHEN A WOMAN IS IN LABOUR

IT IS ESSENTIAL to repeat many times the *du'ā'* for difficulty that we mentioned earlier. We relate in the book of Ibn as-Sunnī that Fāṭimah ﷺ narrated that when her time for delivery approached, the Messenger of Allah ﷺ told Umm Salamah ﷺ and Zaynab bint Jahsh ﷺ to recite the Verse of the Throne:

“Allah! There is no god but He, the Living, the Self-Subsisting, Supporter of all. No slumber can seize Him, nor sleep. His are all things in the heavens and on the earth. Who can intercede in His presence except as He permits? He knows what is before and what is behind them; nor shall they compass aught of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in preserving them, for He is the Most High, the Immense.”²

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

Allāhu lā ilāha illā Huwa-l-Ḥayyu-l-Qayyūm, lā ta'khudhuhū sinatun wa lā nawm, lahū mā fī-s-samāwāti wa mā fī-l-arḍ, man dha-lladhī yashfa'u 'indahū illā bi-idhnihi, ya'lamu mā bayna aydihim wa mā khalfahum, wa lā yuḥīṭūna bi-shay'im-min 'ilmihī illā bi-mā shā', wāsi'a kursiyūhu-s-samāwāti wa-l-arḍ, wa lā ya'ūduhu ḥifzuhumā, wa Huwa-l-'Alīyyu-l-'Azīm.

...and

“Your Lord is Allah, Who created the heavens and the earth in six days, then

¹ Al-Bukhārī (269), Muslim (303), *al-Muwatta'a* (1/40), Abū Dāwūd (206), at-Tirmidhī (114), and an-Nasā'ī (1/96-97).

² Qur'an 2:255.

settled Himself on the Throne. He draws the night as a veil over the day, each seeking the other in rapid succession; and the sun, the moon, and the stars, (all) are subservient by His command. Verily, His are the Creation and the Command. Blessed is Allah, the Cherisher and Sustainer of the Worlds”;

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

Imna Rabbakumu-llāhu-lladhī khalaqa-s-samāwāti wa-l-arḍa fī sittati ayyāmin thumma-stawā 'alā-l-'arshi yughshi-l-layla-n-nahāra yaṭlubuhu ḥathithan wa-sh-shamsa wa-l-qamara wa-n-nujūma musakhkharātim bi-amrih, alā lahu-l-khalqu wa-l-amr, tabāraka-llāhu Rabbu-l-'ālamīn.

...and to seek protection for her by means of the *Mu'awwidhatayn*:

“Say: I seek refuge with the Lord of the dawn from the evil of created things, from the evil of darkness as it spreads, from the evil of those who blow on knots, and from the evil of an envier when he envies.”²

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ * مِنْ شَرِّ مَا خَلَقَ * وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ * وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ * وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

Qul A'ūdhu bi-Rabbi-l-falaq, min sharri mā khalaq, wa min sharri ghāsiqin idhā waqab, wa min sharri-n-naffāthāti fī-l-'uqad, wa min sharri ḥāsīdin idhā ḥasad.

“Say: I seek refuge with the Lord of mankind, the King of mankind, the God of mankind, from the evil of the slinking whisperer, who whispers into the hearts of mankind, from *jinn* and men.”³

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ * مَلِكِ النَّاسِ * إِلَهِ النَّاسِ * مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ * الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ * مِنَ الْجِنَّةِ وَالنَّاسِ﴾

Qul A'ūdhu bi-Rabbi-n-nās, Maliki-n-nās, Ilāhi-n-Nās, min sharri-l-waswāsi-l-khannās, alladhī yuwaswisu fī suḍūri-n-nās, mina-l-jinnati wa-n-nās.

¹ Qur'an 7:54. Ibn as-Sunnī (625).

² Qur'an 113:1-5.

³ Qur'an 114:1-6.



SAYING THE ADHĀN IN THE EAR OF A NEWBORN BABY

WE RELATE FROM the *Sunans* of Abū Dāwūd, at-Tirmidhī and others that Abū Rāfi' رضي الله عنه, the freed slave of the Messenger of Allah صلى الله عليه وسلم, reported: "I saw the Messenger of Allah صلى الله عليه وسلم say the *adhān* for *ṣalāh* in the ear of Ḥusayn ibn 'Alī when Fāṭimah gave birth to him رضي الله عنه." At-Tirmidhī says that this is a *ḥasan ṣaḥīḥ* hadith.

One group of our [Shāfi'i] colleagues say that it is *mustaḥabb* to say the *adhān* in the right ear and the *iqāmah* in the left ear.

And we relate from the book of Ibn as-Sunnī from al-Ḥusayn ibn 'Alī رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم said: "Whoever has a child born to him, if he calls the *adhān* in his right ear and the *iqāmah* in his left, the mother of the child will not harm him."



SUPPLICATING AND PERFORMING TAḤNĪK FOR A BABY

WE RELATE FROM the *Sunan* of Abū Dāwūd, with *ṣaḥīḥ isnāds*, that 'Ā'ishah رضي الله عنها said: "Babies were brought to the Messenger of Allah صلى الله عليه وسلم, so he supplicated and performed *taḥnīk*² for them"³; and according to one narration, "then he would make *du'ā'* for blessings for them."

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Asmā' bint Abī Bakr رضي الله عنها narrated: "I conceived 'Abdullāh ibn az-Zubayr in Makkah. We came to Madīnah and I stopped at Qubā' and gave birth there. Then I brought him to the Prophet صلى الله عليه وسلم, who put him on his lap, called for a date and chewed it, then put it into his mouth. So the first thing that went into [the baby's] belly was the saliva of the Messenger of Allah صلى الله عليه وسلم. He performed *taḥnīk* with a date, made *du'ā'* for him and blessed him."⁴

We relate in both *Ṣaḥīḥs* that Abū Mūsā al-Ash'arī رضي الله عنه related: "A boy was born to me, and I brought him to the Prophet صلى الله عليه وسلم, who named him Ibrāhīm. He performed *taḥnīk* for him with a date and prayed for blessings on him."⁵ That is the wording in both al-Bukhārī and Muslim except for the words "And prayed for blessings on him," which are specific to al-Bukhārī.

1 Abū Dāwūd (5105) and at-Tirmidhī (1514).

2 *Taḥnīk* means chewing something sweet until it is almost liquid, and then opening the mouth of the newborn baby and putting it in.

3 Abū Dāwūd (5106).

4 Al-Bukhārī (3909) and Muslim (2146).

5 Al-Bukhārī (6198) and Muslim (2145).



NAMING A NEWBORN BABY

THE SUNNAH IS to name a newborn baby either on the seventh day after his birth or on the day he is born.

The desirability of [naming a child on] the seventh day is established by what has been reported in the book of at-Tirmidhī from 'Umar ibn Shu'ayb, who narrated from his father, who narrated from his grandfather, that the Prophet صلى الله عليه وسلم ordered that a newborn baby be given a name on the seventh day, that harm be warded off from him¹ and an animal slaughtered.² According to at-Tirmidhī, this is a *ḥasan* hadith.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and Ibn Mājah and others, with *ṣaḥīḥ isnāds*, that Samurah ibn Jundub رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم said: "Every baby is subject to his '*aqīqah*: an animal is slaughtered for him on the seventh day, his head is shaved, and he is named."³

[There is also support for naming him on] the day he is born, because of what we relate in the hadith of Abū Mūsā which we quoted in the previous chapter. And we relate from the *Ṣaḥīḥ* of Muslim, as well as from others, that Anas رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "A boy was born to me tonight, and I have given him the name of my forefather Ibrāhīm رضي الله عنه."⁴

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Anas رضي الله عنه narrated: "A son was born to Abū Ṭalḥah and I brought him to the Prophet صلى الله عليه وسلم, who did *taḥnīk* for him and named him 'Abdullāh."⁵

We relate in both *Ṣaḥīḥs* that Sahl ibn Sa'd as-Sa'dī رضي الله عنه narrated: "Mundhir ibn Abī Usayd was brought to the Messenger of Allah صلى الله عليه وسلم when he was born. The Prophet صلى الله عليه وسلم put him on his lap while his father, Abū Usayd, was sitting. Then the Prophet صلى الله عليه وسلم was distracted by something in front of him. Abū Usayd asked for his son, and he was carried off the lap of the Prophet صلى الله عليه وسلم and they returned him to his home. The Prophet صلى الله عليه وسلم remembered and said: 'Where is the baby?' Abū Usayd said: 'We have taken him home, Messenger of Allah.' He said: 'What is his name?' He replied: 'So-and-so.' He said: 'No, his name is Mundhir.' He named him Mundhir on that day."⁶

I say that the word *lahiya*, with a *kasrah* on the letter *hā'* or with a *fathah* on it (*lahā*), which are two dialectical variants, (the *fathah* being that of Ṭayyi' and the *kasrah* being that of the rest of the Arabs and the well-known classical usage), means 'to turn away from it'. Others say it means 'being absorbed in something else', while

1 Some consider that shaving the head on the seventh day and giving the weight of hair in silver is what is meant by warding off harm. But Allah knows best.

2 At-Tirmidhī (2834), who states that this hadith is *ḥasan gharīb*.

3 Abū Dāwūd (2837), at-Tirmidhī (1552), an-Nasā'ī (7/166) and Ibn Mājah (3165).

4 Muslim (2315).

5 Al-Bukhārī (1301), Muslim (2144) and Abū Dāwūd (4951).

6 Al-Bukhārī (6191) and Muslim (2149).

others say it means 'forgetting something'. The word *istafāqa* means 'he recalled it' or 'he remembered it'; and 'they took him home' here means 'they got him home'.

238



NAMING A STILLBORN BABY

IT IS *MUSTAḤABB* to give a stillborn baby a name, even if it is not known whether it is male or female. It should be given a name that is suitable both for a male and for a female, like *Asmā'*, *Hind*, *Hunaydah*, *Kharajah*, *Ṭalḥah*, *ʿUmayrah*, *Zur'ah*, and so on. According to Imam al-Baghāwī, a miscarried foetus should be given a name because of the hadith reported about it, as others of our [Shāfi'i] colleagues said. According to our colleagues, if a newborn baby dies before being given a name, it should be given a name [afterwards].

239



THE DESIRABILITY OF GIVING BEAUTIFUL NAMES

WE RELATE FROM the *Sunan* of Abū Dāwūd, with a good *isnād*, that Abū ad-Dardā' reported that the Messenger of Allah ﷺ said: "You will be called by your names and the names of your fathers on the Day of Judgment, so make your names beautiful."

240



THE NAMES DEAREST TO ALLAH

WE RELATE FROM the *Ṣaḥīḥ* of Muslim that Ibn 'Umar reported that the Messenger of Allah ﷺ said: "The names dearest to Allah are 'Abdullāh and 'Abd ar-Raḥmān."

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Jābir related that a child

1 Abū Dāwūd (4948).

2 Muslim (2132), Abū Dāwūd (4949) and at-Tirmidhī (2835).

was born to a man and he named him al-Qāsim. [His companions] said: "We will not give you the nickname of Abū al-Qāsim and thus honour you." The Prophet ﷺ was informed and he said: "Name your son 'Abd ar-Raḥmān."¹

We relate in the *Sunans* of Abū Dāwūd, an-Nasā'i and others that Abū Wuhayb al-Jashmī, a Companion, reported that the Messenger of Allah ﷺ said: "Give [children] the names of Prophets or the names that are most beloved to Allah, which are 'Abdullāh and 'Abd ar-Raḥmān. The most truthful are Ḥārith² and Hummām, and the ugliest are Ḥarb and Murrah."³

241



THE DESIRABILITY OF CONGRATULATING AND
WHAT TO SAY WHEN CONGRATULATED

IT IS *MUSTAḤABB* to congratulate a person to whom a child is born. Our [Shāfi'i] colleagues say it is *mustaḥabb* to congratulate him in the way that has been reported from al-Ḥusayn. He said that he taught a man to say: "May Allah bless you in what has been granted to you, and may you thank the Giver. May he reach maturity and may you be granted kind treatment by him."

بَارَكَ اللهُ لَكَ فِي الْمَوْهُوبِ لَكَ، وَشَكَرْتَ الْوَاهِبَ، وَبَلَغَ أَشُدَّهُ، وَرَزَقْتَ بِرَةً.

*Bāraka-llāhu laka fi-l-mawhūbi lak, wa shakarta-l-
Wāhib, wa balagha ashuddah, wa ruziqta birrah.*

It is *mustaḥabb* for someone who has been congratulated to reply by saying: "May Allah bless you and send blessings upon you," and "May Allah grant you a goodly reward," and "May Allah grant you the same" or "May Allah confer an abundant reward upon you" and suchlike.

بَارَكَ اللهُ لَكَ، وَبَارَكَ عَلَيْكَ، أَوْ جَزَاكَ اللهُ خَيْرًا، أَوْ

رَزَقَكَ اللهُ مِثْلَهُ، أَوْ أَجَزَلَ اللهُ ثَوَابَكَ.

*Bāraka-llāhu laka wa bāraka 'alayk; or, Jazāka-llāhu khayrā;
or, Razaqaka-llāhu mithlah; or, Ajzala-llāhu thawābak.*

1 Al-Bukhārī (6186), Muslim (2133), Abū Dāwūd (4966) and at-Tirmidhī (2845).

2 Ḥārith means 'Cultivator'; Hummām means 'energetic'; Ḥarb means 'war'; Murrah means 'bitter'.

3 Abū Dāwūd (4950) and an-Nasā'i (6/218-219).