

...[3]

However, the statement of the jurists that it is wājib on the one who hears Allāh's name to say an honorific title needs to be reviewed. Shaykh Abū Sa'īd Muhammad ibn Mustafā al-Muftī al-Khādimī clearly states that the view that it is wājib is objectionable. He says:

...[4]

The following could be reasons why the view of obligation is objectionable:

1. None of the texts contain any warnings for leaving out honorific titles especially so when the presence of warnings for such matters are indications of the ruling of obligation. For example, strict warnings have been issued against the one who hears the name of Rasūlullāh *sallallāhu 'alayhi wa sallam* and does not send salutations to him.

...[5]

...Jibra'il 'alayhis salām said: "May he be deprived of mercy who does not send salutations to you when you are mentioned." I said: "Āmīn."

...[6]

.000 000 000 :00000 000 [7]

.0000 0000 0000 0000 0000 0000 :000000 00[8]

.0000 0000 0000 0000 0000 00 000000 :00000 0 [9]

.000 000 000 000000 000 0000 00 000000 : 00000 00000 [10]

'Allāmah Ibn Nujaym Misrī *rahimahullāh* writes:

00000000 00000000 000000 000000 00 0000 00000000 00000000 00000000 000 00000000
0000 00000000 0000 0000 00 00000000 0000 00000 0000 0000 0000 0000 00 0000 00000000 00000000 00000000
.00000000 00000000 00 000000[11]

2. A clear instruction on the manner of honouring Allāh's name is present in those texts wherein honouring Allāh's name is intended. However, there is no clear instruction on how to honour His name after hearing it.

For example, it is disrespectful to enter a toilet while wearing a ring on which Allāh's name is written. This is because Rasūlullāh's practice of removing his ring on such an occasion is a clear ruling for us. The following narration is to be found in *Abū Dāwūd Sharīf*:

```
.000000 0000 00000000 0000 0000 000000 0000 000000 0000 000000 0000 :0000 00000120
```

Anas radiyallāhu ‘anhu narrates: Rasūlullāh sallallāhu ‘alayhi wa sallam used to remove his ring before entering the toilet.

The second example is that when taking an oath, a person must bear in mind the sanctity of Allāh's name. Thus, the texts clearly instruct us to fulfil the oath so that disrespect is not shown to Allāh's name. [13]

If honorific titles for Allāh ta'ālā were wājib, a clear and explicit ruling would have been found, but we observe the contrary.

3. If the adding and saying of honorific titles were wājib, there would have been a continuous practice of the Muslim ummah in this regard. However, the practice from the first century to the present day is to the contrary. Yes, there is certainly the practice of reading durūd after hearing the name of our beloved Rasūlullāh *sallallāhu 'alayhi wa sallam*. On the other hand, most people do not pay attention to honorific titles with the name of Allāh

ta'ālā

. This is an indication of it not being wājib, it can be musta

h

ab. Since the practice of the Muslim ummah is not against the texts, it is permissible to accept it as a proof. 'Allāmah Shāmī

ra

h

imahullāh

says in this regard:

.السلامة في التسمية بالاسم الحقيقى لله تعالى
[14]

Based on the above three reasons, the addition of honorific titles to Allāh's name ought to be mustahab, and this view is more conducive and easier for the masses.

What is the reason for the jurists differentiating between the one who utters Allāh's name and the one who hears it? Why did they say that it is mustahab for the one who utters His name and wājib for the one who hears it? It seems that the reason for this differentiation is that when a speaker mentions an order or injunction of Allāh

ta'ālā

, His respect is automatically included. For example, Allāh

ta'ālā

ordered us to perform

s

alāh and prohibited us from alcohol. So this point is included automatically in it, viz. Allāh, the enjoiner of good and forbidding of evil. These are honorific qualities. The hearer only heard Allāh's name, this is why it is more emphasized on him to add an honorific title to it. Allāh

ta'ālā

knows best.

[1] .00000000 0000 05315 00000000 00000000

[2] 00000 /000000000 000000000 0000 0638 :00000000 00000 00 00000000 000000
.00000000

[3] 0000000 0000 000 0000000 000000 00 0404 00000000 0000000 000 00000000 00000000 000000
.0000000

[4] .5284 :0000000000 0000000

[5] 041867256 :0000000 0000000 00000000 000 00000000 00000 0000 0000 :0000 0000000 000000
.0000 0000 0000 00000000 00000 00000

[6] .377904 :000000 0000 00 000000 00 00000 0000 0000

[7] :000000000 00 0000000000 03545 0000 0000 0000 :0000 0000000 0000 00 00000000 00000
.378905 :000000 00 00000 00000 00000000 00000 064956276

[8] .644 ١٠٠٠ ١٠٠٠٠٠ ١٠٠٠ ١٠ ١٠٠٠ ١٠٠٠ ١٠ ١٠٠٠٠٠ ١٠٠٠٠ ١٠ ١٠٠٠٠٠٠ ١٠٠٠٠

[9] ١٠ ١٠٠٠٠٠٠٠٠٠ ٢٤٧٦ ١٠٠٠ ١٠٠٠٠٠ ١٠٠٠ ١٠٠٠٠ :١٠٠٠٠ ١٠٠٠٠٠ ١٠٠٠ ١٠ ١٠٠٠ ١٠ ١٠٠٠٠٠٠٠ ١٠٠٠٠
١٠٠٠٠ ٢٠١٥ ١٠٠٠ ١٠٠٠٠٠٠٠٠٠ ١٠٠٠٠ :١٠٠٠٠ ١٠٠٠٠٠٠٠٠٠ ٦٤٩٨٦٢٨١ :١٠٠٠ ١٠ ١٠٠٠٠٠٠ ١٠ ١٠٠٠٠٠٠٠٠
.١٠٠٠٠٠٠٠٠ ١٠٠٠٠٠٠٠٠ ٣٧٨٩٠٦ :١٠٠٠٠٠ ١٠ ١٠٠٠٠

[10] .3121 ١٠٠٠ ١٠٠٠٠ ١٠ ١٠٠٠٠ ١٠ ١٠٠٠٠٠٠ ١٠ ١٠٠٠٠٠٠ ١٠٠٠ ١٠٠٠٠٠

[11] .١٠٠٠٠٠٠ ١٠٠٠٠٠٠٠٠٠ ١٠٠٠ ١٠٠٠ ١٣٢٨ :١٠٠٠٠٠٠٠ ١٠٠٠٠٠٠

[12] ١٠ ١٠٠٠٠ ١٠٠٠٠٠ ١٠٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠٠٠٠ ١٠٠٠ ١٠٠٠٠٠٠٠٠٠٠ ١٠٠٠٠ ١٤ :١٠٠٠٠ ١٠٠٠ ١٠٠٠٠
.١٠٠٠٠٠٠٠٠

[13] Refer to *Ma'ārif al-Qur'ān*, vol. 3, p. 10 and vol. 1, p. 544.

[14] .39 ١٠ ١٠٠٠٠٠٠٠٠ ١٠٠٠ ١٠٠٠٠ ١٠٠٠