

HADITH

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Subject: The rights of Muslims

Level : Advanced

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ. إِذَا لَقِيْتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَسَمِّنْهُ، وَإِذَا مَرِضَ فَعُدَّهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ. ((مُسْلِم)).

Abu Hurairah (May Allah be pleased with him) said: The Prophet ﷺ said, " The rights of A Muslim upon another Muslim are six: When you meet him, you salute him; when he invites you, accept his invitation; when he asks for your advice, give it to him; when he sneezes and praises Allah, say May Allah have mercy on you; when he is ill, visit him; and when he dies follow his funeral." Related by Muslim.

The Narrator:

Abu Hurairah's name is Abdul Rahman ibn Sakhr Al-Dawsi from the tribe of Daws. He came from Yemen to Medina in the 7th year AH to embrace Islam. He was known as Abu Hurairah because he used to carry a kitten in his sleeve. He narrated the most hadiths from the Prophet Muhammad ﷺ. He said about himself: "I divide the night into three parts: a third in which I sleep, a third in which I pray, and a third in which I recall the hadiths of the Messenger ﷺ." Abu Hurairah would pray for a third of the night, his wife for another third, and his daughter for another third. Abu Hurairah passed away in the year 59 AH at the age of 78, may Allah be pleased with him.

Vocabulary

- حَق : right
- سِتٌّ : six
- لَقِيْتَهُ : met him
- دَعَاكَ : invited you
- أَجِبْهُ : respond to him
- اسْتَنْصَحَكَ : sought your advice
- عَطَسَ : sneezed
- مَرِضَ : fell sick
- مَاتَ : died
- فَاتَّبِعْهُ : follow him

The Explanation:

This hadith outlines six essential duties that Muslims owe to each other, emphasizing the importance of community, compassion, and mutual support. 1- when you encounter another Muslim, greet them with a respectful and warm salute, fostering a sense of brotherhood. 2- If they extend an invitation to you, graciously accept it, which strengthens social bonds and hospitality. 3- When they seek your counsel, offer sincere and thoughtful advice, demonstrating genuine concern for their well-being. 4- If they sneeze and praise Allah, respond by saying, "May Allah have mercy on you," showing empathy and attentiveness. 5- If they fall ill, visit them to provide comfort and support, reinforcing the value of care in times of need. 6- when a fellow Muslim passes away, attend their funeral to make du'a and support their family. These practices cultivate a strong, compassionate, and cohesive community, reflecting the values of mutual respect and solidarity in Islam.

1- When you meet him, you salute him **إِذَا لَقَيْتَهُ فَسَلِّمْ عَلَيْهِ**

It is recommended for a Muslim to greet both those they know and those they do not know. Although offering the greeting (salam) is recommended, responding to the greeting is obligatory. The full wording of greeting is given by saying, "*As-salamu alaykum wa rahmatullahi wa barakatuh*" (Peace be upon you, and the mercy of Allah and His blessings). It is the greeting of the people of Paradise. Allah says:

﴿دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ﴾

(Their call therein will be, "Exalted are You, O Allah," and their greeting therein will be, "salam." (Peace)) (Yunus:10)

Allah has commanded us to respond to greetings with something similar or better. He said, **وَإِذَا حُيِّئْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا**

"And when you are greeted with a greeting, greet with one better than it or return it;" (4:86).

This means that if someone says to you, "As-salamu alaykum," you should respond with the same or add to it, for example, "Wa alaykum as-salam wa rahmatullahi wa barakatuh"

2- when he invites you, accept his invitation **وَإِذَا دَعَاكَ فَأَجِبْهُ**

The second right of a Muslim over another Muslim is the right to have their invitation accepted, whether it is an invitation to a meal or to attend an event. This is to honor and appreciate the inviter. The Prophet Muhammad ﷺ emphasized this in various instances, including his saying, "If you are invited, accept the invitation." He also said, "If one of you is invited, let him accept; if he is fasting, let him pray, and if he is not fasting, let him eat."

Scholars have divided the invitations that a Muslim is commanded to accept into two categories:

- Invitation to a wedding feast (walimah): The majority of scholars agree that accepting such an invitation is obligatory unless there is a legitimate excuse. However, the Hanafi school consider accepting walimah invitation is Sunnah and not an obligation. Evidence for the obligation to respond is found in the hadith reported by Al-Bukhari and Muslim from Abu Hurayrah, in which the Prophet ﷺ said: "The worst food is that of the wedding feast from which those who come are turned away and to which those who refuse to come are invited. Whoever does not respond to the invitation has disobeyed Allah and His Messenger."
- The second category is invitations to events other than wedding feasts, regardless of their nature. The majority of scholars view accepting such invitations as recommended (mustahabb). However, some scholars from the Shafi'i and Zahiri schools consider it obligatory.

It is important to note that the obligation to accept an invitation is not absolute. There are exceptions, such as 1- if the event involves sinful activities, like impermissible mixing of men and women, 2- or if it is known that the host's wealth is acquired unlawfully, such as through theft. 3- Exclusive Invitations: If the invitation is specifically for wealthy people only. In such cases, avoiding harm takes precedence over bringing benefits, and the Muslim should politely excuse themselves from attending. Additionally, a Muslim may excuse themselves for any valid personal reason recognized by Islamic law.

3- when he asks for your advice, give it to him **وَإِذَا اسْتَنْصَحَكَ فَانصَحْ لَهُ**

The third right of a Muslim over their fellow Muslim is the right to receive sincere advice. Advice, or "nasihah," is seeking counsel and sound opinion from someone who wishes well for them. If a Muslim requests advice from another Muslim, it is obligatory for the latter to offer sincere advice that they would like for themselves. This involves clarifying what might benefit or harm the person, encouraging them to do good, and warning them against evil. One of the most crucial forms of advice pertains to religious matters, and it includes providing honest counsel about people related to significant decisions such as marriage, without deceit, as deceit is prohibited.

Advice can be directed at individuals specifically, or it can be addressed to an entire community or even multiple communities. Leaders offer advice to their followers, elder to younger and vice versa. The concept of advice encompasses many aspects, including the promotion of goodness and righteousness and the abandonment of corruption and evil. In an authentic hadith from the Prophet ﷺ, it is stated: "The religion is nasihah (sincere advice)." the sahab said, "To whom?" He said, "To Allah, to His Book, to His Messenger, to the leaders of the Muslims, and to their common folk."

4- when he sneezes and praises Allah, say May Allah have mercy on you **وَإِذَا عَظَسَ فَحَمِدَ اللَّهَ فَسَمِّتْهُ**

The fourth right of a Muslim over their fellow Muslim is to say "*Yarhamuk Allah*" (may Allah have mercy on you) when they sneeze and praise Allah. Sneezing is a blessing that necessitates gratitude. Therefore, it is prescribed for the person who sneezes to say "*Alhamdulillah*" (praise be to Allah). It is also prescribed for the Muslim who hears this to respond with "*Yarhamuk Allah*." This act is a form of supplication for the sneezer, who then replies with "*Yahdikum wa yuslih balakum*" (may He guide you and rectify your condition). This exchange fosters affection and mercy among Muslims. The sneezer receives the blessing of being prayed for, and the one who responds receives a prayer for guidance and well-being. It is important to note that if the sneezer does not praise Allah, they are not entitled to this response.

It is the sunnah of the Prophet ﷺ to cover one's mouth with their hand or a garment and to lower the volume of the sneeze.

5- when he is ill, visit him **وَإِذَا مَرَضَ فَعُدُّهُ**

The fifth right of a Muslim upon his fellow Muslim is the right to visit him when he is sick. Visiting here means checking on him and consoling him in his affliction. When a person is ill, they often feel loneliness and isolation, which makes it a duty upon their brothers to visit and comfort them. Visiting the sick is a confirmed Sunnah. One of the best deeds a Muslim can perform during such visits is to convey glad tidings of health, console the sick with rewards for their patience, supplicate for them, encourage them to remember Allah frequently and seek His forgiveness. It is not preferable during such visits to prolong one's stay unless the sick person requests it or is accustomed to such visits and prefers longer company.

It's noteworthy that visiting the sick benefits not only the patient but also the visitor. The visitor feels gratitude for their own health and well-being, thanking Allah for these blessings, knowing that health is fleeting and that death is inevitable. The reward for visiting the sick is immense, the Prophet ﷺ said, "When a Muslim visits his sick Muslim brother, he remains in the harvest of Paradise until he returns." [Muslim] Additionally, the Prophet ﷺ said, "No Muslim visits another Muslim in the morning except that seventy thousand angels pray for him until evening, and if he visits him in the evening, seventy thousand angels pray for him until morning, and he will have a garden in Paradise." These narrations emphasize the greatness of the reward of visiting the sick.

6- when he dies follow his funeral **وَإِذَا مَاتَ فَاتَّبِعْهُ**

The sixth right of a Muslim upon his fellow Muslim is the right to follow his funeral procession. The right to follow the funeral procession includes praying over the deceased and supplicating for them with mercy, as well as accompanying them to their grave out of respect for the deceased. This right is owed to the deceased, their family, and ultimately to Allah.

Attending funeral has great reward, the Prophet ﷺ said: "Whoever attends the funeral until the prayer is offered for it, he will have one Qirat, and whoever attends until it is buried, he will have two Qirats." When asked about the Qirats, he replied: "They are like the two great mountains."

LESSONS LEARNED

1. **Social Etiquette and Courtesy:** The importance of maintaining good manners, fostering a culture of respect, and building positive relationships within the community.
2. **Acceptance of Invitations:** When a Muslim invites you, it is a sign of goodwill and hospitality. Accepting such invitations strengthens social bonds, promotes unity, and creates an atmosphere of warmth and mutual support among believers.
3. **Offering Sincere Advice:** The hadith underscores the duty of Muslims to provide sincere advice when consulted. This highlights the importance of offering guidance with wisdom, compassion, and genuine concern for the well-being of others.
4. **Responding to Sneezing with Du'a:** When a Muslim sneezes and praises Allah, responding with the supplication "May Allah have mercy on you" not only fulfills a religious etiquette but also expresses care and goodwill towards fellow believers.
5. **Visiting the Sick:** Visiting a sick Muslim is not only a gesture of empathy and compassion but also a means of providing emotional support and reassurance. It shows solidarity with those in difficulty and strengthens the bonds of brotherhood and sisterhood.
6. **Attending the Funeral:** Following the funeral procession of a deceased Muslim is a solemn duty that demonstrates respect for the deceased, offers prayers for their forgiveness and mercy, and supports the grieving family. It reinforces the unity of the Muslim community in times of loss and reflects the teachings of compassion and empathy taught by Islam.
7. **Mutual Responsibilities in Islam:** The hadith highlights the reciprocal nature of rights and responsibilities among Muslims. Each obligation listed serves to strengthen the community by promoting goodwill, empathy, and support among believers.
8. **Spiritual and Social Benefits:** Fulfilling these rights not only brings spiritual rewards but also nurtures a sense of belonging and unity within the Muslim community.