



Greeting Etiquettes in Islam

Table of Contents

Summary:.....	1
Offering Salam is voluntary but replying is mandatory:	2
Esoteric Meanings of Salam:.....	2
Do not speak with the one who starts talking without offering Salam:.....	3
Situations when Salam should not be offered:	4
One should not be Humiliated by Saying Salam to Everyone:	5
Amir-ul-Momineen ^{-asws} Corrected the Greeting reply:.....	5
Shaking Hand is for Receiving and Hugging is to bid farewell:.....	5
Who Should First offer Salam:	6
One Person's Reply in response to Salam is Sufficient on behalf of a Group:	7
Offering Salam to Ladies:	7
Greetings to Non-Muslims:.....	8
Salam to those who deserves It:.....	9
Salam will not Reach other than its deserving ones:.....	9

Summary:

Greeting etiquettes keep on changing with the norms of modern-day life style. Here, a brief overview of the Islamic greeting manners is highlighted, which one may adhere to, where possible, but without having to impose onto others. During certain educational or professional ceremonies, e.g., convocations, professional conferences, one may have to adjust to the occasion, where one needs to preserve Islamic values, honourably while still respecting others.

تفسير القمي قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ ص إِذَا أَتَوْهُ يُقُولُونَ لَهُ أُنْعِمُ صَبَاحاً وَ أُنْعِمُ مَسَاءً وَ هِيَ نَحِيَّةُ أَهْلِ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ وَ إِذَا جَاؤَكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ

Tafseer Al-Qummi –

‘The companions of Rasool-Allah^{-saww}, when they came to him^{-saww} were saying to him^{-saww}, ‘Good morning’, and ‘Good evening’, and it is a salutation of people of the pre-Islamic period. So, Allah^{-azwj} Revealed: **And when they come to you, they greet you with what Allah does not Greet you with, [58:8].**

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص قَدْ أَبَدَلْنَا اللَّهُ بِحَيْثُ مِنْ ذَلِكَ تَحِيَّةَ أَهْلِ الْجَنَّةِ السَّلَامَ عَلَيْكُمْ.

Rasool-Allah^{-saww} said to them: ‘Allah^{-azwj} has Replaced for us^{-asws} with better than that. Salutation of the people of Paradise is, ‘The greetings be unto you’^{.1}

Offering Salam is voluntary but replying is mandatory:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص السَّلَامُ تَطَوُّعٌ وَ الرَّدُّ فَرِيضَةٌ

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who has narrated the following from abu Abd Allah^{-asws}:

‘The Messenger of Allah^{-saww} has said: ‘Offering the ‘Salam’² is voluntary, but answering it is mandatory.’³

Esoteric Meanings of Salam:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ صَفْوَانَ بْنِ مَسْكَانَ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ إِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَنِبْ لَهَا قَالَ قُلْتُ مَا السَّلَامُ قَالَ الدُّخُولُ فِي أَمْرِنَا

Al-Hussain ibn Mohammed who from Moulaa ibn Mohammed who from Mohammed ibn Jamhor, who from Safwan who Ibn Muskam who from Al-Halabi has narrated the following from Abi Abd Allah^{-asws} about the words of Allah^{-azwj}:

And if they incline to Salam, then incline to it and trust in Allah; surely He is the Hearing, the Knowing. (8:61). I asked the Imam: ‘what is the meaning of Al-Salam’? The Imam^{-asws} replied: ‘It is the invitation to enter into our ‘Amr’ (the Divine Authority).⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَائِ عَنِ مثنَى الْحَنَاطِ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَ لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ قَالَ فِي وَ لَاتَيْنَا

Al-Hussain ibn Mohammed, who from Moulla ibn Mohammed, who from al-Hassan ibn Ali al-Washa, who from Muthana al-Hannat, who from Abd Allah ibn Ajlan, who has narrated the following from Abu Jafar^{-asws}:

¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 97 H 20

² Greetings of peace

³ Ibid, H. 3615.

⁴ Al-Kafi, vol, 1, H. 1093, Ch. 108, h 16

About the Words of Allah^{-azwj}: ***O you who believe! Enter into 'Islam' whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy (2:208).*** The Imam^{-asws} said: It means submit yourself to our^{-asws} 'Wilayat' (our Divine Authority).⁵

Do not speak with the one who starts talking without offering Salam:

وَ بَعَثْنَا الْإِسْنَادِ قَالَ مَنْ بَدَأَ بِالْكَلامِ قَبْلَ السَّلَامِ فَلَا تُجِيبُوهُ

Through the same chain of narrators it is narrated from abu Abd Allah^{-asws}:

Abu Abd Allah^{-asws} said: 'If one begins speaking before saying 'Salam', do not speak to him.'⁶

وَ بَعَثْنَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوْلَى النَّاسِ بِاللَّهِ وَ يَرْسُولِهِ مَنْ بَدَأَ بِالسَّلَامِ

Through the same chain of narrators it is narrated from abu Abd Allah^{-asws} the following:

Abu Abd Allah^{-asws} said: 'The Messenger of Allah^{-sawww} has said: 'A person who is closer to Allah^{-azwj} and His Messenger^{-sawww} is the one who initiates the offering of 'Salam'.⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ كَانَ سَلْمَانُ رَجُلَهُ اللَّهُ يَقُولُ أَفْشُوا سَلَامَ اللَّهِ فَإِنَّ سَلَامَ اللَّهِ لَا يَبَالُ الظَّالِمِينَ

A number of our people have narrated from Sahl ibn Ziyad from . Abd al-Rahman ibn abu Najran from' Asim ibn Hamid from Mohammed ibn Muslim who has reported the following from abu Jafar^{-asws}:

Abu Jafar^{-asws} said: 'Salman, May Allah^{-azwj} Grant him favours, one's opening comment should be with the 'Salam of Allah'; since the unjust do not receive the greeting of peace from Allah^{-azwj}.⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ نَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ إِفْشَاءَ السَّلَامِ

A number of our people have narrated from Ahmad ibn Mohammed from ibn Faddal from Tha'iahah' ibn Maymun from Mohammed ibn Qays who has narrated the following from abu Jafar^{-asws}:

Abu Jafar^{-asws} said: 'Allah^{-azwj} Loves the offering of 'Salam' openly, loud and clearly.'⁹

⁵ Al-Kafi, vol, 1, H. 1093, Ch. 108, h 29

⁶ Ibid, H. 3616

⁷ Al-Kafi, vol. 2, H. 3617, Ch. 7, h, 3

⁸ Ibid, H. 3618

⁹ Ibid, H. 3619 ص : 2 : ج الكافي

عَنْ عَنِ ابْنِ فَضَّالٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ إِنَّ الْبَخِيلَ مَنْ يَبْخُلُ بِالسَّلَامِ

It is narrated from him (narrator of the Hadith above) from ibn Faddal from Mu'awiyah ibn Wahab who has narrated the following from abu Abd Allah^{-asws}:

‘Allah^{-azwj} has said: ‘Really stingy is the one who is stingy in offering the ‘Salam’.’¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا سَلَّمَ أَحَدُكُمْ فَلْيَجْهَرْ بِسَلَامِهِ لَا يَقُولُ سَلَّمْتُ فَلَمْ يَرُدُّوا عَلَيَّ وَ لَعَلَّهُ يَكُونُ قَدْ سَلَّمَ وَ لَمْ يُسْمِعْهُمْ فَإِذَا رَدَّ أَحَدُكُمْ فَلْيَجْهَرْ بِرَدِّهِ وَ لَا يَقُولُ الْمُسَلِّمُ سَلَّمْتُ فَلَمْ يَرُدُّوا عَلَيَّ ثُمَّ قَالَ كَانَ عَلِيٌّ ع يَقُولُ لَا تُعْضِبُوا وَلَا تُغْضِبُوا أَفْشُوا السَّلَامَ وَ أَطِيبُوا الْكَلَامَ وَ صَلُّوا بِاللَّيْلِ وَ النَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ ثُمَّ تَلَا ع عَلَيْهِمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ

A number of our people have narrated from Sahl ibn Ziyad from Jafar ibn Mohammed al-Ash'ari from ibn al-Qaddah, who has narrated the following from abu Abd Allah^{-asws} has reported the following:

‘When anyone of you offers the ‘Salam’ he should say it loud and clear so he will not complain that no one had responded to his ‘Salam’. (Otherwise) He may have offered, but no one heard it and similarly when anyone of you answers the ‘Salam’ he should say it loud and clear so that the one offering it would not say ‘I said Salam to them but no one answered (me back).’

The Amir-ul-Momineen^{-asws} has said: ‘If you do not become angry you will not be made angry, offer the ‘Salam’ loud and openly, speak nicely, perform prayer at night when people are sleeping and you will enter paradise in peace.’ The Imam^{-asws} then recited the Words of Allah^{-azwj}: السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ

The Giver of Peace, the Granter of Security, the Watchful Guardian (59:23).¹¹

Situations when Salam should not be offered:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ رَفَعَهُ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ ثَلَاثَةٌ لَا يُسَلَّمُونَ الْمَاشِي مَعَ الْجَنَازَةِ وَ الْمَاشِي إِلَى الْجُمُعَةِ وَ فِي بَيْتِ الْحَمَامِ

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain in a marfu' manner from an Imam who has said the following:

‘Abu Abd Allah^{-asws} would say: ‘Three kinds of people are not supposed to be offered ‘Salam’: one walking in funeral procession, one walking to attend Friday prayer and in the wash-room.’¹²

¹⁰ Ibid, H. 3620

¹¹ Al-Kafi, vol. 2, H. 3621, Ch. 7, h, 7

One should not be Humiliated by Saying Salam to Everyone:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مِنَ التَّوَاضُّعِ أَنْ تُسَلِّمَ عَلَى مَنْ لَيْقِيَتْ

A number of our people have narrated from Ahmad ibn Mohammed from 'Uthman ibn 'Isa from Harun ibn Kharijah who has narrated the following from abu 'Abd Allah^{-asws}:

Abu Abd Allah^{-asws} said: 'It is of humility to offer the greeting of peace to whomever you come across.'¹³

Amir-ul-Momineen^{-asws} Corrected the Greeting reply:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ حَبِيبِ بْنِ أَبِي عُبَيْدَةَ الْحُدَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَرَّ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ ع بِقَوْمٍ فَسَلَّمَ عَلَيْهِمْ فَقَالُوا عَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَ مَغْفِرَتُهُ وَ رِضْوَانُهُ فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ ع لَا تُجَاوِزُوا بِنَا مِثْلَ مَا قَالَتِ الْمَلَائِكَةُ لِأَبِينَا إِبْرَاهِيمَ ع إِذَا قَالُوا رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ

Ahmad ibn Mohammed has narrated from ibn Mahbub from Jamil from abu 'Ubaydah al-Hadhaha' who has narrated the following from abu Jafar^{-asws}:

Abu Jafar^{-asws} said: 'Once Amir-ul-Momineen^{-asws} passed by a group of people and offered them 'Salam' and they answered, '(We offer) you peace, May Allah^{-azwj} Grant you favours, blessings, forgiveness and His^{-azwj} pleasure.' Amir-ul-Momineen^{-asws} said to them: 'Do not say to us^{-asws} more than what the angels said to (Prophet) Ibrahim^{-as}. They^{-as} said: 'May Allah^{-azwj} Grant you favours and blessings, O the people of the house' (of the Holy Prophet^{-as}).'¹⁴

Shaking Hand is for Receiving and Hugging is to bid farewell:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ مِنْ تَمَامِ التَّحِيَّةِ لِلْمُقِيمِ الْمَصَافِحَةَ وَ تَمَامِ التَّسْلِيمِ عَلَى الْمُسَافِرِ الْمُعَانِقَةَ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Mahbub from Ali ibn Ri'ab who has narrated the following from abu Abd Allah^{-asws}:

Abu Abd Allah^{-asws} said: 'The completion of 'Salam' for one at home is to shake hands and for one on a journey it is to hold him in one's arms.'¹⁵

¹² Ibid, H. 3625 ج الكافي 646 : ص 2

¹³ Al-Kafi, vol, 2, H. 3626, Ch. 7, h, 12

¹⁴ Abid, H. 3627

¹⁵ Abid, H. 3628

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يُكْرَهُ لِلرَّجُلِ أَنْ يَقُولَ حَيَّاكَ اللَّهُ ثُمَّ يَسْكُتَ حَتَّى يَتَّبِعَهَا
بِالسَّلَامِ

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who has narrated the following from abu Abd Allah^{-asws}:

'Amir-ul-Momineen^{-asws} has said: 'It is undesirable for a man to say: 'May Allah^{-azwj} keeps you living' then remain silent without offering the 'Salam' thereafter.'¹⁶

Who Should First offer Salam:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ يُسَلِّمُ
الصَّغِيرُ عَلَى الْكَبِيرِ وَالْمَارُّ عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from al-Abn ibn Suwayd from al-Qasim ibn Sulayman from Jarrah al-Madaini who has narrated the following from abu Abd Allah^{-asws}:

Abu Abd Allah^{-asws} said: 'The younger ones offer 'Salam' to the elders, passer by to those who are stationary and fewer people to those of a larger number.'¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَنَبَسَةَ بْنِ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْقَلِيلُ يَبْدُؤُكَ بِالْكَثِيرِ وَالرَّاكِبُ
يَبْدُؤُكَ الْمَاشِيَّ وَأَصْحَابُ الْبِعَالِ يَبْدُؤُكَ أَصْحَابُ الْحَمِيرِ وَأَصْحَابُ الْحَيْلِ يَبْدُؤُكَ أَصْحَابُ الْبِعَالِ

Ali ibn Ibrahim has narrated from his father from Salih ibn al-Sindi from Jafar ibn Bashir from 'Anbasah ibn Mus'ab who has narrated the following from abu Abd Allah^{-asws}:

Abu Abd Allah^{-asws} said: 'Those fewer in number initiate 'Salam' to those of a larger number, one riding to the one walking, people riding mules to those riding donkeys and those riding horses offer 'Salam' to those riding on mules.'¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ حَبِيبِ بْنِ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا كَانَ قَوْمٌ فِي مَجْلِسٍ ثُمَّ سَبَقَ قَوْمٌ فَدَخَلُوا فَعَلَى الدَّاخِلِ
أَخِيرًا إِذَا دَخَلَ أَنْ يُسَلِّمَ عَلَيْهِمْ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from 'Umar ibn 'Abd al-Aziz from Jamil who reports the following from abu Abd Allah^{-asws}:

¹⁶ Abid, H. 3629

¹⁷ Al-Kafi, vol. 2, H. 3630, Ch. 8, h, 1

¹⁸ Ibid, H. 3631

'If two groups attend the same meeting, the group entering last should offer 'Salam' to those who are already there.'¹⁹

One Person's Reply in response to Salam is Sufficient on behalf of a Group:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا مَرَّتِ الْجَمَاعَةُ بِقَوْمٍ أُجْرَأَهُمْ أَنْ يُسَلِّمَ وَاحِدٌ مِنْهُمْ وَإِذَا سَلَّمَ عَلَى الْقَوْمِ وَهُمْ جَمَاعَةٌ أُجْرَأَهُمْ أَنْ يَرُدَّ وَاحِدٌ مِنْهُمْ

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from ibn Bukayr from certain individuals of his people who have narrated the following from abu Abd Allah^{-asws}:

'If one person from a group passing by another group offers the 'Salam' it is sufficient for all and so it is also for an answer if only one person from the stationary group responds.'²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ إِذَا سَلَّمَ الرَّجُلُ مِنَ الْجَمَاعَةِ أُجْرَأَ عَنْهُمْ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Mahbub from 'Abd al-Rahman ibn al-Hajjaj who has said the following from the Imam^{-asws}:

'If one person offers the 'Salam' for a whole group it is considered sufficient for them.'²¹

Offering Salam to Ladies:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رُبَيْعِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ رَسُولُ اللَّهِ ص يُسَلِّمُ عَلَى النِّسَاءِ وَ يَرُدُّدَنَّ عَلَيْهِ السَّلَامَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يُسَلِّمُ عَلَى النِّسَاءِ وَ كَانَ يَكْرَهُ أَنْ يُسَلِّمَ عَلَى الشَّبَابَةِ مِنْهُنَّ وَ يَقُولُ أَتَخَوَّفُ أَنْ يُعْجِبَنِي صَوْتُهَا فَيَدْخُلَ عَلَيَّ أَكْثَرُ بِمَا أَطْلُبُ مِنَ الْأَجْرِ

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Rib'i ibn 'Abd Allah who has narrated the following from abu Abd Allah^{-asws}:

'The Messenger of Allah^{-saww} would offer 'Salam' to women and they would respond to him. Amir-ul-Momineen^{-asws} would offer 'Salam' to women but he^{-asws} would not recommend it offering it to the young women. He^{-asws} would say: 'It is due to the fact their voice may attract one and a feeling may cause him more harm than the reward for offering the 'Salam'.²²

¹⁹ Al-Kafi, vol, 2, H. 3634, Ch. 8, h, 5

²⁰ Al-Kafi, vol, 2, H. 3635, Ch. 9, h, 1

²¹ Al-Kafi, vol, 2, H. 3636, Ch. 9, h, 2

²² Al-Kafi, vol, 2, H. 3638, Ch. 10, h, 1

Greetings to Non-Muslims:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ دَخَلَ يَهُودِيٌّ عَلَى رَسُولِ اللَّهِ ص وَ عَائِشَةُ عِنْدَهُ فَقَالَ السَّامُ عَلَيْكُمْ فَقَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ ثُمَّ دَخَلَ آخَرُ فَقَالَ مِثْلَ ذَلِكَ فَرَدَّ عَلَيْهِ كَمَا رَدَّ عَلَى صَاحِبِهِ ثُمَّ دَخَلَ آخَرُ فَقَالَ مِثْلَ ذَلِكَ فَرَدَّ رَسُولُ اللَّهِ ص كَمَا رَدَّ عَلَى صَاحِبِيهِ فَعَضِبَتْ عَائِشَةُ فَقَالَتْ عَلَيْكُمْ السَّامُ وَالْعَضْبُ وَاللَّعْنَةُ يَا مَعْشَرَ الْيَهُودِ يَا إِخْوَةَ الْقِرْدَةِ وَالْحَنْزِيرِ فَقَالَ لَهَا رَسُولُ اللَّهِ ص يَا عَائِشَةُ إِنَّ الْفُحْشَ لَوْ كَانَ مُمْتَلًا لَكَانَ مِثَالِ سَوْءٍ إِنَّ الرِّفْقَ لَمْ يُوضَعْ عَلَى شَيْءٍ قَطُّ إِلَّا زَانَهُ وَ لَمْ يُرْفَعْ عَنْهُ قَطُّ إِلَّا شَانَهُ قَالَتْ يَا رَسُولَ اللَّهِ أ مَا سَمِعْتَ إِلَى قَوْلِهِمُ السَّامُ عَلَيْكُمْ فَقَالَ بَلَى أ مَا سَمِعْتَ مَا رَدَدْتُ عَلَيْهِمْ قُلْتُ عَلَيْكُمْ فَإِذَا سَلَّمَ عَلَيْكُمْ مُسْلِمٌ فَقُولُوا سَلَامًا عَلَيْكُمْ وَ إِذَا سَلَّمَ عَلَيْكُمْ كَافِرٌ فَقُولُوا عَلَيْكُمْ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from ibn 'Udhaynah from Zurara who has narrated the following from abu Jafar^{asws}:

'Once, a Jewish person went in the presence of the Messenger of Allah^{-saww} while 'Aishah was with him^{-saww}. The Jewish person said: 'al-Sam 'Alaykum! instead of 'Al-Salamun 'Alaykum.' The Messenger of Allah^{-saww} said: 'Alaykum'. Then another Jewish person came and said the same thing as the one before and the Messenger of Allah^{-saww} responded just as before. Then a third Jewish person came. He also said what the other two had said before and the Messenger of Allah^{-saww} responded just as that to the other two before. 'A'ishah became angry and said, 'Alaykum al-Sam (wrath and condemnation) O Jewish group, brethren of monkeys and swine.' The Messenger of Allah^{-saww} said to her: 'O 'A'ishah, if name-calling were to appear with a shape and form it would have a very evil shape. Wherever gentleness is placed it beautifies it and removing it is only to make it despised.'

A'ishah then asked: 'O the Messenger of Allah^{-saww}, did you not hear their words: 'Al-Sam 'Alaykum'. The Messenger of Allah^{-saww} replied: 'I heard them but did you not note what I said? I said, 'Alaykum', Whenever a Muslim offers you the 'Salam' say, 'Salamun 'Alaykum,' but when a non-Muslim says something in their manners, just say, 'Alaykum', meaning the same to you.'²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تَبْدَأُوا أَهْلَ الْكِتَابِ بِالسَّلَامِ وَإِذَا سَلَّمُوا عَلَيْكُمْ فَقُولُوا وَعَلَيْكُمْ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Mohammed ibn Yahya from Ghiyath ibn Ibrahim from abu Abd Allah^{asws}:

'Amir-ul-Momineen^{asws} has said: 'Do not take an initiative to say 'Salam' to people of the Book, but if they offered just say, وَعَلَيْكُمْ (wa 'Alaykum).'²⁴

²³ Ibid, H. 3639

²⁴ Al-Kafi, vol, 2, H. 3640, Ch. 11, h, 2 ج الكافي : ص 649

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ النَّصْرَانِيِّ وَالْيَهُودِيِّ وَالْمُشْرِكِ إِذَا سَلَّمُوا عَلَى الرَّجُلِ وَهُوَ جَالِسٌ كَيْفَ يَتَّبِعِي أَنْ يَرُدَّ عَلَيْهِمْ فَقَالَ يَقُولُ عَلَيْكُمْ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from 'Uthman ibn Isa from Sama'a who has said the following:

'Once I asked abu Abd Allah^{-asws}, about Jewish, Christians and pagans' greetings to one sitting, how should one reply? The Imam said: 'He will say: 'Alaykum.'²⁵

Salam to those who deserves It:

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ تَقُولُ فِي الرَّدِّ عَلَى الْيَهُودِيِّ وَالنَّصْرَانِيِّ سَلَامٌ

Mohammed ibn Yahya has narrated from 'Abd Allah ibn Mohammed from Ali ibn al-Hakam from Aban ibn Uthman from Zurara from abu Abd Allah^{-asws}:

'In response to a Jew or Christian You should say, 'Salam', meaning peace be upon us or whoever deserves it.'²⁶

Salam will not Reach other than its deserving ones:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ مُوسَى ع أَرَأَيْتَ إِنْ اخْتَجْتُ إِلَى مُنْطَبِيبٍ وَهُوَ نَصْرَانِيٌّ أَسَلِّمُ عَلَيْهِ وَادْعُو لَهُ قَالَ نَعَمْ إِنَّهُ لَا يَنْفَعُهُ دَعَاؤُكَ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Abd al- Rahman ibn al-Hajjaj who has said the following:

'Once I asked Abu al-Hassan Musa^{-asws}: 'If I have to visit a Christian physician, can I say 'Salam' to him and pray for him?' The Imam^{-asws} replied: 'Yes, but he will not benefit from your prayer.'²⁷

²⁵ Ibid, H. 3641

²⁶ Ibid, H. 3644 ج الكافي : ص 2 : 650

²⁷ Al-Kafi, vol, 2, H. 3646, Ch. 11, h, 7