



Dangerous Wolves

02-NOVEMBER-2023

**Thought-provoking speech of weekly
sunnah-inspiring ijtima**

(for Islamic Brothers)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Dangerous Wolves

وَعَلَى الْإِسْلَامِ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِسْلَامِ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

“I have made the intention of sunnah *i'tikaf*.”

Dear Islamic brothers! Whenever you enter a masjid, make the intention of *i'tikāf*, for you shall continuously gain the reward of *i'tikāf* for as long as you stay inside. Normally, when we are in a masjid, sharḥiah does not give permission for us to eat, drink, sleep, have suḥūr or ifṭār, and not even to drink Zamzam water or the water on which *dam* has been made. Yet, if the intention of *i'tikāf* is made, all these actions will become permissible. One should not make this intention of *i'tikāf* only to eat, drink or sleep. This intention should instead be made to please Allah.

It is stated in *Fatāwā Shāmī*:

If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe *i'tikāf* and perform the dhikr of Allah for some time. Then he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).

The excellences of sending *salāt* upon the Prophet ﷺ

The final Prophet of Allah ﷺ said:

مَا مِنْ عَبْدَيْنِ مُتَحَابِّينِ فِي اللَّهِ يَسْتَقْبِلُ أَحَدُهُمَا صَاحِبَهُ فَيُصَافِحُهُ وَيُصَلِّيَانِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِلَّا لَمْ يَفْتَرِقَا حَتَّى تُغْفَرَ ذُنُوبُهُمَا مَا تَقَدَّمَ مِنْهَا وَمَا تَأَخَّرَتْ

When two people who maintain love for one another for the sake of Allah meet, shake hands with each other and recite *salat* upon the Prophet ﷺ, their past and future sins are forgiven before they separate.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The final Prophet ﷺ has stated, *أَفْضَلُ الْعَمَلِ الْبَيِّنَةُ الصَّادِقَةُ* – “A truthful intention is the best action.”² O those who love Allah’s Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to the speech, let’s make good intentions. For example:

- You will listen to the entire speech to gain knowledge of Islam.
- You will sit in a respectful manner.
- You will refrain from laziness during the speech.
- You will listen to the speech to reform yourself.
- Whatever you hear and learn, you will try to convey it to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Musnad Abī Ya‘lā*, vol. 3, p. 95, Hadith: 2951

² *Al-Jāmi‘ al-Ṣaghīr*: 1284

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ** We are Muslims. By His mercy and grace, Allah has placed the light of faith in our hearts. This light spreads from our hearts and into our limbs, ultimately manifesting in our actions and character. However, there are many things that cause this light to dwindle. Someone may have the light of faith in his heart and believe in Allah, His Messengers, angels, divine scriptures, the Day of Judgement and other tenets of faith, but the light of faith does not manifest in his actions and character. He is a Muslim, but his actions do not reflect it. His heart is not inclined to performing good deeds, but he finds pleasure in sins. Despite believing in the Day of Judgement, he is heedless of it. Seeing graveyards and participating in funerals cannot change his ways.

So, let's now discuss what things lead to the light of faith being dimmed? Let's now listen to a hadith explaining two of these dangerous things.

Two dangerous wolves

The final Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهِ وَسَلَّمَ** said:

مَا دَرَبَانِ ضَارِبَانِ تَأْتِيَانِ غَنَمَ غَابٍ رِعَاءَهَا بِأَفْسَدِ اللَّئَاسِ مِنْ حُبِّ الشَّرَفِ وَ الْهَالِ لِذِيْنِ الْبُؤْمِ¹

The summary of this hadith is as follows:

For example, a flock of sheep are left alone by their shepherd, leaving them alone and defenceless. If two extremely hungry wolves were to attack this flock, how much destruction would there be? Under normal circumstances, the wolves may only manage to eat one or two sheep. But in this case, the shepherd is not there, so they are free to eat as many as they want.

¹ *Majmu' Rasā'il Ibn Rajab al-Ḥanbalī, vol. 1, p. 63*

As much damage as two hungry wolves cause to an unprotected flock of sheep, even more damage is caused to a person's faith by loving money and fame.

اللَّهُ أَكْبَرُ Dear Islamic brothers! By means of this excellent example, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ indicated towards the destructions wealth and status can bring to one's faith and warned us to save ourselves from them.

Love of wealth and status leads to hypocrisy

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Love of wealth and desire for status gives rise to hypocrisy in the heart, similar to how water causes vegetables to grow."¹

May Allah protect us from the love of wealth and fame.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Harms of loving wealth

As explained by scholars of Islam, there are two scenarios regarding the love of money.

1. Evil greed

The first type is when someone has the love of wealth in his heart and wishes to get rich overnight. He wants businesses, mansions, an impressive bank balance, and expensive cars. Despite this love of money, he does not resort to haram actions in order to attain his dream.

¹ *Al-Zawājir al-Iqtirāf al-Kabā'ir*, vol. 2, p. 44

For example, he does not take bribes, deal with interest, steal, measure and weigh items incorrectly to deceive customers, and so on. This form of love for wealth is greed, and it is very harmful.

The tale of Tha‘labah b. Abū Hāṭib

A person named Tha‘labah b. Abū Hāṭib accepted Islam, spent time with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and even prayed behind him. Mufti Aḥmad Yār Khān Na‘īmī رَحِمَهُ اللهُ عَلَيْهِ states regarding his consistency in salah, “He would spend most of the day and night in Masjid al-Nabawī, such that he was known as حَبَامَةُ الْمَسْجِدِ (bird of the masjid).”¹

Tha‘labah was very poor. One day he asked, “O Messenger of Allah! Ask Allah to grant me an abundance of wealth.” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Are you not satisfied by following in my footsteps? These mountains would turn into gold and silver, and follow me if I wished.” (Here, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ expressed his dislike for worldly wealth)

Tha‘labah did not understand and asked again, “O Messenger of Allah! Ask Allah to grant me an abundance of wealth. I swear by Allah! If I am given wealth, I will fulfil its rights.” The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Having little wealth you are thankful for, is greater than the abundance of wealth you are not thankful for.”

This Prophetic advice was again not listened to by Tha‘labah, so he asked for a third time, “O Messenger of Allah! Ask Allah to grant me wealth.” Then the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ raised his hands and said, اللَّهُمَّ ارْزُقْهُ مَالًا – “O Allah! Grant him wealth!”

اللَّهُ أَكْبَرُ! The hands of the Prophet never returned empty from the court of Allah. The prayer made by his blessed tongue was never rejected. By the prayer of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Tha‘labah received a goat. This

¹ Tafsīr Na‘īmī, Sūrat Tawbah, verse no 75-76, vol. 10, p. 482

gave birth to more goats, and in no time, Tha'labah found an astonishing amount of goats in his possession.

Yet, love of money took hold of him. Tha'labah would offer all his salah in congregation, but now he had many goats to attend to. This resulted in him initially missing his evening salah in congregation and not attending the masjid. His number of goats increased further, resulting in him missing the salah offered during the day, and only performing Jumu'ah.

The number of goats increased again, and the place he kept all the animals was not large enough to accommodate them. He then purchased a place out of the city and took the animals with him. Now he started abandoning Jumu'ah salah and the funeral prayer when he heard of someone's death.

After some time, command was issued for zakat to be given. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed one of his Companions to collect zakat from Tha'labah. Alas, the same Tha'labah who swore to fulfil the rights of the wealth that Allah gave him, refused giving zakat and said, "This is just a tax."

The following verse was then revealed:

وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِن اٰتٰنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ ﴿٥٦﴾

فَلَمَّآ اٰتٰهُمْ مِنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَتَوَلَّوْا وَهُمْ مُّعْرِضُوْنَ ﴿٥٧﴾

“And amongst them are those who made a covenant with Allah; that 'If He will provide us from His Bounty; so, we will definitely give charity and definitely become good people.' So, when Allah granted to them from His Bounty, they started acting miserly with it and turned away while turning their faces.”¹

Dear Islamic brothers! This is what the love of wealth leads to. Tha'labah was warned by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continuously about

¹ Al-Quran, 9:75-76, Translation from Kanz al-Īmān

requesting money. He was advised to be grateful for the little wealth he had, as this was better than receiving wealth he could not be thankful for.

Tha‘labah did not understand this advice and favoured the wealth of the world. This was the man who was known as **حَامَةُ الْمَسْجِدِ** because of how much time he spent in the masjid. However, the love of wealth entered his heart and extinguished the light of faith. In its place, the fire of hypocrisy began to burn.

Allah declares:

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ

“So, after this, Allah put hypocrisy in their hearts until the Day when they will meet Him.”¹

Tha‘labah became miserly because of his love for wealth, which prevented him from giving zakat even though he swore to fulfil its rights. He broke his oath, disobeyed the command of Allah and His Messenger, and became a hypocrite.²

An evil practice of hypocrites

Regarding the verse we have just mentioned, the following explanation of it can be found in *Tafsīr Şirāṭ al-Jinān*:

Reflect on your condition whilst keeping the actions of Tha‘labah in mind. There are many people living in poverty who ask Allah for wealth, and they promise to use it for good purposes like feeding the poor. Unfortunately, as soon as they become rich, they forget their oaths, and good actions like feeding the poor are no longer appealing. Remember! The Quran has declared

¹ Al-Quran, 9:77, Translation from *Kanz al-Īmān*

² *Tafsīr Na‘īmī, Sūrat Tawbah, verse no 77, vol. 10, p. 488*

this behaviour to be that of the hypocrites, and without doubt, it can never be the behaviour of a Muslim.¹

May Allah remove the love of wealth from our hearts and replace it with love of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Send your wealth forward

As mentioned in hadith, a man once came to the Prophetic presence and asked, “O Messenger of Allah! I do not like death. What has happened to me?” (As in, “My heart is inclined towards the world instead of the Hereafter. I do not like death, even though it leads to Paradise.”)

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked in reply, “Do you have wealth?” The man said yes, to which the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained:

Send your wealth forward ‘by spending it in charity for the Hereafter’, as a person’s heart is with his wealth. If he sends it forward, he desires to meet with it. Yet, if he leaves it behind, he wishes to remain behind with it.²

Accumulating Wealth

A man informed a pious person that so-and-so person was accumulating wealth. The pious person responded, “He is gathering wealth, but is he accumulating days to spend that wealth?”³

It is clear to everyone that no matter how much wealth you possess, it will not benefit you unless you spend it, and to do this you need time! In other words, you can only spend that money if you are alive. Unfortunately, we strive to attain wealth and increase our bank balances, but we are heedless about how long we have left in this world.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Tafsīr Şīrāt al-Jinān, Sūrat Tawbah, verse no 77, vol. 4, p. 189

² Al-Zuhd li Ibn al-Mubārak, part. 5, p. 224, Hadith: 634

³ Majmu‘ Rasā’il Ibn Rajab al-Ḥanbalī, vol. 1, p. 65

2. شُحٌّ

Dear Islamic brothers! The second type of love for wealth is called شُحٌّ.

The Quran states:

وَمَنْ يُؤْتِكُمْ شُحًّا نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠١﴾

“And whosoever is saved from the greed of his own self, so it is only they who are the successful.”¹

شُحٌّ is the extreme love of wealth that renders one unable to differentiate between halal and haram. Impermissible sources of income, transactions that involve interest, and deceit; these become an attractive means of making money to a person, even though they are forbidden.²

The perils of شُحٌّ

As narrated by the Companion ‘Abdullāh b. ‘Umar رَضِيَ اللهُ عَنْهُمَا, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Save yourselves from شُحٌّ, for indeed it destroyed those who preceded you. It incited them to cut familial ties, become miserly, and commit sin, which they proceeded to do.”³

In another hadith found in *Ṣaḥīḥ Muslim*, it is stated “شُحٌّ incited the people before you to kill others, which they did. They also began to deem haram as halal.”⁴

The Companion Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrates this hadith, in which Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced, “شُحٌّ and faith cannot both exist at once in a person’s heart.”⁵

¹ Al-Quran, 59:9, Translation from *Kanz al-Īmān*

² *Majmu‘ Rasā’il Ibn Rajab al-Ḥanbalī*, vol. 1, p. 69

³ *Musnad Imām Aḥmad*: 6643

⁴ *Ṣaḥīḥ Muslim*: 2578

⁵ *Sunan al-Nasāī*: 3108

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Loving fame

Dear Islamic brothers! In the hadith we discussed at the beginning of this speech, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed us about two things that are severely harmful to our faith. The second thing mentioned was the love of fame and status.

Love of status is more dangerous than love of wealth

Scholars of Islam say that love of status is more detrimental than love of wealth. People will use their time and energy to persist in chasing money, even leaving their families and business behind to do so.

On the other hand, they will quickly give hard-earned money to acquire the false ranks of this world, spending their wealth like water. Many people chase fame nowadays. In this age of social media, many are seen doing anything and everything online for fame. They upload trivial or even sinful videos and take selfies in their search for attention. There are many more dangerous routes people take for fame, and we ask Allah to protect us from them.

What was the Hereafter made for?

The Quran explains:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فُسَادًا^ط

“This abode of the Hereafter We create for those who neither seek supremacy in the earth nor discord.”¹

Paradise in the Hereafter is for those who did not want dominance, acclaim and authority in this world, nor did they spread mischief by sinning.

¹ Al-Quran, 28:83, Translation from Kanz al-Īmān

The fourth Caliph of Islam, ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ said, “He who desires for his shoelaces to be better than someone else’s, also falls into the ruling of this verse.”¹

الله أكبر We compete and compare to other people in every matter, never mind shoelaces. “My shoes should be unique, so people praise me when they see them. My clothes must be extravagant, my house must be supreme, and my car must be expensive”, and so on. What is the purpose of this competition? The desire for status, fame and respect.

O those who love Allah’s Messenger! The honourable Companions عَلَيْهِمُ الرِّضْوَانُ are our role models. They competed with each other too and looked to be first, but only in matters of worship, such as optional fasts and spending in the way of Allah.

Before the Battle of Tabūk, the second Caliph of Islam, ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ gave half of his wealth in the way of Allah. Then, the first Caliph of Islam, Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ gave everything he owned.²

Amongst the Companions, fathers and sons would want to leave the home to fight for Islam and would even debate over who should stay. Even Companions with physical impairments sought opportunities to be martyred.³

Companions who were not financially able to travel in the way of Allah shed tears over this. If one Companion performed worship for half a night, another would worship for the entire night. If one recited a quarter of the Quran, another recited half of it.⁴

If only we worked for the Hereafter instead of spending all our time and strength for the wealth and respect of the world. Even if we attain these

¹ *Tafsīr Durr al-Manthūr, Sūrah Al-Qaṣaṣ, verse no 83, vol. 6, p. 444*

² *Sharḥ al-Zurqānī, vol. 4, p. 69*

³ *Madārij al-Nubuwwah, part. 2, p. 124*

⁴ *Tafsīr Ṣirāṭ al Jinān, Sūrah al-Baqarah, verse no 148, vol. 1*

things, what benefit are they if they are detrimental to us in the Hereafter? Everything in this world is temporary. Everything will perish.

What will we do on the Day of Judgement if our books of deeds are filled with sins? Where will we turn when we face disgrace and humiliation? We ask Allah to grant us honour in the Hereafter!

Undeserving praise

The Quran states:

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَ

رَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

“Never think of those who rejoice over their doings and with that they be praised without doing (any good deed), never think that they are far from punishment; and for them is painful punishment.”¹

It is stated in *Tafsīr Şirāṭ al-Jinān*:

This verse serves as a warning for those who desire fame and respect; those who want to be praised, followed, and honoured. They want to be called scholars even though they are not. They want to be recognised as assets to the community. They want people to bow to them when greeted, and they yearn to be described with fancy titles.

Such people should look to the condition of their hearts, and if they have fallen prey to the love of status, they must cleanse themselves of it. Remember, spiritual diseases of the heart deprive one of the blessings of the Hereafter. It instils hypocrisy in the heart, the light of faith diminishes, and one becomes unable to adhere to the laws of Islam. The person who is afflicted

¹ *Al-Quran, 3:188, Translation from Kanz al-Īmān*

with this illness is humiliated, his heart will never find tranquillity, and he will be deprived of sincerity.¹

Faults will be exposed

The Companion Jundub رَضِيَ اللهُ عَنْهُ reports that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “He who makes people hear of his good deeds, Allah will let the people know of his real intention. He who does good things in public to show off and receive praise, Allah will disclose his real intention.”²

Mufti Aḥmad Yār Khān Na‘īmī رَحِمَهُ اللهُ عَلَيْهِ says regarding this hadith:

Whoever performs worship to tell people or show off in front of others, Allah will let the people know of his actions in this world or the Hereafter, not with honour, but with disgrace. The people will hear of his actions and criticise him.³

Love of status destroys faith

The desire for fame and honour is an evil trait, as Allah has commanded us to refrain from it. However, if Allah has granted fame to someone who does not love the idea of being renowned, there is no problem with this. In this case, the individual must fear the hidden plan of Allah and not fall victim to self-interest.

The saint Bishr al-Ḥāfi رَحِمَهُ اللهُ عَلَيْهِ once said, “I do not know of a person that has desired wealth except that his faith was destroyed, and he was humiliated and disgraced.”⁴ May Allah protect us from the love of wealth and fame, and from all spiritual ailments of the heart.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *Tafsīr Şīrāt al-Jinān, Sūrah Āl ‘Imrān, verse no 188, vol. 2, p. 116-117*

² *Şaḥīḥ al-Bukhārī: 6499*

³ *Mir‘āt al-Manājiḥ, vol. 7, p. 129*

⁴ *Iḥyā’ al-‘Ulūm, vol. 3, p. 339*

Pious Deed 23

Dear Islamic brothers! In order to remove the love of wealth and status from our hearts, and to increase our love for the Prophet ﷺ, we should affiliate ourselves with the Islamic environment of Dawat-e-Islami.

We should take part in the 12 Islamic activities, travel with Madani qafilahs, and fill the Pious Deeds booklet. This will make it easier for us to consistently perform good deeds.

From the 72 Pious Deeds booklet gifted to us by the Amir of Ahl al-Sunnah, pious deed number 23 is: “Has a home dars been delivered at your home today? Was it delivered at home in your absence?”

Through the blessings of acting upon this pious deed, you will be inviting your family towards goodness, and an Islamic environment will be created in your home.

Pious Deeds Mobile Application

Dear Islamic brothers! To help people become pious, the IT department of Dawat-e-Islami has launched a Pious Deeds mobile application. The app contains the Pious Deeds booklets for brothers, sisters, and students of Islamic knowledge. It can be found in English, Urdu, Hindi, Bangla, Gujarati, and Sindhi. The goods deeds are presented as questions, and beneath them are 30 boxes representing the days of the month. Take out some time each day to reflect upon your actions. The blessings of this will protect you from sin and allow you to perform good deeds with ease. It will purify your heart and improve your character. ان شاء الله

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Sunnahs and etiquettes of sneezing

Dear Islamic brothers! Here are some sunnahs and etiquettes of sneezing extracted from the Amir of Ahl al-Sunnah’s booklet *101 Madani Pearls*.

First, let us mention two hadith of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He said, “Allah loves sneezes and dislikes yawns.”¹ He also said, “When someone sneezes and says ‘اَلْحَمْدُ لِلّٰهِ’, the angels say ‘رَبِّ الْعَالَمِيْنَ’. If he says ‘رَبِّ الْعَالَمِيْنَ’, the angels say, ‘May Allah have mercy upon you.’”²

- When sneezing, lower your head, cover your mouth and sneeze quietly. Deliberately raising the sound of a sneeze is foolish.³
- Say اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ after sneezing. It is better to say اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ or اَلْحَمْدُ لِلّٰهِ عَلَىٰ كُلِّ حَالٍ.

Announcement

More sunnahs and etiquettes of sneezing will be mentioned in study circles. Please do participate in them to learn more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *Ṣaḥīḥ al-Bukhārī*: 6226

² *Al-Mu‘jam al-Kabīr*: 12284

³ *Radd al-Muḥtār*, vol. 9, p. 684