

and the animals which they slaughter for 'Eed Al-Adha (Udhiyah) and to take provision from it, but he forbade them from storing anything of it after three days due to a large influx of needy people that year.<sup>[1]</sup> And sometimes, he might divide up the meat of the Hadi and sometimes, he might say: "Whoever wishes may cut something from it."<sup>[2]</sup> Some scholars have cited this as evidence that it is permissible to throw (money, sweets, gifts etc.) to be caught by the guests in weddings and such like. And a distinction was made between them (by some scholars), but it is based upon some difference which is unclear. And it was a part of his guidance to slaughter the sacrificial animal for 'Umrah at Al-Marwah and the sacrificial animal for Hajj Al-Qiran in Mina; and he never slaughtered his sacrificial animal until after he left the state of Ihram, nor did he slaughter it until after the sun had risen and after the stoning. The four things must be performed in order on the Day of Sacrifice: (i) The stoning, then (ii) the slaughter, then (iii) the shaving, then (iv) the Tawaf; and he did not permit anyone ever to slaughter before sunrise.



<sup>[1]</sup> Narrated by Muslim, on the authority of 'A'ishah ؓ.

<sup>[2]</sup> Narrated by Al-Bukhari and Muslim, on the authority of 'Ali Ibn Abi Talib ؓ.

## Chapter

As for his ﷺ guidance in the slaughter for 'Eed Al-Adha, he never failed to slaughter for it; he would slaughter two sheep after the prayer and he informed us that one who slaughters before it has not performed the rite, it is only meat which he has presented to his family."<sup>[1]</sup> And this is what we submit ourselves to Allāh with. It is not dependent upon the time of the prayer. He ordered them to slaughter a sheep which is between six months and one year, or any other which is in its third year. And it has been reported from him ﷺ that he said:

«كُلُّ أَيَّامِ التَّشْرِيقِ ذَبْحٌ»

"All of the Days of Tashreeq are for slaughtering."

However, the chain of narrators is *Munqati'*.<sup>[2]</sup> And that is the *Mazhab* of 'Ata, Al-Hasan and Ash-Shafi'i and it was the preferred view of Ibn Al-Munzir.

It was a part of his guidance to select the sacrificial animals for 'Eed Al-Adha and to do it well and to choose the best of them, those free from defects; and he prohibited slaughtering those with torn ears or half or more of their horns broken. This was mentioned by Abu Dawūd. And he ﷺ ordered that the eye and ear be examined, i.e. that their health be ascertained. And he ordered that a one-eyed animal should not be slaughtered, nor one the front of which ear is cut, nor one the back of which ear is cut, nor one which ear is slit or one which ear is pierced. This was mentioned by Abu Dawūd.

It was also a part of his guidance to slaughter in the prayer place; and

<sup>[1]</sup> Narrated by Al-Bukhari and Muslim.

<sup>[2]</sup> *Munqati'*: Broken; such a *Hadeeth* is weak.

Abu Dawûd reported from him that on the Day of Sacrifice, he slaughtered two horned sheep whose colour was more white than black and which had been castrated, and when he faced them, he said:

«وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ  
الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ،  
لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ، اللَّهُمَّ مِنْكَ وَلَكَ  
عَنْ مُحَمَّدٍ وَأُمَّتِهِ، بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ»

“Wajjahtu Wajhee Lilladhee Fataras-Samawati Wal-Arda Haneefan  
Wa Ma Ana Minal-Mushrikeen, Inna Salatee Wa Nusukee Wa  
Mahyaya Wa Mamatee Lillahi Rabbil ‘Alameen, La Shareeka Lahu  
Wa Bi-Dhalika Umirtu Wa Ana Awwalul-Muslimeen. Allâhumma,  
Minka Wa Laka ‘An Muhammadin Wa Ummatihi, Bismillahi  
Wallahu Akbar”

“I have turned my face to the One Who created the heavens and the earth in sincere submission and I am not one of those who associates partners with Allâh [Mushrikûn]. Verily, my prayers, my sacrifice, my life and my death are for Allâh, the Lord of mankind, Who has no partners. That is what I have been ordered and I am the first of those who submit [i.e. a Muslim] Oh, Allâh! This from You and to You, from Muhammad and his people.”

And he ordered the people to slaughter well when they slaughter and to kill well when they kill, and he said:

«إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ»

“Verily, Allâh has ordained *Ihsan* upon everything.”<sup>[1]</sup>

And it was a part of his guidance that a sheep is sufficient for a man and his family.<sup>[2]</sup>

[1] Narrated by Muslim, the compilers of the ‘Sunan’, Ahmad and Ad-Darimi.

[2] Narrated by At-Tirmidhi, Ibn Majah and Malik.

## Chapter

### Regarding His ﷺ Guidance in Slaughtering on the Occasion of a Child’s Birth (‘Aqeeqah)

It is reported in ‘Al-Muwatta’ that the Prophet ﷺ was asked about it and he said: “I do not like *Al-Uquq*.” And it was as if he did not like the name (i.e. calling the ‘Aqeeqah ‘Uquq, not the action).<sup>[1]</sup> And it has been authentically reported on the authority of ‘A’ishah ؓ that the Prophet ﷺ said:

«عَنِ الْعَلَامِ شَاتَانِ، وَعَنِ الْجَارِيَةِ شَاةٌ»

“For a boy, (slaughter) two sheep and for a girl (slaughter) one sheep.”<sup>[2]</sup>

And he said:

«كُلُّ غُلَامٍ رَهِينَةٌ بِعَقِيْقَتِهِ، تُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ، وَيُحْلَقُ رَأْسُهُ  
وَيُسَمَّى»

“Every boy is in pledge for his ‘Aqeeqah: (Two sheep) should be sacrificed on his behalf on the seventh day and his head should be shaved and he should be named.”<sup>[3]</sup>

And the word *Rahn* (used in the *Hadeeth*) means linguistically pledge. It was said that he is prevented from seeking intercession for his parents. But what is apparent is that he is pledged by himself and that he is prevented from some desirable goodness. It does not

[1] Narrated by Imam Malik and Imam Ahmad.

[2] Narrated by An-Nasa’i, Abu Dawûd and Ahmad.

[3] Narrated by Abu Dawûd, Ahmad and Ad-Darimi.

necessarily mean that he will be punished in the Hereafter, but the boy might lose some goodness due to the neglect of his parents, such as failing to invoke Allâh's Name at the time of having sexual intercourse. Abu Dawûd mentioned in 'Al-Maraseel', on the authority of Ja'far Ibn Muhammad, on the authority of his father, that the Prophet ﷺ said in the 'Aqeeqah of Al-Hasan and Al-Husain ﷺ:

«أَنْ يَبْعَثُوا إِلَى بَيْتِ الْقَابِلَةِ بِرَجُلٍ، وَكُلُّوا وَأَطْعَمُوا وَلَا تَكْسِرُوا مِنْهَا عَظْمًا»

"They should send a leg (of mutton) to the midwife, and eat and give others to eat and do not break any of its bones."<sup>[1]</sup>

Al-Maimûni said: "Can you recall for us after how many days the child should be named?" Abu 'Abdillah said: "It is narrated on the authority of Anas ﷺ that he should be named after three days, but as for Samurah ﷺ, he said: "He should be named on the seventh day."



## Chapter

### Regarding His ﷺ Guidance in Names and Agnomens

It has been confirmed from the Prophet ﷺ that he said:

«إِنْسٌ أَخْنَعَ اسْمٍ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ رَجُلٌ تَسْمَى بِمَلِكِ الْأَمْلاكِ، لَا مَالِكَ إِلَّا اللَّهُ»

"Verily, the most wretched of names in Allâh's Sight on the Day of Resurrection will be that of a man who calls himself *Malik Al-Amlak* (King of Kings); there is no King except Allâh."<sup>[1]</sup>

And it has been confirmed from him ﷺ that he said:

«إِنَّ أَحَبَّ الْأَسْمَاءِ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ، وَأَصْدَقُهَا حَارِثٌ وَهَمَامٌ وَأَقْبَحُهَا حَرْبٌ وَمُرَّةٌ»

"Verily, the names most beloved by Allâh are 'Abdullah and 'Abdur-Rahman, and the most truthful of them are Harith and Hammam and the ugliest of them are Harb and Murrah."<sup>[2]</sup>

And it is confirmed that he said:

«لَا تُسَمِّينَ غُلَامَكَ يَسَارًا وَلَا رَبَاحًا وَلَا نَجِيحًا وَلَا أَفْلَحَ، فَإِنَّكَ

<sup>[1]</sup> Narrated by Al-Bukhari, Muslim, At-Tirmidhi, Abu Dawûd and Ahmad.

<sup>[2]</sup> Narrated Al-Bukhari, Muslim and At-Tirmidhi, without the addition: "and the most truthful of them are Harith and Hammam and the ugliest of them are Harb and Murrah." This was narrated by Imam Ahmad, on the authority of Abu Wahb Al-Jushami ﷺ, but it contains in its *Sanad* one 'Aqeel Ibn Shabeeb, who is unknown, according to Ibn Hajr, Abu Hatim Ar-Razi and Ibn Al-Qattan.

<sup>[1]</sup> Narrated by Al-Baihaqi, but its *Sanad* is broken (*Munqati'*).

تَقُولُ: أَلَمْ هُوَ؟ فَلَا يَكُونُ، فَيَقُولُ: لَا

“Do not name your child Yasar (Ease), nor Rabah (Profit), nor Najeeh (Successful), nor Aflah (Fortunate), as you may call him so and he would not be (as named), so it will be said: “No.”<sup>[1]</sup>

And it has been confirmed from him ﷺ that he changed the name of ‘Asiyah, saying: “You are Jameelah.”<sup>[2]</sup> And Juwairiyah’s name was Barrah and he changed it to Juwairiyah.”<sup>[3]</sup>

Zainab Bint Umm Salamah ؓ said: “The Messenger of Allâh ﷺ prohibited a person to be called by this name (i.e. *Barrah* righteous) and he said:

«لَا تَزْكُوا أَنْفُسَكُمْ اللَّهُ أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُمْ»

“Do not bear witness to your own righteousness, for Allâh knows better who are the righteous ones.”<sup>[4]</sup>

And he changed the name of Abul Hakam to Abu Shuraih.<sup>[5]</sup> And he changed the name of Asram (cut tree) to Zur’ah (growing).<sup>[6]</sup> And he changed the name of Hazn (Rugged), the grandfather of Ibn Al-Musayyib, to Sahl (Smooth), but he refused, saying: “Sahl is downtrodden and disgraced.”

Abu Dawûd said: “The Prophet ﷺ changed the names Al-‘As, ‘Azeez, ‘Atalah, Shaitan, Al-Hakam, Ghurab, Hubab, and Shihab and called him Hisham. He changed the name Harb (War) and called him Salm (Peace). He changed the name Al-Mudtaji’ (One who lies down) and called him Al-Munba’ith (One who stands up). He changed the name of a land called ‘Afirah (Barren) and called it Khadirah (Green). He

[1] That is, the Prophet ﷺ wished to avoid them falling into pessimism and thinking badly of Allâh, its being said: “There is no success, profit, ease etc.”

[2] Narrated by Muslim and Abu Dawûd, on the authority of Ibn ‘Umar ؓ.

[3] Narrated by Muslim, on the authority of Ibn ‘Abbas ؓ.

[4] Narrated by Muslim, on the authority of Zainab Bint Umm Salamah ؓ.

[5] Narrated by Abu Dawûd and An-Nasa’i and by Al-Bukhari in ‘*Al-Adab Al-Mufrad*.’

[6] Narrated by Abu Dawûd, on the authority of Usamah Ibn Akhdari.

changed the name Shi’b Ad-Dalalah (the Mountain Path of Error) and called it Shi’b Al-Huda (the Mountain Path of Guidance). He changed the name Banu Az-Zinyah (Children of Fornication) and called them Banu Ar-Rishdah (Children of Those Who are Rightly Guided), and he changed the name of Banu Mughwiyah (Children of a Woman who Allures and Goes Astray), and called them Banu Rishdah (Children of a Rightly Guided Woman).<sup>[1]</sup>

And because these names are vessels for the meanings which they indicate, logic dictates that there must be some connection and some relation between the names and their meanings and that the meanings should not be divorced from the names, because wisdom rejects this and reality testifies to the opposite. In fact, names have an effect on the things which are named and the things which are named are affected by the goodness or badness of their names, by their lightness or their weight (i.e. ease or difficulty of pronunciation) and by their delicateness or thickness, as it said (by the poet):

‘And rarely do one’s eyes behold the bearer of a nickname,  
Whose description does not tally with the meaning – when one  
thinks about it.’

He loved good names and he ordered that if a messenger was sent to him, that he should have a good name and a pleasant face. And he used to take the meanings from names during sleep and wakefulness, as when he dreamt that he and his Companions ؓ were in the house of ‘Uqbah Ibn ‘Rafi’ and they brought him dates from the dates of Ibn Tab, and he interpreted it as meaning sublimity in the life of this world and that the end result was for them in Hereafter and that the Religion which Allâh has chosen for them was both complete and good.<sup>[2]</sup> And he interpreted the arrival of Suhail (Ibn ‘Amr) as meaning ease in their affairs on the Day of Hudaibiyah.<sup>[3]</sup> And he delegated a group to milk a sheep and a man stood up to milk it and he said to him: “What is your name?” He said; “Murrah (Bitterness)”

[1] Narrated by Abu Dawûd in his ‘*Sunan*’ and he said: “I omitted their chains of narrators for the sake of brevity.

[2] Narrated by Muslim, Abu Dawûd and Ahmad.

[3] Narrated by Al-Bukhari.

The Prophet ﷺ said to him: "Sit." Then another stood and he said to him: "What is your name?" He said: "Harb (War)." The Prophet ﷺ said: "Sit." Another man stood up and he asked him: "What is your name?" He replied: "Ya'eesh (Living)." The Prophet ﷺ said: "Milk it."<sup>[1]</sup>

He disliked places with objectionable names and hated to pass through them, such as on one occasion, when he passed between two mountains and he asked about their name and they said: "Fadhîh (Disgraceful) and Mukhzîn (Shameful), so he avoided them.

And since there is a connection and a relation between names and things named and closeness, such as there is between the vessels<sup>[2]</sup> of things and their reality, and such as there is between spirits and bodies, the mind makes a connection between one and the other, as when Iyyas Ibn Mu'awiyah and others used to see a person and say: "His name should be such-and-such." And he was almost never wrong. And the opposite of this is making a connection between his name and its meaning, as when 'Umar ﷺ asked a man about his name and he said: "Jamrah (Firebrand)." So he asked him: "What is your father's name?" He replied: "Shihab (Flame)." 'Umar ﷺ asked: "And your house?" He said: "(It is in) Harrah An-Nar (The Lava Field of Fire)." He inquired: "Then where is your abode?" He answered: "In Zat Laza (The Place of the Raging Fire)." 'Umar ﷺ said to him: "Go, for your abode has burnt down." And he left and found it to be so.<sup>[3]</sup>

Likewise, the Prophet ﷺ made a connection between the name of Suhail and ease in their affairs. And he ordered his people to choose their names well and he informed them that on the Day of Resurrection, they will be called forth by them. And consider how two fitting names of the Prophet ﷺ are derived from his attributes; and they are Ahmad and Muhammad, for he is – due to the

<sup>[1]</sup> Narrated by Malik, in 'Al-Muwatta'.

<sup>[2]</sup> That is, outward appearance.

<sup>[3]</sup> Narrated by Malik in 'Al-Muwatta', its *Sanad* is described as *Munqati'* (broken) since the narrator, Yahya Ibn Sa'eed Al-Ansari did not hear from 'Umar ﷺ. According to Shu'aib and 'Abdul Qadir Al-Arna'ûti, it also has a connected chain, narrated by Abul Qasim Ibn Bishran, in his book 'Al-Fawa'id'. And Allâh knows better.

numerous praiseworthy attributes which he possesses and their nobility and virtue – compared to the attributes of others Ahmad (i.e. more praised). Likewise his nicknaming Abul Hakam (Owner of Wisdom) Abu Jahl (Owner of Ignorance) and likewise Allâh, the Almighty, the All-Powerful's nicknaming 'Abdul 'Uzza (Slave of Al-'Uzza<sup>[1]</sup>) Abu Lahab (Owner of Flame), due to the fact that his destination was the Hell-fire. And when the Prophet ﷺ arrived in Al-Madinah, its name was Yathrib (Censure). And because a good name necessitates that the person or thing so named is also good, the Prophet ﷺ said to some Arabs:

«يَا بَنِي عَبْدِ اللَّهِ إِنَّ اللَّهَ قَدْ أَحْسَنَ اسْمَكُمْ وَاسْمَ آبَائِكُمْ»

"O, Banu 'Abdillah! Verily, Allâh has given you and your father a good name."

See how he called them to the worship of Allâh thereby!

And consider the names of the six who went forth in single combat on the day of the Battle of Badr: Al-Waleed (whose name means newborn) was the first, and a newborn is at the start of his life, and Shaibah (whose name means old man) was the last, and an old man is at the end of his life. And 'Utbah means censure and rebuke. And their opponents were 'Ali, 'Ubaidah and Al-Harith: Exaltedness, Worship and Striving – which is the meaning of *Harth* – This is why the most beloved names to Allâh are those which necessitate the most beloved attributes to Him; and adding worship to the Name Allâh and to the Name Ar-Rahman (the Most Beneficent) is more beloved by Him that adding it to the Name Al-Qadir (Most Able) and Al-Qahir (the Irresistable) and others; this is because the connection between the slave and his Lord is only that of pure and sincere worship and the connection between Allâh and the slave is pure Mercy and Compassion (*Rahmah*). By His Mercy and Compassion, the slave exists and is made in the most perfect of forms. And the purpose for which he was brought into being is to worship Him Alone, with love, fear (of His Punishment) and hope (of His Reward).

<sup>[1]</sup> Al-'Uzza: The name of one of the deities worshipped by the pagan Quraish.

And because every slave acts in accordance with his desires – and every desire begins with an intention – and the result of his desire is striving and acquisition, the truest names are: Hammam (Intending) and Al-Harith (the Striver) And since the name: Al-Malik (the King) is the right of Allâh Alone, it is the most wretched of names in Allâh's Sight; and even more vexing to Him is the name: *Shahan Shah* i.e. King of Kings and Sultan of Sultans, because none has the right to such names except Allâh, the Almighty, the All-Powerful. Therefore calling anyone other than Him by these names is false and invalid and Allâh loves not that which is false and invalid. And some have added to this the title: *Qadi Al-Qudah* (Judge of Judges) and it is followed (in the list of hateful names) by the ugly appellation: *Sayyid An-Nas*. (Master of the People), because this belongs to no one except the Messenger of Allâh ﷺ.

And because war and bitterness are the most detested things in the eyes of the people, the names: Harb and Murrah are the ugliest names to them. Similar to them are the names: Hanzalah (A bitter tasting fruit) and Hazn (Rugged) and others like them. And since the characters of the Prophets are the noblest of characters, their names are the best of names, so the Prophet ﷺ recommended his people to take their names, as reported from the Prophet ﷺ in Abu Dawûd's '*Sunan*' and An-Nasa'i's '*Sunan*': "Call yourselves (i.e. your children) by the names of the Prophets."<sup>[1]</sup> And if it were only that the name reminds us of the one who bore it and necessitates a connection (in the mind) with its meaning, it would be sufficient benefit.

As for the prohibition of naming a child Yasar and the like, it is due to another reason which was indicated in the *Hadeeth*, and that is his words: "It will be said: "Is he there?" up to the end of the *Hadeeth*. And Allâh knows better whether they are a part of the *Hadeeth* or whether they have been added (i.e. whether they are the words of the narrator), but since these names might cause people to regard them

<sup>[1]</sup> Narrated by Abu Dawûd, An-Nasa'i, Al-Bukhari in '*Al-Adab Al-Mufrad*'. And Muslim narrated on the authority of Al-Mugheerah Ibn Shu'bah ؓ: "They used to call themselves by the names of the Prophets and the righteous folk before them."

as omens and the things which they apprehend from them might actually occur, the wisdom of the most kind to his people (i.e. the Prophet ﷺ) dictates that He forbid them from things which cause them to hear what is disliked, or cause it to occur. In addition to this, the opposite of the name may be connected with him, as when a person is called Yasar (Ease), when he is the most difficult of people, or being called Najeeh (Successful) when he has no success, or Rabah (Profit), when he is one of the losers. In that case, he would have fallen into lying upon him and upon Allâh. And there is another matter, which is that he might be called by his given name and he is not so, which causes him to be maligned by someone saying: "Out of their ignorance, they called you Sadeed (Correct), but by Allâh, there is no correctness in you." Likewise, some praises may result in blame or rebuke to the one praised (i.e. the one bearing the name), causing people to be critical of him, for he is being praised for some attribute which he does not possess and people expect him to have the virtue for which he is praised and they believe him to have it, but then they find that he does not, and so the praise turns to rebuke. So if this praise had been abandoned, this cause of evil could have been avoided. And there is another matter, which is the belief of the person named that he possesses this attribute and so he falls into self praise, which is why the Prophet ﷺ prohibited Juwairiyah ؓ from calling herself Barrah (Righteous). Based upon this, it is disliked to call oneself Ar-Rasheed (the Rightly Guided), Al-Mutee' (the Submissive) At-Ta'i (the Obedient) and the like.

As for the disbelievers calling themselves by such names, it is not permissible to allow them to do so, nor is it permissible to address them by any of these names.

As for the *Kunyah*,<sup>[1]</sup> it is a form of honouring someone; and the Prophet ﷺ bestowed the *Kunyah*: Abu Yahya on Suhaib ؓ and upon 'Ali ؓ the *Kunyah*: Abu Turab and upon the brother of Anas ؓ the *Kunyah*: Abu 'Umair while he was still a small child. It was a part of his guidance to bestow a *Kunyah* upon a person who had a son and

<sup>[1]</sup> *Kunyah*: A nickname which contains the appellation: 'Abu', such as Abu Bakr, Abu Hurairah etc.

upon one who had no son. And it has not been confirmed from him that he prohibited any *Kunyah* except Abul Qasim;<sup>[1]</sup> scholars have disagreed regarding it: Some said that it is totally impermissible, while others said that it is not permissible to combine it with his name (i.e. Abul Qasim Muhammad); and there is a *Hadeeth* to that effect which was declared authentic by At-Tirmidhi. And it was said that it is permissible to combine them, based upon the *Hadeeth* of 'Ali ؑ, in which he said (to the Prophet ﷺ: "If another son is born to me after you (die), may I call him by your name and bestow upon him your *Kunyah*?" He ﷺ said: "Yes."<sup>[2]</sup> This was declared authentic by At-Tirmidhi. And it was said that the prohibition was only during his lifetime.

The correct opinion is that bestowing his *Kunyah* on anyone is forbidden; and it was more strictly prohibited during his lifetime. Also combining them is prohibited, for the authenticity of the *Hadeeth* of 'Ali ؑ is questionable<sup>[3]</sup> and At-Tirmidhi was not strict regarding the authentication of *Ahadeeth*. And 'Ali ؑ said that it was a license for him, which proves that the prohibition remains for others. As for the *Hadeeth* of 'A'ishah ؓ: "What could make my name lawful and my *Kunyah* unlawful?" – it is *Ghareeb*.<sup>[4]</sup> An authentic *Hadeeth* may not be contradicted by such a narration.

A group of the *Salaf* disliked that the *Kunyah*: Abu 'Eesa be applied to anyone, while others permitted it. Abu Dawûd narrated on the authority of Zaid Ibn Aslam ؑ that 'Umar ؓ struck one of his sons who took for himself the *Kunyah*: Abu 'Eesa and that Al-Mugheerah ؑ took for himself the *Kunyah*: Abu 'Eesa and 'Umar ؓ said: "Is it not enough for you to take the name Abu

[1] That is, the Prophet's own *Kunyah*.

[2] Narrated by Abu Dawûd and At-Tirmidhi and declared *Hasan-Saheeh* by At-Tirmidhi.

[3] All of the narrators in the *Sanad* are described by scholars of *Hadeeth* as reliable.

[4] *Ghareeb*: A *Hadeeth* reported at some point(s) in its *Sanad* by a single narrator; such a *Hadeeth* is not necessarily weak, but obviously Ibn Al-Qayyim means to suggest that it is so here. However, all of the narrators are described as reliable by scholars of *Hadeeth*.

'Abdillah as a *Kunyah*?' Al-Mugheerah ؑ replied: "The Messenger of Allâh ﷺ bestowed this *Kunyah* upon me." 'Umar ؓ responded: "The Messenger of Allâh ﷺ has had all of his sins, past and future been forgiven by Allâh, while we are in our *Jaljah*."<sup>[1]</sup> (After this,) he continued to use the *Kunyah*: Abu 'Abdillah until he died."

He forbade that grapes be called *Karm*, and he said:

«الكَرْمُ قَلْبُ الْمُؤْمِنِ»

"Al-Karm is the heart of a Believer."<sup>[2]</sup>

This is because the wording indicates much goodness and benefits (and the heart of a Believer has more right to be so described than do grapes). And he said:

«لَا يَغْلِبَنَّكُمُ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمْ أَلَا وَإِنَّهَا الْعِشَاءُ، وَإِنَّهُمْ يَسْمُونَهَا الْعَتَمَةَ»

"Do not be influenced by Bedouins regarding the name of your prayer which is called 'Isha', but they call it Al-'Atamah (darkness)."<sup>[3]</sup>

And he said:

«لَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبْوًا»

"If they knew what (virtue) there is in Al-'Atamah and the *Fajr* prayer, they would come to it even crawling on their hands and knees."<sup>[4]</sup>

So the correct view is that he did not totally prohibit this name, he only forbade that it should replace the name 'Isha'. And this is

[1] In our *Jaljah*: That is, we still remain amongst a number of Muslims like us, and we do not know what Allâh will do with us. All of the narrators are described as reliable by scholars of *Hadeeth*.

[2] Narrated by Al-Bukhari, Muslim, Abu Dawûd and Ahmad.

[3] Narrated by Abu Dawûd and Ahmad. The Bedouins called the 'Isha' prayer Al-'Atamah because they used to delay performing it until it was very dark, at which time they used to milk their camels.

[4] Narrated by Al-Bukhari and Muslim, on the authority of Abu Hurairah ؓ.

preserving the name which Allâh has given to this act of worship. So it should neither be replaced or affected by any other name, as was done by the later generations and it caused corruption of which Allâh is fully Aware. And thereby, he was preserving a preference for that which Allâh has preferred.

And he began the 'Eed with the prayer, then he slaughtered. And he began his ablution by washing the face, then the hands, then the head, then the feet. And he gave *Zakat Al-Fitr* before the 'Eed prayer, in accordance with the Words of Allâh:

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ﴾

“Indeed whosoever purifies himself (by avoiding polytheism and accepting Islamic Monotheism) shall achieve success. And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays (five compulsory prayers and *Nawafil* — additional prayers).”<sup>[1]</sup>

And examples of this are numerous.



<sup>[1]</sup> *Sûrah Al-A'la* 87:14-15

## Chapter

### Regarding His ﷺ Guidance in Guarding His Words and Choosing His Expressions With Care

He used to choose his words carefully in his public addresses, selecting for his people the best terms, and he used to avoid the expressions of the coarse folk and obscenities. He was neither obscene in speech, nor in deed, nor did he bellow, nor did he speak crudely or coarsely. And he disliked that noble words should be used regarding a person who did not deserve it and he disliked that hated expressions be used regarding one who did not deserve it.

From the first category, he forbade that a hypocrite should be addressed as *Sayyid* (Master) and he prohibited that grapes should be called *Karm* and he forbade that Abu Jahl should be called Abul Hakam and he also changed the name of one of the Companions from Abul Hakam and he said:

﴿إِنَّ اللَّهَ هُوَ الْحَكَمُ وَإِلَيْهِ الْحُكْمُ﴾

“Verily, Allâh is *Al-Hakam* and to Him belongs *Al-Hukm* (the Judgement).”<sup>[1]</sup>

He also forbade that the bonded slave should call his master: “*Rabbee*” (My Lord) and that the master should say to his slave: “*Abdee*” (My slave) and: “*Amatee*” (My slave-girl). And to a person who claimed that he was a physician, he said:

<sup>[1]</sup> Narrated by Abu Dawûd and An-Nasa'i, on the authority of Hamî'.



«أَنْتَ رَفِيقٌ، وَطَبِيبُهَا الَّذِي خَلَقَهَا»

“You are a companion and the One Who created her is her Physician.”<sup>[1]</sup>

The ignorant people refer to a disbeliever who has some knowledge of medicine as: “*Hakeem*” (Wise). And to a person who said: “And whoever disobeys them (i.e. Allâh and His Messenger ﷺ has gone astray,” he ﷺ said:

«بِئْسَ الْخَطِيبُ أَنْتَ»

“What a bad speaker you are;

say: “He who disobeys Allâh and His Messenger.” Ibn Numair added: “He (the speaker) in fact went astray.”<sup>[2]</sup> Also in this first category is his saying: “Do not say: “As Allâh wills and so-and-so wills.”<sup>[3]</sup> — and carrying the same meaning is the saying of one who does not guard himself against *Shirk*: “I (seek help) with Allâh and with you” And: “Allâh and you are sufficient for me.” And: “I have no one except Allâh and you.” And: “I place my trust and dependence in Allâh and you.” And: “This is from Allâh and from you.” And: “By Allâh and by your life.” – and other such sayings in which the one who says them assigns partners to Allâh; these sayings are more strictly forbidden and uglier than the saying: “As Allâh wills and as you will.”

But if a person said: “I (seek help) with Allâh and then with you,” or: “As Allâh wills, then as you will,” then there is no objection to it, as in the *Hadeeth* of the three (from Banu Isra’eel):

«لَا بَلَاغَ لِي الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بِكَ»

“There is no sufficiency for me (to complete my journey) this day except with Allâh and then with you.”<sup>[4]</sup>

As for the second category, it is to emit expressions of censure and

[1] Narrated by Abu Dawûd and Ahmad.

[2] Narrated by Muslim, on the authority of ‘Adi Ibn Hatim ؓ.

[3] Narrated by Abu Dawûd and Ahmad, on the authority of Huzaifah ؓ.

[4] Narrated by Muslim, on the authority of Abu Hurairah ؓ.

rebuke to those who do not deserve them; and it is like his prohibition of reviling *Ad-Dahr* (Time), saying:

«إِنَّ اللَّهَ هُوَ الدَّهْرُ»

“Do not revile *Ad-Dahr*, for Allâh is *Ad-Dahr*.”<sup>[1]</sup>

And in this there are three evils:

*The First*: Maligning that which does not deserve it.

*The Second*: That maligning it implies *Shirk*, since he only maligns it because of his belief that it harms or benefits and that it is unjust and the poems in which these people malign it are very numerous, and many of the ignorant openly curse it.

*The Third*: That such revilement is only committed by those who do those deeds in which if the truth were subordinate to their vain desires, the heavens and the earth would have been corrupted; and if it coincides with their vain desires, they praise time and extol it.

Included in this is the saying of the Prophet ﷺ:

«لَا يَقُولَنَّ أَحَدُكُمْ، تَعَسَ الشَّيْطَانُ، فَإِنَّهُ يَتَعَاطَمُ حَتَّى يَكُونَ مِثْلَ الْبَيْتِ، وَيَقُولُ: صَرَعْتُهُ بِقُوَّتِي، وَلَكِنْ لِيَقُلْ: بِاسْمِ اللَّهِ، فَإِنَّهُ يَتَصَاعَرُ حَتَّى يَكُونَ مِثْلَ الذَّبَابِ»

“None of you should say: “May Satan perish,” for if you say that, he will swell so much so that he will be like a house and he will say: “By my power I have vanquished him by my power.” But say: “In the Name of Allâh,” for when you say that, he will diminish so that he will be like a fly.”<sup>[2]</sup>

And in another *Hadeeth*:

«إِنَّ الْعَبْدَ إِذَا لَعَنَ الشَّيْطَانَ يَقُولُ: إِنَّكَ لَتَلْعَنُ مَلْعَنَا»

“Verily, when the slave curses Satan, he says: “Verily, you are cursing one who is (already) cursed.”

Similar to this is the saying: “May Allâh humiliate Satan,” and: “May

[1] Narrated by Al-Bukhari, Muslim, Ahmad and Malik.

[2] Narrated by Abu Dawûd and Ahmad.

Allâh disgrace Satan," for all of these things make him happy and he says: "The son of Adam knows that I have defeated him by my power." And this lends support to him in his misguidance; this is why the Prophet ﷺ advised a person who is touched by something from Satan to mention Allâh and to recite his Name and seek refuge with Him from Satan, for that is more beneficial for him and more exasperating for Satan.

He ﷺ also prohibited that a person should say: "*Khabuthat Nafsee*," and that he should say instead: "*Lasiqat Nafsee*."<sup>[1]</sup> And their meaning is one, that is: My soul has become sickened and it has become straitened.<sup>[2]</sup> But the Prophet (ﷺ) disliked for them to use the verb "*Khabutha*" due to the meanings of wickedness and disgracefulness which it connotes.

And he ﷺ also forbade that a person should say, after missing something: "If only I had done such-and-such" and he said:

«إِنَّهَا تَفْتَحُ عَمَلَ الشَّيْطَانِ»

"Verily, it opens up (the door to) the deeds of Satan."<sup>[3]</sup>

And he ﷺ guided us to what is more beneficial than that, which is to say: "*Qaddarallahu Wa Ma Sha'a Fa'ala*" (Allâh has ordained and as He willed, He has done).<sup>[4]</sup> This is because his saying: "If I had done such-and-such, I would not have lost the thing which I lost," or: "I would not have done that thing which I did," does not benefit anything, for it does not change what has already occurred, nor does the word "*Lauw*" (if) solve his problem. And implied in it is that if the matter had been as he planned to himself, it would have been other than as Allâh decreed; and the occurrence of something other than what has been decreed is impossible, so his speech includes untruth,

[1] Narrated by Al-Bukhari, Muslim, Abu Dawûd and Ahmad.

[2] Both expressions carry the same meaning, but "*Khabuthat Nafsee*" also means: "I have become wicked," whereas "*Laqisat Nafsee*" means only: "I am annoyed," which is why the Prophet ﷺ preferred it over the former expression.

[3] Narrated by Muslim and Ibn Majah.

[4] Narrated by Muslim and Ibn Majah.

ignorance and impossibility. And if it is free from denial of (Allâh's) *Qadar*, it is not free from opposing it by saying "*Lauw*". And if it is said: "But the things which he wished for are also a part of *Qadar*," it may be said: "That is true, but that is of benefit before something disliked which Allâh ordained occurs, and once it occurs, there is no way to avoid it or lessen it. Rather, what he should do in these circumstances is to face the deeds necessary to remove or limit the damage resulting from the *Qadar* and not to wish for something whose occurrence is not to be hoped for, for that is simply helplessness and Allâh censures helplessness, but he loves intelligence and resourcefulness, which is to undertake the means (of achieving one's aims) and this opens up the door to goodness, while helplessness opens up the door to Satan, for if a person fails to do what is of benefit to him, it becomes a vain desire, which is why the Prophet ﷺ sought refuge with Allâh from helplessness and laziness, for they are the key to every evil – and anxiety, depression, cowardice, miserliness, the burdensome debt and the oppression of men result from them – all of these things result from helplessness and laziness<sup>[1]</sup> and the sign of it is "*Lauw*", for the one who wishes (that Allâh's *Qadar* were different) is among the most helpless of people and the most bankrupt. And the root of all sins is weakness or helplessness, because the slave is unable to undertake the means of achieving obedience and the means which keep him far away from acts of disobedience and form a barrier between him and them; and in this noble *Hadeeth*, all of the roots and branches of evil are mentioned, along with its origins and its end results and its causes and its sources. And it comprises eight characteristics, each two of which are similar in meaning: He (ﷺ) said:

«أَعْوَدُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ»

[1] These words are taken from a *Hadeeth* reported on the authority of Anas ؓ, who said that the Prophet ﷺ said: "O Allâh! I seek refuge with You from anxiety and sorrow, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overcome by men." (Narrated by Al-Bukhari, At-Tirmidhi, An-Nasa'i, Abu Dawûd and Ahmad.)