

The Holy Prophet (Allah's grace and peace be upon him) has said that there are six rights of a muslim against another muslim, namely (1) When he falls sick, the other Muslim should go to him and enquire about his health (and pray for early recovery, (2) To attend and accompany his funeral when he dies, (3) When he calls, the answer should be to visit him (4) To wish him Peace of Allah (salam) when he meets him (5) When he sneezes, he should pray Allah's Mercy for him, (6) Wishing for his welfare and prosperity in his presence and absence. He has also said, `When a Muslim extends and presents salaam first, he gets preference in getting Allah's blessings. Further commandments according to the Ahadees are.

When one meets his Muslim brother, he should offer Peace (salam). If any obstacles comes in between and they meet again, he should again offer peace.

The rider should salute the pedestrian.

The one walking should offer salutation to those sitting.

The fewer in number should salute those larger in number.

The young one should say salaam to his elder.

It is reported that once passing by the children, the Holy Prophet (Allah's grace and peace be upon him) wished the youngsters the Mercy and Peace of Allah (salam).

Those sitting on the way should observe the rights of the way, namely (1) Keeping the gazes low (2) remove the obstacles (3)answer the salam (4) telling the people to do good to others. (5) forbid them going any evil(6) guide the wayfarer (7) listen to the distressed and redress his grievances (8) guide the man who has forgotten his way. He has also said, ` One who imitates others (non-Muslims and aliens) he is not from amongst us (or he does not belong to us), do not copy the jews and the christians. (The satam of the jews is indicated by fingers and that of the christian is through movement of hand).

PROBLEM:- Wishing salam means that the honour, respect, and life of the other Muslim brother is in his protection (He reads these thing as his own and protects then with equal care and caution) To deny them is haram.

PROBLEM:- Wishing good (salaam) should not be restricted to only those who are known. One should be equally generous to wish well to even those who are strangers. (The companions used to visit the bazaars and other crowded places again, as they got opportunities to offer salaam to more and more people).

PROBLEM:- The answer to salaam should be prompt and on the spot, delay is which should not be redeemed by saying salaam, but he must forgive from Allah.

PROBLEM:- Answering salaam is Farz-e-Kifayah among the people if even a single person answers the salaam, it shall be as from all those present, otherwise all shall be guilty of neglect and liable to punishment in the Presence of Allah. Better it is that instead of one person, all should repeat the salutation.

PROBLEM:- Answering a beggar's call at the door steps is not essential.

PROBLEM:- When two known man and woman meet the man should take precedence to wish the woman. And when a stranger woman salutes a man, the man should in a tone that she also hears if she is an old and aged lady, and if she is a young one, his answer should not fall on her ears.

PROBLEM:- When a man enters his own house, he must pronounce salaam to all the inmates, when passing by children, he should wish them all.

PROBLEM:- Answering salaam of non-believers is not necessary. The word "Alaikum" (to you the same) will be sufficient. However if he passes by the site where Muslims and Non-Muslims are many in numbers, then the salutation in full should be addressed, however keeping in mind that he intends Muslims as the recipient. To crown all this, if he recites the Quranic Verse (Peace unto those who follow the path of guidance) will be best as it includes all listener.

PROBLEM:- To wish salaam to a kafir is permissible only when there is danger of some harm if he does not do so. Other wise as a principle it is haram to wish salaam to a kafir, is not permissible, rather to offer respect and respect to a kafir is itself an act of kufr.

PROBLEM:- Salam is to wish blessing of Allah to the listeners. If therefore in a sitting in masjid or else where are already engaged in recitation of Quran and Durood etc. it is not desirable to divert their attention. It is not therefore that they should reply. However if a man is sitting quiet in the masjid, he can receive and answer the salaam.

PROBLEM:- If some one is engaged in recitations or otherwise engaged in religious or literary engagement or learning his lessons it is nilwise to divert his attention by wishing him a loud with a salaam Similarly, one should not offer salaam when Azan, Iqamat, Khutba of Friday or Eids in progress. Likewise when a scholar is addressing his audience who are all attentively listening to him, then the new comer should quietly sit down among the audience. He need not present the salaam.

PROBLEM:- Keeping are engaged in taking food. If some one comes at that time, it is not necessary that the people taking food should salute him.

PROBLEM:- A man who is known for suiful activities, being a debanchee, transgressor etc. He does not deserve salaam by the people. Similarly if a tyrant becomes nuisance for his neighbours and demands that he should given salaam and other kind of respect which would keep him pacified, then in order to escape harr treatment from people as a safety device may outward by present salaam to him. In such a situation compromising attitude becomes an unavoidable compulsion which becomes permissible.

PROBLEM:- When a salaam is conveyed through some one, it is essential for him to do so it terms between them are so friendly, and the man has agreed to convey the salaam. It is also obligatory for the pilgrims (Hujjaj) to convey the salaam to the Holy Prophet (Allah's grace and peace be upon him)if people request him so.

PROBLEM:- In domestic friendly letters often salaam is conveyed to the relatives and friends through the addresses. An answer to this kind of salam is also necessary. First of the salaam should be conveyed to the persons concerned who are expected to give a direct spoken reply as also to convey their own salaam to the sender of salaam. A pious virtuous person waste not time in responding to the salaam conveyed to them. They speak out the responded as a moral lesson how important and blissful it is to receive and reply a salaam.

PROBLEM:- The salam should be conveyed in a reasonably loud voice so that he may hear and respond on the spot.

PROBLEM:- Some people bend their back while offering salaam. If bending is to the point of RUKU then it is haram, less then that is makrooh (detestable).

PROBLEM:- To say `Bandagi' or `Adab-e-Arz' or any such customary phrases instead of the clearly spelt salaam is impressible rather haram, because it is a clear violation of Islamic teaching. However the words/phrases like `Tasleemat' or mere salaam. This can be tolerated because the roof or essence of these words is salaam or peace which is the real intention of Islamic teaching.