

## **CHAPTER FOUR: MISCELLANEOUS POINTS**

### **(1)**

In Chapter One, the order of Allāh regarding the conferring of blessings and salutations has been discussed. An order necessitates obligation and hence, according to the majority of scholars it is compulsory to confer blessings at least once in a lifetime. Some scholars have even narrated a consensus (*ijmā*) on this point. However, due to the warnings mentioned in Chapter Three for failing to confer blessings upon the Noble Prophet ﷺ i.e. the person who does not confer blessings upon mention of the Noble Prophet ﷺ is a miser, an oppressor and misfortunate, some scholars are of the opinion that it is compulsory to confer blessings whenever the Noble Prophet's ﷺ auspicious name is mentioned.

Ḥāfiẓ Ibn Ḥajar (may Allāh have mercy on him) has narrated ten different views on this point in *Fatḥ al-Bārī*, and this point has been discussed in more detail in *Awjaz al-Masālik*. Therein, it is written that some scholars have narrated consensus on it being obligatory upon every Muslim to confer blessings at least once in his or her lifetime, and there is a difference of opinion in the ruling of conferring blessings thereafter. Even within the Ḥanafī school, there are two opinions. According to Imām Ṭaḥāwī (may Allāh have mercy on him) and others, it is compulsory to confer blessings whenever the Noble Prophet's ﷺ name is mentioned, on the basis of the narrations mentioned in Chapter Three. Imām Karkhī (may Allāh have mercy on him) and others say it is necessary only once and thereafter, it is laudable (*mustaḥab*) whenever one hears the Noble Prophet's ﷺ blessed name.

### **(2)**

Adding the title *sayyidunā* before the Noble Prophet's ﷺ name is laudable (*mustaḥab*). It is written in *Al-Durr al-Mukhtār* that adding *sayyidunā* is laudable, because adding that

which is in fact true is sheer respect, just as Ramalī Shafīī (may Allāh have mercy on him) said.

Indeed, the Noble Prophet was a *sayyid* (leader). Hence, there is nothing wrong in this addition, rather this is true respect. However, some people disallow this, most probably due to a misconception arising from a ḥadīth recorded in the Sunan of Abū Dāwūd (may Allāh have mercy on him). Abū Dāwūd narrates that Sayyidunā Muṭarrif ؓ said, “I came with a delegation to visit the Prophet ﷺ. We said, ‘You are our leader (*sayyid*).’

The Prophet ﷺ replied, ‘The true leader (*sayyid*) is Allāh.’”

This saying is completely true. In reality, true and absolute leadership is for Allāh. However, this does not mean it is impermissible to add *sayyidunā* to the Noble Prophet’s ﷺ name, especially when in the ḥadīth of Bukhārī and Muslim in *Mishkāṭ al-Maṣābīḥ* on the authority of Sayyidunā Abū Hurayra ؓ, the Noble Prophet ﷺ said, “I will be the leader of mankind on the Day of Judgement.” In another ḥadīth of Muslim, “I will be the leader of the progeny of Ādam ؑ on the Day of Judgement.” Tirmidhī narrates on the authority of Sayyidunā Abū Saīd Khudrī ؓ, the Noble Prophet ﷺ said, “I will be the leader of the progeny of Ādam ؑ on the Day of Judgement, and I do not boast about this.”

The meaning intended by the Noble Prophet ﷺ in the abovementioned ḥadīth of Abū Dāwūd is absolute leadership. Similarly, it is narrated in the *Ṣaḥīḥ* of Bukhārī on the authority of Sayyidunā Abū Hurayra ؓ that the Noble Prophet ﷺ said, “The destitute person is not he who begs from door to door for the sake of one morsel, rather the destitute one is he who neither has any provision nor does he beg off people.”

Likewise, in the *Ṣaḥīḥ* of Muslim on the authority of Sayyidunā Abdullāh bin Masūd ؓ, the Noble Prophet ﷺ is reported to have asked, “Who do you regard as a strong person?”

The Companions ﷺ replied, “O Prophet of Allāh, he who cannot be brought down by another person.”

The Noble Prophet ﷺ replied, “He is not a strong person, rather the strong person is he who controls himself when angered.”

In this same ḥadīth, the Noble Prophet ﷺ is reported to have asked, “Who do you regard as a *ruqūb* (one who has no offspring)?”

The Companions ﷺ said, “A person who has no children.”

The Noble Prophet ﷺ replied, “He is not a *ruqūb*; the true *ruqūb* is he who has not made any of his young children a provision for the Hereafter (i.e. a person whose child has not passed away before puberty).”

Now it is obvious that nobody will consider it impermissible to refer to the person who begs as a beggar. Likewise, a wrestler who defeats his opponents but cannot control his anger will be considered a wrestler all the same. Similarly, it is narrated in the *Sunan* of Abū Dāwūd that a Companion ﷺ, upon seeing the Seal of Prophet-hood on the Noble Prophet’s ﷺ back, requested that he be allowed to examine this protruding piece of flesh and cure it, as he was a doctor. The Noble Prophet ﷺ replied, “The doctor (*ṭabīb*) is Allāh alone who created this.”

Who will consider it impermissible to use the word doctor to refer to those who treat illnesses? Furthermore, the author of *Majmahas* written that *ṭabīb* is not of one of the Allāh’s. Similarly, you will find in many ḥadīths that the Noble Prophet ﷺ negated the meaning of absoluteness, not the reality of the word.

Allāma Sakhāwī (may Allāh have mercy on him) narrates that the author of *Al-Qamūs*, Allāma Majduddīn (may Allāh have mercy on him), writes (the summary of which is) that many people say, ‘O Allāh, confer blessings upon our leader (*sayyidunā*) Muḥammad ﷺ,’ and there is a discussion difference of opinion in the ruling of this addition. It is evident that one should not say this in prayer. Outside of prayer, the Noble

Prophet ﷺ reproached the person who addressed him as *sayyidunā*, as narrated in the famous ḥadīth (of Abū Dāwūd as mentioned above). However, the Prophet’s ﷺ censure could possibly be due to humility, because he disapproved of flattery, because this was a pre-Islamic practice or due to this person’s exaggeration. This person said, “You are our leader. You are our father, you have excelled us in virtue, you are the greatest of those who bestow upon us, and you are *jafna al-gharrā* (this was also a famous title from pre-Islamic times used for leaders who would feed people meat in large dishes and ghee-filled utensils) and you are so-and-so.” The Noble Prophet ﷺ disliked all these things and said, “Do not let the devil make you exceed the limits.”

In contrast, it is established in an authentic ḥadīth that the Noble Prophet ﷺ said, “I am the leader of the progeny of Ādam ﷺ.” Furthermore, the Noble Prophet said regarding his grandson Sayyidunā Ḥasan ﷺ, “This son of mine is a leader (*sayyid*).” The Noble Prophet ﷺ said to the people of Sad ﷺ, “Stand before your leader.” Imām Nasa’ī (may Allāh have mercy on him) has reported in his book *Amal al-Yawm wa al-Layla* that Sayyidunā Sahl bin Ḥunayf ﷺ addressed the Noble Prophet ﷺ as *sayyidī* (my leader). Furthermore, the wording of Sayyidunā Abdullāh bin Masūd’s ﷺ blessings upon the Prophet ﷺ is:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ

*O Allāh, confer blessings upon our leader Muḥammad ﷺ.*

All these points are clear proof that it is permissible to use this word, and whoever refutes this must provide evidence other than the abovementioned ḥadīth. It cannot be used as evidence due to the many possibilities mentioned.

As previously mentioned, it is clear that absolute leadership is the quality of Allāh but there is nothing to substantiate the impermissibility of using this word for anyone besides Allāh. The Qur’ān itself says regarding Sayyidunā Yaḥyā ﷺ:

وَسَيِّدًا وَحَصُورًا

It is narrated in the *Ṣaḥīḥ* of Bukhārī that Sayyidunā Umar used to say, “Abū Bakr ﷺ is our leader (*sayyid*) and he freed our leader (*sayyid*) i.e. Bilāl ﷺ.”

Allāma Aynī (may Allāh have mercy on him) writes in the commentary of the *Ṣaḥīḥ* of Bukhārī that the Noble Prophet’s ﷺ command to the Helpers (*Anṣār*) to stand before Sayyidunā Sad ﷺ (*qūmū ilā sayyidikum*) can be used to prove that a person cannot be prevented from saying my leader (*sayyidī*) or my master (*mawlāya*). The connotation of leadership (*siyāda*) is superiority over one’s subjects and providing for them, and thus the husband is also called *sayyid* in the Qur’ānic verse:

والفيا سيدها

A person asked Imām Mālik (may Allāh have mercy on him) whether anyone in Madīna [from amongst the scholars] considered it reprehensible to address one’s leader with ‘O my leader (*yā sayyidī*)’. He replied in the negative.

Imām Bukhārī (may Allāh have mercy on him) has also used the Noble Prophet’s ﷺ saying ‘Who is your leader? (*man sayyidukum*)’, which is part of a longer ḥadīth narrated by Imām Bukhārī (may Allāh have mercy on him) in *Al-Adab al-Mufrad*, as proof of its permissibility.

The Noble Prophet ﷺ asked the tribe of Banū Salama, “Who is your leader?”

They replied, “Jadd bin Qays.”

The Noble Prophet ﷺ said, “Rather your leader (*sayyidukum*) is Amr bin Jamūḥ.”

Likewise, many Companions ﷺ have narrated the well-known ḥadīth recorded in most ḥadīth books including the *Ṣaḥīḥ* of Bukhārī and others:

إذا نصح العبد سيده الخ

It is also narrated on the authority of Sayyidunā Abū Hurayra ﷺ in the *Ṣaḥīḥ* of Bukhārī that the Noble Prophet ﷺ forbade the usage of the word *rabb* for one’s master and said,

“Say my leader and my master (*wa 'l yaqul sayyidī wa mawlāya*)”. This is an explicit command to say *sayyid* and *mawlā*.

### (3)

In the same way, some people disapprove of the title *mawlānā* for the Noble Prophet ﷺ. Despite searching for proof of impermissibility, this humble servant has not found anything up till now. However, in the battle of Uḥud, the Noble Prophet ﷺ is reported said to Abū Sufyan, “Allāh is our patron and there is no patron for you (*Allāhu mawlānā wa lā mawlā lakum*).”

In *Surah Muḥammad*, Allāh says,

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ

**That is because Allah is the Patron of those who believe, and the infidels! No patron is theirs! (Muḥammad 47:11)**

However, this does not prove the usage of this word impermissible for others besides Allāh. Absolute patronage is meant; He alone is the true guardian. Allāh says,

مَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

**And for you there is, besides Allāh, no guardian or helper (al-Baqarah 2:107)**

In another place, Allāh says,

وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

**And Allāh is the patron of the believers (Āl `Imrān 3:68)**

In the *Ṣaḥīḥ* of Bukhārī, the Noble Prophet ﷺ is reported to have said,

## من ترك كلا او ضياعا فاننا وليه

The Noble Prophet ﷺ has referred to himself as *waliyy* in this ḥadīth. The Prophetic saying, “Say my leader and my master (*wa ’l yaqul sayyidī wa mawlāya*)” was narrated previously. Similarly, the Noble Prophet ﷺ is reported to have said, “The *mawlā* (freed slave) of a people is considered amongst them.” Allāh has said in the Qur’ān:

ولكل جعلنا موالى مما ترك الخ

Furthermore, the books of ḥadīth and jurisprudence contain chapters regarding *awliyā*.

The ḥadīth of Bukhārī and Muslim in *Mishkāt al-Maṣābīḥ* reports that the Noble Prophet ﷺ said to Sayyidunā Zayd bin Ḥāritha ؓ, “You are our brother and our *mawlā*.” The ḥadīth of Aḥmad’s *Musnad* and Tirmidhī on the authority of Sayyidunā Zayd bin Arqam ؓ narrates that the Noble Prophet ﷺ said, “Whoever I am *mawlā* of Alī ؓ is also his *mawlā*.” This ḥadīth is well known and narrated on the authority of many Companions ؓ.

Mullā Alī Qārī in commentary of this ḥadīth narrates from *Al-Nihāya* that *mawlā* is used for many different meanings; lord (*rabb*), owner (*mālik*), leader (*sayyid*), benefactor (*munim*), one who frees slaves (*mutiq*), helper (*nāṣir*), lover (*muḥibb*), follower (*tābī*), neighbour, paternal cousin and ally, alongside many other meanings he enumerated. Thus, the most appropriate meaning will be meant in each place. In “*Allāhu mawlānā wa lā mawlā lakum*”, *rabb* will be meant and when referring to the Noble Prophet ﷺ as in the ḥadīth, “Whoever I am the *mawlā* of, Alī ؓ is also his *mawlā*”, helper and assistant will be meant.

Regarding the circumstances behind this ḥadīth, Mullā Alī Qārī (may Allāh have mercy on him) writes that Sayyidunā Usāma bin Zayd ؓ said to Sayyidunā Alī ؓ, “You are not my *mawlā* (helper). My *mawlā* is the Prophet ﷺ.” Upon hearing this, the Noble Prophet ﷺ said, “Whoever I am a *mawlā* of, Alī ؓ is also his *mawlā*.”

Allāma Sakhāwī (may Allāh have mercy on him) and Allāma Qasṭalānī (may Allāh have mercy on him) have written in *Al-Qawl al-Badī* and in *Al-Mawāhib al-Ladunniyya* respectively that *mawlā* is one of the blessed names of the Noble Prophet ﷺ.

Allāma Zurqānī (may Allāh have mercy on him) writes, “*Mawlā* means leader (*sayyid*), benefactor (*munim*), helper and beloved, and is one of Allāh’s names and shortly, the author i.e. Qasṭalānī will substantiate this name through the ḥadīth, ‘*Ana awlā bikulli mu’min*(I am the closest to every believer).”

Thereafter, Allāma Zurqānī (may Allāh have mercy on him) in explaining □ Allāma Qasṭalānī’s (may Allāh have mercy on him) text discusses the names of the Noble Prophet ﷺ says, “*Waliyy* and *mawlā* are both names of Allāh and both of them mean helper. The Prophet ﷺ has said as reported by Bukhārī on the authority of Sayyidunā Abū Hurayra ؓ, ‘I am the helper of every believer.’ In another narration reported by Bukhārī, the Noble Prophet ﷺ said, “There is no believer except that I am the closest to him in this life and in the Hereafter. Thus whoever leaves any wealth, it should be given to his heirs, and whoever leaves a debt or something which is going to waste, then they should come to me. I am his *mawlā*.’ The Noble Prophet ﷺ has also said, ‘Whoever I am *mawlā* of, Alī is also his *mawlā*.’ Imām Tirmidhī (may Allāh have mercy on him) has narrated this and declared it sound (*ḥasan*).”

Allāma Rāzī (may Allāh have mercy on him) writes under the aforementioned verse of *Surah Muḥammad*, “If it is asked how it is possible to collaborate between this verse and “Then they shall all be taken back to Allāh their true Master (*mawlāhum ’l-ḥaqq*)” (al-Anām 6:62), it will be said that *mawlā* has many meanings eg. Leader, lord and helper. Thus, the first verse will mean that they have no helper and the word *mawlā* in the second verse will mean the Lord and Owner.”

The author of *Tafsīr al-Jalālayn* has explained the word *mawlā* in *mawlāhum 'l-ḥaqq* (al-Anḳām 6:62) to mean owner (*mālik*). The author of *Jamal* [an annotation of *Tafsīr al-Jalālayn*] writes that the word *mawlā* is interpreted as owner (*mālik*), because this verse is regarding both believers and unbelievers. In the verse of *Sura Muḥammad*, Allāh says, Both verses are reconciled by taking the word *mawlā* in the first verse to mean owner, creator and deity, and helper in the second verse. Thus, there remains no incongruity.

Besides this point, there are many other points that prove that when *mawlā* is used in the meaning of lord (*rabb*) and owner (*mālik*), it will be specific to Allāh and when used in the meaning of leader and similar meanings, it will not be specific to the Noble Prophet ﷺ but rather can be used for any elder. (The ḥadīth in which the Noble Prophet ﷺ instructed servants to address their masters as *sayyid* and *mawlā* was discussed in the point before this).

Mullā Alī Qārī (may Allāh have mercy on him) narrates from Aḥmad on the authority of Rabāḥ (may Allāh have mercy on him) that a group of people came to Sayyidunā Alī ؑ in Kufa. They said, “Peace be upon you, O *Mawlānā*.”

Sayyidunā Alī ؑ replied, ‘How can I be your *mawlā* when you are Arabs.’

They replied, ‘We heard the Prophet ﷺ saying, ‘Whoever I am *mawlā* of, □ Alī is his *mawlā*.’”

When these people departed, I (Rabāḥ) followed them and asked, “Who are these people?” I was told that they are a group of Helpers (*Anṣār*) and Sayyidunā Abū Ayyub Anṣārī ؑ was amongst them too.

Ḥāfiẓ Ibn Ḥajar (may Allāh have mercy on him) writes in *Fatḥ al-Bārī*, “The word *mawlā* is closer to not being reprehensible than the word *sayyid*. This is because the word *sayyid* is only used for one of higher standing, whereas the word *mawlā* is used for both higher and lower.”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

#### (4)

It is from amongst the etiquettes that blessings be written wherever the Noble Prophet's ﷺ name is written. When writing ḥadīths, the ḥadīth scholars (*muḥaddithūn*) were extremely strict in ensuring no such word was written which they did not hear from the teacher. Even if the teacher were to have made a mistake in a word, it was still considered necessary to write it exactly as it was heard from the teacher and the student was not allowed to correct it. Likewise, if they thought it necessary to add an extra word to elucidate the words of the teacher, they considered it imperative to distinguish this from the teacher's words so as not create a doubt that these too are the the teacher's words.

Despite this, all the ḥadīth scholars (*muḥaddithūn*) explicitly state that blessings should be written when the name of the Noble Prophet ﷺ is mentioned, even though it is not in the original text of the teacher. Imām Nawawī (may Allāh have mercy on him) has written this point in the foreword to the commentary of the *Ṣaḥīḥ* of Muslim. Likewise, Imām Nawawī (may Allāh have mercy on him) writes in *Al-Taqrīb* and Allāma Suyūṭī (may Allāh have mercy on him) writes in its commentary [*Tadrīb al-Rāwī*], “It is important when the Noble Prophet's ﷺ name is mentioned that the tongue and hands collectively confer blessings i.e. the tongue should confer blessings verbally and the hand in writing. Do not adhere to the original book in this aspect, albeit some scholars have said that the original text should be followed in this too.”

Many ḥadīths mention this point. Although these ḥadīths are questionable, some of them even being declared as fabricated (*mawḍū*), the large number of narrations of this subject, agreement of all the scholars and their acting upon this all prove that there is some narrations do hold some weight.

Allāma Sakhāwī (may Allāh have mercy on him) writes in *Al-Qawl al-Badī*, “In the same way you confer blessings verbally when mentioning the Prophet’s ﷺ blessed name, write blessings with your hands too. Therein lies great reward for you and it is a virtue whereby those who write ḥadīths attain success. The scholars say it is laudable (*mustaḥab*) to write blessings whenever the Prophet’s ﷺ name is mentioned, writing them completely and not sufficing upon abbreviated forms such as *ṣalam* [or SAW] reminiscent of imprudent and ignorant people.”

Allāma Sakhāwī (may Allāh have mercy on him) then narrates some ḥadīths on this subject. He writes that Sayyidunā Abū Hurayra ؓ narrates that the Noble Prophet ﷺ said, “Whoever writes my name in a book, the angels continue conferring blessings upon him for as long as my name remains therein.”

Sayyidunā Abū Bakr ؓ also narrates that the Noble Prophet ﷺ said, “He who conveys any matter of knowledge from me in writing and also writes blessings alongside it shall continue receiving its reward for as long as this book is read.” It is also narrated on the authority of Sayyidunā Ibn Abbās ؓ that the Noble Prophet ﷺ said, “He who writes blessings upon me in a book shall continue receiving reward for as long as my name remains in this book.”

Allāma Sakhāwī (may Allāh have mercy on him) has also narrated from many ḥadīths that on the Day of Judgement, the scholars of ḥadīth will come carrying inkpots in their hands (with which they used to write ḥadīths). Allāh will order Sayyidunā Jibrīl ؑ to ask them who they are and what they desire. They will reply, “We were the people who used to read and write ḥadīths.” They shall receive a reply from Allāh, “Enter Paradise, for you abundantly conferred blessings upon my Prophet ﷺ.”

Allāma Nawawī (may Allāh have mercy on him) writes in *Al-Taqrīb* and Allāma Suyūṭī (may Allāh have mercy on him) writes in its commentary that one should pay attention to writing blessings whenever the Noble Prophet’s ﷺ name is mentioned. One should not

become tired of writing it time and time again, for it contains many benefits and whoever displays indolence in this regard is deprived of much goodness.

The scholars say that the fifth ḥadīth of Chapter One () is referring to the ḥadīth scholars (*muḥaddithūn*), because they abundantly confer blessings. They have also mentioned the following ḥadīth of the Noble Prophet ﷺ under this point, wherein the Noble Prophet ﷺ said, “Whoever writes blessings upon me in a book, the angels continue to seek forgiveness for him for as long as my name remains in this book.”

Even though this ḥadīth is weak (*ḍaʿīf*), it is appropriate to mention it at this point. Ibn Jawzī’s (may Allāh have mercy on him) declaring this ḥadīth fabricated should not be taken note of, because this ḥadīth has many chains of narration that remove it from the category of fabrication and indicate that there is support to this ḥadīth. Ṭabrānī has narrated this on the authority of Sayyidunā Abū Hurayra ؓ, Ibn Adī on the authority of Sayyidunā Abū Bakr ؓ, Iṣbahānī on the authority of Sayyidunā Ibn Abbās ؓ and Abū Nuaym on the authority of Sayyidatunā Ā‘isha ؓ.

The author of *Itḥāf* has also discussed its chains of narration. He says that □ Allāma Sakhāwī (may Allāh have mercy on him) said this ḥadīth has been narrated on the authority of Ja□ far Ṣādiq (may Allāh have mercy on him) as a *mawqūf* narration [not directly from the Prophet ﷺ]. Ibn Qayyim (may Allāh have mercy on him) says that this is more correct. The author of *Itḥāf* says that the students of ḥadīth should not omit the writing of blessings out of haste. He then says that he has seen many blessed dreams regarding this, and he subsequently narrates many dreams related to this point.

Sufyān ibn Uyayna (may Allāh have mercy on him) says, “A friend of mine passed away. I saw him in a dream and asked him, ‘What happened to you?’ He replied, ‘Allāh forgave me.’ I asked him, ‘For which action?’ He said, ‘I used to write ḥadīths and whenever I came across the Noble Prophet’s ﷺ name, I would write ﷺ. I was forgiven because of this.’”

Abū Ḥasan Maymūnī (may Allāh have mercy on him) says, “I saw my teacher Abū □ Alī (may Allāh have mercy on him) in a dream. There was something written in gold or saffron on his fingers. I asked him, ‘What is this?’ He replied, ‘I used to write ﷺ upon the ḥadīths.’”

Ḥasan bin Muḥammad (may Allāh have mercy on him) narrates, “I saw Imām Aḥmad bin Ḥanbal (may Allāh have mercy on him) in a dream. He said to me, ‘If only you were to see how illuminated and radiant our writing of blessings upon the Noble Prophet ﷺ is!’” (*Al-Qawl al-Badī* □ )

Many similar dreams have been mentioned. More shall be narrated in Chapter Five.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا      عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

(5)

Ḥakim al-Umma Mawlānā Thānawī (may Allāh have mercy on him) has dedicated a chapter in *Zād al-Saīd* to various etiquettes of blessings. Although certain points have been mentioned before, they are mentioned here collectively due to their importance.

- 1) When writing the Noble Prophet’s ﷺ name, blessings and salutations should be written in full (ﷺ). Laziness should not be shown in this; one should not suffice upon writing *ṣād* or *ṣalam*.
- 2) A person used to write ḥadīths but would not write blessings with the Noble Prophet’s ﷺ name due to miserliness. As a result, his hand was struck with an illness, causing his hand to become paralysed.
- 3) Shaykh Ibn Ḥajar Makkī (may Allāh have mercy on him) has narrated that a certain person would only write *ṣallallāhu alayhi* without writing *wasallam*. The Luminous Prophet ﷺ said to him in a dream, “Why do you deprive yourself of forty virtues?” In other words, the word *wasallam* is made up of four letters and upon every letter, a person receives ten rewards; *wasallam* thus comprises forty virtues.  
(A similar story will be narrated in Chapter Five under the twenty-sixth story).
- 4) When conferring blessings, one’s body and clothes should be pure and clean.

- 5) Adding the title *sayyidunā* before the Noble Prophet's ﷺ blessed name is laudable and more virtuous.

The abovementioned stories (two and three) have been narrated by Allāma Sakhāwī (may Allāh have mercy on him) in *Al-Qawl al-Badi*. Mawlānā Thānawī (may Allāh have mercy on him) has also written a chapter on the rulings of blessings upon the Noble Prophet ﷺ. It is appropriate to add this chapter at this instant too:

- 1) Conferring blessings once in a lifetime is obligatory, due to the [Qur'ānic] order of “confer blessings” that was revealed in Sha  bān 2AH.
- 2) If the Noble Prophet's ﷺ name is repeatedly mentioned in one gathering, Imām Ṭaḥāwī's (may Allāh have mercy on him) view is that it is necessary upon both the speaker and listener to confer blessings each time. However, the accepted verdict is that it is necessary once and laudable (*mustaḥab*) thereafter.
- 3) It is reprehensible (*makrūh*) to confer blessings in any posture of prayer besides the final *tashahhud* sitting.
- 4) When the Noble Prophet's ﷺ name is mentioned in the sermon (*khuṭba*), or the orator recites the verse ordaining blessings, confer blessings in your mind without verbally saying it. (*Al-Durr al-Mukhtār*)
- 5) It is permissible to confer blessings when not in the state of ablution, and conferring blessings in a state of ablution is a “light upon light”.
- 6) Besides the Prophets and angels (blessings and salutations be upon them), blessings should not be conferred upon anyone individually. However, there is no harm in conferring blessings upon someone alongside the Prophets (blessings and salutations be upon them). For example, one should not say, “O Allāh, confer blessings upon the family of Muḥammad,” rather one should say, “O Allāh, confer blessings upon Muḥammad and the family of Muḥammad.” (*Al-Durr al-Mukhtār*)
- 7) It is written in *Al-Durr al-Mukhtār* that is forbidden to confer blessings when displaying one's merchandise or a similar circumstance, where the conferring of blessings is not the objective but it is being utilised for an ulterior materialistic motive [to make an impact on someone by conferring blessings].
- 8) It is written in *Al-Durr al-Mukhtār* that to move one's body when conferring blessings and to raise one's voice whilst doing so is an act of ignorance. From this,

we understand that the practice of forming a circle after prayer and conferring blessings at the top of one's voice should be refrained from.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا      عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ