

given it to me to put on. I ask You its goodness and the goodness of the purpose for which it was made, and I seek Your Protection from its evil and the evil of the purpose for which it was made)." [Abu Dawud and At-Tirmidhi].

Commentary: This Hadith tells us that we should recite the invocation taught by Messenger of Allah (PBUH) on wearing a new dress. Imam An-Nawawi argues that on wearing a new pair of shoes or something like that one should also recite this prayer.

CHAPTER 126

EXCELLENCE OF STARTING FROM THE RIGHT SIDE FIRST WHILE WEARING A DRESS (OR A PAIR OF SHOES)

(Ahadith concerning this chapter has already been narrated. See chapter 99)

THE BOOK OF THE ETIQUETTE OF SLEEPING, LYING AND SITTING ETC.

CHAPTER 127

WHAT IS TO BE SAID AT THE TIME OF SLEEPING

814. Al-Bara' bin `Azib (May Allah be pleased with them) reported: Whenever Messenger of Allah (PBUH) went to bed, he would lie down on his right side and recite: "Allahumma aslamtu nafsi ilaika, wa wajjahtu wajhi ilaika, wa fawwadtu amri ilaika, wa `alja'tu zahri ilaika, raghbatan wa rahbatan ilaika, la malja'a wa la manja illa ilaika. Amantu bikitabikal-ladhi anzalta, wa nabiiyikal-ladhi arsalta [O Allah! I have submitted myself to You, I have turned my face to You, committed my affairs to You, and depend on You for protection out of desire for You and out of fear of You (expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believed in the Book You have revealed, and in the Prophet You have sent (i.e., Muhammad (PBUH)).]" [Al-Bukhari].

Commentary: Before going to bed, a believer revives his commitment to Faith, Islam and Allah by reciting this prayer of Messenger of Allah (PBUH). Through this practice, every night he is able to remember Allah and His Commandments amidst the activities of the day time.

815. Al-Bara' bin `Azib (May Allah be pleased with them) reported: Messenger of Allah (PBUH) directed me thus: "Whenever you go to bed, perform Wudu' as you do for Salat then (before sleeping) recite: `O Allah! I have submitted myself to You, I have turned myself to You, committed my affairs to You and sought Your refuge for protection out of desire for You and fear of You (expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believe in the Book You have revealed and in the Prophet (PBUH) You have sent." Messenger of Allah (PBUH) added: "If anyone recites these words and dies during the night, he will die on the true Deen, and if he remains alive till the morning, he will obtain good. And make this supplication your last words (before sleeping)." [Al-Bukhari and Muslim].

816. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) used to offer eleven Rak`ah of optional Salat (prayers) in the latter part of night. When it was about dawn, he would offer two short Rak`ah and then would lie down on his right side till the Mu`adhdhin (one who calls for

prayer) would come to inform him that the congregation had gathered (for prayer).
[Al-Bukhari and Muslim].

Commentary: This Hadith throws light on the Prophet's night prayers (**Tahajjud**), that is, it comprised thirteen Rak'ah including three Rak'ah of Witr. It is also reported in Al-Bukhari on the authority of `Aishah (May Allah be pleased with him) that Messenger of Allah (PBUH) would always perform thirteen Rak'ah in the Tahajjud prayer. This Hadith further tells us that after his midnight prayer, the Prophet (PBUH) would perform two Rak'ah of Sunnah (i.e., after the Adhan of Fajr prayer) and then lie down on his right side. This practice of Messenger of Allah (PBUH) is an established fact.

817. Hudhaifah (May Allah be pleased with him) reported: Whenever the Prophet (PBUH) lay down for sleep at night, he would place his (right) hand under his (right) cheek and supplicate: "**Bismika Allahumma amutu wa ahyā [O Allah, with Your Name will I die and live (wake up)].**" And when he woke up, he would supplicate: "**Al-hamdu lillahil-ladhi ahyana ba'da ma amatana, wa ilaihin-nushur (All praise is due to Allah, Who has brought us back to life after He has caused us to die, and to Him is the return).**"
[Al-Bukhari].

Commentary: In this prayer of Messenger of Allah (PBUH) the state of sleep is associated with death, while the state of being awake is associated with life. Furthermore, it conjures up the vision of Doomsday. However, to recite these prayers prior to going to sleep and on getting up was the practice of Messenger of Allah (PBUH).

818. Ya'ish bin Tikhfah Al-Ghifari (May Allah be pleased with him) reported: My father said: I was lying down on my belly in the mosque when someone shook me with his foot and said, "**Lying down this way is disapproved by Allah.**" I looked up and saw that it was Messenger of Allah (PBUH).
[Abu Dawud].

Commentary: To sleep in prone position is extremely repugnant and Messenger of Allah (PBUH) has forbidden it.

819. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "**Whoever sits in a place where he does not remember Allah (SWT), he will suffer loss and incur displeasure of Allah; and whoever lies down (to sleep) in a place where he does not remember Allah, he will suffer sorrow and incur displeasure of Allah.**"
[Abu Dawud].

Commentary: In the light of this Hadith, remembrance of Allah is commendable everywhere. Indifference to it doubtless incurs Divine wrath.

CHAPTER 128

MANNERS OF LYING DOWN ON ONE'S BACK AND PLACING ONE LEG UPON THE OTHER

820. `Abdullah bin Zaid (May Allah be pleased with them) reported: **I saw Messenger of Allah (PBUH) lying down on his back in the mosque, placing one leg on the other.**
[Al-Bukhari and Muslim].

821. Jabir bin Samurah (May Allah be pleased with him) reported: **After the Fajr (dawn) prayer the Prophet (PBUH) used to sit crossed legged in the same place in which he had prayed till the sun shone brightly.**
[Abu Dawud].

Commentary: This Hadith tells us that it is commendable to stay in the mosque after offering Fajr prayer with the congregation until sunrise. It also commends sitting cross-legged.

822. Ibn `Umar (May Allah be pleased with them) reported: I saw Messenger of Allah (PBUH) sitting in the compound of the Holy Ka`bah, with the thighs against the stomach and arms around his legs. [Al-Bukhari].

823. Qailah bint Makhramah (May Allah be pleased with her) reported: I saw the Prophet (PBUH) seated with his arms enfolding his legs; and when I saw him in such a state of humble guise I trembled with fear due to the awe (he showed in that posture). [At-Tirmidhi].

824. Ash-Sharid bin Suwaid (May Allah be pleased with him) reported: Messenger of Allah (PBUH) passed by me when I was sitting with my left hand behind my back and leaning on my palm. On seeing me in this posture he said, "Do you sit like those upon whom the Wrath of Allah has descended?" [Abu Dawud].

Commentary: The Jews and Christians are the people upon whom came the Wrath of Allah. Muslims have been stopped from copying their example. But unfortunately they now take a pride in imitating them in every matter and think it necessary for worldly progress.

CHAPTER 129

ETIQUETTE OF ATTENDING COMPANY AND SITTING WITH COMPANIONS

825. Ibn `Umar (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "Do not ask someone to give up his seat in order to take it, but make accommodation wide and sit at ease." It was Ibn `Umar's habit that if a person left his seat for him, he would not take it. [Al-Bukhari and Muslim].

Commentary: Herein, we are told that the space of meeting should be wide enough to accommodate every participant. None should feel the space problem. Good manners disallow a newcomer to get a seat vacated for himself by force, no matter if the occupant is an inferior. Yet, there is nothing undesirable if the latter willingly vacates the seat for a superior. Ibn `Umar (May Allah be pleased with them) would never agree to availing even a willing offer in this respect. Obviously extreme Taqwa (fear of Allah) and moral scruples lay behind his reluctance to take the place of somebody else. Yet, there are a few exceptions in this regard. For example, if somebody sits in the chair of his teacher, he may be asked to leave it. Also if a man has fixed place in the market to sell his goods, another person will not be justified in occupying it forcibly.

826. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "If someone leaves his seat (for one reason or another) and returns to it, he is better entitled to it." [Muslim].

827. Jabir bin Samurah (May Allah be pleased with them) reported: Whenever we came to the gathering of the Prophet, we would sit down at the end (of the assembly). [Abu Dawud].

Commentary: This Hadith throws light on social etiquette. Suppose, if somebody comes to participate in a meeting, he should not behave in a rustic manner by crossing over the heads of the sitting people. Nor should he attempt to forcibly put himself in the place of another person.

828. Salman Al-Farisi (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "If a man takes a bath on Friday, purifies himself thoroughly, uses oil and perfume which is available in

the house, sets forth for the mosque, does not (forcibly) sit between two persons, offers the prayer that is prescribed for him and listens to the Imam silently, his sins between this Friday and the previous Friday will be forgiven."
[Al-Bukhari].

Commentary: This Hadith highlights eight points. First, to take a bath on Friday is a matter of commendation. Some say this bath is commendable, while others think it is necessary. Second, one should take it in the morning or before going to the mosque to offer prayer. Third, on this occasion the use of perfume or hair-cream is preferable. Fourth, there is a mention of good manners. Instead of crossing over the heads of worshippers, one should try to locate an open space and sit there. To thrust oneself between two sitting persons looks awkward. Fifth, entry into the mosque should be followed by the performance of two Rak'ah prayer, even if the Imam is delivering Khutbah (**religious talk**). Sixth, an attempt should be made to offer voluntary prayer before the Khutbah. Seventh, complete silence should be observed during the Khutbah to the point that one is not allowed to say to the other person: "Keep silent," if one does not want to lose reward. Eighth, if a man offers his Friday prayer by observing the said conditions and prerequisites, his week-long sins will be forgiven by Allah. But these are exclusively minor sins including failure in doing one's duty to Allah. As regards major sins, the sinner will not be forgiven by Allah unless he sincerely repents from the sins. Similarly, a man's failure to do his duties towards his fellow-Muslim brothers or sisters, in case he has wronged them in anyway, will not be pardoned unless he is forgiven by them.

829. `Amr bin Shu`aib on the authority of his father and grandfather reported: Messenger of Allah (PBUH) said, "**It is not permissible for a person to sit between two people without their permission.**"
[At-Tirmidhi].

Commentary: This Hadith tells us that a man is forbidden to push himself between two sitting persons unless they themselves allow him to do that.

830. Hudhaifah bin Al-Yaman (May Allah be pleased with him) reported: **Whosoever takes seat in the midst of an assembly has been cursed by Messenger of Allah (PBUH) The Messenger of Allah curses the one who sits in the middle of people's circle.**
[Abu Dawud].

Commentary: Herein, we are also told that a man must not push himself into the circles of some sitting people as this shows no consideration for their feelings. A Muslim should not intrude on other people's personal affairs.

831. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: I heard Messenger of Allah (PBUH) saying "**The best assemblies are those in which people make room for one another.**"
[Abu Dawud].

Commentary: This Hadith tells us that the closely-sitting people have a feeling of narrowness and suffocation. On the other hand, in a well-spaced meeting, one has a feeling of relief and comfort. The Hadith urges us to spread out in assemblies and make room for one another to the comfort of everyone.

832. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "**Whoever sits in a gathering and indulges in useless talk and before getting up supplicates: 'Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika (O Allah, You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your Pardon and turn to You in repentance),'** he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly."
[At-Tirmidhi].

Commentary: A senseless, boisterous talk, not related to the life to come, is unprofitable and warrants deprecation. But since it is a small sin, it may be pardoned if one sincerely repents of it. Yet, it cannot be classified under the head of major sins and human-right violations which are unpardonable. Scholars unanimously agree that those sins which can be forgiven upon sincerely reciting the above-mentioned

supplication are minor sins which relate to the violation of Allah's Rights, as evidenced by other Ahadith.

833. Abu Barzah (May Allah be pleased with him) reported: Towards the end of his life, Messenger of Allah (PBUH) would supplicate before leaving an assembly thus: "Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika (O Allah, You are free from every imperfection; all praise is for You. I testify that there is no true god except You, I ask Your forgiveness and turn to You in repentance)." A man once said to him: "O Messenger of Allah! You have spoken such words as you have never uttered before." He said, "It is an expiation of that which goes on in the assembly."
[Abu Dawud].

Commentary: Messenger of Allah (PBUH) would recite this supplication at the end of every assembly to teach his Ummah how to gain more rewards and to beseech Allah to forgive the lapses which they might have inadvertently committed during the course of a general conversation. There is no indication in the Hadith that he himself used to engage in idle talk while he was with his Companions.

834. Ibn `Umar (May Allah be pleased with them) reported: Messenger of Allah (PBUH) seldom left a gathering without supplicating in these terms: "Allahumma-qsim lana min khashyatika ma tahulu bihi bainana wa baina ma`sika, wa min ta`atika ma tuballighuna bihi jannataka, wa minal-yaqini ma tuhawwinu `alaina masa'-ibad-dunya. Allahumma matti`na biasma`ina, wa absarina, wa quwwatina ma ahyaitana, waj`al hul-waritha minna, waj`al tharana `ala man zalamana, wansurna `ala man `adana, wa la taj`al musibatana fi dinina, wa la taj`alid-dunya akbara hammina, wa la mablagha `ilmina, wa la tusallit `alaina man-la yarhamuna, (O Allah, apportion to us such fear as should serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your Jannah; and such as will make easy for us to bear in the calamities of this world. O Allah! let us enjoy our hearing, our sight and our power as long as You keep us alive and make our heirs from our own offspring, and make our revenge restricted to those who oppress us, and support us against those who are hostile to us let no misfortune afflict our Deen; let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those rule over us who do not show mercy to us)."
[At-Tirmidhi].

Commentary: This Hadith reveals a prayer through which we may be able to reach all that which is good in this world as well as in the Hereafter.

835. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Those people who leave a gathering in which they have not remembered Allah, will conclude it as if it has foul odour similar to that of a rotten carcass of a donkey. And it will be a cause of grief to them."
[Abu Dawud].

Commentary: Messenger of Allah (PBUH) has warned us against refraining from the remembrance of Allah because most of the heart diseases are caused by this indifference, and because most of the sins are committed as a result of this indifference.

836. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Whenever a group of people sit in a gathering in which they do not remember Allah the Exalted, nor supplicate to elevate the rank of their Prophet, such a gathering will be a cause of grief to them. If Allah wills, He will punish them, and if He wills He will forgive them."
[At-Tirmidhi].

Commentary: Any meeting where Allah (SWT) is not glorified and praised and His blessings are not invoked to elevate the rank of His Prophet (PBUH), will cause grief and punishment to the participants in the Hereafter.

837. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "If anyone sits in a gathering where he does not remember Allah, he will bring grief upon himself (on the Day of Resurrection), and he who lies down in a place where he does not remember Allah, will bring

[grief upon himself \(on the Day of Resurrection\).](#)"
[Abu Dawud].

Commentary: To sum up what has gone in the Ahadith of this chapter, man should remember Allah on all occasions. This will establish and cement his bond with Allah, keeping heedlessness away from his heart and mind. It is heedlessness which prompts man to transgress Divine rules and limits, whereas the remembrance of Allah prevents him from indulging in backbiting and passing slanderous remarks against people in their absence or reproaching and belittling someone at a meeting. Unfortunately, such petty and negative out-pourings are relished at chat sessions in our society. This generates grudge, illwill and hostility in hearts and splits up social cohesion and Islamic solidarity. Every Muslim should, therefore, take care to avoid such gatherings.

CHAPTER 130

VISIONS IN DREAMS AND MATTERS RELATING TO THEM

Allah, the Exalted, says:

"And among His Signs is your sleep by night and by day."(30:23)

838. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "[All that is left from Prophethood is the glad tidings.](#)" He was asked what the glad tidings were, and he said, "[The good dream.](#)"
[Al-Bukhari].

Commentary: Dreams are both pleasant and unpleasant or nightmarish. Sometimes a dream is based on truth and foreshadows a coming event. The significance of such a dream is realised at a moment when our vision flows into a real occurrence. Coming to the meaning of this Hadith, since the institution of Prophethood is abolished, Revelation too cannot descend upon anybody. Yet, one Prophetic vestige still exists and that means a prophetic dream about some future event. It may be with a good or bad omen, though this Hadith brings into focus dreams with good tidings alone.

839. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "[When the time draws near \(i.e., near the end of the world\), the dream of a believer can hardly be false; and the dream of a believer represents one part from forty-six parts of Prophethood.](#)"
[Al-Bukhari and Muslim].

One narration says: Messenger of Allah (PBUH) said, "[The most truthful of you in their speech are those who see the truest visions.](#)"

Commentary: According to the saying of Messenger of Allah (PBUH), in the last phase of this world, true believers will see dreams in which Allah will show them certain facts. Al-Muhallab said: The visions of the Prophets are true and those of the believers are mostly true because Satan does not overtake their hearts. As for the dreams of the disbelievers and the disobedient Muslims, they are mostly untrue because Satan has overtaken their hearts.

840. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "[He who sees me in his dream will see me in his wakefulness \(or he \(PBUH\) may have said it is as though he has seen me in a state of wakefulness\), for Satan does not appear in my form.](#)"
[Al-Bukhari and Muslim].

Commentary: Two things are reported in this Hadith. The narrator forgets which of the two has been uttered by Messenger of Allah (PBUH). If it is the first, it means that a believer who saw Messenger of Allah (PBUH) in a dream would also see him on the Day of Resurrection. In a sense it verifies the veracity of the believer. In the case of the second, the sense is clear. Yet, Satan may also appear in a believer's dream under a saintly guise and put him into delusion that he has seen Messenger of Allah

(PBUH). Every Muslim, therefore, is required to know the identity and features of Messenger of Allah (PBUH) so that Satan may not deceive him.

841. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: I heard the Prophet (PBUH) saying, "When one of you sees a dream that he likes, then it is from Allah. He should praise Allah for it and relate it to (others)."

Another narration adds: Messenger of Allah(PBUH) said, "He should not report it except to those whom he loves. And if he sees one which he dislikes, then it is from the Satan. He should seek refuge in Allah against its evil and should not mention it to anyone. Then it will not harm him."
[Al-Bukhari and Muslim].

Commentary: There are clear instructions from Messenger of Allah (PBUH) about both good and bad dreams. A good dream means a good news sent by Allah to a person who has seen it. It should be related only to those who are close to his heart and not to such people who may start nourishing malice against him like the brothers of Prophet Yusuf (Joseph). A bad dream should be attributed to Satan and not be described to others because it often causes one to be pessimistic and it may be taken as a bad omen, which is not allowed in Islam. Rather, a man should seek Allah's Refuge against its evil. And if he puts faith in Allah, no harm will come to him.

842. Abu Qatadah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "A good vision (dream) is from Allah and a bad dream is from the Satan. He who sees something in a dream that he dislikes, should blow thrice on his left, must seek Allah's Refuge from the evil of the Satan (i.e., by saying: A`udhu billahi minash-Shaitanir-Rajim). Then it will not harm him."
[Al-Bukhari and Muslim].

Commentary: As mentioned in the preceding Hadith, there are good dreams and bad dreams. This Hadith shows us what to do in order to avoid the evil of Satan who cannot harm anyone except by Allah's leave.

843. Jabir (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When one of you sees a bad dream let him blow three times on his left, seek refuge in Allah from the Satan three times (i.e., by saying: A`udhu billahi minash-Shaitanir-Rajim) and change the side on which he was lying."
[Muslim].

Commentary: This Hadith makes an addition to the preceding ones, that is, on seeing a bad dream, one should change his side. If he is lying on his right side, he should turn to the left, and vice versa. By this precaution Allah will turn a bad dream into a good one by His leave.

844. Wathilah bin Al-Asqa` (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Of the worst lies are: to claim a false father, or to pretend to have seen what one has not seen (tell a false dream), or to attribute to the Messenger of Allah (PBUH) what he has not said."
[Al-Bukhari].

Commentary: To disown one's father and attribute fatherhood to somebody else is a major sin, because apart from causing doubts and confusion in people's minds about one's blood, descent and character, this will give rise to social, moral and psychological problems as well. And of the same serious nature is the case where fabricated sayings and acts are attributed to the Messenger of Allah (PBUH). Unfortunately, some unwary `Ulama`, particularly the story-telling preachers, frequently indulge in uttering fabricated Ahadith. The warning equally holds good in case a man narrates a Hadith of a weak chain of transmission without pointing to its category. One should, therefore, refrain from recounting all Ahadith of such a category.

There are always some so-called `Ulama`, ambitious of social distinction and fame, who have made tall claims on the basis of their dreams. They are audacious enough to claim that they unceremoniously see the Prophet (PBUH) and receive instructions from him. There also exist certain misguided people who justify their fantastic views on the basis of their dreams and repudiate the rightly-established beliefs

and precepts. All this is baseless and nonsensical. Dreams cannot be made the touchstone of verifying what is lawful or unlawful, or what is true or untrue. What we need indeed are the tangible arguments of the Shari'ah.

THE BOOK OF GREETINGS

CHAPTER 131

EXCELLENCE OF PROMOTING GREETINGS

Allah, the Exalted, says:

"O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them."(24:27)

"But when you enter the houses, greet one another with a greeting from Allah (i.e., say: As Salamu `alaikum- peace be on you), blessed and good."(24:61)

"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally."(4:86)

"Has the story reached you, of the honoured guests [three angels; Jibril (Gabriel) along with another two] of Ibrahim (Abraham)? When they came in to him, and said, `Salam (peace be upon you)! He answered: `Salam (peace be upon you)."(51:24,25)

845. Abdullah bin `Amr bin Al-`as (May Allah be pleased with them) reported: A man asked the Messenger of Allah (PBUH): "Which act in Islam is the best?" He (PBUH) replied, **"To give food, and to greet everyone, whether you know or you do not."** [Al-Bukhari and Muslim].

Commentary: Feeding poor and destitute is an act of goodness, and so is fulfilling the needs of the indigent. Greeting everybody (saying `As-Salamu `Alaikum'), whether an acquaintance or a stranger, is a good manner too. Both of these acts generate mutual love and remove hatred and ill will from hearts. All other forms of greetings do not substitute for Islamic greeting.

846. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, **"When Allah created Adam (PBUH), He said to him: `Go and greet that company of angels who are sitting there - and then listen to what they are going to say in reply to your greetings because that will be your greeting and your off-spring's.' Adam (PBUH) said to the angels: `As-Salamu `Alaikum (may you be safe from evil).' They replied: `As-Salamu `Alaikum wa Rahmatullah (may you be safe from evil, and Mercy of Allah be upon you).' Thus adding in reply to him: `wa Rahmatullah (and Mercy of Allah)' to his greeting."** [Al-Bukhari and Muslim].

Commentary: The Islamic form of greeting - As-Salamu `Alaikum (may you be safe from evil) - has been in existence since the days of Prophet Adam. According to some Ahadith, it is better to add in response: wa Rahmatullahi wa Barakatuhu (and the Mercy and Blessings of Allah).

847. Al-Bara' bin `Azib (May Allah be pleased with them) reported: **The Messenger of Allah (PBUH) commanded us to do seven things: to visit the sick, to follow the funeral (of a dead believer), to invoke the Mercy of Allah upon one who sneezes (i.e., by saying to him: Yarhamuk-Allah), to support the weak, to help the oppressed, to promote the greeting of `As-Salamu `Alaikum', and to help those who swear to do something to keep their oaths.** [Al-Bukhari and Muslim].

Commentary: Muslims have obligations towards one another. The fulfillment of this social responsibility creates among them mutual love, a sense of cohesion and feelings of respect for one another.

848. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "By Him in Whose Hand is my life! You will not enter Jannah until you believe, and you will not believe until you love one another. Shall I inform you of something which, if you do, you will love one another? Promote greetings amongst yourselves."
[Muslim].

Commentary: Iman is a prerequisite for entry to Jannah. Whereas mutual love among Muslims is complementary to it, and this quality can only be attained by giving a social character to the Islamic form of greeting, that is to say, 'As-Salamu `Alaikum.'

849. `Abdullah bin Salam (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, "O people, exchange greetings of peace (i.e., say: As-Salamu `Alaikum to one another), feed people, strengthen the ties of kinship, and be in prayer when others are asleep, you will enter Jannah in peace."
[At-Tirmidhi].

Commentary: All these habits and practices are indispensable to a believer because each one of them leads to Jannah with the first people to enter it without being punished in Hell first.

850. At-Tufail bin Ubayy bin Ka`b (May Allah be pleased with him) reported: I used to visit `Abdullah bin `Umar (May Allah be pleased with them) in the morning and accompany him to the market. `Abdullah offered greetings of peace to every one he met on the way, be they sellers of petty goods, traders or poor people. One day when I came to him, he asked me to accompany him to the market. I said to him: "What is the point of your going to the market when you do not sell, nor ask about articles, nor offer a price for them, nor sit down with any company of people. Let us sit down here and talk." He replied: "O Abu Batn (belly)! (Tufail had a large belly), we go to the market to greet everyone we meet."
[Malik].

Commentary: This Hadith highlights `Abdullah bin `Umar's passion for promoting Salam which is a practice of Sunnah. Secondly, we can call a person by his epithetic name provided he is not offended by it.

CHAPTER 132

WORDS TO BE USED FOR OFFERING GREETINGS

It is recommended for the one offering greetings to say: 'As-Salamu Alaikum wa Rahmatullahi wa Barakatuhu'. The reply is 'Wa `Alaikum us-Salamu wa Rahmatullahi wa Barakatuhu.'

851. `Imran bin Husain (May Allah be pleased with them) reported: A man came to the Prophet (PBUH) and said: "As-Salamu `Alaikum (may you be safe from evil). Messenger of Allah (PBUH) responded to his greeting and the man sat down. The Prophet (PBUH) said, "Ten (meaning the man had earned the merit of ten good acts)." Another one came and said: "As-Salamu `Alaikum wa Rahmatullah (may you be safe from evil, and Mercy of Allah be upon you)." Messenger of Allah (PBUH) responded to his greeting and the man sat down. Messenger of Allah (PBUH) said, "Twenty." A third one came and said: "As-Salamu `Alaikum wa Rahmatullahi wa Barakatuhu (may you be safe from evil, and the Mercy of Allah and His Blessings be upon you)." Messenger of Allah (PBUH) responded to his greeting and the man sat down. Messenger of Allah (PBUH) said, "Thirty."
[Abu Dawud and At-Tirmidhi].

Commentary: This Hadith shows that we can earn ten-fold good rewards by greeting a person in the Islamic way. There will be a further ten-fold addition to it if we say, "As-Salamu `Alaikum wa Rahmatullah". may you be safe from evil, and the Mercy of Allah be upon you). And if we say, "As-Salamu `Alaikum wa Rahmatullahi wa Barakatuhu" may you be safe from evil, and the Mercy of Allah and His Blessings be upon you), thirty-fold good reward comes to us. But Ahadith are silent on increasing more words to Salam. So this much will suffice.

852. `Aishah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) said to me, "[This is Jibril \(Gabriel\) who is conveying you greetings of peace.](#)" I responded: "Wa `Alaihis-Salamu wa Rahmatullahi wa Barakatuhu (may he be safe from evil, and the Mercy of Allah and His Blessings be upon him)."
[Al-Bukhari and Muslim].

Commentary: This Hadith affirms the excellence of `Aishah (May Allah be pleased with her). It also tells us how to respond to the Salam of a third person, that is, we should say, "Wa `Alaihis-Salamu wa Rahmatullahi wa Barakatuhu."

853. Anas (May Allah be pleased with him) [reported the Prophet \(PBUH\) used to repeat his words thrice so that the meaning thereof would be fully understood, and whenever he came upon a gathering of people, he would greet them. He would repeat Salam thrice.](#)
[Al-Bukhari].

Commentary: This Hadith tells us about one aspect of the Prophet's excellent manners that he would take due care of showing regard for the sentiments of people. The whole of a gathering is not supposed to hear the Salam of somebody and respond to him. A single person can represent the gathering in this regard. Yet, it was characteristic benevolence of the Messenger of Allah (PBUH) which prompted him to repeat his saying "As-Salamu `Alaikum" thrice so that everybody would hear it and may not have a feeling of being neglected.

854. Al-Miqdad (May Allah be pleased with him) reported in course of a long Hadith: [We used to reserve for the Prophet \(PBUH\) his share of the milk, and he would come at night and offer greetings in such a manner as did not disturb those asleep and was heard only by those who were awake. In fact, the Prophet \(PBUH\) came and offered greetings as usual.](#)
[Muslim].

Commentary: Herein, we are told how to offer Salam to people when some of them are asleep while others are awake. Our voice should be so low so as not to disturb those who are asleep and to give a chance to those who are awake to respond to it.

855. Asma' bint Yazid (May Allah be pleased with her) reported: [The Messenger of Allah \(PBUH\) passed through the mosque one day and there was a group of women \(about ten of them\) sitting in the mosque. He raised his hand to offer greetings.](#)
[At-Tirmidhi].

Commentary: To offer As-Salam by the gesture of hand from a distance is forbidden in Islam because it is the way of non-Muslims. However, it is allowed if words are also uttered along with it. Secondly, Messenger of Allah (PBUH) could greet women because he was sinless and permanently stood under Allah's Protection. Yet, it is not permissible to other men for the fear of provoking temptation. But this Hadith can be carried into effect in case one feels that no temptation and evil will be involved in it. For example, a man can greet aged and respectable women. However, Salam to young women is not allowed as it can give birth to wickedness.

856. Abu Juraiy Al-Hujaimi (May Allah be pleased with him) reported: I saw Messenger of Allah (PBUH) and said: "Alaikas-Salamu ya Rasulallah! (Upon you be peace, O Messenger of Allah)!" He said, "[Do not say: `Alaikas-Salamu \(Upon you be peace\).! This is the Salam to the dead.](#)"
[Abu Dawud and At-Tirmidhi].

Commentary: This is part of a long Hadith which has been mentioned earlier on. Refer to Hadith 796 and the commentary following it.

CHAPTER 133

ETIQUETTE OF OFFERING GREETINGS

857. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, 'A rider should greet a pedestrian; a pedestrian should greet one who is sitting; and a small group should greet a large group (of people).'
[Al-Bukhari and Muslim].

The narration in Al-Bukhari adds: Messenger of Allah (PBUH) said, "The young should greet the elderly."

Commentary: The greeting of As-Salamu Alaikum should be uttered according to the prescribed way. It is the situations under reference and not the grades which will be taken into consideration in this respect.

858. Abu Umamah Suda'iy bin `Ajlan Al-Bahili (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The person nearest to Allah is one who is the first to offer greeting."
[Abu Dawud].

The narration in At-Tirmidhi is: The Messenger of Allah (PBUH) was asked: "O Messenger of Allah! When two persons meet, who should greet the other first?" The Messenger of Allah (PBUH) said, "The person nearest to Allah (i.e., one who is more obedient and therefore closer to Allah will say: As-Salam first."

Commentary: The degree of a man's humbleness and modesty will be measured by the degree of his nearness to Allah. One who is nearer to Allah is always the first to offer As-Salam to others, while others stick to their stuck-up behaviour

CHAPTER 134

EXCELLENCE OF GREETING THE ACQUAINTANCE REPEATEDLY

859. Abu Hurairah (May Allah be pleased with him) reported in the Hadith in respect of the person who was at fault in performing his Salat (prayer): He came to the Prophet (PBUH) and greeted him. The Prophet (PBUH) responded to the greeting and said, "Go back and repeat your Salat because you have not performed the Salat (properly)." He again performed Salat as he had prayed before and came to the Prophet (PBUH) and greeted him. The Prophet (PBUH) responded to the greetings (and repeated his words to him). This act of repeating (the Salat and the Salam) was done thrice.
[Al-Bukhari and Muslim].

Commentary: This Hadith tells us that one can greet others after short intervals.

860. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When one of you meets a brother (in Faith) he should greet him. Then if a tree or a wall or a stone intervenes between them and then he meets him again, he should greet him."
[Abu Dawud].

Commentary: This Hadith convincingly bears out the subject matter of the chapter.

CHAPTER 135

EXCELLENCE OF GREETING AT THE TIME OF ENTRY INTO THE HOUSE

Allah, the Exalted, says:

"But when you enter the houses, greet one another with a greeting from Allah (i.e., say:As-Salamu `Alaikum - may you be safe from evil), blessed and good."(24:61)

861. Anas bin Malik (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said to me, "Dear son, when you enter your house, say As-Salamu `Alaikum to your family, for it will be a blessing both to you and to your family."
[At-Tirmidhi].

Commentary: Many people, on returning home, feel belittled in saying As-Salamu `Alaikum to their household. In fact, As-Salam is a prayer for goodness, blessing and peace, and one should have no complex about it.

CHAPTER 136

GREETING THE CHILDREN

862. Anas (May Allah be pleased with him) reported that he passed by some children and greeted them. Then he said: "Messenger of Allah (PBUH) used to do the same."
[Al-Bukhari and Muslim].

Commentary: By greeting children, we please their hearts and also vent our modesty. Besides, the importance of As-Salam is unconsciously felt by them. Above all it is the Sunnah of the Messenger of Allah (PBUH) and so we are supposed to put it into practice.

CHAPTER 137

GREETING ONE'S WIFE AND OTHER WOMEN

863. Sahl bin Sa`d (May Allah be pleased with him) reported: There was a woman among us who would put beet root in a pot and add to it some ground barley. She used to cook them together. On returning from the Friday prayer, we would greet her and she would offer it to us.
[Al-Bukhari].

864. Umm Hani (May Allah be pleased with her), the daughter of Abu Talib reported: I went to the Prophet (PBUH) on the day of the conquest of Makkah. He was taking a bath and Fatimah was screening him with a cloth. I greeted him. And she mentioned the rest of the Hadith.
[Muslim].

865. Asma bint Yazid (May Allah be pleased with her) reported: The Prophet (PBUH) passed by us when we were with a party of women, and he greeted us.
[Abu Dawud].

Commentary: The permissibility of men to greet women, and vice versa, is with the condition that there will be no fear of temptation to commit the unlawful. Here are the details:

1. A young woman is forbidden to greet men and to respond to their greeting.
2. A group of women or an old woman are allowed to greet men and to respond to men's greetings. Men are also allowed to greet a group of women or an old woman.
3. A man on his own is not allowed to greet a young woman.
4. A man on his own is allowed to greet a group of women.

However, in all these cases, Islamic rules in this regard, including the lowering of the gaze, are to be observed.

CHAPTER 138

GREETING THE NON-MUSLIMS AND PROHIBITION OF TAKING AN INITIATIVE

866. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Do not greet the Jews and the Christians before they greet you; and when you meet any one of them on the road, force him to go to the narrowest part of it."
[Muslim].

Commentary: This Hadith prohibits Muslims from greeting non-Muslims first. It also tells us that when the road is crowded, we should use the middle of the road and let the non-Muslims use its sides. This Hadith shows the dignity of Muslims and the disgrace and humiliation of the non-Muslims.

867. Anas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When the people of the Book greet you (i.e., by saying 'As-Samu `Alaikum,' meaning death be upon you), you should respond with: 'Wa `alaikum' [The same on you (i.e., and death will be upon you, for no one will escape death)]."
[Al-Bukhari and Muslim].

868. Usamah bin Zaid (May Allah be pleased with him) reported: The Prophet (PBUH) passed by a mixed company of people which included Muslims, polytheists and Jews, and he gave them the greeting (i.e., saying As-Salamu `Alaikum).
[Al-Bukhari and Muslim].

Commentary: If there is a mixed assembly of Muslims and non-Muslims, one should utter greeting to it but consider Muslims as one's addressees.

CHAPTER 139

EXCELLENCE OF GREETING ON ARRIVAL AND DEPARTURE

869. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When one of you arrives in a gathering, he should offer Salam to those who are already there, and he should also do so when he intends to depart. The first act of greeting is not more meritorious than the last."
[Abu Dawud].

Commentary: We should offer As-Salam to those sitting in a gathering, on our arrival as well as departure. Both the greetings are essential. "The first act of greeting is not more meritorious than the last" means that we should utter it on both occasions.

CHAPTER 140

SEEKING PERMISSION TO ENTER (SOMEBODY'S HOUSE) AND MANNERS RELATING TO IT

Allah, the Exalted, says:

"O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them."(24:27)

"And when the children among you cometo puberty, then let them (also) ask for permission, as those senior to them (in age)."(24:59)

870. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Permission is to be sought thrice. If it is accorded, you may enter; otherwise, go back." [Al-Bukhari and Muslim].

871. Sahl bin Sa`d (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Seeking permission to enter (somebody's house) has been prescribed in order to restrain the eyes (from looking at something we are not supposed to look at)." [Al-Bukhari and Muslim].

Commentary: Within the four walls of their homes, people are normally engaged in different types of domestic chores, or they rest in seclusion. Women understandably do things at home in a relaxed manner which is scarcely possible for them in the presence of a man not belonging to their household. We commit an intrusion upon others' privacy and also eye the Hijab-observing women by entering a house without permission. Both the things are prohibited and must be avoided.

872. Rib`i bin Hirash (May Allah be pleased with him) reported: A man of Banu `Amir tribe has told us that he had asked the Prophet (PBUH) for permission to enter when he was at home. He said: "May I enter?" Messenger of Allah (PBUH) said to the servant, "Go out and instruct him about the manner of seeking permission. Tell him to say: As-Salamu `Alaikum (may you be safe from evil). May I come in?" The man heard this and said: "As-Salamu `Alaikum (may you be safe from evil). May I come in?" The Prophet (PBUH) then accorded permission to him and he entered in. [Abu Dawud].

Commentary: This Hadith teaches us manners of visiting a house. One should offer As-Salam to the host at the doorstep and then seek his permission to enter. Moreover, we are told to impart a religious information to an ignorant person so that he may put it into practice.

873. Kildah bin Al-Hanbal (May Allah be pleased with him) reported: I visited the Prophet (PBUH) and I entered his house without seeking permission. So he said, "Go back and say: `As-Salamu `alaikum (may you be safe from evil). May I come in?"" [Abu Dawud and At-Tirmidhi].

CHAPTER 141

SEEKING PERMISSION TO ENTER BY TELLING ONE'S NAME

874. Anas (May Allah be pleased with him) reported in the course of his famous Hadith pertaining to Al-Isra' (the Ascension) that Messenger of Allah (PBUH) said, "Then Jibril (Gabriel) ascended along with me to the nearest heaven and requested for the gate to be opened. He was asked: 'Who is there?' He replied: 'Jibril.' He was asked: 'Who is with you?' He said: 'Muhammad.' Then he ascended to the second heaven and requested for the opening of the gate. He was asked: 'Who is there?' He said: 'Jibril.' He was asked: 'Who is with you?' He replied: 'Muhammad.' In the same way he ascended to the third, fourth and all the heavens (i.e., until the seventh). At all of the gates he was asked: 'Who is there?' He replied: Jibril."
[Al-Bukhari and Muslim]

875. Abu Dharr (May Allah be pleased with him) reported: I stepped out one night and saw Messenger of Allah (PBUH) walking by himself. I began to walk in the moonlit night. He turned round and saw me and asked, "Who is there?" I replied: "Abu Dharr."
[Al-Bukhari and Muslim].

876. Umm Hani (May Allah be pleased with her) reported: I went to the Prophet (PBUH) who was taking a bath while Fatimah was screening him. He asked, "Who is there?" I replied: "I am Umm Hani."
[Al-Bukhari and Muslim].

877. Jabir (May Allah be pleased with him) reported: I went to the Prophet (PBUH) and knocked at the door (to seek permission). He asked, "Who is there?" I said: "I". He repeated, "I, I?!" as if he disliked it.
[Al-Bukhari and Muslim].

Commentary: At the doorstep, the visitor should disclose his identity to the host. Secondly, to knock at the door or to ring the door-bell is tantamount to seeking permission to enter the house. When the host comes out, the visitor should first offer him As-Salam.

CHAPTER 142

SAYING 'AL-HAMDU LILLAH' ON SNEEZING, ITS REPLY AND MANNERS RELATING TO SNEEZING AND YAWNING

878. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Allah likes sneezing and dislikes yawning. When any one of you sneezes and says 'Al-hamdu lillah (praise be to Allah)', it becomes obligatory upon every Muslim who hears him to respond with 'Yarhamuk-Allah (may Allah have mercy on you)'. Yawning is from the devil. When one of you feels like yawning, he should restrain it as much as possible, for the devil laughs when one of you yawns."
[Al-Bukhari].

Commentary: Sneezing lightens the mind of man, and bodily he feels comfort. It is, therefore, something good and one should glorify Allah for it. Whereas, yawning is indicative of gluttony, sloth and heaviness and is considered disagreeable. The Prophet (PBUH) commanded us to stop it either by closing our mouth or by putting our hand across it in order to avoid an act which pleases Satan.

879. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "When one of you sneezes he should say: 'Al-hamdu lillah (praise be to Allah),' and his brother or his companion should say to him: 'Yarhamuk-Allah (may Allah have mercy on you).' When he says this he should reply: 'Yahdikum-ullah wa yuslihu balakum (may Allah guide you and render sound your state of

affairs)."
[Al-Bukhari].

Commentary: This Hadith teaches Muslims to have good wishes for one another and to return good for good. This reciprocity increases mutual love and results in the unity, peace and dynamism of the Muslim society. May we act upon the golden principles of our religion!

880. Abu Musa (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When one of you sneezes and praises Allah (i.e., says Al-hamdu lillah), you should invoke Allah's Mercy upon him (i.e., say Yarhamuk-Allah); but if he does not praise Allah, you should not make a response." [Muslim].

Commentary: Two senses have been attributed to this prayer of Messenger of Allah (PBUH). It means to pray for the good and growth of somebody. Yet, it may also be interpreted in this way, "May Allah save you from such things as will please your opponents."

881. Anas (May Allah be pleased with him) reported: When two men sneezed in the presence of the Prophet (PBUH), he responded to one with "Yarhamuk-Allah (may Allah have mercy on you)" and did not respond to the other. The latter said to him: "You invoked a blessing on this man but did not do so in my case." The Prophet (PBUH) replied, "He praised Allah (i.e., he said 'Al-hamdu lillah') but you did not."
[Al-Bukhari and Muslim].

Commentary: This Hadith tells us that we should seek Blessings of Allah only to that sneezer who says Al-hamdu lillah.

882. Abu Hurairah (May Allah be pleased with him) reported: Whenever the Messenger of Allah (PBUH) sneezed, he would cover his mouth with his hand or a piece of cloth, suppressing the sound this way.
[Abu Dawud and At-Tirmidhi].

Commentary: This Hadith stresses a very important point. In the presence of others, a sneezer is supposed to put his hand or handkerchief over his mouth so that the explosive sound may be suppressed. The other benefit of this precaution is that it avoids causing an uneasy feeling to persons sitting beside him.

883. Abu Musa (May Allah be pleased with him) reported: The Jews used to intentionally sneeze in the presence of the Messenger of Allah (PBUH) hoping that he would say to them: 'Yarhamukum-ullah (may Allah have mercy on you),' but he would respond with: "Yahdikum-ullahu wa yuslihu balakum (may Allah guide you and render sound your state of affairs)."
[Abu Dawud and At-Tirmidhi].

Commentary: Here, we are told that in response to sneezing on the part of non-Muslims, we should only utter these benedictory words: "Yahdikum-ullahu wa yuslihu balakum (may Allah guide you and render sound your state of affairs)!"

884. Abu Sa'id Al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When one yawns, he should put his hand over his mouth, otherwise the devil will enter."
[Muslim].

Commentary: At the time of yawning, one should put his hand across his mouth. It is a disliked act or Makruh to yawn noisily, because this act pleases Satan. In other words, we must not miss any chance to degrade and frustrate Satan

CHAPTER 143

EXCELLENCE OF HAND SHAKING AT THE TIME OF MEETING

885. Abu Khattab Qatadah (May Allah be pleased with him) reported: I asked Anas: "Did the Companions of Messenger of Allah (PBUH) use to shake hands?" He said: "Yes." [Al-Bukhari].

Commentary: To shake hands with somebody is a welcome sign and the practice of the Messenger of Allah (PBUH). The social behaviour of the Companions also included handshaking along with saying 'As-Salamu `Alaikum.'

886. Anas (May Allah be pleased with him) reported: When the people of Yemen came, the Messenger of Allah (PBUH) said, "The people of Yemen have visited you. They are the first to introduce the tradition of handshaking." [Abu Dawud].

Commentary: This Hadith shows that the custom of handshaking was prevalent in Yemen. When some Yemenites came to see the Prophet (PBUH), they displayed their practice of handshake. He liked and approved it as his Sunnah.

887. Al-Bara' (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Two Muslims will not meet and shake hands without having their sins forgiven (by Allah) before they depart." [Abu Dawud].

Commentary: Herein, we are told that Allah forgives the minor sins of the two believers who shake hands. However, major sins cannot be forgiven without heartfelt repentance with its conditions. As for our duty towards our fellow-humans, it is inescapable, and a failure in this regard is not forgiven. To sum up, when two Muslims meet and shake hands, two benefits accrue to them. Firstly, their mutual love increases, and secondly, their minor sins are pardoned by Allah.

888. Anas (May Allah be pleased with him) reported: A man asked: "O Messenger of Allah! When a man meets a brother or a friend, should he bow to him?" He said, "No." The man asked whether he should embrace and kiss him? The Messenger of Allah (PBUH) replied, "No." He asked whether he should hold his hand and shake it? The Messenger of Allah (PBUH) replied, "Yes." [At-Tirmidhi].

Commentary: Here, we are clearly told that when two Muslims meet they are not allowed to bow. Some say the bowing must not come down to the position as assumed in Ruku'. But the Hadith imposes a total ban on it. There is no question of more or less degree of bowing, still less of touching the knees and feet of anybody. Here embracing has been prohibited too, but the prohibition is effective only if the kissing of hands is also involved. Otherwise, some Ahadith allow embracing, particularly on return from a journey or when two persons meet after a long time. Thirdly, the Hadith is absolutely clear on handshake. The question put to the Prophet u was about taking a single hand to which he had replied in the affirmative. There was no reference to taking or using both hands for handshake.

889. Safwan bin `Assal (May Allah be pleased with him) reported: A Jew asked his companion to take him to the Prophet (PBUH); and when they came to the Messenger of Allah (PBUH), they asked him about the nine clear signs (given to Prophet Musa). Safwan narrated the long Hadith which concludes: They kissed the hands and feet of the Messenger of Allah (PBUH) and said: "We testify that you are a Prophet." [At-Tirmidhi] (Unapproved Hadith).

890. In a narration of Ibn Umar (May Allah be pleased with them) at the end of the narration of the Hadith) he said: "We came near the Prophet (PBUH) and kissed his hand." [Abu Dawud] (Weak Hadith).

891. `Aishah (May Allah be pleased with her) reported: Zaid bin Harithah came to the Messenger of Allah (PBUH) when he was in my house. Zaid knocked at the door. The Prophet (PBUH) rose to receive him, trailing his garment. He embraced and kissed him.
[At-Tirmidhi].

Commentary: Since Muhammad bin Ishaq, known for his delusive tendency, happens to be a narrator in this Hadith, Sheikh Al-Albani deems it deficient. Indeed, Hadith memorizers and researchers believe that the Ahadith about the kissing of hand are weak and deficient from the viewpoint of authenticity. The two persons should, therefore, confine to handshake when they meet. Though there is no harm if they embrace.

892. Abu Dharr (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said to me, "Do not belittle any good deed, even your meeting with your brother (Muslim) with a cheerful face."
[Muslim].

Commentary: This Hadith has already been reported. See the commentary on Hadith No. 695.

893. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) kissed his grandson Hasan bin `Ali in the presence of Aqra` bin Habis. Thereupon Aqra` remarked: "I have ten children and I have never kissed any one of them." The Messenger of Allah (PBUH) cast a glance upon him and said, "He who does not show mercy to others, will not be shown mercy."
[Al-Bukhari and Muslim].

Commentary: This Hadith has already been placed earlier. To pamper and kiss children is an expression of compassion and kindness. One who lacks this tender quality and fails to behave kindly towards people, may be deprived of Divine mercy. The Messenger of Allah (PBUH) has said, "Have compassion for others, Allah will have mercy on you." On another occasion the Messenger of Allah (PBUH) said, "Be merciful to others and Allah will have mercy on you, and forgive (others), you will be forgiven."

THE BOOK OF VISITING THE SICK

CHAPTER 144

FOLLOWING THE FUNERAL, AND MATTERS RELATING TO ILLNESS AND DEATH

894. Al-Bara' bin `Azib (May Allah be pleased with them) reported: Messenger of Allah (PBUH) has ordered us to visit the sick, to follow the funeral (of a dead believer), respond to the sneezer (i.e., by saying to him: Yarhamuk-Allah after he says: Al-hamdu lillah), to help those who vow to fulfill it, to help the oppressed, to accept the invitation extended by the inviter; and to promote greetings (i.e., saying As-Salamu `Alaikum).
[Al-Bukhari and Muslim].

Commentary: This Hadith has already been mentioned with slightly different wording. Here it has been repeated owing to its relevance to this chapter. See Hadith No. 847.

895. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Every Muslim has five rights over another Muslim (i.e., he has to perform five duties for another Muslim): to return the greetings, to visit the sick, to accompany funeral processions, to accept an invitation, to respond to the sneezer [i.e., to say: `Yarhamuk-Allah (may Allah bestow His Mercy on you), when the sneezer praises Allah]."
[Al-Bukhari and Muslim].