

INTRODUCTION

Every nation has some method of greeting when meeting one another, but if one really has to compare, the best form of doing this is the Islaamic method. It is not only an expression of attachment and love, but it is a fulfilment of the obligation of love, by supplicating to Allaah تَبَارَكَ وَتَعَالَى, to save the person from any calamity or unpleasant situation. It contains the subtle message that we are all dependant upon Allaah تَبَارَكَ وَتَعَالَى, and that everything happens by his will. From this perspective, it serves as a reminder about Allaah تَبَارَكَ وَتَعَالَى, for the Muslim brother. It is indeed the most comprehensive and perfect method of salutation, due to the following peculiarities;

- * It is a form of remembering Allaah تَبَارَكَ وَتَعَالَى, since His name is mentioned.
- * It is a reminder to the next person about Allaah تَبَارَكَ وَتَعَالَى.
- * It is a method of expressing love and attachment to a fellow Muslim.
- * It is a comprehensive supplication for his goodwill.
- * It indirectly contains a guarantee that the fellow Muslim will attain no harm from the greeter's limbs or tongue.

Imaam Jassaas Raazi رَحْمَةُ اللَّهِ عَلَيْهِ has written that it was the habit of the Arabs to greet one another with the words "Hayyaakallaah (May Allaah keep you alive!).” Islaam changed this habit to salaam. Abu Dharr رَضِيَ اللَّهُ عَنْهُ says that he was the first to make salaam to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the words, "As Salaamu Alaykum Wa Rahmatullahi Wa Barakaatuhu.”

There are great benefits in salaam. However, due to external influences, we have abandoned this method of greeting, and chosen other methods. In this booklet, prepared under the instruction of my honourable ustadh and Shaikh, Moulana Abdul Hameed Ishaq Saheb, virtues, importance, rulings, ettiquettes and other aspects of salaam will be discussed. We make duaa to Allaah تَبَارَكَ وَتَعَالَى that He accepts this effort, and makes it a means for the revival of this great sunnah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Moosa Kajee - 2 Dhul Qadah 1440/ 5 July 2019 Azaadville

CHAPTER ONE: LOFTY POSITION OF SALAAM IN ISLAM

1.) Salaam is a greeting for a Muslim throughout his existence.

a.) It is a greeting and duaa during his lifetime.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

b.) It is a greeting when visiting Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Madinah Munawwarah.

السَّلَامُ عَلَيْكُمْ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ، السَّلَامُ عَلَيْكَ يَا عُمَرُ

c.) It is a prescribed salutation to our Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which is said many times in the Tashahhud of the daily salaah

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

d.) The Malaaikeh (angels) are greeted at the end of every salaah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

e.) It is a greeting which a Muslim says to the departed soul when he enter the Muslim cemetery

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّهُ إِنْ شَاءَ اللَّهُ لِلْآحِقُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ
الْعَافِيَةَ

f.) It is the greeting of a Muslim to the angels of Allaah as well as the pious servants

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ،

g.) It is the greeting when the Believer will meet His Sustainer on the Day of Qiyaamah.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ

h.) It is the greeting in Jannah, where one will repeatedly hear the word Salaam.

وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ

2.) It is the greeting of Allah تَبَارَكَ وَتَعَالَى to the believer in the Hereafter.

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ

3.) It is the greeting of the Angel of Death to the believer at the time of death, as narrated by Bara ibn Aazib رَضِيَ اللَّهُ عَنْهُ،

خَيِّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ

4.) It is a pillar of Islam.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Islam is that you worship Allah and do not ascribe any partners to Him, establish salah, discharge zakah, fast in Ramadan, perform Hajj, enjoin good, forbid evil and greeting your household. Whoever omits one is omitting a portion of Islam and whoever omits all has turned his back to Islam." (Mustadrak Hakim no. 53, vol. 1 pg. 21)

5.) It is the right of a Muslim.

Ali رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "A Muslim has six rights over his Muslim brother. When he meets him he should greet him (with salaam); if he invites him he should accept his invitation; when he sneezes (and says Alhamdulillah) he should reply to his sneeze by saying 'Yarhamukallah'; when he falls ill he should visit him; when he passes away he should attend his Janaazah; and he should love for him what he loves for himself." (Tirmidhi no. 2736)

6.) It is a highly commendable etiquette of Islam.

Abdullah ibn Amr رَضِيَ اللَّهُ عَنْهُ reports that a man once asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Which feature and etiquette of Islam is highly commendable and good?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Feeding the creation and greeting people with salaam whether you know them or not." (Bukhari no. 12)

7.) It is among the first matter taught to Adam عَلَيْهِ السَّلَام after being created.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When Allaah تَبَارَكَ وَتَعَالَى created Adam عَلَيْهِ السَّلَام, He said, 'Go and offer salaam to that group of angels who are sitting there and listen to what reply they give

to you. That will be the way of greeting for you and your progeny.’ [Adam عَلَيْهِ السَّلَام went and said to them], “Assalaamu-alaikum.” They replied, “Assalaamu-alaika wa rahmatullahi.” They thus added the words ‘wa rahmatullahi” (and the mercy of Allaah.)” (Bukhaari no. 6227, Muslim no. 2841)

8.) It is an order of Rasulullaah ﷺ.

Baraa’ ibn ‘Aazib رَضِيَ اللَّهُ عَنْهُ narrates, “Rasulullah ﷺ ordered us to do seven things: (1) to visit the sick, (2) to attend a funeral, (3) to say: ‘Yarhamukallaah’ (‘May Allaah have mercy on you’) to the person who praises Allaah after sneezing, (4) to help the weak, (5) to assist the oppressed, (6) to spread the *salaam*, and (7) to help a person who takes an oath to fulfil his oath.” (Bukhaari no. 6235, Muslim no. 2066)

9.) It is not an insignificant act

Abu Tamimah Al Hujaymi رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “Do not think any act of kindness to be too small even if it is: 1. a piece of string or a shoe-lace (that you give to someone), 2. a bucket of water (that you fill for someone), 3. a harmful object that you remove from the road, 4. or to meet your brother with a smile, 5. or to make salam [greet] when meeting someone, 6. or to help a person who is lost/meet someone in a friendly manner.” (Musnad Ahmad no. 15955, similar subject matter in As Sunanul Kubra of Nasai no. 9614)

10.) It is a special action of Hajj

Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “There is no reward for an accepted Hajj except Jannah. Someone asked, ‘What constitutes an accepted Hajj?’ Rasulullaah ﷺ replied, ‘Feeding and spreading salaam.’ (Musnad Ahmad no. 14482, Al Mu’jamul Awsat no. 8405)

Note that some versions of the Hadith mention ‘Spreading salam’ whereas other versions mention ‘being courteous when speaking to others’. One could practice on both these qualities.

11.) It was the first action encouraged by Rasulullaah ﷺ when he entered Madeenah Munawwarah Abdullah bin Salaam رَضِيَ اللَّهُ عَنْهُ says, “When Rasulullaah ﷺ came to Madinah Munawwarah, people rushed to see him. I was amongst those people who came to him. When I carefully looked at his face and sought to see the signs of prophethood, I knew with certainty that this face cannot be one of a liar. The first words which I heard from him were, ‘O people, spread the salaam, feed people food, and perform salaah at night while others are sleeping, you will enter Jannah with ease.’” (Tirmidhi no. 2485)

12.) It is an attribute of Allaah تَبَارَكَ وَتَعَالَى which He تَبَارَكَ وَتَعَالَى has placed on earth- Abdullah Ibn Masood رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “As-Salaam is one of the names of Allaah تَبَارَكَ وَتَعَالَى which He has placed on the earth. Thus spread it amongst yourselves, because when a Muslim person passes a group of people and makes salaam to them to which they reply, then he has one rank of virtue over them due to reminding them of salaam. If they do not reply, then those who are better than these people (viz. the angels) reply to him.” (Al-Adabul-Mufrad no. 1039, Bazaar no. 1771, Al Mu’jamul Kabeer no. 10391)

13.) There is reprimand for non-observance of salaam - Rasulullaah ﷺ said, “The stingiest are those who are miserly with making salam [i.e. greeting first or replying to salam]” (Al Mu’jamul Awsat no.5591, Shuabul-Imaan no. 8392) Jabir ibn Abdillah رَضِيَ اللَّهُ عَنْهُ narrates that a person went to Rasulullaah ﷺ and said, “A person has a date tree in my garden. This is causing me difficulty.” Rasulullaah ﷺ sent for him and requested, “Sell me your date palm which is in so-and-so person’s garden.” He was not prepared to do so. “Then gift it to him,” remarked Rasulullaah ﷺ. When the person replied negatively, Rasulullaah ﷺ said to him, “Sell it to me for a date palm in

Jannah.” Again the person did not agree. Rasulullaah ﷺ then said, “I do not see a person stingier than you except the one who is stingy with making salaam.” (Musnad Ahmad no. 14517, Mustadrak of Hakim no. 2195) Abdullaah ibn Masud رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “Amongst the signs of Qiyaamah is that a person will only make salaam to another because of mutual acquaintanceship (and not because of being Muslims).” (Musnad Ahmad no. 38٤8)

CHAPTER TWO: VIRTUES OF SALAAM

The virtues of salaam are found in many ahaadith. Hereunder, a few will be mentioned:

1.) Perfection of imaan and mutual love, including removal of enmity and hatred from the heart - Note: For perfection of imaan, there must be mutual love. A person whose heart is filled with malice, jealousy, hatred and pride can never have perfect imaan. Since love is not a voluntary condition, one should utilize those means which will create this quality within oneself. One such means is salaam. We are not merely ordered to say the salaam, but we have been commanded to spread the salaam. Salaam creates love between people, increases their connection, and creates the enthusiasm in one to respect and honour others.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “None of you will enter Jannah until you believe. You cannot be a (perfect) believer until you have mutual love. Should I not inform you of such an action that if you practise upon it, you will begin loving one another? Spread the salaam amongst yourselves.” (Muslim no. 54) A narration of Abu Umaamah states that Nabi ﷺ said, “There is no (perfect) imaan who for the one who is not trustworthy. By Him in whose control my life lies, you will not enter Jannah until you believe. You cannot be a (true) believer until you have mutual love. And you cannot have mutual love until the enmity within your hearts is not removed. Should I not inform you of such an action that if you practise upon it, you will begin

loving one another?" When the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ replied positively, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Spread the salaam." (Musnadush-Shaamiyyeen of Tabraani no. 172)

Abu Moosa Ashari رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "You can never believe (fully) until you have mutual love. Should I inform you of that action by which you will love one another?" "Why not," replied the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, "Spread the salaam amongst yourselves, you will have mutual love. By the Being in whose control my life lies, you will not enter Jannah unless you have mercy for one another." The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ remarked, "All of us are merciful." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, "This does not mean the mercy you possess for one of you specifically, but refers to general mercy." (Mustadrak of Hakim no. 7310, As-Sunanul-Kubra of Nasai no. 5928)

It is narrated from Uthman ibn Talhah رَضِيَ اللَّهُ عَنْهُ that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Three actions will entrench for you the love of your brother, 1.) To greet first when meeting 2.) To call one another by names which he likes 3.) To give another place with respect and honour when he arrives at a gathering." (Mustadrak of Hakim no. 5815, Al-Mu'jamul-Awsat no. 8369)

2.) Pleasure of Allaah تَبَارَكَ وَتَعَالَى - Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Spread the salaam, because it is a means of gaining the pleasure of Allaah." (Al Mu'jamul Awsat no. 6611)

3.) Closeness to Allaah تَبَارَكَ وَتَعَالَى - Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The one closest to Allaah تَبَارَكَ وَتَعَالَى is the one who precedes in making salaam." (Abu Dawood no. 5197, Tirmidhi no. 2694)

4.) Immunity from pride - Abdullaah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The one who initiates the salaam is free from pride." (Shu'abul Imaan no. 8407)

5.) Source of Blessings (especially in the homes) - Anas رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to me, 'O my beloved son! When you enter your home, then make salaam, it will be a means of blessing for you and your family members.'" (Tirmidhi no. 2698)

6.) Lengthy life – Anas رَضِيَ اللَّهُ عَنْهُ narrates, "I served Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for ten years. If I did something, he never asked me, "Why did you do that?" If I broke anything, he never asked me, "Why did you break that?" I was once standing before Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ pouring water into his hands, when he raised his head and said, "Should I not teach you three actions by which you will gain benefit?" I replied, "Why not, may my parents be sacrificed for you, O Rasulullaah!" He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Make salaam to every follower of mine you meet, your life will become lengthy; when you enter your house, make salaam to the people therein, there will be an abundance of goodness in your house; perform salaatud-duhaa, since this is the salaah of the pious." (Shuabul-Imaan no. 8383)

7.) Protection - Baraa رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Spread the salaam, you will be protected." (Al-Adabul-Mufrad no. 787, Ibn Hibbaan no. 491)

8.) Lofty ranks and duaas of angels - Abdullah Ibn Masood رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "As-Salaam is one of the names of Allaah تَبَارَكَ وَتَعَالَى which He has placed on the earth. Thus spread it amongst yourselves, because when a Muslim person passes a group of people and makes salaam to them to which they reply, then he has one rank of virtue over them due to reminding them of salaam. If they do not reply, then

those who are better than these people (viz. the angels) reply to him.” (Al-Adabul-Mufrad no. 1039, Bazzaar no. 1771, Al Mu’jamul Kabeer no. 10391)

9.) Increase in good deeds - Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “O Anas, when you enter your house, then make salaam to your family members, the goodness in your home will multiply. When you perform wudhu, then complete your wudhu, your life will be lengthened; greet every person you meet from my ummah with salaam, it will increase your good deeds. Do not pass the night except in the state of wudhu, the recording angels will watch you whilst you are pure. Perform salaah in the night and during the day. Perform Salaatud-duhaa, for it is the salaah of the Awwabeen (repentant), honour the elderly and have mercy on the young.” (Shuabul-Imaan no. 8386)

10.) Cause of forgiveness and entry into Jannah - Haani ibn Yazeed رَضِيَ اللَّهُ عَنْهُ narrates that he asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to inform him of an action that would cause him to enter Jannah. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told him, “Among the actions necessitating a person’s forgiveness is pleasant speech and making salaam common.” (Al Mu’jamul Kabeer no. 469, volume 22) Abu Shurayh رَضِيَ اللَّهُ عَنْهُ narrates that he asked, “O Rasulullaah! Inform me of an action which will make Jannah binding for me.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Pleasant speech, spreading the salaam and providing food.” (Al-Mu’jamul-Kabeer no. 469 vol. 22, Ibn Hibbaan no. 490)

11.) Expiation of sins - Baraa ibn Aazib رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When two Muslims meet (give salaam), and shake hands, they are forgiven their sins before they part (with each other).” (Abu Dawood no. 5212)

12.) Honour and loftiness - Abu Umaamah Bahili رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Spread the salaam so that the salaam will make you lofty." (Musnad Ruyyaani no. 1207)

13.) Rooms of Jannah - Abu Malik Ashari رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "There are rooms in Jannah, [which are transparent]. Allaah تَبَارَكَ وَتَعَالَى has prepared them for those who feed others, spread salam and offer Salah at night when others are asleep." (Ibn Hibban no. 509, Abu Ya'la no. 438, Musannaf Ibn Abi Shaibah no. 25743 with the addition of speaking couteously)

14.) Rewards - Imraan ibn Husain رَضِيَ اللَّهُ عَنْهُ narrates, "A man came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, 'As-salaamu 'alaykum.' He replied to his greeting and the man sat down. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Ten.' Then another man came and said, 'As-salaamu 'alaykum wa rahmatullaahi.' He replied to his greeting and the man sat down. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Twenty.' Then another man came and said: 'As-salaamu 'alaykum wa rahmatullaahi wa barakaatuhu.' He replied to his greeting and the man sat down. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, 'Thirty.'" (Abu Dawood no. 5195, Tirmidhi no. 2689)

15.) Definite entry into Jannah - Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever makes the salaam twenty times a day to Muslims, whether collectively or individually, and then passes away on that day, Jannah becomes binding for him. A similar reward is for the night." (Al-Mu'jamul Kabeer no. 1411^٧)

16.) Being the best of people - Abdullah ibn Amr رَضِيَ اللَّهُ عَنْهُ narrates that a man asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Which action of Islam is the best?" He رَضِيَ اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Feeding others food and making salaam to those you know and those you do not know." (Bukhari no. 12) Another narration

reads, “The best of you are those who feed others and return greetings.” (Musnad Ahmad no. 23926, Musnad Ibn Abi Shaybah no. 483)

17.) Security of Allaah تَبَارَكَ وَتَعَالَى - Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “There are three people who are in the security/care of Allaah تَبَارَكَ وَتَعَالَى. While alive, they are provided sustenance and their needs taken care of and when they pass away, Allaah تَبَارَكَ وَتَعَالَى will grant them entry into Jannah; The person who enters his home and makes salam [greet]s is in the care of Allaah تَبَارَكَ وَتَعَالَى, the one who goes to the Masjid is in the security of Allaah تَبَارَكَ وَتَعَالَى and the one who goes out in the path of Allaah is in the security of Allaah تَبَارَكَ وَتَعَالَى.” (Ibn Hibban no. 499)

18.) Removal of poverty - Sahl ibn Sa'd رَضِيَ اللَّهُ عَنْهُ narrates that a man once complained to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about his poverty. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him, ‘When you enter your home, if anyone is there or not, say salaam, then send salutations upon me and recite ‘Qul Huwallahu Ahad’ (Surah Ikhlas) once’. The narrator says this man did this and soon Allaah تَبَارَكَ وَتَعَالَى blessed him with abundant sustenance, so much so that he started assisting his neighbours and relatives. (Abu Moosa Al-Madeeni as mentioned in Al-Qawlul-Badee’ page 273, Jalaul Afham pg. 222, Ad Du’a of Shaykh ‘Abdullah Sirajud Din pg. 230, Hafiz Ibn Hajar Al Haytami رَحِمَهُ اللَّهُ has stated that this narration is reported with a weak chain in Ad Durrul Mandud Fis Salati Was Salami ‘Ala Sahibil Maqamil Mahmud pg. 133)

19.) Removal of sins - Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was once standing by Huzaifah رَضِيَ اللَّهُ عَنْهُ, and said to him, “O Huzaifah! Extend your hand.” Huzaifah رَضِيَ اللَّهُ عَنْهُ kept his hands back. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him a second and then a third time, whereupon he رَضِيَ اللَّهُ عَنْهُ said, “O Rasulullaah! I am in a state of major

impurity. I dislike that my hand touches yours in this state.” Rasulullaah ﷺ said, “Extend your hand! O Huzaifah, do you not know that when a Muslim meets his Muslim brother, makes salaam to him and shakes his hands, then their sins and errors fall away just as leaves fall from a tree.” (Shuabul-Imaan no. 8550)

20.) Form of charity - Abu Zarr رضي الله عنه narrates that Rasuullaah ﷺ said, “Every day, charity is binding on every joint of a person. Removing harmful objects from the road is a form of charity, making salaam to the people is a form of charity, commanding righteousness is a form of charity, preventing evil is a form of charity and having relations with your spouse is a form of charity.” We asked, “O Rasulullaah! A man is fulfilling his desires, and he is gaining the reward of charity!” Rasulullaah ﷺ said, “Yes, tell me, if he had to fulfil his desires in a place where Allaah تبارك وتعالى had forbidden, will he gain sin?” When we replied in the affirmative, Rasulullaah ﷺ said, “Then when he fulfils his desires in that avenue which Allaah تبارك وتعالى has permitted, it is a means of charity for him.” Thereafter Rasulullaah ﷺ mentioned other acts which would cause one to gain the reward of charity and then said, “Two rakats in the mid-morning (salaatud-duhaa) will suffice for all of that.” (As-Sunanul-Kubra of Nasai no. 8979, Musnad Ahmad no. 21548, Abu Dawood no. 1285)

21.) Sweet taste of imaan – Ammaar ibn Yaasir رضي الله عنه narrates, “Whoever has gathered the following three, will taste the sweetness of imaan: spending even in poverty, being fair to people in ones personal matters, and spreading salaam to all.” (Sharhus Sunnah of Baghawi vol. 1 page 52)

CHAPTER THREE - AMAZING INCIDENTS REGARDING SALAAM

1.) A Roman Describes the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Heraclius - Abu Zahraa Qushayri reports from a man of the Qushayr tribe that as Heraclius was leaving for Constantinople, he met with a Roman who had been held captive by the Muslims and who had subsequently escaped. "Tell me about these people," Heraclius asked the man. The man said, "I shall describe them to you as if you are actually looking at them. They are valiant horsemen by day, monks by night and they never take anything from their non-Muslim subjects without paying its full price. They never see anyone without first greeting with Salaam and they remain glued to anyone they meet in combat until the matter is settled." To this, Heraclius remarked, "If what you say is true, they will certainly be the inheritors of this land beneath my feet." (Tareekh ibn Jareer (Vol.3 Pg.99).)

2.) Qais ibn Sa'd رَضِيَ اللَّهُ عَنْهُ narrates, 'Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once visited us at our home and greeted with the words, "Assalaamu alaikum wa Rahmatullahi". Although my father (Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ) replied by saying, "Wa alaikas Salaam wa Rahmatullahi", he did so in a voice that was not audible to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. 'Are you not going to allow Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in?' I asked. My father replied, 'Allow Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to make Salaam to us many times (so that it may be a du'aa for us).' When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ again greeted with the words, "Assalaamu alaikum wa Rahmatullahi", my father again replied in a voice that was inaudible to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Thereafter, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ repeated the greeting and then turned to leave (thinking that no one was at home). My father ran after him saying, 'I heard you each time you greeted and I had replied in a voice that you could not hear so that I could get more of your Salaams (because Salaam is a du'aa for peace and blessings).' Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then accompanied my father home where he had some water brought for Rasulullaah

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. After Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ had taken a bath, Sa'd رَضِيَ اللّٰهُ عَنْهُ gave him a shawl to wear that was dyed in saffron or in *Waras* (a fragrant grass). Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ then raised his hands and made du'aa saying, 'O Allaah! Shower Your special mercy and compassion on the family of Sa'd.' Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ then partook of the food. When Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ intended to leave, Sa'd رَضِيَ اللّٰهُ عَنْهُ gave him a donkey that was prepared with a fine shawl draped over it. 'O Qais,' Sa'd رَضِيَ اللّٰهُ عَنْهُ called out, 'Go with Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.' I then accompanied Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. When Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ beckoned me to ride with him, I declined the offer (out of respect for him). Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ then said, 'You may either ride with me or go back.' I therefore went back." (Abu Dawood no. 5185)

3.) Agharr رَضِيَ اللّٰهُ عَنْهُ from the Muzaynah tribe says, "Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ once gave instructions for me to have a *Jareeb* (a unit of measure used during those days) of dates that was with one of the Ansaar. However, when the Ansaari procrastinated, I spoke to Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ about it. Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ then instructed Abu Bakr رَضِيَ اللّٰهُ عَنْهُ to accompany me the next morning to get the dates. Abu Bakr رَضِيَ اللّٰهُ عَنْهُ promised to meet me at the Masjid after performing the Fajr salaah. I found him where we had arranged to meet and we left. Whenever Abu Bakr رَضِيَ اللّٰهُ عَنْهُ saw anyone from far, he greeted him with Salaam. He then said, 'Do you not see the tremendous virtue that others are gaining over you (by beating you to greeting). Never let anyone beat you to making Salaam.' Thereafter, whenever we saw anyone approach from a distance, we would greet him before he could greet us." (Al Mu'jamul Kabeer no. 880, Al Mu'jamul Awsat no. 7468, Al Adabul Mufrad no. 984)

4.) Zuhrah ibn Khameesa رَضِيَ اللّٰهُ عَنْهُ narrates, "I was once riding behind Abu Bakr رَضِيَ اللّٰهُ عَنْهُ on the same animal. Whenever we passed by any people and greeted them with Salaam, their reply was longer than our greeting. Abu Bakr رَضِيَ اللّٰهُ عَنْهُ remarked, 'People have been overpowering us today.'"

Another narration quotes him as saying, "People have surpassed us in great good today." (Musannaf Ibn Abi Shaybah no. 25678/9)

5.) Umar رَضِيَ اللَّهُ عَنْهُ reports, "I was once riding behind Abu Bakr رَضِيَ اللَّهُ عَنْهُ on the same animal. Whenever he passed by any people and greeted them with the words 'As Salaamu Alaykum', they replied by saying, 'As Salaamu Alaykum wa Rahmatullaah wa Barakaatuh'. Abu Bakr رَضِيَ اللَّهُ عَنْهُ remarked, "People have surpassed us tremendously today." (Al Adabul-Mufrad no. 987)

6.) Abu Umaamah رَضِيَ اللَّهُ عَنْهُ was once giving a lecture when he said, "Hold fast to patience in matters that you like and those that you do not, because patience is a most excellent quality. This world has certainly attracted you. It is dragging its skirt before you and has put on its dressing and adornments for you. On the other hand, the companions of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (were so eager to earn the rewards of the Akhirah that they) used to sit in their yards saying, 'We sit to greet with Salaam and to be greeted.'" (Mu'jam ibn Muqri no. 1209, Ibn Asaakir vol. 24 page 72)

7.) Anas رَضِيَ اللَّهُ عَنْهُ once said, "When we were with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and a tree came between us (causing us to separate), we would greet each other with Salaam as soon as we rejoined." (Al Mu'jamul Awsat no. 7987, Al Adabul-Mufrad no. 1010 with similar wording)

8.) Tufayl ibn Ubay ibn Ka'b رَضِيَ اللَّهُ عَنْهُ narrates, "I used to accompany Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ to the marketplace every morning. When we went there, he would not pass by any hawker, trader, poor person or any other person without greeting them with Salaam. When I went to him one day and he requested me to follow him to the marketplace, I asked, 'What do you do at the marketplace when you do not make any purchases, do not enquire about any product, do not ask prices and do not even participate in the gatherings at the market? Why do we not rather sit here and talk.' Abdullaah رَضِيَ اللَّهُ عَنْهُ said, 'Dear tubby (Tufayl was overweight and the term was one of endearment)! We go there for the

sake of Salaam, so that we may greet whoever we meet with Salaam.'" (Malik no. 3533, Al Adabul-Mufrad no. 1006, Hilyatul-Awliya vol.1 page 310)

9.) Mujahid رَضِيَ اللَّهُ عَنْهُ narrates, "Whilst I was walking with Abdullah ibn Umar in a road in Madeenah, I asked him, "O Abu Abdur-Rahman, do you have any need?" He رَضِيَ اللَّهُ عَنْهُ replied, "The greatest need – to give one and take ten. O Mujahid, Salaam is one of the names of Allaah تَبَارَكَ وَتَعَالَى, the more you will make salaam, the more you will be engaged in the zikr of Allaah تَبَارَكَ وَتَعَالَى." Another narration of Mujahid رَضِيَ اللَّهُ عَنْهُ states, "Abdullah ibn Umar emerged on an extremely cold night. When he was asked why he came out on such a cold night, he replied, "We give one and take ten. This is a wonderful booty for a Muslim."

10.) Abu Umaamah Baahili رَضِيَ اللَّهُ عَنْهُ used to greet everyone he met with Salaam. There was none who ever beat him to making Salaam except a Jew who once hid behind a pillar and then surprised him by coming out to greet him. "Shame on you, O Jew!" Abu Umaamah رَضِيَ اللَّهُ عَنْهُ cried out, "What made you do this?" The Jew replied, "I noticed that you are a man who greets very often so I knew that there must be great virtue in it. I therefore wished to have the virtue." Abu Umaamah رَضِيَ اللَّهُ عَنْهُ then said to him, "I have heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, 'Verily Allaah has made the Salaam a greeting for (the Muslims of) my Ummah and a security for the Kuffaar living under our (Muslim) rule.'" (Al Mu'jamul Kabeer no. 7518, Musnadush Shaamiyyeen no. 817)

11.) Basheer bin Yasaar says, "None could ever beat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ in making Salaam." (Al Adabul-Mufrad no. 982)

12.) Abul Bakhtari narrates that Ash'ath ibn Qais رَضِيَ اللَّهُ عَنْهُ and Jareer ibn Abdullaah Bajali رَضِيَ اللَّهُ عَنْهُ once went to see Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ. When they came to him in a fortress in a corner of Madaa'in, they greeted him with the words, "As-Salaamu Alaika" and "Hayyakallah" (May Allaah keep you alive). They then asked, "Are you Salmaan Faarsi?" When he replied that he was, they asked further, "Are you the companion of

Rasulullaah ﷺ? "I am not sure," he replied. This put them in doubt and they said, "Perhaps you are not the person we want." Salmaan رضي الله عنه put them at ease saying, "I am the person you want. I have seen Rasulullaah ﷺ and have been in his company. (He then said out of humility) As for the companions of Rasulullaah ﷺ, they are those who have entered Jannah with him (and I am not sure whether I shall be amongst them). What do you two want?"

The two Sahabah رضي الله عنهما explained, "We have come to you from one of your brothers in Shaam." "Who is he?" Salmaan رضي الله عنه enquired. When they informed him that it was Abu Dardaa رضي الله عنه, Salmaan رضي الله عنه asked, "Then where is my gift that he has sent with you?" "He has not sent any gift with us," they averred. Salmaan رضي الله عنه warned them saying, "Fear Allaah and hand over the trust that has been given to you! None has come to me from him without a gift for me." The two reasoned with him saying, "Please do not file a case against us for this. We have much wealth with us and you may choose whatever you want from it." "But I do not want your wealth," Salmaan رضي الله عنه said, "All I want is the gift that he has sent with you."

"By Allaah!" they swore, "He has sent us with nothing but these words: 'Amongst you is a certain man. Whenever Rasulullaah ﷺ was alone with him, Rasulullaah ﷺ wanted no one else. When you go to him, do convey my Salaams to him.'" Salmaan رضي الله عنه then said, "This was the only gift that I wanted from you. What gift can be better than Salaam, which is a blessed and pure greeting from Allaah?" (Al Mu'jamul Kabeer no. 6058, Hilyatul Awliya vol.1 page 201)

13.) Salmaan رضي الله عنه reports that someone once came to Rasulullaah ﷺ and greeted with the words, "As Salaamu Alayka Ya Rasulallah!". Rasulullaah ﷺ replied with the words, "Wa Alaikas Salaam Wa Rahmatullahi Wa Barakaatuhu". Thereafter, another Sahabi رضي الله عنه arrived and greeted with the words, "As Salaamu Alaika Ya Rasulallaah Wa Rahmatullahi". Rasulullaah ﷺ replied with the

words, "Wa Alaykas Salaam Wa Rahmatullahi Wa Barakaatuhu". Thereafter, a third Sahabi رَضِيَ اللَّهُ عَنْهُ arrived and greeted with the words, "As Salaamu Alaika Ya Rasulallah Wa Rahmatullahi Wa Barakaatuhu". This time Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ only said, "Wa Alayk (And Upon you)." The Sahaabi رَضِيَ اللَّهُ عَنْهُ asked, "O Rasulullaah! When those two came, you greeted them with words better than the words you used for me." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "You had left nothing for me (to add because you used the full greeting). Allaah says:

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا

'When you are greeted with a greeting, then reply with a better greeting, or (at least) return (the same greeting).'

{Surah Nisaa, verse 86}

I therefore returned your greeting (since there was no better reply)." (Al Mu'jamul Kabeer no. 6114)

14.) Aa'isha رَضِيَ اللَّهُ عَنْهَا reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once said to her, "O Aa'isha! Jibreel عَلَيْهِ السَّلَام is here and he conveys Salaams to you." Aa'isha رَضِيَ اللَّهُ عَنْهَا replied by saying, "Wa Aaikas Salaam wa Rahmatullahi Wa Barakaatuhu". She was about to add to these words when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The Salaam ends at that." Jibreel عَلَيْهِ السَّلَام then said, "May the mercy and blessings of Allaah be on you, O Ahlul Bayt (members of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's household)." (Al Mu'jamul Awsat no. 782, shorter version in Bukhari no. 6249 and Muslim no. 2447)

15.) Muhammad ibn Jubayr reports that Umar رَضِيَ اللَّهُ عَنْهُ once passed by Uthmaan رَضِيَ اللَّهُ عَنْهُ and greeted him. Uthmaan رَضِيَ اللَّهُ عَنْهُ however did not reply to the greeting. Umar رَضِيَ اللَّهُ عَنْهُ proceeded immediately to Abu Bakr رَضِيَ اللَّهُ عَنْهُ and complained to him about this. When Abu Bakr رَضِيَ اللَّهُ عَنْهُ asked Uthmaan رَضِيَ اللَّهُ عَنْهُ why he did not reply to the greeting, Uthmaan رَضِيَ اللَّهُ عَنْهُ explained, "By Allaah! I did not even hear him because I was so deep in thought." "What was it that you were deliberating upon?" enquired Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Uthmaan رَضِيَ اللَّهُ عَنْهُ replied, "About opposing Shaytaan. He was plaguing my mind with thoughts that I do not even wish to express for

all the wealth of the world. When he cast these thoughts in my heart, I said to myself, 'If only I had asked Rasulullaah ﷺ about how we could save ourselves from these thoughts of Shaytaan!'"

Abu Bakr رَضِيَ اللَّهُ عَنْهُ then said, "I expressed the very concern and question to Rasulullaah ﷺ saying, 'How can we save ourselves from the thoughts that Shaytaan casts within us?' Rasulullaah ﷺ replied, 'The very same thing that I told my uncle (Abu Taalib) to say on his deathbed will save you if you say the same words. He however, did not say them.'" (Musnad Abu Ya'la no. 133, Al Ahaadeethil-Mukhtarah no. 6)

Another narration states, 'Uthmaan رَضِيَ اللَّهُ عَنْهُ says, "When Umar رَضِيَ اللَّهُ عَنْهُ went to Abu Bakr رَضِيَ اللَّهُ عَنْهُ, he said, 'O Khalifah of Rasulullaah! I have some shocking news for you! When I passed by Uthmaan رَضِيَ اللَّهُ عَنْهُ and greeted him, he did not even reply.' Taking Umar رَضِيَ اللَّهُ عَنْهُ by the hand, Abu Bakr رَضِيَ اللَّهُ عَنْهُ came to me and asked, 'O Uthmaan! Your brother Umar has come to me saying that when he passed you and greeted you, you did not reply. What is the reason for this?' 'But I did no such thing, O Khalifah of Rasulullaah!' I defended. 'You certainly did,' Umar رَضِيَ اللَّهُ عَنْهُ asserted, 'By Allaah! This pride is an old tradition of you Banu Umayyah!' 'By Allaah!' I protested, 'I have no idea that you even passed by me or that you greeted me with Salaam.'

Abu Bakr رَضِيَ اللَّهُ عَنْهُ then bore me out saying, 'You have spoken the truth. It appears to me that something on your mind had distracted you from realising what had happened.' 'That is indeed so,' I confirmed. When Abu Bakr رَضِيَ اللَّهُ عَنْهُ asked me what it was, I replied, 'Rasulullaah ﷺ passed away without me asking him what it was in which the salvation of this Ummah lay. I was engrossed in this thought, startled at my negligence at this.' Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, 'I have asked Rasulullaah ﷺ about this and he informed me what it is.' 'What is it?' I begged to know. He replied, I posed the question to him, saying, 'O Rasulullaah! In what does the salvation of this Ummah lay?' Rasulullaah ﷺ

replied, 'Whoever accepts from me the words that I offered to my uncle but which he refused, those words shall be his salvation.' The words that Rasulullaah ﷺ offered to his uncle was to testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is the messenger sent by Allaah (i.e. the Kalimah 'Laa Ilaaha Illallaah Muhammadur Rasulullaah').'" (Tabaqaat ibn Sa'd vol. 2 page 239)

16.) Sa'd ibn Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ says, "I once passed by Uthmaan ibn Affaan رَضِيَ اللَّهُ عَنْهُ in the Masjid and greeted him. Although he could see me clearly, he still did not reply to my greeting. I then approached Ameerul Mu'mineen Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ and twice asked, 'Has anything new developed in Islaam?' 'What has happened?' he asked. 'Nothing much,' I replied, 'except the fact that when I passed by Uthmaan in the Masjid and greeted him, he did not reply even though he could clearly see me.' Umar رَضِيَ اللَّهُ عَنْهُ then sent for Uthmaan رَضِيَ اللَّهُ عَنْهُ and asked, 'What prevented you from replying to your brother's Salaam?' When Uthmaan رَضِيَ اللَّهُ عَنْهُ denied doing such a thing and I insisted that he did, he swore that he did not while I swore that he did. When the thought struck him, Uthmaan رَضِيَ اللَّهُ عَنْهُ exclaimed, 'I seek Allaah's forgiveness and return to Him! When you passed by me just now, I was engrossed in thinking about something that Rasulullaah ﷺ once said. By Allaah! Whenever I remember these words, my eyes and heart are engulfed by a veil.'"

Sa'd رَضِيَ اللَّهُ عَنْهُ then said, "Let me tell you what it was. Rasulullaah ﷺ was about to mention to us how to begin a du'aa when a Bedouin arrived and distracted him so much that he then got up (without completing what he was going to tell us). I then followed Rasulullaah ﷺ and when I feared that he would enter his room before I reached him, I stamped my feet hard on the ground (as I walked). Turning towards me, Rasulullaah ﷺ asked, 'Who is that? Is that Abu Is'haaq?' 'Yes, it is I, O Rasulullaah,' I replied. 'What is it then?' he asked. I said, 'Nothing much except that you were about to mention to us how to begin a du'aa when that Bedouin arrived and distracted you.' 'O yes,' Rasulullaah

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, 'it is the du'aa of the man of the fish (Yunus عَلَيْهِ السَّلَام) when he was in the belly of the fish, (the words are):

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

'There is no Ilaah but You (O Allaah). You are Pure. I have certainly been from among the wrongdoers.'

Whenever a Muslim makes du'aa to Allaah with these words, Allaah will certainly accept his du'aa." (Musnad Ahmad no. 1462, Musnad Abu Ya'la no. 772, Al Ahaadeethul Mukhtarah no. 1041)

17.) Anas رَضِيَ اللّٰهُ عَنْهُ and other Sahabah رَضِيَ اللّٰهُ عَنْهُمْ narrate that when Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ once requested permission to enter the home of Sa'd ibn Ubaadah رَضِيَ اللّٰهُ عَنْهُ, Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ greeted with the words: "As Salaamu Alaikum Wa Rahmatullahi". Although Sa'd رَضِيَ اللّٰهُ عَنْهُ replied by saying, "Wa Alaikas Salaam Wa Rahmatullahi", he did so in a voice that was not audible to Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ greeted three times and each time, Sa'd رَضِيَ اللّٰهُ عَنْهُ replied in a voice that was inaudible to Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. When Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ turned to leave (thinking that no one was at home), Sa'd رَضِيَ اللّٰهُ عَنْهُ ran after him saying, "May my parents be sacrificed for you, O Rasulullaah! Every greeting of yours fell on my ears and I had replied each time in a voice that you could not hear. I did that because I wanted to get more of your Salaams and blessings (because Salaam is a du'aa for peace and blessings)." He then took Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ into his house and served some olive oil, which Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ate. After eating, Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ made the following du'aa,

أَكَلْ طَعَامَكُمْ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ وَأَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ

"May the pious eat your food, may the angels pray for you and may fasting people end their fasts with you."

(Musnad Ahmad no. 12406, Al Ahaadeethul Mukhtarah no. 1784)

Anas رَضِيَ اللّٰهُ عَنْهُ narrates that Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ used to visit the Ansaar and when he came to the locality of the Ansaar, the children of the Ansaar

would gather around him. He would then make du'aa for them, pass his hand over their heads and greet them with Salaam. When Rasulullaah ﷺ arrived at the door of Sa'd ibn Ubaadah رَضِيَ اللَّهُ عَنْهُ's house, he greeted with the words, "As Salaamu Alaikum Wa Rahmatullahi". Although Sa'd رَضِيَ اللَّهُ عَنْهُ replied, he did so in a voice that was not audible to Rasulullaah ﷺ. Rasulullaah ﷺ greeted three times and it was his practice never to greet more than three times (when seeking permission to enter). He would usually enter when granted permission or leave (if no one replied after three Salaams). Rasulullaah ﷺ therefore turned to leave (thinking that no one was at home), when Sa'd رَضِيَ اللَّهُ عَنْهُ came running after him. The rest of the narration is the same as the one above. (Musnad Bazzaar no. 6872, Ad Da'awaatul-Kabeer no. 511)

18.) Sha'bi رَحِمَهُ اللَّهُ said, "Shurayh used to state, "Whenever two people meet, the one who is most virtuous commences the salaam." Sha'bi رَحِمَهُ اللَّهُ said, "Very seldom, any one could surpass Shurayh in making salaam." (Shuabul-Imaan no. 8410)

19.) The author of this booklet was fortunate to stay in the company of Moulana Shah Hakeem Akhtar Saheb رَحِمَهُ اللَّهُ for some time. Once after the late night majlis, Hadrat, as per habit, made salaam on the mike to all the brothers who had been present. One of the brothers came back the following night and narrated that after the majlis as he was returning home, a thief accosted him with a gun and tried to rob him. When the thief saw that he possessed nothing, he attempted to pull the trigger a couple of times, but the gun would not fire. This brother managed to get away. That night he saw someone telling him in a dream that he had been saved due to the blessings of Hadrat's salaam (which actually is a duaa of safety.)

20.) Once a person was having marital problems with his spouse. Both of them decided that divorce was the only solution. They went to their

spiritual guide, who advised them to stay together for some while. The husband was commanded to make salaam as soon as he entered the house and not to relate his worries and problems of the day to his spouse. She was given similar instructions. Not a short while had passed when both of them returned to their spiritual guide, happy with each other, and living with love and affection.

CHAPTER 4 - WORDINGS OF SALAAM AND MANNER OF REPLYING

1. When making salaam, one should make salaam by saying "Assalaamu Alaikum." ¹ One may add to the words of the salaam by saying "Assalaamu Alaikum Wa Rahmatullah" or "Assalaamu Alaikum Wa Rahmatullahi Wa barakaatuhu". The more words one uses in the salaam causes the reward to increase.

Imraan ibn Husain رَضِيَ اللَّهُ عَنْهُ reports that once a person came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and greeted him saying, "Assalaamu alaikum." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied to the salaam, and the person sat down in the gathering. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, "He has received ten rewards." Thereafter another person came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and greeted him saying, "Assalaamu alaikum warahmatullah." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied to the salaam, and the person sat down in the gathering. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, "He has received twenty rewards." Thereafter another person came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and greeted him saying, "Assalaamu alaikum warahmatullahi wabarakaatuh." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied to the salaam, and the person sat down in the gathering. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, "He has received thirty rewards." (Abu Dawood no. 5197)

¹ Note: It is best to say "As Salaamu alaykum" (with alif and laam in the beginning.) if a person says, "Salaamun alaykum", this will also be sufficient. It is also permissible to reply by saying "As Salaamu alaykum".

One should not greet with the words, “Alaikas-Salaam” or “Alaikumus-Salaam.” Abu Jurayy al-Hujaymi رَضِيَ اللهُ عَنْهُ narrates, “I came to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said, “Alaikas-Salaam (Upon you be peace), O Rasulullaah!” He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Do not say, ‘Alaikas-Salaam,’ as this is the greeting of the dead.’”(Abu Dawood no. 5209, Tirmidhi no. 2722) This can mean that in the times of ignorance, people would greet those in the graves with those words. In Islaam however, the greeting for the dead is also with the salaam first. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would say at the graveyard:

السلام عليكم دار قوم مؤمنين

Another meaning could be that this is the greeting of the disbelievers (dead) in the times of Ignorance.

2. When replying to the salaam, it is permissible for one to reply equally to the greeting received. However, if one increases the words in the greeting, it will be better and more rewarding e.g. If one was greeted with the words “Assalaamu Alaikum”, then one may reply by saying “Wa alaikumus Salaam.” However, it is better and more rewarding for one to say “Wa Alaikumus Salaam Wa Rahmatullah” or “Wa Alaikumus Salaam Wa Rahmatullahi Wa barakaatuhu.” Allaah تَبَارَكَ وَتَعَالَى states in the Qur’aan:

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوها

And when you are greeted with a greeting, then greet better than it or return it (in a like manner). (Nisaa verse 86)

3.) The words of salaam end with “Wa barakaatuhu”. One should not add any other words after “Wa barakaatuhu”.

Here a few incidents will be narrated to show why any additions should not be made.

a.) Aaishah رَضِيَ اللهُ عَنْهَا reports that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once conveyed to her salaam from Jibreel عَلَيْهِ السَّلَام. Aaishah رَضِيَ اللهُ عَنْهَا replied ‘wa alaykumus salam wa rahmatullahi wa barakatuh’, she says she was about to add

more words to her salaam but Rasulullaah ﷺ said, “Salaam ends here.” Then Rasulullaah ﷺ said (in order to prove his statement) ‘Rahmatullahi wa barakatuhu ‘alaykum ahlal bayt’ (referring to the verse in Surah Hud where Allaah تَبَارَكَ وَتَعَالَى stopped at Wa barakatuh). (Al Mu’jamul Awsat no. 782. Note: Hafiz Haythami رحمه الله has graded this hadith as authentic.)

b.) Ataa ibn Abi Rabaah رحمه الله states that Ibn Abbaas رضي الله عنه came to them once whilst they were in a gathering. He made salaam to them, and Ataa answered, “Salaamun alaika wa rahmatullaahi wa barakaatuhu wa maghfiratuhi.” Ibn Abbaas رضي الله عنه asked as to who had mentioned that. When Ataa mentioned that he was the person who had done so, Ibn Abbaas رضي الله عنه said, “Terminate with the word ‘wa barakaatuhu.” He then recited the verse of Surah Hud (as mentioned in the above narration.) (Shuabul-Imaan no. 8487)

A similar narration is mentioned by Muhammad ibn Amr ibn Ataa who states that whilst they were by Ibn Abbaas رضي الله عنه and his son, a student who had a question came and made salaam with the following words, “As salaam alaikum wa rahmatullahi wa barakaatuhu wa maghfiratuhi wa ridwaanuh.....” Ibn Abbaas رضي الله عنه asked, “What is this salaam?” He became so angry that his face changed colour. His son, Ali, said to him, “O my father, he is only asking a question.” Ibn Abbaas رضي الله عنه then said, “Allaah تَبَارَكَ وَتَعَالَى has placed certain bounds, and prohibited us from going beyond that.” Then he رضي الله عنه recited the verse of Surah Hood until the word “Hameedum-Majeed”. (Shuabul-Imaan no. 8488)

Ibn Abbaas رضي الله عنه said, “Everything has a limit and the limit of salaam is “wa barakaatuhu”. (Shuabul-Imaan no. 8489)

c.) Once Abdullaah ibn Baabaweyhi states that he was in the presence of Ibn Umar رضي الله عنه when a man greeted him by saying, “Salaamun alayka wa rahmatullahi wa barakaatuhu wa maghfiratuhi” Ibn Umar رضي الله عنه

rebuked him and said, “It is sufficient to stop at “wa barakaatuhu” as Allaah تَبَارَكَ وَتَعَالَى has mentioned it. (Shuabul-Imaan no. 8490)

d.) Muhammad ibn Amr ibn Ataa' رَحِمَهُ اللهُ reports, “On one occasion I was seated with Abdullah ibn Abbaas رَضِيَ اللهُ عَنْهُ, when a person from Yemen entered the gathering and made salaam saying ‘Assalaam Alaikum Wa Rahmatullahi Wabaraakatuhu,’ and he then added some words with the salaam. Abdullah ibn Abbaas رَضِيَ اللهُ عَنْهُ asked, “Who is this person?” as at that time he had lost his eyesight. His companions said, “This is the person from Yemen who comes to your gatherings regularly.” They described the person until Abdullah ibn Abbaas رَضِيَ اللهُ عَنْهُ recognized him. Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُ then said: “Salaam ends with barakah (i.e. by saying Wabaraakatuhu).” (Muatta Imam Muhammad no. 913 - After quoting this narration, Imam Muhammad رَحِمَهُ اللهُ says, “We also take this view’ i.e. a person should stop at wa barakatuh.)”

The reason for mentioning the above is that Imam Abu Dawud رَضِيَ اللهُ عَنْهُ has recorded a narration in his Sunan wherein a person had added ‘wa maghfiratuh’ to his salaam and Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said he will get forty rewards because of this extra. However Ibn Hajar رَحِمَهُ اللهُ has deemed this narration as weak. ‘Allamah Munziri رَحِمَهُ اللهُ also says that there are two narrators in the chain who are not suitable to be used as proof. (Fathul Bari vol. 11 pg. 8, Mukhtasar Sunan Abi Dawud vol. 8 pg. 69)

5. When replying to the salaam of someone, one should reply to the salaam verbally and not by a mere sign of the hand or a nod of the head. Abdullah ibn Amr رَضِيَ اللهُ عَنْهُ reports that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The one who emulates the ways (and culture) of others is not from amongst us. Do not emulate the Jews nor the Christians (in their ways and culture). When the Jews greet each other, they greet each other by gesturing with their fingers, and when the Christians greet each other, they greet each other by gesturing with their hands.” (Therefore we

should refrain from emulating them in their manner of greeting). (Tirmidhi no. 2695)

If however a person is at such a distance where the Salaam may not be heard, then Salaam can be offered by a hand signal while the Salaam is also said. Abdul Hamid ibn Behraam رَضِيَ اللهُ عَنْهُ relates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed by a group of people sitting in the masjid, he signalled the greeting with his hand coupled with saying the salaam, and Abdul Hamid signalled in reply with his hand. (Tirmidhi no. 2697)

6. From an entire group of people, if one person among them makes salaam to someone they meet, his salaam will suffice on behalf of the entire group. Similarly, if a person meets a group of people and greets them with salaam, the reply of one person among them will suffice on behalf of the entire group.

Ali رَضِيَ اللهُ عَنْهُ reports that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “It suffices on behalf of an entire group of people when they pass by someone that one person among them makes salaam (to the person they meet), and it suffices on behalf of a group of people seated that one among them replies to the salaam (of the person who greets them with salaam).” (Abu Dawood no. 521۰)

7. When someone conveys the salaam of a person to you, then you should reply by saying “Alaika Wa Alaihis Salaam”. However, if one replies by merely saying “Wa alaikumus Salaam”, it will suffice.

Ghaalib رَحِمَهُ اللهُ reports, “We were once seated at the door of (the home of) Hasan Basri رَحِمَهُ اللهُ when a person came and said, ‘My father related the following incident from my grandfather. He (my grandfather) said, ‘My father once sent me to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, ‘Go to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and convey my salaams to him.’ When I reached him I conveyed the salaams of my father saying, ‘My father conveys salaams to you.’ Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “Alaika Wa ala abeeka salaam (i.e.

May salaam (peace) descend upon you and upon your father).” (Abu Dawood no. 5231)

If some-one conveys the salaam of another to us, we should say, “Alaika Wa alayhis salaam.”

8. One should not initiate salaam to non-Muslims, since salaam is offered as a gesture of honour and respect, whereas those who oppose Allaah ﷻ are not deserving of it. Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “Do not initiate the salaam to the Jews and Christians.” (Muslim) Some ulama have stated that by initiating the salaam, love is generated, and we have been prohibited from loving the enemies of Allaah ﷻ.

Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ said, “When the people of the book say salaam to you, then reply by saying: wa ‘alaykum.’ [only].” (Bukhari no. 6258 and Muslim no. 5617)

According to another narration of Bukhaari, “Whenever the Jews used to greet Rasulullaah ﷺ, they used to say, “As-Saamu alaykum” which means, “Death be upon you.” Rasulullaah ﷺ used to merely answer them with the words “Wa Alaikum (And upon you).” Aishaah رَضِيَ اللَّهُ عَنْهَا said, “Death be upon you, and may Allaah curse you and may His anger be upon you.” Rasulullaah ﷺ said, “O Aishaah, take it easy. Adopt softness and abstain from harsh speech and bluntness.” She asked, “Did you not hear what they said?” Rasulullaah ﷺ replied, “Did you not hear what I said. I replied to them. My supplication against them will be accepted, whilst their supplication will not be accepted regarding me.” (Bukhari no. 6256) It is permissible therefore to answer the greeting of a non-Muslim. However one should not reply with the words, “Wa-alaykumus salaam,” but by merely saying “Wa-alaykum” or merely “alaykum.” If the person greeting is a single person, then the plural form should not be utilized at this is a form of respect. One should merely say, “Wa-alayka” or “alayka.” Some scholars have

written that it is better to reply to a non-Muslim with the words 'hadaakallah' (May Allaah تَبَارَكَ وَتَعَالَى guide you!)

If there is a mixture of people, then a person should greet all, with the intention of making salaam to the Muslims only, even if the Muslims are in the minority or even one person. Usaamah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed by an assembly in which there was a mixture of people: Muslims, polytheists, idol worshippers and Jews. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ offered salaam to them. (Bukhaari no. 6254, Muslim no. 1798)

Other ulama are of the view that one should say the following salaam if there are both Muslims and non-Muslims present in a gathering.

السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

Similarly, when writing a letter to a non-Muslim, then do not write "as salaamu alaikum", but rather write the above duaa. This was what Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wrote first in his letter to Heraculius, the emperor of Rome. (Bukhari no.7, Muslim no. 1773)

9. When one enters an empty house or masjid, then amongst other duas, one should say,

السَّلَامُ عَلَيْنَا، وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

This applies only if there is nobody in the house. It is reported that Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ mentioned regarding a person who enters a home or the Masjid wherein no one is present, that he should say Assalaamu Alaina Wa 'ala 'Ibaadillahis Saaliheen." (Musannaf Ibn Abi Shaibah no. 25835)

Mujahid رَضِيَ اللَّهُ عَنْهُ said, "When you enter a house in which there is no one present, then say,

بِسْمِ اللَّهِ، الْحَمْدُ لِلَّهِ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

(Musannaf Ibn Abi Shaibah no. 25837)

Ataa رحمه الله said, "If there is no one therein, then say,

السَّلَامُ عَلَيْنَا مِنْ رَبِّنَا

(Musannaf Ibn Abi Shaibah no. 25838)

10. Ataa Khurasani رحمه الله narrates from Rasulullaah صلى الله عليه وسلم who said, "There is no salaam to be offered to women (by strange men), nor should women offer salaam to them (strange men)." (Hilyatul-Awliya vol. 8 page 58)

The Fuqaha (Jurists) have ruled that due to fitnah, one should avoid greeting or returning the greeting of a young strange (non Mahram) woman. (Shami, vol.6 pg.369 and others) If a young woman greets a man for whom she has to observe the laws of hijab, then he should reply in his heart, and vice versa.

One can however greet old ladies, where there exists no fear of evil, as is mentioned in this narration. Sahl ibn Sa'd رضي الله عنه narrates, "There was a woman – and in another narration: there was an old woman – who used to take beetroot and cook it in a cauldron. She would then pound barley seeds and add them to the cauldron [and cook this meal]. When we completed the Jumu'ah salaah and returned, we would offer salaam to her and she would present this meal to us." (Bukhari no. 6248)

Some narrations mention that Rasulullaah صلى الله عليه وسلم made salaam to a group of women. Asmâ' bint Yazeed رضي الله عنها narrates, "Rasulullaah صلى الله عليه وسلم passed by us – a group of women – and made salaam to us." (Abu Dawood no. 5204) Another narration states, "Rasulullaah صلى الله عليه وسلم walked passed the masjid one day while a group of women were sitting down. He offered salaam by gesturing with his hand." (Tirmidhi no. 2697) Ulama state that this was a speciality of Rasulullaah صلى الله عليه وسلم, because he was sinless and protected from evil. Imam Halimi رحمه الله said, "Rasulullaah صلى الله عليه وسلم was saved from fitnah." (Fathul Bari hadith no. 628) Imam Ahmad ibn Hambal رحمه الله said, "This is regarding the person who can save himself from falling into evil or it is regarding

extremely old women. As for the person who cannot trust himself and the woman is young, then he should not make salaam.” (Adaab of Bayhaqi under hadith 217) Qataadah رَحِمَهُ اللهُ said, “If the woman is extremely old, then there is no harm in making salaam to her. If she is young, then salaam should not be made.” Imam Malik رَحِمَهُ اللهُ said, “As for a young woman, I do not like this (that one make salaam to her.)” As for an old woman, he did not dislike it. (Sharhus Sunnah of Baghawi vol.12 page 264)

11. Anas رَضِيَ اللهُ عَنْهُ narrates that he passed by some children and made salaam to them, and then said, “Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to do this.” (Bukhaari no. 6247, Muslim no. 2168) By greeting children, there is a sign of humility. Secondly, love is created in the heart of the children for their elders. Thirdly, children will learn the importance of salaam and will begin to practise on this action. However, if the boy is beardless and handsome-looking and there is a fear of lust, then to greet such a person is prohibited.

Another narration of Anas رَضِيَ اللهُ عَنْهُ provides further details of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ’s interaction with children. He رَضِيَ اللهُ عَنْهُ says, “Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to visit the Ansaar. He would make salaam to their children, gently stroke their heads and make duaa for them.” (Ibn Hibban no. 459, Sunanul-Kubra of Nasai no. 8291)

12. Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, “The one who is on a conveyance should offer salaam to the one who is walking, the one who is walking should offer salaam to the one who is sitting, and a small group should offer salaam to the larger group.” (Bukhaari no. 6232, Muslim no. 2160) A narration of Bukhaari states, “The younger person should offer salaam to the elder person.” (Bukhaari no. 6234)

a.) The one who is on a conveyance should offer salaam to the one who is walking – The one on a conveyance should not become proud due to

his conveyance. He has been commanded to greet first to show his humility.

b.) The one who is walking should offer salaam to the one who is sitting – A person sitting may become afraid that the person walking to him will attack him. By greeting him, he will feel at ease. Another reason is that it is difficult for one who is sitting to greet every person who walks past him. His initiating the salaam has been overlooked. On the other hand, there is no difficulty for the one walking past him to greet first.

c.) A small group should offer salaam to the larger group – This is either due to the virtue of a larger group or because a single person or small group may become blown up with pride if a large group greets them first. Caution demands that they should precede the greeting.

d.) The younger person should offer salaam to the elder person – This is due to the right the senior has over his junior. The junior has been commanded to honour and respect the senior. He should therefore commence greeting. This ruling applies to the time when both are walking or on a conveyance. If one is on a conveyance and the other is walking, then the one on the conveyance should greet first.

13. Abdullah ibn Abbaas رضي الله عنه reports that Rasulullaah صلى الله عليه وسلم said, 'Whenever any of you passes by the grave of his Muslim brother whom he knew in his lifetime, and you make salaam to him, Allah then returns his soul to his body so that he may reply to the salaam.' (Classified as sahih by Hafiz Ibn Abdul Barr: Ibn Kathir, vol. 3, pg. 575 and Hafiz Abdul Haqq Al-Ishbili – refer Al Akhamul Wusta: vol. 2, pg. 152)

Buraydah رضي الله عنه reports that Rasulullaah صلى الله عليه وسلم would teach the Sahabah that when they enter the graveyard, they should **greet** its inhabitants with the following words, 'Peace be upon the believers among those in the graves, and surely through the will of Allaah, we will soon join you. We ask Allaah for eternal comfort for us and for you.' (Muslim no. 2254)

Hafiz Ibn Qayyim رَحِمَهُ اللهُ says it is impossible that we be instructed to make salaam to things that cannot hear us, this is in fact a greeting and an address to something which can hear and perceive. (Kitabur Ruh, pg. 15) Hafiz Ibn Kathir (rahimahullah) has also mentioned this analogy in his Tafseer.

CHAPTER FIVE - OCCASIONS TO MAKE SALAAM

a.) One should make salaam upon entering the home. If there is no one present within the home, he should make salaam by saying “*Assalaamu Alaina Wa ‘ala ‘Ibaadillahis Saaliheen*” as mentioned earlier.

Allaah تَبَارَكَ وَتَعَالَى says, “O believers! Do not enter houses other than your own houses until you have asked permission and made salaam to their inhabitants.” (Surah Nur verse 27) “Whenever you enter [any] house, make salaam to your people a greeting from Allaah, blessed and pure.” (Surah Nur verse 61)

Anas رَضِيَ اللهُ عَنْهُ reports that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once said to me, "O my beloved son, upon entering your home, greet your family (i.e. the inmates of the home) with salaam. This will be a means of earning blessings for yourself and your family." (Tirmidhi no. 2968) Qatadah رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “When you enter your house, then greet with salaam, and when you leave your house, then bid farewell to your family members with salaam.” (Shuabul Imaan no. 8459)

However, if people are sleeping, then one should offer the salaam in such a way that they are not disturbed. Miqdaad رَضِيَ اللهُ عَنْهُ narrates, “We used to take to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ his share of milk. He would come at night and offer salaam in a tone that would not awaken the one who is sleeping while the one who is awake would be able to hear it. And so, he came and offered salaam as was his norm.” (Muslim no ۲۰۵۵) An important etiquette is imparted here. If in a certain place, some people are awake

whilst others are asleep, then a person should greet in such a tone that he will not cause disturbance to others. To make salaam is sunnah and a virtuous act, but to cause harm and inconvenience to another is prohibited. Rasulullaah ﷺ said, “The true believer is the one from whom other believers are saved from his tongue and hands.” (Bukhaari no. 10)

Benefits of salaam when entering the home:

- 1.) Blessings in the house as stated in the above hadith
- 2.) Protection and care of Allaah ﷻ: Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “Three people remain in the protection and care of Allaah ﷻ. One of them is he who greets with salaam upon entering the home.” (Ibn Hibbaan no. 499 as narrated before)
- 3.) Guarantee of Jannah: Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that Allaah ﷻ has taken guarantee of entering that person in Jannah who makes salaam when he enters his house.” (Makaarimul-Akhlaaq of Kharaiti no. 847)
- 4.) Safety from Shaytaan: Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “When you enter your home, then offer salaam to your family members. When you make salaam, Shaytaan will not enter your house.” (Makaarimul-Akhlaaq of Kharaiti no. 843) He رَضِيَ اللَّهُ عَنْهُ also narrates that Rasulullaah ﷺ said, “If a man takes the name of Allaah when he enters his home and before he eats, then Shaytaan says to his companions, “There is neither accommodation nor food for you here.” (Muslim no. 2018)

Scholars state that if the name of Allaah ﷻ is taken on anything or at the commencement of any work, then that remains free from the effects of Shaytaan. When the name of Allaah ﷻ is taken when one enters the house, then Shaytaan will not enter the house with one. As has been

stated before, salaam is also a supplication for protection. One's family members are most deserving of one's supplications.

Abu Musaa رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ recited the following duaa upon entering the home:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا وَبِسْمِ اللّٰهِ خَرَجْنَا وَ عَلٰی اللّٰهِ رَبَّنَا
تَوَكَّلْنَا

O Allaah, I ask of You the best entry and the best exit. In the name of Allaah do we enter, and in the name of Allaah do we exit, and upon Allaah we place our trust.

The hadith also mentions that one should make salaam after having read this duaa. (Abu Daawud no. 5096)

b. When leaving the home, one should leave the home with salaam.

Qataadah رَضِيَ اللهُ عَنْهُ reports that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "When you enter a home, then make salaam to its inmates; and when you leave (the home), then leave your salaam as a trust with the people of the home (i.e. make salaam to the people when leaving)." (Shuabul-Imaan no. 8459)

N.B. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has taught us to make salaam when leaving the home and he said: "Leave your salaam as a trust with the people of the home". Generally when one keeps a trust by someone, he comes back at a later period to receive it. Therefore when one leaves the trust of salaam with the people of the home, as though one is taking a good omen and placing his hope in Allaah تَبَارَكَ وَتَعَالَى's mercy that Allaah تَبَارَكَ وَتَعَالَى will soon return him to the home he is leaving.

c. When passing a gathering

Ali رَضِيَ اللهُ عَنْهُ reports, "On one occasion, I entered the Musjid and appeared before Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while he was seated among a group of Sahaabah. I رَضِيَ اللهُ عَنْهُ said, "Assalaamu Alaikum". Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied

by saying “Wa Alaikumus Salaam Wa Rahmatullah”, and thereafter Rasulullaah ﷺ said, “You have received ten rewards and I have received twenty rewards (on account of me increasing the words of salaam).” Later on, I entered the presence of Rasulullaah ﷺ for a second time. I said, “Assalaam Alaikum Wa Rahmatullah.” Rasulullaah ﷺ replied by saying, “Wa Alaika Salaam Wa Rahmatullahi Wa barakaatuhu”, and thereafter Rasulullaah ﷺ said, “You have received twenty rewards and I have received thirty rewards (on account of me increasing the words of salaam).” On the third occasion when I entered the presence of Rasulullaah ﷺ, I said, “Assalaam Alaikum Wa Rahmatullahi Wabaraakatuhu.” Rasulullaah ﷺ replied by saying, “Wa Alaika Salaam Wa Rahmatullahi Wa barakaatuhu”, and thereafter Rasulullaah ﷺ said, “You have received thirty rewards and I have received thirty rewards. O Ali, you and I are equal in the rewards of salaam. O Ali, whichever person passes by a gathering, then he makes salaam upon the people present in the gathering, he will receive ten blessings from Allaah ﷻ, ten sins will be wiped out and he will be elevated ten stages in the Hereafter (on account of greeting the people in the gathering).” (Bazaar no. 808)

d. When entering a gathering

Anas رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah ﷺ made a statement, he would repeat it three times so that it may be clearly understood from him. And when he went to any people and greeted them, he would greet them three times. (Bukhaari no. 95) Note: This is done when the assembly of people is large.

Rasulullaah ﷺ would greet thrice if the gathering was huge, one to the right, one to the left, and one to those in front of him. This was so that his blessed voice would reach all. Scholars state that this points to his lofty character that he ﷺ took into consideration the sentiments and feelings of the people around him. Even if one person in the group heard the salaam and answered, it would have been sufficient. However, Rasulullaah ﷺ wanted to please the hearts of all present. So he ﷺ would greet all, with the result that no one could complain. Scholars state that it is reprehensible to only greet specific

individuals in a gathering of people. The object of salaam is to create love. By only greeting some, one is creating a dislike in the hearts of others. If however one's senior is in a gathering, there is no harm if one generally greets all first, and thereafter specifically greets his elder a second time.

e. When getting up from an assembly

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When any of you goes to an assembly, he should offer salaam, and when he intends to get up and leave, he should offer salaam. The first salaam is no better than the second." (Abu Dawood no. 5208, Tirmidhi no. 2706) When the person offers salaam at the time of entry, he is informing them that they are safe from his mischief while he is present there. When he offers salaam at the time of his departure, he is informing them that they are safe from his mischief in his absence.

f. When meeting after a small delay

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "If any of you meets his brother, he should offer salaam to him. If a tree, wall or rock comes between the two of them and he meets him again, he should offer salaam to him [again]." (Abu Dawood no. 5200) Anas رَضِيَ اللَّهُ عَنْهُ once said, "When we were with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and a tree came between us (causing us to separate), we would greet each other with Salaam as soon as we rejoined." (Al Mu'jamul Awsat no. 7987, Al Adabul-Mufrad no. 1010 with similar wording)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates a hadith about a person who was not offering his salaah in the proper manner. He relates therein, "The man came and performed salaah. He then came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and made salaam to him, to which Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave a reply and said, "Go back and offer your salaah for you have not offered your salaah." The man went back and performed the salaah. He then came and made salaam to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He did this three times." (Bukhaari no. 757, Muslim no. ۳۹۷) Each time the sahaabi رَضِيَ اللَّهُ عَنْهُ performed salaah and came before Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he greeted.

This shows that it is desirable to greet the same person again even if the period of separation is minimal.

g. Meeting a haaji before he returns home

Ibn Umar رضي الله عنه narrates that Rasulullaah صلى الله عليه وسلم said, “When you meet a haaji, then make salaam and musaafahah with him, and ask him to seek forgiveness on your behalf before he enters his home, because he has been forgiven.” (Musnad Ahmad no. 5371)

CHAPTER SIX - RULINGS AND ETTIQUETTES OF SALAAM

- 1.) It is sunnah to make salaam but waajib (compulsory) to reply. (Shaami)
- 2.) The salaam should be said audibly to whom it is intended.
- 3.) If one did not hear some-one greeting, it is not compulsory for him to reply.
- 4.) The person responding should also do it audibly.
- 5.) The salaam written in a letter/SMS/ email, etc. has to be answered. It is waajib to do so. The reply may be given in writing or verbally.
- 6.) It is waajib to reply to the salaam immediately when it is said.
- 7.) If two people co-incidentally greeted at the same time, both should return the greeting to one another.
- 8.) It is better to use the plural form when greeting instead of the singular or dual.
- 9.) Musaafahah (shaking of hands) is the completion of salaam. Therefore one should not make musaafahah without the salaam.
- 10.) When entering the home, it is sunnah to offer salaam in such a voice that the inhabitants of the house can hear you. However if some people are sleeping, then make salaam in such a tone that those who are awake will be able to hear you and those who are asleep will not be inconvenienced.
- 11.) It is makrooh (undesirable) to offer Salaam to one engaged in any of the following activities. If some-one does offer the salaam when the

other is engaged in one of the following actions, then it is not compulsory to reply. These are the situations:

- a.) When a person relieves himself. It is forbidden for him to reply as well.
- b.) When a person is seated in a lesson, discourse or khutbah of Jumuah or Id.
- c.) When a person is engaged in duaa, salaah, recitation of Quraan or zikr
- d.) When a person is eating or drinking, and the morsel is in his mouth
- e.) When a person is engaged in religious academic discussion
- f.) When the khutbah of Jumuah or Id is being delivered
- g.) When the adhaan or iqaamah is being uttered
- h.) When a person is looking at a strange young Muslim woman
- i.) When being undressed or naked and whilst engaging in intercourse
- j.) When the talbiyah is being said during hajj or umrah
- k.) When bathing
- l.) When being an imam (of salaah)
- m.) When musallis are awaiting the jama'at salaah in the masjid (Shaami)

Ibn Umar رضي الله عنه narrates that Rasulullaah صلى الله عليه وسلم aid, “Whoever turns away from an innovator, due to hatred for him for Allaah’s sake, Allaah تبارك وتعالى will fill his heart with safety and imaan. He who prohibits an innovator (from his wrong), Allaah تبارك وتعالى will keep him safe on the Day of the Great Fear, the Day of Judgement. And whoever makes salaam to an innovator and meets him happily, then he has regarded as light that which Allaah تبارك وتعالى revealed to Muhammed صلى الله عليه وسلم.” (Hilyatul-Awliya vol. 8 page 199)

CHAPTER SEVEN - INCORRECT PRACTICES REGARDING SALAAM

1.) Some people at the time of making salaam, place their hands on their foreheads, or bend down. Others place their hands on their chest after making salaam and shaking hands (musaafahah). This is contrary to the

Shariah and has no basis. (Aghlaatul-Awaam page 246) Bowing down is an act of worship, which is solely for Allaah تَبَارَكَ وَتَعَالَى.

2.) One should not shake hands with a person when his hands are involved in such an act which necessitates him emptying his hands. On such occasions, salaam is adequate. Similarly, if a person is hurrying along the road, one should not stop him for hand-shaking and conversation. He might be holding him up from something important.

3.) One should not abbreviate the salaam by writing or saying salaams, slms, etc. The salaam should be uttered and written in full.

4.) Some people write 'salaam masnoon' in their letters. Even though this is permissible, it is not compulsory to reply to this, as this is not a word-form of salaam. (Al-Ifaadaat vol. 7 page 199)

5.) Many people have a habit of raising their hands at the time of making salaam. This is incorrect and needs to be abandoned. (Maqaalaat page 300) If the person is at a distance and cannot hear or a person is unsure if he can hear or not, then it is permissible to make a sign together with verbally uttering the salaam. (Fatawa Raheemiyah vol. 2 page 395)

6.) Some people do not verbally reply to the salaam, but merely nod their heads or raise their hands in reply. It is necessary to reply verbally.

7.) A person should see whether it is correct for him to make salaam at that time or not. The jurists have prohibited salaam on three occasions:

a.) When a person is involved in any act of worship (e.g. dhikr, Quraan, salaah, khutbah, etc.)

b.) When a person is engaged in any sin (e.g. watching television, playing chess, looking at strange women, etc.)

c.) When a person is engaged in fulfilling natural human needs (e.g. relieving himself, bathing, having sexual intercourse, eating, etc.) (Al-Kalaamul-Hasan page 117)

8.) Some people make salaam to young women or reply to their salaam, whereas the jurists have prohibited this. (Islaahur-Rusoom)

May Allaah تَبَارَكَ وَتَعَالَى accept this booklet and make it a means for reviving this great sunnah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Aameen