

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 ahyaya [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].