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Rapport Enhancing Formulas in Prophetic Hadith: A Politeness Perspective

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الصيغ اللغوية لتعزيز الوثام بين الأفراد في الحديث النبوي في منظور أداب السلوك

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المستخلص

من الواضح جدا ان اللغة لا تستخدم لنقل الافكار والمعلومات فحسب بل هي وسيلة لتعزيز وتقوية العلاقات بين الافراد بحيث تتمتع كل لغة من لغات العالم باداوتها ووسائلها الخاصة بها لتحقيق هذه الغاية كما هو الحال مع اللغة العربية التي هي جزء من الثقافة العربية الاسلامية حيث تتوافر الكثير من الصيغ اللغوية ضمن السنة النبوية المطهرة التي توظف في تعزيز وتقوية اوصار الوثام في المجتمع المسلم.

كثير من الصيغ مثل

1- " بَارَكَ اللهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ "

2- " بَارَكَ اللهُ لَكَ فِي أَهْلِكَ وَمَالِكَ إِنَّمَا جَزَاءُ السَّلْفِ الْحَمْدُ وَالْأَدَاءُ "

3- " أن الله تعالى ما أخذ وله ما أعطى، وكل شئ عنده بأجل مسمى "

والتي تستخدم في مناسبات التهنئة بالزواج والشكر على اقراض المال والتعزية على التوالي تمثل صيغ لغوية لتعزيز الالفة بين افراد المجتمع. ويهدف البحث لتسليط الضوء على هذه الصيغ المختلفة في الحديث النبوي من خلال مراجعة كتب الصحاح الستة وخاصة صحيحي مسلم والبخاري وذلك لتقديم وتحليل هذه الصيغ من خلال منظور اداب السلوك. وفي محاولة للاجابة على الاسئلة التالية

أ- ماهي الاستراتيجيات المستخدمة لتعزيز اوصار الوثام من خلال تعابير التأدب

ب- ما هي التراكيب اللغوية التي تشكل هذه الصيغ

سيتم تحليل هذه الصيغ ضمن اطار نظرية اداب السلوك بالاعتماد على سينسر اوتاي 2008 كنموذج للتحليل وقد توصلت الدراسة الى ان معظم هذه الصيغ تمثل جوانبا مختلفة لاستراتيجية عليا تشكل مظلة تضم عددا م الاستراتيجيات الفرعية والتي تأخذ شكل الدعاء الذي يستخدمه افراد المجتمع المسلم للتعبير عن دعائهم للاخرين بالصحة والاجر والهداية من الله وتتنوع التراكيب اللغوية ضمن هذه الصيغ من حيث الطول والتراكيب اللغوي

الكلمات المفتاحية: الوثام، صيغ التأدب، الحديث النبوي، العلاقات الشخصية، الاستراتيجيات اللغوية

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Rapport Enhancing Formulas in Prophetic Hadith: A Politeness Perspective

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Abstract

Universally, language is used not only as a means of communicating information, ideas, etc., but as a means for maintaining and enhancing interpersonal relations. Each language has its own set of tools to achieve this end. In Arabic, as part of the Arab Islamic culture, there exists a large number of rapport enhancing formulas within the Prophetic Hadith. Formulas like:

1. "May Allah bless for you, and may He bless on you, and combine both of you in good (works)",
2. "May Allah bless your family and your wealth for you: the reward for lending is praise and repayment.", and
3. "To Allah belongs what He takes and what He gives, and everything has a limited period (in this world). Endure patiently, and expect the reward of Allah.

which are used on the occasions of congratulating someone who is newly married, thanking someone for lending money and condoling someone, respectively, represent linguistic formulas for enhancing rapport among the community individuals.

This paper aims at shedding light on these different rapport enhancing formulas after surveying the books of Prophetic Hadith (especially Muslim's and Al-Bukhari's). It also aims at presenting and analyzing these formulas within a politeness perspective. It tries to answer the following questions: (i) What are the strategies used to enhance rapport by using politeness formulas? (ii) What linguistic forms do these formulas take? The analysis of these rapport formulas will be within the framework of politeness making use of Spencer-Oatey's (2008) approach and the use of linguistic strategies of associative expressiveness.

This study concludes that most of these formulas represent different aspects of one super strategy that works as an umbrella covering a number of sub-strategies. This super strategy takes the form of supplication used by different community members wishing others bliss, health and reward from Allah. It also shows that the linguistic structure of these formulas varies in length and complexity.

Keywords: rapport, politeness formulas, Prophetic Hadith, interpersonal relations, linguistic strategies

I. Introduction

Work within the area of politeness has been both huge in amount, and various in directions. Eelen (2001) states that it is one of the most popular areas in pragmatics that has attracted a lot of attention from different linguists and researchers. As for the different approaches taken by researchers in politeness, Terkourafi (2005) categorizes these directions into three main approaches:

1. The traditional approach: work within this approach represents early theories of politeness namely Lakoff's (1973), Brown and Levinson's (1978, 1987) and Leech's (1983). In all these theories the cooperation principle forms the starting point in the analysis of politeness. The concentration was on the meaning expressed by the speaker via different speech acts taking in principle the form of 'politeness rule on par with the Gricean clarity rule' (Eelen 2001:2), face threatening acts and the maxims within these three theories respectively. This approach was criticized as representing an Anglo centric tendency being conflict avoiding and neglecting cultural differences. See (Wierzbica 1985 and Kasper 1990).

2. The second approach is the post-modern view which represents a reaction against the traditional view. The tenets of this approach are represented by the distinction between first order and second order politeness (Watts, Ide and Ehlich, 1992). Some of the work within this approach shows a shift from the speech acts towards considering the role of the hearer in the interaction (Mills, 2003) as an active participant in hearer-oriented discursive approaches instead of merely concentrating on the speaker in the process of interaction and the creation of meaning.

Terkourafi (2005:240) states that "a new 'post-modern' generation of politeness theories have emerged that question the basic premises of traditional theories and seek to provide an alternative paradigm for politeness theorizing". She mentions (Eelen 2001, Mills 2003 and Watts 2003) as postmodern theorists.

3. The frame based approach: put forward by Terkourafi represents the third approach. It tries to make advantage of the two previous approaches, characterized by being 'empirically driven' and seeking accounting theoretically of the data under consideration. Within this approach different types of contexts are taken into consideration through the concept of *frame*. Terkourafi suggests that these three approaches are mutually complementary. (2005:254). With similar premises, Spencer-Oatey (2008) proposes a framework which makes use of face sensitiveness, interactional goals among the interlocutors and the analysis of politeness termed as *rapport management*.

II. Rapport Management

Rapport management is an approach to the study of politeness proposed by Spencer-Oatey (2008). Within this approach Spencer-Oatey tries to make use of Goffman's (1967) notion of *face* which was developed by Brown and Levinson (1978, 1987). She states that the notion of face is associated with 'person's sense of identity or self-concept'. This sense of identity can take the form of 'individual identity', 'group or collective identity' and 'relational identity' (self in relation with others) (Spencer-Oatey, 2008:14). This understanding of face represents the first basis of her approach.

The second basis of this approach is *sociality rights and obligations*. This factor is understood in the light of the proposition that "people regard themselves as having a range of society rights and obligations in relation to other people" (Spencer-Oatey, 2008:15). People's behavioral expectations are developed in relation to their perceived sociality rights and obligations.

Interactional goals represent the third basis. They refer to the idea that people usually have certain goals or aims to attain when they interact with others. These interactional goals are of two kinds according to Spencer-Oatey (2008):

i. Relational goals: within the range of these goals, the speaker tries to maintain and develop his relations with others. He aims at managing his relationship. Here within Spencer-Oatey's approach, a greater attention is dedicated to this aspect of interaction among interlocutors as social relations are maintained and enhanced via relational goals. One can notice a clear coincidence between Spencer-Oatey's (2008) and Brown and Levinson's (1987) approaches regarding relational and interactional goals, on one hand, and positive and negative strategies on the other hand. In fact, Brown and Levinson's face threatening acts go well with transactional goals proposed by Spencer-Oatey as it is normal to have certain face threatening acts in transactional goals.

This section is by no means dedicated to present a detailed account of Spencer-Oatey's approach as much as it is meant to show the place of interactional goals within this model. The area for interaction where social relations are further maintained, developed and enhanced is more specious here and covers a little wider range than the illocutionary politeness (face threatening acts).

The chance for highlighting the different enhancing aspects of the data selected to be analyzed in this paper is greater within the rapport management approach and it goes with the results of previous research done in the area of Arabic politeness showing its positive orientation ⁽¹⁾.

ii. Transactional goals: having these goals a speaker can ask for or accomplish a certain task. One can say that these goals are 'task focused' and culture specific as the emphasis people give to them varies from culture to culture and even from individual to another. Spencer-Oatey(2008:17).

III. Rapport Enhancement Formulas:

Within different cultures, there exist certain formulaic structures utilized mainly to enhance and develop social relations among community members. To refer to these structures, linguists use a wide range of expressions which almost refer to the same phenomenon and are used more or less interchangeably. Al-Ugaili (2012:8) numerates a large number of these expressions; to name but a few, one can refer to *formulae*, *formulas*, *fixed expressions*, *formulaic expressions*, *ritualized formulas*, etc.

Formulas, within this paper, represent Prophetic Hadiths issued by Prophet Mohammed (PBUH) basically as teachings to organize, and enhance social relations among the members of the Muslim community. Adherence to those teachings serves two purposes: firstly, going in line with the Islamic teachings and secondly enhancing social relations which results in strengthening Islamic brotherhood. The importance of this brotherhood is emphasized in a large number of Quranic Ayas and Prophetic Hadiths. To quote an Aya and Hadith in this respect, among many others, would be illustrative:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (الحجرات :10)

«The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy» (Al-Hujuraat:10)

" مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى " (صحيح مسلم)

The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever. (Sahih Muslim)

Such Ayas and Hadiths urge Muslims to be on good terms with other people whether in verbal or non-verbal behavior.

The social relation among a Muslim and his fellow Muslims can reflect his relation towards Allah, the closer a Muslim is to his fellow Muslims, the closer he is to Allah. This can be illustrated in Figure (1) below:

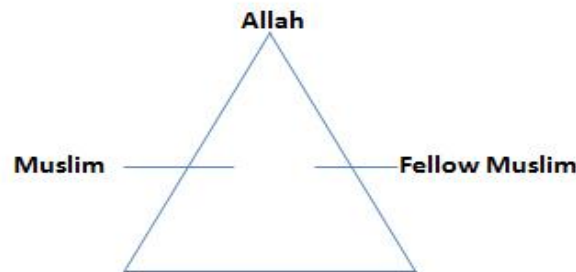


Figure (1) The Relation between a Muslim and his Fellow Muslims

Rapport enhancing formulas represented by the Prophetic Hadiths belong to the same category of politeness formulas, conversational routines, formulaic expressions formulaic phrases but the difference lies in the length of the structure as some of them might have longer forms than most of other formulas.

The structure of these formulas could range from few word expressions to a number of short sentences. They differ from formulaic structures which are non-clausal units, as stated by Biber, Johanson, Leech, Conrad, and Finegan (1999:1082) or which are fragmentary according to Quirk, Greenbaum, Leech and Svartvik (1985:8) in that these structures are not only capable of entering into syntactic relations with other units but can be complete sentences themselves as well. They are mainly characterized as having fixed structures and they should be used as they are.

لا بأس طهور ان شاء الله/جزاك الله خيراً/يرحمك الله
أفطر عندكم الصائمون وأكل طعامكم الأبرار وصلت عليكم الملائكة

Some formulas even the shortest ones could have a complete grammatical structure forming one simple sentence as

يرحمك الله

May Allah bless you

Other formulas could be more than one clause/sentence as in

أفطر عندكم الصائمون وأكل طعامكم الأبرار وصلت عليكم الملائكة

This group of rapport enhancing formulas within the Prophetic Hadith deal with a plethora of human life aspects .They cover a wide spectrum of speech acts like: thanking, welcoming, invoking response to thanking, blessing, admiring, expressing love, seeing somebody off, seeking refuge with Allah for somebody, condoling and congratulating on (getting married, having a new baby, etc.).

Linguistic strategies of rapport enhancement in Prophetic Hadith can take different linguistic forms. The following strategies are based on (Scollon and Scollon 2001:50-51) strategies of involvement. They mention 10 strategies which are peculiar to English and state that linguists show disagreement on the linguistic forms used in different languages. The list is as follows:

1. Notice or attend to H:

“I like your jacket.” “Are you feeling better today?”

2. Exaggerate (interest, approval, sympathy with H):

“Please be careful on the steps, they’re very slippery.”

“You always do so well in school.”

3. Claim in-group membership with H:

“All of us here at City Polytechnic . . .”

4. Claim common point of view, opinions, attitudes, knowledge, empathy:

“I know just how you feel. I had a cold like that last week.”

5. Be optimistic:

“I think we should be able to finish that annual report very quickly.”

6. Indicate S knows H’s wants and is taking them into account:

“I’m sure you will all want to know when this meeting will be over.”

7. Assume or assert reciprocity:

“I know you want to do well in sales this year as much as I want you to do well.”

8. Use given names and nicknames:

“Bill, can you get that report to me by tomorrow?”

9. Be voluble.

10. Use H’s language or dialect.

In a similar approach to Brown and Levinson's 1987 in listing positive/negative politeness strategies, Scollon and Scollon (2001) suggest the above list of the linguistic strategies under 'linguistic strategies of involvement'. The same list is adopted by Spencer-Oatey (2008) to name linguistic strategies of associative expressiveness. As far as rapport enhancing formulas in Prophetic Hadiths are concerned, the following list shows a number of linguistic strategies which could be used to enhance rapport among Muslims. It is noted that the linguistic expressions within these strategies have a certain peculiarity as they represent a choice that Muslims should stick to rather than choosing any other form, i.e. these linguistic forms represent the exact words uttered by prophet Mohammad (PBUH). So, sticking to these exact words represents commitment and adherence to the Prophetic Sunnah. Thus by sticking to these linguistic formulas, one can attain two goals at the same time: enhancing social relations and obeying the Prophet, which is regarded as obedience to Allah.

The selection of the Hadiths which embody the linguistic strategies for enhancing rapport is based on surveying the six authentic books of Hadith (AL-Sehah Al-Sita) (the six most authentic books of Hadith) namely Sahih Al-Bukhari, Sahih Muslim, Sunan an-Nasa'i, Sunan Abi-Dauud, Jami at-Tirmidhi and Sunan Ibn Majah. These books are available electronically on the website SUNNAH.COM for ease of search and citation. Both the Arabic text and the English translation are available on this site. For the sake of authenticity and accuracy, any Hadith which is not available on this site, has not been selected. Then a cross check has been done to ensure the availability of the selected Hadiths in the hard copy versions of these six books. Twenty Hadiths have been selected representing different linguistic strategies. What follows is an exposition of these Hadiths through the different social activities they cover.

1.Greeting:

Greeting as a social activity has an important impact on maintaining and enhancing social relations among community members. It represents one of the first social activities that an Arab child is taught. It is emphasized in a big number of Prophetic Hadiths. It represents one of the six courtesies due from a Muslim to his fellow Muslim. In Arab Islamic culture, greeting takes one unified form that is used for all times and under all circumstances. The formula (السلام عليكم ورحمة الله) (Peace and blessings of Allah be upon you) represents the full form which could be cut shorter into (السلام عليكم ورحمة الله) or (السلام عليكم).⁽²⁾

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتَّةٌ بِالْمَعْرُوفِ يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهِ وَيُجِيبُهُ إِذَا دَعَاهُ وَيُسَمِّتُهُ إِذَا عَطَسَ وَيَعُوذُهُ إِذَا مَرَضَ وَيَتَّبِعُ جَنَازَتَهُ إِذَا مَاتَ وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ " . (سنن ابن ماجه)

The Messenger of Allah (PBUH) said:

“The Muslim has six courtesies due from the Muslim: He should greet him with Salam when he meets him; he should accept his invitation if he invites him; he should answer [by Yarhamuk-Allah (may Allah have mercy on you)] to him if he sneezes (and says Al- Hamdulillah); he should visit him if he falls sick; he should follow his funeral if he dies; and he should love for him what he loves for himself.” (Sunan Ibn Majah)

2. Welcoming:

To welcome a guest or a visitor represents a further step after greeting in making him/her feel comfortable and his personality is approved of.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَقْبَلْتُ فَاطِمَةَ تَمْشِي كَأَنَّ مَشِيَّتَهَا مَشْيُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: مَرْحَبًا بِابْنَتِي، ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ، أَوْ عَنْ شِمَالِهِ. (البخاري)

'A'isha said, "Fatima walked in the same manner that the Prophet, may Allah bless him and grant him peace, walked. He used to say to her, 'Welcome, my daughter!' Then he would have her sit down on his right or his left."

In Iraqi Arabic people, men in particular, use the formula (الله بالخير) a shortened form of (صبحكم الله بالخير or مسساكم الله بالخير) which literal translates into (May Allah make your morning/evening good) to welcome the guest after being seated.

3. Expressing Endearment

The following Hadith shows that if a Muslim loves/likes his brother for the sake of Allah, he should tell him so. The person who is told of this love would reply saying May Allah for His sake you love me love you.

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلًا، كَانَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرَّ بِهِ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي لِأُحِبُّ هَذَا . فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَعْلَمْتَهُ " . قَالَ لَا قَالَ " أَعْلَمُهُ " . قَالَ فَلَحِقَهُ فَقَالَ إِنِّي أُحِبُّكَ فِي اللَّهِ . فَقَالَ أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ .. (سنن ابي داود)

Narrated Anas ibn Malik:

A man was with the Prophet (ﷺ) and a man passed by him and said: Messenger of Allah! I love this man. The Messenger of Allah (ﷺ) then asked: Have you

informed him? He replied: No. He said: Inform him. He then went to him and said: I love you for Allah's sake. He replied: May He for Whose sake you love me love you! (Sunan Abi Dawud)

It is customary in Arab culture nowadays that in cross sex interaction, one has to be rather cautious in using words of love unless s/she ensures no misunderstanding. In such cases, as in Iraqi Arabic, for example, one can use (انا أعزك) (you are dear to me) as a means to express personal appreciation. Within the context of following the teaching in this Hadith, it is possible even in cross sex interaction to express love for Allah's sake especially when there is a rather big difference in age between the interlocutors and they are within a religious setting.

4. Expressing Gratitude

The expression of gratitude is a constructive behaviour that enhances personal relations. It is a universal behaviour showing politeness and good manners. It is emphasized in the following Hadith:

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَشْكُرُ اللَّهُ مَنْ لَا يَشْكُرُ النَّاسَ " . (سنن ابي داود)

The Prophet (ﷺ) said: He who does not thank the people is not thankful to Allah.(Sunan Abi Dawud)

Expressing gratitude takes different forms within the Prophetic Hadith according to the texts available. It can be for:

a. Getting a Favour

One who gets a favour from somebody should be thankful and acknowledge this favour.

قال رسول الله صلى الله عليه وسلم: "من صنِعَ إليه معروف، فقال لفاعله: جزاك الله خيراً، فقد أبلغ في الثناء". (الترمذي)

The Messenger of Allah (ﷺ) said, "He who is favoured by another and says to his benefactor: `Jazak-Allah khairan (may Allah reward you well)' indeed praised (the benefactor) satisfactorily."(At-Tirmidhi).

b. Being Invited to a Meal

It is customary that a guest would thank his host after having a meal.

أن النبي صلى الله عليه وسلم جاء إلى سعد بن عبادة رضي الله عنه فجاء بخبز وزيت، فأكل ثم قال النبي صلى الله عليه وسلم: "أفطر عندكم الصائمون وأكل طعامكم الأبرار وصلت عليكم الملائكة". (سنن أبي داود)

The Prophet (ﷺ) came to visit Sa'd bin 'Ubadah (May Allah be pleased with him) who presented bread and olive oil to him. The Prophet (ﷺ) ate it and said, "The observers of fast have broken their fast with you (this is the literal translation, but the meaning is: 'May Allah reward you for providing a fasting people with food to break their fast'); the pious people have eat your food and the angels invoked blessings on you."

[Sunan Abi Dawud].

Another formula can be the following part of a rather long Hadith:

"اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَأَسْقِ مَنْ أَسْقَانِي" (صحيح مسلم)

(the Prophet) said: Allah, feed him who fed me and give drink to him who provided me drink. (Sahih Muslim)

c. Being Lent Some Money

Lending money to others (without interest) is a deed that the lender is thanked for. The Hadith below clarifies that:

عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ اسْتَقْرَضَ مِنِّي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعِينَ أَلْفًا فَجَاءَهُ مَالٌ فَدَفَعَهُ إِلَيَّ وَقَالَ " بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ إِنَّمَا جَزَاءُ السَّلْفِ الْحَمْدُ وَالْأَدَاءُ " (سنن النسائي)

It was narrated from Isma'il bin Ibrahim bin 'Abdullah bin Abi Rabi'ah, from his father, that his grandfather said:

"The Prophet borrowed forty thousand from me, then some wealth came to him, and he paid me back and said: 'May Allah bless your family and your wealth for you: the reward for lending is praise and repayment.'" (Sunan an-Nasa'i)

5. Congratulating

In congratulations, the person expresses his wishes and good intention towards the congratulated. Within the Prophetic Hadith the following formulas can be seen:

a. Congratulating Someone on Getting Married

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَفَأَ الْإِنْسَانَ إِذَا تَزَوَّجَ قَالَ " بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ " . (سنن ابي داود)

When the Prophet (ﷺ) congratulated a man on his marriage, he said: May Allah bless for you, and may He bless on you, and combine both of you in good (works). (Sunan Abi Dawud).

b. Congratulating Someone on Putting on New Clothes

عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ بِاسْمِهِ إِمًا فَمِيصًا أَوْ عِمَامَةً ثُمَّ يَقُولُ " اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ " . قَالَ أَبُو نَضْرَةَ فَكَانَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا لَبَسَ أَحَدُهُمْ ثَوْبًا جَدِيدًا قِيلَ لَهُ تَبْلِي وَيُخْلِفُ اللَّهُ تَعَالَى (سنن ابي داود)

When the Messenger of Allah (ﷺ) put on a new garment he mentioned it by name, turban or shirt, and would then say: O Allah, praise be to Thee! as Thou hast clothed me with it, I ask Thee for its good and the good of that for which it was made, and I seek refuge in Thee from its evil and the evil of that for which it was made.

Abu Nadrah said: When any of the Companions of the Prophet (ﷺ) put on a new garment, he was told: **May you wear it out and may Allah give you another in its place.** (Sunan Abi Dawud).

6. Condoling

Condolences are offered on a number of occasions. The following Hadiths cover:

a. Death

وعن أسامة بن زيد رضي الله عنهما قال: أرسلت إحدي بنات النبي صلى الله عليه وسلم الله عليه وسلمى الله عليه وسلم إليه تدعوه وتخبره أن صبيبا لها -أو ابنا- في الموت فقال للرسول: ارجع إليها فأخبرها أن الله تعالى ما أخذ وله ما أعطى، وكل شئ عنده بأجل مسمى، فمرها، فلتصبر ولتحتسب وذكر تمام الحديث " ((متفق عليه)).

Usamah bin Zaid (May Allah be pleased with them) reported:

A daughter of the Prophet (ﷺ) sent a message to him that her son was at his last breath, and requested him to come to her. The Messenger of Allah (ﷺ) sent back the informer saying: **"To Allah belongs what He takes and what He gives, and everything has a limited period (in this world). So ask her to endure patiently, and expect the reward of Allah."** (Al-Bukhari and Muslim).

b. Misfortune

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ احْرَصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِزْ بِاللَّهِ وَلَا تَعْجِزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا . وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ " .
(صحيح مسلم)

Allah's Messenger (ﷺ) said:

A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: **Allah did that what He had ordained to do and your" if" opens the (gate) for the Satan.** (Sahih Muslim)

7.Bidding Farewell

Apart from the customary formula of (peace be upon you) which is used for both greeting and leave taking, there are other forms which are used to bid farewell to the one who leaves on a journey, as follows

أَنَّ ابْنَ عُمَرَ، كَانَ يَقُولُ لِلرَّجُلِ إِذَا أَرَادَ سَفَرًا اذْنُ مَنِّي أَوْ دَعَاكَ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُودِّعُنَا . فَيَقُولُ " أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ " . (الترمذي)

when he intended to undertake a journey, Ibn `Umar used to say to a person “Come close to me so that I may bid you farewell as the Messenger of Allah (ﷺ) used to bid us farewell.” Then he would say: **“I entrust to Allah your religion, and your trusts, and the last of your deeds (Astawdi`ullāha dīnaka wa amānataka wa khawātīma `amalik).”**(At-Tirmidhi)

Al-Shawkani(1988:198) mentions that the person who goes on a journey would say, to the people he leaves behind, the words in the Hadith above.

This is on the one hand. On the other hand, the following formula is used to bid farewell to the person who leaves on journey:

عَنْ أَبِي هُرَيْرَةَ، قَالَ وَدَعَّنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " أَسْتَوْدِعُكَ اللَّهُ الَّذِي لَا تَضِيعُ وَدَائِعُهُ "

(سنن ابن ماجه)

It was narrated that Abu Hurairah said:

"The Messenger of Allah (ﷺ) gave me a send-off and said: **"I command you to Allah's keeping, Whose trust is never lost."**(Sunan Ibn Majah)

8. Supplication, and Praying for Others

Supplication or praying for others can take different forms on different occasions:

a. on Visiting the Sick

أن النبي صلى الله عليه وسلم الله عليه وسلم ، دخل علي أعرابي يعودده وكان إذا دخل علي من يعودده قال: " لا بأس، طهور إن شاء الله " (البخاري).

The Prophet (ﷺ) visited a bedouin who was sick. Whenever he visited an ailing person, he would say, "La ba'sa, tahurun in sha' Allah [No harm, (it will be a) purification (from sins), if Allah wills]." [Al-Bukhari].

b. on Sneezing

عن النبي صلى الله عليه وسلم الله عليه وسلم قال: " إذا عطس أحدكم فليقل: الحمد لله؛ وليقل له أخوه أو أصحابه: يرحمك الله، فإذا قال له: يرحمك الله، فليقل: يهديكم الله ويصلح بالكم " (البخاري).

The Prophet (ﷺ) said, "When one of you sneezes he should say: 'Al-hamdu lillah (praise be to Allah),' and his brother or his companion should say to him: 'Yarhamuk-Allah (may Allah have mercy on you).' When he says this he should reply: 'Yahdikum-ullah wa yuslihu balakum (may Allah guide you and render sound your state of affairs).'" [Al- Bukhari].

c. Praying for Others

عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ، قَالَ نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي - قَالَ - فَقَرَّبْنَا إِلَيْهِ طَعَامًا وَوَطْبَةً فَأَكَلَ مِنْهَا ثُمَّ أَتَى بِتَمْرٍ فَكَانَ يَأْكُلُهُ وَيُلْقِي النَّوَى بَيْنَ إصْبَعَيْهِ وَيَجْمَعُ السَّبَابَةَ وَالْوَسْطَى - قَالَ شُعْبَةُ هُوَ ظَنِّي وَهُوَ فِيهِ إِنْ شَاءَ اللَّهُ الْفَاءُ النَّوَى بَيْنَ الإصْبَعَيْنِ - ثُمَّ أَتَى بِشَرَابٍ فَشَرِبَهُ ثُمَّ نَاولَهُ الَّذِي عَنْ يَمِينِهِ - قَالَ - فَقَالَ أَبِي وَأَخَذَ بِلِجَامِ دَابَّتِهِ ادْعُ اللَّهُ لَنَا فَقَالَ " اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ " (صحيح مسلم).

'Abdullah b. Busr reported:

Allah's Messenger (ﷺ) came to my father and we brought to him a meal and a preparation from dates, cheese and butter. He ate out of that. He was then given dates which he ate, putting the stones between his fingers and holding his forefinger and middle finger together" - Shu'bah said: "I think we learn from this that one may hold the date stones between two fingers, In shaAllah." Then a drink was brought for him and he drank it, and then gave it to one who was on his right side. He (the narrator) said: My father took hold of the rein of his riding animal and requested him to supplicate for us. Thereupon he said: **O Allah. bless them in what You have provided them as a sustenance; and forgive them and have mercy upon them.**(Mslim)

9. Expressing Admiration

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنِ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ، قَالَ مَرَّ عَامِرُ بْنُ رَبِيعَةَ بِسَهْلِ بْنِ حُنَيْفٍ وَهُوَ يَغْتَسِلُ فَقَالَ لَمْ أَرْ كَالْيَوْمِ وَلَا جِلْدَ مُخَبَّأَةٍ . فَمَا لَيْتَ أَنْ لُبِطَ بِهِ فَاتِي بِهِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقِيلَ لَهُ أَدْرِكْ سَهْلًا صَرِيحًا . قَالَ " مَنْ تَتَّهَمُونَ بِهِ " . قَالُوا عَامِرُ بْنُ رَبِيعَةَ . قَالَ " عَلَامَ يَقْتُلُ أَحَدَكُمْ أَخَاهُ إِذَا رَأَى أَحَدَكُمْ مِنْ أَخِيهِ مَا يُعْجِبُهُ فَلْيَدْعُ لَهُ بِالْبَرَكَاتِ " . ثُمَّ دَعَا بِمَاءٍ فَأَمَرَ عَامِرًا أَنْ يَتَوَضَّأَ فَيَغْسِلَ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ وَرُكْبَتَيْهِ وَدَاخِلَةَ إِزَارِهِ وَأَمَرَهُ أَنْ يَصُبَّ عَلَيْهِ . قَالَ سُفْيَانُ قَالَ مَعْمَرٌ عَنِ الزُّهْرِيِّ وَأَمَرَهُ أَنْ يَكْفَأَ الْإِنَاءَ مِنْ خَلْفِهِ . (سنن ابن ماجه)

It was narrated that Abu Umamah bin Sahl bin Hunaif said:

“ ‘Amir bin Rabi’ah passed by Sahl bin Hunaif when he was having a bath, and said: ‘I have never seen such beautiful skin.’ Straightaway, he (Sahl) fell to the ground. He was brought to the Prophet (saw) and it was said: ‘Sahl has had a fit.’ He said: ‘Whom do you accuse with regard to him?’ They said: ‘Amir bin Rabi’ah.’ They said: ‘Why would anyone of you kill his brother? If he sees something that he likes, then let him pray for blessing for him.’ Then he called for water, and he told ‘Amir to perform ablution, then he washed his face and his arms up to the elbows, his knees and inside his lower garment, then he told him to pour the water over him.’”(Sunan Ibn Majah)

In this Hadith, praying for blessing could take any form, and any expression indicating the speaker’s prayer can be used.

10. Wishing Happiness for One Who Laughs

In explaining the Hadith below, Al-Qastalani (1323H: 301) says that Omer’s wish to Prophet Muhammad(PBUH) is a wish for permanent happiness not for continuous laughter. (Al-Bukhari)

اسْتَأْذَنَ عُمَرُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعِنْدَهُ نِسَاءٌ مِنْ قُرَيْشٍ يُكَلِّمَنَّهُ وَيَسْتَكْثِرُنَّهُ، عَالِيَةً أَصْوَاتُهُنَّ، فَلَمَّا اسْتَأْذَنَ عُمَرُ، فَمَنْ يَبْتَدِرُنَ الْحِجَابَ، فَأَذِنَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضْحَكُ، فَقَالَ عُمَرُ أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ. قَالَ " عَجِبْتُ مِنْ هَوْلَاءِ اللَّاتِي كُنَّ عِنْدِي، فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ ". قَالَ عُمَرُ فَأَنْتَ يَا رَسُولَ اللَّهِ كُنْتَ أَحَقَّ أَنْ يَهَيَّنَ. ثُمَّ قَالَ أَيْ عَدُوَاتِ أَنْفُسِهِنَّ، أَتَهَيَّنِي وَلَا تَهَيَّنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فُلْنَ نَعَمْ، أَنْتَ أَقْظُ وَأَغْلَظُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَالَّذِي نَفْسِي بِيَدِهِ مَا لَقَيْتَكَ الشَّيْطَانُ قَطُّ سَالِكًا فَجًّا إِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ ". (صحيح البخاري)

Narrated Sa`d bin Abi Waqqas:

Once `Umar asked the leave to see Allah's Messenger (ﷺ) in whose company there were some Quraishi women who were talking to him and asking him for more financial support raising their voices. When `Umar asked permission to enter the women got up (quickly) hurrying to screen themselves. When Allah's Messenger (ﷺ) admitted `Umar, Allah's Messenger (ﷺ) was smiling, `Umar asked, "O Allah's Messenger (ﷺ)! **May Allah keep you in happiness always.**" Allah's Messenger (ﷺ) said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." `Umar said, "O Allah's Apostle! You have more right to be feared by them." Then he addressed (those women) saying, "O enemies of your own souls! Do you fear me and not Allah's Messenger (ﷺ)?" They replied. "Yes, for you are a fearful and fierce man as compared with Allah's Messenger (ﷺ)." On that Allah's Messenger (ﷺ) said (to `Umar), "By Him in Whose Hands my life is, whenever Satan sees you taking a path, he follows a path other than yours."(Al-Bukhari)

11. Seeking Refuge for Others in Allah

In this respect the following Hadith is narrated:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ وَيَقُولُ " إِنَّ أَبَاكَمَا كَانَ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ، أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ ". (صحيح البخاري)

The Prophet (ﷺ) used to seek Refuge with Allah for Al-Hasan and Al-Husain and say: "**Your forefather (i.e. Abraham) used to seek Refuge with Allah for Ishmael and Isaac by reciting the following: 'O Allah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.'**"

(Al-Bukhari).

IV. Conclusion

Throughout this paper, it has been shown that rapport enhancing formulas in Prophetic Hadith are based on a triad in the relation between the Muslim, his fellow Muslim and Allah. They represent a state of enhancing social relations among community members and at the same time adherence to the Islamic teachings. The formulas used in the above mentioned strategies represent, in essence, a form of supplication to bless, reward, purify from sins, have mercy upon others, etc. One can notice that almost all the strategies used in these Prophetic Hadiths, whether greeting, expressing endearment, expressing gratitude, congratulation, etc., fall under one main umbrella or belong to one super strategy, the strategy of supplication.

The linguistic realization of these formulas, as far as their structure is concerned, shows a high degree of variation in length and complexity. Some formulas are of two words only (يرحمك الله) (May Allah bless you) while other formulas are longer and are composed of a number of sentences. Despite the length of these formulas, they preserve the collectability of the words composing them and their occurrence due to the fact that these formulas represent the exact words uttered by Prophet Muhammad (PBUH) and one has to stick to these exact words.

These formulas enhance the mutual relations among Muslims to maintain social closeness and amicability, thus they add to the nature of Arab culture which is characterized as being a positive politeness culture. This goes with previous studies on this aspect of Arab Islamic culture.

End Notes

1. See Ahmed (2012 and 2017) and Ahmed and Ghaffori (2019).
2. For more details about greeting within the Arab Islamic culture see Ahmed (2012 and 2017).

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